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S. I. T. U.

NOTICE

A Public Meeting will be held under the auspices of the South India Teachers' Union in the Hindu High School Triplicane, at 5 p.m., on Saturday the 22nd June 1929, to concert measures to form a Reception committee for the ensuing 5th Session of the All India Federation of Teachers' associations to be held in December 1929.

All associations of Teachers and other Educational organisations in South India are requested to send their representatives in large numbers to the meeting.

14, Singarachari St.,
Triplicane, Madras.
27th May 1929.

S. K. YEGNANARAYANA AIYAR,

President, S. I. T. U.

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MADRAS.

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15th May, 1929

[No. 5]

NOTES ON INDIAN HISTORICAL RESEARCH

By

Prof. V. Rangacharya, M. A.

An Unknown Co-Founder of Buddhism.

In the Journal of the Royal Asiatic Society for April 1928, C. A. F. Rhys Davids gives arguments to show that the Buddha derived some of the fundamental principles of his cult from an unknown and forgotten Brahmanical teacher named Manava. The idea of "a man so worthing and warding his fellow-man, nay, his fellow-creatures, as to practise telepathy upon them in four modes for their benefit, his own included"—was apparently the contribution of this Manava to the Buddha's teaching. The Yoga-Sutras knew this fourfold thought and its cultivation; but it was aimed at the benefit of the yogin and did not lay emphasis on the fellowman. The orthodox Brahmanical attitude aimed at the attainment of Brahma's heaven and the union with Brahma; but this was an individual affair. The Brahman was not taught to interest himself in his fellow-beings with all the social and other barriers thrown down. But Manava had adapted a social gospel. He

had attested the old orthodox, individualistic doctrine of the fourfold suffusion for a social purpose. Rhys Davids believes that the Buddha took over this particular idea from Manava's teachings. The fourfold practice was not an essential part of the Buddha's teaching originally, "That Gotama, when he came to hear of this man (or woman), and his teaching, rated it highly and adopted it, I fully accept. It was like him to appreciate the best thought and work of his day. He appreciated the new worthing of natural causation, the Sankhyan study of body and sense as distinct from, and not to be identified with the *attan* (आत्मन्) or *puggala* (पुद्गलः) he studied *jhana* (ज्ञान) and applied it variously, chiefly for commerce with the other worlds: he saw the importance of the *mantra* in the efforts of his society to frame its own Vedarunes and refrains. And here was a modern teaching after his own heart: it was man worthing man, giving himself to man, warding and raising man. How could he do

other than welcome it?" And yet Gotama and Manava never met, just as Gotama and Vardhamana never met. The talented writer attributes this fact to two probable causes: First, "as Brahman, Manava may have remained in word and in practice a worshipper of Brahman, or even and also of some personal projection of that impersonal Brahman." Secondly, there might have been a disagreement in the interpretation of the fourfold formula itself. Gotama appealed to the individual alone but Manava to man and through him to the fellow-man,—first the individual, then the group and then the whole of humanity, without distinction of class, sex or race. Gotama primarily devoted himself to the methods by which the *man* in man could be ejected. The Skandha scheme was essentially based on that. The *man*, who uses the body and mind was only a complex of the body and mind in Buddha's philosophy. The real *man* was obscured by the ascendancy of the mind and body. But Manava did not allow the *man* in man to go into the background. He did not allow the mind and body to obscure the *man* as the Buddha did. Hence his gospel was more general and social. Again, there was, as the result of the different views in the relations between the *man*, the *mind* and the *body*, a larger prominence attached by the Gotamakas to 'monkdom' while Manavakas were, as friends of *man* and therefore of *men*, no friends to monkdom. "In such tendencies I see quite enough to deter a teacher from associating in personal intercourse with the leader of a group so tending. It may have cost him much to keep aloof. He has paid heavily. To us he is as if he had never been. But not, it may well be, to beings

elsewhere." The article is, as is always the case with the author, highly intensive, thought-provoking and suggestive. If a Manava had really existed and if his teachings had been such as has been described, he must be credited with no small place in the evolution of early Buddhism. The article is another indication of the indebtedness of Buddhism to Brahmanism even in the vital and essential parts of its concepts and teachings.

The Origin of the Brahmi Script.

In a very interesting article in the journal of the Royal Asiatic Society for April 1928, Prof. J. Charpentier contributes an original theory in regard to the origin of the Brahmi alphabet. He points out that, as Buchler first suggested on the basis of literary evidences, that there was in early India an old type of writing called *Pushkarasari*, *Pushkarasariya*. Now, the term in the slightly variant form of *Pushkarasati* occurs in the *Sutta Nipata* as the name of one of two famous Brahmans whose disciples visited the Buddha in order to settle a point in dispute, and who were experts in the Vedas, Padas, Vyakarana and the mantras. *Pokkarasati* is referred to in the *Sumagalavitasini* (a commentary on the *Dighanikaya*) as a vedic scholar and the foremost Brahman in the world. Northern Buddhist traditions use the different expression *Pushkarasarin* to denote a past master in Vedas and Sciences who had controversies with Matanga the king of outcastes and also to denote a species of writing just like Brahmi and Kharoshthi. The *Taittiriya Pratisakhya* refers to Paushkarasadi in a number of places in order to illustrate phonetic changes and classes him with Plakshi, Kaundinya and Gautama, quoting

him in fact more than any others. Again Pushkarasadi figures as an eminent law-giver in *Apastamba-Darmasutra* side by side with Kantsa, Harita and Kanva. Hiranyakesin also quotes him as an authority on the life of a Brahmachariar. Lastly, Pushkarasadi was an authority on astronomy or astrology.

Prof. Charpentier notes that Pushkarasadi was not known to Panini whom he attributes to 500 B. C., to "the period when the Persians began to administer the North-Western Frontier Province and the valley of the Indus." Panini, it is true, might not have known the other writer even if he had been earlier; for, as will be shown shortly, Pushkarasadi was evidently a southerner and need not have been known to a native of the extreme North-West like Panini; but Prof. Charpentier assumes that Panini was earlier. And as Pushkarasadi is distinctly referred to by the author of the *Taittiriya Pratisakhya*, Katyana the Varttikara (whom Charpentier would place two centuries after Panini), Apastamba and Hiranyakesin, all of whom he assigns to the period ranging from 400 to 200 B.C., he concludes that Pushkarasadi must have lived about 400 B. C., or 'somewhat earlier'. Again, from the facts that Katyayana Apastamba, Hiranyakesin and (possibly) even the author of the *Taittiriya-Pratisakhya* were natives of the Dakkan (Dakshinatyas), he concludes that Pushkarasadi was an old grammarian and lawgiver who also had his home in the south, possibly in the Dakkan.

Now, there were two kinds of scripts known in ancient India, namely (1) the Kharoshthi in the North-West, which was derived from

the Persian official Aramaic alphabet and which was the only script known to Panini in the name of *yavana-lipi*; and (2) the Brahmi-Lipi which prevailed in the other parts of the country. Buchler derived the Brahmi script from a Northern semitic alphabet like that found in the inscriptions of king Mesa, introduced into India about B. C. 800. Prof. Charpentier disagrees with this view on these grounds. First, the date 800 B. C. is fanciful "as the dates on which he founded such a suggestion are certainly by no means as old as he then thought." There is no proof positive that the Brahmi was derived from the mesa inscriptions. The Brahmi inscriptions carry us only to the 3rd century B. C. at the earliest; and though there was an earlier period when it was written from right to left, it need not have been as old as 800 B. C. Prof. Charpentier suggests that the Brahmi alphabet was probably derived from "a South Arabian mode of writing" introduced into the Dakkan, as a result of commercial intercourse, by way of Broach or Sopara, some time previous to the 5th century and modified by a Brahman named Pushkara for Sanskrit tongue. He believes with Buchler that "only a learned Brahmin (or Brahmins) could have modelled" a foreign alphabet to Indian needs; and he surmises though very hesitatingly, that this modelling of a semitic alphabet "into the pliant and admirable means of expressing Indian languages that is the Brahmi already at its very first appearance" was a great feat accomplished by Pushkarasadi, a learned grammarian and law-giver of the Dakkan who lived about 400 B. C. or the 5th century. The inventor's name was, the author further surmises, subsequently for-

gotten and people began to interpret the name of Pushkarasad literally as *Brahma* and hence his system of writing as *Brahmi*. It is true that old literary works mention *Brahmi* and *Pushkarasadi* as different systems, but Prof. Charpentier believes it to be due to confusion and would regard the term as redundant and synonymous with the author. The suggestion of Prof. Charpentier introduces very interesting lines for discussion; and apart from the confirmation or disproof of it, the theory marks a distinct stage in the history of the long controversy which has existed on this subject.

Social Disputes in South India in the 17th Century.

The Madras Epigraphical Report for 1927 (March) gives some interesting details of social and communal disputes in the middle ages in South India. One of these was decided at Pattisvaram, the village of the great Tanjore minister Govinda Dikshita in 1634. The Pattunulkarans and the Chettis submitted a petition regarding precedence in the receipt of betel leaves during marriages. The dispute was apparently settled by the Dikshita in a way which satisfied both. Unfortunately we are not enlightened as to who got the right of precedence, but we are told that both parties agreed to the decision and further undertook, in case they violated it and caused disturbance, to pay to the local goddess a new cloth worth five *param* together with 30 areca nuts and 100 betel leaves. Both parties vowed to be true to the settlement by the feat of Nayakkar Aiyar, who was undoubtedly, as the Government Epigraphist suggests, the famous Raghunatha Nayakkan of Tanjore. Another communal dispute of a slightly later period

(1665) was that between the Devendra Kutumbar and the Parayas of Srivilliputtur. The dispute was in connection with certain social honours, paraphernalia and privileges like the employment of a white elephant (in the caste colours or processions), a white parasol, a *keradi* (கரடி), a daylight torch, *panadai*, a pair of *silambu*, two *kodukkus*, 16 pillared pandals for festive occasions, three-terraced car during funerals, the title of *Panchavan*, the 18 kinds of musical instruments, the *kanaka-tappu* (golden drum), etc. The Parayas also claimed and used these. Two Devendra-Kutumbar representatives thereupon waited upon the Nayakkan king at Madura; and the latter, we are told, decided, in accordance with certain copper plate grants which had been issued in earlier times, that the Parayas were to have more limited privileges. They should have only a three pillared *pandal* for festival and not 16-pillared ones. They should have one *kodukku* and not two, one *silambu* as against two of the other community, one *mappu* (ordinary drum?) instead of the *kanakatappu*, one *pandam* (night torch instead of day-light torch?) They should further have a house (or a car?) without a second tier (or floor) and they had to pay a fee for funerals. The Devendra Kutumbar were given the special title of Tirumalai Kutumbar, besides a rent-free plot of land with the sowing capacity of two kottai of seed. (The last sentence is rather obscure. The Government Epigraphist ascribes the grant of the title and land to the community in general. It is easy to understand this in connection with the *title* but not the plot of *land*, unless we suppose that a small plot was set apart in the village for the benefit of the community. The term

Tirumalai Kutumbar also presents some difficulty. The Government Epigraphist suggests that it was probably due to the fact that Tirumal Nayakkan was the bestower of the title, but in 1665 Tirumal Nayakkan was not alive at all; he had died in 1659).

The inscription gives some curious information about the origin of the Devendra Kutumbar who seem to have been recognized as a community superior to the Parayas in this award of 1665. In ancient days, there was a severe famine in the Cholas Pandyan and Chera lands. The Pandyan king of the day proceeded to the world of Indra, claimed and obtained equal privileges with him, and returned to the earth with four celestial nymphs; shoots of the sugar-cane, plantains, and palmyra; several varieties of paddy; a bull and one *savi* (சாவி). The account of the inscription given by the Government Epigraphist is rather obscure. It seems to imply in one place the man who thus came to the earth from the world of Indra with the sugar-cane, plantain, palmyra and paddy plants, etc., was the Pandyan king; but subsequently describes him as a different person, upon whom the Pandyan king bestowed the title of Devendra-Kutumban. In any case the mythical hero Devendra-Kutumba introduced a new epoch of prosperity, by digging 12,000 irrigation wells in a single day, thus averting the famine! It was in consequence of this that the ruling

sovereign is said to have bestowed upon them the privileges already enumerated.

Now, the question arises as to who these Devendra Kutumbar were. The Government Epigraphist refers to a Kutumbar caste in the Coimbatore district (Pollachi Taluk) who are regarded by the other Hindus as Pallis, who claim to be immigrant sections of the Devendra-Kutumba of Madura and Tinnevely; who have the same privileges as are recorded in the Srivilliputtur inscription and who "have a confused tradition and say that Devendra gave the chief man of the Kutumbar caste five *kannikais* (heavenly nymphs) for help in cultivation, and gave seeds of various varieties of paddy and gold ploughs."

The Devendra Kutumbar are no doubt the Pallans of the Tanjore District, whose rivalry with the Parayans is so well-known in that district. They claim to be superior to the Parayas on account of their abstention from beef. They are skilful agricultural labourers, their women in particular being clever in transplantation. It is apparently on this that they are claimed to be celestial damsels, sent specially for wet cultivation into this world! They claim to be of the lineage of Indra: and the present inscription tells us that they have had the title for centuries. Many of the social legends are obviously coined after the occupations and qualifications of the communities and the present epigraph affords one good illustration.

THE FOLK HIGH SCHOOLS OF DENMARK

By

*Joseph K. Hart, Ph. D. (University of Wisconsin, U.S. A. ;
Author of "Light from the North.")*

The Folk High School of Denmark is a peculiar institution. There is nothing just like it anywhere else in the world, except perhaps, in recent years, in Sweden and Finland. But with a spread of knowledge about the North, and about Denmark and things Danish there is bound to be a growing interest in these schools wherever there is interest in progressive education.

The Folk High School well deserves our interest. Denmark has made enormous progress in the last seventy-five years, transforming her rural and village life from the patterns of the feudal past, and even of the still more distant Neolithic age, into the forms of a modern, scientifically intelligent, industrious and prosperous civilisation. When one asks a Dane for the explanation of all these developments, the almost universal reply is: "Fundamentally it is the work of the Folk High Schools!" The government says in the official bulletin that these schools have made the Danish people intelligent enough "to create and operate successfully the several vast co-operative enterprises of the nation and to govern their own affairs and manage their own interests in a discriminating manner." Moreover, these Danish farmers constitute one of the strongest political parties in the state. There is a practical intelligence in rural and village Denmark not to be found elsewhere. Students of education will do well to make

themselves familiar with this remarkable educational movement. Here are a few of the facts about these schools:

As long ago as 1832, less than twenty years after the close of the devastating Napoleonic wars, these schools were first suggested by the great Danish leader, poet and teacher, Bishop Nicolai F. S. Grundtvig, later known in all Scandinavia as "the Prophet of the North." Grundtvig himself organized the first one in 1844. His effort was a failure. The first successful venture was made in 1851 by a teacher named Christen Kold. But the movement did not get under full headway until after Denmark's disastrous defeat in her second war with Prussia in 1865. After that, Denmark, giving over the ancient hope of success through warfare, began to devote herself assiduously to the cultivation of peace and the arts of industry and intelligence. The Folk High Schools, growing rapidly in numbers and influence, played a very large part in the development of this national peace-time programme. Now there are sixty such schools in the villages of Denmark. Not a young man or woman in the nation is deprived of the privilege of attending such a school for at least a term; and practically all the young people in the rural and village communities of the nation take advantage of their opportunity.

The only qualification of admission to one of these schools is age: the student must be not less than eighteen years and usually not more than twenty-five years old. Though all Danish young people have been to school, at least until they are fourteen years old, the Folk High Schools ask them no questions about their former schooling, or about credits or grades. These schools are not interested in grades or credits at all. The young people do not attend them to secure grades or credits, but to secure mental development, understanding, a broader outlook upon life and the world, knowledge of the world in which they live and are to live. Hence, there are no lessons to be learned; no recitations; no tests or examinations; no notebooks to be kept; no papers to be written; no final examinations; no graduations; and no diplomas!

A Danish Folk High School is always a small school; it never has more than a hundred and twenty-five students at any one time, nor more than four or five teachers. The students live at the school; they sleep in the school dormitories and eat in the school dining rooms, often with some or all of the teachers. In most cases, the schools are not co-educational, though all offer opportunities to both men and young women. But the men usually attend during the winter months, while the women come during the summer. The Danes do not believe in keeping young men and women apart particularly; but they feel that for the few months of the school term better work will be done if the students are not too much concerned with 'social affairs.'

The daily programme at one of these schools is about as follows: After a leisurely

breakfast the first lecture period comes probably at 9 o'clock. The lecture hour begins with singing and ends with singing—from some of the fine old lyrics and ballads of the Danish past. All the students attend the lecture. Then there may be an hour's intermission, during which the students attend to various duties or take part in some recreational event. At 11 there is perhaps another lecture by a different teacher; and at some hour in the afternoon there is a third by a still different teacher.

All the rest of the time belongs to the students. They take the better part of an hour for lunch in the common dining-hall with the teachers and their families, and there is much fun, much vivid conversation much laughter, the distribution of mail from home, and may be, some casual announcements of plans for the afternoon. Then, during the free hours of the afternoon and evening, the students go about their own affairs; they read, for there are many books in the school library, and there is no restriction upon their use; they spend long hours talking in groups, or thinking singly, over the materials of the day's lectures; and they seek out, as often as possible, the lecturers themselves for long discussions. There are no formal "studies," but nowhere have I seen students do so much studying. There are no assigned lessons, but nowhere have I seen students work so hard at their own tasks.

The lecturers talk, in most of these schools, about certain great interests. One of the lecturers is always a student of the great past of Denmark. He knows the nation's history, its folk-lore, its folk poetry, its folk music, its mythology—all its rich

and storied culture of the past and present. And he helps the students to understand and appreciate all that wonderful past of legend and song and fact, so that they, too, will become interested and intelligent citizens. Another of the lecturers is, perhaps, a student of the history of the world, and he spends many hours helping the students to understand the long story of man upon earth, from the earliest dawn of primitive civilisation down to the present. Of course, he does not go much into details; but with his dramatic imagination he portrays the rise of the nations, their interplays, their defeats, the coming on of new peoples and new nations, and the gradual emergence of the modern world, within which, Denmark, of course, plays its own part.

Another lecturer is probably a student of the sciences: he knows the meaning of the scientific spirit and distinguishes between science and tradition. He can help these young people to catch the difference between living by intelligence, on the one hand, and living by mere tradition, on the other; and he helps them to find out, bit by bit, where they stand, and where they will stand in the future; whether on the side of science and intelligence, or on the side of mere tradition and intolerance. And finally, a fourth lecturer may be a student of community life: he may know the problems of the Danish farm and village community; he may understand the principles of co-operation, and of community organization; and he may help the students to grasp the difference between individual competition and community co-operation, until they come to understand how Denmark has grown prosperous and great through the

practice of an intelligent community co-operation.

And through all these lecture discussions the students listen and consider and criticise and deliberate; they ask questions; they think long and vigorously about these matters; they talk them over, endlessly. Thus, through the weeks and the months spent in these schools, under the stimulus of real teachers, they make up their minds about many things: about whether they can be proud of their nation or not; about whether they will be scientific or traditional in their facing of facts and problems and conditions: about whether they will be competitive or co-operative in their dealings with each other in the common tasks of the farm and the village.

So, when their time in the Folk High Schools is over, though they are not fully educated, they have learned how to face facts and problems; they have learned how to think about important matters; and they can go back home and take up work in the confidence that before they are old *they will be educated*. They will go right on learning, studying, thinking till the curtain is rung down. And here is a bit of curious evidence of this probability: in most other schools, when the term is over, the pupil sells his used books and spends the money for something he considers more important than having books. But in these Danish schools, when the term is over, the student spends all the money he has left in buying books to take home with him. He is interested in knowledge, and he wants books, because he expects to be something of a student all his days.

There are many other places of the life and work of these schools that I should like

to write about. Enough has been said, perhaps, to enable any one to see where the Danish farmer and villager have found the intelligence with which to undertake the great tasks carried out in the last fifty years in that most interesting land. And enough has also been said to provide proof that the

chief explanation of the remarkable progress which the people, especially of the farms and villages, have made in the last seventy-five years, from poverty and misery to prosperity and happiness, is to be found in the work of the Folk High Schools.

THE S. I. T. U. PROTECTION FUND.

(List of Members—continued.)

Reg. No.	Name.	Designation.	Place.
294	Mr. N. R. Raghunathachari	Lecturer, Natural Science	Vizianagaram.
295	" V. Narayana Rao	Asst. Board High School	Tiruchengode.
296	" D. V. Satyanarayana	Phy. Asst. S. R. H. School	Tuni.
297	" G. G. Kotiswara Iyer	Asst. D. J. H. School	Gobichettipalayam.
298	" D. Lakshmana Rao	Asst. Municipal High School.	Karur.
229	" A. L. Sundaram	Asst. Municipal High School.	Do.
300	" S. V. Subbaramayya	Asst. Municipal High School.	Tiruppur.
301	" R. Sitarama Iyer	Head-master Ele. Boy's School.	Kattuputhur.

S. M. RAO,

Secretary, S. I. T. U. P. Fund.

SECONDARY EDUCATION*

By

Rao Bahadur S. Appu Sastrigal, B.A.

The promotion of Secondary Education is essential to the welfare of the nation. It is Secondary Education that leads to higher education. It supplies material for higher education. It reflects back energy upon primary education which supplies material to secondary education if it is encouraged and substantially advanced. Now it is not only not advanced but grievously and lamentably neglected. Though all education—Primary, Secondary and Higher Education—have equal claims on the state, secondary education has been neglected sadly and it has prejudicially affected the rest; if all secondary institutions native and missionary—are closed to-morrow, then the colleges must be closed and elementary school everywhere must be closed. Whereas if Government had conducted High Schools for the benefit and up-keep of the colleges, it would have cost Government several crores during these 50 years, yet it is a fact that private High Schools maintained by individuals like myself and by other bodies as efficiently as Government High Schools, have not had any substantial encouragement though they have been the means of saving hundreds of lakhs to Government during the last 50 or 60 years. Ever since the institution of the S. S. L. C. scheme, secondary education has slowly and steadily deteriorated. High School Headmasters and managers have not had recognition and encouragement. They have patiently and silently plodded on, without appreciation, encouragement or recognition.

Matriculation (as it is and not as it was) and S. S. L. C. men cannot earn a living though the *function of Education is to prepare us for complete living.*

A message intended for the 20th Provincial educational conference held at Chidambaram.

