

THE
Educational Review

VOL. XXXIV JAN-1928 NO. 1



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THE EDUCATIONAL REVIEW

A Monthly Record for India

VOL. XXXIV.]

JANUARY 1928.

CONTENTS.

	PAGE		PAGE
INDIAN EDUCATION IN 1927—An Address by Prof. P. SESHADRI, M.A., President, All-India Federation of Teachers' Associations ...	1	DR. R. P. PARANJPE AT THE INDIAN STUDENTS' UNION, LONDON— <i>The Young Men of India</i> , Calcutta, January, 1928 ...	47
ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS CONFERENCE — THIRD SESSION — WELCOME ADDRESS. By Mr. G. C. BOSE, Chairman of the Reception Committee ...	8	THE NEW METHODS OF EDUCATION. By Mr. JOHN HADEN BADELY, M.A.— <i>The Teachers' Journal</i> , Bengal, Dec. 1927 ...	55
PRESIDENTIAL ADDRESS. By Prof. C. V. RAMAN, M.A., D.Sc., F. R. S., Calcutta University ...	11	MADRAS LIBRARY ASSOCIATION ...	57
THE POEMS OF THOMAS HARDY—By Mr. N. R. HAKIHARA IYER, M.A., L.T., English Department, University College, Rangoon ...	15	THE PROPOSED NEW PRAYER BOOK—PRAYER STILL OUR GREATEST NEED ...	58
INDIAN CINEMATOGRAPH COMMITTEE—ANSWERS TO QUESTIONNAIRE. By Prof. P. SESHADRI, M.A., Head of the Department of English Studies, Benares Hindu University ...	21	REVIEWS AND NOTICES... ..	59
STORY-TELLING IN SCHOOLS—A Paper read by Mr. M. SUBRAHMANYAM, B.A., L.T., Headmaster, Govt. Model Secondary School, Rajahmundry ...	33	Rupavatara of Dharmakirti, Pts. I and II, edited by the late Rao Bahadur M. Rangacharya, M.A.; Selections from Modern English, Poetry and Prose, edited with Introduction and Notes, by K. K. Lagu, M.A.; Modern English Literature (1798—1919), by A. J. Wyatt and H. Clay; etc.; etc.	
THE PRACTICAL STUDY OF LANGUAGES. By Mr. K. S. VENKATASUBBAN, B.A., L.T., Asst. Master, Training College, Mysore ...	41	MADRAS UNIVERSITY LIBRARY—LATEST ADDITIONS ...	61
PHYSICAL EDUCATION IN OUR SCHOOLS—A Paper read by Mr. S. S. KRISHNASWAMI IYER, B.A., L.T., Headmaster, Municipal High School, Karur, before the Physical Education Conference, Madras ...	44	LATEST ADDITIONS TO THE CONNEMARA PUBLIC LIBRARY ...	62
		EDITORIALS	63
		A Public School for India; Indian Students in England; Special Courses for Indian Teachers in Social Hygiene; 'Rags' in British Universities; How to read; Dr. S. Krishnaswami Iyengar; A Grave Accusation.	

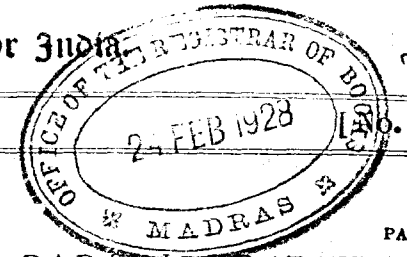
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ஆரம்ப கணிதம்

(சென்னை வித்யா இலாகா அதிகாரிகளால் தொகுக்கப்பட்ட விலப்ஸுக்கிணங்கத் தயாரிக்கப்பட்டது.)

இஃது கும்பகோணம் கவர்ன்மெண்டு காலேஜ் பிரதம ஆசிரியராயிருந்த ராவ்பகதூர் P. V. சேஷா அய்யர், B.A., L.T. அவர்களாலும், சென்னை பச்சையப்பன் கலாசாலை ஹைஸ்கூல் பிரதம ஆசிரியர் V. வெங்கடசுப்பையா, B.A., L.T. அவர்களாலும் ஆங்கிலத்தில் இயற்றப்பெற்ற Elementary Mathematics, Part I இன் மொழி பெயர்ப்பு.

மொழி பெயர்ப்பாசிரியர் :

சேலம் முனிசிபல் காலேஜ் கணித போதகாசிரியர், S. சிவராமன், B.A., L.T.
சைதாப்பேட்டை டிசர்ஸ் காலேஜ் கணிதபோதகாசிரியர் S. பாலகிருஷ்ண அய்யர், B.A., L.T.,
அவர்களுடைய முன்னுரையுடன் கூடியது.

(முதல் பாகம்.)

பொருளடக்கம்.

I. எண் மானமும் எண் குறிப்பும் :—எண்கள் ; இலக்கங்களால் எண்களைக் குறித்தல் ; எண்களின் சுய மதிப்பும் ஸ்தான மதிப்பும் ; ரோமன் வழி. II. கோடுகளும் புள்ளிகளும் நீள அளவையும் :—கீழ்ப்பு ; ஸர பெஸ்கள் ; கோடுகள் ; புள்ளிகள் ; கோடுகளின் வகைகளும் நேர்கோடுகளைப் பரீட்சிக்கும் விதமும் ; புள்ளிகள் குறித்தலும் கோடுகள் இழுத்தலும் ; நீள அளவு ; டிவைடர்களின் உபயோகம் ; எண்களை நீளத்தால் குறித்தல். III. கூட்டல் :—கூட்டலின் அர்த்தமும் உபயோகமும் ; கூட்டலைப்பற்றிய ஓர் உண்மை ; கூட்டலைப் படத்தால் காண்பித்தல் ; அடைப்புக் குறிகள் ; கூட்டல் ; பெரிய கணக்குகள் ; கழித்தல் ; கழித்தலைப் படத்தால் காட்டுதல் ; பலவகைக் கழித்தல் வழிகள் ; கூட்டல் கழித்தலைப்பற்றிய சில விதிகள் ; கலப்புக் கூட்டலும் கழித்தலும். IV. பெருக்கல் :—பெருக்கலைப் படத்தால் காண்பித்தல் ; ஒரு ஸ்தான எண்ணால் பெருக்கல் ; பாக்டர்களால் பெருக்கல் ; எந்த எண்களைக் கொண்டும் பெருக்கல் ; பெருக்கலில் குறுக்கு வழிகள். V. வகுத்தல் :—வகுத்தலைப் படத்தில் காட்டுதல் ; ஒரு ஸ்தானத்தால் வகுத்தல் ; பாக்டர்களால் வகுத்தல் ; 10, 100 முதலியவைகளால் வகுத்தல் ; நீள் வகுத்தல் ; வகுத்தலின் இன்னொரு அர்த்தம் ; சில பெருக்கல் வகுத்தல் விதிகள் ; பெருக்கல் வகுத்தலில் சில குறுக்கு வழிகள் ; ஒன்பதுகளை நீக்குதல். VI. பலவின் வேணிகள் :—அளவை வாய்ப்பாடுகள் : ஈரணய அளவுகள் ; நிறை அளவுகள் ; நீள அளவு ; பிடித்தல் அளவு ; கால அளவு ; காதித அளவு ; எண்ணிக்கை அளவு ; இனமாற்றுதல் ; பலவின் வேண் கூட்டல் ; கழித்தல் ; பலவின்வேண் பெருக்கல் ; பலவின் வேண் வகுத்தல். VII. கோணங்களும் அவற்றின் அளவும் :—திசை, திசைமாற்றம் ; கோணம், கோணங்களை ஒப்பிட்டுப் பார்த்தல் ; நேர்கோணம் ; சதுரங்களும் ரெக்டாங்கிள்களும் ; வட்டங்கள் ; கோணங்களின் அளவு ; கோணங்களின் வகைகள் ; ப்ரொட்டாட்டரைக் கொண்டு கோணங்களை வரைதல் ; ஒரு புள்ளியிதத்தில் உள்ள கோணங்கள். VIII. டெஸிமல்கள் :—டெஸிமல்களின் அர்த்தம் ; டெஸிமல் குறிப்பில் ஸ்தான மதிப்பு ; இரண்டாவது டெஸிமல் ஸ்தானம் ; டெஸிமல் குறிப்பு பொது விவரம் ; ஒரு டெஸிமல் ஸ்தானமுள்ள எண்கள் ; டெஸிமல் கூட்டல் ; டெஸிமல் கழித்தல் ; எந்த எண்களையும் கழித்தல் ; 10, 100 முதலியவைகளால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்ணால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்ணால் வகுத்தல் ; பல ஸ்தான முழு எண்களால் பெருக்கல் ; பல ஸ்தான முழு எண்களால் வகுத்தல்.

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IX. உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் :—அளவும் மடங்கும் ; பொது அளவும் மடங்கும் ; உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் ; பாக்டர்களால் இரண்டு அல்லது இரண்டிற்கு மேற்பட்ட எண்களின் உ. பொ. அ. உம், தா. பொ. ம. உம் கண்டுபிடிக்கும் வழி ; உ. பொ. அளவைக் கண்டுபிடிக்கும் பொது வழியைப் படத்தாற் காட்டல் ; உ. பொ. அ. பொது வழி. X. சாதாரண பின்னங்கள் :—பலவின் அளவுகளின் பின்னங்கள் ; ஒரு கான்கீட் அளவை இன்னொரு கான்கீட் அளவின் பின்னமாகச் சொல்லுதல் ; சமமான பின்னங்கள் ; சமமான பின்னங்களைப் படத்தாற் காட்டுதல் ; பின்னங்களின் சமத்துவம் ; தாழ்ந்த உறுப்புகள் ; பின்னங்களை ஒப்பிடுதல் ; பின்னங்களின் கூட்டலும் கழித்தலும் ; ஒரு சாதாரண பின்னத்தை ஒரு முழு எண்ணால் பெருக்கல் ; சாதாரண பின்னத்தை ஒரு முழு எண்ணால் வகுத்தல் ; ஒரு பின்னத்தால் பெருக்கல் ; பின்னத்தின் பின்னம் ; ஒரு பின்னத்தால் வகுத்தல் ; ஒரு எண்ணை ஒரு குறிப்பிட்ட டிஸிமினேட் உள்படி மாற்றல் ; பின்னங்களைச் சுருக்கல். IX. வாடிக்கை முறை :—பலமாதிரிக் கணக்குகள். பரீட்சைக் கேள்விகள். விடைகள்.

முதல் பாகம் 5-வது வகுப்புக்கும் 1-வது பாரத்திற்கும், கிரௌன் 300 பக்கங்கள், விலை அணா 14.

Approved as a Text-Book suitable for School use,

vide Fort St. George Gazette, Part I-B, p. 546, dated 1-11-27.

(இரண்டாம் பாகம்.)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள். I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும் : ஒரு ஸ்தான டெஸிமல் எண்ணால் பெருக்கல் ; சமமான பரிசோதனை ; எந்த டெஸிமல் எண்ணாலும் பெருக்கல் ; டெஸிமல்களால் வகுத்தல் ; சமராய்ச் சொல்லல் ; சாதாரண பின்னங்களை டெஸிமல்களாக மாற்றல் ; டெஸிமல்களை சாதாரண பின்னங்களாக மாற்றல். II. சராசரி, ரேஷியோ முதலானவை : சராசரி ; ரேஷியோ ; மாறாத ரேஷியோ ; ரேஷியோவின் உபயோகங்கள் ; ப்ரோபோஷன் ; ஸ்ப நஷ்டம் ; வருமான வரி ; கடன் மிகுதல். III. பாய் பளவு : பாய்பளவு ; ரெக்டாங்கிள் ; இங்கிலிஷ் பாய்பளவுகளும் ப்ரோஞ்சு பாய்பளவுகளும் ; பாய்பளவு வரம்பு பாடுகள் ; பிளான் வரைதல், அதாவது அமைப்புருவம் வரைதல் ; தரையின் பாய்பளவும் நாய்வர்களின் பாய்பளவும் ; கட்டக் காகிதத்தின் உபயோகம். IV. பொது எண் கணக்கு :—சமீகரணங்கள் : அங்க கணிதமும் பீஜ கணிதமும் ; சில பெயர் விளக்கங்கள் ; சமீகரணங்கள் ; இன அங்கங்கள் ; அடைப்புக் குறிகள் நீக்குதல். V. முக்கோணங்கள் : அவற்றின் பக்கங்களும் கோணங்களும் : முக்கோண வரிப்பு ; முக்கோணங்களின் கோணங்கள் பக்கங்களுக்குள்ள சம்பந்தங்கள் ; ஒரு புள்ளியிலிருந்து சிபந்தனைக்கிணங்க மற்றொரு புள்ளி குறித்தல் ; இரண்டு புள்ளிகளிலிருந்து சிபந்தனைகளுக்கிணங்க மற்றொரு புள்ளி குறித்தல் ; கொடுக்கப்பட்ட அளவுகளைக் கொண்டு முக்கோணம் வரைதல் ; வட்டங்களின் சில தன்மைகள் ; முக்கோணங்களின் வகைகள் ; ஓர் புள்ளியிலிருந்து ஓர் கோட்டிற்கு பெர்பெண்டிகுலர். VI. கோடுகளையும் கோணங்களையும் இருசமபாகங்காக்கல் : இருசம பக்க முக்கோணங்களின் சில தன்மைகள் ; நேர் கோடுகளை இருசம பாகங்களாக்குதல் ; கோணங்களை இருசம பாகங்களாக்குதல் ; கார்ட்டோயும் வட்ட பாகங்களையும் இரண்டு சம பாகங்களாக்குதல் ; பெர்பெண்டிகுலர்கள் இழுத்தல் ; ஸீம்மெட்ரி. பலமாதிரிக் கணக்குகள் ; முதல் பாரப் பாடங்களில் புதிய கணக்குகள் :—கூட்டல் கழித்தல் ; பெருக்கல் ; வகுத்தல் ; பலவின் எண்கள் ; கோணங்களும் வட்டங்களும் ; டெஸிமல்கள் ; உயர்ந்தபொது அளவும் ; தாழ்ந்த பொது மடங்கும் ; சாதாரண பின்னங்கள் ; பலமாதிரி இரண்டாம் பாரப்பாடங்களில் பலமாதிரிக் கணக்குகள். பரீட்சைக் கேள்விகள் அறுபத்தாம். விடைகள்.

இரண்டாம் பாகம் 2-வது பாரத்திற்கு, கிரௌன் 208 பக்கங்கள். விலை அணா 10.

PART III for FORM III—will be ready shortly.

SRINIVASA VARADACHARI & CO., 4, MOUNT ROAD, MADRAS.

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INDIAN HISTORY. (Tamil).

Prepared in accordance with the Syllabus of the Educational Department.

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The Educational Review

A Monthly Record for India.

VOL. XXXIV.]

JANUARY 1928.

[No. 1.]

All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the Editor, No. 4, Mount Road, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

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INDIAN EDUCATION IN 1927*

By Prof. P. SESHADRI, M. A.

President, All-India Federation of Teachers' Associations.

INTRODUCTION.

PRESIDING over the Inaugural Session of the All-India Federation of Teachers' Associations in 1925, I suggested that at every annual Conference, occasion must be taken to chronicle the progress of education in the various provinces in this country, if we were to justify the all-India nature of our organisation. I followed up the suggestion at the Patna session also last year and I shall now, again, present a brief survey of the educational developments in the country during the year which is now fading into the irretrievable past.

* An address delivered at the third session of the All-India Teachers' Federation at the Albert Hall, Calcutta, on the 30th December, 1927.

THE PUNJAB.

It cannot be said that anything striking has taken place in the world of Indian education in 1927, but as usual, steady progress has been maintained in the various provinces, the Punjab particularly continuing to present an example of strenuous and successful effort at the fighting of illiteracy. The percentage of pupils undergoing instruction has nearly doubled itself during the last few years and growing at this pace, the province will rapidly leave other areas far behind. The other aspects of new educational work, such as centres of adult education, the use of the magic lantern and the cinema for rural enlightenment and the distribution of valuable literature relating to agriculture and sanitation through school-centres—they are all being worked up with very useful results. It is matter for regret that Sir John Anderson who has been responsible for much of this activity

is just retiring from the Directorship of Public Instruction in the province, but it is hoped that the valuable work of educational advancement will continue with unabated enthusiasm under the guidance of the Hon'ble Mr. Manohar Lal, the present Minister of Education, who has the distinction of having been a member of the teaching profession himself for some years.

A college intended for Europeans and Anglo-Indians has just been opened at Goragali near Murree in the Punjab, to be worked in conjunction with the Chelmsford Training College for the same community. It is matter for gratification that the European and Anglo-Indian community is realising the need for taking advantage of the facilities for higher education which can be found or created in the country. The times of special preference having passed away, it is wise on their part to fall into line with the rest of the people in the land and the opening of the new institution may be taken as a practical demonstration of this willingness on their part.

A development of educational policy in the Punjab in recent weeks which however deserves disapproval is a new circular that teachers in aided schools and even members of their managing committees should not take part in "political agitation directed against the authority of the Government," an expression which, as every one knows, has been interpreted in various ways in recent years and is fraught with serious dangers. It is entirely unfair to the members of the teaching profession that they should be prevented from participation in politics for the crime of being engaged in one of the most essential of the nation-building departments. Citizenship is a sacred privilege to which everybody is

entitled and it is wrong to penalise members of one profession who are particularly well-qualified for it by their enlightenment, capacity for detached consideration and the undoubted nobility of their vocation. It is hoped the new rule will be abrogated at an early date and educational organizations all over the country will protest against the imposition of such limitations on the development of the teacher.

DELHI.

Coming to the Commissionership of Delhi, the only event of any importance there is the institution of a committee during the year, to enquire into the financial condition of the Delhi University. The poor treatment meted out to the Delhi University ever since its inception, in spite of its location at the Imperial Capital, is one of the most pathetic episodes in the recent history of Indian education. It was obviously desirable that the ancient city of Delhi, the capital of successive empires, raised to new dignity in recent years as the very metropolis of India, should have a University of its own. But the miserable financial grants made to it have prevented it from discharging the functions of a true University and the authorities concerned have not been able to add anything substantial to the existing facilities for higher education at Delhi. The Inchcape Committee even went so far as to recommend the consideration of the closing of the University and the Government of India could only think of the appointment of a committee of enquiry into the finances of the institution, in spite of the fact that it has hardly had any money at all to spend. The report, it is understood, has been submitted to the Government, though the public have not yet been taken into confidence with regard to the recom-

mendations, but it is hoped the new University will receive the encouragement necessary for making it a centre of higher learning worthy of the Imperial Capital of India.

THE UNITED PROVINCES.

A notable educational event in the United Provinces of Agra and Oudh is the formal inauguration of the University of Agra by Sir William Marris. However much one may regret the establishment of a mere affiliating University in the year of grace 1927, it must be said that it has satisfied the long-cherished aspirations of the people of the Agra province for a University of their own and let us only hope that it will not lag behind the four sister Universities in the Provinces, in its efforts at the educational advancement of Hindusthan. Now that the University of Allahabad has been freed of its external side, it is also reasonable to hope for its further progress in the direction of a unitary and residential University. The Aligarh Muslim University too had a commission of enquiry whose recommendations have however not been published yet. It is unfortunate that this national institution of the Muslims should have always been subject to internal dissensions among its workers, impeding its progress and efficiency, and it is time it settled down to efficient and solid intellectual work. If the recommendations of the commission will achieve this result, it will be considered by everybody to have done enough. Of the remaining Universities in the United Provinces, special mention must be made of the "appeal which has just been made on behalf of the Benares Hindu University for a second crore of rupees by Pandit Madan Mohan Malaviya. Donations amounting to about ten lakhs of rupees have already been secured by Pandit Malaviya and his assistants, and it is possible

that before the new year is out, important developments such as the opening of a College of Agriculture and the expansion of facilities for technological education will be witnessed at that centre of learning.

Among other matters of educational interest in the United Provinces is the formation of a Board of Indigenous Medicine under the auspices of the Government, on whose recommendation liberal grants have been provided to the Benares and Aligarh Universities for the development of Ayurvedic and Unani medicine. The establishment of the Hindusthani Academy for the development of Hindi and Urdu is another notable accomplishment. Problems connected with Intermediate education continue to agitate the United Provinces and the report of the committee appointed to consider the present position of Intermediate education has been published during the year. The recommendations include suggestions for the improvement of the libraries, staff and equipment of Intermediate Colleges with a view to compensating for the separation of Intermediate work from the higher grades of instruction in Universities.

BIHAR AND ORISSA.

Considerable advancement has been made in Bihar and Orissa in the provision of facilities for higher education. The Engineering and Medical Colleges at Patna are being equipped more fully and the Colleges of Arts and Science also at the capital are seeing considerable improvement. The controversy regarding the site of the University has ceased by the decision to concentrate all educational resources round about the present buildings of the Government College. The division between the B. A. and Intermediate courses of education has been abandoned in Patna in

favour of a division into Colleges of Arts and Science, and in a short time the most adequate provision will exist for all University courses in the province. This must go a great way in advancing an area which has been somewhat backward till recent years and has not had opportunities for full development.

BENGAL.

Things are looking up in Bengal, and the Bills now pending before the Legislative Council for the re-constitution of the University of Calcutta on a more democratic basis and the execution of a complete programme of free and compulsory education by the imposition of an educational cess, deserve hearty welcome, whatever differences of opinion there may be in details. It is a pity that the establishment of Arbitration Boards for Secondary Schools suggested by the Calcutta University is being delayed, but it is some satisfaction that the Government recognises the usefulness of the measure and the prospect of their coming into existence is not very remote. The work of the Intermediate Board at Dacca has been reviewed, though the conclusions are not encouraging. The provision for agricultural education in association with the ordinary rural schools, by training teachers for the purpose and by special grants to schools for starting instruction is another feature of development in the year which also includes the sanctioning of the rules for the creation of a Provident Fund for Teachers in the Presidency. A special tribute of praise is due to Mr. E. F. Oaten, the Director of Public Instruction in Bengal, who has taken genuine interest in improving the prospects of the teaching profession in Secondary Schools and has shown active sympathy with all its legitimate aspirations.

