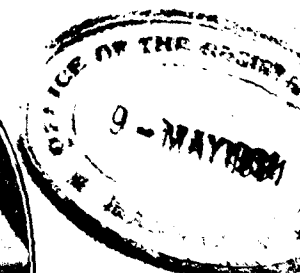


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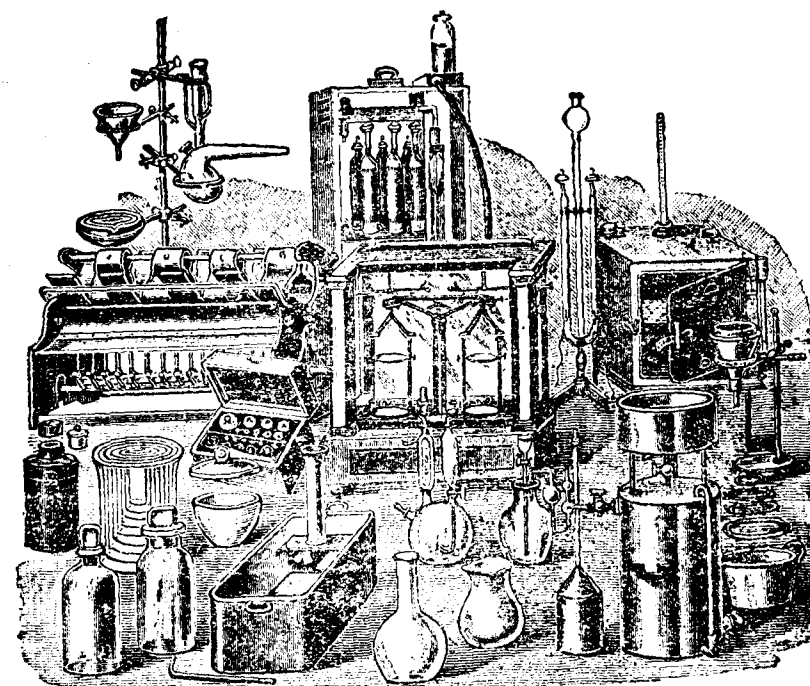
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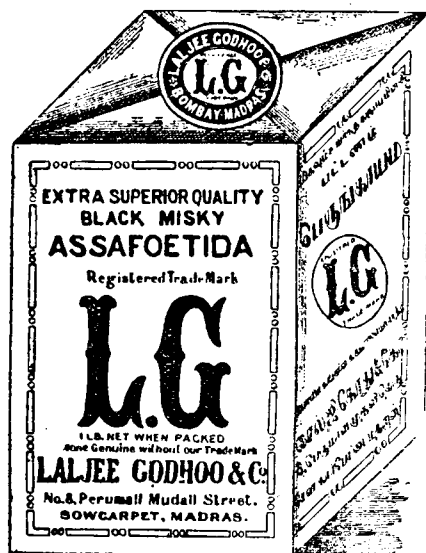
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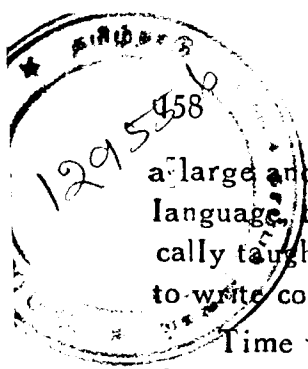
ENGLISH GRAMMAR IN SCHOOLS. Some Fundamentals.

By Mr. K. N. Anantapadmanabha Iyer, M.A., L.T.,

IT IS LAMENTED BY ALL THAT THE ATTAINMENTS of an average S. S. L. C. student in English are frightfully low. Many are the plans and schemes and methods advocated by teachers, examiners and inspectors, not to speak of the experts in the field who spare neither time nor energy to study intelligently the experiments conducted both here and abroad and to contribute to the Science and Art of teaching English by conducting experiments themselves. The literature on the subject is amazingly vast; and enthusiasm too is not wanting, if judged by the publication of New-method readers and by the unceasing manufacture of new pieces of apparatus such as pictures, sentence-building cards, phonetic charts, etc. Apparatus for the teaching of English! just imagine!!

But the crux of the problem still continues to chafe. Speaking sincerely, we are simply horrified at the composition of many, if not most, of our pupils; and then we begin to doubt ourselves and the system of education.

The fact seems to be that all the new methods and developments we see about us—they are certainly improvements—leave behind a huge void which cannot be filled by themselves, however skilfully they may be applied to our task on hand. They may develop the imagination of the pupils, create in them an aesthetic taste and equip them with



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a large and useful vocabulary. But unless the science of the language, the 'anatomy' of it, is deliberately and systematically taught to the pupils, it is futile for us to expect them to write correct, good English.

Time was when in the first flush of enthusiasm, when the so-called 'Direct Method' was hailed with delight as a panacea for the much-dreaded 'crudgery' of the 'Matriculation English', many 'experts' fresh from England brought the message that it was not only wasteful but positively detrimental, to teach 'Grammar' as such. When asked whether Grammar was not to be taught at all, those 'experts' remarked that when the pupils read, heard and spoke good English extensively and frequently they would have unconsciously imbibed much of real and useful 'Grammar'.

What was the result? The teaching of grammar was stopped as soon as it was discountenanced. Pupils began to welter in chaos and confusion. The dictum of the experts is to a large extent true; but how could the conditions be realised in practice? The pupils' chances of hearing good English are few and far between. Granting that the teachers' English is good—the teacher should see to it that it is—he speaks but little. He is exhorted not to speak much. Even the effect of what little of Good English he speaks, is much marred by the continuous impact of incorrect and unidiomatic phrases and sentences used by the pupils. Every teacher knows that a lesson in English is often a long and dreary process of correcting mistakes from the beginning to the end. The moment pupils leave the class they have a heavy sigh of relief and begin to chat freely in their Vernacular, as is quite natural to them. How then can our boys hear or speak Good English frequently and extensively? Now take the case of their reading. It is all well to say that the reading habit should be carefully nurtured and developed in the pupils from the very beginning. But to admit facts, it is notorious how little an average school-boy reads beyond the text-books prescribed. I am fully aware that much depends upon the organisation of the school library and the supervision



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of the pupils' work by the staff. A discussion of these problems is not germane to the subject. But I think few will disagree when I say that even under the best of conditions the needs and facilities of the pupils to enable them to read English books so extensively as to make them imbibe 'a language conscience' will be felt totally inadequate. It is therefore inevitable that to ensure success in teaching English, a prominent place must be given in our schools for the teaching of English Grammar, deliberately, scientifically and systematically, for it is grammar that shapes and defines the pupils' ideas as to the sentence and its various parts and why they are there and in particular forms. You can as well expect one to become a successful doctor without any knowledge of the anatomy and physiology of the human body as to expect a pupil to be able to speak and write correct English without studying Grammar.

It took a number of years for the powers that be to allow their frenzy for 'no Grammar' to subside and to take into account the above hard facts of daily experience. Then came the mandate that Grammar *should be taught*, as far as possible inductively, and strictly based upon the books prescribed for study. I feel that it is this doctrine that now holds the field. No doubt it is found and does yield sometimes very fruitful results. But then again there is the practical difficulty. For the efficient teaching of Grammar topics should be carefully chosen and arranged for all the classes, according to the concentric system, on a sound psychological basis. In other words the topics should be so arranged that when the pupils have learnt one of them and applied it sufficiently well to speech and writing they should feel a natural urge, an irresistible thirst, which will be allayed only by a study of the very next topic in the syllabus. Thus the framing of the syllabus is a task which demands powers of the very highest order. I wonder whether there is such a skillfully planned syllabus to guide the teachers of English. Where we have the departmental syllabuses they, so far as I find, make no pretence at any psychological order of development

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but merely indicate, and that too very inadequately, the range to be covered in the course of teaching. The more vital part of the work, the drawing up of a regular syllabus to be actually followed in the class-room necessarily devolves upon the teachers themselves. And who can say in all conscience that every teacher of English is equipped for this very responsible task with the necessary knowledge, experience and genius of the very highest order? The lack of such a syllabus accounts for the cursory treatment of grammatical topics, the gaps that inconveniently and even irritatingly reveal themselves when the teacher in a fit of enthusiasm proceeds from one topic to another, and the dull and needless re-doing of topics already done, features that are painfully galling to the mind of every conscientious teacher. Thus the first need of the hour is a good syllabus.