When the creative spirit is at work, not only are body and mind co-operating with instinctive harmony to secure the desired result, but the language art is functioning at a high degree of excellence. A child may speak haltingly in classroom recitation, or in a school composition may write with despairing inadequacy, who, in the midst of a bit of self-initiated artistry, the making of a toy motor boat, a radio set, a cartoon, or a play, will talk with the effectiveness of an inspired expert.

(*New Era*) Hakes Mearns, Professor of Education,
New York University.

EDUCATION IN THE PHILIPPINE ISLANDS

By

Mr. N. K. Venkateswaran, Vanchiyoore, Trivandrum.

Can we not do what they have been doing in the Philippine Islands? Like ourselves the Filipinos may have their political 'grievances,' but in matters educational there is little room for doubting that they are better off.

The Philippine Islands came under the rule of America at the close of the Spanish American War in 1898. From the very first, education figured largely in America's programme of work in the islands. In 1907 a standardised school-house construction throughout the islands was sanctioned. To-day we are told that the Filipinos spend a quarter of their total revenue on Education. And this amount is quite substantially increased by voluntary contributions. What is of greater interest to us is that they are spending these vast sums wisely.

As it is with us, English is the medium of instruction with them. The islands do not have ancient and highly-developed languages such as we have here in India. Therefore, it is perhaps all right there. Be it what it may; the new education came to the islands with 800 American teachers in 1901, who established primary schools in various parts of the country. They also started several schools where the Filipinos themselves could be speedily trained for the work of teaching. It is interesting to note that these teachers in the making taught from day to day what they learnt from day to-day in the villages within their reach. It was recognised that Education could not afford to wait for its

spread until a sufficient number of hands fully 'blossomed' into teachers.

The new Education was begun with a definite aim. *The idea was to produce good Filipinos.* Education was, therefore, carefully adapted to the social and economic needs of the people. The complete primary course takes four years. It prepares the child for the life into which he is born. General educational ideas and vague formulas were, so to say, kept at arm's length. Civics, hygiene and sanitation, practical agriculture and handicraft, sewing and cooking and wood-working were embraced in the primary course. Of course, the three R's. were there and geography was there too. It is clear that some of these subjects cannot be taught satisfactorily to the very young. But they have been given a place in the primary course in view of the fact that most children would not know any education other than what was given in the primary schools.

A three-year Intermediate course follows the primary. Agriculture, handicrafts, wood and iron work, lace and embroidery, basketry, housekeeping, the care of children and animal husbandry are included in this course. Next comes the high school. Here the subjects taught are wood-work, iron-work, seamanship, pottery, automobile repairing, nursing, surveying, forestry, stenography, book-keeping, printing and domestic science. It goes without saying that the curriculum represented by these subjects only outlines the field of choice. What strikes us is the

intensely practical basis on which this education is built. They have discarded the 'hand-and-eye-training' fad. In the manual training classes articles worth keeping are made. Every one is taught agriculture and gardening. It is stated that in a recent year things produced in the school-gardens fetched a sum of half a million dollars.

Industrial education is directed to the production of things that directly improve the standards of living, such as chairs and garments, things that tend to displace imported articles, such as hats, and things made for the market and generally for export, such as lace, embroidery and basketry. The Director of Education himself disposes the articles for export. It is stated that on a recent occasion the Director was asked to sell 15,000 baskets in some foreign market. He did, and the profit went to the pupils as it always goes to them. Besides these general industrial schools, there is a special industrial school with purely commercial aims at Manila. It is stated that this institution is doing a roaring business in the embroidery lines, sometimes exporting to a value amounting to 6 million dollars. Lace and embroidery have been introduced into

every house in the country. Hat-making has become general. Chairs are common because, it is stated, a son of every family has learnt the art.

Great attention is paid to physical education also. Organised play has been brought into great popularity. 'The physical betterment has been carried so far that it seems more fitting to say that a new race has been created than an old improved.' Also personal hygiene and home sanitation are taught in the most careful way.

The Education Department pays enough attention to the dissemination of information. It organises civico-educational lectures on such subjects as cholera, small-pox, dysentery, beetles and cocoanut palms etc.

The total population of the Philippine Islands is about 8 millions. There are about 120,000 pupils and 25,000 teachers in the islands.

All this information summarised from a long account that appeared in a recent number of the *Round Table* has certainly something to teach us. Fads have done us little good. It is time we tried the practical things of life.

If School teachers from the lowest classes upwards would pay more attention to silent reading and to training the boys how to read for themselves, we should hear less of the complaints of the wide use of the cram-book with its glorified ideal of second-hand thinking.

Punjab Educational Journal,
May, 1929

IDEALS AND IDEALISTS

By

A. Swaminatha Ayyar, 'Editor' 'Rural Indian'

What is an ideal and who is an idealist? We speak of a person keeping the highest ideal. It may be for individual conduct or to achieve national ends. And an idealist is one who tries to work the ideal. Often pure idealism is supposed to be divorced from the realities of life. It is a mental concept and one who is not able to clearly see the goal, the concept may look visionary. Whatever it be, an idealist who endeavours to work the ideal may fall short of his mental concept. Just as an individual must train himself to work up to his ideal, and proceed cautiously from stage to stage to avoid setbacks, so also, the body-politic must be educated and trained to have a correct conception of a national or an International ideal and work up to it. Even when the best efforts are put forth, the result may seem to fall short of the ideal and it is but natural. For as we understand an ideal to connote a standard of excellence, for, e.g., "The ideal of peace," which is the mental concept or image of peace in its highest conceivable perfection. Idealism would signify the idea of the quest of an ideal,—the endeavour to attain the ideal, and to strive after its realisation.

An ideal must however be distinguished from an object. A man may have an object in life. Ravana of old wanted to conquer the whole world; Napoleon Bonaparte fixed his eye on the dominion of Europe at least. Or again an object in life may be the attainment of universal fame, as the bestower of charity like Karna, or to win the applause of

his people which was what Demosthenes, who fixed his eye on fame and gave his heart and soul to seeking renown, aimed at. These people were no doubt called great but they were readily not so as the objects which they set before themselves to attain were not based on any principle and there was a great element of selfishness at the background, and they were not actuated by love of humanity. Compare for instance the ideal placed before himself by Sri Ramachandra who wanted to teach humanity, true dharma by living the life; or the ideal placed before himself by the Sage Narada who ever sought to bring peace and harmony among mortals and whose gospel was service to humanity. Compare also the fixed aims placed before themselves by such godly men as St. Paul the Apostle whose object was to bring the whole world to a knowledge of the gospel and to lead them up the paths of life. Such people had definite aims or objects in life or if you like, ideals and had no personal ends to gain. Now we come to have a fairly clear conception of what is meant by an ideal, as distinguished from an object in life. If one is actuated by singleness of purpose designed to benefit one's community, country or mankind in general, it may be called an ideal. Such purpose may also be directed to achieving a single definite aim, say a scientific invention which would revolutionise industry and indirectly benefit one's country or mankind. James Watt is an example of such singleness of purpose. In this sphere of achievement, compare also

such outstanding examples as Newton or Herschel, a Davy, a Pascal, a Mozart or Sri Tyagaraya, or Canova for instance and let us contemplate what the world might have been but for the singleness of purpose and consuming work of these men in the fields of philosophy, astronomy, chemistry, mathematics, music or art. The sum of human knowledge was substantially added to by their work and who knows that the world might not have been distinctly the poorer but for their endeavour and achievement. We have also shining examples in other spheres of human endeavour. Wilberforce for instance or Washington, or Columbus or Dr. Livingstone or the great Teachers, Sri Sankara and Sri Ramanuja who gave philosophy and religion to millions of humanity who craved for a God; or Sri Ramakrishna-paramahansa who by his experience taught men the path to realisation. The burning desire of these great men was to make the world better. Others there may have been equally gifted but they failed either because they were actuated by selfish or personal ends or they attempted to heat too many irons. So what is required in a person who has placed an ideal before himself is great concentration on the ideal and constant and unremitting toil towards achieving it. A study of the lives of some of these great men shows that personal character like unselfish desire to help is at the background.

I might go on multiplying instances. But my object is not to discuss the subject in the abstract but to approach it in the concrete by taking as an example the incidents in the life of one such idealist. I have selected a prominent figure from the immediate past,

one who represents to my mind at least a perfect type of an idealist, Woodrow Wilson a former President of the United States. An idealist by temperament and a scholar by training, he brought to the task of administration, equipment of a high order which he assiduously laid in store during his College days as a student of political science and constitutional history and later as a teacher in those subjects. An incident of his College days in John Hopkin's University which conferred on him the degree of P. H. D. is worth recording. In his University, Dr. Wilson was the ablest debater of his set and a story is told of him which gives an idea of his moral worth and the stern stuff of which he was made. In the Lynde debate he should have carried the blue ribbon of elocution had he ascended the platform. In the lot that was cast for the election of a champion on each side, W. Wilson drew the side of "Protection". But he was a free trader by conviction. He declined to enter the lists. The incident is typical of the man whose dramatic emergence from a learned obscurity to the most powerful position in the world of affairs is not merely an event but a portent. His connection with the university of Princeton of which he was the President was memorable for the ferment he created by his endeavour to efface distinctions based upon wealth and birth, between "gentlemen" and "rangers". He hated sham distinctions which were rampant in first rate American Universities. He found that purse and not brains won the day in any contest and where against the millionaire was pitted the thinker writer or reformer, the latter had no chance of victory. American Government was a

rule of party "Bosses", the men of dollars worth in millions not in ideas or integrity. The millionaires would not allow him to have his way. "what," they said "make a gentlemen chum with a mucker"? But he was a power to be reckoned with, and in due course, the candidacy of the Governorship of New Jersey was offered to him as a tactical stroke of policy by men who thought that his reputation as a man of rectitude would be serviceable to them. He won the election but from the very beginning conducted himself with almost scornful independence of the men of dollars who thought that Dr. Wilson might be muzzled by a Governorship. When the first issue arose in the form of an election to the Senate of the U. S. from New Jersey, Dr. Wilson broke the back of the party by obtaining the return of the "Anti-Boss" candidate. He had already established his name as an author of high repute in political science and constitutional history, as a powerful and effective speaker and no mean advocate on the platform. And as one who was not afraid to put into practice what he preached, he gave the world in his writings a considered philosophy of politics, a philosophy warmed with generous humanity, a new conception of democracy, and a freedom of the individual. No other writer on political science has given a clearer conception of the relation between Government and society. "The state or Government is the organ of society its only potent and universal instrument: its object must be the objects of society which is an organic association of individuals for mutual aid to self development and hence the hope of society lies in an infinite individual variety, in the freest possible play of the individual forces. The case for

society stands thus: the individual must be assured the best means, the best and fullest opportunities for complete self-development; in no other way, can society gain variety and strength. The State should not seek to mould the individual which is the proper function of the family but to give leave to his individuality so that it may add its quota of variety to the sum of national activity. Dr. Wilson was of opinion and rightly that family discipline must lead the individual, the state should not lead but only create conditions, for family methods rest upon individual inequality while state methods rest upon individual equality. In other words, family order rests upon tutelage but state order rests upon franchise, upon privilege.

In one respect alone the State would seem at first sight to usurp the function of the family, namely, the field of education though in reality such is not the case. If the freedom of the individual is the concern of the state, popular education is necessary for the preservation of those conditions of freedom, political and social, which are indispensable to free development. And no instrumentality less universal in power and authority than Government can secure popular education which is necessary for the equalisation of the conditions of personal development.

Dr. Wilson from the beginning was against Government by privileged classes. A true democratic constitution is that in which the real power is in the hands of the people. So all combinations of individuals which necessarily create monopolistic and special interests are a negation of true democracy. In his own forcible way he used to say that the policy of a great nation cannot

be tied up with any particular set of interests. We have to wean our Government from the domination of special classes not because those special classes are bad necessarily but because no special class can understand the interest of a great community. No human institution is perfect and people have a right to make mistakes and profit by experience. The beauty of democracy is that when you are reckless you destroy your own established conditions of life. When vindictive you wreak vengeance upon yourself; the whole stability of democratic policy rests upon the fact that *every interest is every man's interests*.

In a democratic State, it is the opinion of the ordinary man that counts, not the opinion of the extraordinary man, the genius. The nation is as great and only as great as its rank and file. History teaches us that nations are renewed from the bottom not from the top, that the genius that springs from the ranks of unknown men, is the genius who renews the youth and the energy of the people. Most of us are ordinary men and the man who thinks common thoughts, the man who has had common experience is the man who interprets the mind of the nation. The great problem of Government in a constitutional state is to know what the average man is experiencing and is thinking about and the only way by which the Government can be kept pure is by keeping these channels open. It follows that the processes of the democratic Government should be *open and above board*. The necessary pre-requisite will be to open the doors and to let in the light on all affairs which the people have a right to know about. Private conferences and secrete understandings, the control of legislation by

men who are not legislators, but who are outside and dictate the policies controlling often times by very questionable methods which they would not dream of allowing to become public do not connote a sound democratic constitution. The very fact that so much in politics is done in the dark, behind closed doors promotes suspicion, for corruption thrives in secret places. The best thing that one can do with anything that is crooked is to lift it up for people to see and then it will straighten itself out. Diseased politics has to be cured just as we cure tuberculosis now-a-days by making people who suffer from it live out of doors, always remain in the open where they will be accessible to fresh nourishing revivifying influences.

Dr. Wilson denounced in the strongest terms the power of selecting candidates for offices which was in the hands of small groups of men, of little coteries, of machines working behind closed doors and pleaded for placing it in the hands of the people themselves through their representatives. These ideals which Dr. Wilson placed before himself for guidance in the task of administration should prove valuable even to our able administrators and gifted politicians. When Dr. Wilson was installed in the White House as the President of the U. S., he was in the most momentous period of his life in which his ideals were put to the severest test. Very soon after his installation in the Presidential chair, the Great War which broke out in Europe was raging with unheard of fierceness. Dr. Wilson was seeking to maintain peace against very great odds and to use every power to prevent such a catastrophe as war. But in his mind he knew it was not possible. He told his people "Have you

reflected that a time might come when I cannot keep you out of the war and at the same time maintain the honour of the U. S. A.? When the action of others will bring us into war I cannot foretell. You may count upon my part and resolution. But you must be ready if necessary to maintain your honour." Dr. Wilson was watching and waiting but his vacillation was attributed to selfish considerations, to a desire on his part to enable America to profit financially even pocketing the indignities repeatedly inflicted upon her by Germany. Meanwhile further insults had been heaped upon the U. S., and we find Dr. Wilson righteously indignant at the occurrence of events which had necessitated the entry of America into war. Any other man in his place would have worked himself up with fury and excitement but as a constitutional head of a constitutional Government, Dr. Wilson conceived his role was to plead with his people and to convince them by a clear and logical statement of facts that the time had at last come for the entry of America into war. In his famous address to the Congress which is now a classic, he clearly explained his reasons for the decision which he had arrived at with the keenest regret. He said "we cannot forget that we are in some sort and by force of circumstances *responsible spokesmen* for the rights of humanity. We cannot remain in peace while those rights seem in process of being swept utterly away in the maelstrom of this terrible war. With the utmost solemnity and firmness, I have taken the stand and I have taken it with the confidence that it will meet with your approval and support." The fact that America in spite of her traditional policy had to enter war

even at a late stage shows the intolerable nature of crime perpetrated by Germany against humanity, and America's measure of patience. To act and to strike require great strength. But it certainly requires much greater strength to refrain from acting precipitately. It was no easy task to hold one's patience in spite of the greatest provocation from Germany and in spite of the abuse and misunderstanding by its own people. Dr. Wilson kept his steady gaze on the higher aspects, on the greater issues involved in the struggle. Having failed to bring the German Government to their senses and having exhausted all his resources he took the right opportunity to enter into war. The verdict of mankind will be that when Dr. Wilson actually declared war, it was with the cleanest conscience. Having entered war no one could have been more assiduous in its conduct than Dr. Wilson was.

The next phase of Wilson's great career was in connection with the peace proposals. He made it clear that the active participation of America in the Great War was to work for a state of peace in the world and that the U. S. entered war because she was made a partner whether she would or no in the sufferings and indignities inflicted by the military masters of Germany against peace and security of mankind. The conditions of peace will touch her nearly as they will touch any other nation which is interested in the maintenance of civilisation. She cannot see her way to peace until the causes of the war are removed, its renewal rendered as nearly as may be impossible and if peace is to endure it must be a peace made secure by the organised major force of mankind. Accordingly Dr. Wilson

demanding that the world should be made fit and safe to live in and particularly that it may be made safe for every peace-loving nation, to live its own free life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world against force and self aggression. To this end, he suggested the formation of a general association of nations under specific covenants for the purpose of affording mutual guarantees of political and territorial independence for great and small states alike. He had unbounded faith in the potentiality of such an association for securing justice to all peoples and nationalities and their right to live on equal terms with liberty and safety with one another whether they be strong or weak.

Dr. Wilson's work in connection with the peace conference and the setting up of the League of Nations is variously estimated. Interminable discussions on the details of the peace proposals led to the inevitable danger of thrusting principles in the background and Dr. Wilson was anxious to strike off a quick general peace leaving details for settlement later. But that proved impossible. Long discussions ensued which culminated in Dr. Wilson accepting some of the allied demands which virtually amounted to giving them a blank cheque in the matter of reparations. And critics insisted that Dr. Wilson had surrendered his principles. How far was Dr. Wilson responsible for the final result? The answer to this question will be one of the most interesting problems in the history of the world. My own reading of the situation is that Dr. Wilson was danger-

ously far in advance of the realities of life and present day practices and policies. Europe had survived the supreme hour of tribulation and had no longer need to defer to America. The fact is that Dr. Wilson had *not really* changed but he *seemed* changed as Mr. Raymond in his 'uncensored celebrities' would have, because we see Dr. Wilson in a different atmosphere. Up to the armistice he was a sort of jupiter in his remote Olympus. In going to Paris, however, to resume and complete the negotiations of peace, he came flat-footed to earth and thereafter rather resembled jupiter, when he condescended to engage in the contentions of ordinary mortals. In properly estimating men or institutions we must strike a broad average of accomplishment. It is undeniable that Dr. Wilson alone was responsible for securing the Covenant of the League of Nations which has earned for him a niche in the world's history. We may see the great oak in the seed he has sown. If Dr. Wilson had to yield, it was not due to the yielding of principles but rather to a compelling desire on his part to gain quick adherence to his principles, to gain the greatest common measure of agreement on essentials. If he had failed he had at least the satisfaction of having kept his ideal clearly before him and honestly and steadfastly striven to work the ideal. It is not easy to the material west to rightly appreciate an idealist of our old Rishi type who strove to evolve a deep and abiding sense of spiritual unity in the world. And Dr. Wilson might well have said with the poet!

"What I aspired to be,
And was not, comforts"

EDITORIAL.

The Pollachi Conference.

The annual educational conference of the Coimbatore District Teachers' Guild was held at Pollachi in April last and delegates from most of the schools in the district attended it in large numbers. The address which Mr. Patrachariar had delivered in his official capacity as the president of the guild touched on a number of questions, such as the attitude of the parents, the conditions of service in non-government schools, the S. S. L. C. Syllabus, and the importance of Physical training. We are sure his views would be read with great interest. He wanted the teachers to realise the responsible nature of the work entrusted into their hands in these days "when the majority of parents think that their duty towards the offspring ends as soon as they send their sons and daughters to the school, and never trouble themselves to enquire about their progress except perhaps once in a year about the time of the promotion." We are sorry to learn that the admission of pupils to the College classes is determined by considerations other than their fitness to profit by the instruction given in the College and that the principals of Colleges are not in a position to use their discretion. No principal will, under such circumstances, hold himself responsible for the poor results in the university examinations. We should like to invite the attention of our readers to the opinion which he had expressed in respect of vernacularisation. It is a matter of great surprise to us that a gentleman of his standing should have failed to appreciate the position which the union and its affiliated guilds have seen fit to take with regard

to the vernacular. We shall not quarrel with him if his arguments be convincing. He is reported to have stated as follows. "I find and I am supported by the unanimous verdict of English lecturers that the majority of students who come up for the college course cannot write two sentences together in correct English." Mr. Patrachariar is anxious to make us understand that he is by no means exaggerating the case. He will not deny that instruction in English occupies a prominent place in the school time-table, and that, with the exception of very few schools, English continues to be the medium of instruction in all non-language subjects in schools. If in spite of such careful attention paid to the study of English, the verdict of those competent to pronounce an opinion on this question be adverse of Mr. Patrachariar, any unbiassed individual or a body of individuals desiring to view this question purely as a pedagogic one will be justified in concluding that the game is not worth pursuing and that nothing will be gained by devoting more time to the study of English. It is not necessary to reiterate here the argument for the adoption of the vernacular as the medium. With a view to prevent any misrepresentation of the attitude of the union with regard to the vernacular, we hasten to state that it is not the object of the advocates of the vernacular to discard English or to minimise its importance in any manner. Those who insist on English being continued as the sole medium of instruction should have known that this is a highly wasteful method. Is it worthwhile to persist any longer espe-

cially when the verdict of the champions of English is clear?

The Secretary of the Union who spoke on "the work ahead of us" criticised the educational policy under the reformed Government and pointed out that the union should take upon itself the task of "educating its masters". We hope the union will lose no time in preparing a suitable memorandum setting forth the requirements of the teaching profession and calling upon the candidates who stand for election to the Legislative Council to explain their position. It should be made clear to the candidates that the votes of teachers and the votes of all those whom they can honestly influence will be recorded in favour of those candidates who are willing to pledge themselves to support the representations of the South Indian Teachers' Union.

Well Meant.

We published in our last issue two letters we had received from our friends some time back. We need not remind our readers that we do not hold ourselves responsible for the sentiments expressed in those letters. We should, however, like to offer some remarks in view of the general importance of the points raised in those letters. One of the letters relates to the editorial note in our columns regarding the passing of adverse remarks in the class-room by the district educational officer. Our correspondent has altogether missed the point of our criticism. We do not hold that the teacher should not be criticised by the educational officer. What we wanted was that such adverse remarks should not be made in the class room. A conference of teachers is usually held after the inspection is over, and

any educational officer who desires to maintain the efficiency of schools may avail himself of this opportunity and give advice to the teacher. The teacher will have no reason to take offence. We are afraid our correspondent has not understood the role of the educational officer in the educational machinery. His letter is likely to create an impression that teachers usually come unprepared. Even experienced teachers who have been doing their work satisfactorily are sometimes seen to stumble and it will be very undesirable if the educational officer be tempted to make remarks then and there as suggested by our correspondent.