ASSAM.

In response to a resolution moved in the Legislative Council, the Government of Assam appointed a Committee to enquire into the Secondary educational system, particularly with reference to some charges made against it. It was contended that our present educational system was denationalising and did not conduce to the development of patriotism. But the Committee, which consisted almost entirely of Indians, declared that they "had no reason to believe that the pupils in Secondary schools in Assam were wanting in patriotism or in the love of freedom or of their own country and its art and literature, or that the schools failed in their duty to their pupils in this respect." The Committee however commended the suggestion that school text-books should contain much more than they do at present matter "concerning the lives of famous Hindus and Muslims and the illustration of Indian ideals of life and conduct." The Committee also recommended a greater use of the vernacular and its more intensive study in schools as well as improvement of the pay and prospects of Secondary school teachers, particularly in aided schools.

BURMA.

Sir Harcourt Butler's love of education and his energy and driving power as an administrator have been very much in evidence in Burma from the government of which province he has just retired. Realising the dangers in a University being dependent on the annual vote of the legislature for its financial maintenance, Sir Harcourt launched a campaign for the establishment of an endowment fund for the Rangoon University and succeeded in collecting several lakhs of rupees for the purpose in a remarkably short time. The securing of a donation of £100,000 from

the Burma Oil Company for the starting of a College of Mining and Metallurgy is another striking achievement of Sir Harcourt Butler. These measures are calculated to advance the position of Burma materially in educational facilities.

MADRAS.

Among the educational events in the Madras Presidency during the year 1927 is the appointment of a special officer by the Government for preparing a complete programme of elementary education to be covered in a few years. The report of the special officer, Mr. Statham, is now before the Government awaiting orders. The Andhra University, nearly two years after the passing of the Act, has not yet been able to come to any decision with regard to its head-quarters and the centre for post-graduate teaching, but the first Convocation has just been held and the University is contemplating the introduction of Telugu as the medium of instruction in the University by a graduated course subject-wise, if not class-wise. The University of Madras has embarked on the starting of new departments of study and research in Mathematics, Indian Philosophy, Sanskrit and the Dravidian languages, helped by Government grants for the purpose. A report has also been published during the year by a special committee, appointed by the Government, on the question of unemployment among the educated classes, and it is a document which will be read with interest in some other parts of India also, where the problem is equally, if not even more, acute. As was to be expected, they have not been able to put forward any practical remedies which can lead to an immediate solution of the problem, though the recommendations relating to the popularising of agriculture as a vocation and

similar expedients are being considered by the Government. It is recognised that there must be a new orientation of ideas regarding the ends of education and considerable propaganda against the prevailing contempt among people of the higher castes regarding manual occupations including agriculture. "In such propaganda," the Madras Government hopes "the leading part will be taken by non-official enterprise."

BOMBAY.

A legislative measure for the reconstitution of the Bombay University has been before the Provincial Legislative Council, though there has been some disagreement and want of harmony among the leading political parties regarding some of the provisions of the Bill. Nothing substantial can be said to have been done with regard to new grants for the Bombay University as recommended by the Bombay University Reform Committee. The appointment of a Committee to enquire into the conditions of Secondary education in the Bombay Presidency is however another event of the year.

THE CENTRAL PROVINCES.

Besides the addition of facilities to scientific education in the University of Nagpur, there has also been an increase in the number of Secondary schools in the Province. Information regarding the League of Nations is being embodied in the History courses of High schools. Special encouragement is being given by the Government to the physical development of boys by the teaching of *lathi* drill and the opening of *akharas* in connection with schools.

THE INDIAN STATES.

This survey of Indian Education in the year cannot be complete without a brief

reference to the activities in some of the Indian States. In the Nizam's Dominions, where there has been substantial development in recent years, due mainly to the efforts of Nawab Ross Masood Jung Bahadur, the retiring Director of Public Instruction, further progress has been made in the Osmania University, by the opening of Medical and Engineering Colleges, in which also instruction is to be through the medium of Urdu. I have myself had an opportunity, this October, of visiting the Osmania University and appreciating the efforts made by the authorities to impart higher instruction through Urdu. In spite of the misgivings I have had of the scheme from the beginning, I found lectures in Science as well as Arts subjects delivered and followed with lively enthusiasm.

There has been some educational reorganisation in Mysore, the Government going back to the system of Intermediate courses for two years, and B. A. courses for a similar period, as in the rest of India. Separate Intermediate Colleges have come into existence, though they continue to be under the control of the University and a beginning has been made in the opening of vocational subjects in the Intermediate courses.

In Baroda, the report on the establishment of a University for the State has just been published. The Commissioners recommend the establishment of a unitary and residential University at the capital, leaving it open to provide later for the affiliation of colleges in Guzerat from outside the State. It is understood that action will not be delayed by the Durbar on the University scheme. I confess that this has caused me some personal satisfaction as I had myself recommended the establishment of a University in Baroda when I was invited in 1918 by His Highness the

Maharajah of Baroda to advise his Government on the subject.

No action has been taken on the University scheme in Travancore, largely due to the fact that the State is now being governed by a Council of Regency, but it will interest people in other parts of India to know that there is actually unemployment in the State among lady graduates, anxious to enter the professions. It may be some consolation that there is at least one part of India, where the number of lady graduates is so large as to cause anxiety to the Government regarding their employment in the services, but the problem awaits early and sympathetic solution, as it has undoubtedly caused some discontent and may react unfavourably on the future of higher education for women in India.

MISCELLANEOUS.

After this brief survey of educational activities in British India and in the States during the year, reference may be made to a few miscellaneous problems relating to Indian education in general. The taking of thirty young Indians on the 1st of this month for training on *H. M. S. Dufferin* in Bombay to qualify themselves for officerships in the Indian Mercantile Marine is an event which should not pass unnoticed. This new opening to the youth of India will be welcomed everywhere, and it is hoped that this is the beginning of similar expansion in other directions.

The troubles and inconveniences to which Indian students have been put in Great Britain, particularly at centres like Edinburgh, have served to bring home once more the undesirability of sending large numbers of Indian students to England, without any special educational purpose. Even the High Commissioner for India in England has found it necessary to utter a note of warning against

the fictitious value attached to English degrees in India and to plead for the sending of young men to England only in very special cases for advanced study and research, or for branches of education for which no provision exists in India. Lord Lytton's Committee on Indian Students recommended that the Indian educational system should be made so self-contained as to practically eliminate the need for sending Indian students to England. Some more progress can be said to have been made in the direction during the year, though the pace could well have been more rapid.

It is understood that the future of the Rajkumar Colleges in India has been under the consideration of the Government. They have never appealed much to the Indian people, and the policy of segregation in separate colleges where they are practically taught to look upon only Europeans as the highest types of learning and culture and only absorb some Western habits, has not done much good to the princes either. It is hoped that their reformation will be sufficiently drastic to bring them more into line with national life. It is unfortunate to note in this connection that the Hon'ble Mr. S. R. Das should have launched a scheme for a Public School in India which will deteriorate, if it materialises at all, into a school for children of aristocratic families, who will grow up in an unreal anaemic atmosphere, not calculated to rouse patriotic interest or ensure even intellectual efficiency. The future of the school, started at Hastings House in Calcutta some years ago, is probably enough warning that the new school cannot be a success in India and one is surprised that a second attempt should be made in the direction.

The appointment by the Government of India of a Commission to enquire into the condition of the Cinema is also a matter of educational interest, though the Government

have been so unwise as not to include any representative of educational work and experience on the body. If rightly conducted and reported upon, the enquiry should reveal the great possibilities in the use of the Cinema in the world of education, and it is hoped the report will throw some light on the subject and make useful recommendations in spite of the seriously defective nature of the composition of the personnel of the Committee. It will be remembered there was a special enquiry on the Cinema in Education in England.

CONCLUSION.

Before concluding this brief review, it is difficult to abstain from giving expression to a feeling of disappointment that nothing striking is being done just at present, to advance the cause of education in the land in all its branches, in spite of the great need there is for such action. In view of Lord Irwin's previous educational experience in England, high expectations were entertained when he assumed charge of the Viceroyalty of India two years ago, that Indian education would enter upon a new era of progress and expansion under his energetic guidance. In fact, this hope was voiced forth in a special resolution at the first session of the All-India Teachers' Federation which welcomed the new Viceroy with considerable enthusiasm. But these expectations have not yet been realised at all, though it is hoped that it may be possible to make a cheerful report at the Conference of the Federation next year. It only remains for me to add that as members of the All-India Federation of Teachers' Associations it must be our endeavour to keep in touch with educational activities all over the land so as to appreciate not merely the work which has been accomplished, but also as a consequence, the great task still awaiting us in the future.

ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS CONFERENCE—THIRD SESSION.

WELCOME ADDRESS

By MR. G. C. BOSE,

Chairman of the Reception Committee.

AS Chairman of the Reception Committee of this session of the All-India Federation of Teachers' Associations, it is my pleasure and privilege to extend to you all a most fraternal welcome. We can give you but a poor reception, so far as outward show is concerned, but believe me when I say that our hearts go out to meet yours in all the abundance of a love that is full and sincere.

I do not propose to tire you with a long sermon. But as an educational worker of 50 years' standing, however humble and unrenowned, as one approaching the end of his labours, I cannot resist the temptation to speak out a few, straight words on an occasion like this. They may not edify you—but I will have at least the consolation of having unburdened a not over-easy conscience.

Gentlemen, we in the different provinces of India, have tested the sweets of Western education for six or seven decades. The University of Calcutta, with which I have been closely associated all along my life, is now seventy years old; that is also the approximate age of many of the sister Universities. There are some of more recent growth which are still in the stage of formation and about whose work the time is not yet come to pass judgment.

But speaking of Calcutta, Madras, Bombay, Lahore and Allahabad, can we honestly lay our hands on our hearts and say we have done very well? We have indeed taught Western literature and science through the

refracting medium of a Western tongue to thousands of eager learners: our curricula and syllabuses have often stunned outsiders by their protentious magnitude and wild variety. We have manufactured B.A.'s and M.A.'s, B.Sc.'s and M.Sc.'s, even Doctors of Art and Science in any number—but what is the net gain to the individual and the nation at large? Have we substantially increased or added to the output of the world's scholarship or of the world's discovery or invention? Have we built up an average of high character? Have we increased the productive capacity of individuals under training and put the country on a sound economic basis? Have we conserved the old and stimulated the new? Have we built bridges of intellectual, spiritual and moral communication between our country and the rest of the world? Have we been able to harden the sinews of youth and fitted them for the relentless struggle for existence which grows sharper and sharper from day to day? Have we opened wide the gates of joy and wonder in the heart and heralded a new burst of poetry, a new wave of song, a new flowering of art, a new orientation of architecture? Are our homes more joyous because of this education? Are our women more alert and more disciplined? The dear sanctities of hearth and home, the unrelenting strivings of the spirit of fellowship, the consoling values of religion, the gladdening art-sense, the joy and the beauty and the wonder of new creation—what has this vaunted education done to invigorate these fundamental springs of nationhood?

I am afraid our answers to these and allied questions must be a plain negative. Western education has acted on our minds as a blister and an irritant; it has rarely been a soothing ointment. We have tried to reach the sphere

of the moon by toy-balloons; we have tried to learn and assimilate ideas through obscuring media of transmission; vaguely comprehended phrases borrowed from the storehouse of a foreign language have done duty for real, stimulating ideas; we have tried to sow wheat and reaped tares. A cramped system of dull memorising and mechanical experimentation has turned our *alumni* into automatons and puppets 'moving about in worlds not realised' and dancing to tunes which are not our own. Imitators, parrots, marionettes—ghostly apparitions of men, thin-blooded, husky-voiced, barley-fed—these we have produced by thousands. Real men, where they have blown forth, have come in spite of this system of half-baked unrealities where instruction acts as a deadweight on the budding soul and kills all natural growth.

From primary education, through secondary stages, up to the higher University training—the tale is the same unrelieved story of superimposed effort, misdirected, mishandled, overlaid with red-tape prolixity and spun with the cobwebs of artificial theory. We have not spread out the table—we have been bidden by the foreigner as beggars to a feast, where the menu is strange, the servers are strange. The educational policy of this vast continent has been shaped for us by extraneous agencies and influences. This policy has been made to rotate round a policy of political serfdom and vassalage. The sacred car of education has been dragged at the tail of a not over-scrupulous political machine. The result has been disastrous. The brand of helotage scars the fair brows of learning—and our scholars are all taught in a vitiated atmosphere to be aspirants for mere jobs and offices.

The control of our primary schools and the administrative policy behind them have

XXXIV—2

been responsible for the weeding out of thousands of elementary schools with which the country-sides were dotted before the British came, and to-day after 170 years of British suzerainty, the mass illiteracy of India is appalling. The secondary schools are nothing like the public schools in England or similar institutions in Germany: they are ill-housed, ill-managed, over-controlled, dummy organisations catering for short-cut passes in the examinations. Our colleges are mostly factories where instruction is given at so much dose per lecture, the dosing being uniformly mechanical, and where a hybrid conglomeration of inert, insipid, inane, vapid entities are all pressed into the same identical moulds by mass-lecturing and mass-examinations. Many of the Universities have grown to be unwieldy and lumbering machines, shutting out any chances of effective supervision and salutary reform. Many of them are infected with the gangrenes of civil strife—party struggling to over-ride party, faction writing down or shouting down faction. The insidious trickeries of dirty politics have invaded many of these sanctuaries of learning which should set an example of honesty, purity and open-minded effort and set the pace for other organisations. The canker of communalism also is not absent. There are voices raised in defence of communal cultures, of communal agencies, of communal representation even in the domain of education which is a liberalising release of mind and intellect devoted to the universal ends of human fellowship and inter-cultural approximation.

Gentlemen, the time has come when we, educational workers scattered all over India must not let judgment go against us by default. We must gird up our loins, rally

our energies, organise and agitate, and agitate and organise, till the voice of the real teacher makes itself heard above the din and bustle of the shouters and the intriguers in the market-place. The teacher is one of God's elect; he is the pioneer of reform and progress; the sower who sows the seeds which later on sprout and rear themselves to tall heights of gladness and glory; the fighter who fights the demon of ignorance and evil with clear weapons forged in the furnace of the spirit; the missionary who deriding mere worldly benefit goes out to spread light in darkness; the man who with unbarred head looks tyranny in the face and pushes on where the voice of duty leads. The teacher should refuse to be a mere spoke in the wheel of administrative machinery; he should refuse to be used as a pawn in the chess-board of party politics. He should not allow ambitious intriguers to walk over his head to office and power.

I am sure that if the rank and file of our teachers is imbued with such high and holy aims, the rest should be plain sailing.

The teachers' organisations province by province need strengthening: and inter-provincial meets like the one we are having to-day should be arranged year by year. The All-India Teachers' Federation should be run by a strong Central Committee of educationists and experts of courage, initiative and experience. They should persistently agitate for and educate public opinion about the necessity of a living wage for the teacher, of ensuring him security of tenure and provision against sickness or accident. They should not rest till they secure that effective representation on all public bodies for the teachers which ought to be theirs by right. They should have an all-powerful voice in the choice of

text-books and framing of syllabuses and direction of examinations. Theirs should be the dominating voice on the management boards of schools and colleges, where non-teachers and financiers and men of other professions should always be welcome to offer advice and assistance but hardly anything more.

For the development of nationhood, nothing, to my mind, is so important as the stimulation of Indian art and music and the study of provincial vernaculars. It would be a happy day indeed when our Universities should inaugurate officially courses in painting, music and other fine arts and confer degrees and diplomas in these branches. A joyless education is no education and the art-sense of the modern Indian requires cultivation.

The study of the Indian vernaculars is another big question. Bengali and Hindi and Urdu, Tamil and Telugu, Marathi and Gujrati—these are all highly developed languages with a virile literature and nothing would so stir national consciousness as the inter-study of these languages and their mutual interpenetration and enrichment.

The physical training of our boys and young men is another direction where our Federation must exert itself. Our youth must be trained in the arts of manly defence and if other agencies will fight shy of the work, the schoolmaster certainly can start physical culture clubs in his own school and lead a movement fraught with immense potentialities for the country's future.

There is further the question of social service and national work. The curse of untouchability sits on India like a horrid nightmare and the sooner the blight is

removed, the better. There are periodic floods and famines in this unfortunate land—who will rush to the saving work of rescue and succour if not our youth? Here the schoolmaster again is the national leader, feeding with spiritual fuel the impulses of youth, directing and controlling them. Every school and college should have its Social Service League where teacher and taught may co-operate in works of beneficence.

Practical politics may not be the work of boys: but boys grow to be men and unless right understanding of national, political, economic problems is given to them, they will muddle things and work distractedly, when they grow up. Free discussion on all matters of national import should be encouraged in all educational institutions. The teacher who sings the hymn of hate is untrue to his vocation but even more false is the cringing, cowardly teacher who will teach wrong things, inculcate false history and give lessons in dwarfed patriotism, for the sake of paltry gains in job or lucre.

Gentlemen, I have already told you I was not going to inflict an over-lengthy discourse. I keep my promise and desist.

You have met here for a very noble object—the assertion of the privileges of the teacher and the extension of the boundaries of his service. You have found an eminent educationist of international reputation to preside over your deliberations. May the Spirit of God descend on you all and make your gathering the turning-point of a new chapter in the history of Indian education. Strive for the truth, acknowledge it wherever you find it, pay homage to it from whatever quarters it might come and success is bound to be yours—and even if success does not crown

your endeavours, the striving itself is its own reward. For to strive is to live and India is just beginning to learn this lesson. Remember, dear teachers, your vocation is a mission, God's mission, and not a mere profession.

In conclusion, I have a personal apology to make. My first impulse was to speak in my mother-tongue, which being unsuitable to the occasion, I have been constrained to use a foreign tongue, which however much I might appreciate is only next best to the mother-tongue in which I first learnt to lisp and which will sit last on my dying lips.

PRESIDENTIAL ADDRESS

By Prof. C. V. RAMAN, M.A., D.Sc. F.R.S.,
Calcutta University.

DURING the latter part of the year 1924, I was in residence in Pasadena near the Pacific Coast of the United States as a visiting Professor at the California Institute of Technology, living and working together with a group of scientific men of international renown. One of the many interesting experiences of those eventful four months was the visit to Pasadena of the Conference of High School Teachers in the State of California. I was informed that the laws of the State made it obligatory on all the teachers to meet once a year, at the public expense, in a Conference lasting a whole week. The Conference met not only to give the teachers an opportunity of exchanging ideas, but also to enable them to listen to lectures by the most distinguished scholars available in the State, and thus refresh and strengthen their knowledge. I remember the Conference at Pasadena broke up into groups, and the group interested in the physico-mathematical sciences consisting of about two hundred teachers listened to a series of lectures by the

permanent and visiting Professors at the Institute of Technology, which included men of world-wide reputation like Prof. R. A. Millikan, Prof. Noyes, Prof. Tolman and Prof. Bjerknes. I was allotted the concluding lecture of the series, which was received with great enthusiasm. The Conference before dissolving passed a resolution in which, while thanking the Institute generally for the whole series of lectures, they singled out the concluding lecture for special mention and appreciation.

Whenever I recall the events of that week in Pasadena, I feel that the various Provincial Governments in India would do well to follow the example of the State of California, and make it their business to see that all the teachers in the Provinces are given similar opportunities of widening the horizon of their knowledge. It is the fashion to speak of education as one of the nation-building departments. But our politicians and administrators seem scarcely to realise that to build a nation when its educators are half-starved men deprived of all opportunities of gaining new knowledge, is like trying to construct a mansion on sand. The work of the teacher in our schools, colleges and Universities is the foundation on which the whole future of our country and people must rest. To neglect the teachers and to expect a great future for the country is an utterly futile policy. Our administrators must learn it to be their business to provide not only a reasonable living wage for the teachers, but also such conditions of service that the teacher's enthusiasm for his work remains unimpaired, and such opportunities for study as will secure a freshness of outlook and a familiarity with newer knowledge.

My experience both of the profession of a teacher and of other walks of life justifies me

in saying that the work of teaching is the dulllest of dull drudgery unless it is sustained and illumined by the enthusiasm of the teacher for his subject. It is the joy of acquiring or of creating new knowledge, and of responsive enthusiasm kindled by its communication to others, that lifts the work of the teacher from the dreariest of routine to the noblest of professions. Now, let me ask you, how can you communicate to others an enthusiasm which you do not yourself feel?

As an illustration of my meaning let me mention a subject, which, as student in the High School classes, I felt it to be an utterly weary waste of bodily and mental efforts to study; I mean geography. As I saw it then, geography was just a meaningless catalogue of names and facts without a gleam of anything that could arouse interest or enthusiasm. To-day, instead of being a confirmed hater of geography, I am an ardent lover of that subject. The mystery of this metamorphosis is just the fact that I studied geography then from uninspiring text-books and equally uninspiring teachers. Since then I have studied real geography. The Himalayas, the Alps, the Rocky Mountains, the Caucasus and the Sierra Nevada are no longer to me mere names, but glorious realities, visions of splendour never to be forgotten, even the mere recollection of which adds a zest to life. I can never forget the thrill I felt at my first sight of an iceberg in the North Atlantic, my first climb to the foot of a glacier in the Rocky Mountains, my ride across the Mojave Desert in California, my trip on mule-back on a two-foot-track down the terribly beautiful walls of the Grand Canyon of Colorado with the most frightful precipices three or four thousand feet deep, yawning beside the path. Geography studied in that way is an intensely fascinating

subject. Can you expect a teacher who cannot afford to travel out of his district; has perhaps never seen a great mountain, a great river or even the ocean-side in his life feel, much less communicate, an enthusiasm for the study of geography to his pupils?