But a syllabus, by itself, is not enough for our purpose. If the teaching of English Grammar is to be strictly based on the reading texts and if it is to be done mainly inductively, then it is clear that the selections in the texts must have been written, *in respect of grammatical constructions and sentence forms* with a view to conforming closely to the syllabus drawn up. I doubt if any such attempt has been made. At present the selections in the text-books contain phraseology, constructions and sentence-forms that seem to have merely pleased the fancy of the writers. The teacher, on the other hand, has in mind a syllabus—if it may be so called—which pleases his own fancy; and he is expected to teach English Grammar inductively, based on the text-books he teaches—for is not the reader the centre of instruction? The pupil, no wonder, remains ever in a fog.

To avoid this serious draw-back, a committee of experienced educationists, experienced in actually teaching the various classes of the secondary school, should first draw up a sound syllabus and the very same committee should then write or edit a series of readers for all the classes closely conforming to the syllabus framed. Place this syllabus and this series of readers in the hands of a teacher and then ask

him to teach Grammar inductively, based on the text-books. He will do it cheerfully and efficiently. In the absence of these, it is no use blaming him or the pupils.

There is yet the final step. Anything taught will stick to the mind permanently only if cemented to the existing apprehension masses by constant applications. For this purpose as soon as a principle has been taught, the pupil must at once be made to apply it not to two or three instances but to two or three dozens of them. So the teacher and the pupil must find ready a number of exercises to which the principle newly taught and learnt may be repeatedly applied. The question is whether such a large number of examples or exercises may be found in the text books themselves. To my mind, it seems difficult, if not absolutely impossible, for if in a selection the same construction or sentence form is repeated twenty or thirty times, it becomes quite intolerable for reading and no writer would ever attempt to do so. If the reply is that similar examples may be found in plenty not in one or two selections but in the body of the whole book, I answer that it is humanly impossible for any teacher, period after period, to be ransacking the whole book for every principle that he tries to teach. Thus the need arises for a separate book on Grammar, giving plenty of examples to illustrate each and every principle. For purposes of perfect co-ordination, the book on Grammar must be written by the very same committee closely following the series of readers and precisely elaborating the syllabus framed.

So long as such a combination of syllabus, readers and Grammar is not forth-coming, let us honestly cry halt to our teaching Grammar based on the text and turn to the old-fashioned method of teaching it closely following, page by page, any one of the grammatical treatises now available in the market. That will be practically fruitful, if theoretically unsound. Of course, we may do much to remove many of the defects thereof by illustrating every principle as far as possible, with examples from the text. It is only thus that we can enable most of our pupils to write tolerably correct English and prevent 'the slaughter of innocents' which threatens to become a menacing feature.

TRAINING COLLEGES AND EDUCATIONAL RESEARCH.

By C.V. Hanumantha Rao, M. A., B. Ed., F. R. Econ. S.



WHILE IN RECENT YEARS, INDIA HAS MADE notable contributions to the advancement of the world's scientific research, it is sad to think that we are not in a position to make the same claim in regard to educational research. It has to be admitted that in the latter matter, compared with other countries and compared with what might have been done, very little has been accomplished in our country. There are many reasons for this state of affairs: lack of teachers with the necessary training, lack of incentive, lack of organization, to all which may be added an insufficient appreciation of the value of educational research and perhaps a Laissez - Faire attitude engendered by the almost overwhelming production in America and other countries.

As a matter of fact, educational research up to the present has been very much in the same position as physical research was a century ago, when the physicist ignored the bearing of his work on practical life and when the technique of experiment was somewhat crude. But in recent years a great change has come over research in education; what our American friends call "life-situations" are being stressed more and more, while our technique also is in process of development.

Subjects for Research.

In speaking of educational research it is usual to separate those subjects that are outside from those that are inside the experience of the teacher in the classroom. Among the former we find such psychological subjects as transfer of training, memory, imagery, intelligence, general ability, instinct and many other. Then we have specific educational psychology giving us such subjects as the language and thought of the child, stages of development, adolescence, emotion, suggestibility, the mental images of school children and

others. There are again problems connected with the home and society, industrial problems, problems of vocation, of abnormal children, of heredity and environment and lastly of discipline and freedom.

Turning to the subjects that lie within the experience of the teacher and the school administrator, we find an equally long list of problems awaiting solution, problems connected with the teaching of ordinary school subjects, methods, of class management and school organization, examinations and so forth.

There is hardly a subject among those mentioned above which is not receiving some attention at the hands of teachers in India. Teachers in their daily work do, to a larger or lesser extent, experiment and observe, but it can hardly be denied that, in many cases with regard to the statement of their results, there is a great deal more assertion than statistics, more prejudice than proof. It is only by thorough-going scientific investigation that we can expect to persuade sceptics with improved ideas than their own, that we can affirm that our methods are based upon firm foundations.

Difficulties of research.

Recognising as we do the vast field for research there is in educational matters, we are faced, in the practical working out of the programme, with many difficulties. Research is admittedly an expensive affair and with our limited resources we are in a hopeless condition. But there are many problems which are peculiar to our country and which stand in need of immediate investigation by men acquainted with Indian conditions; and among such problems may be included the problems of adolescence, of bilingualism, vocational guidance, community characteristics and many others. These problems cannot very well be left to be solved for us by educationists of other countries. Then again we are prone to exaggerate the cost of educational research, which is sure to be insignificant when compared with the cost of scientific and medical research, upon which large sums are spent in India every year. What is needed is a wider appreciation of the import-

ance and value of research and moderate endowments for material and scholarships.

In ascribing causes for the small output of educational research in India, reference was made to four main deficiencies:

1. Lack of qualified research workers.
2. Lack of incentive.
3. Lack of funds, and
4. Lack of organization.

In all these spheres the Training colleges can do very much, for it is in those institutions that there is the greatest scope for educational research. Unfortunately it is not realized as it ought to be that our Training colleges are not there merely to inculcate methods or to perfect technique, but also to stimulate and inspire, to vitalise and quicken the spirit of enquiry. It is also in these institutions that proper incentives to research work can be provided for in so far as it is here that there are qualified professors under whom students can carry on their research work and get proper inspiration and incentive for it. Every University in India should have its department of educational research under the general guidance and superintendence of the Training colleges. With an expenditure of about Rs. 1000 a year per student for scholarships and about half that amount for material, results of considerable value can be obtained. At the same time, if the Training colleges are made the centres for carrying on educational research, there will also be the added advantage of the practical teacher; for in almost every Training college, provision is made for a model school with a separate staff of its own.

It will also become necessary, when sufficient work has been done in one department of educational research, for its results to be given wide publicity and for co-ordinating the activities of the research workers in the same field in different provinces. This work of co-ordination can be carried on by a central committee of Educational research in which the various provincial research departments will have represen-

tatives. Periodical educational conferences and the publication of a journal of Educational research are also essential factors in furthering the work of co-ordination and co-operation. Through the medium of the journal, co-operation can also be brought about between the research workers and the practical teacher and professional teaching work can be made more interesting and effective than at present. For after everything has been said and done, the value of research can be properly and adequately gauged by its ability to produce practical results in the actual educating of school children.

EFFICIENCY IN TEACHING.

By A. S. Venkataraman, B. A., L. T.

