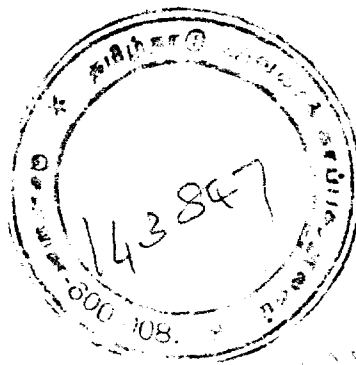




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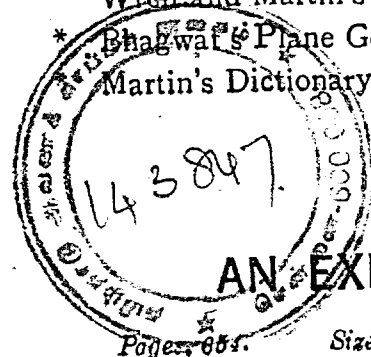
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THE REAL VALUE OF SACRED BOOKS

BY SRI M. A. NARAYANA IYENGAR, M.A., B.L., DEPUTY DIRECTOR OF PUBLIC
INSTRUCTION, Mysore.

Practically all the important religions of the world believe in sacred books. To Christians the infallible wisdom of Jesus Christ, the incarnate God and Saviour of mankind, is recorded in the New Testament of the Holy Bible. The Muhammadans believe that the Holy Quoran contains the messages and commands of God, received directly by their prophet while in a state of divine inspiration. The Tripitakas are sacred to the Buddhists because they are believed to contain the teachings of the Buddha after his enlightenment. It is the faith of the Hindus that the *Vedas* (including the *Upanishads*) were merely seen (ie., discovered rather than composed) by the *rishis* when in deep meditation. Hence the *Vedas* are *apaurusheya*, not the work of any human mind; eternal and sacred.

WHY ARE THEY SACRED?

Now these books, revered as sacred in various parts of the world by millions of men for hundreds and thousands of years, are believed to contain words of wisdom concerning the welfare of people both here and hereafter. Men feel a sense of mystery about life and the universe around them, and are anxious to know their destiny in this life and after death. The sacred books offer definite solutions to the fundamental problems they raise. Again men feel themselves lost and insignificant in the midst of the wonderful forces of Nature, and tend to regard with

awe the universe and the mighty invisible being called God, who is creating, sustaining and destroying it, working from behind a screen, as it were. The sacred books furnish them with visible symbols for praying to, worshipping and serving this invisible God. And the prophets whose teachings are recorded in the holy books, are deemed as incarnations of God or as approaching Him in their powers and qualities. The Nature-worship and ancestor worship, frequently inculcated by sacred books, satisfy deep cravings of the religious sense in man. Words and phrases and sentences from such books are used for purposes of prayer, philosophical reflections, meditation as *mantras* etc. with a view to ensure prosperity in life and welfare beyond death.

In course of time superstitions are developed about the sacred books. Belief in their doctrines and observances is continued, sometimes even against reason, for fear that disbelief might bring disaster. Commentaries grow on them, and new traditions are developed, intensifying faith in them and celebrating the miraculous powers of the original prophets and the later teachers deriving their powers and inspiration from them. Scholars, priests and churches, either out of fanatical faith or from self-regarding motives, maintain faith in the sacred books by propaganda and the organisation of social worship and spiritual practices. Sometimes kings and administrators (both democratic and aristo-

cratic) come under their influence or take up their role and use the governmental machinery to enforce faith in the sacred books, their doctrines and their prophets by educational, economic, social and political influences.

The group worship, ceremonies and festivals prescribed in the sacred books add to their prestige and influence. These afford both solace and recreation to the people.

THE CONTENTS OF THE SACRED BOOKS

Each sacred book describes the legendary history of its prophet and the race to whom he preached, and the lives and miraculous powers of his successors. The doctrines of the prophet regarding God and the universe and their interpretations form the most important section of the sacred book. On these are based methods of worship laid down in the book. Elementary philosophical ideas about the relations between God and the universe and the men, animals and plants therein are found in the doctrines and rituals inculcated by the sacred book. Ethical and moral codes, and history and science as known in the age of the prophet are also embodied there. Social organisation from the religious standpoint is exhaustively dealt with, and sanitary laws and rules about marriage and familial relations prescribed. In short the sacred book deals with all aspects of life, individual and social, economic and political and with a religious background and in a manner quite opposed to the specialising and analytical tendencies of modern times.

THE BENEFITS FROM SACRED BOOKS

One of the greatest services rendered by the sacred book is its promotion of social unity among its followers. It has done more for this than language, government or culture. The social worship prescribed by it (like fasts and feasts, and temple and church rites) has promoted social solidarity. When religious influence and political power meet in a single inspired leader, his followers make phenomenal progress

politically and culturally. The fundamental ethical principles, enshrined in the precepts of the sacred books promote individual and social happiness, discourage selfishness of all kinds and encourage self sacrifice and self-control. They are more influential than precepts deduced from economics, politics, philosophy or literature. They have added to the joy of life by opening out the way to aesthetic experience and reduced the burden of sorrow by offering the solace of prayers and meditations.

Sacred books have exercised a notable educative and civilising influence in history. Their study has resulted in the expansion of knowledge among the masses and in the progressive differentiation of different branches of knowledge found mixed up in them. The germs of philosophical ideas found in them have led to most of the well known systems of philosophy in the world. Fine arts have flourished under their inspiration. Poetry, music, sculpture, architecture and painting have all developed from sacred books. Savages and backward races have often been brought within the pale of civilisation by religious propaganda and proselytisation. Commercial, political and colonial expansion have often owed much to sacred books.

In the hands of the modern student, the sacred books have yielded much valuable information about early civilisations. They have also led to the formulation of the new sciences of comparative religion and philosophy. These in turn have stimulated movements of reform within each religion endeavouring to separate its essentials from non-essentials. A new spirit of world brotherhood and international harmony has developed in modern times, based on the common essentials and psychological principles of all religions. The philosophy of religion has now clearly defined its province and distinguished it from history, science and sociology on the one side and philosophy on the other.

THEIR HARMFUL EFFECTS

The sacred books are however not without harmful effects in history. Their

CONCLUSION

Both in India and the world outside a new outlook on life and religion is called for. The two world wars have caused untold miseries to the people in the West excepting probably to the United States and to a lesser extent to Russia. Though we have recently won our independence the partition of Bengal and the Punjab resulted in brutal outbursts of communal violence, from whose after-effects we have not yet recovered. In these circumstances, we have to think deeply about our attitude to sacred books.