Now let me take another subject, the study of Indian History. Can any drudgery be imagined more hateful, more uninspiring than the teaching or learning of the dry bones of Indian History as represented, or perhaps misrepresented, in the official text-books on the subject? But the true Indian History as it is revealed to us by the glorious relics of the past at Mahabalipuram and Hampi, at Seraikela and Sarnath, at Bijapur and Golconda, at Agra and Delhi, at Gour and Pataliputra, at Mahenjodaro and Harappa,—can anything more fascinating and more stimulating to the student be imagined? And yet how many of our teachers in our High Schools have had opportunities of visiting these places of pilgrimage to students of Indian History? How can you expect a teacher to whom these places are but names, to kindle the divine fire of enthusiasm for the history of our country in the minds of his pupils?

Taking again the study of the Natural Sciences like Botany, Zoology and Geology, India with her great mountains and her extensive plains, her deserts and her deltas, her rivers and her forests, must be a veritable paradise of exploration to the student of the natural sciences. And yet, is it not a fact that the immense opportunities of study lying open on every side in these sciences, are shamefully and utterly neglected? I would not lay the responsibility for this apathy entirely on our teachers and students. The responsibility lies equally on those who, in

framing our curricula of study, neglect these subjects of vital importance, on those who fail to encourage our teachers to study and investigate these sciences.

I have reserved for the last my comments on those subjects which form my own special field, namely, Mathematics, Physics and Chemistry. I am not at all pessimistic about our capacity for achievement in these fields of activity. Indeed what has been accomplished, and is being accomplished, by a few small groups of devoted scholars in different parts of India is highly encouraging for the future. Yet it must be said that considering the number of our Universities, the many colleges and schools in which these subjects are taught, the vast number of those graduating with degrees in these subjects, the total output of new knowledge is depressingly small. Specially in the field of Pure Mathematics, where the genius of the late Mr. Ramanujan shone like a star and showed what the Indian mind was capable of, is the output of India to-day at its low water-mark.

Fellow-teachers, it is up to us to rise from the mire of apathy, neglect and even contempt into which the profession of teaching has fallen in India at the present day; it is up to us to show that we can rise superior to all the difficulties that shut in the profession of the teacher from glory and advancement; it is up to us to show that in spite of the miserable pittance paid us as salaries, which are barely sufficient to keep body and soul together, we can muster up enough energy and strength to give a lead to the community in all that really matters, in all the fields of activity to which my friend, Principal G. C. Bose, has rightly drawn attention, and which he rightly regards as the springs of nation-

hood,—I mean science, literature and art, discovery and invention, the production of health and wealth and all that helps to add to the joy of life. If India is to rise again as a free nation, it will not be because of the shouting of the politicians, but by the constructive work accomplished by the teachers in the schools, by the silent labour of the scholar in his study, of the man of science in his laboratory. The new generation has to be taught to be prepared to sacrifice everything at the altar of knowledge and of work. The new generation has to be taught that belief in religious dogma must be sacrificed in favour of the higher religion of knowledge and culture. The new generation has to be taught to have faith in resolute labour and self-sacrifice, and to have no faith in the chances of fortune or the falling of manna from the clouds. Such profound changes in the national outlook can only be brought about by the devoted labours and personal example of the teachers of the younger generation. We have the opportunity to-day of accomplishing this great task and of building up a new and greater India on the ashes of the old. Shall we not take it?

The most urgent and pressing need to-day is for a great intellectual revival amongst us, some intellectual ferment that will rouse us into activity and transform the teachers from passive spectators of the advance of knowledge into active participators in its progress. Tradition tells us that the sacred river Saraswati has sunk beneath the sands and disappeared from mortal vision. Is it because we have proved ourselves unworthy of our great inheritance and that she was ashamed to own us as her children? If so, let us, like the sixty thousand sons of Sagara, labour to seek for a new Saraswati, and cause a river of new

knowledge to flow through Aryavarta, which will refresh the land and cause it once again to become as of old a paradise on earth. You may have read in the Mahabharata of the story of the heroic Abhimanyu, the child who grew up strong in knowledge, strong in faith and strong in valour, and who, when the time came, destroyed the army of the Kauravas, and in doing so gave up his own life. Let us train the coming generation in India to be strong in knowledge, strong in faith and strong in valour like Abhimanyu, strong enough to defend our inheritance against all comers. If we are to accomplish this task, we must be prepared ourselves for strenuous labour and devoted work. Let us shake ourselves free from the Slough of Despond into which we have fallen. Let us destroy the psychological illusion or inferiority-complex induced in our minds by the vicious system which Principal Bose has so eloquently exposed and condemned. Let us transform ourselves into a resolute army of workers in the fields of knowledge, seeking to study, explore and discover whatever nature has created or man has made. Let us prove by accomplishment and not by mere assertion that in character, energy and intellect, we are equal to the nations of Europe and America. Let us assert our right to a place in the sun not by words, but by deeds. Let us by silent, unobtrusive work break the fetters of all kinds that bind our intellectual freedom, the fetters of ignorance, the fetters of superstition and religious dogma, the fetters of social tyrannies and racial domination, the fetters of educational shibboleths invented for the purpose of harassing us, the fetters of slavish imitation of British or foreign Universities, the fetters of examinations, curricula and syllabuses, and the fetters of a foreign language.

THE POEMS OF THOMAS HARDY*

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BY

Mr. N. R. HARIHARA IYER, M.A., L.T.,
(English Department, University College, Rangoon.)

YOUTH, LOVE AND ROMANCE.

IN the Essay on Hardy in his volume on "Modern Novelists," Mr. Phelps refers to the fact of the boy Hardy acting as amanuensis to the village girls in their love-affairs and 'holding the pen to record the inspiration of love, as it flowed warm from the lips of passionate youth;' the experience thus gained has given him a large insight into the working of the passion in the young mind. Groups of young men and young women, whose struggles, dreams and visions of love he has portrayed, appear in each novel, from the earliest 'Desperate Remedies' to the last 'Well-beloved.' We can never forget Owen and Cytheria, Dick Dewy and Fancy Day, Clym and Eustacia, Ethelberta and her suitors, Anne Garland and the Loveday brothers, Tess and Angel Clare, Jude, Arabella and Sue, and Smith and Elfride, all young, highly sensible and sensitive.

He has shown, in the Return of the Native, the passionate longing of Charley the boy of fourteen to hold Eustacia's hand in his for a quarter of an hour as the price for allowing her to take his part in the Christmas Mummary at Mrs. Yeobright's, in the plan hatched by the imaginative heath-dweller to meet the new arrival from Paris, namely, Clym. Eustacia's

* The poems are in 6 Vols.

Wessex Poems (W. P.)
Past and Present Poems (P. P. P.)
Time's Laughing-stocks (T. L.)
Satires of Circumstance (S. C.)
Moments of Vision (M. V.)
Late Lyrics and Earlier (L. L.)
Human Shows (H. S.)

scheme and Charley's desire to hold the hand of a beautiful girl are typical of the promptings of love and of the fascination of beauty on the youthful mind. After Eustacia's death in the river, Charley asks Clym to give him something to keep that belonged to her. And, when Clym selected one from 'two or three undulating locks of raven hair, which fell over the paper like black streams,' and gave it to the lad wrapped up, the lad's eyes filled with tears and he kissed the packet before putting it in his pocket.

The charm cast on young Dewy and Parson Maybold by Fancy Day with her city polish, the feelings kindled in Angel Clare by the dance of the girls in Marlott of whom Tess was one, and the lingering thoughts on the shy Tess whom he has not chosen as partner—these have been described in a manner that grips the reader's imagination and leaves indelible impressions. Dick's perilous game, as she sat at table with Fancy, her father and Enoch, marks a turn in his adventure. "Fancy had laid her right-hand slightly down upon the table-cloth for an instant, and to her alarm Dick, after dropping his fork and brushing his forehead as a reason, flung down his own left-hand, overlapping a third of Fancy's with it, and keeping it there. So the innocent Fancy, instead of pulling her hand from the trap, settled her eyes on her father's, to guard against his discovery of this perilous game of Dick's. A fine revelation of Dick's inner world.

In his poems the novelist-poet returns again and again to pictures of the moods, regrets, fancies, exaltations, dreams, self-tortures, 'cheerful' resignations, courageous loyalties to a first love and the manifold subterfuges of the mind of youth trapped in the net of love. He lays bare the springs of

romance. The poems are often monologues: questions are raised and solutions offered and puzzled disappointment and disillusioning tinges the thoughts of the young to sadness. The lyrics of joy carry the lovers off their feet: the sombre reflections clog.

In the early poems, dated 1866, 67, the romance of love is the central theme. 'The Milkmaid,' in Poems of the Past and Present, though apparently absorbed in her task of milking is moved by 'the spell of inner themes and inner poetries.' The peace of the vale is disturbed by the alien whirr of the passing train, while at times she glances in pain and a tear escapes her eyes in her wish: Could but by Sunday morn
Her gay new gown come, meads might dry to dun,
Trains shriek till ears were torn,
If *Fred would not prefer that Other One.*

The girls in 'Sitting on the Bridge' in Moments of Vision were seized by the spirit of youth in the evening. As they sat they sang,

"Whilst I'm in the humour,
Take me, Paddy, will you now?"

A Royal Irish Lancer, from the barracks near the bridge, passing by, said

"Willing, faith, am I,
O, to take you anyhow, dears,
To take you anyhow."

But the father chilled the girls by his rebuke and took them home, though they pleaded

"We are only, daddy,
Singing, 'Will you take me, Paddy?'"

From then the girls never saw the soldiers again. Yet the impression of the response of the lancer haunted them in their dreams. They muse on where he was gone. Is he fighting, or is he in love with 'some foreign

hussy gay'? Are his bones whitening to decay in a foreign land? Their tender fancy wraps him in the wistful

Ah! does he mind him now
The girls he saw that day
On the bridge, were sitting singing
At the time of curfew-ringing,
"Take me, Paddy; will you now, dear?
Paddy, will you now?"

In a similar manner the quick soul of Eustacia was stirred to its depths by the 'Good-night' of Clym Yeobright on his way home when chance threw him in her way and, in the chapter headed 'How a little sound produced a great dream' in Book II of the Return of the Native, a very graphic picture is drawn of the under-currents of the fascination in Eustacia and of her dreams of the man from Paris.

The attractions of the city and dreams of city-life acting on the maid living in the country cause a struggle in her between the life in the midst of flowers, buds and birds and urban thrills. She was convinced that such dreams were idle and she curbed her fancy. Yet the longing for the city prevailed over her instincts as a country maid. Her strivings against it were vain

"for I could not see worth
Enough around to charm a midge or fly,
And mused again on city din and sin,
Longing to madness I might move therein."

From her in the country. (T. L.)

The other side of the picture is drawn in 'Dream of the city shop-woman' in Late Lyrics and Earlier. 'Tired by the snap and sneer of the city people,' the lonely woman dreams of a man loving her and taking her to a sweet life in the country in a solitary glen, within a humble cottage, a life of good mixed with gay and of blithest deeds.

Our clock-should be the closing flowers,
Our sprinkle-bath the passing showers,
Our church the alleed willow bowers,
The truth our theme;
And infant shapes might soon abound:
Their shing heads would dot us round
Like mushroom balls on grassy ground.....
—But all is dream.

Life, however, seems to have taught her the futility of human wishes and broken human hopes await relief in death and oblivion.

O God, that creatures framed to feel
A yearning nature's strong appeal
Should writhe on this eternal wheel
In rayless grime!
And vainly note, with wan regret,
Each star of early promise set;
Till Death relieves, and they forget
Their one Life's time!

A poem of the same date (1866)—the Ruined Maid—is bitterly cynical in its irony. The country-maid meets an old friend in a Town by chance, and is surprised at her transformation—gay bracelets, gloves, bright feathers, delicate cheeks and prosperity. She knew her once going about in tatters, digging potatoes in the country, without socks or shoes. The reply of the town friend is a glance at city life and its sins.

"I wish I had feathers, a fine sweeping gown,
And a delicate face, and could strut about Town!"
"My dear—a raw country-girl, such as you be,
Cannot quite expect that. You ain't ruined,"
said she.

The poet makes a gentle appeal to the fair daughter of Wessex keen on a city life and its fashions to avert her eyes from the pitfalls and to be in the old 'Kinecroft vale' of her foredames as 'the heroine of our artless

masquings here' where
... all uphold you,
And as with wings enfold you.
* * *

The poem 'An Expostulation' in Human Shows is suffused with his tender care for her happiness. One stanza should be quoted.

Why paint your appealing face,
When its born grace
Is such no skill can match
With powder, puff, or patch
Whose every touch defames your bloomfulness
And with each stain increases our distress?

We have another phase of the romance of youth and love in 'the Market-Girl' in A Set of Country Songs in Time's Laughing-stocks. Attractions and graces in girls make and mar their lives. The girl eager to sell honey and apples was not noticed by any. No soul cared for a bargain even if she would offer herself with her wares. But the young man who, in his pity, inquired "Poor maids dear! and will none of the people buy?" won a prize. Pity was the beginning of love. The girl's face made her future. In the 'Dark-eyed Gentleman' in this group of songs, the young lady falling into a soliloquy reviews her day of joyous surrender to the man who said:

"What do I see—
O pretty kuse!"

and tied up her garter for her as she was about to start home 'twixt sunset and moon-rise' with her bundle of gleaned corn. Pangs of regret dart through her mind. But she soon recovers herself and her love of her lad is all to her now—she knowing nothing of the dear stranger's home and name.

Yet now I've beside me a fine lissom lad,
And my slip's nigh forgot, and my days are not sad;
My own dearest joy is he, comrade, and friend,

He is it who safeguards me, on him I depend ;
No sorrow brings he,
And thankful I be
That his daddy once tied up my garter for me !

Her healthy delight in her child cancels her regrets. The song is sweet, the thought is sad. Mr. Abercrombie calls this poem 'a good-humoured gibe at systematic morality.' Human nature cannot be balked of its joys and the deep kindness of Hardy is shed on the girl whom convention may kill.

In a sadder vein but singing of a maid's undying love of her first man is 'The Inquiry' in which the faithful girl seeks to know of the people gathered about the market whether John Waywood of the Hermitage ever talks of her—Patty Beach—and of where she now lives bearing 'life's fag and fret.'

In years ago at Hermitage
This faded face was counted fair,
None fairer : and at Hermitage
We swore to wed when he should thrive.
But never a chance had he or I,
And waiting made his wish outwear,
And Time that dooms man's love to die,
Preserves a maid's alive.

Hardy can condense in a few poignant lines a life's passion, as in the words of Marty South at the grave of Giles Winterborne in the closing sentences of 'the Woodlanders.'

He feels deeply with and for the joyous-hearted girl 'Julie-Jane' whose delight in singing and laughing and dancing with her lover were blessed but with a short duration.

Julie, O girl of joy,
Soon, soon that lover he came.
Ah, yes ; and gave thee a baby-boy,
But never his name—
—Tolling for her, as you guess ;
And the baby too.....'Tis well.
You knew her in maidhood likewise ?—Yes,
That is her burial bell.

But her spirit sustains her and her thoughts for her friends and herself are touching in their soft feeling and courageous resignation.

"I suppose," with a laugh, she said,
"I should blush that I am not a wife ;
But how can it matter, so soon to be dead,
What one does in life !"
When we sat making the mourning
By her death-bed side, said she,
"Dears, how can you keep from your lovers, adorn-
ing
In honour of me !"

In like manner the poet describes in Human Shows—'Retty's Phases'—the changes in her moods from the teasing of simple Ned to tenderness and thoughts of death. Now she would speak with wicked eye and soon fear her overbold saying. Again, wearied with walking, she would rest awhile and

'She would whisper she was blest
By my clasp awhile.'
Finally she would cry on approaching home
'Mind that you, Dear, on that day
Ring my wedding peal !'

The maiden died and, agreeably to the old custom, after the funeral of an unmarried young woman

We all, with pulsing pride,
Vigorous sounding gave
Those six bells, the while outside
John filled in her grave

so that 'Death may not be allowed to balk her of bridal honours.' These simple, short poems shadow forth the caprices of love in youthful maids, the more dangerous phases of which are poetically shown in some long tales in the collected poems

If Hardy has given us many poems of maids in love, he has as generously and warmly thought of young men whose fancy in spring is drawn in the same direction and weaves the web of unalloyed happiness and

romance about their visions. The young man who, in 'After a Romantic Day' in Late Lyrics and Earlier, was borne through a cutting bald, steep, rigid and rough, found the poetry of place appropriate to his moods and dreams in the moonlight which, though frail,

Fell like a friendly tune,
Fell like a liquid ditty,

and exalted him to heights of ecstasy. The poem 'On the Way' in Late Lyrics is a lyrical gem. In foul weather windy, foggy shutters rattling, the lover is nearing the abode of his dear.

But to his feet,
Drawing nigh and nigher
A hidden seat
The fog is sweet
And the wind a lyre.

And, to the expectant, sweet, through the vacant gray of the sky and the gathering moisture came the light and lustre of love.

But to her sight,
Drawing nigh and nigher
Its deep delight,
The fog is bright
And the wind a lyre.

The lyric "When I set out for Lyonesse" dated 1870 is the crown of a lover's winning the heart of the beloved. The three stanzas correspond to the three stages of the lover's journey and the three moods—the going in lonely-star light, the sojourn, in suspense, the result of which not even a prophet could guess, and the glad return. When the youth started forth

The rime was on the spray,
And starlight lit my lonesomeness

and when he returned,

All marked with mute surmise
My radiance rare and fathomless,
When I came back from Lyonesse
With magic in my eyes !

Youths idealise the qualities and virtues of the beloved. The young man who was sleepless and

"Internally busied with a vast array
Of epithets that should outfigure thee"

at last chose the simple phrase 'That maiden mine.'

"As common chests encasing wares of price
Are borne with tenderness through halls of state,
For what they cover, so the poor device
Of homely wording I could tolerate,
Knowing its unadornment held as freight
The sweetest image outside Paradise.

Her Definition in T. L.

The poem 'On the Departure Platform' in the group, More Love Lyrics in Time's Laughing-stocks, is marked by the feeling of the young man who challenges why a joy like his should be fleeting. His beloved has taken leave of him for a time : she is seen off at the platform. She will appear again, no doubt, and they have laid new plans of happiness.

We kissed at the barrier ; and passing through
She left me, and moment by moment got
Smaller and smaller until to my view
She was but a spot ;
A wee white spot of muslin fluff
That down the diminishing platform bore
Through the hustling crowds of gentle and rough
To the carriage door.

But the first joy will not repeat. It had the halo of early romance.

"And why, young man, must eternally fly
A joy you'll repeat, if you love her well ?"
—O friend, nought happens twice thus ; why,
I cannot tell !

And the question is a cry from the heart. It awaits an answer.

Meanwhile the young man would triumph over 'Life's lowerings' and determines to banish care, making the most of happy moments and fleeting joys. In 'A Young

Man's Exhortation' in Late Lyrics and Earlier sweet lives
he would

Exalt and crown the hour
That girdles us, and fill it full with glee,
Blind glee, * *

For what do we know best ?

That a fresh love-leaf crumpled soon will dry,
And that men moment after moment die,
Of all scope dispossesst,

If I have seen one thing

It is the passing preciousness of dreams ;

That aspects are within us ; and who seems
Most kingly is the king.

The young lover who was in doubts whether
to see the girl of his dreams or not decides
on seeing her for, in this dark world of aches
and thorns,

By briefest meeting something sure is won ;

His meeting his love even for a brief while
will be a spiritual gain:

So, to the one longswEEPing symphony
From times remote

Till now, of human tenderness, shall we
Supply one note,

Small and untraced, yet that ever will be
Somewhere afloat

Amid the spheres, as part of sick Life's antidote.
In (To Meet, or Otherwise). S. C.

The smarting reflection that the best things
to which we turn for joy and cheer in life are
a matter of chance—a thought characteristic
of Hardy—finds expression in the poem Ditty
(E. L. G.), dated 1870. Going on his path,
with no fore knowledge, the young Hardy
met Emma Lavinia Gifford whom he married
in 1874. Upon the fair dwelling where his

" Here is she "
Seems written everywhere
Unto me,
one might as easily have missed the happy
encounter-and, so,

To feel I might have kissed—
Loved as true—
Otherwhere, nor Mine have missed
My life through
Had I never wandered near her
Is a smart severe *

Chance and change rule the destiny of many
a life.

And Devotion droops her glance
To recall
What bond-servants of chance
We are all.

Steadfast love, even after the hard blows
of adverse circumstance, glows in the bachelor
in the 'Cheval-Glass,' in Satires of Circum-
stance, which is a short story of hearts broken.

'Thoughtless of heart-harm' the youth
dreamed of the parson's daughter 'a creature
of nameless charm' who used to regard him
passing her father's wall. A lover came, and
won her: ill-usage led to her death. Her
father, too, died soon after and at the auction-
sale the bachelor bought the cheval-glass
'long in her use,' though he never 'pruned
or preened' and kept it in his room.

" And as the dawn expands,
Often I see her pale-faced form there
Brushing her hair's bright bands."
" There, too, at pallid midnight moments
Quick she will come to my call,
Smile from the frame withal
Ponderingly, as she used to regard me
Passing her father's wall."

The bachelor has resolved to drag it about

im in his wanderings as he values it 'for
s revelations.'

"Anon I shall break it and bury its fragments
Where my grave is to be."

The note of sweetness, grave, gay and sad,
Hardy's love-lyrics gives them a very high
lace in modern poetry. They may not
possess the rapture of rhetorical flights, but
the variety of metrical forms, the passion in
the close-knit lines and the unity of thought
and form in each poem, very often of short
length, enfold them in a subtlety of rhythm
and music which will touch the lyrical mood
of all finely-tuned spirits and delight them.

[The writer's thanks are gratefully tendered
to Mr. Hardy who accorded generous per-
mission to quote from his lines in these essays.]
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INDIAN CINEMATOGRAPH COMMITTEE.

ANSWERS TO QUESTIONNAIRE

By PROF. P. SESHADRI, M.A.,

Head of the Department of English Studies,
Benares Hindu University.

INTRODUCTORY

Q. 1. Have you any special knowledge
of or connection with the Cinematograph
Industry either in India or abroad? If so,
what?