Who is an efficient teacher?



THE QUESTION HAS BEEN RAISED, WHO IS an efficient teacher, and I fear, few can give a confident and definite answer. There is room for differences of opinion but the need is imperative for the greatest common measure of agreement. The purpose of the writer is to learn and not to impress and to receive more than to give, and the contribution will have more than achieved its purpose, if it stimulates some thinking on the part of teachers and provokes a discussion of views.

Lawyer Vs. teacher.

It is commonplace for a lawyer to criticise the school-master. While it is beside our point to attack or say anything ill of any class of people, and much less of a class of men whose services to the country can by no means be ignored, it will be pertinent to indulge in a short comparison of the two, the lawyer and the teacher. It will be readily admitted that the teacher is dependent on or is under obligations to the pupils, the parents, the public, not to speak of the immediate masters he serves. A lawyer on the other hand, enjoys comparative freedom, barring his obligations to the clients and the court. Regarding the nature of the task, it

will be plain to the commonest understanding that the teacher's is more onerous. A career is shaped or a life's fortune is made or marred. Much depends on the way in which the child is brought up at school and the agency that is employed for training the child. It is not like arguing a case because you are paid for it, with no more interest, than can be gauged by the fees always given beforehand. The reward precedes the lawyer's brief and on that account is not governed by the fate of the case in the court, and as compared with that of a teacher, it is incomparably great. The pity of it is, that while the teacher's work is more responsible, more useful because it lays the foundations of future citizenship and nationalism in the world, the reward is, not only not proportionate, but far too low, unconscionably low as to brand the teachers as a class of despicable creatures.

Position of a teacher.

The position of a teacher is peculiar, considered from every point of view. As soon as one chooses the profession, he is congratulated by every other person only to realise sometime hence that he has little reason for self-congratulation. Pleasing words and elevating ideals are held out as among the bright features while the barest wants are denied and little encouragement is given to freedom of thinking, judgment, enterprise and action. Fine words butter no parsnips. It is only after a time that a teacher realises that there are attendant dangers and that his life is one of peculiar difficulty, trial, temptation, privilege and reward. Most of the teachers soon find themselves in a stagnant pool and the world in which they live, move and have their being is peculiarly static, when all around them, the society is in a dynamic state. The profession is peculiarly unfortunate in that its delights or difficulties are little appreciated by others. Each teacher absorbed in a miniature world, is a fascinating and interesting psychological study, forgetful of the larger world with its claims and duties and the temptation to isolation is a serious danger both individually and as a class. By himself a teacher suffers from a lack of sympathy and a tendency to

narrowness of mind and a spirit of egotism, pursuing a vocation apart in itself. And as a class, the teachers fall out of line with the rest of the world and develop a class isolation.

Demand on a teacher's powers.

The demands on a teacher's powers are so great that he has to be a skilled teacher, an ideal man being called on to use every moral or physical quality, an example of character and conduct and a good controller of men in the making. He has perforce to be tactful, resourceful, prompt and courageous. The shorter five-hour day and the longer holidays afford easy targets for glib criticisms, while the great demands on the teacher's resources and strength are never truly assessed. Thus it will be seen that while a teacher's life is one of trials, temptations, the demand on his resources are far too heavy.

False standards of efficiency.

Now the question for us to examine, is what is the standard of a teacher's efficiency. Is it based on the number of passes in an examination, or the number of tuitions a teacher commands or the number of friends a teacher owns in public or the ability to please one's superiors? The number of passes may add to the reputation of a teacher if it is already established but can not make it. It may be a feather in his cap. In Oxford the efficiency of a teacher is judged by the number of tuitions he undertakes. Perhaps this may hold true of a private institution like the Tutorial College at Madras. It may at best add to the emoluments of a poor teacher but cannot determine the worth or quality of his work. What about a teacher who counts many friends among the public in a town? He may be a *persona grata* in a charmed circle but that is no criterion of efficiency. Some teachers, however, depend on their ability to please their superiors, to make themselves efficient or to pass for efficient men. Now this ability, if practised as a fine art, may save a man his job but covers a multitude of weaknesses and sins and a shrewd person in authority can easily see through the wiles of the artful sycophant.

The Goal of Education.

The standard of efficiency is regulated by the goal of education. We all know how we set out with the object of turning out an ideal type of scholars, intellectually, physically and morally accomplished (if there is an aim, this is the aim) but the product that comes out is examination-perfect and otherwise, intellectually, physically and morally lacking in essentials and disappointing in the extreme. According to Locke, a famous philosopher, physician student of politics and a practical teacher, "That which every gentleman (that takes any care of his son's education) desires for his son, besides the estate he leaves him, is contained in four things, virtue, wisdom, breeding and learning". By virtue he means 'love and reverence' to God and for our fellowmen; wisdom is defined as business ability and foresight (and children are to be trained to raise their thoughts to great and worthy things and to be kept far from falsehood and cunning). Breeding, he interprets as "not to think meanly of ourselves, and not to think meanly of others". As for learning it comes last and he counts it least. Learning has to harmonise with and contribute to the other three. Then we are educated and we can impart true education to pupils.

The crux.

The real problem is how to secure it and test efficient education. Virtue, wisdom and breeding may be got but cannot be tested. Like beauty, they may be perceived but not weighed or measured. The least important thing is learning. If we take it as knowledge or skill of a certain kind, it may be secured and tested but if it means a temper of the mind it may be possessed and is incapable of being subjected to scientific tests. Virtue, wisdom and breeding are the main qualities of an educated person. But what about learning? There is a wide desire for learning and we do not know how far the world has progressed and if the learners are themselves satisfied with the progress.

Examinations and the real test.

Are examinations tests of progress? We wish they were. The examinations, old-fashioned as they are, test a knowledge of the subjects but they are neither tests of intelligence nor of character. From the scrutiny of examination results, we can not say that a pupil is either vigorous, determined or prompt or resourceful. Every one to-day wishes to enter the gateway of learning. Now the real test is the teacher's test. It is he that detects the strong points and weaknesses of a pupil. In the mistakes of a child, sometimes intelligence is lurking. The slow speaking, the slow-writing boy is perhaps a profound thinker, not a superficial, shallow youth. The exercises set, the words said or with-held, the movements and gestures—all these are clues to a pupil's intelligence and the teacher alone can test this. The real test is the impress of one soul on another. These may not or can be recorded but still they are unmistakable indications of progress.

In these days of mass production, we require a standardisation of tests. We want to do away with the subjective factors in examining a pupil and we are out to devise an objective scale of values. Intelligence tests have their own uses and they have their limitations too. The speed with which children develop in intelligence varies and there are intelligence ages as well as calendar ages. These tests are fool-proof (also knave-proof!) simple and easy but conditions and circumstances vary from country to country and the tests have to be adapted to varying conditions.

Conclusion:--

Let us make our purpose clear in our minds. Education is a quality of the educated person and of an educated boy. We have to examine if he is virtuous, wise and well-bred and whether he uses his knowledge to reach these ends.

Reverence, practical commonsense and good manners, are these the products of his learning? Then a boy has received education. Then alone has a teacher done his duty faithfully. He shall feel proud of his pupils who have become

reverent, alert, chivalrous and well-informed. To conclude, as Mr. H. G. Wyatt, a famous educationist says, "It does require that in rating and rewarding teachers, their contribution to the life of a school as a whole and not their examination efficiency be considered and it does require that the school be estimated according to the fulness and abundance of life it generates and not according to its success in anticipating answers to the largest number of probable examination questions."

DISTRIBUTION OF ECONOMIC GOODS

By Dr. Eddy Asirvatham, B. A., B. D., Ph. D.