Are we to eschew them altogether? Or are we to accept them, urging their weight and worth by the political and military power of the nations adhering to them? Should we judge them carefully, retaining what is good and giving up what is harmful in them? These are one set of questions requiring study. Then we have to determine what the sacred books of India are, which of them possess eternal and universal value and which of them only sectarian or temporary value. Again, what should be the value attached to our different sacred books and the traditional religious institutions and practices based on them, in our National Reconstruction programme? I propose to deal with these problems in another essay.

SOME THOUGHTS ON HEALTH EDUCATION

RAO SAHIB T. N. S. RAGHAVACHARI B.A., *Retired Public Health Bacteriologist, St. Thomas Mount.*

"THE modern approach to health increasingly stresses personal responsibility and to this end Health Education should include a knowledge of germs and how they are spread, of physiology and how to apply it, and of biology in its importance to the welfare of man". (C.F. Brockington). Public Health is an abstract idea and is not surrounded by the glamour or drama of disease. Newspapers can write whole columns of accounts relating to the

saving of life by an eminent surgeon or physician called as a last hope by anxious parents to their child's bedside or about some novel operation on the heart or brain. There is little or no existing news value in the activities of Public Health.

In Great Britain, public health began with the emphasis laid on environmental sanitation and prevention of infectious disease. It was sometime before the public health began to widen the meaning of

environment to include the personal hygiene of the individual and the detection of disease even in its earlier stages.

The present century has hitherto been devoted almost entirely to the development of personal health services to supplement the environmental health services of the last century. This second period of public health advancement has resulted in the formation, progress and improvement of maternity and child welfare services, tuberculosis control, venereal disease service and the school-health service.

The last and most important of these, the school health service, has succeeded in bringing together the teacher, doctor and nurse to devote their whole-hearted attention to the growing child, and in bringing their influence, singly and jointly, to bear on the parent and the child. One of the great advances of this glorious period of public health is the development of Health Education on sound lines coupled with a greater understanding of the social aspects of diseases. Education in Public Health should therefore focus its thought on a healthy community of happy families

with healthy children on whose faces a perennial smile and glorious health should always gleam and shine brightly. They should be considered a necessary evil (as it has a bad psychological influence for children). All institutions should be regarded only as part of the machinery which supports proper country life *e.g.*, maternity homes for those who cannot have a baby born in their own homes or sanatoria to provide for people who constitute a source of infection and danger to the community. School health should be centred on the School; eye testing, dental care, and diagnosis given to children, *not as hospital events* but as part of the normal process of keeping fit and healthy and should be associated with the teaching of positive health and hygiene in Schools. This Scheme which was in vogue in England and yielded such good results in the advancement of the children's health and well-being, should be introduced without further ado into our Schools. Only then could we expect any real and abiding result in the direction of child health improvement.

EDUCATION AND THE FUTURE OF INDIA

CHANDRA SEKHAR MOHAPATRA, *Assistant Teacher, Orient Paper Mills High School, Brajrajnagar.*

A NOTABLE change in the theory and practice of education was effected after the great thinker and philosopher Rousseau wrote, "Begin to study more carefully your pupils; for most probably you know naught about them." Since then, it has become commonplace to say that the teacher as well as the parents should have a clear knowledge of psychology. The saying "If you have to teach John Latin, you must know John as well as Latin" is a good one, and clearly points out the moral that the child whom we want to educate should be thoroughly understood; as a mechanic should know the different parts of his machine and their functions. If he does not know that, he is liable to get

either fatal injury or incomplete response from the potential capacities of his machinery. If a man, giving himself the airs of a chemist, brings a flame near hydrogen, he would not only meet with a serious explosion but also spoil the valuable materials with which other useful things could have been made. Such is the case with the teachers and parents, who should know their children fully before trying to deal with them either for their education or for any other purpose.

We very often hear the sweet-sounding words that the children are the future hopes of the country. But how many of us do really keep them in our minds, when we are called to discharge the sacred duty

of dealing with the child? How many of us do really think for a while, when our children or pupils ask some irritating questions putting us at our wits' end? Who cares for thousands of backward and dull pupils in schools where they live like despised insects? Is this the way in which they should be treated? Do they not possess latent capacities which will blossom forth in the future with sweet and ever extending scent? But, sorry to say, though they are spoken of nicely in words, they fail to get themselves adjusted properly in this country where the department suffers continual cuts in finances.

We have not yet realized the value of proper education, and it will take more than half a century to do that. The child is in continual restraint always and he gets thrashes and blows several times a day. He is forced to "ply his books diligently" all day long in order to get a certificate which is one of the most hopeless testimonies of his ability. Parents are ignorant and illiterate, and the teachers are ill paid, starving and half naked. Therefore, no one cares for the child's rest, play or exercise, and there is none to see whether the child keeps company with bad or good friends. Moreover, the condition of many children is so pitiable that it is very difficult for them to get a morsel of bread regularly for keeping their physical energy in proper working condition, even after working very hard for eight to twelve hours a day. Some of them are compelled to work with their parents, when they reach the third year of their life, and others enter into the servitude as "boys". Malnutrition and maladjustment, over-exercise and physical strain, disease and merciless treatment have marred our future, and that is the reason why only five percent of the children survive after their fifth year of life. "The child is the father of man." Therefore what we do presently for the child would bear fruit in the future. It would be better for the Government to begin to mobilise its resources for introducing an effective, well balanced and suitable system of education than to build hundreds

of factories to industrialize the country in a centralized and top-heavy manner.

Most of the child's time is spent either in the school or its home, therefore, two groups of persons are responsible for moulding its character. First and foremost is the responsibility of the parents with whom the child remains after his birth. Then it comes in contact with teachers when he begins to go to school. So the parents and the teachers are the makers and developers of the child. But the condition of the parents in India is no less miserable than that of the child. India is heading the list for infant mortality. Most of the people are illiterate, and when we speak of parents, we sometimes mean a boy of seventeen and a girl of thirteen in this country. The idea of getting healthy citizens for the future is laughable, and more laughable is the idea of sending them to psychological training centres for the purpose of making them conscious of their situation. Even worse is the conditions of the so called "builders of the nation", who are poor, neglected, and not properly trained and educated. Most of the schools are ill-ventilated, ill-equipped, and unhealthy.