A. The knowledge of the Cinema I possess
is only by my frequent attendance at the
exhibition of films and my general interest in
literature and art. As one concerned with
the influence of the Cinema on the young
and its position as an art, I have endeavoured
to study some of the issues connected with
the subject.

GENERAL

Q. 2 (a). In your experience, to what
extent do Indians (1) of the educated classes
and (2) of the illiterate classes frequent
Cinemas? To what extent is such attendance
on the increase? (Please explain to what
place or area your answer refers).

A. The Cinema habit may be said to be
a growing one in India. With the educated
classes it has become a fashion and even the
illiterate classes are taking to it in larger
numbers, the only limitation in the latter
cases being economic impossibility and
inaccessibility of Cinema theatres. In many
cities where admission can be got for a few
annas into the lower classes, the illiterate
people are found in large numbers at Cinema
shows and sometimes are even more numer-
ous than even the educated people. The
habit is undoubtedly on the increase. I refer
to practically all parts of India, where I have

had occasion to travel, particularly to the urban areas. If the habit has not spread very much into rural areas, it is only due to want of facilities.

Q. 2 (b) Can you give an idea of the composition of an average Cinema audience in the locality of which you can speak?

A. In the three Cinema theatres of Benares, the average audience is as follows:—a few ladies and gentlemen of culture and a large number of young men from the classes of *raïses* in the upper classes; quite a large number of students, though they have not appeared much recently, owing to an order of the authorities of the Benares Hindu University, banning Cinema going; and the remaining audience, labourers and people of that social rank admitted to the theatre on payment of 2 as. or 4 as. each. The audience generally includes a handful of *pardanashin* ladies.

Q. 2 (c) What proportion of the audience consists of children under 14 or adolescents of impressionable age?

A. The proportion of infants and adolescents is of course a varying quantity, but it may not be wrong to say that the adolescents are about 45% of the audience and children under 14 probably constitute another 5%. People of this class may therefore be said to form 50% of the total audience, a figure indicating the need for a serious consideration of the problems relating to the Cinema in the country.

PART I.

FILM INDUSTRY IN INDIA.

Q. 3. Have you any opinion as to what classes of films are the most popular with Indian audiences and generally in India?

A. There is considerable variation in the class of films which make a special appeal to Indian audiences. Films relating to Indian mythology may be said to be particularly popular, though in the bigger cities, where the educated classes abound, there is a demand for well-known historical and literary films. The Cinema habit has however spread to such an extent in the country, that films in which well-known Western actors and actresses appear also draw large audiences. Films representing the eminent comedians of Europe and America sometimes meet with considerable appreciation.

Q. 4. Are the exhibitors catering adequately for Indian audiences? If not, what are the reasons?

A. The exhibition can be said to be adequate only with serious limitations. There are a large number of areas still not covered by Cinema-supplying agencies, where no provision exists for Cinema theatres at all. Some of the better films are only rarely imported, due to want of enterprise, as well as adequate economic resources and the average Cinema has to be satisfied with the cheaper variety of films. The absence yet of many high-class films relating to Indian life and civilisation is a serious void without which the supply cannot of course be said to be adequate.

Q. 5. Are Indian-produced films, depicting Indian life, readily available to exhibitors? If so,

(a) are they of good quality?

(b) are they popular?

(c) is it ordinarily less or more profitable to show an Indian than a Western film? Can you cite any examples of successful Indian films?

A. (a) I presume that such Indian films as exist are available easily, but they are not efficient. The quality of Indian films is not very high, though there has been considerable improvement in recent years.

(b) As I have said already, Indian films are more popular, though many educated people who are familiar with the higher standards of Western films in acting and background, prefer the latter. I know a cultured Indian lady who avoids Indian films as a class, on the ground that they are generally productions of poorer intellectual and artistic value.

(c) It is more profitable to show a good Indian film than a Western film, but Indian films have not much chance against well-known Western films with a high reputation. *The Light of Asia* is an example of a successful Indian film, but there are also a number of less known but popular Indian films relating to Krishna and characters in Indian mythology like Sita, Savitri, Dhruva, Abhimanyu and others. Stories from the *Ramayan*, the *Mahabharat* and the *Bhagavat* attract large audiences even when the quality is not very high, like dramatic performances on similar subjects.

Q. 6 (a) Do you think that films of Indian life, topical Indian news and scenes with Indian actors depicting stories from the national literature, history and mythology, would be more popular with Indian audiences than the prevalent Western films?

(b) Of such films, what kind would appeal most strongly—

(1) to the educated classes,

(2) to illiterate population?

A. I have no hesitation in thinking that films of Indian life, topical Indian news and

scenes depicting stories from the national literature, history and mythology would be more popular with the Indian audiences than the prevalent Western films, though with the gradual spread of education, intellectual tastes should become more catholic and there should be equal appreciation of the great scenes relating to Western history and literature—in fact, to the entire story of man's life on earth.

Q. 7. Is difficulty experienced in obtaining suitable films for exhibition to the British and Indian troops? If so, in what way exactly are the films unsuitable? What sort of films are both suitable and popular?

A. I have no special knowledge of the films available to British and Indian troops. The bulk of them come to the ordinary theatres and the Cinema, being largely amusement and relaxation, the soldier or sepoy should appreciate the things which appeal to the average man. Their difference in mentality from the rest of the population is not so great as to need special catering. The British soldier however has a keener appreciation of hilarious mirth and boisterous activity as exhibited on the film.

Q. 8 (a) Are you satisfied with the present condition of the industry in this country in its several branches of production, distribution and exhibition?

(b) If you are not satisfied, what in your opinion are the main difficulties besetting the industry and what means would you suggest for assisting it?

A. (a) No, I am not satisfied with the present state of the Cinema industry in India, my dissatisfaction being much keener with regard to 'production' than 'distribution' and 'exhibition.' There is almost an entire absence of high-class Indian films comparable

with design and execution with the best specimens of the West. There is practically a monopoly in the distribution of films by one well-known company in India which has a net-work of branches all over the country. The exhibition of films is also unsatisfactory, as the theatres are not attractively built and furnished and in many cases, at least in the smaller cities, are not inviting at all. An attempt should also be made to work up to higher standards of cleanliness and sanitation.

(b) Want of commercial enterprise and absence of adequate knowledge and experience of Cinema production are the main reasons. Much capital has not yet been attracted to the Cinema industry as to many other industries in the land. The profession of acting has not yet developed in the country and is largely in the hands of a class of people devoid of education. High-class actresses, capable of intellectual appreciation of delicate dramatic situations and full of grace and charm do not exist. A class of literary writers and Cinema producers trained for the creation of high-class films have yet to come into being. The remedies are not easy. The spread of education, rise in the economic level and changes in social customs are all necessary before great progress can be achieved, though to some small extent, improvement may be possible by the offering of bonuses and prizes by the Government of India or some such central body, to high-class Indian films produced in the country. The effort must be to encourage the industry in all its branches, by rewarding high-class intellectual conception as well as technical finish of execution. It must be the concern of some department of the Government of India to keep a kindly eye on the industry and encourage, if necessary, by suitable titles

and other means, the really successful producers, writers and actors concerned with the business. I am a strong believer in the development of art and literature independently of State-aid and I should ask only for very limited financial support, in the special circumstances of the case.

Q. 9. Are good films readily obtainable by exhibitors at reasonable prices? If not, is there any special reason for this? Is there any monopoly or tendency to monopoly of the supply or exhibition of films?

A. I am not sufficiently familiar with the rates paid by Cinema proprietors for films, to be able to answer the question. It is however obvious that economic reasons must be responsible for the absence of better films in the average Indian Cinema.

Q. 10. Do the systems of "block" and "blind" booking and of "first run" or "key theatres" exist in India? If so, explain the advantages and disadvantages thereof to the trade and the public?

Q. 11. Have the exhibitors in this country sufficient facilities for pre-viewing films? Have you any suggestions to make on this matter?

A. I regret I am not in a position to answer these questions.

Q. 12. To what extent is the Amusement Tax (where it exists) a handicap to the exhibitor?

A. The Amusement Tax now exists only in a few of the larger cities where the average Cinema-goer is in a position to afford it, but in view of the backwardness of India in facilities for high-class amusements, its abolition may help the progress of the Cinema as of the Drama.

Q. 13. How does the present Customs Tariff on imported films affect the exhibitors? How far is it useful for promoting the indigenous production of films? What suggestions have you to make regarding the Tariff generally on all materials connected with the Film Industry?

A. I have not sufficient knowledge of the details of the Tariff rules governing the import of films and Cinema materials. I would however advocate a liberal policy with regard to both, laying more emphasis on the latter than on the former.

Q. 14. Do you consider that an increased use of the Cinema for educational purposes in schools and for adult education in Agriculture, Public Health, etc., by Government or other agencies would help the growth of the film industry in this country?

A. An increased use of the Cinema for educational purposes in schools and for adult education in Agriculture, Public Health, etc., by Government will undoubtedly help the growth of the Cinema industry in the country to some extent, though the Cinema cannot flourish very much on such material. There is not a large demand for such films yet in the country, though I have known them meeting with considerable appreciation, when exhibited as a small part of the evening's programme. The effective combination of the educative, with the spectacular, aspect must be aimed at. I have often seen popular outbursts greeting exhibitions on the film of naval manoeuvres, massed drills of soldiers and children, gymnastic displays, musical bands and so on which have all an educative value and a large audience of students at my own University followed with rapt attention a film exhibited by a distinguished scientist on some tropical diseases. A demand could

be created for them by the preparation of good specimens.

Q. 15. Are conditions in this country favourable to development of an Indian film-producing industry on a large scale? What are the reasons for your opinion?

Q. 16. Do you consider that there are Indian producers, directors, actors, actresses and scenario-writers of sufficient technical knowledge, enterprise, resource and adaptability on whom the country can depend for a substantial output of films of real competitive exhibition value? What measures would you suggest to supply a deficiency?

Q. 17. Do you consider that sufficient capital in India is or will be forthcoming for film-production?

Q. 18. Do you consider that suitable Government action, whether legislative or administrative, may be an effective incentive and encouragement to private enterprise for film production? Can you suggest what suitable action can be taken by Government?

A. 15—18. These are covered by answers to earlier questions.

Q. 19. How does the cost of film-production in this country compare with that in other countries?

A. The cost of film-production ought to be cheaper in this country than in the West, except where actors and actresses are imported on high salaries. With indigenous talent in designing as well as in acting, India should offer admirable facilities, with its wonderful natural scenery and great monuments of architecture supplying effective backgrounds.

Q. 20 (a) Do any of your proposals involve expenditure from Government funds? If so, do you think that such expenditure is

justifiable, having regard to the other needs of the country?

(b) Have you any suggestions to make regarding the sources from which such expenditure may be met?

A. (a) I should not hesitate to recommend the expenditure of reasonable sums of money by the Government on the encouragement of the Cinema in the country on the lines suggested already. The enrichment of the lives of the people, by improving the amusements and pleasures open to them, is as much the duty of a Government as attention to their economic and other needs. The sum to be expended must of course be very small. More than the actual amount spent, this kind of State-recognition will give an impetus to the industry and firms will be anxious to obtain the distinction of exhibiting films which have won prizes bestowed by the Government.

(b) From the general resources and not from any special fund. I have no idea if the licensing fees paid by films come to any considerable amount and any balance is left after meeting the censorship expenses.

Q. 21. What is your opinion regarding a proposal which has been made that to ensure the production and exhibition of films conforming to moral standards, to provide a centralised neutral distributing agency and furnish a fair market, and to inaugurate the use of teaching and propaganda films, and generally to improve the conditions of the Film Industry in all its aspects, including censorship, a State agency should be created to undertake the management of the Film Industry as a monopoly?

A. It is surprising that any suggestion could have been made in the year of grace

1927, that the State should undertake any monopoly of the Film Industry in the country. A State monopoly in art is fatal to its development and it should not be countenanced at all. State interference should not extend to anything beyond recognition and encouragement.

FILMS OF THE BRITISH COMMONWEALTH.

Q. 22. Should India participate in the policy outlined in the resolution of the Imperial Conference to give some measure of encouragement to British Empire films, and if so would such participation—

- (a) assist the development of her own film industry;
- (b) assist in making herself better known and understood throughout the Empire and the world; and
- (c) improve the standard of Western films shown in India?

Have you any suggestions as to the methods of putting such a policy into practice and the limitations, if any?

A. As a member of the British Empire, though not a member equal in status with the others and though subject to serious disabilities which have provoked considerable discontent in the country, India can be reasonably expected to participate in such a scheme at least in a limited measure. But any over-insistence on Imperial preference in the matter is likely to discredit all the recommendations of the Committee and had therefore better be avoided. It is very unlikely that such a measure will assist the development of the Film industry in India or improve the standard of Western films here. It may be of some slight assistance in making India better understood in the Empire and thus in the Western world, but the past history of

[JAN. 1928.] INDIAN CINEMATOGRAPH COMMITTEE—QUESTIONNAIRE. 27

the attitude of other parts of the Empire to India does not offer much encouragement to such belief. While the rest of the British Empire will benefit by such preference, India is not likely to have much advantage. The Government had better aim at making the Cinema industry in India live on its own intrinsic accomplishment, rather than on the somewhat uncertain and inadequate sustenance of a system of Imperial preference.

Q. 23. (a) To what extent can Cinema pictures be used for making known the conditions, resources and habits of the peoples, and the activities of the various Governments, of the British Commonwealth of Nations, to each other?

(b) What measures would you suggest for getting the various Governments to co-operate to this end?

A. Any facilities decided upon for making known the conditions and resources and habits of the peoples and the activities of the various Governments of the British Commonwealth of Nations, to each other, should be open to India also. The Governments can co-operate in such a scheme by the obtaining of suitable films for each country concerned and making them available for the rest of the Empire. Private agencies will be glad to supply the films on adequate remuneration and on the attraction of prizes and similar rewards.

PART II.

SOCIAL ASPECTS AND CONTROL.

Q. 24 (a) Do you consider that any class of films exhibited in this country has a demoralising or otherwise injurious effect upon the public?

(b) Is there a general circulation of immoral or criminally suggestive films?

(c) In your opinion, what class of film is harmful? To whom is it harmful?

(d) Consider specifically whether censorship is adequate in the cases of—

(1) "Sex" films,

(2) "Crime" films.

(e) Do you consider there has been any increase of crime in your Province due to the Cinema?

(f) Support your statements wherever possible by instances within your personal knowledge.

A. The films which have an injurious effect are not confined to a particular class. I have known bad films among the American, the English, as well as the Indian. It cannot be said that there is any general circulation of immoral or criminally suggestive films, but there are undoubtedly some which should not have escaped the Censor at least with reference to some details. I have just seen an Indian film called the "Wild Cat of Bombay." The heroine is an expert in pick-pocketing and stealing, though she is represented as spending her deals on charity; there is a scene in which ladies are more or less openly searched for a pearl-necklace which they might have stolen at an evening party and scenes of violence are numerous. There was a brutal scene the other day, in an Indian film again, in which a drunken father stabbed his wife in the presence of his little daughter. I do not refer to the pernicious films from America or Europe as they are well-known. I have witnessed scenes suggestively or shockingly immoral, while scenes of gruesomeness are even more common. Such films may be said to be injurious to the æsthetic and moral susceptibilities, not merely of children and illiterate people, but also of

educated adults. I feel that censorship has been fairly adequate, but more attention to details in some cases may be possible with advantage. That the representation of the activities of "crooks" on film should have a demoralising influence on children as well as low-class people is obvious, though it will be very difficult to prove by investigation the connection between the Cinema and crime.

Q. 25. Do you consider that the differences in social customs and outlook between the West and the East necessitate special consideration in the censorship films in this country?

A. It is possible to exaggerate the special considerations necessitated by differences in social customs and outlook between the West and the East. The greater freedom of Western social life is, it is true, often liable to be misunderstood by illiterate Indian audiences, but it is no use attempting to censor them, as it is desirable that the representation of truth should not be shirked and after all there are numerous other agencies like illustrated social journals, picture-cards, etc., through which they are advertised on a fairly extensive scale in India. Even a scene of wooing or a dancing party of the West is likely to produce an unfavourable impression on an average Indian audience, but surely Cinemas are not going to be censored to avoid such possible misunderstanding! It is bound to disappear with the progress of education.

Q. 26 (a) Should more care be taken in censoring films likely to offend religious susceptibilities?

(b) Can you give an example of any film which has offended the religious susceptibilities of any class of the community?

A. Films which are likely to offend religious susceptibilities have to be watched with

special care in a country like India, where religious bigotry still reigns supreme and where people are apt to take offence on fancied insults to religion. The Board of Censors must invariably have an Indian gentleman thoroughly familiar with the religious susceptibilities of the people. The Hindu does not mind gods and goddesses being shown on the film, but care will have to be taken to see that it is done in a spirit of reverence and the representation does not bring them down to contempt of any kind. In the case of the Muhammadan, any representation of Muhammad will of course have to be avoided and as a community the Muhammadans had better be treated with greater care. The Muhammadans of Delhi objected very strongly the other day to a film which they thought was very offensive to their community: if I am not mistaken, the Buddhists of Burma objected to the *Light of Asia* being shown anywhere in the province.

Q. 27 (a) Have any of the films exhibited in India a tendency to misrepresent Western civilisation or to lower it in the eyes of Indians? Is it a fact that films representing Western life are generally unintelligible to an uneducated Indian or are largely misunderstood by him? If so, do undesirable results follow from this? Have you any suggestions to make on this point?

(b) Do you know of any films exhibited abroad which have a tendency to misrepresent Indian civilisation? If so, were they produced in India?

A. The cry that the prestige of Western civilisation has been lowered in India by the exhibition of certain films is one in which I have no faith, nor have I any personal knowledge of films relating to India having similar

effect in the West. If there are any of the latter class, I don't imagine they have been produced in this country.

Q. 28. Has any class of film shown in this country a bad effect on—

- (a) Children,
- (b) Adolescents?

If so—

- (1) What class of film,
- (2) In what way is it harmful?

A. Lurid scenes of crime and scenes of sensual life are the two classes of pictures which have to be watched with special care in their effects on children and adolescents. They instil ideas which are likely to have a pernicious effect of psychological suggestion on them.

Q. 29. Are you in favour of certification of certain films as "For adults Only"?

A. While providing for the certification of films 'For Adults Only', I should use it in a very few instances indeed. My own inclinations are generally in favour of having a uniform system for all classes, rather than provide for such distinctions. There will be considerable difficulty in administering the provision by Cinema authorities. Certification of the kind may also have the two evil effects of rendering censorship lax and advertising films which are not particularly desirable.

Q. 30. Are you in favour of prohibiting all children below a certain age from visiting Cinemas except for special "Childrens' Performances"? If so, why? What age do you suggest?

A. I am not in favour of such prohibition. Children had better absorb the numerous educative ideas found generally in films.

Q. 31. Do you consider that censorship is an effective method of guarding against misuse of the film?

A. For the present, I should be satisfied with mere censorship and think of more drastic steps only later, if this safeguard is not found adequate.

Q. 32. Do you think that the present system of censorship in your Province is satisfactory? If not, in what way is it defective? Can you suggest any improvement?

A. I have no opinion to offer on the present 'systems', but I consider the results fairly satisfactory.

Q. 33. Would a strict censorship—

- (a) interfere unreasonably with the recreations of the people?
- (b) involve a falling off in the attendance at Cinemas?
- (c) unduly interfere with the freedom required for artistic and inspirational development?

A. An over-strict censorship would obviously interfere with the development of the Cinema. The possible adverse effects on Cinema proprietors by the falling of attendance should not deter one, but I should take every care to see that there is no undue interference with artistic inspiration worthy of encouragement. The history of Censorship of Plays in England should furnish useful guidance in the matter.

Q. 34 (a) Do you advocate the replacement of the present Provincial Boards of Censors by a single Central Board?—

- (1) If so, why?
- (2) Would this cause any inconvenience to the trade?

(3) How should such a Central Board be constituted?

(4) Where should it be situated?

(b) Or, would you advocate a Central Board in addition to the Provincial Boards?

(c) If you advocate a Central Board working either alone or with Provincial Boards, how would you regulate the relationship between the various Boards and the Central and Local Governments?

(d) How should such a Board or Boards be financed?

A. A Central Board for all India with its head-quarters at Bombay would be desirable for the sake of uniformity of censorship. If necessary, arrangements can be made for censorship in Calcutta and later at one or two centres such as Karachi and Madras. The Board should be presided over by a Censor, preferably an Indian gentleman of broad culture, who should be assisted by an Advisory Committee of members of all the main communities, care being taken to see that they are not narrow-minded representatives of their religions or communities. If the Censor has to hold his session at other centres like Calcutta, he should be assisted by similar non-official committees at these places also. This arrangement will ensure a more satisfactory system of censorship and the special experience which will be acquired by the officer will be of great advantage to the Government in dealing with all problems connected with the Cinema. I do not know if, as I have mentioned already, the licensing fees will cover these expenses, but the influence of the Cinema on national life is so important that a Government should not grudge the little expenditure that may be involved in its regulation into proper channels. The Censor will be a full-time officer on a salary of about Rs. 2,000 to Rs. 2,500. The non-official mem-

bers should receive an honorarium of Rs. 50 for each sitting and should be three or five in number. Only doubtful cases should be brought before the Board and the Censor should have the discretion of passing the average film which conforms absolutely to the general principles already laid down by the Board. If he is to visit Calcutta a certain number of times in the year, the necessary travelling allowances will have to be provided. Being a full-time officer, he should be expected to be visiting Cinemas constantly and to be making a special study of all problems connected with the subject. A high class officer of such type would seem to be very essential in the machinery of the Government of India.

Q. 35 (a) Is the present constitution of the Provincial Boards (of which at least half the members must, under the law, be non-officials) satisfactory?

(b) Would you prefer a whole-time experienced well-paid officer as Censor at each centre, to be assisted by an Advisory Board of non-officials?