As for the other letter from Mr. Subramanyam of Ambur, we feel our friend need not have become so much excited. It is clear he means well but we understand his letter has given offence to secondary grade teachers. We agree with him in his view that such cries as "vote only for the secondary grade men." "Vote for L. T's" are not likely to promote the interests of the teaching profession. We are surprised that in the matter of elections to the District Secondary Education Boards which are admitted to be bodies without any power or initiative, so much bad blood should have been created in more than one place. We wish that differences in official position, salary and status were not allowed to outweigh the prime consideration of the suitability of the candidate for the work concerned. We would strongly appeal to teachers to sink all differences and to play the game.

Secondary Education.

Our attention has been invited to a reference to the S. I. T. U. which was made in a communication that appeared in the *Hindu*

of 7th May under the heading "Tit-bits from the educational world." In the course of the remarks which the correspondent had made on the revised S. S. L. C. scheme, we find him stating "it is the duty of the S. I. T. U. to advise teachers' organisations to reject the revised scheme because it is a tinkering with secondary educational reorganisation and because it is against its considered recommendations. To go back upon considered resolutions will be an act of professional suicide on the part of the S. I. T. U. and S. I. Teacher." If the correspondent had read the notes in our editorial columns he would not have given this unsolicited advice. Perhaps the correspondent does not know that the change in the S. S. L. C. scheme which is now proposed to be made is not the outcome of the report of any secondary education reorganisation committee. We have taken care to point out more than once that this change should not be regarded as any attempt at the reform of secondary education in general. We are as much against "tinkering with secondary education" as the correspondent in the *Hindu*. The Union cannot ask teachers' organisation to assume an unreasonable attitude when the question referred to it was a minor change in the S. S. L. C. Scheme. The character of the S. S. L. C. course is not going to be altered very much and the associations have now only

to consider the suitability of the syllabuses. The union has done the proper thing when it invited the affiliated associations to consider the changes proposed by the S. S. L. C. Board and to suggest modifications. We have been complaining that the profession is not usually consulted when changes are intended to be made in the educational system. It is therefore appropriate that the union should choose to express an opinion on the question within the restricted terms of reference. The union has been started with the object of representing to the authorities its views on educational matters and education stands to gain considerably if the union and the department can see eye to eye in all important matters and co-operate heartily with each other. The views of the union regarding the reform of Secondary Education in general have been correctly stated by the correspondent and it has tried to make the public realise that such reforms are long overdue. We do not know when it will be possible for the Government to place definite proposals for the reform of secondary education. If any such proposal be forthcoming, the union will, we are sure, press its views on the attention of the Government and take all steps to give the proper shape to secondary education. What is expected of the union is not any spectacular decision but a well considered, suitable criticism or suggestion.

TOPICS FROM PERIODICALS.

What is wrong with our Teaching System?

Dr. Cyril Norwood, writes under this heading in T. P. Weekly from which we had an interesting extract last month on what is wrong with our education. "The title is provocative, and therefore I put a note of interrogation at the end of the sentence; in this article I seek rather to ask questions than to dogmatize. In some respects I should be bold to claim that there is nothing wrong with our teaching, and I should write with that air, assumed optimism which graces so many of our headmasters on their School Speech-days; in other respects I should be tempted to allege, that every nation gets the teachers which it deserves, and if the sons and daughters leave school with many things unknown, or half-known, which they ought to know well, they are, after all, chips of the old blocks; and the old blocks are responsible for the flaws in their timber or, at any rate, mainly responsible. That is true, but it does not carry us very far. It is the habit of teachers to be critical of others, and it is easy for them, though not healthy, to assume their own superiority. They can claim with justice that the general average of teaching is now higher in this country than it has ever been, and they can fairly boast that there has never been a more rapid advance in extent than has taken place in the field of education during the twentieth century. It is easy for them to contemplate their crowded classrooms and long waiting-lists, each of them sitting in his academy in the mood of Little Jack Horner; easy to dismiss the voice of criticism, if it forces itself upon their momentary attention, as the voice of the unintelligent Philistines or alternately, of the unpractical high-brow.

So let us proceed, more or less in the words of the melancholy Jaques, "most invectively to pierce through" the body of our countrymen's education. Let us begin at once by dismissing the teachers of our infants' schools from our tribunal without a stain on their character. They have found the more excellent way, and they are following it with enthusiasm; wherever conditions allow, the classes of the little children are what they should be, places of activity and joy. An infants' class of 1899 and the same class in 1929 are two entirely different worlds, because the teachers have found out the way to deal with the "tinies." But the critical chorus makes itself heard when you

proceed to the elementary school. It is alleged that in the dark days of the 19th century the children did learn to write clearly, to read and to spell, and to do sums correctly; but now the teachers, pursuing the now-fangled subjects, do none of these things or at best do all that they attempt badly. These things are said by journalists in a hurry and magistrates in a temper, by ladies who want servants, and farmers who want hands; all swell the chorus that we get precious little for the vast sums which we spend upon "this" education. I shall not swell it. I think that the nation owes an enormous debt to the elementary teachers, and I know that most of their critics have only the faintest idea of what goes on inside any elementary school.

I would hazard the opinion that in actual technique, in the art of exposition, of driving a lesson home by question and answer, of recapitulation, the teachers of to-day are not as good as their predecessors, but their pupils are more happy, more free, more friendly. The gain outweighs the loss, but something of the old drive could be recaptured without detriment to the taught. For the rest, what is wrong with elementary teaching is something which is no fault of the teachers. No man or woman can teach fifty or sixty children as they should be taught; no man or woman, single handed, can do much with a village school with children at every stage of their course. Obsolete insanitary premises still exist, though they grow fewer. The necessity for adequate playground space and for teaching games has hardly begun to be understood. What is wrong with our elementary education is that we are still doing it on the cheap, still too much under the impression that it is only the intellects that we have to train, still too little aware that the training of the mass will be best done through the active hands, the restless bodies, the eager eyes and tongues.

What is wrong with our Secondary Teachers? Well, they might be trained, there is no gain-saying that, the majority of the women are trained, as a matter of fact, but the men lag behind, and show no alacrity to add a year to their preparation in spite of the rumblings of the distant Teachers' Registration Council. Headmasters are indifferent because they have often had experience of trained failure and equally the untrained success; the teacher is of the same family as the poet in that he is more born than made. The acid test comes in the

class-room, where the happy warriors reck nothing of the question whether their teacher has a diploma or not. No system of training for secondary schools has yet adequately been able to test whether a teacher will manage a score of irresponsible sixteen-year olds or not, and it is hard to see how it ever will. But that is no argument against training. At present the young teacher too often hammers his own problems unaided. He respects the methods to which he was himself in his youth subjected, and hands on a traditional rule of thumb. Or more probably he works out, by trial and error, effective methods for himself, but more than one generation of his pupils suffers in the process. It cannot be doubted that much wasted time would be saved, much inefficiency avoided, if every secondary teacher were taught the best methods of setting out a lesson in various subjects at various stages and the elements of class management.

But this must not be taken to mean that there has not been real and marked advance in the teaching of secondary schools during the last twenty-five years. The oral teaching of modern language has been proposed, attempted, scoffed at, persisted in, discussed to the point of satiety; now the English hall-mark of success is being placed upon it. Those who set examination papers are beginning to presuppose that oral methods will have been followed and that a living language should be spoken. History teaching has advanced far beyond the stage when the usual instruction took the form of a command to "read the next chapter." Geography has changed out of all knowledge, its enemies will say, in more senses than one. English begins to be so taught that it is not likely to be so common a reason in the future for never opening Shakespeare that "I had to do him at school." And so one could go on. There is a stir of enquiry and experiment, which is all to the good, and there is plenty of room for more inquiry and more experiment still. There is no reason to suppose that they will not take place.

At the same time it is being increasingly pointed out by observers who cannot be ignored, and who are not unsympathetic, that the child who enters on a course of secondary education alert, keen and eager to know too frequently ends it with all the intellectual enthusiasm and curiosity killed out of him. The causes of this must go very deep, and certainly they bring into question our whole method of teaching. There must be something wrong with the presentation of knowledge if a boy or a girl ends

the course with no further desire to learn or to know. Certainly a main reason though not the sole reason, for this lies in examinations; not the system, but the misuse of the system, arouses my criticism. Examinations are, in any case, inevitable; they keep the pupils upto the mark on the one hand, and the teacher upto the mark on the other. They test clearness of mind and reward ability to understand a question, to answer to the point, to work to conditions of time, and to have information at command.

These are all valuable qualities. But they are not the whole of what is aimed at in education. Examinations are only a test, but the fault of the teachers is that they turn them into an ultimate standard, the final aim of the course. It is easy to be concrete, direct and practical in preparing for an examination; this will pay and that will not pay; learn this, neglect that. Your object is not to know, but to make an examiner think that you know enough for a certificate, a pass, or a prize. This is a subtly corrupting influence, but the teachers were successfully put through the system themselves, and it has become a second nature to them. Many of them consciously, and more of them subconsciously, think that it is really the end of education to enable pupils to pass examinations; and hence a friend of mine, after a long life devoted to schools, could write to me the other day, "The English 'beak' has always loved to wallow in cram, and he always will," and another, "You can say what you like about the results of secondary teaching, but you merely teach people how not to know quite a number of different subjects." There is too much truth in this attack for the teachers to be comfortable, if only they can be convicted of sin. Every group of them that teaches a special subject is undone until it has been recognised as an examination subject; so music and art get each their special syllabus, and appear in the school certificate. With what result? Do the teachers produce thereby musicians and artists? No, only more teachers of music and art, which is not the same thing.

Were there space, I could go on for long, and inquire whether all was well with the universities; whether, for instance, a teaching profession, which could regard the old London University, which existed for, by, and on examinations, as a university in any tolerable sense of the term, could possibly be in the way of salvation. But I must conclude. What is wrong with teaching is that it ought to be

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the master of the examination system, but less and less is it so in reality: it has become its humble servant, and is in danger of becoming its slave."

The Teacher as Artist.

Prof. Sir John Adams, who is contributing a Series of articles on *The Teacher: Types, Contacts and Interests*, in the *Journal of Education and School World* writes in the March No. under the above heading one of the best misunderstood things that Mr. Bernard Shaw ever wrote is his famous quip that has wrung the withers of our profession quite unnecessarily: 'He who can does, he who cannot teaches.' Admirable in itself, and thoroughly sound so long as kept in its proper place, the epigram has been stupidly applied to ordinary professional teachers, with whom it has really nothing to do. To put matters right, we must enter upon the gruesome business of butchering an epigram for that is the true description of analysing it.

"The phrase refers to the executant in the fine arts and points out the bitter truth that those who fail in the practice of an art are forced to fall back upon teaching others to do what they themselves have failed in doing. We are all familiar with the crowd of unsuccessful artists who in the face of lack of commercial appreciation of their products have to 'take pupils' to make both ends meet. . . . even in the case of those who are ultimately successful there may be a depressing teaching interlude. But leaving these out of account, and taking the Shavian maxim at its face value, there is in less of a sting than at first sight appears. The impression conveyed by the gibe is one of contempt for persons who are so far lost to common sense through dire want, that they set about teaching others to do what they cannot do themselves. But is this so very absurd? Is it not quite possible that a man may be able to teach others to do what is quite beyond his power to do himself?

"Those who carelessly read the Shavian epigram forget that the teacher too is an executant as *teacher*. The man who has to withdraw from the stage or the studio because he "cannot," may make a brilliant success as a teacher of those who "can." It is true that the vast majority of the "cannots" who make up the teaching body for the fine arts, are ordinary journeymen teachers, quite steady business-like people, who do a great deal to help in bringing out the possibilities of their pupils, but without a spark of teaching genius. There! It is out: the claim that teaching too is a fine art

"It is true that teaching can never claim to be a fine art in the same sense as painting, music, or sculpture. These depend to a considerable extent on their subject-matter for the attraction they exert over humanity. But the skill with which the executants bring out their points has also its charm. This aspect indeed is so pronounced that the term has come to have a secondary claim on our admiration. . . . If we are called upon to give the essential quality underlying this secondary meaning of the term 'fine art' we cannot do better than suggest—the absence of fumbling. . . . Perhaps the most important principle to be realized by those who would treat teaching as a fine art is that teaching and learning are correlative terms. A man may go through a process that he calls teaching and the pupils may at the same time learn, but unless this learning comes *because of the teaching* there has been no real teaching done. . . .

Since we have set up the absence of fumbling as the mark of the work of the teacher who has reduced his life work to a fine art, we must demand from him a certain amount of knowledge, without which he cannot by any possibility avoid fumbling. He must know the general laws of mental action, the special characteristics of the members of his class, and the contents of their minds in the matters with which he has to deal. With this knowledge and with *that touch of genius* that, in however slight a form, must be present in the make-up of every really successful member of our profession, the teacher can play upon his class as easily and accurately as a skilled musician on his instrument. He knows the exact answer to expect to a given question. He understands what underlies every mistaken answer, and knows how to use the false to usher in the true. He is never surprised at, or indignant with, the intellectual alienations of his pupils. He has acquired the general habit of following the line of his pupils' thoughts, so as to be able to utilize every peculiar use made by them of the matter under treatment. Like a skilful cross examiner he can anticipate the general line of thought of the person he is for the moment dealing with. . . . and he is always ready to treat effectively whatever unexpectedly turns up. . . . Acting upon material that he knows thoroughly, and following laws with which he is familiar, the teacher can rely upon producing just the effect he desires, in the way that costs least efforts. Every word he has to say more than he intended is the indication of a failure to that extent. . . . The relative decrease of activity on the teacher's part represents the saving effected by reducing fumbling to a minimum.

There will be no lack of life in a class conducted on these principles. . . . The test is not what the teacher has done but how much the pupil has learned. . . . After all, it is the glory of the teacher that he is an essential mediator between theory and practice. Given the most perfect theories on the one side and the most effective apparatus on the other, there always remains the need of the teacher to breathe into each the breath of life. It is not improbably the secret desire of many an official that the teacher could be reduced to a mere cog in the educational wheel. But the ideal teacher will never fall into this position. He claims to be, like the Aristotelian soul, "all in the whole and all in every part." His own best work is done when it involves the least waste of energy. His progress in his profession may be gauged by the degree in which he reduces his coefficient of fumbling. When that coefficient is reduced to its minimum he has raised his teaching to a fine art."

"AM I GETTING AN EDUCATION?"

Ten points for the Educated man

George A. Coe, veteran educationist of Northwestern University, Union Theological Seminary, and recently retired from Teachers' College, is convinced that a good education is education for good living. "What an absurdity it would be to certify as well-educated a youth who has never been socially awakened—well-educated, yet negligible as far as social well-being and social progress are concerned!" Mr. Sherwood Eddy concludes his symposium on "Am I getting an Education?" (recently published by Doubleday, Doran) with Dr. Coe's "ten points," by which a truly educated man can be detected. Originally published in Dr. Coe's book entitled "What Ails Our Youth" (Scribner's), these ten points are worth reconsideration:

1. "An educated man is one who is trained to use the tools of human intercourse with readiness, precision, and accuracy. We mean, especially, language and the rudiments of number.
2. "An educated man must be able to study and to think without guidance from others. He must be—to some extent—a thinker, not a mere imitator.
3. "An educated man must have sufficient knowledge of nature to understand the main process upon which human life and happiness depend.

4. "An educated man knows enough of history to enable him to understand the main achievements of man.

5. "An educated man is acquainted with the major resources for intellectual and aesthetic enjoyment. He knows nature, literature, music, and the other arts sufficiently to choose superior to inferior enjoyments.

6. "An educated man is marked by his interests as well as by his trained abilities. His attention is habitually attracted by significant rather than trivial objects, events, pursuits, and enjoyments.

7. "An educated man must have not only this general culture, but also training for a specific occupation. Focalized activity that is directed towards some sort of efficiency has to be included.

8. "An educated man must have toward his fellows the habitual attitudes that are commonly called ethical—such attitudes as honour and honesty, helpfulness and good-will and co-operation.

9. "An educated man must have loyalties to at least some of the important organisations and institutions of society, such as, one's family one's country, one's church.

10. "If there is an inclusive meaning in life, the sort of education that I have been outlining should include some apprehension of, and feeling for, the divine; the ideally educated man will reverence God, and know how to worship."

To determine whether your education is still alive and growing, and not a dead and finished thing, Sherwood Eddy suggests answering the following questions:

1. "Am I learning to study and to think?"
2. "Am I getting the knowledge that I need most? Am I learning to enjoy things that are most worth while? Am I acquiring aesthetic appreciation of the significant values of life?"
3. "Am I living in the real world or in a corner apart? Am I learning to live, by living now: by acquiring some vital knowledge of the world and its real problems, by actually facing them and beginning to try to solve them now? Or am I evading or postponing life, playing about with its trifles in a thoughtless and unreal academic world?"
4. Am I progressing, standing still, or going backward?—"The Literary Digest,"

SALUTING EUROPEAN STRANGERS.

DISCIPLINE ENFORCED AGAINST SCHOOL STUDENTS.

A correspondent writes in "*The Leader*":—

Lansdowne is a cantonment in Garhwal. It happens to be the sub-divisional headquarter of the Lansdowne subdivision of Garhwal district. There are usually about 35 British officers here with the Garhwal and Gurkha regiments. At Jaurikhal, a distance of two miles from here, there is situated the King George High School. There was a time in the 'good old days' when every Indian who passed European officers was expected to salaam them whether he knew them or not. It is reported that once a deputy collector was scolded by a British officer as he did not salute him and did not get up from his seat when the British officer stepped into a shop. However, that is a matter of ancient history more or less. Now, villagers who come here or other civilians who do not know an officer do not "salaam" him. And the British officers were gradually getting used to the loss of this amenity of life and seemed to be reconciled to this lot of being neglected by passers-by. But all the same they did not apparently forget the loss of the "salaam."

For the last two years the deputy commissioner of Garhwal whose headquarter is Pauri has chosen to live in Lansdowne because he has the society of his fellow-countrymen there. The British officers perhaps told him how they had been deprived of the "salaam." A few days ago the deputy commissioner of Garhwal passed in the vicinity of the said High School. On the public road some students were standing as it happened to be recess time. They did not "salaam" the ruler of Garhwal, the deputy commissioner. So, he told one of the boys to run and bring his headmaster down to the road. The boy trotted along so long as it was level road, but when he reached a steep ascent he slowed down his speed. The deputy commissioner did not like that. So he galloped and went to the headmaster and told him that since he took the charge of the school the students had given up saluting Europeans. It is reported that he also said that the boy did not obey him as he did not run. The boy protested he did run as well as he could. The headmaster is reported to have apologised and promised to teach them how to "salaam" and to punish the students for not "salaaming" the "sahebblugs."

The students of the King George High School have been ordered to "salaam" every representative of His Majesty in India. If the saluting were confined to the school premises, then those who hanker for "salaam" would have to go there for it. But as more than half the number of the students for want of boarding house at the school live in Lansdowne cantonment they have to obey the orders of the headmaster and offer a salute to every Saheb. I inquired of the Director of Public Instruction if it is part of school discipline that all Europeans should be saluted? Under what regulation does the headmaster enforce "salaaming"?

—Extracted from the "*Hindu*."

The Mission of the Normal School and Teachers' College in the Training of School Librarians.

C. P. Baber, M.A., writes in "*Education*" for April 1929.

Library work in schools will probably continue to go forward on the assumption that class assignments will be prepared through the consultation of the large varieties of books on the library shelves. But we are taking much for granted. The future in educational processes may spring some huge surprises at any time. Radio and screen may come to play so vital a part as to necessitate a revolutionising of methods in class room and library.

As the present tendency is only towards an increasing emphasis upon general collateral reading and so corresponding decrease in the importance of text book in lesson preparation it seems safe, to attack the problem in a manner suggested by this trend. The enormous bulk of print and the rapid increase and development of school libraries are among the reasons for the need of teaching library science in normal schools and teachers' colleges. To-day the purpose of library science is not to lead the student to know literature but to know where the sources of the literature to that subject may be found. With the present diversified and highly developed branches of learning it is nothing less than absurd that the librarian should set himself up as having a greater grasp upon the literature of a given subject than the specialist in that particular field. The librarian can and should be a specialist in the art of orderly processes in the search for the sources which produce the literature of knowledge in whatever field.

A second reason why the teacher needs a knowledge of library science is found in the fact

that the ever-increasing volume of print greatly complicates the task of selecting the really worthwhile literature. Library science tends to develop in students a certain skill in differentiating between the spurious and the genuine, between propaganda and truth.

The third reason inheres in the rapid spread of school libraries. With libraries multiplying in our schools, with the method of instruction shifting from text books to collateral reading books, the need for the teacher to be trained in library science is obvious enough.

Every teacher should be a teacher-librarian giving the main attention to the field in which his teaching lies but prepared on the other side to bring order out of chaos in the library of the school. Whether the school librarian is to be a full librarian or only a teacher-librarian, the proper and the logical place for him to receive his library science training is in the normal school.

The prospective school librarian by taking his library science training in a teachers' college gets a thorough knowledge of how to relate his library information to school work, how to make it fit into a teacher's work as everything in a teacher's college is steeped in the atmosphere of teaching and the student in training for the school librarianship is thus familiarized with school problems of every sort. The teacher's college can find no justification for instituting library courses designed to train for any other type of librarianship.

The extent to which normal schools and teacher's colleges should go into the business of offering library science courses is a question which needs consideration. Most of the smaller schools could and should offer at least one elementary course for the new set of students to enable them to pursue their own college work vigorously. But it would seem most unwise if teacher's colleges attempt to prepare persons for positions as full time librarians.

If the library profession as it relates to our schools is to be lifted to a plane of equality with

the teaching profession, the school librarian must have professional training that is equivalent to the academic preparation of the teacher.

Zoburdustism of Headmasters.

'A teacher in a private school' writing about the hard lot of teachers in Non Government Schools in the Punjab, writes in the current number of the Punjab Educational Journal: 'Another growing evil of the Non-Government Schools is the Headmaster's favouritism and in some cases his want of confidence in his teachers. Some headmasters think that while each year gives them greater insight into their work, it makes their colleagues stupid and inefficient, and a stage at last reached when the headmaster looks down upon every subordinate with an eye of suspicion. . . . They make an estimate of a subordinate's work from the co operation received from him in their private affairs: and lose sight of the honesty of purpose, which characterizes him as a teacher. . . .'