So far we have described the present regrettable condition of Indian child. As we are free now and have already lost the good old advantage of finding fault with others for our wretched condition, it is high time to begin work which will yield something essential and lead us to the top of civilization. We have to perform the great task of preparing the future generations of our country in a manner unprecedented and unsurpassed. India in the past had magnificent glory and she must have that in the future. The conditions prevalent have been changed, and now we are undergoing a great materialistic revolution that has turned men into machines and threatens to swallow up the very music of life. We should, therefore, prepare our children for achieving two objects in their lives. Firstly, they should be efficient enough to push themselves forward in the modern chaotic struggle for existence,

Secondly, they should live as happily and wisely as the great ancient citizens of India.

Now, the government as well as the public, should join their hands to introduce an effective system of education. Firstly, each and every child of India, at its proper age, must be tested psychologically and placed in the career for which it is efficient. This must be done freely by the government. Secondly, basic education should at once be introduced instead of the present system of education, at all cost. Thirdly, scientific child-development centres should be started for the adjustment of the dull and backward children throughout the country. Fourthly, maids and bachelors should undergo a course of psychological

training before their marriage in order to ensure the healthy and accurate development of their children. This may sound paradoxical, but it is none the less important as parents ignorant of the behaviour of their own children may stand in the way of their healthy development. Fifthly, trained and efficient teachers who are really interested in their profession, should be employed to guide the child in the best possible manner and they should be daily paid and respected. Lastly, intelligent research in the theory and practice of education and psychology should be encouraged and research centres should be started throughout the country so as to study and remedy the practical difficulties.

COMMERCIAL EDUCATION

By SRI T.L.N. APPA RAO, Amalapuram.

THE importance of commerce in the modern economic structure, specially of India, a progressive country, need not be much emphasized.

2. Many a man, including the man in the street, makes it an honourable living. It is a national necessity to make commercial life an organic structure. Realizing this, the Government of Madras started many years ago the imparting of commercial instruction through an institution run by them at Calicut. The subjects for commercial technical examinations prepared there were typewriting, shorthand, book-keeping, banking and accountancy, theory and practice of commerce and commercial geography. Finding that this school was not quite sufficient and adequate to improve the commercial aptitude of the students, the Educational Department introduced commercial subjects in Secondary Education in 1911-12. In addition to this the Educational Department have been recognizing commercial courses in secondary schools to train up students for Government Technical Examinations. Persons with knowledge of typewriting and shorthand

have also taken up the duty of coaching students privately for Government examinations in these subjects. This has increased to such a large extent in the present day that every big town contains at least a dozen institutes of this type training at least 100 students in all for each of the two examinations held by the Government in April and October every year.

3. But in spite of the pains and the earnestness of the instructors, one thing has to be noticed that they are not in a position to impart instruction in the manner required by the curriculum. This results in a high percentage of failures at Government Technical Examinations.

4. From this it is quite evident that there are a large number of pupils ready, willing and desirous to undergo training in some or all of the commercial subjects, provided there are adequate facilities in recognised institutions.

5. The Government of Madras in introducing the reorganised scheme, have shown themselves well aware of the desirability and necessity of imparting a more

thorough, vivid and wide course of Commercial Training and have provided for a secretarial course in the Secondary Education. But this does not mean, nor does the Government contemplate, the removal of the abolition of the commercial course adopted previously or of the Technical Examinations of the Government of Madras.

6. The introduction of the secretarial course in the Secondary Schools is considered a more expensive and a less feasible aspect even now (four years after the drafting of the Reorganised or Bifurcated Courses). As an example, any particular District in the Madras Presidency may be studied in this light. In the East Godavari District, which has about 24 High Schools, both private and public. The commercial subjects were caught previously in about 9 schools. But with the introduction of the reorganized Scheme of Education the Secretarial course is likely to be introduced only in about 3 schools.

7. Considering the facts mentioned above, the possibility and the feasibility of students acquiring commercial knowledge is minimised and is even negated in a large number of centres in the District. To add to this, it is likely that the services of persons capable of imparting instruction in commercial subjects will be terminated and many of them may be thrown out of employment. The present state of affairs is rather perplexing, both to the student and the instructor and embarrassing to the public. There is a remedy for this as suggested above, in para 4.

8. The Educational Department can recognise schools of Commerce or Typewriting and Shorthand Institutes attached to Secondary Schools so as to enable the retention of Commercial Instructors already in service, and even the feasibility of absorbing qualified Commercial Instructors. At the same time this will enable a large number of students to qualify themselves in any one or more of the commercial subjects without the necessity of their joining the Secretariat Course. The creation of such facilities will give wider Commercial Education, though not an intensive and complete study as contemplated by the secretarial course. At the same time, this method of approach would be useful to the institutions themselves in augmenting their financial resources and supply sufficient trained men to man the offices.

9. Coming to the consideration of the abolition of commercial subjects in Secondary Schools, from June 1950, it is believed that in the East Godavari District 5 commercial instructors who are in permanent employment—would be turned out of service and about 30 typewriters together with accessories and furniture purchased out of educational grants will have to be idle or disposed of.

10. In these days of paucity of technicians and persons with technical skill, it is a pity that the existing facilities for commercial education should be curtailed in any way and that qualified technical men thrown out of employment for no fault of their own.

A SCHOOL WITH A DIFFERENCE

By MR. A.E. FOOT

THERE is a new and unusual boarding-school at Ottershaw, near Chertsey in the English county of Surrey, where 120 boys are taking part in a remarkable educational experiment. It has been opened to give opportunities of boarding-school

life to children who otherwise would not receive this experience.

This is a sequel to the 1944 Education Act of England and Wales, when it became the legal responsibility of the local education authorities to provide boarding educa-

tion for pupils for whom it was considered desirable by their parents or by the local authorities themselves to have this type of education. Since the 1944 Act, local authorities have arranged to send some such boys to the independent schools (known as Public Schools) and in a few places to boarding-houses attached to State-maintained grammar schools.

But in all these cases the education was of a more academic type, and the new obligation meant that boarding education must also be available to children whose interests were not chiefly of this nature.

The Surrey County Council was the first local authority to fulfil the new conditions, when, in 1947, it bought a disused mansion with an estate of about 148 acres at Ottershaw. The next year it was opened as a secondary boarding-school for boys and the experiment began. About half the boys follow the curriculum of a grammar school, and the other half follow a less academic course.

One hundred and twenty boys have now been accommodated at the school which in a few years' time is likely to be able to take 300 boys. They represent a wide social range. Tuition is free, but parents contribute to a boy's board, unless their income is under £300 a year. Most of the pupils are Surrey lads, but 20 per cent. of the places can be claimed by other local authorities. Sixty per cent. of the boys come from homes where, perhaps, because of the illness or the death of a parent, boarding-school life is more suitable for them. Others go to Ottershaw because they wish it or their parents desire it.