A. The answer to this question is covered by the answer to the last.

Q. 36 (a) Do you think that the present system (prevailing at Bombay and Calcutta) under which films are ordinarily examined by Inspectors subordinate to the Board is satisfactory? Are such Inspectors sufficiently well-qualified for the work? What sort of qualifications are essential?

(b) Or do you think that all films should be examined by members of the Board? If so, do you consider that gentlemen of suitable standing will be available who would be prepared to devote sufficient time to the examination of films for a reasonable remuneration?

[JAN. 1928.] INDIAN CINEMATOGRAPE COMMITTEE—QUESTIONNAIRE. 31

A. I regret I am not in a position to furnish an answer to this question as I have no knowledge of the qualifications of the Inspectors now employed by the Board of Censors.

Q. 37 (a) Are there adequate safeguards under the Act for preventing the exhibition of a film which may be objectionable locally, although it has been passed by a Board in some other part of India?

(b) Do you consider that any safeguards are needed?

Q. 38. Do you know any instances of films which have been passed by a Board of Censors in one Province and found objectionable in another Province?

Q. 39. Have you come across any instances of pictures, disapproved or banned from exhibition in the country of origin or in Great Britain, being exhibited in India?

A. 37—39. I am not in a position to answer these questions either.

Q. 40. Should posters, hand-bills and advertisements of Cinema performances also be censored? What measures would you suggest for such censorship without undue restriction on freedom? Have you noticed any such advertisements which were objectionable? In what way were they objectionable?

A. Some of the posters are certainly objectionable by the pictures they contain and also by the offensively suggestive titles they sometimes have. Titles like *Watch Your Wife* exhibited on big posters in the streets cannot have a very elevating influence, particularly on young people. But the practical difficulties of censoring posters and notices are so great that I do not suggest it. Local

authorities may be expected to deal with posters and notices which may amount to a public nuisance. Even the requirement that a copy of every Cinema poster should be sent to the Censor for information will cause a hardship and may not be workable.

Q. 41. Have you noticed any improvement in the moral standard of the films exhibited in India in recent years?

A. I have not noticed any special improvement in recent years in the moral standard of the Cinema in India, but I must say in fairness to the Censors that I have not noticed any shockingly immoral films either.

Q. 42. Have you any suggestions to make for getting the co-operation of the trade in the matter of the censorship?

A. The Board of Censors can always provide for one representative of the trade wherever possible and desirable, and any representations from Cinema producers should receive sympathetic consideration. No closer co-operation seems possible.

Q. 43 (a) Is there need for a stricter control over the import and export of films?

(b) If so, why?

(c) What methods should be adopted for this purpose?

A. With regard to the import of films, I should be satisfied with censorship. I have no knowledge of the exportation of Indian films to other countries.

Q. 44. To what extent could public bodies and the Press assist in maintaining a good standard of films?

A. Public bodies and the Press are really more qualified for maintaining a good standard for films than any other agency in the country, but there will have to be more

progress of education and enlightenment in the country before full advantage can be derived of them. Public interest should be maintained by the annual publication of a full and interesting account of the censorship of the film and the progress of the industry in the country.

Q. 45 (a) Should some control be exercised by Government over film-production, and if so, what should be the nature of such control?

(b) Should all film-producing agencies be registered and licensed, and their studios periodically inspected?

A. It is desirable to register all film-producing agencies, though for the present, the licensing and inspection of the studios for the purpose does not seem to be neces-

sary. When the industry develops extensively some day in the future, the latter can be introduced advantageously to prevent some possible abuses as in the cases of factories employing labour. I do not also recommend the control of film-production. There is no reason why films may not be produced for private entertainment, without a license for public exhibition. It will be a long time before the production of private films can assume such proportions as to become a danger in this country.

In view of the inherent tendency of all governmental censorship to become mechanical and soulless, it is only necessary to say, in conclusion, that any remedial measures with regard to the subject should err on the side of freedom rather than on the side of limitation

Approved as a Text-Book suitable for school use,
vide Fort St. George Gazette, Part I-B, p. 547, dated 1-11-1927.

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FOR SECONDARY AND COMMERCIAL SCHOOLS

Prepared in accordance with the S. S. L. C. Syllabus

By T. V. SUBRAMANIA AIYAR,

Commercial Instructor, Govt. Muhammadan College, Madras;

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CONTENTS. CHAP. I. Some short cuts and artifices; II. Signs, tables and vocabulary; III. Averages and Percentages; IV. Insurance, Commission, Brokerage, Tradesmen's Discount, Rates and Taxes, Bankruptcy; V. Bills and Invoices; VI. Profit and Loss; VII. Alligation, VIII. Partnership; IX. Interest—Simple and Compound; X. Present Worth and Discount; XI. Equation of Payments; XII. Shares and Stocks; XIII. The Metric System; XIV. Foreign Moneys and Exchange; XV. Miscellaneous Examples; XVI. Madras S. S. L. C. Question Papers; APPENDIX—Answers.

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SRINIVASA VARADACHARI & CO., 4, MOUNT ROAD, MADRAS.

STORY-TELLING IN SCHOOLS.*

THE AIMS OF STORY-TELLING.

LET me begin by telling you that story-telling is an art. Art is a fundamental need of life. It is a source of joy in work. It takes the sting out of drudgery. It is that by which the souls of men live. Through story-telling, the life of children is made beautiful, harmonious, spontaneous, free and organised. The message of the story is the message of beauty as effective as the message in marble or paint. Its part in the economy of life is to give joy. And the purpose and the working of the joy is found in the quickening of the spirit which answers to every perception of the truly beautiful in man.

The importance of the story as an educative instrument arises from its having been the tool of primitive man, and its being a very flexible literary form. All children hunger for stories. They call for the soul-food of the ancient child-race of the primitive man. To deny them this food is to dwarf their soul-stature and to induce premature maturity. Again, the story is the simplest vehicle of instruction for undeveloped minds as it fits the modes of comprehension of minds just feeling their powers as nothing else does, making little draft upon the abstract and intellectual functions of the mind. The story is an arrow feathered with truth finding its way easily to its target. As a literary form, the story lends itself to any content. The story may not be history but there may be historic stories; the story may not be science but there may be scientific stories; the story may not be ethics but there may be moral stories. In my opinion it is quite possible to

* A paper read by Mr. M. Subrahmanyam, B.A., L.T., Headmaster, Govt. Model Secondary School, Rajahmundry.

inculcate through stories the principles underlying all the ordinary subjects of the school curriculum other than Arithmetic. Serious science lessons are dry and uninteresting to pupils and I am inclined to think that if attempts are made in Elementary schools to teach reading and writing, nature-study, elementary science, history and geography through stories much of the drudgery in school-work is bound to vanish.

My objects in urging the use of stories are at least five-fold:—Firstly, to give them dramatic joy for which they have a natural craving; secondly, to develop a sense of humour which is really a sense of proportion; thirdly, to correct unconsciously certain tendencies in pupils by showing the consequences in the career of the hero in the story; fourthly, to present, by means of examples, such ideals as will sooner or later be translated into action; fifthly, to develop the imagination which really takes in all the other points.

Remember that the purpose of the story is not primarily to give information but to nurture the soul; that is, to expand the imagination, to widen the sympathies and to give pure pleasure. Stories should be told for the joy they give to the narrators and the listeners.

Very few stories are told in schools and the few that are narrated are uninteresting and dull, have no humour in them, do not add to the joy of the pupils, are lacking in variety, and have no object to serve. A good story should unlock the child's heart and by nurturing his soul it should prepare him to understand and enjoy all literature as an exposition of life. In the words of the great modern inspirer of story-tellers, Froebel, "Ear and heart open to the genuine story-teller, as the blossoms open to the sun of spring and to the

vernal rain. Mind breathes mind; power feels power and absorbs it, as it were."

Again, the telling of stories refreshes the mind as a bath refreshes the body; it gives exercise to the intellect and its powers; it tests the judgment and the feelings.

Unlike other school subjects that repress individuality and personality, story-telling cultivates them and lays the foundation for soul-development.

Professor St. John distinguishes seven aims in story-telling, as follows:—To entertain, to guide reading, for language study, for intellectual discipline, for illustration, for aesthetic culture and for character-formation.

In view of these manifold advantages should we fail to cultivate the story-teller's art? No...an emphatic No. With the advance of civilisation, the art of story-telling is in danger of vanishing from our modern life and with it much of the joy and culture of the olden times. It is our business, enthusiastic teachers as we are, to rescue it from the pits into which it is falling, give the story its true place in education and make it a central subject round which the other school subjects may be made to hang.

THE SELECTION OF STORIES.

In the selection of stories the following material should be avoided: stories of a sentimental kind and those containing strong sensational episodes; stories dealing with analysis of motive and feeling; stories dealing with too much sarcasm and satire; stories of exaggerated and coarse fun; stories that inculcate pessimism and bring before children death-bed scenes; and stories that appeal to fear and priggishness.

What elements should we then seek? Stories that contain an appeal to conditions to

which children are accustomed, stories that contain an element of the unusual or romance, stories that appeal to beauty of sound or beauty of vision; stories that have a humour in them; stories that illustrate the importance of common sense and resourcefulness; stories that encourage kinship with animals; and stories that encourage in children admiration and reverence for good qualities—these may be prescribed for the different classes.

Good stories are very human, very concrete and very intelligible and universal in their appeal—human, because they are racial products; concrete, because the primitive mind did not express itself in abstractions; intelligible, because of the elementary ideas conveyed and feelings aroused; and universal in their appeal, because men are but children of a larger growth.

KINDS OF STORIES.

Among the different kinds of tales the fairy tale has the supreme power of presenting truth through the guise of images. Elemental truths of moral law and general types of human experience are presented in the poetry of their images. Leaving out the fairy element is a loss to literary culture. Simplicity, directness and virility characterise the classic fairy tales.

Nature stories stimulate scientific interest and increase culture in scientific fact.

Fictitious stories supply an element of culture of the sympathies which is invaluable. In these stories there is just enough of strangeness to entice and just enough of the familiar to relieve any strain.

Historical stories foster race-consciousness, the feeling of kinship and community of blood. In all biographical stories, the great past is brought into its due relation with the living

present and generous admiration and desire or emulation are aroused. The historical story is valuable and patriotic training.

Moral story books teach us how lessons on the different virtues may be conducted and that illustrations can be drawn from our uranic and classical books.

A knowledge of geography and of hygiene may similarly be communicated to pupils through stories.

How stories are invaluable for reading and writing and for language study need not be explained here.

Even non-sense tales have a value of their own. The value lies in the tonic and relaxing properties of humour. It does all good to laugh; fun sets the blood flowing more freely in the veins. 'Just for fun' is the first reason for the humorous story and the wisdom in the second.

It is my firm belief that in the teaching of the young, instruction in subjects other than arithmetic should be through a series of well-arranged, suitable story readers and that it is owing to the rare use of stories that "pupils seem to be more stupid in school than outside."

CHARACTERISTICS OF GOOD STORIES.

In all good stories the following characteristics should be present: Action in close sequence, familiar images tinged with mystery, some degree of repetition, suggestiveness and unity. There are other characteristics that may be added—plot, narrative, richness of material, moral and character-elements and emotional colouring. In every good story there should be four main stages, *viz.*, the beginning, the development, the climax and the end. Every story should have a beginning that rouses interest, a succession of events that is orderly and complete, a climax that

forms the story's point and an end that leaves the mind at rest.

QUALITIES FOR A STORY-TELLER.

Among the qualities needed for a story-teller his personality is the most important. It must shine through the story—in its selection, its narration and its appreciation. The teacher must weave the spell of the story-teller's art. He should possess the dramatic power of expression. The dramatic element should preponderate the story hour. Simplicity should be the keynote of story-telling. This simplicity comes after much training in self-control and much hard work in overcoming difficulties in presentation. This simplicity should be found in his delivery, in his skill in arranging material and in the artistic sense of selection which brings interest to a focus.

The story-teller should adapt himself to the child's standard of language. From this I do not want you to infer that only simple words and colloquial language should be used by the story-teller. The child will leap many a forbidding fence if he is genuinely interested in the subject-matter. The child's growing powers should not, in my opinion, be under-taxed nor should they be strained a tip-toe.

The proper preparation of subject-matter is as necessary in story-telling as in other lessons. With some rehearsals the teacher may become an expert in the art.

To be a successful story-teller the teacher should learn the artifices of story-telling. He should know the art of pausing—where he has to take breath and where he should go on rapidly. He should know the use of gesture, *i.e.*, the use of his hands. The use of mimicry is another artifice that will stand the teacher in good stead. Remember, however, that an

expert story-teller is no professional elocutionist who beats his breast, tears his hair and declaims blood-curdling episodes.

Other characteristics of the good story-teller mentioned by Haslett are sincerity and purpose, accurate memory, agreeable voice, correct use of the mother-tongue, the love of nature and a keen insight into the child's mental processes.

DANGERS IN STORY-TELLING.

In story-telling the following dangers have to be guarded against:—(1) The danger of side issues, (2) the danger of observing the point of the story with too many details, (3) the danger of over-illustration and over-explanation, (4) the danger of lowering the standard of the story in order to cater to the undeveloped state of the child.

SOME HINTS FOR TEACHERS.

If the story has a setting, get it up in your imagination before beginning the story. The setting of the story is like a frame to the picture. The story should not be prefaced formally with the setting but the setting should be in the mind of the story-teller and may be informally introduced as the narration proceeds.

Think the story as you tell it, even if you know perfectly. Let me here condemn the practice of reading stories from books or from notes. The events must be imagined vividly as they are narrated; they must be seen and heard. Children think in pictures and the story-teller must do the same to facilitate the passage of the story from mind to mind.

Act the story too by suggestion as you tell it; by suggestion, not by imitation. The movements of animals may be suggested by pictures; to imitate them would spoil the story

and suggest a game. The action at the high points should be dramatic but with sufficient restraint not to suggest the stage.

If you both think and act the story as you tell it you are likely to feel it which is highly desirable. Then it is that you get into the spirit of the story. When you narrate the story feelingly you forget yourself. Then the story is the thing, not the teller.

If the story has a moral let the moral be implicit and leave the children themselves to assimilate it. Most people agree with Mark Twain's condemnation of the moral that wags its crippled tail at the end of most school stories.

Children should be seated in close and direct range of your eye; the familiar half-circle is the best arrangement. Little children have to be physically close in order to be mentally close. Remember that the mood of the story-teller should be on you. Then tell the story simply, directly and grammatically. Simply applies both to manner and matter; directness means the absence of long-windedness, *i.e.*, the incidents should follow in logical sequence. Brevity, close logical sequence, exclusion of foreign matter, unhesitating speech—to use these is to tell a story directly. The story-teller's dramatic power depends closely on the clearness and power with which the story-teller visualizes the events and characters he describes.

Let me tell you that I do not recommend the learning of the story by heart by pupils and I do not want you to encourage your pupils to be asking you questions when the story is being given. Frequent questioning by you may also spoil the atmosphere of the story and interfere with the pupils' enjoyment of it.

Retelling the story in pupils' own words may be resorted to in instalments but care should be taken to see that the attention of the pupils is not drawn away from the context and centred upon the form of the story which tends to remove the inspirational effect.

Fröbel recommends that the hearing of the stories should always be connected with some activity for the production of some external work such as drawing, cutting out figures, clay modelling, etc. This, I think, is useful in the lower classes so that the story might get into their muscles.

I think that young children may be encouraged to act out the story. The dramatic tendency is strong in them. Acting out is a new way of self-expression to children. In these dramatisations, pupils' sympathies are widened and the story material is made more vivid and better fixed in memory.

One real problem of the teacher is how to keep young though growing old. The story is the answer, for, it is both as young as the child and as old as the race. The story will develop the children and at the same time preserve the story-teller.

CONCLUSION.

Let me exhort you to resort to frequent story-telling and see that pupils do not grow up without stories being told to them.

Love will often come again,
Though the first be best;
Second childhood comes to men,
Though 'tis robbed of zest,
Opportunity comes back
Only changing guise;
Through the centuries return
Comets in the skies;
History repeats itself
Rings again its chime;
But the fairies only come
Upon a time.

Let me wind up my essay by reading to you two stories, one in English and the other in Telugu and let me hope that the present system of teaching the young will soon be placed on a sound footing by the introduction of compulsory story-telling under the guidance of expert teachers who love children and know their ways.

THE PIED PIPER OF HAMELIN TOWN.

Once I made a pleasure trip to a country called Germany; and I went to a funny little town, where all the streets ran uphill. At the top there was a big mountain, steep like the roof of a house, and at the bottom there was a big river, broad and slow. And the funniest thing about the little town was that all the shops had the same thing in them, bakers' shops, grocers' shops, everywhere we went we saw the same thing—big chocolate rats, rats and mice, made out of chocolate. We were so surprised that after a while, we asked, "Why do you have rats in your shops?"

"Don't you know this is Hamelin town?" they said. "What of that?" said we. "Why, Hamelin town is where the Pied Piper came," they told us. "Surely you know about the Pied Piper?" "What about the Pied Piper?" we said. And this is what they told us about him.

It seems that once, long, long ago, that little town was dreadfully troubled with rats. The houses were full of them, the shops were full of them, the churches were full of them, they were everywhere. The people were all but eaten out of house and home. Those rats—

They fought the dogs and killed the cats,
And bit the babies in the cradles,
And ate the cheeses out of the vats,
And licked the soup from the cooks' own ladles,

Split open the keys of salted sprats,
Made nests inside men's Sunday hats,
And even spoiled the woman's chaps
By drowning their speaking
With shrieking and squeaking
In fifty different sharps and flats!

At last it got so bad that the people simply couldn't stand it any longer. So they all came together and went to the town hall, and they said to the Mayor (you know what a Mayor is) "See here, what do we pay you your salary for? What are you good for, if you can't do a little thing like getting rid of these rats? You must go to work and clear the town of them; find the remedy that's lacking, or—we'll send you packing!"

Well, the poor Mayor was in a terrible way. What to do he didn't know. He sat with his head in his hands, and thought and thought and thought.

Suddenly there came a little rat-tat at the door. Oh! how the Mayor jumped! His poor old heart went pit-a-pat at anything like the sound of a rat. But it was only the scraping of shoes on the mat. So the Mayor sat up, and said "Come in!"

And in came the strangest figure! It was a man, very tall and very thin, with a sharp chin and a mouth where the smiles went out and in, and two blue eyes, each like a pin, and he was dressed half in red and half in yellow—he really was the strangest fellow! and round his neck he had a long red and yellow ribbon, and on it was hung a thing something like a flute, and his fingers went straying up and down it as if he wanted to be playing.

He came up to the Mayor and said, "I hear you are troubled with rats in this town."

"I should say we were," groaned the Mayor.

"Would you like to get rid of them? I can do it for you."

"You can?" cried the Mayor. "How? What are you?"

"Men call me the Pied Piper!" said the man, "and I know a way to draw after me everything that walks, or flies, or swims. What will you give me if I rid your town of rats?"

"Anything, anything," said the Mayor. "I don't believe you can do it, but if you can, I'll give you a thousand guineas."

"All right," said the Piper, "It is a bargain."

And then he went to the door and stepped out into the street and stood, and put the long flute-like thing to his lips, and began to play a little tune. A strange, high, little tune. And before

Three shrill notes the pipe uttered,
You heard as if an army muttered;
And the muttering grew to a grumbling;
And the grumbling grew to a mighty rumbling;
And out of the houses the rats came trumbling!
Great rats, small rats, lean rats, brawny rats,
Grave old plodders, gay young friskers,
Fathers, mothers, uncles, cousins,
Cocking tails and pricking whiskers,
Families by tens and dozens,
Brothers, sisters, husbands, wives—
Followed the Piper for their lives!

From street to street he piped, advancing, from street to street they followed dancing. Up one street and down another, till they came to the edge of the big river, and there the piper turned sharply about and stepped aside, and all those rats tumbled hurry-skurry, head over heels, down the bank into the river and—were—drowned. Every single one. No, there was one big old fat rat; he was so fat he didn't sink, and he swam across, and ran away to tell the tale.

Then the Piper came back to the town hall, and all the people were waving their hats and shouting for joy. The Mayor said they could have a big celebration, and build a tremendous bonfire in the middle of the town. He asked the Piper to stay and see the bonfire,—very politely.

"Yes," said the Piper, "that will be very nice, but first, if you please, I should like my thousand guineas."

"Him,—er—ahem!" said the Mayor. "You mean that little joke of mine; of course that as a joke." (You see it is always harder to pay for a thing when you no longer need it.)

"I do not joke," said the Piper very quietly; "my thousand guineas, if you please."

"Oh, come, now," said the Mayor, "you now very well it wasn't worth six pence to lay a little tune like that; call you lucky at that!" said the Mayor, tossing his head.

Then the Piper's mouth grew strange and thin, and sharp blue and green lights began dancing in his eyes, and he said to the Mayor very softly: "I know another tune than that played; I play it to those who play me false."

"Play what you please! You can't frighten me! Do your worst!" said the Mayor, making himself big.

Then the Piper stood high up on the steps of the town hall, and put the pipe to his lips, and began to play a little tune. It was quite a different little tune, this time, very soft and sweet, and very, very strange. And before he had played three notes, you heard

A rustling, that seemed like a bustling
Of merry crowds justling at pitching and bustling;
Small feet were pattering, wooden shoes clattering,

Little hands clapping and little tongues chattering,
And like fowls in a farmyard when barley is scattering,
Out came the children running.
All the little boys and girls,
With rosy cheeks and flaxen curls,
And sparkling eyes and teeth like pearls,
Tripping and skipping, ran merrily after
The wonderful music with shouting and laughter.

"Stop, stop!" cried the people. "He is taking our children! Stop him, Mr. Mayor."

"I will give you your money, I will!" cried the Mayor, and tried to run after the Piper.

But the very same music that made the children dance made the grown up people stand stock still; it was as if their feet had been tied to the ground they could not move a muscle. There they stood and saw the Piper move slowly down the street, playing his little tune, with the children at his heels. On and on he went; on and on the children danced; till he came to the bank of the river.