The October-November issue of the Teachers' journal contains the following which well illustrates the zoburdustism of headmasters. One S. Keshab Chandra Hazari, Headmaster Ethora S. C. Institution, within a month of his joining the school, has recommended in a long report of 24 pages of typed foolscap sheets the dismissal of six teachers. The specific charges against the teachers are:—(1) Kedarnath Babu possesses a "creaky grating voice which is aggravated by a nasal twang whenever he needs (and he needs it too often); It is a positive repulsive thing." (2) "The Head Pandits' teaching is too learned." His "unsympathetic rather contemptuous attitude towards the boy of average, or below par, parts is fatal." (3) 'Jayadeve Babu' is the sample of an inferior brand of the output of the Calcutta University" (4 and 5) Babus Jatindhra Mohan and Dharendra Mohan are accused of 'their bad pronunciation and intonation, their lack of resourcefulness and general information'; and (6) Babu Mahadeva Chatterjee—"gone mad."—The extract speaks for itself.

The article on 'Folk High Schools of Denmark' by Joseph K. Hart, Ph. D., appearing on pp. 156—159 of this issue is re-printed by kind permission from The New Era, the English organ of the New Education Fellowship.

Supplement to this Issue.

MADRAS ELEMENTARY TEACHERS' Provincial Conference at Tindivanam.

Address by the Chairman of the Reception Committee.

Mr. N. Govindarajulu Naidu, Chairman, Municipal Council, Villupuram.

The problems that confront those who would like to see Elementary Education in our country what it should be—efficient and universal—are many and enormously difficult. Ever since 1920, when the Elementary Education Act was passed, a great and in several directions, a successful attempt has been made to deal with some of them. The numerical increase in schools and the pupils that attend them is appreciable. But can the same be said of its efficiency? It is a matter of common knowledge that the quality of instruction given in a large majority of of Elementary Schools is poor and not calculated very much to aid the average child in getting real education. The complaint that there has been a great amount of educational waste has been so often heard that it does not, at this stage, require demonstration. More funds, better organisation, better paid and contented teachers, well qualified and enthusiastic in their work, are the main desiderata today.

I shall now take up the question of the Elementary school master. There is no necessity to describe the pathetic figure. The one difficulty in his way is the economic difficulty of making both ends meet. Provide him with better pay and prospects and the number of complicated problems awaiting solution in this field perceptibly dwindles. This question of the emoluments of the teacher came up for consideration before the Knapp Committee which fixed his minimum pay at Rs. 30/- per mensem. How far has this reasonable recommendation been given effect to? Thousands of schools have been started. Administration Reports are big with figures. But the lot of the one chief factor in the situation has not improved materially.

It has to be remembered that in the gigantic task of nation building, the village has to be attended to first. And all talk of rural reconstruction would be empty if education does not stand in the forefront of the programme. In other and more advanced countries, the village school master is the guide, philosopher

and friend of the villager. In our land there is a feeling that he is at present a despised non-entity, ill-paid, ill-treated. In this respect the Local Bodies, as large employers of teachers, have a duty to perform. They will do well to take note of this feeling and give a lead by regarding the school master as a beneficent human being and giving him such treatment as will make him respectable in his own eyes and the eyes of his neighbours. Their example is sure to be infectious.

But much lies in the hands of the teachers themselves. In the first place I would exhort them to put before themselves noble ideals of work and conduct. They should realise the important place they occupy in the scheme of rural reconstruction, which is admitted to be the crying need of the hour. They should think of themselves as honourable workers in the cause of national uplift,—public servants at least as important and indispensable as any other class of better paid officers with higher status in life. Their whole attitude and work, whether at school or elsewhere, should be inspired by this lofty conception of their mission, so that they may never slacken their efforts to widen their knowledge, to improve their moral and spiritual worth, and to discharge their duties efficiently and to the entire satisfaction of their own enlightened conscience.

All this does not mean that they should or could ignore the sorry plight in which they are placed. They are so weak, unorganised and poor in their own estimation that they have not cultivated sufficient self respect which, to be real, is always accompanied by self-knowledge and self control. Their salvation lies chiefly in organising themselves more efficiently so that they may be a living power for good, both to themselves and to the country at large—a power which all the authorities concerned would not dare to offend in any light-hearted manner. In this connection, I would recommend for your earnest study the mighty organisation of your brother teachers in England—I mean the NATIONAL UNION OF TEACHERS. Unless you unite together in a well formed organisation and agitate along perfectly constitutional but, still, effective lines, there is little chance that your pay, prospects, the treatment you receive—nay your whole status in life in general—would improve sufficiently in the near future. Remember the stanza which you might have taught to your young pupils more than once:—

“மெய்யுடை யொருவன் செல்லமாட்டாமை யால்
பொய்போலும்மே பொய்போலும்மே.”

Among the various controversial questions that will engage your attention, the New Elementary Education Bill will occupy a prominent place. I shall venture, with your kind leave, to offer only one or two remarks about it. With certain improvements, the Bill should be welcomed as a substantial improvement on the existing Act. Its intention to entrust problems of elementary education to a body devoting its exclusive attention to it, and its proposal to make powers to compel Local Bodies under certain conditions to introduce compulsory Elementary Education are to be appreciated. I would only urge that the proposed School Committee or a thoroughly reconstituted District Educational Council should have in it a preponderating element of men and women who have a first-hand knowledge of educational matters. A sufficient number of competent teacher—managers and persons actually engaged in imparting elementary education—should be appointed to these bodies either by election or by nomination by the District Educational Officers concerned. There should be no room for the kind of practical autocracy that is now being exercised in dealing with teachers as employees and grant-earners. It should be made impossible for lay bodies to meddle with details of instruction such as choice of text books or methods of teaching. Expert members on these bodies should have an effective voice in such matters.

The country is beginning to realise the enormous importance of Elementary Education to its advance on democratic lines. The appointment of a special Deputy Director for Elementary Education is an indication of the Government's aliveness to this matter. Both the Government and the people are in the mood to listen to your views with due respect, if only you would rise above narrow prejudices and selfish interests and press your views with unassailable arguments.

Extracts from the opening Address by the Hon'ble Mr. M. R. Sethurathnam.

I feel it a great honour that you should have called upon me to open the Provincial Elementary Teachers' Conference to-day. In my experience as President of a Taluk Board and of a District Educational Council, I have had some opportunity of coming into close and intimate contact with the policy and working of elementary education in this Presidency. Very often the charge is laid that the Government has not devoted that amount of attention which a civilised and responsible State is expected to

devote to primary education. I am inclined to agree with that view. For, the Government in the name of removing illiteracy has devoted its little money and energy mainly to higher education, without adequate provision for building a sure foundation. Let us not forget that primary education is one of the essential forces tending towards national awakening and rural revival.

The fundamental objects of elementary education are (1) to remove illiteracy and (2) to broaden the nation's outlook. I am afraid that the present system in vogue has not so far been able to achieve these objects.

During the last Ministry Sir Patro started elementary schools in village areas where there was a population of more than 500. It must be said to his credit that the idea was sound. But the actual working of it has shown defects, the effective removal of which is still a matter for serious consideration and decision. Bogus schools were started at every centre for the mere purpose of getting Government grant without serving any educational purpose. Schools without children came into being and teachers, who did not teach, got the grant. This defect was noticed and the report of Mr. Statnam, the Special officer, is now before the Government. You will be glad to know that the Government is already moving in the matter. It is rather premature to say how the present scheme under execution would achieve those results which would ultimately realise the true import and purpose of primary education.

Gentlemen, we are on the eve of great changes social, political and educational. Nothing seems to engage our attention so keenly as that of rural reconstruction in India. This is a great problem on the proper solution of which the future largely depends.

I may mention in this connection that the State should manage to start and work model elementary schools in each centre of groups of villages and man rural institutions with capable and trained men who would be able to satisfactorily cater to the educational needs of the villagers and educate pupils in such a way as would befit them for life. I am led to think that the glamour of higher education has taken out of our villages young men who have become useless to the village and to themselves.

Though late, the educational policy of the Government has undergone a change. Greater attention is now being paid to elementary education. It is not after all a satisfactory feature that a very large majority of our school-going children are yet illiterate. Let me not draw any invidious comparison in regard to State ex-

penditure on primary education between India and other foreign countries. To me at any rate, it appears reasonable that the available allotment under education—a very large portion of it—should be spent on primary education. It should be possible to eventually make it compulsory. The day has come when higher education in India should be in the hands of indigenous bodies.

No reform is at all possible unless and until the elementary teacher's lot is made better and more attractive. Unless his status in society is improved by keeping him at least above want, it is no good to demand zeal and enthusiasm from him however essential they may be to make elementary education humanising.

The pay of an elementary school-master should be sufficient to meet his wants and he should be able to devote his entire time and energy to his work. The old system by which grants were doled out to elementary schools, was on the basis of the results obtained by individual schools. This system in a large measure contributed to keep elementary schools in a very efficient condition. The present policy of giving grant on the basis of trained teachers in schools has not improved the efficiency of schools. I would very much like the amount of grant to depend mainly on the quantity and quality of educational work turned out by the school. A modified form of results grant system may be advantageously revived.

Very often we find that the elementary school-master is a back number. He certainly lacks the necessary equipment. He fails to move with the times. He remains stagnant. He is often blissfully ignorant of up-to-date methods. It is necessary that the village school-master should be kept up-to-date by periodical refresher courses on all branches of knowledge.

Advanced countries are now carrying on various schemes of primary education and new methods are being adopted to make primary education attractive. We have not so far made any such experiments. We must make our schools really attractive to our children. No child should be afraid of a school. All lessons in history, geography, elementary science, hygiene, sanitation, health, etc., should be through magic lanterns. The child must be in a position to develop in the school-room itself its tastes for fine arts. A systematic course of physical training should be given to children. When they come of age they should take kindly to physical exercises. Moral instruction in schools on non-sectarian basis is necessary. So far as elementary schools are concerned, stories

of great heroes may be narrated and a living interest in the nation's great men should be created so that they might serve as models for emulation. The idea that education is a means to an end should not enter the mind of the child. The system of education in India is a failure simply because it is sought as a means to an end. The school is a temple of learning from where knowledge and culture radiate. The young worshipper in that temple blessed by the presiding deity should go forth equipped to play his part in life as an honest, God-fearing and good citizen.

OUR ASSOCIATIONS.

The Council of the Madras Teachers' Guild met early in the course of the month to consider the recent circular of the D. P. I on whether it is not desirable to assess teaching grants once in three years and unanimously resolved (1) that it is not in favour of the triennial settlement of the Grants-in-aid proposed by the Director of Public Instruction (2) that it should, however, be made possible for each school to receive the grant due to it within three months after the submission of the financial statement (3) that this end could be secured by the scrutiny which is now being done in the office of the Director of Public Instruction, being done in the office of the respective District Educational Officers, and, (4) that the department should make known to the management more clearly the principles on which the grants are assessed so that it may be in a position to frame its budget properly.

EXCHANGES.

1. Educational Review.
2. The Journal of the Madras Geo. Assn.
3. Rural India.
4. Indian Review.
5. Indian.
6. The Student.
7. The Indian Educator.
8. Vaitrani.
9. Education.
10. Vidyapatrika.
11. Catholic Educational Review.
12. The South Indian Boy Scout.
13. Teachers' Journal.
14. Teachers' Magazine.
15. Our Home Magazine.
16. Bhupindra.
17. Progress of Education.
18. The Madras Journal of Co-operation.
19. The Hindi Pracharak.
20. The Scholar.
21. Viveka Bodhini.
22. The Punjab Educational Journal.
23. The New Era (London).
24. W. F. E. A. News Bulletin (Missouri).
25. The Teachers' International (Paris).
26. The Sunday Times.

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NOTES ON CURRENT INDIAN HISTORICAL RESEARCH

By

Prof. V. Rangacharya, M.A.

Buddhistic literature on the date of the Arthasastra

One other contribution to the already extensive literature on the date of Kautilya's *Arthasastra* is given by Mr. E. H. Johnston in the *Journal of the Royal Asiatic Society* for January 1929. He bases his discussion on certain Buddhistic works, namely, the *Buddhacharita* and *Saundarananda* of Asvaghosha, the *Jatakamala* of Aryasura, and the *Lankavatara-sutra* (which belonged in the main to a time earlier than the 5th century as we know that there is a Chinese translation of it in 443 A.D.) Asvaghosha, whom Mr. Johnston agrees to place in the second century A. D., does not indeed expressly mention Kautilya: but it cannot be inferred from this that the *Arthasastra* did not exist then as a standard work: 'The argument *ex silentio* is dangerous in Indian matters.' Asvaghosha refers in his *Saundarananda* as well as *Buddhacharita* to the theory of politics fairly frequently. He describes the ideal king, refers to various schools

of politics, uses some interesting technical terms of a political character and speaks of five *Upayas* instead of four (the additional one being *Niyama*), Mr. Johnston notes the fact that all these references are not supported by Kautilya's work but, on the contrary, by the *Mahabharata* and the *Dharmasastra*. Asvaghosha's view of the ideal king is more like that of the King of the Epics than that of Kautilya. His references to the 7 constituents of a kingdom, the seven vices of kings, etc., indicates the same. Kautilya's king is mainly for self-aggrandizement, says Johnston, which he pursues with a relentless logic; but the king of the Epics and the *Dharmasastras* is mainly for the preservation of society. Asvaghosha agrees with the latter and not the former. Hence his emphasis on a *Dharmaic* conquest of other kings and the supreme importance of the *Danda*. Again, Asvaghosha uses some technical terms (*e. g.*, *Parsinigraha*, *Maitra*, etc.) which are found in Kamandaka and not



Kautilya. He is also ignorant of the various philosophies of life which figure in Kautilya. At the same time he makes use of peculiar expressions like *Sakya Samanta* and *Buttrisattrah-parah* linguistic features and these, together with some do not indicate a great interval between Kautilya and Asvaghosha. On the whole, concludes Mr. Johnston, Asvaghosha was probably aware of Kautilya's *Arthasastra*, but did not parade his knowledge of it even when it would have been of service to him, while he shows a more kindred spirit to the *Dharmasastras*, Epics and Kamandaka, not to speak of Manu.

Aryasura, who lived about two centuries after Asvaghosha and who shows the characteristics of an age intervening between the age of Asvaghosha and the heyday of classical Sanskrit—a translation of his work into Chinese dated 434 A. D. exists—is on the contrary quite expressive of his knowledge of Kautilya. In his *Jatakamala* he openly prefers righteousness to political wisdom as the proper basis of royal actions. He says that the *Rajasastra* was lost through following *artha* and not *Naya* or *dharma*. He further indicates his knowledge of Kautilya's theory about the normal relation between adjoining States. Aryasura, in fact, frequently refers to the science of *Niti*. He describes five theories of life, the first three of which were the *Isvara-vada* which held that the world is the end of everything and that happiness lies in utilizing its offers to the best extent; the *Karmvada* which held that every action depended on *Karma* and not free will; and the *Kshattrah-dharma* which was tantamount to a ruthless and practical law of expediency like killing cattle bred by oneself in case there was a utility in such sacrifice. The expression *Niti-kautilyaprasangeshu*, in fact, shows that, like Bana

of later times, Aryasura was aware of the existence of Kautilya's *Arthasastra* and even regarded it as a ruthless treatise. "To sum up, it is quite certain that Aryasura knew the *Arthasastra* of Kautilya and that in his day it was regarded as the standard work on the *Arthasastra*, so that the lower limit for the date of its composition can hardly be later than A. D. 250." There are Pali versions of Aryasura's works. These are (in Mr. Johnston's opinion unlike in Fick's) earlier by a century at least. They also refer to the five theories of life and the *Kshattrah* science. From this Mr. Johnston carries the lower limit of the *Arthasastra* to a century earlier, that is, the second century A. D.

Mr. Johnston concludes his suggestive article with the opinion that the *Lankavatara-sutra*, (the main part of which belonged to the 4th century though later portions give clear references to the Guptas thus indicating the close of the 5th century.) regards Kautilya as an ancient sage and names him in the order of Panini, Katyayana, Yagnavalkya, Valmiki, Masuraksha, Kautilya, Asvalayana and lastly the sciop of the Sakhyas. Mr. Johnston infers from this that Kautilya must be attributed to centuries earlier than that work.

Mr. Johnston's conclusions therefore are : (1) The lower limit of the *Arthasastra* as a standard work is 250 A. D. ; (2) The Pali versions of Aryasura's works point at least a century earlier ; (3) Kautilya could not have been much earlier than Asvaghosha ; (4) The beginning of the Christian era may with great probability (though not with positive proof) be assigned as the upper limit. There might be *Arthasastras* then, but Kautilya's *standard work* must be attributed to the beginning of the first century. "These



limits agree with the fact that, leaving out of consideration works which may know the *Arthasastra* but do not treat it as a standard work, no work of Brahmanical origin which treats it as a recognized authority, that is, which is substantially later than it, can safely be dated as early as A.D. 300."

Incidentally Mr. Johnston discusses the question whether Kautilya, the reputed author of the *Arthasastra*, was identical with the Kautilya or Chanakya of the traditions. He believes that the traditions are unreliable and that the author of the *Arthasastra* was quite different from the minister of Chandragupta Maurya.

Views like these are not quite novel. Years ago, Professors Jolly and Schmidt went so far as to maintain that Kautilya was a mythical personage, that there was no real writer of that name and that his name was adopted by a later writer who, they argue, lived about the 3rd century A.D. They maintained this on the following grounds. In the first place, Kautilya is not referred to in the Greek accounts concerning Sandrakottus. Secondly, the later Jain writer Hemachandra writes marvellous stories about him, thus indicating an impossible person. Thirdly, the *Arthasastra* has very glaring inconsistencies when compared with the accounts of Megasthenes, which cannot have been the case if they had been contemporary works. Fourthly, the *Arthasastra* does not mention Pataliputra. Fourthly, it contains words, and refers to science of Greek origin, indicating a much later period. Fifthly, literary evidences correlate it with later works like the *Kamasutra* of Vatsyayana.

Mr. Johnston does not go so far with these writers as to deny the existence of Chanakya. But he believes that Kautilya,

the author of the *Arthasastra*, should not be identified with the Mauryan Minister Chanakya. We have seen from the *Lankavatara-sutra* that Kautilya was regarded in the 5th century as a sage just like Panini, Masuraksha and others. Mr. Johnston points out that this account does not mention any connection between Kautilya and the Mauryan dynasty, though the work was aware as much of the Mauryans as the Guptas. Again, he notes, Masuraksha figures exactly like Chanakya as the author of a *Nitisastra*, but is ignored by Hindu traditions. Further, according to Bhattot-pala, Vishnugupta and Chanakya were different persons, and not identical as they are considered at present to be. From all these facts Mr. Johnston makes these inferences. The author of the *Arthasastra* was not Chanakya the Maurya Minister at all, but a certain Vishnugupta Kautilya who was quite different and later in time. The legend making Vishnugupta and Chanakya identical is not quite historical. The real name of Chanakya might have been Masuraksha, who has left treatises closely similar to those attributed to Chanakya. In short, the *Arthasastra* was a work of the first century A.D. and of one Vishnugupta, but came to be connected with the minister of Chandragupta Maurya by the legendaries.

It is not possible to enter into a criticism of these rather startling views. So far as the arguments denying the existence of Chanakya are concerned, they seem to be unconvincingly speculative. The traditions connecting Kautilya, Chanakya and Vishnugupta with the Mauryans, though not without definiteness, are still strong enough. Megasthenes never proposed to give a complete account of the Maurya court, and his silence cannot be taken as a basis for

chronological discussion. The silence of Kautilya regarding Pataliputra and the narration of marvellous tales about him by Hemachandra cannot be taken as proofs of his non-existence. But, while the existence of Chanakya may be conceded, a doubt naturally arises whether the *Arthasastra* in its present form was a work of his own hand or that of a later writer who belonged to his school and who therefore called it after him.

Dr. Keith would assign the work to the first century B.C. His arguments are: (1) The mode of citation of Kautilya's views is that of an authority and not of an original author. (2) The very name Kautilya is too bad to have been chosen by a writer. (3) The *Arthasastra* mentions China, which seems to indicate a comparatively late time, though this particular passage might be an interpolation. (4) The *Arthasastra* agrees closely in form with the *Kamasutra*, and the attribution of the former to 300 B.C. and of the latter to 300 A.D. (as Prof. Jacobi does) is to give an incredible interval between the two. (5) The *Trithubh* metres of the *Arthasastra* are more perfect than those of the *Ramayana*, thereby showing a later age. Keith therefore concludes that the work may be assigned to the first century B.C. "while its matter very probably is older by a good deal than that."

Another equally authoritative or informed view would place the author of the *Arthasastra* in the second century A.D. One argument in favour of this is that Kautilya refers to Brihaspati as one of his predecessors in the science of politics. A Brihaspati is mentioned in Jaina works as a prolific writer on the Charvaka philosophy in the court of Salivahana of Pratishthana and as the contemporary of three famous writers,

namely Kapila of the Sankhya-sutras, Atreya the writer of the Ayurveda-samhitas and Panchala of the Kamasutras. If the Brihaspati of the *Arthasastra* was the same as the writer of the Charvaka system, Kautilya must be placed in the second century A.D. On the other hand, if the former was different and earlier, Kautilya's work, it is conceded, might be earlier. The nature of the Jain legend seems to favour the latter alternative. But Sir R. G. Bhandarkar is disposed to place the work in the first or second century A. D. on these grounds. "The earliest notice of Kautilya's work is that contained in the Kamasutra of Vatsyayana, in which occur a number of passages which are the same as in Kautilya. It is then mentioned by Kamandaka in the 3rd century; by Dandin in the 6th century and by Bana in the 7th century A. D. But its existence is not noticed by a writer earlier than Vatsyayana. Patanjali, the author of the *Mahabhashya*, throws side glances on the things existing in or about his time. He mentions the Chandraguptasabha, the greed of the Mauryas for gold and their selling golden idols and the beating and sounding of *mridang*, *sankha* and *pana* in the temples of Kuber, Rama and Kesava, the existence of a sect of Siva-Bhagavatas holding an iron lance in their hands. In the extent of this literature written in the Sanskrit language he enumerates a number of Vedic words with the Angas, vako-vakhya (which is defined by Sankaracharya and Ranga Ramanuja as *tarka-sastra*), Itihasas, Puranas and Vaidyaka; but there is no room anywhere here for Kautilya or his work, the *Arthasastra*. . . . Now as to the date of the *Arthasastra* itself, it depends on that of Vatsyayana's *Kamasutra*. Vatsyayan lived after Kuntala Satakarni

he mentions as having killed his queen Malayavati in an amorous sport by a pair of scissors. Kuntala must have flourished in the middle of the first century B. C. and consequently Vatsyayana lived about a 100 years afterwards, so that he may be placed in the first century of the Christian era. Since these calculations are rough we may assign the first or second century A. D. This is the earliest date to which we can refer Kautilya."