ROOMS FITTED AS STUDIES

Masters and boys live in the school; the boys sleep in the mansion's former bedrooms and each group of bedrooms has ample up-to-date toilet appointments. Four of the downstairs rooms have been fitted as studies for the boys, where each lad has a desk with a cupboard and a screen for privacy.

The large hall has been fitted as a gymnasium and can be used, too, for bat

and ball games. The changing rooms are equipped with showers and there is an indoor swimming-pool. The grounds have playing fields for football and cricket: there are tennis and squash racquet courts and jumping pits for athletes.

Each boy is allotted to the special care of one of the nine assistant masters, who is called his tutor. A boy will stay with the same tutor for the greater part of the time he is at Ottershaw, and he takes a real interest in his welfare. He has to try to develop the boy's own personal sense of responsibility for which the school's disciplinary system is designed. This system provides no punishment in the ordinary sense of the word, but by bringing the boy in frequent contact with those who show they have a real concern for his performance, endeavours to make him feel a sense of contrition when he has been at fault.

If a boy is habitually unpunctual, forgetful or indisciplined, the Headmaster sees him and withdraws some special privilege for a week. But it is restored at the end of that time if the boy has a clear record. The prefects who are responsible for the preservation of proper standards of behaviour outside school hours, also have the power to withdraw some privileges, but they must keep a record of these which is seen by the Headmaster. He also meets the prefects together once a week to discuss their difficulties.

RECORD OF PROGRESS

Every tutor gives a boy under his supervision, a board on which the masters record the lad's progress at his work, and this is seen at the end of each three weeks by the tutor. When the term is over, a full report of the boy's work and his attainment at games is sent to his parents.

English, Mathematics, History, Geography, Science and either Latin or French are included in the school curriculum. Boys are arranged in classes for those subjects according to their ability, that is to say, a boy goes into a different class for Mathematics and Science than for English

subjects. Those who have no bent for foreign languages are allowed to spend more time in the workshops or on art. But all boys spend school periods on divinity, citizenship, art and physical training. They are not grouped for these according to their age but rather by their maturity.

The boys have organised games or athletics in which they are coached by a master four afternoons a week; every boy, in addition, devotes an afternoon a week to estate work of which there are various kinds. Some prepare the sports grounds, or cultivate the formal garden near the house, or work for the Young Farmers' Club. The boy is taught to be useful for squads of youngsters lay and clear the dining

tables, sweep the house, polish the furniture and floors, distribute stores, act as house orderlies and, in fact, do many jobs which in other schools are undertaken by paid labour.

In addition to these essential parts of the school organisation, there are various societies such as the modelling club, the Young Farmers' Club, and others for chess, stamp-collecting, play reading, fishing, keeping pets, radio and printing.

Ottershaw, which may well be the prototype of other schools of its kind, is doing much good work in training lads who will be the citizens of the Britain of to-morrow.

BOOK REVIEWS

LIGHT AND SIGHT BY F.R. WELWELL Pp 72.
METHUEN & CO. LONDON PRICE 3s.
CLOTH BOARDS 4s.

This is a volume in the interesting and stimulating series of 'Life and Science' books under the general editorship of Mr. Patrick Thornhill. The entire series is based on a new way of teaching science. From matters which fall ordinarily within the experience of the students, the books proceed to describe first simple and then more complex experiments. In this way a general background is built up, leading to the enunciation of simple scientific laws. At the end of each book, under the caption, 'Now I Know', we have a summary of the important facts and principles taught in the course of the book.

The approach to the subject is fresh and lively. This book extends over the field of more than one science—physics, astronomy, physiology, botany and chemistry. Its value is further enhanced by numerous clear and interesting illustrations including a coloured star-map.

LVI-6-2

We commend this book to the teachers of science in our schools.

THOUGHTS ON FEMALE EDUCATION IN INDIA.
BY SRI JAGANNATH MAJUMDAR, HEAD-MASTER, J.N. ACADEMY BERA MPUR
(BENGAL) PP. 63. N.M. RAY CHOWDHURY & CO., LTD., 72 HARRISON ROAD, CALCUTTA 9. PRICE RS. 2

In this book, Mr. Majumdar makes a strong plea for a type of education for Indian women which will not unsex them. He supports his position by reference to the biological and psychological differences between men and women and to the practice of several European States which differentiate between the sexes in the curricula and courses of education. The fashion nowadays in India is for the same kind of curriculum to be imposed on both boys and girls. But the point of view of educationists like Mr. Majumdar cannot be ignored. It is to be hoped that in the radical reforms in education which are being brought about throughout India,

a satisfactory solution will be found for the problem of educating Indian women.

Mr. Majumdar has given a brief historical survey of women's education in India from the age of the Vedas downwards. Here he seems to have relied too much on Western views of Hindu culture. We may note for instance that his interpretation of Parashurama's treatment of Karna is not correct. Parashurama had a personal vendetta against the Kshatriyas for murdering his father. That is why he refused to teach them archery. Karna tried to deceive Parashurama about his Kshatriya parentage, got found out and suffered in consequence. The incident has nothing to do with any disabilities imposed on Kshatriyas or Vaishyas in the matter of education. Again Valmiki's *Ramayana* knows nothing of the magic circle (within which Sita was confined at Panchavati). And the episode in later poetry is hardly weighty evidence in favour of the alleged degradation of women in the epic age. It is an astounding statement that this alleged degradation placed them in "the rank of the untouchables". Nor were the Buddhists feminists. No one in Indian history vilified women as much as the Buddhists in their zeal for asceticism. The disappearance of Buddhism from India raised rather than lowered women's status. It is again incorrect to speak of caste being unknown to the Vedas, when we have the evidence of the famous *Purusha sukta*.

The book on the whole is thought-provoking and worth the earnest attention of all policy-makers in education.

URBAN GEOGRAPHY BY PROFESSOR GRIFFITH TAYLOR, D.Sc. B.E. WITH A FRONTISPIECE AND 300 PLANS AND DIAGRAMS. PP. 439 PLUS XV. METHUEN & CO., LTD. LONDON 25 SHILLINGS.

Dr. Griffith Taylor has written another unusual and important work. As is well known, he is not merely a geographer of distinction but also an authority on ethnology and anthropology; and his interests include meteorology and geology as well. It is because of the wide range of his

studies and interests that he has been enabled to write out this volume on urban geography, the meeting point of geography, history, politics, economics and sociology.