"Oh, oh! He will drown our children in the river!" cried the people. But the Piper turned and went along by the bank, and all the children followed after. Up, and up, and up the hill they went, straight towards the mountain which was like the roof of a house. And just as they got to it, the mountain opened, like two great doors, and the Piper went in through the opening, playing the little tune, and the children danced after him—and—just as they got through—the great doors slid together again and shut them all in! Every single one. No, there was one little lame child, who couldn't keep up with the rest and didn't get there in time. But none of his little companions ever came back any more, not one.

But years and years afterwards, when the fat old rat who swam across the river was a grandfather, his children used to ask him, "What made you follow the music, grandfather?" and he used to tell them, "My dears, when I heard that tune, I thought I heard the moving aside of pickle tub boards, and the leaving a jar of preserve cupboards, and I smelled the most delicious old cheese in the world, and I saw sugar barrels ahead of me; and then, just as a great yellow cheese seemed to be saying, 'Come near me' I felt the river rolling o'er me!"

And in the same way the people asked the little lame child, "What made you follow the music?" "I do not know what the others heard," He said, "but I, when the Piper began to play, I heard a voice that told of a wonderful country hard by, where the bees had no stings and the horses had wings, and the trees bore wonderful fruits, where no one was tired or lame, and children played all day; and just as the beautiful country was but one step away—the mountain closed on my playmates, and I was left alone."

That was all the people ever knew. The children never came back. All that was left of the Piper and the rats was just the big street that led to the river; so they called it the Street of the Pied Piper.

And that is the end of the story.

ఒక చెవిటి యల్లుడు.

ఒక యూరిలో నొక ధనవంతుడైన. అతడు ఒక కోమిటి. అతని కొకసమయమునందు జ్వరిముతగిరి చాల బాధపడుచుండెను. అతని బంధువులందఱు అతనిని చూచుటకు వచ్చిరి. అతని యల్లుడు ఒక దూరమైన గ్రామమునందుండెను. అతనికి చాల చెవుడు. కాబట్టి యెచ్చటకుగాని అతడు వెళ్ల వాడుకాదు. మామగారిని దర్శించుటకును సాధారణముగ

పోడు. అస్వస్థత సమయమునందు మామగారిని చూడకుండు బాగుండదని యందఱును చెప్పినందున నతడు మామను జూటకు తీర్మానించుకొని బయలుదేరెను. త్రోవలో, మామగారిని తానుగదలచిన ప్రక్కలను, మామగారు ఇయ్యగ జవాబులను, ఊహించుకొనెను. మిశరీరమెట్లున్నదియని తామెదట ప్రశ్నించునట్లు తీర్మానముచేసికొనెను. అందులవారు సుమాగునన్నదని చెప్పవట్లును, మంచిది అని తామెత్తుతరము చెప్పవలసివట్లును నిశ్చయించుకొనెను. ఈవారి పథ్యమేమి యని యడుగువట్లును, అందుకువారు జూయిచ్చుచున్నామని చెప్పవట్లును, అది మంచిపథ్యము అతాను బదులు చెప్పవట్లును దృఢపఱచుకొనెను. వైద్యుడెవఁడనునది తన మాడవ ప్రక్కగా నేర్పఱచుకొని. వారెవ్వఁడనెనెనె వైద్యుడు త్వరలో మామగారిని బాగుచేయునని చెప్పి యీ మామగారులు ముగియుట తోడనే గిట్టిన తిరియింటికి వచ్చునట్లు సంకల్పించుకొనెను. అల్లుడు మామగారి యింటికి వెళ్లునప్పటికి మామకు పాపము జ్వరము పెచ్చుగనుండెను. అల్లుడు తలచిన ప్రకారము మిశరీరమెట్లున్నదియని మామగారి నడిగెను. మనుషటికంపె జ్వరముచాలె యెక్కువగనున్నదని మామ జవాబుచెప్పెను. అప్పుడల్లుడు చాల మంచిది, సంతోషము, అని బదులు పలికెను. ఎప్పుడును నింటికిరాని యల్లుడు మామను వెక్కిరించుటకు వచ్చెనఁడని యందఱు తలచిరి.

ఇట్లుండ, పథ్యమేమియని యల్లుడు రెండవ ప్రక్కన వేసెను. మామ కోపముతో నేలమట్టియని బదులుచెప్పెను అందుకల్లుడు అది చాల మంచిపథ్యము అనిపలికెను. అందఱును అల్లుని తన్నుటకు సిద్ధపడుచుండిరి. ఇంతలో వైద్యుడెవరు అను మాడవ ప్రక్క వేసెను. అగ్రహముతో మామ యనుడు అను జవాబుచెప్పెను. అందుకల్లుడు, అతడు మిచ్చులను త్వరలో బాగుపఱచుగాక, అని బదులు చెప్పి గిట్టిన తిరిగి యింటికి బోయెను.

THE PRACTICAL STUDY OF LANGUAGES.

By Mr. K. S. VENKATASUBBAN, B.A., L.T.,
Asst. Master, Training College, Mysore.

SECTION I.

THE PROBLEM STATED.

THE problem of language teaching is one which bristles with innumerable difficulties. Different people have at different times suggested different remedies for overcoming difficulties which are incidental to the subject. The solutions have varied mainly because the problem has been looked at from different points of view by different on-lookers. But keeping in mind the nature of the problem, it is possible to arrive at a definite means of overcoming the difficulties, provided we do not lose sight of the objects to be attained by a study of languages. Hence it behoves us to enquire at the very outset into the objects of language-study, for this would help us very much in discovering the means for securing the desired ends.

Broadly speaking, the aims of language-study may be said to be the following:—

- (1) It is a means of communicating our thoughts to others in daily life;
- (2) It enables us to read and interpret the thoughts of others, especially when the latter are found in books;
- (3) It serves as a medium of expressing our finest thoughts and feelings; and
- (4) It is a means of enjoyment, for the study of good books leads to the cultivation of a taste for literature and for reading generally. Of these the first two are within the easy reach of all, while the third and fourth can be attained by only a few. The former constitute the 'practical' aim; whereas the latter go to make up the 'cultural'

aim. Of the two it may be said with certainty that the practical aim is the more desirable, more useful, and more practicable. Hence we must use all our efforts to secure the ends contained in this aim. This does not mean that we should either neglect or abandon the cultural aim; only we should pay more attention to the former than to the latter, seeing that it is the more useful and the more practicable of the two.

It is not necessary to detail the advantages of a practical study of languages. Suffice it to say that for an average citizen it is this kind of study that is most useful inasmuch as it provides him the means of carrying on his daily activities with intelligence and success. Who is there among us that would not desire to possess the power to communicate his thoughts to others in clear and unambiguous language? Again, who among us would not desire to wield his pen to advantage in communicating with his friends or relatives, not to say anything of its uses in business life? For all these reasons and for many more the practical study of languages assumes an importance which is not to be surpassed by anything else in school instruction.

SECTION 2.

THE PROBLEM ANALYSED.

Having seen the importance of a practical study of languages, let us analyse it and see what exactly constitutes *practical study* and how this differs from the ordinary study of languages as pursued in our schools. We are all aware that in any scheme of language-instruction, the following subjects receive attention:—Reading, Writing, Composition and Grammar. Of these Reading and Writing play a prominent part, and, therefore, receive

greater attention during the earlier years of school life, while Composition and Grammar assume prominence only in later years. This is as it should be. But our task does not end here, for we have to consider the exact position held by each one of these subjects in the proper study of languages. This would help us in determining the means to be adopted for securing our ends.

First let us consider Reading. This has a double purpose—extension of knowledge and pleasure. Both of these aims are legitimate, but they should be kept within proper bounds if we are to attain our ultimate object. Reading should not on the one hand be made a means of merely acquiring knowledge or information, nor on the other hand should it be considered as a means of merely affording pleasure or recreation. Both these aims must be duly combined without giving undue prominence to either.

The place of Composition is certainly undoubted in any scheme having a utilitarian aim. It is *par excellence* the method of gaining mastery over a language. The mere ability to read or converse in any language will not afford so much mastery as its writing. As Bacon says: "Reading maketh a full man; conference a ready man; and writing an exact man.".....The power to express oneself clearly whether in speech or writing is a covetable quality indeed. Hence any amount of attention paid to this branch of the subject will not be too great.

Grammar teaching is considered to be part and parcel of all language-instruction and sometimes the belief is so strong that it dominates language-teaching to a considerable extent, as, witness the teaching of classical languages and of modern foreign languages

a few years ago. Whatever may be said on behalf of the intensive study of grammar in the case of classical languages, certainly its intensive study cannot be advocated in the case of modern languages. The reasons for such differential treatment are not far to seek. The classical languages are studied more for the wealth of material that they contain and the culture that they afford than for their practical value; whereas in the case of modern languages, this happens to be the chief aim. The former aim at enriching our mind and elevating our thoughts, while the latter aim at making us more efficient in thinking and giving expression to our thoughts. So any attempt to teach the intricacies of grammar and to dwell on its details in the case of modern languages is apt to make the study more formal and less adapted to practical needs. Further, the grammar of a dead language is different from that of a living language. The rules of the former are absolutely fixed and unchangeable, while in the case of living languages, they are being constantly changed, and for this reason, the grammar of a living language is less conventional. For all these reasons the method of treatment must necessarily differ.

There is one other source of language-training which, though not so frequently adopted, is full of possibilities when carefully employed, and this is the frequent holding of debates and 'lecturettes.' This is a splendid means of giving facility in speech and of improving the powers of thinking and arranging facts and ideas before presentation.

SECTION 3.

POSSIBLE SOLUTIONS.

In the last section we have indicated in brief outline the chief means at our disposal

carrying on the work of language-instruction, and, here and there, in addition pointing out the means, we have also hinted the procedure. In this section, we shall consider how these may be employed so as to secure the ends in view.

In order that language-teaching may be of practical benefit, its whole tenor must change and *ipso facto* the means adopted for the purpose must undergo the necessary alterations. The one thing that requires immediate and constant attention is the insistence on actual practice from the very beginning. It need not be emphasised that from the very start pupils must be made to express their thoughts, however imperfectly, in the language which they are studying. There is nothing like actual practice in helping us to attain command over a language. Side by side with the oral practice we should lay stress on the written work of the pupils. As writing differs from speech, so does written composition from the speech of the beginners. The practice of writing leads to accuracy of thought and expression which is cultivated but slowly through speech. Hence there is need for added scrupulousness with regard to the written work of the pupils which must be scrutinized with due care from the beginning.

Next to speech and writing comes the practice of reading. This requires no less care than the previous arts. The power to read a book and to extract from it the very best that it contains is not possessed by many. Further we have to distinguish between books and books. As Bacon says: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." The beginner requires a lot of guidance in the matter of appropriate selection and this is the

work of the teacher. Besides enabling the pupils to choose the right sort of books, the teacher must help them to skim the pages of a book selecting that which is valuable and rejecting what is not of worth. Such a practice would save much time and energy.

The cultivation of the powers of expression by holding frequent debates and lectures is no less worthy of encouragement. What this can do for the practical mastery of a language may be judged from the achievements of the Roman orators who to this day are unsurpassed in their particular skill. The lectures need not be either learned or lengthy. It is enough if they stimulate the pupils to think consistently and express their ideas coherently. Similarly the holding of debates at a somewhat later stage will help in the cultivation of such qualities as emotional response and modulation of voice which are so lacking in the present-day speech of an average pupil. Lastly there is one other means of attaining practical command over a language which is seldom tapped in our educational institutions, and this is the practice of writing to newspapers and periodicals. Before this could be indulged in with any amount of reason the schools must provide a large collection of good newspapers and magazines of a kind suited to the age and attainments of the scholars. This would form an excellent foundation for their future work. Besides, the schools must own and conduct a small newspaper or magazine which should be maintained largely by the contributions of the members of the staff and to a small extent by the contributions of the scholars. The presence of such a magazine would serve as an excellent means of publishing the prize-essays and other work of pupils which will be

a source of pride both to the pupils and the institution to which they belong.

CONCLUSION.

The study of language to be beneficial must be practical and intimately connected with the daily lives of the pupils. For this purpose only the essentials of a living language must be taught and the remaining things eschewed. Reading, Writing and Speaking are three fundamental aspects of language-study and any rational scheme of instruction must take cognizance of these. The success of such a scheme would depend upon the careful adjustment of means to ends. This would not only change the entire outlook but vitalize the whole course.

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PHYSICAL EDUCATION IN OUR SCHOOLS.*

NOW and again there is a cry heard, either on the platform or through the press, that the system of education imparted in this land is thoroughly unsound, blind in conception, baneful in production. Dr. Tagore, for instance, raised such a cry a few years ago and made it ring far and wide. It was but a month ago, Mr. Gandhi, visiting our Presidency, declared that the educational system in our country was faulty, because it did not respond to the requirements of the country, and because there was no correspondence between the education that was given and the home life of the country. But despite the dicta of philosophers and politicians, we the humble workers in the field of education as well as those on-lookers who are not prepared to swallow thought manufactured by other minds and distributed as the finished article, know what a glorious success has been achieved by this system. It must be conceded however now there has been failure in one respect, imperfection and neglect on one side, viz., the vital side of physical culture, so much so that the very fruits gathered in the intellectual and moral fields are vitiated and rendered worthless by the unsoundness that creeps in from the uncared for physical side. Thus we see round us the woeful phenomenon of many an intellectual giant who is but a physical wreck; we see the miserable sight of the rank and file of brain workers skilled in subtleties of the mind, but shrinking from even slight exertions of the body, men who can clear the obscurities of Browning, but cannot bear the fatigue of walking five miles,

* A paper read by Mr. S. S. KRISHNASWAMI IYER, B.A., L.T., Headmaster, Municipal High School, Karur, before the Physical Education Conference, Madras.

men who can boldly grapple with the mysticism of Shelley but dare not split a piece of wood.

True that we provide in our schools for physical instruction. But what a mockery it is, we all know. While the mind-hunger is gratified with some 29 periods of cramming per week in the time-table, the bodily need is met by the paltry allowance of one period per week grudgingly granted. And this solitary period set apart for physical instruction is the period dreaded by every headmaster. For, is it not an hour of tough tussle between him and his boys? It is the hour when pupil after pupil invades his room, armed with applications for leave, leave for going to hospital, leave for meeting grandmother at the railway station, leave for cooking to be done at home, leave for shopping that must be done in the evening, leave for head-ache, leave for stomach-ache, leave for one or other of the host of aches that ever escaped from the precious casket of Pandora.

But why blame the poor fellows for trying to escape from the drill class, which is felt by most of them as a regular infliction, instead of being realised to be an interesting and beneficial programme?

Among a host of factors that contribute to this sorry state of affairs, the foremost place must be assigned to the school gymnastic instructor, who in some institutions is capable of a curious metamorphosis as a half-time drawing-master. He is a product of the old nineteenth century, and an anachronism in the changed conditions of the twentieth. But the honest soul that he is—like old Rip Van Winkle returned to his town after a twenty years' sleep—he is trying to gather the young ones round him in the evenings and

engage them in listless sports and old world exercises. He is getting on with his class-work as with a Tower of Babel. Not enjoying the regard of the boys, he can never hope to maintain order. Having made no acquaintance with physiology or hygiene, how could he be expected,—he with his untrained imagination—to evolve intelligent schemes of physical culture to suit the different ages or the varying personal idiosyncrasies of his pupils? We are not surprised that he is conspicuous by his absence whenever the boys play foot-ball or volley-ball.

If therefore any beginning is to be made in a school in the direction of physical culture, this out-of-date member of the staff, I mean the school gymnastic instructor, must go. For, he is in the way. In his place there should be a regular master of physical culture, a B.A., L.T., with a sound theoretical knowledge of physiology and the science of health besides a sufficient practical training in the art of physical culture and all healthy sports.

Well, but there is another impediment, in the way of physical education in this country which is not so easy to overcome. It is the climate of the land which, except in two or three months of the year, renders almost all the hours of the day, unfit for any sort of exercise in the open air. Let alone the dulness, the listlessness and the enervating effects of the prolonged heat of the day, it is found impracticable to crowd the programme of physical education of the entire school of several hundreds of pupils into the brief space of an hour or two in the evening. If the physical education class is not to continue to be the farcè which is enacted once in a week in the time-table for each form, if on the other hand, it is to become a serious

programme of a regular and well-thought-out bodily training given for at least one hour every evening, to each form, it follows that there should be as many instructors as there are classes or forms, capable of conducting the physical activities of their respective classes, under the general direction of the specialist attached to the school. Every master a physical culture master must be the rule; a plan not bristling with difficulties in working if a few weeks preliminary training in the theory and practice of physical culture be given to all the existing members of the staff, and if a capacity for imparting physical education and participating in boys' sports be insisted on among the qualifications expected in candidates for all new appointments.

In all attempts to carry out some systematic plan of physical culture like the above, two hostile forces that militate against it must be reckoned with, one, the reluctance or resistance of most teachers to proposals that they should guide their boys in physical activities and join them as often as possible in play: and the other, the encouragement given by many parents or guardians to their boys to escape from the physical training classes. The teachers have their excuses in support of their conduct. Their own pre-occupations as fathers of families, their private tuitions which must be had to make both ends meet, their lack of zest for exercise and sport brought about by the climatic conditions already referred to, all these are hard facts to be recognized.

Just as the indigent state of most of the masters accounts largely for their disinclination to physical activity, so also the poverty and hunger of a large section of the school-going population is the grim cause that renders them unfit for any physical exercise

in the afternoon. There are at least a hundred pupils in every large school, who attend the afternoon sessions with hungry stomachs or at best after having taken an apology for a mid-day meal, pupils to compel whom to go through a course of physical activities in the evening is nothing short of cruelty. It would not be an exaggeration to state that the condition of the average Indian pupil is one of chronic inanition. Therefore anyone who is earnest about promoting the physical welfare of our boys must face the problem of their food. Should we not think of providing some simple but substantial mid-day meal to all poor pupils attending our schools?

A further problem is to find the time for physical education. The school time-table, especially that of the upper forms, is so over-filled. There is such a multiplicity of studies, such a load of syllabuses, such a race run with time, in order to teach all the things, the regular school hours have often to be extended and after school classes held, besides special classes on Saturdays and other holidays. If education means the due development and exercise of faculties, and not crushing the pupil under a load of multifarious studies, if education consists in the development of the body at least as fast as the expansion of the mind, if the evils that sap the vitality of one generation after another of pupils, in the name of education, should be eradicated, the curriculum must be so lightened at once, that out of five hours or five hours and a half of the school time-table, at least an hour and a half should be set apart every day for physical culture and games.

Now, these suggestions may provoke one objection:—How can all schools, each present-

ing its own peculiar problems of finance, of pace, of staff, of situation, of travelling pupils and stationary pupils—how can all be brought under one holus-bolus scheme? No, certainly not. Hence arises the necessity of a Physical Director for the whole Presidency who with the help of two or three Asst. Directors would visit each school, study its peculiar conditions and with the co-operation of the staff should be able to frame a satisfactory scheme to suit each school.

Finally let us suppose that the main points are gained, that the authorities of all schools take to physical training seriously, let us suppose that schemes to suit respective schools are constructed, that the load of studies is lightened, and also suppose that schools manage to employ masters of the right sort to give physical culture and also succeed in securing the co-operation of the staff, yet all these endeavours are bound to fail unless some method be devised of compelling pupils to undergo the physical training courses and to show reasonable progress therein. It may be a condition of promotion to the higher form, it may be a condition for completion of the certificate, or a condition to be satisfied if the pupil desires to secure "Eligibility" for University studies. Whatever may be its shape, we cannot do without compulsion.

Having dwelt so long on the unsatisfactory *present* (state) of physical education in this country, let us have in conclusion a peep into its future, and what bright vistas of possibilities open before us! What a beautiful harmony of cultivated minds and cultured bodies! What a glorious Paradise of India's boyhood and girlhood, manhood and womanhood!

DR. R. P. PARANJPYE AT THE INDIAN STUDENTS' UNION, LONDON.

THE 'Opening Meeting' of the New Session was convened on Friday, October 7th, 1927, at 8-15 p.m. The chair was taken by Mr. Edwyn Bevan.

WAJID MAHMOOD, Esq., in extending welcome to New Students, said: Mr. President, Ladies and Gentlemen,—As a representative of the Students' body it is my pleasant duty to address a few words of welcome to those new members who have joined the institution this year.

This institution was mainly founded for the purpose of affording facilities to students from India who came to this country to prosecute their studies and to make their stay in this country as comfortable as possible. All of us know that this purpose has been very well fulfilled by this institution. I know that there is a tendency in some quarters to decry the institution and to deny to it the advantages that it gives to the student community in London and in England, but these statements are so false obviously that I should ask the new members not to give them any credence. I am mentioning this because when I was a fresher I was told a lot of things prejudicial to this institution, and I found very, very soon that everything that was communicated to me was wrong. I want the freshers this year to bear this in mind.

The advantages that this Hostel affords to students are so very many that it is needless for me to enumerate them. Everyone knows them. All that I want the new students to do is to take an added interest in the activities of this Union, to participate in all its activities, to facilitate the running of the Hostel by healthy co-operation.

I have nothing original or new to say to the new students, and it is not for me to give them any advice, but I would again request them not to be merely sleeping members, but to take an active interest in the institution.

This evening we have amongst us a very distinguished guest, Dr. Paranjpye (applause), who will presently deliver an address to you, and I am sure that his address will be listened to with rapt attention by all. Dr. Paranjpye's association with

the student community has been such a prolonged one, and his services to the cause of the students and to the cause of education are not for me to enumerate here. Everyone knows them, and I take this opportunity of welcoming Dr. Paranjaye on behalf of the students. I am sure that we shall all be benefited by the address he will give us to-night. (Applause.)

Dr. R. P. PARANJAYE :

Mr. President, Ladies and Gentlemen :

I am very grateful to the Committee of Management of this institution for the honour they have done me in inviting me to give the opening address. It is to me something like old times to be addressing students at the opening of their academical year, for, I have been accustomed to do this in Poona for the last twenty years to successive generations of young students. Although I am now in a different position, I have not yet lost the interest in our young generation, whose welfare was the object of myself and my colleagues in the Fergusson College. I might perhaps have in this audience itself some of my old pupils there, and I am sure that whatever I say will be regarded as the utterance of one of your best friends.