(Continued from the last issue)

II. Socialistic Theories.

IF COMMUNISM HAS PROVED AN ATTRACTION to some minds, socialism has attracted many more. The probable reason for it is that Socialism is not a unified whole, but consists of different strains of thought, which appeal to diverse kinds of people. In its extreme forms, there is no fundamental difference between socialism and communism. In its ordinary forms, socialistic thought ranges from workman's socialism, which means nationalisation of the means of production and substitution of the rule of the many for the rule of the few, to the socialistic ideal of the scholar which calls for distribution according to fitness and capacity—an ideal to which few will object.

Socialism in general is not opposed to private property, but is opposed to private capital. Unlike communism, it believes in rewarding a labourer in proportion to the value of his labour, and here it is in agreement with the economic theories of distribution. But it differs from the latter theories in the meaning it attaches to the words 'Worth' or 'Desert'. To the strict followers of Karl Marx, labour alone has any worth since it alone, according to them, produces wealth, while land, capital, and talent have no worth because, according to them, they are not agents of production. It is generally conceded

to-day, even by many socialists, that labour is not the only instrument of production. "The capitalists can do nothing without the labourers, nor the labourers without capital."—Mill. Socialists who do not believe in the Labour Theory of Karl Marx generally mean 'effort' or 'merit' when they use such words as 'worth' and 'desert', while to economic theorists, the same 'words' mean 'result' or 'value determined by the law of demand and supply'.

The chief features of present day industrial society which are furiously attacked by socialists are monopoly, competition inheritance, land ownership, private capital, interest. In their indiscriminate attack of these institutions, socialists often forget that it is no longer true, at least in civilised communities, to speak of *unlimited* monopoly, *free* competition, *unqualified* inheritance, *absolute* ownership, etc., for all these have been greatly regulated by the State.

Some of the other main criticisms of the socialistic canons of distributive justice may be briefly summarised.

1. We have seen that socialism in general advocates the rewarding of a man according to his desert or merit. But the difficulty is in answering the legitimate questions, who is to measure *merit*? If we answer it by saying that a group of enlightened and competent officials would be the judges, we pave the way for authoritarianism and all the evils attendant on it. Even if we can bring ourselves to a recognition of the possibility of obtaining an impartial set of judges, the difficulty of discovering a standard of merit will still remain. When the law of demand and supply is abolished (or at least, so seriously curtailed as not to operate in the way it now does), as will be the case under socialism, the only way of deciding merit would be to compare the amounts of work performed by different labourers, and this comparison clearly cannot be on the basis of time if it is to be just. If it is to be according to the hardness or disagreeableness of the work, it will mean recourse to the much-despised law of demand and supply. Instead of asking the socialistic question what a service was intrinsically worth, we would be asking

the individualistic question, what reward could procure the service and whether the rest of society would be gainers or losers in offering that reward. If the standard of merit is to be according to the higher or lower nature of work performed we would lay ourselves open to two criticisms: (1) Is not the opportunity to do higher work a reward in itself? Should higher faculty receive higher remuneration simply because it is higher? (2) If everyone should wish to become a painter or a poet or a scholar, would society be able to reward them all alike? Who would be ordered to win bread for the community?

These practical difficulties, perhaps, are not necessarily inseparable. The Fouricrist solution of every member of the community being "attached to several groups, employing themselves in various kinds of occupation, some bodily, some mental, and.....capable of occupying a high place in some-one or more" (Mill) might prove practicable.

2. Some of the other criticisms of socialistic justice are the same as the ones we have considered already in discussing communism. Socialism, like communism, commits the folly of imagining that good life is something ready made that the State can hand over to the individual. But according to our view, good life is largely self-earned, though the State can provide conditions making for good life, taking care, of course, not to do violence to individual initiative and personal development. Socialism, like communism, would probably lead to a decrease in the proportion of the aggregate income of the community and an undue multiplication of mankind. A higher life does perhaps necessitate a society of comparatively rich and leisured persons. Rashdall's contention that "in the long run the diffusion of some culture among the men is only obtainable by the maintenance of a much higher life among the few" may have an element of truth in it.

These and other objections can be raised against socialistic justice. But as Sidgwick contends (Pol. Econ. ch. VII), the ideal of socialism may not be open to the same objections. In his opinion, a certain advance in the direction of the soci-

alistic ideal, by a judicious and gradual extension of governmental functions is not opposed to sound economic theory. It seems to him quite possible that a considerable extension of the industrial functions of government might be on the whole advantageous, without any utopian degree of moral or political improvement in human society.

Whether socialism has rendered any positive service to the cause of justice or not, its negative value cannot be questioned. In its attack on modern capitalism, it has shown to the world some of its outstanding and, perhaps, inevitable defects. In particular it has shown that:

1. Reward of the individual's service in the present competitive society "does not tend to correspond to his share of the *total* utility of the kind of services he renders: what it tends to measure is merely its *final* utility-what the community would lose by the subtraction of a single individual's services" (Sidgwick).

2. The high remuneration paid for management is not due to the mere possession of any special fitness, but due to the addition of possessing capital. "The amount of the employer's extra gains is not due to the scarcity of possible employers personally qualified and willing to perform equally productive work, but to the scarcity of persons who being thus qualified and willing are able to obtain capital". (Sidgwick);

3. "A very small reward is quite sufficient to call forth man's utmost energies when no other is obtainable. After a certain point small incomes stimulate activity as much as larger ones when no larger ones are to be had". (Rashdall).

4. Rewards need not necessarily be material. "Even in the existing state of society rewards for which men work are very largely honorary rewards which take the form of social consideration or of interesting employment for their higher faculties." (Rashdall).

5. There are many kinds of valuable services for which there is no market value in our existing competitive society.

6. A more equal distribution, in a broad and general way, is productive of an increase of happiness, and thus an aid to the good life of the community.

(To be Continued)

THE INDIAN EDUCATOR

REORGANISATION OF THE CLASS SYSTEM.

By Mr. Suresh Chandra Chakravarty, B.A., L. T.,

(Concluded from the last issue)

There must be another form of test which may be better designated as a test of Reasoning. It must include questions on Arithmetical problems in the selection of which the tester should be very careful. He must see that the answer may be easily deduced as a logical sequence by mental calculation. The problem which would require to be solved by written work must presuppose previous knowledge and hence should be carefully avoided.

The last and not the least important is the test on absurdities. "It is" says Terman, "an invaluable test for the higher grades of mental deficiency. The detection of absurdities is one of the most ingenious and serviceable tests of the entire scale. It is little influenced by schooling, and it comes nearer than any other to being a test of that species of mother wit which we call commonsense". I feel tempted to quote here two of the best tests, 'which have from time to time been suggested as alternatives to Binet's'. The tests are:

(1) This morning I met a smart young man. He was walking down the street with his hands in his pocket and twisting a brand new walking stick.

(2) An Irishman called one day at the Post office and asked if there was a letter waiting for him. "What is your name?" asked the Postmaster. "Sure," said the man "you will find my name on the envelope."

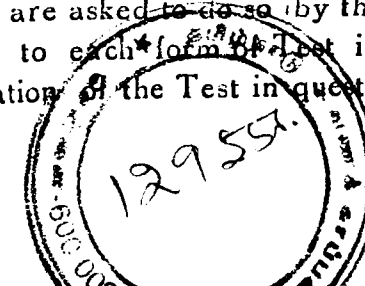
To all these there may be added one other form of test which may as well be termed as Memory Test. In it the boys or girls under test will be shown 15 or 16 different things and these things will be kept open for a minute after which the boys or girls will be left to themselves to write the names of the things seen. Efficiency of the boys or girls will be determined by the number of things remembered. In conducting the test it is to be particularly noted that all the candidates may see the things aright.

Now every form of Test must consist of questions numbering 12 to 15 of increasing order of difficulty. Determining this order is an important thing and must receive proper attention, for a question which is considered to be difficult by one examiner may be found to be otherwise by another. So as to do away with the idiosyncrasy or personal equation of the examiner the tests, while prepared, must have to be distributed among several teachers of experience with specific instructions to mark the questions in order of difficulty. On a scrutiny into the marks it would appear that opinions vary and that very greatly. So an average of all these is to be taken and the grade of difficulty is thus to be determined.