The subtitle to the book describes it as "a study of site, evolution, pattern and classification in villages, towns and cities." The book is divided into three parts. The first deals with typical settlements in each of the seven continents, the early stages of settlements, land surveys and general phases of the evolution of towns. Holding the view that temperature is an even more important determiner than rainfall, he chooses seven sample settlements, one from each continent and located between the pole and the Equator and at about ten degrees of latitude apart from one another. The second part of the book is historical and discusses changes in site and pattern from the Neolithic to the modern age. Here in one chapter, prehistoric and oriental towns are lumped together. Indian readers will note with interest that Delhi seems the most interesting Indian city to Dr. Taylor and is one of the four oriental cities chosen for study. The third part discusses topographical and other controls. Here we have studies of plain-towns, river towns, sea-ports, lake-ports, mountain-towns, religious centres, holiday resorts, and planned cities. Then we have chapters on regional surveys and classifications of towns.

Every chapter of the book is interesting and packed with original thought and interpretation. Particular mention, however may be made of Dr. Taylor's formulae for description of towns, and his account of the five ages of towns and seven stages in the evolution of a city of over 50,000.

Alert students and teachers of geography will find this book stimulating. Even administrators and politicians may find wisdom in some of the lessons it tries to teach. They will learn for instance that the type of local administration now obtaining in India is not the only possible one and that there are other types (the burgomaster, the city manager, the board of commissioners etc.) Are we wise, we

may ask ourselves after studying this book, in allowing ambitious politicians to go on adding to the bulk and responsibilities of our large cities? Can Madras, for instance, afford the swollen proportions it has recently and proudly acquired?

Dr. Taylor poses many problems, some for the first time. Not all are answered. But the statement of the problems themselves is of first rate importance. There is ample scope for similar work being done in India, which is rich in every kind of human settlement from the Neolithic to the paleotechnic.

UNDER THE RED ROBE By Stanley J. Wayman: abridged and simplified by B.M. Chester: With four illustrations and a map by C.H.G. Moorhouse. Pp. 140. Oxford University Press.

Unkind critics of Stanley Wayman used to dub him a Pseudo-Dumas. There is little doubt however that he gives to English readers something like the authentic thrill of Dumas. The hero of *Under the Red Robe* is a contemporary of D'Artagnan, - and introduces us to other aspects of Richelieu's tortuous diplomacy. The climax of the novel with its skilful use of the famous Day of Dupes has often been admired. As for characterisation, at least Gil de Berault comes to life.

The abridgement necessarily takes away something from the glamour of Richelieu's France and the sinister mystery surrounding the Cardinal himself. But it keeps the progress of the story clear. An indispensable aid to the understanding of the plot is given in the brief historical introduction.

Questions and illustrations add to the value of the book. We consider it suitable for non-detailed study in high school classes.

OXFORD NAVINA GANITAM (in Tamil) By R. Narasimhachari, M.A., L.T. Books I to IV for Forms I to IV. Oxford University Press. Price Rs. 1-4, 1-8, 1-8 and 1-12 respectively.

This series of books in Elementary Mathematics is based on the 1949 syllabus. The author who is a well known mathematics teacher in the city, has used modern and up to date methods in writing these books. The problems and questions do not stand *in vacuo*, but are closely related to every day life. The industrial and economic life of India receives its fair share of attention in problem setting, as suggested in the syllabus. Diagrams and illustrations are clear and helpful.

The technical terms approved by the Government have been used exclusively. An index of such terms with their equivalents in English is given at the end of each volume.

We have great pleasure in commending this book to the attention of teachers of mathematics all over the State.

MODEL ENGLISH GRAMMAR AND COMPOSITION, Book II for Forms V & VI by D. Samuel, M.A., L.T. Pp. 247. The Educational Publishing Co., Madras 6. Pages 247 Price Rs. 2-4.

This is a good text book on grammar and composition according to the latest syllabus. The subject is clearly and easily dealt with. The difficulties of the average student are kept in view and provided for. There is an interesting chapter on translation into and from Tamil. The model essays included at the end are from a series of travel sketches contributed by Mr. M. Rathnaswamy during a tour of Europe in 1948.

An index at the end would prove helpful to students and teachers alike.

UNIVERSITY REFORM IN CONTEMPORARY INDIA

By SRI S. R. RANGANATHAN, M.A., D. Litt., L. T., F. L. A., *University of Delhi.*

(Continued from page 98).

137 LOVE AND NON-VIOLENCE

In those in whom the quality of *Sattva* is prepotent, the fundamental values will manifest themselves as love and non-violence. The promotion of the fundamental values in those forms should be among the purposes of a University. It should help its members to look through and beyond the differences, penetrate and reach the innermost depths of experience and get a glimpse of the Identity which is all-pervasive. This can be realised by the intensive and undistracted pursuit of any subject whatever. This is the fundamental or ultimate value of research. For the roots of all subjects strike at the same identical primordial pattern. Such a realisation of Identity will make hatred and violence purposeless; and love and non-violence will be the only possibility. Those who are spiritually awakened attain these values spontaneously. Those who work persistently with their intellect and pursue some subject intensively, arrive at these values ultimately. A fundamental purpose of Universities is to provide the opportunity for such a pursuit.

14 TRADITION AND CULTURE

While the fundamental values stem from the noumenal, they manifest themselves in the phenomenal world in local and temporal forms determined by a limited context. Forms so localised in time and space and the social practices and outlook based on such localised forms of fundamental values, constitute culture. There is a certain specificity in the culture of the different human groups, which persists through long ages. This constitutes national culture. Tradition is the channel through which national culture is passed on from generation to generation. In this process, it gets loaded with certain accretions. Such accretions are sometime caused by a misunderstanding or a tradition through the snapping of some of the elements in its true context. Often, the accretions due to such misunderstandings envelope and hide the

genuine tradition and become petrified encrustations in course of time. It is the function of the Universities, in which the enlightened souls of a nation congregate, to break down such constructions from time to time and release the pristine glow of the true tradition to irradiate the life of the nation. In the discharge of this function by the Universities, we have to remember that national traditions are neither wholly good nor wholly bad. They are usually a mixture. They are a blend of sense and nonsense. To allow them to die together on account of our aversion to the latter is like throwing the baby away with the bath-water. That is certainly wrong. It is equally wrong to perpetuate both of them alike. It is the duty of the Universities to discriminate, use the search-light of reason in relation to the latest phase of knowledge, make a comparative study of other cultural groups, conserve what is essential and eternal in the nation's own culture, eliminate from it what is outmoded, enrich it by absorbing what is apposite in other cultures, and thus work towards cultural eclecticism.