The problem of Indian students in England has exercised the minds of a large number of eminent men. Some of them may perhaps have looked at it from points of view that are not exactly ours. Others have been appalled by the difficulties which such a large concourse of students in a foreign land have necessarily to face. Several Committees have reported upon this problem and our people in India are extremely anxious about the work and doings of the young men they have sent out to this country. The magnitude of the problem can be realised by considering that there are over 1,500 students scattered in

various centres in this country. These students will naturally, after completing their education, go back to India, and will occupy, many of them, positions of importance in the public life of that country. Looking at it from a comparatively lower point of view, each student may be supposed at the lowest to spend about £350 per year, which means an expenditure of half a million pounds, which is a part of the so-called drain from India. Are we really getting an adequate return from this vast expenditure? Although each student spends his own private money, still from a wider point of view, all the money comes from India, and the country as a whole is entitled to see that it is having an adequate return for it. It will be said that this half a million pounds a year will be enough to maintain adequately a large number of institutions of University or post-University standing in India itself. If therefore the object of your coming here was merely to get facilities for learning, perhaps that same object could, with a little organisation, be attained by other means, i.e., by starting suitable institutions in India.

But beyond obtaining facilities for more learning, you expect to derive more important advantages from your stay in a foreign country. We in India have no opportunity of seeing a different civilisation at close quarters. We get our ideas of Western civilisation by reading about it or by seeing some aspect of it that can be imported easily into India, and naturally many of us can have no adequate idea of it if we remain only in India. In these days, all parts of the world are coming closer and closer together, and we in India cannot afford to remain behind a Chinese wall and not learn from other nations. India is necessarily connected with other

countries by means of her commerce and industry ; but even more important than that is the clash of ideas. In olden days India did contribute her share to the sum of human knowledge and human ideas. During the last few centuries, India has not made her proper contribution to this stock of human knowledge and ideas, and in these days, we are almost wholly importers and not exporters. I do not feel that India cannot once more resume her proper place in this interchange of ideas, and it is only by seeing other peoples and other countries at close quarters that we shall be able to do our proper share. Political circumstances have brought India and England close to one another, and whatever one may feel about the incidents of this political connection, we must in actual practice take things as they are. We are deriving our political notions mainly from this country. We are seeking to import many of the institutions of this country into our own, and therefore it must be all to the good that many of our young men will know these institutions at close quarters. Moreover, our political future is to a large extent dependent upon the proper understanding of the two peoples, and the Indians who are resident in this country are in a measure the samples by which England will judge of India. A large amount of responsibility therefore rests upon you all. Not only have you to do first of all the work that you come primarily here for, but also you have to perform this great function of interpreting India to England.

Many among you have only just arrived in this country and one of the first difficulties that faced you was to make up your minds about the courses you are going to take and the institutions you are going to join. While

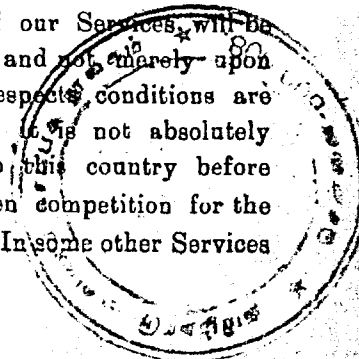
the London University and its institutions generally open their doors to Indian students properly qualified without any restraint, in other parts of this country many have been unable to get admission at all and have often been disappointed in their ambition. Oxford and Cambridge, for instance, severely restrict the number of Indian under-graduates in their colleges, and similar restrictions are not unknown in other places. It is naturally a matter of deep disappointment to many of our young men that they are not able to join Oxford or Cambridge with their long traditions. It is difficult to see how this state of things can be remedied except by removing the necessity of too many Indians having to come to this country for education or for easier avenues of employment. The large influx of students here is due to the fact that education in this country qualifies them for posts which are unobtainable by a mere Indian qualification, or in some instances, an English qualification is easier to obtain than an Indian one. Now both these conditions should not be allowed to remain longer than necessary. India must have within her own boundaries institutions sufficiently equipped for advanced education and, further, Indians themselves must not exaggerate the importance of a mere English degree without seeing the qualifications to which that degree testifies. There is in India, unfortunately, too much respect attached to a mere name, and I hope that educated opinion will take a man at his real worth and that the recruitment of our Services will be based upon pure merit and not merely upon the label. In some respects conditions are decidedly improving. It is not absolutely necessary to come to this country before being successful in open competition for the Indian Civil Service. In some other Services

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also recruitment is being partially made in India, and we hope that this tendency will be more and more accentuated as time goes on. As regards the students studying at the Inns of Court, it is to my mind anomalous that students qualifying abroad are able to obtain greater privileges than those who qualify in their own country. I remember raising this question myself a few years ago in the Bombay Legislative Council. There I contended that Barristers qualifying in England should not be entitled to any greater privileges than the LL.B.'s of Indian Universities. Lord Haldane believed that by coming to England the Indian student of Law got a worse education for his future calling in life than he would get if he pursued it in India, and he advocated the establishment of an Indian Bar as the only satisfactory remedy for the evils to which he drew attention. In any case the right of pre-audience given to Barristers, the reservation of a certain proportion of High Court Judgeships for them and similar other privileges are quite out of date, and the sooner they are abolished the better it will be in every respect.

In my opinion, while it is desirable that more and more Indians should come for the purpose of study to this country, it would be better if they came here after they had exhausted all opportunities in their own country. If Indian students came to this country when they could make every use of all the facilities for research and for advanced education, they would be far more useful than if they came at a much younger age. If a man who is interested in any industry came here after having some experience of that industry in India, he would be able to derive more benefit from even a short stay here than if he were to learn the business of that

industry here from the very beginning. It may even happen that in the latter case he may find himself at sea when he goes back to India where the conditions are somewhat different from what they are here.

One of the peculiar advantages that Indian students are able to obtain by a stay in this country is the opportunity of knowing their own country better. India is such a vast land that a young man in India is able to see only a very little bit of it. When he comes here he sees men from different parts of his country and learns that the things which he used to consider as essential in his own part are regarded as of no importance at all in other parts. He also learns to grow out of his narrow provincial outlook and to conceive of India as one whole. In the current history of India we are so much obsessed with our own differences, communal, racial or provincial, that in practice we hardly think of ourselves as Indians at all. We are more concerned with our position as Hindus or Muhammadans, Brahmins or non-Brahmins, Punjabis or Bengalis, and so on. In this foreign country we are lumped together as Indians, and we should learn to grow out of our small differences by making a conscious effort to understand people from other parts. In particular, I would earnestly invite you to eliminate from your minds these communal distinctions which are such a great obstacle in the path of our national progress. We continually read of Hindu and Muhammadan riots in India. At this distance we can well realise how trifling the causes appear to be, and that it ought not to be difficult for patriotic Indians to settle these differences once and for all. Here you can make friends with people of a different religion or a different province, and friendships

so formed will be useful to you in resisting the insidious influences that will surround you when you go back. I hope, therefore, that you will not confine yourselves to a small group of people exactly like yourselves, coming from the same province, and belonging to the same caste or religion, but learn to make friends with all Indians and this will be a powerful agent in combating that communal poison which is eating into our national life.

I want you to keep your eyes and ears wide open to observe the various institutions in this country, how the people live, what qualities have made them great, and occasionally also to see in what respects they are wrong. As I said before, we want to learn from this country, and to use the knowledge to reform Indian society as far as we can. In almost every walk of life it is possible to learn. In politics we are importing their institutions, but politics in England does not merely mean the House of Commons—it means the formation of opinions, the organization of parties, and daily work on the part of vast numbers of people. The House of Commons would not be possible unless there were keen political workers in every city, town and village. The electors take great interest in the way in which their country is being administered, and it is this fact that makes democracy a success in this country. If we want democratic institutions to succeed also in our country, we must learn how they are being carried on in the real home of democracy. It is not by means of a mere paper constitution that institutions will succeed. It is by the work, the energy and the innate qualities of the people that they can be transplanted into India. But it is so not only in politics. In all other branches the same

thing holds. There may be some of you who may afterwards seek to take part in local and municipal affairs. See how they are being conducted in this country, how traffic is regulated, how health regulations are carried out and how everybody appears to be awake to his rights as well as to his responsibilities. Or take the example of charity. In India we are not less charitably inclined than in other countries, but charity is unorganized, and I want you to see the various institutions that go to make up the life of a prosperous and live people. It is only if we look at them in this manner and learn as much as we possibly can from them, that our stay in this country can be at all useful to our own. I have occasionally come across young men, or even older men, who look only at the bad side of life here and have gone away to their own homes with unfavourable impressions of this country. Of course it is possible by concentrating your minds on some unsavoury aspects to justify that point of view, but if we do this we shall only be falling into the same error as that into which the author of a certain notorious book has fallen with regard to our own country.

It is hardly possible for two Indians in these days to meet without the conversation turning on Katherine Mayo's book "Mother India" and we are naturally bitter about the way in which she has painted some of the aspects of our country, and pretended that they represent the whole picture. If one were so inclined, one could paint an equally repulsive picture of any country by rummaging in the records of its jails, criminal courts, hospitals and so on. Our bitterness against Miss Mayo is increased by our suspicion that her work is propagandist in its object, and has been engineered by people who wish no

good to our country. The temptation for a repartee in kind is almost irresistible. One could retort to her descriptions of untouchability in India by descriptions of lynchings in America, or even the colour prejudice which would not admit a few Negro or coloured children into a High School, and which led recently to a strike of over a thousand children. One could also point to the records of divorce cases in America and to a woman having a series of husbands in a few months. One could point to the organized way in which their prohibition law is being broken, and the exploits of boot-leggers. But it is useless to give needless importance to the vapourings of an old maid who is morbidly curious on matters of sex, and is hunting for any peculiarly nasty incidents of this nature. It is better to learn to avoid similar pitfalls, to find out what is good in others than to rummage in the dirt of another country.

As a Marathi poet said, "May the house of our critic be near our own," so shall we take a lesson even from Miss Mayo's book and see where even the unjust foreigner can pick holes in our armour. Even the man who feels most insulted by Miss Mayo's remarks must admit that child-marriage in India is an evil, that the legal position of widows is not the best, that untouchability is a great sore in Indian society. If these things are misrepresented as the whole of India's picture, that is due to Miss Mayo's crooked eyes, but all the same we should be ready to admit that these are some of the points in which we in India must put our house in order, and I hope that after the immediate feelings of bitterness are allayed, we shall make even more vigorous efforts than we have been making so far to root out these evils from our land. The two lessons then that I wish to

convey from this scandal of Miss Mayo's book are first of all, not to imitate her in forming a similarly prejudiced judgment of other countries by dwelling only upon the bad, and secondly, that we should do our best to root out of our land those evils which we must agree still exist. You who have been to a foreign country and who will soon be the leaders of opinion in your own have this duty to perform. Be prepared to perform that duty honestly, courageously and with a single eye to the uplift of your own Motherland.

As an old friend of Indian students, you will, I hope, excuse me if I refer to one or two points on which a criticism is often levelled against them. It is said, and one must confess with some reason, that they do not take the same prominent part in the social and athletic activities in connection with their institutions. These latter feel that their prestige is not being maintained by the Indian students, and that all the burden is thrown upon their English colleagues. I would earnestly ask all of you to do your best in this matter and not to prejudice our country in the eyes of others. Everybody cannot be expected to be great athletes or great social successes but one can do something by joining the various institutions of his college or University, by mixing with your companions and by fostering the *esprit de corps*. If there had been some more people at Oxford and Cambridge like Duleepsingji, the prejudice against Indians would not be anything like what it is said to be at present. I know that students in India are often keen on sports and some of them are very good indeed. I would like you to keep them up and enter thoroughly into your college life. I realize that some of us feel a little shy when we come to a foreign country. We are

occasionally too prone to fancy insults or acts of patronage and are inclined to attribute them to colour prejudice. I don't say that there is no basis for it, but the only way to do away with it is to act as if it did not exist. If you have the necessary merit in you, you will surely attain your proper place.

We have come here into surroundings which are quite different from those to which we have been for so long accustomed in our own land. Things which are matters of course to an Englishman are new and bewildering to us. It is no use interpreting everything we see here in the light of our Indian ideas. To an Indian there are new temptations offered everywhere but I hope you will do your best to resist them. We do not desire to import into our country the evils of another. We do not wish to be transformed into indifferent Englishmen by our stay here but we desire to be better Indians by the wider outlook that we obtain in this country. We have to steer our course clear both of the Scylla of denationalization and the Charybdis of obscurantist nationalism. The middle path is narrow and difficult to follow especially for young men but it is only if you succeed in taking it that you will have justified your opportunities which your parents have given you often at a great sacrifice. If you fail to do your best, their disappointment will be great and your country will suffer from your failure.

Ladies and gentlemen, we Indians are the inheritors of a great name. Our people have a history of which anybody can be proud. During the last few centuries India has been passing through a time of trial and tribulation. Shall we not do our best to raise her once again to her proper place in the world? In whatever sphere our lot may be cast, each one of us can at least try to do our little bit,

During the Great War millions of young men in all European countries cheerfully gave their lives so that their motherland might prosper and flourish. You are not now called upon to give your lives. Your country calls upon you to raise her by raising yourselves. Indian students here are peculiarly responsible to see that no action of theirs, no speech of theirs, nay, no thought of theirs is such that Mother India shall wish otherwise. The eyes of our critics are upon us. Our countrymen over the seas are anxiously watching us. Shall we not resolve to frustrate the wishes of our critics for our discomfiture, shall we not whole-heartedly fulfil the expectations of our own Motherland? (Cheers.)

CHAIRMAN: I must begin by saying how very much we appreciate having Dr. Paranjpye here this evening, and with what very great interest we have listened to what he has said. One does hope that the wise words that have fallen from him this evening will remain in your memories and will give you the right outlook in beginning your course of studies in this country as to the direction in which to start.

I think it is very true, as he pointed out, that we have come to a state of the world where no country can live with a Chinese wall round it. It is really a very interesting thing for us who live in the present day to realize that there never has before been the state of the world which exists to-day. Even if you consider such a thing as the relations of England and India, it is a thing which you cannot entirely dispose of by any old platitude varied from former situations. It is a situation which is unprecedented in many ways in the history of mankind before. There never has been before these means of communication, which have drawn people together and made it possible for people all over the globe to come in contact as they are coming to-day. Of course, that produces a wholly new problem for this next generation. No doubt, by bringing people together of all different kinds all over the globe, the contact may not always be a happy one, but still they are prepared to come

together. Nevertheless, we have to face the situation that the surface of the globe has shrunk. Somehow we have all to find out a way of living together happily on this little planet of ours.

When one hears so much about nationalism and getting denationalized to-day one has to remember that the real complexity of the problem comes from the fact that, supposing you made a table with columns down of the different nations, and sections across for different kinds of the history chronology, you will find that in one way you Indians belong to us, in another way to your ancestors, that is to say as Indians. You and your ancestors have a great deal in common with each other that you have not in common with us Englishmen to-day. On the other hand, as men of the twentieth century you have a good deal in common with us that you have not in common with your ancestors. That is the real complexity of the problem. You have somehow to find out how to live as Indians and as men of the twentieth century.

I think myself the problem of avoiding what is called denationalization is not best solved by always thinking of what is essentially Indian, but is best solved by absolute sincerity; being yourselves, really calling good what to the best of your own judgment is good, calling true what to the best of your enquiry is true.

I think you see that in the case of individuals being themselves. The protest against denationalization was largely a protest against imitation of foreign ways, foreign ideas, and it was quite justified as a protest against imitation. But you have to remember that there is also the risk of imitating your ancestors. That you see in the case of the individual. A man can go wrong by imitating himself as well as by imitating other people. A man is most utterly himself when he is not thinking about himself. Supposing, for instance, one of our friends has a particular gesture. That is to us something extraordinarily characteristic of our friend. That gives us the real man when we see him do it, as long as it is unconscious. Supposing he finds out that that is a characteristic gesture and begins to do it consciously, it at once ceases to be in him and becomes an affectation. In the same way there is a danger not only of your imitating the

foreigner but of imitating yourselves, because you really will be most truly Indians, you will give the genius of India most, if you are not thinking in every case, "What is the most tremendously Indian thing to do," but "What is the good thing to do." When a man is not thinking of himself, he shows his real self just by what he calls good and true. Therefore I think the real danger of denationalization is avoided not by always thinking what is the proper Indian thing to do, but what is the true and the good and absolutely sincere. If you are absolutely sincere, you can be pretty well confident, I think, that national characteristics will take care of themselves and you will be much more Indian in that way by absolute sincerity than by always thinking what is the essentially Indian thing to do. You want to be Indians, and you want at the same time to be, as I said, men of the twentieth century.

In conclusion, I am sure I need not put it to the formal vote, but in your name I can thank Dr. Paranjpye very warmly. We hope that there will be many visits from him in days to come.

The meeting concluded with the singing of "Bande Matharam."—*The Young Men of India*, Calcutta, January, 1928.

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THE NEW METHODS OF EDUCATION.

By Mr. JOHN HADEN BADELY, M.A.

"BEDALES," of which Mr. J. H. Badely is Head Master, is one of the most important co-educational schools in England. Scholars from all over the world attend "Bedales," the aim of which is to encourage an international atmosphere of thought. The school was founded in the belief that the education of scholars of both sexes under one roof is the only way of creating a real comradeship in all the affairs of life. That success has attended the efforts of the founders of "Bedales" is apparent from the fact that its students include young people from Holland, Germany, France, America and all British Dominions. The school is held as a model for other co-educational institutions, and has been widely copied in other countries.)

The "New School" movement, which has now spread to many countries, was English in origin. It arose as a modification of the Public School system, and is an attempt to keep what is best in that great tradition while enlarging its scope and introducing far-reaching changes in order to meet needs that have arisen since the tradition was established. The new movement in education regards a wider foundation of knowledge as essential.

It is not the turning out of a "scholar," possessed of a vast amount of knowledge of whatever kind, that must be the chief end of education, any more than the production of an athlete—or of a "gentleman," in any narrow sense of that term. Quickness in seeing the bearings of a problem, initiative in finding ways of dealing with it, recognition of what kind of knowledge is required for the purpose and of the means by which it can be

obtained, and skill in the use of what is thus obtained, whether at first or second-hand—these are qualities of far greater value than any knowledge, however extensive, can have if they are wanting. If this be our aim, then we need a far wider range of training than has been the tradition of the Public School.

Long hours of monotonous and sedentary work, relieved only by athletic games, are good neither for mind nor body. There is need of a common-sense arrangement of the daily conditions and secondly, of a much greater variety both in work and in recreation. Handwork and the practice of the arts, as well as of the various crafts, are needed for their educational value and in bringing a leaven of activity into the sluggish and sedentary mass of school work and hardly less as another form of activity than that of games. Schooling ought to train the habit of finding recreation and exercise in out-door work as well as in games, and to bring into consciousness the pleasure and the value of many other interests and pursuits.

Much scope must be found for creative work, both in art and construction, and for individual development along different lines, as well as for co-operative effort in different forms in self-government. Our common aim is the development of each individual to the fullest service and happiness of which he or she is capable as a useful member of the community. In actual scholarship, learning by heart is a very different thing from learning by experience; and so the greater part of education of this type misses its mark, and is mere waste of time and effort. And the more strongly it is enforced by discipline, the more it fails of its purpose, being only for the majority, a thing to be escaped from and forgotten as soon as possible. Therefore

a "New School" must furnish every opportunity for all kinds of necessary and helpful experience. Self-realisation is, in reality, the most vital part of education.

If we accept education as being training for life—meaning not only to provide the means to gain a livelihood, but also to encourage and exercise the inner life—then in addition to the working life and inner life, each of us has also as a citizen, a communal life; and education which is training for life has to provide for them all. Therefore, a "New School" has to establish some foundation of knowledge and experience, not only as a basis for practical and professional training, but for their other duties and needs as well; not only for the working life but for the life of the spirit and of the community.

"New Schools" adopt the principle of co-education throughout the whole range of school years from nursery to University, and in its completest form under boarding-school life. This is the natural and logical outcome of a view of education as a training for the whole of life by means of the fullest possible range of experience, and not, therefore, to be limited to one sex any more than to one nationality or creed. If we do not want to make boys and girls alike, neither ought we to shut our eyes to the fact how much alike they are and how largely their needs are similar. Whether in work or play, or in the school life, the greater part of the provision to be made for them is the same; and more than ever in these days when after school, both sexes more and more share the same interests and follow the same careers.

It is not merely in the common instruction of the class-room, but still more in the common interest and problems, and the whole

intercourse of the school life that the chief gains of co-education are to be found. On the one side there is the humanising influence that the presence of girls exerts upon boys, not only in language and manners and in still weightier matters of conduct, but also in ideas of government and methods of exerting authority, and in their general outlook on the problems of life and the ideals with which they prepare to meet them. The school is really a large family of brothers and sisters. It is only when boys and girls grow up together that they develop their whole nature, differences as well as resemblances, most normally and healthily.

From such possibilities of friendship comes the mutual knowledge without which there can be no real sympathy or respect between the sexes—the only firm basis for lasting comradeship. This knowledge gained throughout school years is surely the best safeguard against the hasty mistakes of ignorance. This comradeship has something of great value to give the community; a feeling of inter-dependence, of co-operation in something more than personal aims, of a relationship with an outlook no longer negative, determined by convention, but positive, based upon mutual helpfulness. This new spirit in education will help to build a New World out of the ruins of the old.—"Education" (London)—*The Teachers' Journal*, Bengal, Dec. 1927.

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MADRAS LIBRARY ASSOCIATION.

At a meeting of the Provisional Committee held recently the following resolutions were passed :—

1. That an Association be formed under the name of "Madras Library Association" for the spread of the Library movement in the city and in the province of Madras.