The tests so prepared may be applied to boys of different ages or different grades. The percentage of questions answered will determine the grade of intelligence. It is the standard value of the tests that will determine the worth of the boys or girls.

Application of the Test will enable us to have classification better than what we have at present. We may be in a position to pick out the best boys of each class and make use of their special ability by providing scopes for them to receive additional training along with boys of the higher class, in subjects in which they will be found far above their own class. And this arrangement can, with advantage, be made, if the class routine is adopted to a newer form. Discussion of the topic is a separate question. I need hardly go into it.

Now to revert to the question of the application of the Tests, it is to be remembered that there must be time-limit in case of every form of Test. And this time-limit is to be regulated by the examiner with a watch in hand. The boys are to be so instructed as to pass on to the next form of Test whenever they are asked to do so by the examiner. The time to be allotted to each form of Test is to be determined by actual application of the Test in question in certain specific cases.



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I am sure and I do firmly believe that the Tests so prepared and so regulated will help us to have a classification, almost good, on which will undoubtedly be an improvement upon the present day arbitrary classification. But so as to ensure smooth working of the system consequent on good and perfect classification, the Tests should be standardised and a scale of values is to be drawn up. But for this the system cannot be expected to work without the evils of retardation.

This task is, therefore, to be undertaken by all Provincial associations of teachers. Let them shake off their sloth and devote themselves actively towards removing these evils, by standardisation of such Tests.

MR. N. S. SUBBA RAO

An appreciation.

By Prof. K. S. Srikantan, M. A., F. R. Econ. S.

NOTHING GIVES GREATER PLEASURE TO one than to recall to one's mind in calmer moments one's old days in the College. Such a thought immediately takes a man back to his Professors at whose feet he had the great privilege of sitting and studying. It is no wonder such a reminiscence often turns itself upon the Head of the Institution. He cannot easily be forgotten, for directly or indirectly every student comes in contact with him. And I appreciate therefore not a little, the honour of having been asked by my friends to write these few paragraphs regarding Professor and Principal N. S. Subba Rao, Esq., M. A., (Cantab), Bar-at-Law.

All the students do not enjoy the privilege of being taught by the Principal. Often administrative work stands in the way of the Principal's taking all the classes, as a result of which some students are entirely denied the privilege. Apart from this, there is the possibility of the Principal being a specialist in one subject and the student having taken altogether a different subject. In such cases the student's relation with the Principal is only mechanical.

The writer is one of the fortunate few to whom the Principal himself was the Professor, whose personality he cannot forget.

President of the latest Indian Economic Conference, Member of the Tariff Board, Principal of the Maharaja's College and the Present Director of Public Instruction in Mysore, Mr. Subba Rao is too well known to need any special introduction to the public. To have been a student of so great an Economist as Alfred Marshall, is itself a pass-port to fame. But among them Mr. Subba Rao was one of the best and dearly loved by Alfred Marshall. Economics, it is often said, is an easy subject. But Economists are the rarest of birds. The paradox finds its explanation in the fact that a master Economist should possess a rare combination of gifts. He must often combine talents not often found together. He must be a Historian, Philosopher and scholar. 'He must be capable of studying the present in the light of the past for the purposes of the future.' Mr. Subba Rao possessed this peculiar combination of talents and it is no wonder he is a distinguished Economist today.

Principal Subba Rao, for so he was known everywhere, was a name with which we were familiar long before we entered the College. Most of our Teachers in the High Schools were students of Mr. Subba Rao and coming fresh from the College, they would lose no opportunity to make some reference to Principal Subba Rao. This constant reference increased our eagerness to the highest pitch when we came to the Entrance class, for the following year we were to be his students.

What struck us most when we entered the College was its dignified atmosphere. Mr. Subba Rao in himself epitomised the College. Cheerful in look, scrupulously clean, dignified in talk and action, the College was not different from him. A stern disciplinarian within the College, a companion outside and a friend to his students, Mr. Subba Rao made himself a distinguished Principal. If he was sometimes serious in the College, that would spontaneously change

into a kind smile outside. The most praise worthy feature about Mr. Subba Rao as a Principal is he was always proud of his College and its students. The writer has still to see a College with such exemplary discipline. Another remarkable characteristic of Mr. Subba Rao is that he was never indifferent to trifles. He would have rather said, it is trifles which make the sum of life and the sum is no trifle.

As a Professor, Mr. Subba Rao's place is firm in the heart of his every true student. Memory still brings before his student Mr. Subba Rao coming into the class room through an unseen door always five minutes earlier than the bell, with his Cambridge gown hanging below his knees, his head a little bent forward, as if in thought, with a large number of books in his hand, mounting the platform, and with clasped hands in front of him, now lecturing, now talking, now telling some humorous story. He had a great respect for the class and would not, as some do treat the class with indifference, as calling off in the middle and attending to other matters. Many have heard of what is known as academic dignity and academic atmosphere, but they were a reality to Mr. Subba Rao's students in his class and College.

Mr. Subba Rao's method of work was all his own. His lectures were not books in the making. He did not like to heap facts upon facts in the class nor did he train students solely for examinations. In fact he was more anxious to awaken understanding than to impart information. If some of Mr. Subba Rao's lectures were hard to follow, they were always stimulating, with a language absolutely chaste and suggestive. Mr. Subba Rao seemed to be supremely happy in his Lecture room. He had a fund of humour and knew how to make use of it. He had a budget of good stories. Very often in the course of a lecture, he would be carried away by a new train of thought. The writer can well remember Mr. Subba Rao speaking with a laugh and choking exuberance of utterance which would end in a falsetto. Mr. Subba Rao sometimes invited discussion, but few were bold enough to speak under his intent and expectant gaze.

Mr. Subba Rao knew every one of his students. To him as Principal there was nothing of greater importance than to know every one of his pupils. He had a prodigious memory and it was nothing short of an intellectual feat when he gave out the name of every student at the Convocation. He could tell who is who by a look at the handwriting of his students.

Mr. Subba Rao was exceedingly kind and his purse was always open to poor students. But it was also open to others in March, when he would give an entertainment to the senior students of the College. He was always brief in his talk. This conciseness was one of his peculiar qualifications. Dr. Macphail, one of the former Vice Chancellors of the Madras University, when he was in Mysore said, he could well recollect, even after such a long time, the beautiful and brief answers that Subba Rao used to give as a student. No body could forget his fine handwriting. It appeared as though he was writing with the finest pen in the world.

In conclusion, it may be pointed out the secret of Subba Rao's fame lies in the fact that he never sought for it. He knew that popular favour is notoriously fickle and he who seeks it commits the worst blunder.

"THE WORTH OF TIME.

By Edith F. Sutton, (America)

Never was gained anything of value any
But 't was the outcome of some struggle or some tears;
Some wrestling of a Jacob with the Lord!
Never will life with all its battles many
Seem worth the living, till God's Light appears
Revealing REVELATION as "The Word"

Never did Spring-time come with joy abounding
But 't was the outcome of Winter's icy days
Or else the season's rains of warmer clime.
Never was Autumn rich in hues abounding,
But 't was the outcome of the Summer's sunny rays
Bringing God's substance for the work of Time.

So also in Number and Space work a slavish adherence to text-books makes pupils slaves of the book which is put into their hands. In solving any problem no thought is bestowed. Attempts are made mechanically to arrive at answers which in some cases prove successful, while in some others not. No book purports to give, or gives all the intelligent and quick ways of solving problems, rather than arriving at answers. It is the teacher that is to think before going to a class, frame questions which are likely to make pupils think and understand the contracted methods, and then ask them to attempt questions from the text illustrative of the principles taught. In some instances the method shown in books is tediously long and likely to tax the thinking power of children. About such methods the teacher would do well to keep them in utter darkness.