141 PURIFICATION AND GUARDIANSHIP

According to Indian tradition, it is the duty of Universities to set the norms of life and to be not only the guardians of national tradition but also the improvers of the same. It is by purifying tradition that they can be true guardians of culture. Indian tradition does not however attribute omnipotence to Universities in this matter. This is because Universities, which are but creations of society, can only help the slow evolution of society. They cannot bring about sudden mutations or destroy the existing social order in an explosive way. Social forces may on rare occasions gain an intensity beyond the capacity of Universities. They could be harnessed, and the metamorphosis of society could be effected only by an omnipotent agency. As the *Gita* puts it, on such occasions it is for God Himself to come down to earth and establish a new order and a new culture and initiate a new

UNIVERSITY REFORM IN CONTEMPORARY INDIA

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tradition. Except on such cataclysmal occasions, it is the duty of Universities to guard and purify national tradition and culture and thereby help social evolution.

142 SPECIAL RESPONSIBILITY IN CONTEMPORARY INDIA

In the present age, when India is awakening after a long spell of sleep, the Indian universities have a special duty in regard to the nation's culture and tradition. During her last rest-period, her culture and tradition had been put into test tubes, as it were, and studied out of their natural setting by persons, of alien culture without the help of an internal and intimate knowledge of their true meaning and significance. Even something worse has happened. Some of the sons of the soil, without spiritual stamina, but endowed with intellectual ability had confounded the foreigners by out-heroding Herod. They had been unable to escape the overwhelming pressure caused by contact with a different culture. They developed blind prejudices and lost the capacity to make a comparative study and evaluate in an unbiased way matters pertaining to our own culture. Indigenous Indian traditions and ways have been an anathema to many of the new generation with the so-called Western education, even as everything foreign had been taboo to some without Western education. Between these, the nation has lost, temporarily, I hope, the best in both the cultures which had been in contact and has tended to collect like a dustbin what is valueless and harmful in both of them. But the present renaissance of India brings a new light with it. It is a specific duty of the Indian Universities of today to turn that light on our culture and tradition and redeem them. It is a duty which the present generation of the University men of India owe not only to posterity, but also to their noble heritage.

143 A BOLD STEP NEEDED

In the discharge of this duty, the Indian Universities are not without help. On the other hand, they are very fortunate. For Indian society had luckily abstained from burning its god-men as witches. Provi-

dentially Indian society preferred to let frauds go unmolested, lest the few genuine souls should be eliminated in ignorance. The result is that we have to-day amidst us an appreciable number of men and women who are centres of self-illumination. One of the bold acts which the Indian universities should do today is to solicit such great souls to come and live amidst them and flood the mind, heart and soul of the teachers and the students alike with the life rooted in the true tradition of Indian culture. To get the help of such souls does not require money, for they care not for money. A negative requisite is that the Universities should shed their allergy in relation to them. A positive requisite is that they should seek their help with faith, humility and sincerity: in short, it is acceptance that is needed. This is the bold step that must be taken by the Universities to turn the corner successfully. Among well-known souls of this order may be mentioned Sri Aurobindo, Sri Ramana Maharishi, Sri Narayana Menon, Sri Oshyan, Sri Natesananda and Sri Ananda Mayi. There are many others who are not so well-known. Goethe said that it is poets alone that can spot out other poets. So it is with the high souls of self illumination. With the help of those who are already known, others can be spotted out. There are a sufficient number of them to reside in all our Universities, re-charge them and lift them to a higher level from which they can directly help the development of the personality of all their members, indirectly help society in facing and resolving its tangled problems and re-establish the fundamental values of life in conformity with the characteristic culture and tradition of India.

15 BALANCE BETWEEN TEACHING AND RESEARCH

The ways by which a University seeks to fulfil its purpose are teaching and research. One of the issues brought up for discussion at the Congress of the Universities of the Commonwealth held at Oxford in June, 1948, was the determination of the proper proportion of teaching and

research in a University. An issue like that emanates really from a trivial administrative motive. The formulation of the issue in that form is traceable, on the ideological side, to a wrong approach to education. This is a very difficult question. It will not submit itself to standardisation or even simplification. There are Universities in which it is all teaching and no research. In most of them the result has been a steady going down of the teacher and the taught alike. There is also a University in whose departments it has been all research and no teaching. Here again, though there were no 'taught' to go down, precious little of research could sprout. In fact one wise and able researcher on its staff began to give free private tuition to selected students in order to keep himself mentally alive. Impact with growing minds is necessary to stimulate research.

151 VEDIC TRADITION

This question of balance had been beautifully discussed and reduced to a few epigrams by the Vedic seers of India. Their approach to the question has been very different. That approach warns us that the antithesis between teaching and research is an illusion. It is an illusion due to a wrong approach—something like looking through the telescope from the wrong end. Research refers to the field of knowledge as something external. Teaching too refers to the taught as something external. It is this approach from the external which brings about the antithesis. According to Vedic tradition, these two are factors intrinsic in the education of the teacher himself. According to it, there are four stages in the education of anybody;—

1. learning from others and from environment;
2. living what is learnt;
3. meditating on what is learnt and extending it; and
4. teaching to others.

Thus research and teaching are both necessary for the fulfilment of one's own education.

152 INDIVIDUAL NEEDS AND THEIR VARIATION

Turning to the quantitative aspect, the proportion will vary with individuals. For example, in the case of Ramanujan, our mathematical genius, meditation and research were dominant. Still he wished to teach. In the case of some, considerable wrestling with growing minds may be necessary to sharpen their own minds to the point of extending the sphere of knowledge. We say, water finds its level. So also every true teacher in a University will find his own balance of teaching and research. It is administrative impotency to impose a uniform proportion on all.

Even for the same individual, the proportion cannot be the same at all times. Some are slow to mature. A few years of sincere participative teaching may open out possibilities of research in them. When the mood for research sets in, it may be necessary to release them from all teaching and allow them to devote themselves solely to research for a year or two. Once the mood for research gets abolished, it may be possible for them to come back to teaching and find out their own balance between teaching and research.

Indeed, the balance is to be decided in each case and revised from time to time in the light of its "individuating particularities" as William Blake had put it. Regulations cannot rigidly fix them. Administration should not attempt to fix them. This is from the point of view of individual teachers.