Profs. Jolly and Schmidt who have edited the *Arthasastra* for the Punjab Sanskrit Series and who, as we have already seen, deny the existence of Chanakya and who believe that the *Arthasastra* was the work of a later doctrinaire politician, place it in the 3rd century A. D. The chief arguments are: (1) The *Arthasastra* is closely allied to the *Kamasutra* and cannot have been composed earlier than the latter by a century, and as the latter can be attributed to the 4th century, the former must have been written in the third. (2) The *Arthasastra* refers to alchemy, the science of *Sulba-dhatu* (copper compound) and to *Suranga* (Mine). Alchemy was a very late science in India. The reference to copper compound was probably due to Greco-Syrian influence. *Suranga* or mine is derived from the Greek word *Syrinx* which occurs in Polybius and Diodoros.

Prof. Hillebrandt would place the work on similar grounds in the fifth century. In the resemblance to the *Kamasutra*, the references to Greek knowledge in astronomy and science, the acquaintance with advanced Tantricism, the perfection of the literary style and other features, it is supposed that there are clues to such a comparatively late period.

It is in the midst of this bewildering conflict of opinions (the difference between the latest and the earliest of the dates assigned to the work is eight centuries!) that Mr. Johnston has come forward with the view that the work should be placed in the beginning of the first century A. D. Two things must strike the student in regard to the later dates ascribed to the *Arthasastra*. One of these is that all scholars connect Kautilya with Vatsyayana. The old lexicographers thought them to be identical, and some scholars are even now disposed to think so. But the majority of scholars are of the opinion that they were distinct individuals. Then how were they chronologically related? With regard to this, there have been great differences. Jacobi places Vatsyayana about 300 A. D.; others about 400 A. D.; still others in the fifth century, while Bhandarkar would prefer the second century. When there is so much difference, a conclusion in favour of one date or other for the *Arthasastra* on the basis of Vatsyayana's date is bound to be dogmatic. The literary style cannot be taken very seriously as it is so very elusive. In any case it can be cited for any date between third or even fourth century B. C. to the third or fourth century A. D. With regard to the Greek terms and lore, opinions are equally at conflict. Taking *Sulba* or copper compound, for example, what guarantee is there that the word is not the same as the Dravidian *Sembu*, which might have been borrowed by Sanskrit (and Greek) in very early times? Similarly *Suranga* might be Dravidian (Cf. சுரங்கம்); for from the very early times the art of mining was known in the south. Indeed the probability of the travel of these words from South India to the west and to the north is yet to be systematically investigated.

To dogmatically assert therefore that they were borrowed from the Greeks is not quite justifiable. The same is the case with regard to the alleged borrowings of scientific knowledge from the Greeks. It is true that Ray ascribed the Indian science of metallurgy to Greek sources on the ground that the terms *Ruma*, *Phirangis*, etc. are found therein. But he wrote at a time when he was not aware of the *Arthashastra*; and if he had been acquainted with the latter, he would probably not have laid down such a clear theory of Greek origin to the science in India.

To sum up; the various arguments that have been given for the *Arthashastra* in favour of the dates other than traditional, cannot be still said to satisfy all canons of criticism. It is very probable that Chanakya founded a school of Politics and left a treatise in elucidation of it, in the 3rd century B. C. The school founded by him flourished and elaborated his original treatise from time to time so that, by the beginning of the 3rd century A. D., it reached its present form. The *Arthashastra*, in other words, was a very early work—as early as 300 B. C. so far as its nucleus and its main principles were concerned, but had additions from time to time till it reached its present and final form before the 3rd century at the latest. As a material for the construction of the history of Political science, it can therefore be used for the important period ranging from the decline of the Mauryas to the advent of the Guptas,—always remembering that there is bound to be considerable difficulty in extricating the archaic from the comparatively late elements.

Transmission of Buddhist legends to the west.

In an interesting essay on the Indian and Christian miracles of walking on the Water,

Prof. William Norman Brown (Open Court Publishing Company, Chicago, reviewed by M. Gaster in J. R. A. S. for January, 1929) traces the Biblical legend (describing Peter walking on water, for example) to the similar Buddhistic tale described in Jataka 190. Readers of Dutt's *Civilization* must know how he endeavours to show that some of the fundamental institutions of Christianity owed their existence to Buddhism. The researches of Prof. Brown go to show that there was not only a transmission of institutions and doctrines but also legends from India to the West. It would be a very interesting thing to see how far the other miracles figuring in the Gospels have an Indian back-ground or source.

The Hittite and Aryan Cultures.

The civilization of the Hittites, which has been studied in great detail of late, is interesting for two reasons. The Hittite inscriptions which are uniform in structure, are Aryan,—according to some the earliest form of Aryan speech known. Hittite art bore a close resemblance to the Assyrian, and the relative chronology of the two cultures has given rise to controversy. The Hittites have thus had a large influence on the Aryan as well as Assyrian civilizations and the exact relation which existed between them is bound to be of value in the elucidation of the origin and progress of the Aryan culture. It is a task which should be undertaken by an enthusiast in comparative cultural studies.

The influence of early Arabia on Indian history.

Prof. Sayce thus describes the importance of early Arabia in the history of trade, culture and religion. "The country and it

monuments are still but superficially explored and the inscriptions already recovered from it, often with great difficulty and even risk of life, are but a tithe of those which must still await discovery. Southern Arabia was the land of the incense-bearing trees and incense played an important part in the religions of Egypt and Babylonia from an early date. We are only now beginning to learn what a large amount of maritime intercourse must have been carried on at an early period along the coasts of Arabia and the adjacent lands, and how much truth there was in the Babylonian legend which derived the primitive civilization of Babylonia from the waters of the Persian Gulf." (J. R. A. S., January, 1929, p. 189). It is well known that the Indo-Arab trade goes back to very early times and that the articles of incense, which have played as great a part in the civilization of India as the civilizations of Egypt and Babylonia, are in some cases at least of Arab origin. How far these articles contributed to the similarity in the religious developments and ceremonials of the great cultures of Egypt, Mesopotamia and

India is a fascinating problem for investigation.

William Erskine.

The second week of March, 1929, was signalised by the unveiling, by H. E. Sir Frederick Sykes, of the bust of William Erskine, the famous historian and founder of the Bombay Branch of the Royal Asiatic Society. The Bombay Literary Society was practically the earliest institution of research in India excepting the Calcutta Asiatic Society; for while the latter was established in 1784, the former had its birth in 1804. Erskine was its Secretary for the first 17 years of its existence. During this period Erskine contributed many papers of value. One on the island of Elephanta has become a classic. It is proposed to celebrate in November the 125th anniversary of the Society by holding an exhibition of books and manuscripts as well as by publishing a volume of contributions from eminent scholars. No greater commentary than this is needed to show the permanent value of the inspiring example and activity of Erskine.

THE SPIRITUAL LIFE OF A SCHOOL

By

Mr. N. K. Venkateswaran, Vanchiyoore, Trivandrum.

Among the major defects that have been attributed to ruling educational methods is that they are uninspired by any yearning for God. It is then said with grave reproach that education in India, the same as in some other countries, has been rendered godless and that a godless education is even worse than no education. Let us have no knowledge rather than have no God. Supporters of the introduction of religious education in schools make this aspect, real or supposed, of the prevailing educational system their chief argument.

It is possible to imagine a school where religion is apparently given all care but where there is little God. We are apt to forget that mere orthodoxy is not often enough to give us God and that it has occasionally been discovered to be little better than the taking of God's name in vain. Formal religious instruction cannot always be depended on to make school-life spiritual.

Let it at once be conceded that, if its life is not concerned for the spirit, a school is worse than useless, is, indeed, a danger. Like the giants of old, knowledge that is not in some way spiritual can and has done a great deal of damage to human welfare. The prostitution of science or the power derived from knowledge, has become a familiar feature of the civilization of air, fire and iron. In the case of individuals also knowledge not rarely goes hand in hand with hypocrisy and cunning, and we often wish that Adam had not sinned out of Eden. The unfashioned, untutored, uncultivated human

with than that which has been carefully treated with education and armed with the instruments of knowledge. It is imperative that if the advance of knowledge is to be freed from the frustrations that spring from selfishness or from the personal sense of things, education must be so organized as to influence the spirit as well as the body.

The value of a school must be gauged on the strength of its spiritual life. It is the atmosphere that is more important than instruction. It is the ideals that elusively hover about a school infinitely more than the teachers who work in its class-rooms that give the school its tone, that dreamy delightful flavour that rise from the beautiful things ever anxious for alliance with human happiness. A school devoid of such ideals such an atmosphere, even if it passes the highest percentage of pupils in the public examinations, even if its 'old boys' carry all before them, is not from the point of view of collective human good an institution to be proud of. It may be an ingenious combination of educational tricks, an effective drill-house for the head, a hugely enlarged edition of a most efficient crammer, but it is not quite the right school for the community of children who live around, and who, when all is considered, are not meant merely for success in the world. In fact, mankind has benefited more from noble failures than from vaunted achievements. It is highly necessary that a school worth its salt must teach the glory of suffering as well as the

aspiring, trying, failing as well as the solid comfort of coming, seeing, and conquering. . .

The school must have a soul to be anything better than a machine, a pervasive, intangible spirit, ennobling pupil and teacher, stimulating work, sustaining energy and keeping alive the flame of beauty and truth amidst all the alien impulses blowing through it from the outer world. It must have traditions that touch the soul of whomsoever comes into it. The school must be greater than its Headmaster, teachers and books, its playgrounds and apparatus.

To construct such traditions is like building a Rome, not a day's work. If there is the right spirit in the school these traditions come in course of time and give an airy quality, that silently influences the mind, to the school house. When they have come, the school ceases to be an educational institution becoming a temple of knowledge, where God reigns without having been enthroned by human beings. No impressive enthronement of him by itself can give the school God's reign. No religious instruction by itself can make the life of any school spiritual.

Boys and girls are naturally fond of work so long as it is more creative than mechanical and so long as they are not forced to do it. Idleness dies of itself. Employment is an instinctive craving of the mind, and it is the duty of the school to guide this craving through beautiful channels instead of damping it with the frozen breath of uninformed discipline of monotonous methods. If the school descends to drudgery either on the part of its teachers or on the part of its pupils it ceases to be an educational institution becoming a harsh penitentiary of the freedoms and joys of the mind.

In order that it may develop a spiritual life the school must always keep before it a vivid sense of art. "Art is work utterly unspoiled." In the class-room, in the play ground, in the library, anywhere and everywhere within the school, there must be the murmuring joy of doing things beautifully and well. It is such work that increases the zest for doing, such work that nourishes the body with a kind of celestial food. Teaching becomes 'devilling' when the teacher finds no beauty in it, derives no joy from it, and this teaching falls heavy on the pupils, the worst calamity against which the juvenile mind cannot be too carefully protected. It is this teaching that is called drudgery, which is 'art utterly gone wrong.' Where such teaching prevails spiritual life has little chance to live, learning has little chance to reveal the learner to himself. The school becomes an insensate machine and a heavy habit of slumber settles on the young pupils. Here is the birthplace of many slave-mentalities. . . .

No formal instruction in religion can possibly correct such serious educational pathology.

Clean in thought, clean in body, co-operative in effort, creative and beautiful in whatever is done, any school can rise to the highest pitch of spiritual exaltation. These things, however, do not come of themselves. The duty devolves on the staff to try with unremitting zeal, jointly and individually, to invite them, to bring them. For this the staff must be a band of artists, wedded to beauty, wandering for true joy, living by the wages that teaching gives but living distinctly above them. Whatever educational reformers might ask the teachers to do, teaching will not become spiritual unless

the teachers themselves feel the imperative need to cherish some living ideals and be prepared to suffer for them and to take heart of grace from them. The teacher is the hinge of the school and unless he be some spirit although the needs of the flesh enjoin on him to be mostly matter the school will not go far towards a spiritual existence. Every teacher ought at least to remember that life consists of spirit no less than matter and that it is often from the spirit that the great benedictions of human life arise.

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RELIGIOUS INSTRUCTION

By

Mr. K. Sambandam Pillay B.A. L.T. Govt. Try. School, Tanjore.

Students of history are aware that the present-day Political Man is the out come of a process of evolution, that to attain into the complex political state, he has had to pass through simpler states and that to successfully identify himself and his interests with his Nation and National interests and to realise the supreme beneficial influence of group interest as contrasted with that of individual interest, he has been governed by a mental condition developing from a lower order to higher and higher orders, from a very simple conception of the aspirations of life stopping short with the satisfaction of primary wants and desires to the complex conception of common good, of self-sacrifice, and of National solidarity. To accomplish this end Man has to transcend the limits of selfish interests and think of the greatest good of the greatest number. In order that the mind may rise to a state perfused with nobler ideals and nobler thoughts, it stands in need of some external agency. This agency arouses interest; interest begets attention; and attention creates conation. This external agency is no other than the common relationship existing between each of the members of a given group, a common bond that ties together the individual members to form a coherent group,—a Nation. In the origin and development of a Nation there is very often more than one such bond, The greater the number of these bonds, political thinkers would say, the greater will be the degree of assimilation of the individual in the Nation and hence the greater will be the stability of the Nation. With the dawn of political consciousness we can perceive the birth of these bonds. However, each of these bonds varies in its intensity, and each possesses its own characteristics, its own strength. The varied nature of the bonds, in the fitness of things, raises one among themselves to the foremost order, the first rank. The foremost bond by virtue of its inherent resources is able to get all the other bonds round itself and induce them to follow its lead. From the age of the city-States of ancient Greece to the unifications of Germany and Italy of modern times, plenty of illustrations can be picked up. Each state has its own foremost bond, the supreme bond along the sinews of which the life of the Nation vibrates vigorously.

With India what is this supreme bond? It is not self-defence. It is not commercial supremacy. It is not political aggression. It is not individual liberty of the grosser kind. It is nothing of a material nature. Each of these bonds does play its part but not the predominant part. The predominant part is that of a higher plane, of a non-material order. It is Religion. Around Religion revolve the planets of lesser magnitude, everyone being attached to, and deriving its light from the great central one. It is Religion that has supplied the requisite vitality to state solidarity through long ages. Social, economic, and political aspects of man's life have been cured of their ills by this unique sovereign remedy. If the literature of our classical languages deal mainly

with topics religious and philosophical, what is the inference that could be naturally deduced? It has been Religion that has pulsated through every tendon of the body-politic and consequently the supreme bond. The country's history of ancient and Mediaeval ages—the ancient Hindu Empires and the Maratha movement initiated by the great leader Sivaji, bear true testimony to this fact, the rise and fall of states having been determined by the recognition or non-recognition of this supreme bond. To help the country to maintain its efficiency therefore, is it not the duty, the bounden duty of her sons and daughters to recognise this bond and to revivify it?

Education and Religion.

Inasmuch as for realising the significance of the Bond, a certain special mental state is essential, it is to be admitted that the duty of developing the mind to the needed standard of efficiency rests with those engaged in furnishing the mind with knowledge of diverse kinds. That the general development of the individual pupils depends not only on the totality of knowledge acquired, but also on the amount and tone of training undergone, and that Education is incomplete if the fund of knowledge gained is not accompanied by its application on sound lines to the conduct in life, are facts borne in mind by everyone of us. Since each of these aspects of Education is as good as the other and as essential as the other, it is but common knowledge that both of them are to be cultivated even in the Formative stage. In any country if the practical aspect of Education is to bear the desired fruit, the whole course of training ought to be permeated by the supreme bond for that country; for, the wholesome benefits of

heredity cannot be overlooked. The Economic World has for its basis the theory of International Division of Labour, each country producing that commodity for which it has the best Natural facilities. Temperate regions cannot derive the maximum economic advantage by attempting to raise Tropical products. Natural facilities peculiar to one region are absent in another. Here, is it not true to say that Man's productive capacity is controlled by Nature? Do we not know that even to-day a good portion of the realm of Nature remains unconquered and even unexplored by science? Differences in Natural facilities result in National differences of a general nature also. Hence each Nation has its own individuality. And the supreme bond of a Nation is the sequence of the Nation's characteristics. It passes on from generation to generation. The need is therefore felt for evolving a special training course for our student population—a course saturated with the 'Bond' (Religion).

It is true that the duty of evolving such a course rests not only with Educational institutions but with the home of the Pupils and with society as well; for, though the fountain head of knowledge may be the school the field for the application of that knowledge passes beyond the limits of the school. Consequently besides the teacher, the parents and the public are to be held responsible for the complete and wholesome education of the young. However, we are here concerned with the Teacher alone. If he is to entertain a true conception of his duties, if he desires that the knowledge he attempts to impart is to be assimilated by the Pupils in the right way, if as a result the latter are to know and feel the trend of National culture should he not be convinced of the

fact that his teaching ought to be associated with the National 'Bond'?

Our Pupils.

Experience teaches us that in very many cases the present day Pupil is not what he ought to be. The characteristics of a sincere learner are prominent by their absence. A close examination of him reveals certain painful facts of which the lack of a receptive state of mind and a premature critical attitude deserve notice. The former by closing the door of knowledge against him, undermines depth of insight and develops in him a stupid conception of his ego, and leads him on to the latter. Reverence towards teachers and even mutual trust and sympathy are getting out of fashion. 'Privileges' is in every body's lips. 'Duties' is conveniently ignored. Obedience to disciplinary rules of conduct is felt to be irksome and hence resented vehemently. A few of our brethren seek to plant the banner of 'Freedom' in the school world (perhaps with an eye on a 'leadership' which is getting so cheap now-a-days) and the poor pupil not being accustomed to calm thinking is swayed by his instinctive emotion, and make frantical efforts to follow the lead. The ideal of Democracy, being out of place here, after a while, sinks into Mobocracy and the leader himself finds to his dismay that he could not lead. Poor Soul! It did not strike him that the mansion could not be upholstered while in the foundation stage.

If the pupils are to be in possession of right thinking and right knowledge, if they are to maintain a receptive mental attitude which is at the same time not detrimental to any genuine spirit of enquiry, if they are to develop a sense of individuality, and if they should realise the ideals of good respon-

sible citizenship, it is necessary that they should know the vital chord of the National culture. Their soul ought to be stirred into activity. Then, only then, all the latent energy will gradually spring up and shine forth in full lustre. Further, the animal spirit in them gets itself curbed little by little without the direct intervention of any external agency. The rod will be spared but the child will not be spoiled. The teacher and the taught become ennobled and they together form a harmonious community.

Ourselves.

How often do we hear our friends in other walks of life saying, that the amount of respect borne by Pupils towards Teachers is nothing of an appreciable kind, nothing akin to that, that had so nobly, characterised the pupils of ancient 'Gurukulas'! With whom does the fault lie? Shall we not frankly admit that the fault lies partly, though not wholly with ourselves? Even among the most successful, the most popular teachers how many are there that possess the ideals of the 'Gurus' of old? In spite of the strength of scientific knowledge of an up-to-date and varied kind, how far does the teacher fall short of the professional ideal? A rich store of information does evoke the admiration of his Pupils. But with a little reflection does he not feel that, besides evoking this admiration, he should get hold of some other power with the help of which he could knit a closer tie betwixt himself and his pupils? And the latter in their turn will be made to look upon the teacher as a 'Guru' and harbour in their hearts a life-long love born of reverence. That power is secured by realising the National Bond and by inspiring the pupils with the same. The 'Gurus' too sacredly enshrined this ideal in the mind. As was the

Guru so was the 'Sishya'. The Sishya's Education was of the soul-stirring type. A right conception of the duties and of the methods of instruction enabled the Guru to make his personality felt by his Sishya. In our age where do Teachers stand? Are they armed with the 'power' required of them? Will it be too much to say that with many, their spirituality is at the lowest ebb? Is it not a fact that in the matter of spiritual attainments they fare no better than the pupils in their charge, and that even the few observances continue to persist because of the influence of home life? The conservative nature of the women folk, their inability (?) to quickly 'fall in' and undertake the excited onward march of 'civilisation', acts as the sole saviour.

The 'power' is then not entirely non-existent. While there is life in it there is hope. Let us not by permitting the 'Pay and Prospects' problem eat into our vitals, by setting our ideals a drift, and by aiming to get on somehow, make for ourselves a stale and miserable life. In one respect at least let us set aside our super-critical attitude and believe the basic truths of Religion in general and of our own Religious systems. In as much as 'Religion' presupposes 'faith' let our minds be freed of the critical state. If our Religion stands in need of reform let us not burden ourselves with the task of a Reformation. There are others better fitted to look to that. Let us fall to our work. Let not over secularism render

our instruction lifeless and unsuited. Let our instruction be imbued with the requisite spirit. Since personality counts a great deal in our profession, we shall strengthen our personality a hundred fold, see that it is felt by the pupils, and thus lay the foundation for a Manly Nation.

The Work Ahead

If we feel the genuineness of the problem, sincere faith and effective action are expected of us. Our organisations, Provincial and local may be persuaded to focus their attention on this question and representative committees appointed to investigate the subject and bring out definite proposals. Certain institutions may be selected for carrying on experiments, results recorded, and bulletins issued then and there. Our efforts are bound to have the support of the Management and the Public.

The following tentative scheme may be thought over: 1. Prayer class. 2. A regular Curricula—Moral instruction correlated with Religious instruction.—History of Religions. 3. Text Books—Puranic stories—to be modified wherever necessary. 4. Special meets of the School population. 5. Excursion parties to religious centres. 6. 'Bhajana' parties. 7. Religious Dramas enacted by the Pupils themselves. 8. Pupils' associations to provide scope for the discussions of Religious topics also. 9. Senior member of the staff, preferably the Head or the institution to be in charge of Religious instruction.

It has become a truism that Retrenchment is a great enemy of economy..... I should like to add that we want the best men for the services of the state and that to get them we must pay them an adequate wage.

MUHAMMAD MIRZA ISMAIL.

VERNACULARISATION IN PRACTICE

By

Mr. K. S. Subramanya Iyer. Model School Saidapet.

Pages from the Work-Card.

In my last article on Vernacularisation in Practice, I wrote on the scheme of work followed and the vernacular equivalents used by us in the Teachers' College. Now, in the present one, I intend publishing a few specimens of the work card or instruction given to our pupils for doing the practical work.