Thus in all the above subjects while there is enough for a teacher to think, arrange and present facts or elicit them in a particular manner, there is very little need, if at all, to leave pupils almost entirely to the mercy of text-books. It is the teacher that has need to consult many books, to learn instructive and useful modes of presentation of ideas--which presentation did not suggest itself to him--rather than the ideas themselves. Thus text-books are necessary for pupils to know words and names correctly, and to refresh the ideas which they learned at school and there is, so far as one can see, very little need for a change, unless it be the idea of patronising a book firm, or unless a decisively better book has been made available.

As for language subjects, as Mr. Mahadevan points out, the second-hand book is oftentimes enriched with good notes if the same is prescribed. The difficulty however is that pupils who remain in the same class a second year, or even first year pupils who have had opportunities to hear from upper class boys, content themselves with having known the matter rather than the language as well. Again the same teacher who has to teach the same lessons two years and more loses his interest, and teaches it in a manner which

cannot even satisfy himself. What seem equally important in a language class besides ideas are the language, the idiom and the grammar also. When the teacher who is to be the source of inspiration feels dull, what will be the effect his teaching is likely to produce upon the minds of children? Thus though parents may be taxed to some extent, it seems necessary, at least so far as language subjects are concerned, to change text-books once in two or three years.

Books for Non-detailed Study have, it is feared, received scant courtesy at the hands of the learned author. These books seem to have a two-fold purpose to serve, namely, (i) to improve the vocabulary of pupils and make them learn the correct use of idioms without the fear of being bored too much in examinations about them as in Detailed Text-books and (ii) to furnish matter for composition. Even here there seems to be little need for a change, once in less than two years. But the defect which makes Mr. Mahadevan find fault with Non-detailed Text-books seems to be the habit of confining the attention of pupils to Non-detailed books only for composition. The world is far too wide, Journals, newspapers, and illustrated weeklies are very many, and full of wealth of matter for composition. Here too, as mentioned above, to relieve the monotony of pupils and teachers there is need for a change once in two or three years.

Mr. Mahadevan probably rightly, mourns the woeful neglect of the 'anatomy' of the language. A drilling in the fundamentals at least is in experience seen to show the advantage of making pupils read Non-detailed and extra books in a better light. It is said that grammar and language should go together, and that the principles of grammar should be illustrated from the language of text-books in a large number of instances. It is a pity that the custodians of the destiny of our young men are in one extreme or the other. Nothing like a *via media* appeals to them; and unfortunately our brethren too, finding it unpleasant to bore pupils with grammar neglect it to the background, much to the disadvantage of the taught.

Lastly, there are one or two circumstances which call for a change of text-books peremptorily. The mental calibre of pupils, though of the same standard, in all places is not the same. Very often what is good in one place is not good for another. There is apparently no good in persistently keeping a book which, prescribed by mistake, is not altogether productive of good results. Again better and more interesting pupils often lure teachers to go in for a change.

Thus while, in a majority of instances Mr. Mahadevan's remarks about alteration of text-books, hold good, there are certain others in which the parent has, for the fault of educating his child in a school along with others, to pay. Otherwise his burden should in all reasonableness be lessened; and the interest of book-makers should be considered only subservient to that of the parent world.

POETRY IN SCHOOLS.

By Sites Chandra Sinha, M. A., Dip. Ed.

"In the calm grandeur of a sober line
We see the waving of the mountain pine,
For what has made the sage or poet write
But the fair paradise of Nature's light?"

—KEATS.

The place of poetry as literature in schools has yet to be debated. We teachers are not sure of our ground, and naturally grope in the dark. Over-crowded as the school curriculum is, we dare not tread on untrodden ways, and cling fast to old ways and traditions. It is time that this question was thrashed bare, and a way out of this dilemma found.

Should poetry be taught as literature in the school? This article is an humble endeavour to briefly answer this query. The very fact that the boys are made to read poetry apart from prose amply proves that we are expected to create in them a taste for and appreciation of poetic beauty. What else can justify the inclusion of poetry in the curriculum? This may not, however, be the only thing the teaching of poetry aims at. But certainly this is the main object. Other purposes may well be served by prose.

As things are at present, we hardly make any distinction between prose and poetry; and our method of teaching them, let us honestly confess, is practically the same. The result is that boys take them as

the same thing; and lose whatever instinctly interest they might have otherwise found in poetry. Far from arousing their natural aptitude for it, it becomes a burden and they pin all their attention on somehow getting by heart a few important explanations, marked out by their teachers for scraping through the great bugbear of examination. The consequence is that when they pass out of the schools and join the colleges, they get hold of rubbish notes and short-cuts to success ready at their hands, all their taste and love for literature having been killed in earlier days, when their feelings and emotions just began to bloom.

The charge that we teachers fail to send good material to the colleges has not unoften been levelled against us. Who is to blame for this? Partly, we ourselves and largely our syllabus. We cannot—can we?—mend the syllabus; but we can mend ourselves. The boys are under our care during the best part of their career, during the time when their minds are soft and pliable, receptive and emotional; when we can give them any shape we like, and when in fact, they should be made to have an inkling of all that is beautiful and noble, pure and sublime, in human nature. Who else but teachers are to blame if they are not given the proper bend at this plastic period of their life?

Young boys in English Schools are early initiated into the beauty of Homer, Virgil, Shakespeare and Milton. They go to the University with their taste and love for literature wide awakened. It may be argued that, it being their mother-tongue, they easily grasp the linguistic intricacies and appreciate the beauty of thought and language without having had to bother with a foreign medium. Rightly so. But what about poems in our mother tongue? How many of our schoolboys love to read and study Michael, Tulsidas, Kabir and Tagore? Do they ever endeavour to appreciate them? Novels they do have a fancy for—but not for the sake of studying human nature or appreciating truth and beauty but for the pleasure of the story.

It is not purely a question of language; it is a question of creating in youthful minds a thirst for literature, of calling their imagination into play, of telling them that literature is only a mirror of our own-selves; wherein are reflected our passions, tragedies and comedies, and letting them into the realm of beauty, emotion and inspiration. Poetry consequently becomes stale, dull and matter-of-fact. It starves, so does the imagination of the boys. This stagnation of imagination bears in them an apathy for poetry, and all that is noteworthy in literature which age hardly succeeds in weeding out. Poetry becomes prosaic; its higher function is sadly lost. We people think we are well worth our salt when we have succeeded in multiplying the number of passes in our respective institutions. But is that all, we pray, demand.

ded of us, demanded not by the curriculum, not by the authorities but by the higher call of our mission, to fulfil which we have adopted the path of honourable poverty?

Objection may be raised that it is rather ambitious for us to soar so high; and that it is too subtle for the boys to appreciate and understand it. We are not for initiating our boys into the mystery of Homer, the philosophy of Wordsworth, the mysticism of Blake or the delicate subtlety of Shakespeare or Kalidas or Tagore. We want to awaken in our boys a love, a genuine love, for the beautiful in thought and language, for the noble and admirable in human character, for the awful and emotional in nature. We want to make the study of poetry a pleasurable occupation for our boys. We want to deepen their emotions and to develop their blooming instincts. We want to instil in them a liking for reading, and indirectly, add to their store of knowledge. We want to expand their ideas and broaden their outlook. We want to appeal to their *natural* feelings and instincts—instincts that are most prominent at that age and period of development. Well has Ruskin said,—“What we like determines what we are, and is the sign of what we are, and to teach taste is inevitably to form character.” When shall we form their character, if not at this period of “storm and stress”?