153 HAVEN FOR EXCLUSIVE RESEARCH

A corollary from this is obviously that a University should provide equal opportunity for teaching and research. To meet the need for whole-time research, which may arise from time to time for several teachers, the University will do well to follow the example of Oxford and set up a college like the All Souls College to which the teachers may go during the periods in which they feel the urge to hibernate in exclusive research. The Institute for Advanced Study recently established in Princeton provides a

haven of that nature for all the Universities in the world.

154 ABUSE BY CAREERISTS

But where there is no inner urge for research or when research work does not grip one, there is a great danger. A teacher with resourcefulness, political pull, or certain social qualities, may elect to have very little teaching on the pretext of research. The free time which he thus gets may often be devoted to gossip. Gossip eventually develops intrigue. Intrigue ultimately leads to demoralisation. Neither teaching nor research flourishes in such an atmosphere. In long-established universities of developed countries, a healthy tradition makes such degeneracy impossible. In our Universities which are virtually beginning from the scratch, frustration of balanced University life by the splashy success of such careerists may happen.

155 FASCINATION OF ADMINISTRATION

This is intensified by another factor. The absence university man power, in quantity sufficient and in quality adequate, leads to places in the university being filled with persons who have aptitude neither for teaching nor for research. Some of these show a tendency to glorify administration and look down equally upon teaching and research as too low for them. They are not abashed to say with a look of pride that they have no time either for teaching or for research. Indeed the fascination of administration overpowers them as much as the fascination of the precipice could. The greatest tragedy which should be guarded against in our university life today is the slipping down of gifted young men down this precipice of administration.

156 FORMATION OF PUBLIC OPINION

These are the dangers that should be avoided in the present formative years of the universities of renaissance India, not only to make them serve their high purposes at the present time but also to ensure that they do not set up traditions which may smother university life for several

generations. But these dangers cannot be avoided by rules and regulations. It is only public opinion within the University that can avert them. The formation of public opinion will have to depend largely on the personality, integrity and purity of the Vice-Chancellor.

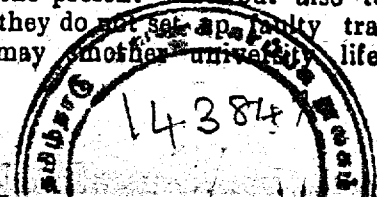
16 UNIVERSITY AND THE OUTSIDE WORLD

The relation of the university to the outside world is easily determined by the purpose enumerated in the earlier subsections. A university is after all a social institution charged with certain social functions. Its chief social function is to bring together the most productive minds of the community and provide them with the freedom and the comfort necessary to develop to their fullest capacity. But this is not done without any thought about the general relation of the university to the outside world. The very fact that the best souls are in the universities implies that the university will put itself in the most helpful relation to the outside world. As stated already it has to bear in mind the needs of the nation, work out the national problems in an objective and scientific way and pass on its findings to the people at large. The most happy relation of the university to the nation is that of spontaneous seizing by the university of the problems whose solution will be ultimately beneficial to society. The relation between a particular investigation of the university and the needs of the nation may not be immediate. It may not be obvious to the ordinary man. But on account of the high potency of the people who get assembled in the university, the benefit will emerge sooner or later.

161 RELATION TO INDUSTRIES

Let us take a few social groups outside the university. Let us first take the industrial group. A few decades ago the industries, which were impatient with the apparent indifference of universities to their immediate profit-making needs, began to establish research institutions of their own.

(To be continued)



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—The Punjab Educational Journal (July 1941).

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NEW DESKS FOR OLD

BY JANE JOHNSON

HANDSOME duralium and tubular steel furniture of revolutionary design is being installed in schools controlled by the New South Wales Government Education Department.

The furniture is designed for the small children in the kindergarten classes and for the first and second grades in the primary schools.

Last year doctors and nurses of the School Medical Service measured 4,000 children from the infant schools, and had the new metal furniture designed for the comfort and correct posture of growing children in their early school years. The dual tables and separate chairs are designed in five sizes.

The small children are very fond of the new furniture, particularly of the chairs, which are so light that they can be moved around without effort. Another feature is that they can be easily stacked to make space in the schoolrooms for games. Having their own small chairs also gives the children a feeling of personal possession and individuality.

The metal furniture is expensive, but it is light, durable and good looking. It is designed for ease and to prevent fatigue. The tops of the tables are of specially reinforced plywood and the backs of the chairs are of moulded and curved polished plywood.

An interesting discovery was made during last year's medical survey, on which the designs of the new school furniture have been based. It was found that children in the Far West districts of New South Wales between the ages of five and eight years, grew faster in height than children in the other parts of the State. As a result, the furniture for Far West schools is being made slightly higher.

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BOOK REVIEWS (Contd.)

THE ELEMENTS OF ALGEBRA By Three Authors Adapted into Kannada by Sri S. Subbannacharya B. Sc. B. T. Part I for Form V. Srinivasa Varadachary & Co., 2/16, Mount Road, Madras. Pages 312. Price Rs. 2.

The Elements of Algebra by Three Authors has been a well known textbook in Madras for many years. This translation into Kannada makes it available to pupils undergoing instruction in algebra through

Kannada. The book is intended primarily to meet the needs of students studying in high schools in Madras and Mysore. Sri Subbannachar says: 'In the translation of the book I have used the equivalents from the vocabulary of mathematical terms prepared in Madras with slight modifications to suit the terms in vogue in Mysore State, wherever necessary.'

The book is a welcome addition to the very small number of text books in Kannada on higher mathematics.

NEWS & NOTES

SECOND LANGUAGE PROBLEM IN MADRAS SCHOOLS

Presiding over the seventh council meeting of the Madras Teachers' Guild on June 27, Sri P. Doraikannu Mudaliar, Headmaster of the Chintadripet High School and President of the Guild, called upon the Government to clarify the question of second language to be taught in First Form.

He said that according to the revised order the schools were given the option of having the 1929 or 1943 scheme with regard to the second language. They were unable to tackle this problem since they had no definite directive from the Government. While some schools had given up the 1943 scheme and switched back to the 1929 scheme, some wanted to follow the new scheme. Anxious parents wanted their children to study all the languages, and in certain cases pupils preferred Sanskrit to Hindi. Under these circumstances, the teachers' position had become very perplexing.

With reference to the students who had failed in the recent S.S.L.C. examination Mr. Mudaliar stated that they had received instructions from the D.P.I. to open a supplementary section if sufficient strength was forthcoming. The classes should be conducted under the 1929 scheme. But the pupils in some cases were anxious to take

the 1948 course. Though the failed students were given instructions under the 1929 scheme, their parents wanted them to take the 1948 scheme, the first batch of which would appear next year. The teachers were unable to say whether those failed students could be admitted and allowed to read along with the boys promoted from V Form. It was therefore urgent that Government should clearly instruct them on this aspect too.