பாடம்—9

தனிப்பொருள்களும், சேர்க்கைப்பொருள்களும் (Elements and compounds)

பரீக்ஷை. (i) பாதரசத்துருவைக் காய்ச்சுதல்:—இப்பொருளில் சிறிதளவு ஒரு பரீக்ஷைக் குழாயில் எடுத்துக் கொள். அதன் நிறம் என்ன? பளு எப்படி யிருக்கிறது? அடுப்பில் காட்டிக் காய்ச்சு; அப்பொழுது நிறம் மாறுகிறதா? உருகுகிறதா? அதிலிருந்து வாயு ஏதாவது வெளிவருகிறதா? ஒரு குட்டாங்குச்சியை (Splinter of wood) குழாய்க்குள் நுழைத்துப்பார். ஒன்று மில்லாக் குழாயில் இக்குச்சியை இப்படிக் காட்டினால் தீப்பற்றி எரியுமா? இந்தச்சபாவம் பிராணவாயுவுக்கு (oxygen) மட்டும் தான் இருப்பதால், இது அது வாயிருக்கவேண்டும். இனி, குழாயின் பக்கத்தைப்பார். அங்கே என்ன ஒட்டிக்கொண்டிருக்கிறது? அதன் நிறம் என்ன? அதை ஒரு கோலால் சுறண்டி வெளியில் எடு. அது என்ன பொருள்? ஆகலால் பாதரசத்துருவை (Mercuric oxide)க் காய்ச்சும்பொழுது என்ன இரண்டு பொருள்களாக அது மாறுகிறது? பாதரசம் (Mercury) பிராணவாயு இவைகளை இன்னும் ஆராய்ந்து பார்க்க நம்மால் முடியாது. ஆனால் அப்படி பார்த்தவர்கள் வேறு வஸ்துக்கள் இவைகளினின்றும் கிடைக்காது என்று சொல்லுகிறார்கள். நன்றாய்க் காய்ச்சின பிறகு குழாயில் என்ன மிச்சமிருக்கிறது என்று கவனி.

பரீக்ஷை. (ii) பொட்டால் ஹரிதகாமில் ஜத்தை (Potassium Chlorate) உஷ்ணப்படுத்தல்:—இப்பொருளையும் ஒரு பரீக்ஷைக் குழாயில் போட்டு அடுப்பில் காட்டவும். இப்பொருள் எப்படி உளது? அதன் நிறம் என்ன? உஷ்ணப்படுத்தும் பொழுது நிறம் மாறுகிறதா? உருகுகிறதா? கொதிக்கிறதா? நுறைத்தெழும்புகிறதா? நுறைக்கும் காரணம் என்ன? குட்டாங்குச்சியை நுழைத்துப்பார்? என்ன வாயு வெளி வருகிறது? நுரைப்பு நின்ற பிறகு குழாயில் என்ன இருக்கிறது? இதை இன்னும் காய்ச்ச விகாரம் ஏதாவது உண்டாகிறதா? மிச்சமிருக்கும் இந்த உப்புக்கு பொட்டால் ஹரிதகை (Potassium Chloride) என்று பெயர். இதை வேறு விதமாக பரீக்ஷை செய்து பார்த்தால், இது பொட்டாஸம் (Potassium), ஹரிதகம் (Chlorine) என்ற இரண்டு பொருள்களால் ஆகியுள்ளது என்று பண்டிதர்கள் கூறுகிறார்கள். ஆதலால் பொட்டால் ஹரிதகாமில்ஜம் என்னென்ன பொருள்கள் சேர்ந்து அமைந்துள்ளது?

பரீக்ஷை. (iii) ஈய பாக்ய ஜாமில் ஜத்தை (Lithium nitrate) துடேற்ற்தல். இப்பொருளையும் முன்போலவே துடேற்றவும். இதன் நிறம் என்ன? இது பொடியாகயிருக்கிறதா ஸ்படிகமாகயிருக்கிறதா? துடேற்றும் பொழுது நிறம் மாறுகிறதா? வாயு ஏதாவது வெளி வருகிறதா? வந்தால் அதன் நிறம் என்ன? குட்டாங்குச்சியை நுழைத்துப்பார்? பொருளினின்றும் வரும் வாயு ஒன்று, இரண்டா? கடைசியில் மிச்சம் என்ன இருக்கிறது? அப்பொருளின் நிறம் என்ன? இதற்கு "மஞ்சேயம்" (Litharge) என்று பெயர். ஈயபாக்ய ஜாமில் ஜத்திலிருந்து வெளிவந்த 3-பொருள்கள் யாவை? சிவப்பு வாயுவையும், மஞ்சேயத்தையும் இன்னும் பரீக்ஷித்துப் பார்த்ததில் இவை ஒவ்வொன்றும் இரண்டு பொருள்கள் சேர்ந்து ஆகியுள்வென்று தெரிய வருகிறது. சிவப்பு வாயுவில் பாக்யஜனகம் (Nitrogen) அல்லது வெடியுப்புவாயும், பிராண வாயுவும்

அடங்கியிருக்கின்றன. மஞ்சியத்தில் ஈயமும், பிராணவாயுவும் இருக்கின்றன. ஆகையால் நாம் குட்டேற்றிய ஈயபாக்கிய ஜாமில் ஜலத்தில் அடங்கின 3-வெவ்வேறு வஸ்துக்கள் யாவை?

மேலுபயோகித்த மூன்று பொருட்களிலுமாகியுள்ள 6-தனிப்பொருள்களின் பெயர்கள் கூறுக. எவ்வளவு சேர்க்கைப் பொருட்களை கையாண்டீர்கள்? ஆதலால் தனிப்பொருள் சேர்க்கைப்பொருள் என்கிற பதங்களால் உங்களுக்கு தெரிய வந்தது என்னென்ன?

தனிப்பொருள்களும் சேர்க்கைப்பொருள்களும் தவிர, உலகத்தில் வேறொருவகை வஸ்துக்கள் உண்டு. அவைகளும் சேர்க்கைப்பொருள்களைப் போல், இரண்டோ அதிகமோ தனிப்பொருள்கள் சேர்ந்தே உண்டானவை. இருந்தாலும் அப்பொருள்களுக்கும் சேர்க்கைப்பொருள்களுக்கும் அநேக வித்தியாசங்கள் உண்டு. இவ்வித பொருள்களுக்கு 'கலவை'கள் என்று பெயர்.

பரீக்ஷை (1): தாமிரம், கந்தகம் என்ற இரண்டு தனிப்பொருள்களை வெவ்வேறாக ஒரு கடிதத்தில் வைத்து அவைகளின் குணங்களை நன்கு கவனி. தாமிரத்தின் நிறம் என்ன? அதற்கு மினுமினுப்பு (Lustre) இருக்கிறதா? அது எந்த திரவத்தில் கரையும்! காய்ச்சினால் அது என்ன விகாரம் அடையும்!

கந்தகத்தின் நிறம் என்ன? இதற்கு மினுமினுப்பு இருக்கிறதா? இது எந்த திரவத்தில் கரையும்? இது கரையும் திரவத்தில் தாமிரம் கரையுமா? காய்ச்சினால் இதற்கு என்ன விகாரம் வரும்? இனி இவைகளைச் சேர்த்து ஒரு கலப்புப் பொருள் தயார் செய். அதன் குணங்களையும் ஆராய்ந்துபார்.

பிறகு இந்த கலப்புப் பொருளிலிருந்து சிறிது எடுத்து ஒரு பரீக்ஷைக் குழாயில் போட்டு காய்ச்ச. காய்ச்சும்பொழுது ஒளி எதாவது உண்டாகிறதா? இப்பொழுது குழாயிலிருக்கும் வஸ்துவின் நிறம் என்ன? இதற்கு மினுமினுப்பு இருக்கிறதா? கரிகந்தத்திராவகத்தில். (Carbon di sulphide) இது கரைகிறதா பார். தண்ணீரில் கரைகிறதா? உப்புத்திராவகத்தை (Hydrochloric acid) ஊற்றிப்பார்? கரைகிறதா? எதாவது வாயு வெளிவருகிறதா? அதன் மணம் எங்ஙனம் உளது? தாமிரம் திராவகத்தில் கரையும் பொழுது எங்ஙனம் உளது?

இங்ஙனம் வாயு உண்டாயிற்று? காய்ச்சிக்கிடைத்த இந்த கருத்த பொருளுக்கும் நாம் எடுத்த தனி பொருளுக்கும் எதாவது ஒற்றுமை இருக்கிறதா? இது ஒரு நூதன சேர்க்கைப் பொருளாம்.

ஆதலால் சேர்க்கைப் பொருள்களுக்கும், கலவைகளுக்குமான முதல் வேற்றுமை என்ன?

பரீக்ஷை (2): தாமிர - கந்தக கலப்புப் பொருள் தயார் செய்யும்பொழுது எவ்வளவு தாமிரம் எவ்வளவு கந்தகம் எடுத்துக் கொண்டோம்? இந்த அளவுகளை வித்தியாசமாக எடுக்கலாமா? ஆனால் அது கலப்புப் பொருளாகுமா? சேர்க்கைப் பொருள் தயார் செய்வதற்கு இவ்வாறு அளவு திட்டம் இல்லாமல் எடுத்தால் என்ன வரும்? மேல் தயார் செய்த கலப்புப் பொருளுடன் இன்னும் கொஞ்சம் கந்தகத்தை கலந்து காய்ச்ச. கந்தகம் எல்லாம் தாமிரத்துடன் சேருகிறதா? இல்லாவிட்டால் இதற்கு என்ன விகாரம் உண்டாகிறது? தாமிரத்தையும் அதிகமாக எடுத்துக் காய்ச்சிப் பார்.

ஆதலால் இப்பரீக்ஷையிலிருந்து கலப்புப் பொருள்களுக்கும், சேர்க்கைப் பொருள்களுக்குமாகவுள்ள இரண்டாவது வேற்றுமை என்னவென்று சொல்லலாம்!

பரீக்ஷை (3): மேல் தயார் செய்த கலப்புப் பொருளை எடுத்துக் கொண்டு தாமிரம் வேறு, கந்தகம் வேறுகப் பிரிக்க முடியுமா பார்? அதேமுறையைக் கருமை நிறமான சேர்க்கைப் பொருளுக்கு உபயோகித்துப்பார். உங்களுக்கு தெரிய வரும் வேறு எதாவது முறைப்படி இவைகளைப் பிரிக்கமுடியுமா? கலவைகளுக்கும், சேர்க்கைப் பொருள்களுக்குமுள்ள மூன்றாவது வேற்றுமை என்ன?

பரீக்ஷை (4): தாமிர - கந்தக கலவை தயார் செய்ய எவ்வளவு சிரமம் உண்டாயிற்று? காய்ச்ச வேண்டி வந்ததா? மின்சாரத்தின் (electric current) உதவி எதாவது தேட வேண்டி வந்ததா? சூரிய ஒளிக்கும் காட்டவேண்டி வந்ததா?

சேர்க்கைப் பொருள் தயார் செய்வதற்கு என்ன செய்தீர்கள்? பொருள்கள், சேரும் பொழுது உஷ்ணம், ஒளி, ஒலி (sound), மின்தாது என்கிற சைதன்யங்களில் (energies) எதாவது வெளிவந்ததா?

ஆதலால் இவ்வகை பொருள்களின் நான்காவது வேற்றுமை என்ன?

THE WORK AHEAD OF US*

By

Mr. M. S. Sabhesan, M.A.

I propose to speak this evening on the work ahead of us. You would at once ask me to state what new situation has arisen which requires us to re-consider our plan of work. Has the teaching profession been getting worse? Is it possible for the profession to play its part efficiently? Has the profession to face any crisis just now? These are the questions which are likely to rise uppermost in your mind. It is not my intention to speak about the teaching profession in Ancient India. If tradition be true we gather that the teacher in Ancient India had certain compensating advantages and enjoyed the good-will and esteem of the public in a generous measure. What about the teacher of to-day? The teaching profession, as ordinarily understood by us, has come in the wake of Western education in this country. It is nearly 80 years since this system has been introduced, and it is true an increase in the number of schools and scholars is noticeable. Expenditure in education has also been increasing but I wish it could be said that our efforts all these years have made for some improvement in quality. No one who knows intimately the condition of the teaching profession at the present moment will ever venture to say that the progress which our Presidency is supposed to have made in the sphere of education is one of which anybody can be proud.

What is the condition of teachers just now? To put it compendiously they are in a deplorable state. In view of the increase in

the cost of living, a representation was made by the S. I. T. U. to the authorities that steps should be taken to raise the salaries of teachers in non-Government schools. It was hoped that the relief which was given to all classes of public servants would also be extended to teachers. But, owing to the indifference of the authorities who can never be prevailed upon to revise the grant-in-aid code, the managing bodies have been compelled to stop increments and in several other cases to order a general reduction in the salaries of teachers. I need not refer to the well-known questionable devices which some of the managing bodies frequently employ with a view to bring down expenditure. Teachers are sent away before the holidays and in some cases senior teachers are gently reminded that they have overstayed. The salaries are admitted to be low and there is hardly any scale worth mentioning. Even the low salary is kept in arrears in some schools and teachers are put to the necessity of borrowing money at high rates of interest. The words "probation, permanent, temporary etc" are not intended to be interpreted in their real sense. There is no security of tenure of service and conditions of service are as bad in schools under local bodies as in those under private management. The teaching profession at large is no better. It has no place in the educational administration. It is not for the profession to advise the authorities as to the lines on which the educational system requires to be

* A lecture delivered at the Annual Conference of the Coimbatore District Teachers' Guild held at Pollachi.

modified. It has been made to believe that it is merely expected to carry out instructions. Boards and committees have been appointed from time to time to consider educational questions and it has never struck the authorities that the profession should be directly represented in these bodies. It is true that the teaching profession has from the very beginning been an un-organised heterogeneous body which is temperamentally disinclined to assert itself and to demand its proper place. "How is it then," I may be asked, "that the profession should come to feel its condition unbearable at the present moment?"

Of the various factors which are influencing in a definite manner, the welfare and outlook of the profession, I should like to refer to only two, the Montford reforms and the general world-awakening in respect of social service.

In the pre-reform days, power was centred in the hands of a few persons who really constituted the Government and it was found possible to prevail upon the authorities now and then to take steps to improve the conditions of service. That was how the special grant of one lakh of rupees was obtained, and the equipment grant raised from $\frac{1}{2}$ to $\frac{2}{3}$. But with the introduction of reforms, the situation has been changed. Education is now a transferred subject administered by a minister supposed to be responsible to the legislature. It is expected of the minister to anticipate and understand the requirements of the department of education and to place before the Legislative Council definite proposals. A Legislative Council that is anxious to promote the progress of a country will not allow the minister to rest in peace until all the needs of the department are honestly attempted to be met. It will have no

consideration for a minister if it finds him unable to find a solution to the problems on hand. If unfortunately the Minister and the Legislative Council take their work easy and do not feel called upon to study the needs of the department of education, no improvement can ever be effected. The new system introduced into our country can work satisfactorily only if there be complete responsibility. Can we say that the ministers of the reformed Government have been always anxious to abide by the decision of the Council? Can it be said that the members of the Council care to treat the election pledges seriously? Has any minister or leader or any party cared to make known to the electorate in definite terms what his or its views are on general outstanding questions? Has the electorate had any chance of knowing what the programme of a party is? Can we say that any member or party has cared to study the different aspects of the educational problem and to tell the electorate what definite steps are intended to be taken when the party comes into power. Is it not lamentable that matters relating to Education do not receive the attention they deserve in the Legislative Council? Is it not a fact that even the few questions asked in the Council relate to routine administration and rarely serve to elicit information which will throw light on the policy of the minister? Why should not those members of the Legislative Council, who are directly associated with the management of schools and colleges, heckle the minister for education and bring pressure to bear upon him? The few who put inconvenient questions are kept off by the cold reply that a Committee has been appointed or that the matter is being considered. What about the grant-in-aid code? Which member of the Legislativ

Council felt it his duty to study the memorial submitted by the Union with regard to the revision by the grant-in-aid Code? In no other country in the world will Ministers be allowed to exercise power in important questions like the grant-in-aid Code, reform of secondary education and expansion of elementary education, such a lethargy be shown. It may be that new universities have been instituted but even the man in the street knows that no satisfactory progress has been made either in elementary or in secondary education.

There is stagnation everywhere and feeling of discontent and depression is clearly perceptible in the rank and file of the teaching profession. It has come to realise that its representations are not likely to receive any attention at the hands of the minister or of the members of the Legislative Council under the existing circumstances. That the condition of the profession is very unsatisfactory is admitted even by men in power. It is at this depressed moment when the profession has been fast losing its hopes, that it is becoming conscious of the great stir all over the world in the field of education. Experience in advanced countries has shown that the educational system requires radical changes if it should fulfil its purpose. It has come to be realised that the existing systems cannot meet the demands of modern life since they have been designed to serve the needs of a society presumed to remain in a static state. Conditions of modern life are changing far rapidly and are becoming more complex. It is becoming increasingly clear that the society is in a dynamic state, and new demands are made upon our educational system. Education cannot continue to be a mere rule of thumb affair and it is felt that the work of the

School-Master cannot be confined to his school-room. The teacher is expected to find out why certain boys do not show signs of progress. It is his business to understand the mind of the pupil aright and to adopt suitable methods. He is required to see the parents at home and to seek their co-operation so that the influence of the home may not undo the work done at the school. The view is gaining ground that education is not for the leisured class alone. Nor is it only for those who are fit. The work which falls to the lot of the teacher is more exacting to-day and the present day teachers are expected to be a band of trained social workers. The teaching profession in this Presidency cannot remain uninfluenced by this new wider outlook. But the successful performance of the teacher's task requires on his part, "a remarkable combination of intellectual ability, knowledge, artistic power, patience, moral insight, and intense sympathy with child life". How is this condition to be secured? The one thing which brings unfailing encouragement to any student of education is the knowledge that all over the country unknown to fame but loved by their pupils, and trusted by all who know their work, there are teachers who are working in this spirit, often in the teeth of stupid prejudice, often without any adequate recognition but with a devotion which is beyond praise and is indeed sustained by the highest of motives.

Who will say that we have such an atmosphere here? It is natural that teachers should feel keenly just now that the environment is not favourable for them to play their part properly and do their bit towards the national development. The future may be bright if the reports be true. A decided improvement in the political outlook is not

unlikely and it is for teachers to reconsider their plan of work. A well instructed public is the *sine qua non* of a successful democratic Government and if the work of teachers does not meet with recognition, it may be because they have not all these years given the pupils passing through the schools and colleges those valuable elements of culture which would fit them for their work as responsible citizens. We should "educate our masters" present and future and that is the only way in which we can give a chance to the democracy in India. The teaching profession will be helping itself and promoting its interests if it should take a long view of things and show its preparedness to bear its share of responsibility with regard to the building up of the nation.

What is the immediate work ahead of us? Now that the general elections are fast approaching, the profession should call upon the candidates standing for election to the Legislative Council to express their views on educational matters and to explain the steps they intend to adopt if elected. They should be made to understand clearly that the votes of teachers and the votes of all persons whom they can honestly influence shall be recorded in favour of those who are willing to pledge themselves to support the demands of the S. I. T. U. The union will be well advised in preparing a memorandum for distribution among the candidates, and the affiliated guilds should convene meetings whereat the candidates of all parties should be given an opportunity to explain their position—whatever may be the individual view of the teacher in respect of political questions, it should be his duty to support candidates who are willing to stand by the Union. I consider it necessary that steps should be taken to bring about a change in

the mentality of the politicians. They should be made to realise the necessity for formulating in respect of education a programme more or less on the following lines. "Allow teachers freedom in the practice of their art; relieve them from the fret of endless worry and from the harassing anxieties which arise from unduly straitened means; place them in conditions favourable to healthy and active work; entrust them with sufficiently small classes; secure for them the leisure necessary for private study and for the fresh preparation of each lesson: give them access to the books, pictures, instruments, works of reference and materials of various sorts which are needed by all who try to teach in a really interesting way the elements of a large number of different subjects; above all, make them realise that the nation appreciates the far-reaching value of their work and its almost sacred importance; see that these teachers supported by the sympathy and confidence of the children and guided by the growth and developing natures of the children themselves, feel their way from point to point in this fascinating art of teaching, valuing tradition and yet able at need to discard it, helped by theory but always testing theory by practice, and calling into the service of their schools each of the essentials of true culture—Nature studies and literary interests, manual training and artistic expression, physical training and moral discipline, according to the different needs of their pupils and their own quick sense of the needs of the place and time."

Another direction in which our energies must be directed is the strengthening of our organisation. Thanks to the co-operation and earnestness of a number of teachers in this Presidency, the S. I. T. U. has been developing rapidly and been expanding its

activities. Membership of the Union is open to all Teachers' Associations in our Presidency whether in the North or in the South. It is a federation of Teachers' Associations and it can reflect truly the opinion of the entire profession if every locality or school organises an association and if all the Associations in a district be constituted into a district guild. These district Guilds should become affiliated to the S. I. T. U. and the ways and means of providing the resources necessary for the efficient working of the Union should be carefully explored.

The S. I. T. U. should be to us in South India what the N. U. T. is to the teaching profession in England. It is not in the interest of the profession that teachers of different grades should make much of minor differences and should be parties to any action which is likely to hinder the development of the Union. I am sure the influence which the Union can wield will be more marked if teachers work in a spirit of harmony and make up their minds to promote a spirit of professional consciousness. We have in our official journal an instrument whereby we can influence public opinion. It will also prove an excellent medium of communication especially when every secondary school as well as college subscribes to at least one copy. May I appeal to the headmasters and other teachers to help the Union in the running of the South Indian Teacher. There is the other institution of the Union, the Protection fund which is making a slow but steady progress. Let not teachers go on discussing the rules of the fund and find excuses for not joining the fund. They will be doing their duty if they should join the fund and bring round people to their way of thinking.

Another line of work which the Union should immediately undertake is the provision of facilities to teachers for the further acquisition of knowledge. A revision of the S. S. L. C. courses of study is to come into force and new aspects of the different subjects are intended to be presented to pupils in an intelligent manner. The Union should arrange for a course of special lectures on different topics for the benefit of teachers and should secure the services of competent professors. There is a strong complaint that the masters who are asked to teach their subjects on up-to-date methods cannot always command the use of suitable books of reference. The Union will do well to urge upon the Government and the management the necessity for providing a sum of not less than Rs. 200 earmarked for the purchase of reference books for the use of masters in each school. The teaching profession can hope to make an impression on the public only when it is properly equipped for the task entrusted to it.

This year the All-India Federation of Teachers' Associations will be holding its Conference at Madras in December. Your Guild has invited the Union to hold the Provincial Educational Conference at Coimbatore. This is the first time the Conference is proposed to be held at Coimbatore. Mr. Yegnanarayana Iyer learnt from the president of the Federation that it might not be convenient for the Federation to meet at Coimbatore. Opinion has been expressed by some members of the Executive Committee that it will be convenient if the Provincial Educational Conference be held at Madras this year immediately before the All-India Conference. The Provincial Educational Conference may meet for a day and transact business and delegates will have the further advantage of

attending the Conference of the Federation. profession throughout the country. May I
 May I therefore appeal to Coimbatore to let appeal to the District Guild of Coim-
 this Conference be held at Madras, the ex- batore and all the teachers in the district
 penditure being met from the Union funds. to help the Union with funds necessary
 As a member of the All-India Federation, for making the Federation Conference a
 the Union will be in touch with the teaching success.