The gradual development of the instincts and emotions requires us to offer them pictures or images that tend further to nurture and nourish them. Poetry flourishes most at an early age, when our feelings are strong and fresh. The gold-tinted rainbow in the rain-swept sky makes our heart leap with joy; the leafy, odourladen spring thrills us with delight; the tremorous murmur of the rippling brook, the sallying out of the bushy banks, enrapture our soul; the many-coloured evening sky, reflected on silent waters, sheds its radiance all over our being; the plaintive note of the *Papia*, thirsting for the soft silvery rays of the autumn moon, touches the tender chords of our hearts; the ‘spirit fierce’ of the impetuous west wind, driving through its ‘airy surge’, strikes terror in our heart; and the sunny day after a storm makes us skip and dance on the rain-bedewed lawn like fawns on mountain edges. Our hearts become full, and the surcharged feelings seek relief in expression. We feel restless until we have relieved ourselves of the sweet burden in a sigh or a smile or a tear. We often vent our feelings in interjectional expressions as ‘how beautiful’, ‘soul entralling’, ‘enchanting’, ‘simply grand and fine’. It is the urge of this feeling that drives young boys to poetry making not unoften at the cost of their work. These feelings are too joyous to be enjoyed alone; they needs must be shared with others. This impulse to express our emotions is deeply rooted in our nature. Thus poets we all are in a sense.

That being so, why should we not take advantage of these spontaneous emotions of our boys with a view to giving them that mould which it is in the nature of poetry to impart? What is the harm if we endeavour to bend their natural impulses towards the appreciation and assimilation of literary beauty and grandeur? In the Memorandum on the Teaching of English in Scottish Primary Schools we read: “There remains a group of pleasurable or expensive emotions proper to childhood, and raging from mere glee and frolic and mere delight in petty things, through sympathy, love and admiration on the one hand, and through joy in natural beauty and wonder in the other, to such deep sentiments as reverence and awe. Viewed in this light, poetry in schools may become a powerful ally to morals by broadening and deepening the emotional nature, and so enriching the soil of the virtues”. What then, is the objection to our strengthening these emotions even more through the sweet medium of suitable poems and ballads? We lull little children to sleep with musical jingles. Why not lull our boys into poetical appreciation of literary jingles with good poetry which by nature of its music and beauty is a perennial source of pleasure to children of all ages?

Love of beauty is an inborn instinct. Why should not we turn this innate thirst for artistic perception of beauty to an intellectual pastime of pure enjoyment and appreciation, and try to develop the aesthetic taste of the boys in embryo? Adolescence is just the time when the youth feels the irresistible urge of aesthetic sentiments. The aesthetic surrounding of the adolescent takes on a new meaning and attachment. He revels in colour and scenery. At this time, says the psychologist, the adolescent develops a tendency to project a sensation and this offers possibilities of enjoyments. The external world becomes more real and clothed with beauty and symmetry. This is the time for aesthetic training. His whole being changes as the rosy dream of the happy world of his fiery imagination slowly unfolds before his far-wandering, wistful eyes, ever thirsting for the distant, the mysterious, the romantic and the beautiful. Poetry by its power of appeal to our finer sentiments, can direct this blooming sentiment towards the appreciation of all that is good, beautiful, and sublime in human nature and the world we live in. Why should not the teacher open his eyes to the panorama of beauty the poet presents before our eyes?

Twelve to sixteen is the age when the critical faculty of our pupils in the senior classes begins to develop rapidly. The teacher should see that this faculty is well developed. In order to do so, he has to nurture the pupils’ inborn sense of wonder. It is through poetry, judiciously selected, that this sense of wonder can be kept alive and trim. Against one thing he has to guard. While making good provision for the deve-

lopment of this important faculty, the teacher should see that it does not clash with their imaginative powers. Life is certainly a stern reality, but "to take life as a matter of course—whether painful or pleasurable—that is the true spiritual death." Poetry helps us to realise that "there are elements in literature, as there are elements in life, which can't be judged and appraised," and that we are creatures "moving about in worlds not realized". Negligence to teach poetry as such dooms us to a stagnant, matter-of-fact life.

We are, further, living in a materialistic age. The world is too much with us; and we have lost sight of the spirit. It is in fact an age which vitally needs the spiritual and mystic influence of good literature to energize our drooping spirit and inspire our conflicting souls. The pupils are now fairly in their teens; their critical faculties are just blooming. Misdirection of these faculties will mar their future, and destroy whatever taste for literature they might have. Particular care and attention should be paid to the healthy development of these faculties, and so to keep them off from the materialistic tendencies of the age. Here we require the aid of good poetry which will not only nourish their ideals, their love and enthusiasm for literature but also save them from being doomed to flat, colourless lives, shorn of beauty, mysticism and loveliness. Failure to train and guide the critical faculty at this soft age means extinguishing for good the energy of life. "Therefore, special care should be bestowed on the training of the critical faculty, that a keen, delicate, beauty-revealing instrument may not be changed into a hard, rigid, beauty-destroying one." When and how shall we train this faculty of our boys and awaken in their minds a feeling of reverential wonder if not now, when it is just throwing up its petals? We pause for a reply.

Lastly, ere long our pupils will have migrated to the colleges for higher cultural study. Is not this the time to initiate them to the real study of poetry and prepare the ground? If we fail to awaken their emotions, and enrich their store of beautiful thoughts and noble sentiments now, when their memory is more retentive and in a state to receive impressions that will strike a deep and lasting root in their minds, when shall we? If we neglect to develop their appreciation of all that is good and lovely, fascinating and ennobling, at this receptive age, when, again, shall we do so? It is just the time when their delicate ears should be tuned to the sweet music of Nature, eyes opened to the eternal beauty of the glorious sunset, and their minds trained to the message of the twinkling stars! Let their minds be filled with things beautiful, thoughts elevating and sights and sounds enchanting in order that these may not only gladden their hearts in years to come but

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WALKING.

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THE DECLINE AND FALL OF WALKING

By N. K. Venkateswaran, B. A., L. T.,

Why should we have legs unless we mean to use them? The indirect answer would be forthcoming that we mean to use them, at least a good many of us do, and that it is not exactly our fault that what we mean to do is not always what we can do. The defence is not devoid of truth.

We are living in a concentrated epoch of civilization, in which speed is the first thought. Civilization has told us the value of time, the length of things and the brevity of life. If we want to do anything at all in the short span available to us we must give wings to our wills and appear in a dozen places at one and the same time. Slow and steady no longer wins the race. The battle is to the brave and the race is to the swift. Tranquillity has become obsolete, and if you look before you leap you will have nowhere to leap over, for in our times the opportunity to leap does not suffer the hesitations of the intending leapers. Be quick, be sharp, smart and sleepless, if you do not want to be thrown behind as one unfit to march abreast of the day. We must know the current coins to get a share in the commerce of life. It would not do to evoke antiquarian interest in old moneys and imagine lavish virtues in their behalf. In brief, there is no going back from the position at which we have arrived, and it is useless to put on pious melancholies and regret the easy and calm and large lives of bygone times.

The necessity finds its own answer in much the same manner as water finds its level. Civilization was bent on speed as on an imperative necessity, and behold speed has come. Oil has pronounced the doom of distance. Engines have pronounced the amputation of the more primitive organs of time. The conquest of air has given a staggering blow to the ancient sway of the earth's gravity, and we are to-

day flying, swimming, diving and speeding with the celerity of thought across the surface of this diminished globe as if flesh and bone were lighter than air, ether and emptiness. We have become ethereal eyeing the North Pole and the South Pole at almost the same point of time. The edges of the earth lie yielding in our hands, and our inclinations are toying with the remote planets as playful kittens toy with innocent mice before they pronounce them to be their own. Thus are we become angels and demigods no longer put to the encumbrance of wings. If civilization has striven for speed it has also got it, and what civilization has got, it seldom gives up.