2. That a Committee consisting of Messrs. K.V. Krishnaswamy Ayyar (Convener), Bavanandam Pillai, Krishna Rao Bhonsle, S. Muthia Mudaliar, S.K. Yoganarayana Ayyar, W. S. Subramania Ayyar, S. Ramaswamy Ayyar (Treasurer), P. Somasundaram, V. Govindarajachar, Mohamed Fossil, T. K. Sudakopachary, S. R. Ranganathan, V. Ohakkara Chetty, Sami Vaokatachalam Chetty, T. S. Vaidyanathan, and G. Krishna Rao be appointed to enrol members, etc.

3. That the Committee be authorised to convene a meeting of the members and donors as early as convenient after 50 members are enrolled, for the purpose of :—

(i) Settling the constitution of the Association,

(ii) To appoint the office-bearers, etc.

4. That, subject to the Rules that may be finally adopted by the Association, the subscription for ordinary membership be fixed at Rs. 1 a quarter.

5. The Committee also decided upon a provisional constitution to be placed before the first meeting of the Association. This gives the following as the objects of the Association :—

The object of the Association is to promote the Library movement and for this purpose it shall have power—

(1) To organise and do propaganda work to further the cause of the Library movement in the city and in the Presidency of Madras.

(2) To organise Library talks, lantern lectures, cinema shows, etc., that are conducive to the promotion of the Library movement among the masses.

(3) To give advisory assistance to all who are interested in Library establishment, extension and development.

(4) To encourage the formation of District and Taluk Library Associations and to affiliate them to itself.

(5) To encourage and aid the better utilisation of the existing Library facilities.

(6) To establish and promote the establishment of libraries in the city of Madras and in the urban and rural areas of the Presidency.

(7) To work for the promotion of such legislation as may be considered conducive to or necessary for the establishment, regulation and management of public libraries.

(8) To promote the formation of a trained class of librarians.

(9) To collect and maintain a library and museum of books and materials pertaining to the Library movement.

(10) To conduct a periodical and publish books, pamphlets, etc., on subjects relating to public libraries.

(11) To raise and accept endowments for the furtherance of the Library movement.

(12) To promote and encourage bibliographical study and publish bibliographical aids.

(13) To hold meetings and conferences.

(14) To do all such lawful things as are incidental or conducive to the attainment of the above objects.

All persons interested in the movement are requested to join the Association. Persons in the mofussil may send their subscription to the Treasurer, at Sandareswara Street, Mylapore. The Madras members may pay their subscription to any one of the members of the Committee.

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suggestion that was made, that some definite time each day might be set aside for this purpose. Some may find it convenient to give, say, five minutes between 9-30 and 10 o'clock each evening

Yours, etc.,

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This work is one of great value and its value has been enhanced by the careful way in which it has been edited by one of the ablest Sanskrit scholars of recent times. The late Professor M. Rangacharya had not only profound and almost encyclopædic learning and brilliant versatility and a winning personality but he had also that combination of synthetic out-look and penetrative insight by the aid of which alone scholarship would become a factor in national uplift and regeneration instead of being what it so often is in India and elsewhere to-day—a mere soporific lucubration of the idly busy who wander about like ghosts in the mephitic atmosphere of museums or a riotous orgy of false and destructive theories and reconstructions of the past.

Rupavātara is an easy and simple work on Sanskrit grammar based on Panini's world-famous aphorisms. Professor Rangacharya says that it was in all probability composed by a Buddhist monk of Ceylon in the latter part of the twelfth century A. D. He shows how the work is "one of the earliest attempts to present the grammatical aphorisms of Panini in their practical application to the various linguistic processes of phonetic modification, inflection and word-formation, as arranged in an intelligible logical order." The first part of the work deals with the declension of substantives and adjectives and pronouns, with the indeclinables, with the formation of compound words, etc. The second part deals with the roots and their formative and inflectional particles. It contains a valuable appreciation of the life and the life-work of Professor M. Rangacharya by his life-long and loving friend Professor Sundararama Iyer and has been carefully edited by Mr. M. B. Varadarajalingar who was the intimate friend and

learned collaborator of Professor Rangacharya in the editing and publishing of various great Sanskrit works.

Professor Max Muller has said: "Whatever people may say, no one knows Sanskrit who does not know Panini." Dharmakirti's work is of great value as an introduction to Panini and is hence an open gateway leading into the shrine of the greatest instrument of human self-expression in speech. The edition is valuable in every way and its usefulness is enhanced by an excellent introduction and a full index. We wish the work the popularity and the extensive use which it deserves in an ample measure.

SELECTIONS FROM MODERN ENGLISH, POETRY AND PROSE, EDITED WITH INTRODUCTION AND NOTES, BY R. K. LAGU, M.A. (MACMILLAN & Co., LTD.) Pp. xx + 116.

This is a suitable selection of reading matter for the High School classes, edited with care. Modern and living authors are represented in the collection, among them being Bridges, Kipling, Hardy, Massfield and others.

MODERN ENGLISH LITERATURE (1798—1919), BY A. J. WYATT AND H. CLAY (LONDON: UNIVERSITY TUTORIAL PRESS, LTD.) Pp. 242. Price 4s.

There is a real need for a book of this kind, as increasing stress is now laid, for good reasons, on recent literature in school and college courses. The first three chapters in the present book carrying on the history to 1832 are reproduced from the "Intermediate Text-Book of Literature" issued some years ago by the same publishers. The succeeding five chapters on the age of Tennyson by Professor H. Clay already appeared in "English Literature of the Nineteenth Century." The last five chapters are the new addition and are by G. E. Hollingworth. They provide much useful information to students in a short compass. In a very brief sketch of "Current Tendencies" at the end of the book, the author mentions the

strengthening of the non-rational tendency and simultaneously of both the progressive and the conservative parties. The comprehensive and cosmopolitan outlook of present-day authors is also remarkable.

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TUTORIAL PRESS, LTD.) Pp. 199. Price 4s.

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The Educational Review.

We are pleased to find that the *Indian Social Reformer* of Bombay is in entire agreement with our views on the question of the scheme for a Public School for India started by the Hon. Mr. S. R. Das. In a recent number, the Editor observes:

As we have repeatedly stated in these columns the Indian educational system is almost the only part of the British Indian administration which has struck root in the social life of the people. Attempts on the part of the Government to interfere with its natural growth were strenuously resisted by Indian leaders of eminence like Telang, Ranade, Perozeshah Metha, Gokhale and Chandavarkar. An attempt was made from the non-official side by the leaders of the Non-Cooperation movement to upset the system on the ground that it fostered slave mentality and was therefore inimical to the growth of Indian nationalism. The promoters of this movement wished to found a national system of education as they called it, from which all alien elements should be excluded. This attempt too failed rather ignominiously. Now we have a scheme for transplanting bodily in India the English Public School. The scheme had been sponsored by S. R. Das, the Law Member of the Government of India. The total cost of it is estimated at Rupees thirty lakhs of which Mr. Das has announced that more than half has already been assured. He is shortly going on leave to England to select headmasters and assistant masters. We have no hesitation in saying that this scheme is entirely misconceived and is sure to prove a wasteful failure. The English public school system has come in for severe criticism even in England as fostering the spirit of an exclusive caste. No other country in the world, not even

Scotland, has thought fit to adopt the English system. The idea of transforming Indians into brown Englishmen by importing lock, stock and barrel, is one which cannot be entertained seriously. The English headmasters and the English assistant masters whom Mr. Das proposes to appoint will be entirely useless for the purpose of training Indian youths to fulfil their duties to their country and their people. The experience of the Rajkumar colleges is a warning against such futile experiments. The alumni of Mr. Das's public school will at the end of their course find themselves like fish out of water. The large amount of money intended to be spent on this scheme can be better utilised in a hundred other ways in order to improve and widen the existing system. We can safely prophesy that in the course of the next few years Mr. Das's school will become a school purely for European and Anglo-Indian youths. Those Indian parents who want to have this kind of public school education for their sons would prefer to have it in the originals in England and not in the pale imitation of it in this country.

The report for 1926-1927 on the work of the Education Department at the High Commissioner's Office, London, in connection with Indian students in England, furnishes interesting reading. It gives a detailed account of the distinctions won by Indian students at various Universities, including an account of the research work of the more advanced students. In spite of the fact that the Indian Civil Service and many other competitive examinations are now held in India, the prestige of an English degree is still so great that a large number of Indian students go to England, for no adequate reason, except to take

advantage of this fictitious superiority attaching to foreign degrees in India. The High Commissioner anticipates that the number will continue to be on the increase in the coming years. One of the most gratifying paragraphs in the report consists of observations on the conduct of Indian students in England. In view of the many unjust charges usually made against Indian students in England, the following paragraph will be read with much interest :—

"During the period under review, certain instances of students who have incurred debts, sometimes of considerable amount, have come to the notice of the High Commissioner. In the majority of these cases it has been found possible though with difficulty, to arrange for a satisfactory settlement. It is noteworthy that the students concerned were usually men who had come to this country with little or no preliminary qualifications and with no definite idea of what they proposed to study. As a consequence, they had drifted from one thing to another, and had eventually to return to India without a qualification of any kind. But considering the large number of Indian students in the country, such cases are surprisingly rare; Indian students themselves are the first to condemn conduct of this kind, because they realise that the bad behaviour of a very small minority inevitably tends to create an altogether undeserved prejudice against them as a body. *We have no hesitation in asserting that the conduct of the majority of Indian students who*

come to this country is excellent in every respect. Few complaints have been received and the general reports on their work and progress prove them to be acceptable members of the University or College which they have joined. In this connection, we should like to pay a tribute to the readiness with which Indian students help each other in time of trouble or emergency. Cases have come to our notice in which students, whose remittances for some reason or other have failed to arrive, have at once received the most generous help from their compatriots to enable them to tide over their temporary difficulties."

On the recommendation of the National British Social Hygiene Council whose General Secretary, Mrs. Neville Rolfe, visited this country sometime ago, arrangements are being made by some of the British Universities for one year diploma courses for Indian teachers in Social Hygiene. The Universities of Aberystwyth, Liverpool and London have already issued special syllabuses and we hope that Indian teachers will take advantage of them in large number, especially as there is no special provision for the teaching of social hygiene in this country. In each University, the work of the course will be carried out by the co-operation of the Departments of Zoology, Botany, Geography and Anthropology and Education and would be arranged to occupy the full time of the students. During vacations, opportuni-

ties will be provided for students to attend educational conferences on topics suited to their needs; to visit special schools and institutions of suitable type, and to attend demonstrations of educational apparatus and methods. All communications from Indian teachers who intend to take advantage of these courses should be addressed to the Registrars concerned.

Thanks to the innate gentleness and refinement of Indian character, the institution known as 'rags' at Universities has not yet found any favour in India. 'Rags' are fairly ancient institutions at the Universities of Oxford and Cambridge and the custom has also unfortunately taken hold of even some of the younger Universities in Britain. It of course consists in the students giving vent to their exhilaration of spirits, on occasions of festivities, in the indulgence of boisterous activities ending in acts of mischief and wreckage of various kinds. A few years back, there was a 'rag' directed against a Women's College at one of the Universities ending in serious damage to the gates of the institution which had to be replaced. The only relieving feature of the situation was that the students subscribed among themselves for the amount of the damage caused and also apologised to the authorities of the institution concerned. We have just had another of these disgraceful exhibitions of student hilarity in the shape of a 'rag' in London on the occasion of the

recent Oxford *vs.* Cambridge Rugby Match. The students invaded the theatres and the noise and mischief caused was so great that the dramatic performances had to be suspended and theatrical companies were put to serious loss, not only by damage to their property, but also by their having to return the gate-money taken from the audience. Several under-graduates were taken into police custody, though the English magistrates concerned took a lenient view of the matter and imposed very lenient sentences. The Vice-Chancellor of the University of Cambridge had to issue a severe warning to students in these terms :

"All members of the University, both senior and junior, would strongly reprobate such ungentlemanly conduct as that which is alleged to have followed the Oxford and Cambridge Rugby match. The University cannot be expected to control the actions of its members when they are away from Cambridge, and can only leave such disgraceful behaviour to be dealt with by the ordinary civil authorities. In a case of exceptionally outrageous conduct on the part of a member of a college it is for the college in question to decide whether it will allow the offender to return to Cambridge or not."

We hope a knowledge of these facts will serve as a warning in this country against the importation of an aspect of Western student-life which is by no means creditable to the Universities concerned.

Dean Inge may be expected to make thoughtful and stimulating observations on any subject under the sun. Whenever he

discusses some of the fundamental problems vital to human welfare, or some aspect of everyday life, he brings to bear on his subject his original and fresh outlook on things. And when there is no scope for the exhibition of his usual pessimism, his remarks are particularly welcome. Speaking on *How to Read*, the other day, he made the following observations to which attention may be invited in educational circles:

People should read what they like, and not mix up several things at the same time. Things which they did not like they would not remember.

When teaching as a college don he used to tell his pupils that they could not read with any profit more than six hours a day.

The real advantage of a book begins when you put it down and think about it, which some people never do.

The majority of people read much too fast. An excellent habit was that of reading aloud, for, if the books chosen had good style, it gave far more pleasure than if read to oneself. Excess of fiction was intellectual dram-drinking, probably done for the purpose of starting day-dreams. A great many people, if properly taught and advised, would be able to read to much better purpose, and this work of advising the National Book Council was well calculated to do.

We congratulate Rao Bahadur S. Krishnaswami Iyengar on the new distinction conferred upon him by the Government. During his occupancy of the Professorship of Indian History at the Madras University, he has put for-

ward a volume of work of which any professor may be proud. Dr. Krishnaswami Iyengar is one of our most devoted and hardworking scholars of Indian History and we are glad the Government has conferred at least this distinction on him. Education is treated like a Cinderella by the Government in connection with the Honours list and it is only once in a way that Government deviates into a recognition of the good work done in the field of education. We wish the learned Professor many more years of useful activity and distinction to himself and to the University at which he fills a professorial chair with such success.

A very grave accusation was made the other day at Calcutta by Dr. Simonsen, when he presided over the last

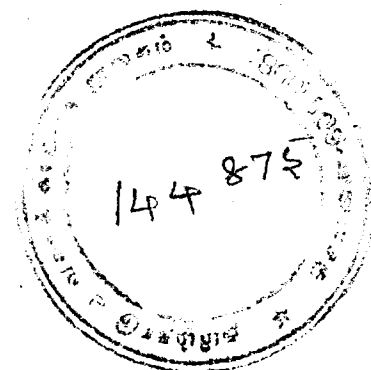
session of the Indian Science Congress. He thought that the Indian Universities had been showing a tendency in recent years to lower the standards of their degrees, though they had all improved in the matter of facilities for research. In view of the seriousness of the charge, it is probably desirable that there should be an authoritative examination in responsible quarters regarding its implications. Dr. Simonsen said:—

Whilst the advance of the spirit of research in the Universities can be viewed with satisfaction, I do not think that those of us who have been intimately connected with teaching for the past 20 years can look with equal satisfaction on the present position of Indian Universities so far as the general academic standing is concerned. A large number of new Universities have been

created and on paper the courses of study and the standard of examination would appear to be the equal of those obtaining in other countries. In actual fact this is far from being the case and it is with a due sense of responsibility that I feel compelled to say that, with few exceptions, the degree standard has been considerably lowered during the last few years. In my opinion the blame does not lie with those actually engaged in teaching. The recent University Acts have placed far too much power in the hands of laymen. No doubt a patient is fully aware of the qualities which he expects to find in the medical man who attends him; the contractor knows what he requires of the engineer whom he employs. This does not, however, justify either the patient or the contractor in thinking that he knows the correct courses of study or the correct standard of examination which will enable him to obtain the doctor or engineer he desires. Yet, if we examine the constitution of the majority of the Indian Universities we find that, owing to a desire for democratic control, the real power has been taken out of the hands of the professorial staff. I am willing to grant that it is highly desirable that the general policy of the University should be regulated by laymen, but I would emphasize the necessity of debarring them from any detailed control of either the courses of study or the standards of examination. These should be absolutely under the control of the professorial staff and it should be impossible for the administrative body of the University to order that the

percentage number of passes in any examination should be increased as has to my knowledge happened more than once. The only result is a general diminution in the status of the degree and if this is permitted to continue the degree of an Indian University will cease to be of value in academic and industrial affairs.

The multiplication of Universities in India should result, if properly regulated, in the improvement of the facilities for higher education in this country and not in the deterioration of academic standards, due either to mutual competition, or to the desire to increase the number of graduates in the country. It must be remembered that the constitutions of all the recently-established or reformed Universities in the country are highly democratic and there is therefore a real danger of academic matters being interfered with by laymen to the great detriment of educational efficiency. While it is right that Universities should be in touch with national opinion and the layman should be allowed to have his say on educational matters, it must be laid down as a definite principle that the decision of purely academic questions in a University must rest entirely in the hands of the experts.



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The value of Child Study is first twofold, from the point of view of theoretical psychology, and second of education. Education along with psychology has much to learn from the science of biology which suggests to both of these sciences the unit for study, viz., a reaction which is a response to a stimulus. The mental life ought to be viewed as is the physical from this point of view. Further, biological science is showing the usefulness both as to method and content of the observation of development. The study of child-nature is in accord with the genetic method which characterises all the biological sciences. Educationally we have more to do with children than with adults in our schools and so from the practical point of view also the more that we can learn about the natures of educands the better for our work. Miss Gordon's book is thus a real contribution to our literature for it considers these questions with special reference to conditions in South India.

One of the most important of modern developments in this science is that made through the observation of individual differences. Although education is a social process and children are social in nature, yet we cannot deal with them too much in groups without doing great injustice to matters in which they are unlike. Studies made in Europe and America have their value for Indian teachers, but observations made in India, as Miss Gordon's have been, are of great value in enabling us to ascertain the similarities and differences with children of other countries, and the differences among groups and individuals here. Miss Gordon has not only given the result of her own observations but—what is even more important—she has shown teachers and others how they may observe for themselves.

The book surveys the more important problems connected with the study of child-nature. It deals with the stage of child development, with the processes of sense-perception, with play, hand-work, and fatigue, with exceptional children, both sub-normal and supra-normal, with measurements of intelligence, and with the application of the Kindergarten system to the Indian system. It is one of the books which the Academic Council on the recommendation of the Board of Studies in Teaching has declared as suitable for candidates for the L. T. degree. We hope that it may have a wide circulation as its influence is sure to be for good.

Education (Allahabad), March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken to a systematic study of child-nature. The book embodies the results of close study by the author, not merely of the existing literature on the subject, but of the actual mental and physical growths of children, as witnessed by her in several schools in Britain and India where she has had the opportunity to work. Within a brief space of 200 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate the various topics connected with child life such as the sense perception, play, the service of Hand in Mental Development, fatigue, exceptional children, measurement of intelligence and the Kindergarten system; touching the various theories on these topics and supplementing them by her own views based on personal study and investigation. We would especially commend to our readers the beautiful and inspiring chapter on the Kindergarten system in which without going into technical detail, the author has surveyed the basic principles of the system and pleaded in accordance with these principles for the Indianisation of Indian education. We are sure that this little book will prove an excellent handbook for teachers as well as parents and others interested in the subject and kindle in them a deeper interest therein. It has been already recommended by the Academic Council of the Madras University as a suitable text-book for the students appearing for the L. T. Examination and we hope that other Universities will soon follow suit. We congratulate both the author and the publishers on this valuable publication and recommend every teacher to secure a copy thereof.

XXXIV—d

The Madras Christian College Magazine, January 1928.

The study of child-nature is exceedingly important for both of the sciences of Psychology and Education. Its importance for Psychology is from the genetic point of view. In the child one is able to observe in simpler forms many of the processes at work which in adult experience become so complex as to make them difficult of analysis. Its importance for Education is too obvious to need extended notice, and yet there are some who are so short-sighted as to neglect it. Here in South India there are a great number of schools in charge of teachers who do not know the elementary facts about child-nature. But with the progress of education the time will surely come when it will be considered as dangerous to employ a teacher who is ignorant of child-nature as it is to employ a man for a physician who knows nothing of anatomy and physiology. Such a book as that which Miss Gordon has written will serve a useful purpose in hastening that day by putting teachers in possession of a primer which contains the fundamentals of the subject in a readable style. It is the type of book which we would like to see translated into our South Indian vernaculars, because it not only includes the principles of the science, but states them with special reference to the needs of Indian teachers.

A personality is the outcome of forces which are both hereditary and environmental so that child study must take account of both sets of factors. Much more is to be gained by teachers through the study of children for themselves than the mere perusal of books on the subject, however authoritative they may be. The trouble with so many students of other things as well as of child-nature is the evident desire to be spoon-fed. They desire to get their information at second-hand rather than take the trouble to study for themselves. In many instances teachers have not the technique necessary to observe intelligently. Very valuable, then, is Miss Gordon's chapter on 'How to Study a Child,' particularly for those who are beginners in child study, and it is a matter of vital concern as much for the parent as for the teacher.

Certain subjects have been especially studied recently by educationists, and Miss Gordon gives useful accounts of the results of these studies. One chapter is devoted to the place of play in child life and in the educative process. It is a wholesome corrective for the old fashioned idea that play is a superfluity. The author brings out some of the most useful services which are rendered by play, for play has direct educative value, assisting in the training of the judging and other mental processes, as well as in the spirit of fair-play and other moral qualities. The play-ground affords a splendid type of voluntary democratic organisation. Another chapter is devoted to "The Services of the Hand in Mental Development." Sometimes the school in emphasising the development of the mental processes has tended to neglect the fact that intelligence is sometimes motor, and that these two factors, the mental and motor, are closely related to one another. The questions of 'Exceptional Children' and 'The Measurement of Intelligence' are closely related, since it is through the latter that we get our most accurate knowledge of the former. A final chapter deals with a question on which Miss Gordon is surely competent to speak 'The Kindergarten System and Its Application to Indian Children.' Altogether she has succeeded in writing a most useful little book, and we hope that it may have a good circulation among teachers and parents who cannot but profit by what she has written on the nature of children and how they should be educated.

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