TO A FRIEND.

Bright be the road that you are faring,
 Light be the load that you are bearing,
 Sweet be the home that you are sharing,
 That is my hope for you.

Rich be the songs around you flowing,
 Pure be each place where you are going,
 Long may God's skies on you be glowing,
 That is my prayer for you.

LELAND J. BERRY.

EVENTIDE.

Twilight and evening glow
 Last hour of day,
 Folk cease their toiling
 Children their play.
 Laughing and chatting free
 Homeward they plod,
 Pious their thankful prayers
 Rise up to God.
 Deep in the forest dim
 Night shades the trees,
 Leading the golden moon,
 Hushing the breeze.
 Slowly the shadows fall,
 The sweet night-hours creep,
 Bringing me tranquil dreams,
 Bringing me sleep!

LELAND J. BERRY

EDITORIAL

Training Colleges.

We do not ordinarily take cognisance of any outstanding problem and make conscious efforts to find a solution for the same. Whenever an attempt is made to tackle the problem, there are not wanting persons who will assert dogmatically that in the existing circumstances the proposed reform is impracticable. One case in point is the adoption of the Vernacular as the medium of instruction in non-language subjects in Schools. Talk of Vernacularisation and one suddenly jumps up and cries that English is in danger and that our Presidency will sink into insignificance. The same old arguments are repeated *ad nauseam* and the idea is regarded as chimerical. It is, however, funny that the opponents are anxious to make us understand that they are not against the vernacular. Such persons do not tell us what they are prepared to do to improve the position of the vernacular. The air of condescension which some of them would assume is despicable. The problem before us is the adoption of the Vernacular as the medium of instruction and examination. Once the importance of the problem is admitted, immediate steps should be taken to understand the difficulties in the way and to adopt measures to overcome these difficulties. One difficulty that is always referred to in this connection is the want of teachers qualified to teach the subjects in the vernacular. It cannot be said that teachers will not be willing to adopt methods which are suitable and natural and which will prove beneficial to pupils. Many teachers find it useful to use the vernacular medium when they have to interpret an obscure passage in the text. A regular and systematic attempt

should be made to give a thorough training to teachers so as to enable them to speak in the vernacular with ease. We look to Training Colleges to take the necessary steps. We understand that, in the IV Form of the Model School at Saidapet, some of the subjects are now taught in the vernacular. It is possible that this procedure will be extended to the higher forms. A large number of candidates are admitted to the Training Colleges year after year and it will be a good thing if the candidates under training be required to prepare their notes of lessons in the Vernacular and to teach the non-language subjects in the Vernacular. The specialists in the different subjects and the permanent teachers in the Model School should use the vernacular as the medium and the candidates under training should be required to watch the lessons and note the points for consideration. In the course of the year, the results of the method that is adopted may be taken up for discussion and the way may be thus prepared for the standardisation of technical terms. A regular training of this kind will overcome the objection in some quarters that the teaching in vernacular will be slipshod and haphazard. There is nothing new in the suggestion we have made. We may point out that great stress is laid on the teaching of English and that steps are taken to give students a special training in the teaching of English. Is it too much to ask that students be trained to use the vernacular medium? Can it be said that the teaching of the subjects in the vernaculars is less difficult and it therefore requires no attention? All Secondary schools turn to the Training Colleges and we hope they will take up this question more

seriously and send out teachers who are competent to teach the non-language subjects in the vernacular.

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Misplaced Sympathy.

Nothing is more exacting than the conduct of a public examination like that of the S. S. L. C. Apart from the large number of candidates that get themselves registered for this examination, there is the difficulty in conducting the examination in more than 300 centres. We have also the practical examination in science subjects, which causes a good deal of confusion. All these points have to be borne in mind when anything has to be said about the conduct of the examination. It is very unfortunate that, in spite of the extra-ordinary precautions taken by the department, the paper in Elementary mathematics should have leaked out in a few centres. The consolation however is that the leakage is restricted to a few centres. Otherwise the department would have been compelled to take the drastic step of having a re-examination throughout the presidency. We are glad that the department did not hesitate to hold a re-examination in those centres where the proof of leakage of questions is quite clear. It is not proper to question at this stage the wisdom of entrusting the custody of question papers to the departmental officers and others. We are sure the department would after careful investigation deal properly with those persons who have been responsible for the leakage. We are just now concerned with the moral of the re-examination. A number of letters have appeared in the press pointing to the unfairness of the department in holding the re-examination. There is also the cry of the "slaughter of the innocents" We feel bound to make some remarks on the spirit

underlying such letters, which have been written by public men or by men in the profession. We are alive to the fact that the re-examination must be a strain on the candidates, and it is quite likely that some boys who knew nothing about the question are also put to considerable inconvenience. This consideration should be always kept in mind by teachers, parents and members of the Legislative Council. They must consider it their duty to discourage the tendency on the part of candidates to hunt for questions. It is not unknown that the previous years candidates were able to get hold of question papers and that the help of teachers was easily obtained to prepare answers for the difficult questions. It is painful to note that a public man desires some consideration to be shown to the candidates in the southern districts since they were duped by bogus papers. We should like to emphasise the fact that the public examination is not the occasion for sympathy or charity. It is not the concern of the examiner to take into consideration the poverty of the family or the credulity of the candidate. He is called upon to find out which candidate comes up to the standard and the duty he is asked to discharge is a sacred one. The department, the teaching profession, and the public are alike interested in seeing that the public examination is properly conducted and that the merits of candidates are fairly judged. If the public had understood the situation aright we shall not hear of the "slaughter of the innocents" and an appeal for sympathy will not be made. Those who talk of the slaughter of the innocents will do well to study the results in the class examinations. We are all familiar with the pressure brought to bear upon the headmasters for the promotion or for the selection of pupils,

whose progress is very unsatisfactory. It is not the teacher or examiner who is responsible for the slaughter of the innocents. The parents who do not listen to the advice of teachers and who manage to get their boys promoted or selected, are to blame. They forget that the Board of examiners cannot take extraneous things into consideration. If parents be really interested in the welfare of their children they should satisfy themselves whether their children are up to the mark. Teachers and public men who are anxious that innocent boys should not be inconvenienced, should take upon themselves the task of discouraging the tendency on the part of pupils to be on the look-out for "likely questions" and of warning them of the serious consequences if they should persist. If responsible men should take such an attitude, the leakage of question papers will be a thing of the past. We have also to mention a word about mal-practice in the hall. It is much to be regretted that any case of malpractice should be possible when the examination is conducted in small Schools and when teachers themselves are doing the work of invigilation. The teaching profession should realise the responsible nature of the task entrusted into its hands and should train the pupil on proper lines so that he may never think of doing the forbidden thing.

* * *

Look ahead.

The observations made by an "Experienced head master" in the columns of the Hindu (12, June) by way of reply to the letter of "Experienced Educationist" call for some remarks. The "experienced head master" seems to have been considerably perturbed by the suggestion of the "Educa-

tionist" that the external public examination should not be allowed to dominate the Secondary school and that the abolition of the same be immediately considered. The "Educationist" is not alone in condemning the external examination and, if he had thought it necessary, he could have easily quoted chapter and verse, from the speeches and writings of eminent educationists and public men to maintain his position. We should invite the attention of the "head-master" to the extracts from the address of Sir Michael Sadler which appeared in our April issue. Here is a passage regarding examinations. "We, English, to-day, smell pedantry in the atmosphere of examinations. Therefore we want the present working of examinations, in schools and colleges to be enquired into scientifically and thoroughly We feel that pedantry is the chief peril and are uneasy lest pedantry should put examinations which are useful servants into a position of mastery—a mastery all the more mischievous because impersonal and blind in social purpose." The letter of the "head-master" contains strong words but no arguments which are likely to convince any one of the soundness of his criticism. He is begging the question when he says "I frankly don't understand this fear of a well-conducted examination on the part of the so called educationist". The "experienced" head master ought to have known that there is intense dissatisfaction with the external public examination and that as conducted just now it does not serve the purpose for which it is held. We do not know whether the head master does not consider it the province of the educationist to raise a discussion on the scope and principles of an external examination.

According to Sir Michael Sadler, examinations may exist (1) to *ac credit* or (2) to *select* or (3) to *audit*. "Accrediting means declaring after a test that a man is qualified to do a particular job." The second function consists in "selecting impartially out of a field of candidates the most competent applicants for some enviable post or opportunity". The third purpose is that of evaluating the efficiency of a school. Who will think of contending that our S. S. L. C. public examination fulfils any or all of these purposes. It does not declare the job for which the pupil is fit. Nor can the successful S. S. L. C. Certificate holder hope to get admission into a college or public service on the strength of his certificate. More often, secondary school certificate holders with indifferent records are definitely preferred so that there is no purpose in selection through a public examination. It is dangerous to attempt to estimate the efficiency of a school exclusively by the results in the public examination. The efficiency of a school depends upon a number of factors such as (1) a qualified and contented staff (2) adequate equipment, (3) careful inspection by competent persons, (4) careful management and (5) enlightened public opinion in the locality. The public examination may be a handy goading instrument but it can never by itself promote the efficiency of a school. All those who are connected with education, especially secondary education, know that in most of the schools the conditions that promote efficiency do not obtain. The running of the school is a big problem to the managing bodies who can never command the resources necessary to pay the staff a decent salary or to provide the school with suitable equipment. Conse-

quently examinations have been elevated to a high place with the common consent of the department, the teaching profession, the manager and the public with the object of maintaining the standard. Even the teachers who ought to know better take a delight in comparing the school averages. How can the efficiency of one school be reasonably compared with that of another when the difference in point of equipment, staff and resources is great. Nothing is gained by this comparison. The union has been urging upon the Government the necessity for the revision of the grant-in-aid code on such lines so as to enable the managing bodies to start the school properly and to purchase the necessary apparatus. Nothing has been done so far but yet people want the schools to be efficient and go on thinking they are efficient. Those who are of the headmaster's way of thinking, take it for granted that the unfavourable conditions must continue to exist indefinitely. It appears natural to them that the external examination should be allowed to retain the unique position it now occupies to day.

The time has come for the teaching profession to sound a note of warning to the public. If it should think of serving the country sincerely, it must make up its mind to do what is natural. Let us not try to perpetuate the evil because we find the public indifferent. It is our duty to consider this problem in all its aspects and to enlighten the public with regard to the legitimate place of examinations. We do not think it necessary to say anything about what the 'headmaster' has said regarding the class examinations and promotions etc. We do not know whether the 'experienced head-master' is so modest as to include even his school in

the list of schools where class examinations are, as pointed by him, conducted in a slipshod fashion and where promotions or lax.

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Physical Education.

The Beasley committee on Physical Education observe that importance of games is not realised by, among others, the teaching staff of schools. It is not that the modern teacher is not aware of the importance of games in the building up of the future citizen. There is on the one hand the parent who is anxious that his boy should pass the examination and on the other the management which judges the worth of teachers according to the number of boys that come out successful in the examinations. The position of the teacher who has to exert every nerve towards satisfying the parent as well as the management is not such as to leave enthusiasm in him however much he may realise the importance of games.

Again, another defect noted by the committee is that "not enough time is devoted by each pupil to physical education." This charge cannot be said to be undeserved. The changes in the S.S.L.C. course published very recently provided only one period a week for physical education. This is indeed very little and if the physique of our children should improve, they should have at least 15 minutes devoted to the purpose everyday, as the Beasley committee recommends.

Another recommendation of the Committee is that each boy should compulsorily take part in a game. And in doing so, they have

not lost sight of the necessity for providing more playing-fields and playgrounds. They recommend that "all high schools containing 250 boys or more should have at least five acres of land for playingfields and playgrounds and that middle schools should have not less than three acres." They therefore suggest that "Government should give a generous grant of three quarters or even the whole of the actual cost in all cases" where financial help is needed for the acquisition of play grounds and playing fields.

Regarding physical training instructors, the Committee insist upon a good general qualification and sound physical training. A decent scale of salary is suggested for such trained instructors.

As the adoption of these recommendations would involve expenditure of money on the part of schools, the committee suggest that in addition to an increase of school fees the Government should also come forward with generous grants for these purposes.

It is the opinion of the Committee that Health Instruction "should be given during school hours by the Physical Training Instructor and others specially qualified and that it should be one of the subjects of the school Curriculum."

The report, we believe, is now under the consideration of the authorities and we hope that ways and means will be found for the adoption of the recommendations *in toto*.

We regret the unavoidable delay in noticing the report in our columns.

TOPICS FROM PERIODICALS.

Danger of Teaching too many things.

We are obliged to the *Hindu* for the following extract from the *Literary Digest* :—

Do not teach too many subjects. What you teach thoroughly. These should be the first two commandments in any modern scheme of education, asserts A. N. Whitehead, the distinguished British Philosopher and mathematician who is at present lecturing at Harvard. These commandments are emphasized and elaborated in a volume entitled "The Aims of Education," soon to be published by the Macmillan Company, excerpts from which we find in *The New Republic* (New York). Too long, in the opinion of Dr. Whitehead, has "general education" consisted of "scraps of a large number of disconnected subjects." Education, to be useful, must stimulate the mind to its own activity, must spur the individual on to the completion of his own culture. In the words of the distinguished English savant :

"Culture is activity of thought, and receptiveness to beauty, and humane feeling. Scraps of information have nothing to do with it. A merely well informed man is the most useless bore on God's earth. What we should aim at producing is men who possess both culture and expert knowledge in some special direction. Their expert knowledge will give them the ground to start from and their culture will lead them as deep as philosophy and as high as art. We have to remember that the valuable intellectual development is self-development, and that it mostly takes place between the ages of sixteen and thirty. As to raining, the most important part is given by mothers before the age of twelve. A saying due to Archbishop Temple illustrates my meaning. Surprise was expressed at the success in after-life of a man, who as a boy at Rugby had been somewhat undistinguished. He answered, 'It is not what they are at eighteen, it is what they become afterward that matters.'

"In training a child to activity of thought, above all things we must beware of what I will call 'inert ideas'—that is to say, ideas that are merely received into the mind without being utilized, or test, or tested, or thrown into fresh combinations."

"The result of teaching small parts of a large number of subjects is the passive reception of disconnected ideas," warns Dr. Whitehead. "Education for self-education must stimulate to activity. True education does not consist of passive receptivity. Subjects may be few, but

they must be of dynamic power." Dr. Whitehead explains :

"Let the main ideas which are introduced into a child's education be few and important, and let them be thrown into every combination possible. The child should make them his own and should understand their application here and now in the circumstances of his actual life. From the very beginning of his education, the child should experience the joy of discovery. The discovery which he has to make is that general ideas give an understanding of that stream of events which pours through his life, which is his life..... Pedants sneer at an education which is useful. But if education is not useful what is it? Is it a talent, to be hidden away in a napkin? Of course education should be useful whatever your aim in life. It was useful to Saint Augustine and it was useful to Napoleon. It is useful, because understanding is useful."

"Eradicate the fatal disconnection of subjects which stifles the vitality of current curricula," urges Dr. Whitehead. The airy path of glittering generalizations does not lead to learning. He concludes his plea :

"There is only one subject-matter for education, and that is Life in all its manifestation. Instead of this single unity, we offer children—Algebra, from which nothing follows ; Geometry, from which nothing follows ; Science, from which nothing follows ; History, from which nothing follows ; a couple of languages, never mastered. . . .

"Can such a list be said to represent Life as it is known in the midst of the living of it".—

Is Home Work Necessary ?

At the annual meeting of the Assistant Masters' Association, writes a correspondent in the *Times Educational Supplement*, the following resolution was carried :—

"While affirming the value and necessity of home work as a means of study free from the restrictions of class work, it should be limited in amount and definitely apportioned among the various subjects.

It is good to find a professional body taking official and serious cognizance of the question of homework, for there has been a strong undercurrent of uneasiness among parents (and among boys and girls) about it for some time, an uneasiness which has been manifest on the surface occasionally in sporadic attacks upon homework through the Press, at parents' meetings, and, most vehemently, in private discussions.

There seems to be among parents, and others, an impression that the teaching profession is apt to adopt a contemptuous or supercilious attitude whenever any proposals for the abolition or amelioration of homework are mooted, and the Assistant Masters' resolution should reassure them.

The resolution incorporates one of the main props relied upon in any defence of homework. It is, its defenders contend, a valuable and necessary "means of study, free from the restrictions of class work." That homework is valuable may, perhaps, be conceded at once, provided (a) that the home conditions are such that the work may be done in comfort and quiet ; (b) that class work must of necessity occupy the whole of school hours ; and (c) that the child is in good health and is not overburdened with too great or too difficult a task. Whether it can be conceded that it is necessary is quite another question. Is it necessary as an inevitable part of a child's training, or is it necessary simply in order that examinations be passed ?

Here we move at once to a second argument advanced in defence of homework by its defenders : that the syllabus for the school certificate examination cannot be covered without its aid. The validity of this argument obviously depends upon the premise that the syllabus for the school certificate examination is beyond the reach of question, a premise few people will be prepared to accept. In their third argument the defenders of homework are upon surer ground, when they declare that in all school work there is a certain amount of repetition and working of exercises to be done which can well be carried on without supervision, which indeed it would be waste of a teacher's time to supervise. When a teacher has taught and explained, the pupil must practise and memorize if the lesson is to be thoroughly learnt ; clearly, a teacher can be of more use teaching elsewhere while this routine, habit-forming work is being done, or, as is the case let the memorizing and practising be saved for the evenings, so that the whole day can be preserved for the acquisition of new knowledge and skill. Again, there is work of a different type which can be set for home preparation ; it is good, say the defenders of homework, that every now and then boys and girls should have problems and new matter demanding initiative and resource to tackle unaided. Here is an opportunity for the training of character ; such work demands perseverance, restraint from cinemas, games and other distractions, and the putting forth of concentrated mental effort.

Another argument of a different character is put forward when the defenders of homework suggest that after tea is a suitable time for cerebration. The pupils' powers have flagged as a result of what has been, for them, a long working day, but after the journey home and the stimulating effect of food and drink the mind begins again to work at high pressure, and notably good results will ensue. It might be added also that work returned to after an interval springs more readily to the mind.

The arguments against homework are more numerous, but perhaps for the most part not so general in their application as those advanced in its defence. It is for the reader to decide whether their cumulative effect is greater or less. Psychologists will argue that for growing children a five-and-a-half-hour working day is quite sufficient ; socially-minded parents will say that a child's education does not consist entirely of schooling, and that the evenings should be reserved for family intercourse and for gaining a knowledge of the outside world. This latter argument would be a great deal stronger if all such parents remembered that one of the primary needs of growing children is a long night's sleep. Parents whose children have a long way to travel to and from school may with reason, however, complain that homework prevents them from enjoying the amenities of family life. In poor homes and in homes where there are younger children it is often almost impossible for a boy or girl to find a quiet place in which to work. The mother, who is also the general servant of the home, quite reasonably complains at having to prepare two teas, one for the children, in order that homework may be done before bedtime, and another for the husband when he returns later from work.

But undoubtedly the most serious complaint levelled against homework is that it involves far too great a strain upon delicate, backward, or conscientious children, a strain which in not a few cases entails grave consequences. One need go no farther than a list of extracts from a recent newspaper correspondence to discover such statements as "Homework is a nightly curse in thousands of homes and a cause of nerve trouble, sleeplessness, and family friction." "I calculate that these pupils are tied to their school in one way or another for nearly 70 hours a week." Any teacher who has made anything of a study of homework can supplement these statements from personal experience. External examinations are, of course, at the root of the trouble, and one correspondent puts the case for the parent (and the teacher and the

child) succinctly when he says:—"If the examinations are of such a standard that success in them involves several years of systematic overworking, then the proper course is not to pile on the homework, but to work for a complete remodelling of the examination system." Not only does preparation for the school certificate examination (with the consequent requirement of nightly homework) begin in the first year of many secondary school courses, but it is becoming increasingly the practice to set homework to children of junior school age in order to bring them up to the standard necessary for gaining the coveted free places in secondary schools."

That there is a case for more equitable distribution of homework few will be inclined to deny. Is there a case for its abolition? Are the evil effects of homework greater or less than its advantages? Will an overhaul of the system meet the case, or has the time come for the disappearance of homework altogether? We ought to ask ourselves all these questions, our aim being not the convenience of schools, but the progress and welfare of the children.

The pressure of examination is an accidental feature of the utmost importance in a present discussion of homework, but one which evidently it is not impossible to remove. Teaching technique in general is not, and will not be for many years, equal to the task of passing the generality of boys and girls through the school certificate examination at the age of 16 without its aid; in a few rare cases methods may be improved so that it is possible, but these cases will remain the exceptions and not the rule. But suppose examination pressure to be lightened, would there still be danger in home-work? Even in existing circumstances it may safely be said that the physical health of most boys is not impaired by it; boys have a very capable spirit of resistance to overpressure, a power of inertia that is equal to most demands. A minority, however, undoubtedly do suffer, and it is notable that the boys who suffer from sleeplessness, sleep-walking and talking, nerves and bad temper, are frequently nowhere near taking the school certificate examination. They are pre-adolescents, or in the early stages of adolescence. Girls admittedly suffer more severely in health than boys from homework, because of their greater conscientiousness and the greater strain of puberty. But both boys

and girls, it may be argued—and this is the question which really needs investigation—may suffer mentally and spiritually because of the narrowing effect of concentration upon school tasks, similar to those which have occupied the whole day, when other opportunities of more all-round development are at hand.

This brings us to the social aspect of the question. Fifty years ago the boy (or more rarely the girl) who wished to "get on in life," or to realize some ambition even more lofty, betook himself to his books and worked early and late at them. Hard work during the day and study at night were the only means of advancement. The value of hard work is to-day by no means diminished but that of solitary and unassisted study undoubtedly is. Modern science has brought all, that is choice in literature, in art, in music, in knowledge of all kinds, into our homes; we have but to accept it. The colossal speeding up of means of transport and the literally enormous extension of travelling facilities have made the world so accessible that second-hand knowledge (for such most book-learning is) may be largely replaced by first-hand knowledge. Innumerable educational facilities are available for our children of which their fathers and mothers knew nothing. The world is becoming intensely more socialized, and the schools themselves recognize this by gathering together their pupils into societies of every description. These societies, let us remember, as a rule meet after school, thus further curtailing the hours available for homework.