The council adopted a condolence resolution touching the death of Mr. J. Samuel, Assistant, Kellett High School, and a member of the Guild.

Mr. P. Doraikannu Mudaliar and Mr. M. P. Rajagopal, Secretary, were elected to represent the Guild on the S.I.T.U. Council.

A committee was formed to organise a teachers' camp during the ensuing Dasara holidays and select a suitable place for the same.

The council by another resolution thanked the Provincial Election Commissioner in extending the time-limit for teachers enrolling themselves as voters in the teachers' constituencies, but regretted to note the distinction made in excluding the teachers employed in the primary departments of high schools and elementary schools, teachers who were also qualified teachers.

EDITORIAL

DEWAN Bahadur C. S. Srinivasachariar, M.A., Principal, R.D.M. College, Sivaganga has been associated with *The Educational Review* as its Honorary Editor since August, 1941. Heavy demands on his time and energy have made it difficult for him to fulfil his numerous duties and commitments, and he has expressed a desire to be relieved of his responsibilities as Honorary Editor of the *Review* from the first of July. It is with great regret that we have to announce the end of a long and fruitful association with one of the most distinguished historians and scholars in India.

Professor Srinivasachariar began his career as an educationist in the Pachaiyappa's High School. His scholarship and gifts of exposition were so impressive that within a very short time he was taken on the staff of the Pachaiyappa's College. For many years he presided over the History Department of the College. Then he joined the Annamalai University and retired as the head of the Departments of Politics and History. Subsequently he became the Principal of the newly started R.D.M. College, Sivaganga, and has helped to put it on the map.

All the while Professor Srinivasachariar has been pursuing his historical studies. Apart from numerous research articles in various journals, he has written some outstanding text books on Indian history and edited important classics. He has been a member of the Indian Historical Records Commission for many years. He is reputed to possess one of the finest libraries in South India.

Mr. Srinivasachariar's interest in educational problems has always been keen. Apart from his association with the *Review* he has been an active friend of the teaching profession. The South Indian Teachers' Guild has always found in him a warm and

enthusiastic supporter. He has been intimately connected with the development of University education in South India, and has been a syndicate of the Annamalai University for many years. It will be remembered that last month he presided over the University Education Section of the Madras State Educational Conference.

We wish our Honorary Editor an even more distinguished record of service to Indian education and historical scholarship in the future. And we are sure that we shall continue to retain his sympathy and interest even though the formal connection between us is now to end.

In view of the controversy arising out of the policy of the Government of Madras to 'ration out' seats in professional colleges and the support given to it by the Syndicate of the Madras University in a

resolution criticising the strictures of the University Commission on such a policy, it will be of interest to notice an American study of the education of a backward group. Professor Leander L. Boykins of the Southern University, Louisiana, writing in the *Journal of Educational Research*, points out that educational restrictions in regard to any particular social group or groups tend to affect the welfare of the nation as a whole. In such social ills as "disease, crime and delinquency, excessive needs for public welfare services, costs of economic dependency, unnecessarily restricted retail markets" the nation pays for the restricted opportunities provided to the Negro. It is suggested that Federal aid be made available to states with sufficient guarantees to end present disparities. The American approach to the question of financial stringency on the part of individual states is, characteristically, not rationing out of educational opportunities and privileges on a communal basis, but the attempt to provide opportunities for all, irrespective of

colour or race, with the help of financial grants from the central government. Professor Boykin concludes with the recommendation that in the future the problem of Negro education should be "viewed no longer as a race or as a Southern problem, but as a problem of American democracy in which Negroes are regarded as citizens along with all other Americans. The objective should not be special rights for Negroes, but a national policy which includes Negroes naturally in its program."

Mr. Homer Kempfer, writing in *The Education Clearing House*, issues a warning against over-enthusiasm for literacy.

While the printed word is one of the most potent means of conveying ideas and stirring the sleeping minds of people, yet most illiterates still have a certain amount of knowledge and wisdom learned through the hard realities of life. It is wrong to equate illiteracy with ignorance.

Our over-enthusiasm for literacy should take note of the following significant facts:

1. Literacy teaching does not necessarily develop knowledge, skills and attitudes of mind essential to happy, efficient and creative living.

2. Printed words have been exploited by certain unscrupulous "literate" to incite hate, suspicion and deliberate misrepresentation of facts. The so called literates dealing with national and international affairs use words only to impress others. In their written and spoken words, they not infrequently carry "forethoughts, afterthoughts, second thoughts, pretexts, pretences". All flowing phrases glittering through the speeches made on rostrums, printed in front pages of newspapers, and carried over the radio networks, are no sooner heard than forgotten. The pledges made and signed on sheepskins are usually discarded even sooner than the ink dries. How much

truth is there which one can discern from such written words? Words handled in this way are fooling, and to the so-called "illiterates", those who speak and write with them are foolish too.

3. Look how in the so-called civilized world, words have contributed toward the appalling prevalence of adult crimes and juvenile delinquency; how the printed pages have created neurotic people and the confused state of minds of our day.

4. Also look over the disturbed situation of our world. Cheap propaganda, sensational advertisements, crime films, horror comics and radio thrillers have disrupted the social equilibrium of many native people in many under-developed areas, hastening deterioration on different fronts, upsetting the customs, traditions, folkways and 'mores' of many once contented, naive and simple-natured groups.

Mere literacy teaching is not enough. Truth which can set man free, may and should be learned from written words. Yet the basic problem is how to use words and who should treat them in such a way as to ensure happiness and enduring satisfaction to those who read them with discrimination. Let the "teachers" teach themselves before teaching others to read and write.

NOTICE

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Manager

THE EDUCATIONAL REVIEW

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. Articles generally need not be made longer than 2000 to 2500 words. They should be legibly written, preferably typewritten so as to permit the incorporation of editorial revisions and instructions to the press. Acceptance and publication of an article do not necessarily imply that the Editor endorses the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it returned in case of non-acceptance. The Editor cannot in any case accept any responsibility for the return of any manuscript submitted.

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

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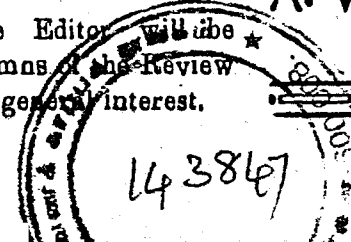
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