In face of all that the modern world has to offer—and it will offer more and more as time goes on—can the claims of homework to an hour or more of every evening be pressed? We are extending our control into the sphere of the home when we insist upon school tasks being prepared there, and those tasks must be of very high educational value if we are to justify such an encroachment. They must be not only mind-developing but character-forming. They must be of more value than the social influences to which the child would otherwise be subjected. Most of all, they must be such that they do not interfere with his inalienable right—so often forgotten—to absolutely free time, to time in which to be idle, time in which he may look in to his soul.

* * *

NEWS AND NOTES

The world federation of Education Association

"Geneva, Switzerland July 25 to August 3, will be the Mecca for thousands of teachers from all parts of the world. Here educationists of all types will have a chance to meet their fellow workers and discuss their problems together," writes Augustus O. Thomas, President of the W. F. E. A. in the current issue of the News Bulletin of the Federation. Many men and women of international renown and service will appear on the program; among them, are Dr. Alfred Zimmermann, director of the educational work of the League of Nations, and Sir Gilbert Murray, president of the committee on intellectual corporation.

Some of the interesting features of the Geneva Conference are the Festival by M. Jaques Dalcroze, the exhibit of pedagogical material and children's best loved books from all lands, The Herman Jordon Committees, Special receptions and the Swiss National Fete day.

It is desired that every person who attends should make it a point not only to receive something of definite benefit from the conference but to make his contribution as well.

Groups and Divisions of the Conference.

- (1) Parent, Teacher, Home and School.
- (2) Health Education, (3) Educational crafts.
- (4) Teachers associations and the International aspects of school administration. (5) International Cooperation and good will. (6) Preparation of Teachers for International goodwill.
- (7) Introduction of International goodwill and International Co-operation in schools.
- (8) Behaviour. The Problem child.
- (9) Rural Life and Rural Education.
- (10) The Pre-school child.
- (11) Social adjustment through education.
- (12) Education—The Press and Publicity.
- (13) The international aspect of Library Science.
- (14) From School to Labour.
- (15) Elementary Education.
- (16) Secondary Education.
- (17) Colleges and universities.
- (18) Adult Education.
- (19) Illiteracy.
- (20) The International aspect of Geography.
- (21) Handicapped and gifted children.

Herman Jordon Committees.

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| Committee No. 1. | Education for Peace. |
| „ No. 2. | Teaching of History and Patriotism |
| „ No. 3. | International Athletic sport and International Relations of youth. |
| „ No. 4. | Military Education and Preparedness. |
| „ No. 5. | General Machinery for International co-operation. |

Messrs. R. Janardhanam Naidu, B.A., L.T., D.E., Oxon, joint Secretary S. I. T. U. and V.N. Sharma, B.A.B.T., National Theosophical School and College, Adyar represent the S.I.T.U. at the Conference. Others, desirous of attending should write through the secy of the A.I.F.T.A. to Miss Constance Morley of the International Bureau of education.

New Education Fellowship Conference.

The New Education Fellowship, an international organisation of teachers and parents in all parts of the world is holding its 5th biennial conference at Elsinore, the famous scene of *Hamlet* near Copenhagen from 8th to 21st August, 1929. The beautiful Kronborg castle overlooking the sea will be the headquarters of the conference.

Among the speakers for the conference are the following:—Prof. J. Piaget (Geneva), Prof. J. Cizek, (Vienna), Dr. M. Montessori, Prof. Percy Nunn (London Day Training College), Prof. G. J. Thomson, Prof. W. Boyd, Dr. H. Rugg, Miss Helen Pankhurst, Dr. O. Decroly, Dr. Adolphe Ferriere, Dr. Pfister, Dr. Ramp, Prof. K. Lewin, Prof. Pieron, Hen H. Bagtrup, Dr. E. Kaper, Dr. Elisabeth Rotten, Rabindranath Tagore (Health Permitting). In addition to a daily lecture delivered to the whole conference there will be study and discussion groups and courses each in charge of a well-known leader.

Outside of the regular groups and courses, a special study will be made of the Danish Folk High Schools. There will be an exhibition representing Scandinavian culture and school work as well as an exhibition of educational apparatus from different countries.

The Educational Workers Camp, Kangeri

The Indian section of the New Education Fellowship was responsible for an interesting camp arranged at Kangeri, near Bangalore City. The Gurukula Ashram, amidst very

picturesque surroundings with a tiny river practically encircling, it was the seat of the camp, to which representatives from Burma, Bengal, Hyderabad, Mysore and Madras had come. The camp was opened by Dewan Bahadur K. S. Chandrasekara Aiyar, Retired Chief Judge, Mysore, who said in the course of his opening address: "while nearly every part of the civilized world has been making great advances as well in the aims and ideals as in the methods and machinery of instruction, India has remained more or less unprogressive under a rigid system organised mainly on intellectual lines, a system in which learning is insufficiently related to the requirements of life." He pleaded for regarding education as a preparation for citizenship and said that just as English parents take pride in bringing up their sons as "Englishmen" so should it be a matter of pride, nay a matter of conscience for parents in India to train their children to be true and good Indians instead of being merely colourable imitations of western men and women, sedulous apes of foreign ways and attitudes.

The delegates made valuable contributions in the several discussions that took place re: Examination, Education and Life, and National Lingua Franca. On the 21st May, Prof. Wadia, initiated a discussion on 'the Parents, the Teachers and the Taught.' He laid stress on the need for closer co-operation between the teacher and the parent, re: the children and mentioned the valuable assistance to be derived from Psycho Analysts in knowing the child mind and the influences on it. An intimate knowledge of home conditions, and a proper appreciation of the teacher's efforts are necessary, for the normal growth of the child mind. In the end a questionnaire was prepared so as to enable the teachers to obtain the co-operation of the parent and vice versa.

The delegates present resolved to form a separate section called the Indian Section of the New Education Fellowship with Prof. Wadia as president and Mr. Ramachandran, of the Gurukula and Prof. Bannerjee of Mymensingh as secretaries. The 'Brahmacharya' will be the official organ of the New Education Fellowship with Prof. Wadia as the Editor-in-chief.

REVIEWS

'ADVENTURES OF EXPLORATION': BY S. Sir John Scott Kelti, L.L.D. and Samuel Carter Gilmour, F.R.G.S., Published by George Philip and Son, Ltd., London. Represented in India by Messrs. Longmans Green and Co., Ltd.

The authors have set before themselves the task of writing six books on Adventures of Exploration. The first three books have been sent for review, three more are in preparation.

Book I. Finding the Continents. Price 1sh. 6d.

Book II. Central and South America. 1sh. 8d.

Book III. Asia: 1sh 10d.

The other three books will be about 'Africa', 'Australia and New Zealand' and 'North America'.

The aim of the authors is to give pupils an idea of some of the main steps by which knowledge has been gained, first of the world as a whole and then of the separate continents outside Europe.

Geography which has till recently been the Cinderella of the subjects of the Indian curricula of studies has now been exalted to the rank of an 'A' Group subject. Geographers, Geosophists as they like to call themselves, are

never tired of expatiating on the use and importance of Geography. While literature on the technique of teaching has outgrown its use, school books calculated to rouse an active interest in Geography are, it will be admitted, still rare. Books on Exploration and Discovery, such as are at present prescribed for supplementary study contain too many of the dull details of the History of Exploration to merit the love of pupils.

Unlike them the three books under review contain stories of adventurous travel told in an easy interesting style. It may be said that every pupil would feel it a pride to own a copy of any book of this series. The binding is neat, durable and attractive, the print bold and clear and pictures lovely. A study of all these volumes will give the pupils sufficient knowledge to enable them to take to real Geography study with some zest. They deserve the special attention of teachers. For they recommend themselves as suitable text books for non-detailed study for the III and IV form pupils.

The publishers will be doing a service to the study of Geography in Indian Schools, if they arrange to have these books translated into some of the main languages of India.

A NEW COURSE OF ENGLISH COMPOSITION, by E. J. Kenny. University of London Press. (Local Agents) Messrs. Longmans Green and Co. Ltd. Price 2sh. 6d.

In spite of the fact that a large number of hours are set apart for the study of English in our schools, the complaint is steadily growing that our boys are making very slow progress in English. The defect was always attributed to an absence of a proper correlation between Grammar and Composition. Mr. Kenny has wonderfully succeeded in bringing about such a correlation in this book. As Mr. Ballard says in his introduction, 'the book embodies the thought and labour of a life time. The materials of which it is built have been carefully gathered and sifted and tested; and the survivors appear as exercises in this book.' It is therefore bound to be very useful to the pupils in the upper forms of our Secondary School. Further, the book is so planned that boys can even work individually. A refreshing feature of the book is the inclusion of a section on Humour. According to Mr. Ballard, there was always fun—fine, wholesome fun in Mr. Kenny's School. And there is a lot of fun in this book also.

SPOKEN ENGLISH SERIES by Mr. Martin, Published by Cooper and Sons, Bombay. These seven small readers supply according to the

author's preface the real necessity of giving our pupils with a good sample of correct and idiomatic English. The 'direct method' of teaching foreign languages emphasises the use of oral conversation as the best method of learning a foreign language. The readers under review deal with a large number of 'every-day doings and interests' and they may be expected to supply to Indian pupils a more or less correct impression of the life of young pupils in England. Such knowledge is certainly useful. Though the readers, being only readers, cannot take the place of oral composition lessons, yet the nature of the topics dealt with in these readers is such as to attract the attention of young pupils and as such they will serve as a useful set for supplementary reading for our boys.

Books Received from Messrs. Alliance Co., Myslapore.

Bharata Saram. (Abridged Edition)

பால பாரதம்.

தஞ்சாவூர் ஜில்லாவின் வரலாறு.

தேசிகஞ்ஞ ராஜன்.

ஸ்ரீபால ராமாயணம்.

Pancharatnam (Telugu also available).

ஷண்முக விஜயம்.

பீஷ்மர்.

பாகவதசாரம்.

திருக்குறள் நீதிக்கதைகள்.

A Guide to Essay writing and Translation.

OUR LETTER BOX

Andhra University and Commercial Teachers.

All bonafide teachers who have been employed as teachers, for at least three years in a recognised school or college are permitted to sit for the Andhra University Examinations as non-collegiate students, under Section 5 of Chapter XXII of the Andhra University Code. Thus Matriculates and S.S.L.C. holders declared eligible to the University course can sit for the intermediate Examination in Arts, Intermediate to the B.A. degree Examination and graduates to the B.Ed. Examination if they have secondary grade Teacher's Training Certificates. Pandits can however appear for the Vidwan and Siromani Examinations without the production of any training certificate. But there is a third class of teachers viz., the Commercial Teachers of High Schools who are mostly Matriculates or S. S. L. C. holders and they are not required by the government to undergo Secondary Grade Teachers Training. The Educational Department holds separate examinations for

them called the Technical Teachers Certificate Examinations and issues certificates to successful candidates. Commercial Teachers holding these certificates are treated as bonafide teachers and allowed all the privileges and status of other trained teachers such as admission to Government Provident Fund for teachers and distribution of Special Teaching grant, which are intended for bonafide teachers only, while they are also appointed as Examiners and Assistant Examiners.

But the Andhra University authorities seem to draw a line of distinction between bonafide teachers holding Technical Teachers' Certificates and bona fide teachers holding Secondary grade Training Certificates. The Registrar of the University has been kind enough to communicate that "the rules governing exemptions do not admit such Certificates (Technical Teachers' Certificates) for recognition as sufficient qualification for purposes of admission to the intermediate Examination." Hence commercial teachers holding

the former certificates are not entitled to seek exemption under that section and the rules made thereunder, unless they hold Secondary Grade Training Certificates, and this is an impossibility; for, none of the commercial teachers ever cared to undergo the "unwanted" Secondary grade Training nor is it possible for them now to do so, and then put in a fresh service of three years as teachers. The effect of this interpretation of the said section and rules is, to ban all commercial teachers from seeking this privilege which is intended for all teachers alike.

This grievance had been considered at length at a general body meeting of the Kistna District Teachers Guild held in January last at Bezvada and the following resolution had been passed unanimously. —

"The Guild hereby resolves that Commercial Teachers employed in High Schools who have put in a service of at least three years after passing the Technical Teachers' Certificate Examinations and after a lapse of two years from the date of passing the Matriculation Examination or other equivalent thereto, shall also be granted exemption from the production of attendance certificates, under Section 5 of Chapter, XXII of the Andhra University Code, to sit for the Intermediate Examination in Arts."

I commend this resolution for the approval of the Andhra University Senate and Syndicate and request those bodies to rectify the injustice done to commercial teachers.

Commercial subjects like Book-keeping, Banking and Commercial Geography have been opened in the Arts course of this University and the Intermediate Examination in Arts with commercial subjects as special subjects is going to be conducted for the first time in March 1930. Special importance has also been given to commercial subjects in the revised scheme of

S. S. L. C. Course. All the commercial teachers in the University area do not come to more than a few dozens (at the rate of one or very rarely two per each High School in which there are commercial subjects), and there is no fear that they will flood the university examination centres with their presence. Many of them are ex-students of the Calicut School of Commerce and Government Institute of Commerce, Madras, while some of them are complete Diploma holders in Commerce. Whatever might have been said against and done to commercial teachers in the past, it is time that they should be given due recognition and permitted to sit for the next Intermediate in Arts Examination as non-collegiates. To insist on the technical plea of the production of a Secondary Grade Training Certificate in the place of Technical Teachers' Certificate and thereby deprive these handful of teachers of the privilege of progress in their own line of education while according the said privilege to the rest of the teachers and Pandits is to create a class of "Untouchables" among teachers. All the stress that is being laid on Commercial and Technical Education by this University amounts to preaching Sermons on the Mount without an ounce of practice. I most earnestly request the University authorities and especially senators, to take up the cause of this small minority of teachers and redress their grievance in time to enable them to sit for the coming Intermediate Examination in Arts.

D. R. K. BRAHMASASTRY,
Govt. Diploma holder in
Commerce & Commercial Teacher
S. V. G. K. High School,
Punadipadu.

Kankipadu,
Kistna Dt.,
24th April 29.

THE MADRAS PROVINCIAL TEACHER-MANAGERS' ASSOCIATION.

A meeting of the Association was held last evening at 5 P. M., in the Sundaravallithayarammal Elementary Girls' School, Triplicane, when Mr. A. C. Balasundara Nayakar, B. A., L. T., Member of the Madras District Educational Council, presided. Messrs. S. R. Raghunathan Member, Salem D. E. C., T. E. Varadachariar, K. Ramanujam Pillai, M. A. Nityananda Mudaliar and T. Sanjeevi Mudaliar, Members of the Madras D. E. C. and Annaswami Nayakar of Chingleput Dt. were among those present.

The statement of objects and reasons of the New Elementary Education Bill was carefully considered and the following resolutions were adopted unanimously after protracted discussion:—

1. That this Meeting declares that the New Elementary Education Bill is the most reactionary one and will, if passed into law, retard considerably the progress of Elementary Education in this Province.

2. That this Meeting is of opinion that the provisions of the Madras Elementary Education

Act, 1920, would be quite sufficient to secure within a reasonable period of time Free and Compulsory Elementary Education for all boys and girls of school-age in the Presidency of Madras with the addition of the powers sought to be invested by the New Bill in the School Committees of the Local authorities.

3. That this meeting is of opinion that the failure of the District Educational Councils is due to the overwhelming representation given to the local bodies on these Councils and this fact itself is a conclusive proof to show the incapacity of the local authorities or its school committees to be in charge of Elementary Education.

4. That this Meeting is of opinion that the District Educational Councils should consist of representatives of teachers, teacher-managers, managers of aided schools, Educationists and of organisations working in the field of Elementary Education, to the extent of at least 75 per cent of the total strength.

5. That this Meeting regards the statement in the Statement of Objects and Reasons of the New Bill "the experience gained by the Madras Elementary Education Act of 1920 had shown that the agency most fitted to consider applications for the recognition is the Educational Department" is entirely unfounded and unwarranted.

6. That this Meeting requests the Government to invite the opinions of the Madras Provincial Teacher-Managers' Association, M. E. Teachers' Association, The South India Teachers' Union and the various District Educational Councils in the Province, on the New Elementary Education Bill as amended by the Select Committee before introducing the same in the Local Legislative Council.

K. RAMANUJAM PILLAI,
Secretary,

Provincial Teacher-Managers' Association,
Madras, 12—6—1929.

Station : Royapuram.

51, Venkatachellam Naick St.

THE SOUTH INDIA TEACHERS' UNION

A public meeting convened under the auspices of the South India Teachers' Union was held under the presidency of Mr. S. K. Yegnanarayana Aiyar at 5 P. M. on Saturday the 22nd inst. in the Hindu High School, Triplicane, to concert measures in connection with the 5th Session of the All India Federation of Teachers' Associations. The meeting was attended by representatives from Kurnool, Chittoor, Bezvada, South Arcot, North Arcot, Salem and Coimbatore and also by a large number of teachers from the city of Madras. The President explained the purpose for which the meeting was convened and stated that the Executive Board of the South India Teachers' Union had met that morning and had formulated definite proposals regarding the Conference and other matters. He then called upon the Secretary to place the proposals of the Board before the meeting. The following resolutions of the Executive Board were then passed:—

I. Resolved that an invitation be extended to the All India Federation of Teachers' Associations to hold its 5th Conference at Madras in the Christmas week.

II. That a Reception Committee be constituted to conduct the Conference.

III. That the membership of the Reception Committee be thrown open to:—

1. All affiliated Teachers' Associations.
2. Individual teachers whether members of the South India Teachers' Union or not.
3. Educational Institutions.
4. Managing bodies.
5. Educational Associations not affiliated to the South India Teachers' Union.
6. Educationists.
7. Sympathisers (Individuals and Institutions).

IV. (a) That the following be the minimum fee of subscription for membership of the Reception Committee.

<i>Affiliated teachers' Associations.</i>	
Colleges and High Schools	Rs. 10
Middle Schools and Higher Elementary Schools	... 5
(Each Association to nominate a representative to the Reception Committee.)	
Individual members (Teachers)	... 2
(b) <i>Educational Institutions.</i>	
Colleges and High Schools	... 10
Middle schools and Higher Elementary Schools	... 5

(Each institution to nominate a representative to the Reception Committee.)

(c) Educational Associations not affiliated to the S.I.T.U. Rs.

Provincial organisations ... 10
Others ... 5

(d) Managers, sympathisers, Educationists ... 10

(e) Affiliated associations not attached to any Educational institution ... 20

N.B. Any person paying a minimum fee of Rs. 25 will be a Patron.

V. Resolved that arrangements be made for holding an Educational Exhibition in connection with the Federation Conference.

VI. That the Annual Provincial Conference of the S.I.T.U. be held at Madras in the Christmas Week and that the Conference should meet for one day.

VII. Resolved that the District Guilds be invited to offer suggestions if any, regarding the alterations in the rules of the S.I.T.U. and that a Committee consisting of Messrs. S. K. Yegnanarayana Aiyar, R. Srinivasa Iyengar K. S. Chengalvarayan, C. S. Rangaswami Iyengar and M. S. Sabhesan (convener) be appointed to go through the suggestions received from the guilds and to submit their report before the end of September '29.

VIII (a) Resolved that *Refresher* courses (Training courses for Teachers) in Geography and Biology be held at Rajamundry, Madras, Trichinopoly, Tinnevely and Tellichery or Palghat, during the Dhasara (or Michaelmas) holidays and that the Government be requested to help the Union by awarding liberal grants to meet the necessary expenditure and by permitting such of the officers of the department as may be required to take part in the lecturing work and to use such apparatus in the Government institutions as may be necessary.

IX. Resolved that the notification of news and activities regarding The South India Teachers' Union in **The South Indian Teacher** be regarded as sufficient notice to Teachers' Association and that every affiliated Association be requested to subscribe at least for one copy without delay.

A resolution that the members who were present in the hall and who were willing to become members of the Reception Committee do constitute the Reception Committee with power to add, was moved and carried.

A proposition that Raja Sir Annamalai Chettiar be requested to accept the Chairmanship of the Reception Committee was moved and unanimously carried.

The following were elected secretaries :—

1. Mr. M. S. Sabhesan.
2. „ Janardhana Naidu.
3. „ C. S. Rama Iyah.
4. „ G. Srinivasachari.
5. „ A. K. Krishnaswami Iyer.
6. „ Vedanta Desikan

Mr. S. K. Yegnanarayana Aiyar was elected as the Vice-Chairman of the Reception Committee and Mr. Kotiswaran, was elected Treasurer.

A Working Committee consisting of the Vice-Chairman, the Secretaries, Treasurer, Messrs. P. A. Subramanaya Aiyar, Lakshmana Iyer, N. Subramanayam, J. D. Masilamoni, S. R. Ranganatham, M. P. Sitharaman and K. Rangaswami Iyengar was formed to carry on the work of the Conference.

With a vote of thanks the Meeting came to a close.

M. S. SABHESAN,
Secretary,

The South India Teachers' Union

THE S. I. T. U. PROTECTION FUND.

Resolutions passed at the Meeting of the Board of Management held on 22-6-29, at 3 P.M. at 41 Singarachari street Triplicane :—

(1) Minutes of the last Meeting were adopted and recorded.

(2) The Secretary be empowered to operate on the Bank accounts;

(3) New members be allowed to pay the sum of Rs. 4 (Rule 10) in instalments of not less than Re. 1 a month, but they will be entitled to the benefit of the Fund from the date of completely paying up the sum of Rs. 4.

(4) A discount of annas eight be paid to any member who canvasses a new member to the Fund.

(5) That a sum of Rs. 50 be set apart for advertisement in S.I.T. and this shall be met from the Professional Fund.

(6) That under Rule 15, the benefit amount shall be paid by a small Committee consisting of the President, Vice-President and the Secretary, who shall go into the documents regarding the proof of claim.

(7) That the calendar year be the official year of the Fund.

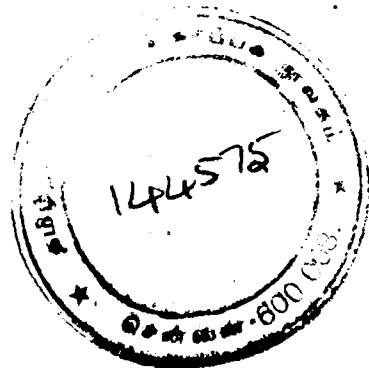
(8) That Mr. V. Narayana Rao be admitted as a member, while Mr. K. Raja Rao's application be rejected.

S. M. RAO,
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