Progress aggrandizes the many and attenuates the few, which is the justice and justification of progress. Sound brings a voice to the voiceless millions and invades the few acres of solitude proud of their own selfishness. Speed enables us to keep pace with the winds and currents of things and to perform a thousand activities in a single measure of time. Speed multiplies the individual and adds up the vast spaces, the long distances and the rolling surfaces into a small composite unity in which the immensities of geography are reduced to the easy accessibilities of neighbourhood. That is what speed does for the benefit of mankind.

What it does not do for the benefit of mankind pertains to our legs, which have declined and fallen as much as mankind has prospered and risen from the offices of artificial motions. Dame Nature long since became too old to exercise an effective voice in the affairs of life originally endowed us with legs so that we might use them for whatever locomotions we needed. Accordingly, in former times we walked and went and reached our destinations, and if some of us did not reach them others put down the failure to some other cause than to their poor legs. It was all a natural and tedious process, this toddling from place to place and from one end of a distance to the other, in which our 'understandings' were not only important but all important, and we were content that it was the right and proper thing. Only two hundred years ago to be afflicted with weak legs meant the deprivation of almost all chances of life. Even fifty years ago club-feet and bow-knees meant no small infraction of the gift of life. But yesterday almost one and all ceased minding their legs, and to-day the question has been asked in several important quarters why should we continue to have legs at all when we have no longer any use for them. There are some votaries of art and lovers of beauty who would shudder to think what would happen to the splendid human personality when human beings openly and eagerly begin to get rid of their legs. Arent this uneasy view of the future, the scientific thinker, whose only weapons of attack and defen-

ce are intelligence and logic carefully safeguarded from the temptation of emotions and feelings, will assert that prevailing notions of human personality are only a derivation from the outlines of the human body such as it has been, that the human personality of the future arising from other modulations of contexture and convenience would naturally replace the prevailing notions and bear its own appeal to the imagination and eye, and that such conceptions as beauty, truth and goodness are but the sensitive hypotheses of individual minds having hardly any correspondence in the objective world of unemotional law and astute reality. In short, the scientist would ask the artist to keep a still tongue in his head in the face of this catastrophe impending over legs.

There is no time to pause and consider the pros and cons of the issue in this epoch of intense life rushing from crest to crest of excitement, from wave to wave, without leisure and without introspection. It is as if we are chased by unforgiving furies, and we fly and dive and race madly on tar-macadam, and our legs reduced to the limbo of forgotten things are even unable to awaken archaeological interest in the common intelligence of the times. All the roads are filled with glittering brigades of angry motor-cars. Aeroplanes gather in the air and locomotive oils and angry gases are carrying their chronic alarms to the pacific depths of the seas. Look wherever you will, synthetic arrivals, departures and processes of movement and journey fill the eyes. The pedestrian is bewildered in the maze of motions and stands petrified on the edge of the road.

True, vain lamentations are often heard. It is said that we have always walked and lived. Children learn to walk and become men and women. Walking is ninety per cent of the metabolism of human life. Walking is not only an exercise but a primary function of the human body. The circulation of blood, the longevity of life, the equilibrium of the emotions, the amplitude of the intelligences, and the development of civic and domestic qualities are all depending on the preservation, promotion and advancement of walking. Honour then your legs lest in your enjoyment of abundant life you should lose the secret sources of life itself.

But few lamentations are heard amid great conjunctions of sound and speed, and the prospect is dismal for legs in general and human legs in particular.

Not in the distant future is humankind becoming huge of head and microscopic of legs. It is an intriguing spectacle, and even the chagrined and imperilled pedestrian cannot withhold a smile at what promises to appear on the other side of the decline and fall of legs.

THE PROBABLE ARYAN PARENTAGE OF THE ASTROLOGICAL SYSTEMS OF CHALDEA, CHINA & INDIA.

By Mr. V. Subramania Sastry B. A.,
(Concluded from the last issue)



IN CONCLUSION, WE MAY DRAW ATTENTION TO the salient features of Indian Astrology which, in spite of all points of resemblance, distinguish the Indian from the European system. The starting point of the Hindu zodiac is not the sign (Equinoctial) Aries but the constellation (or Stellar) Aries. To put it more accurately, it is the star Aswini. The Zodiacs are named by the Hindus Sayana (with precession), Nirayana (without precession). The distance between the sign Aries and the constellation Aries is known as 'Ayanamsa' (now about 23 51' 15"). (1) Chiero justly says that "We must not forget that it was the Hindus who discovered what is known as the Precession of the Equinoxes and in their calculation such an occurrence takes place every 25,827 years and our modern science after labours of hundreds of years has simply proved them to be correct."

Though the Hindu Astrology has not yet come to reckon with Uranus, there is reason to think that the Hindus were not ignorant of its existence. The Hindu Astrology is more developed in some respects than the European. It ensures greater accuracy in the calculation of the "Lagna Sphutam" or rising degree. The Hindu Astrology subdivides the 30 degree arcs of the Stellar Zodiac into 2 (Hora), 3 (Drekkana), 7 (Samptamsa), 9 (Navamsa), 12 (Dwadasamsa), 30 (Trimamsa) and 60 (Shashtyamsa) Sections which are used in predicting about things that do not at all come within the scope of European astrology. By means of these sub divisions, the Hindu astrologers are able to measure the influence of every 6' of the Zodiac whereas European astrology has not as yet more than barely delineated the nature and influence of the 12 signs as Sepharial says.

As to the validity of the Indian procedure in taking the star Aswini instead of Aries as the starting point for all measurements, the following crucial instance (2) must suffice:—

(1) Chiero Book of Numbers pp. 11—12.

(2) My translation of Varahamihira's Brihat Jatakā p. 241

"If a benefic planet endowed with strength be in the Lagna (Ascendant), and another strong benefic occupy the 4th house, and the other planets be in any of the following houses, viz., the 9th, the 2nd, the 3rd, the 6th the 10th and the 11th, the person born will, if he be a scion of a royal family, be a king and be virtually disposed".

Such is the dictum laid down by Varahamihira and it is verified by the nativity of a Maharaja, now the Ruler of an important native State in India. The Zodiacal charts of that nativity according to the Nirayana (the Hindu) and Sayana (the European) systems are given below for purposes of comparison and verification:—

Ketu	Neptune	Sun Mercury Saturn			Neptune Ketu	Mercury	Sun Saturn
	Nirayana Rasi Chakra		Lagna Jupiter Venus		Sayana Rasi Chakra		Venus
			Mars				Lagna Jupiter Mars
			Rahu Uranus				Uranus
		Moon				Moon Rahu	

The plan adopted in these charts is that which has been in vogue in South India.

The Hindu chart confirms the dictum of Varahamihira, whereas this test case can find no explanation on the basis of the Western chart. This verification seems to be decisive between the two hypotheses.

EDITORIAL NOTES

Very often in these columns had we occasion to write on the importance of technology and professional courses in our universities: It is a bitter irony that in spite of multiplying universities, this aspect of the problem has not been touched at all and we have only duplication of the same courses of study all over. We cannot say whether it is due to want of circumspection or conscious indifference. For what we know, the new universities owed their very birth to the agitation on these lines, but after their birth, their mission has been obviously forgotten.

We are pained all the greater when we see the halting encouragement given to agricultural studies in our 'agricultural' country. People who swear by Commissions and Report clearly forget the recommendations of the Royal Commission on Agriculture.

The Madras University recently accepted agriculture as one of the branches of Intermediate Study. We are glad to find also that the Annamalai University has, in the new courses for B. A., made Rural Economics and Co-operation as one of the compulsory groups in the Economics course, and we heartily congratulate our Associate Editor, Mr. E. S. Sunda, a Senator of that University, that his incessant motions in favour of Agricultural Economics have at last proved fruitful. We dare say that without meaning any distinction, or difference, the new Annamalai Economics Graduate is bound to be a practical young citizen with a bias for rural life, agriculture and social service.

The Annamalai University, a residential institution, ought to strike a new path, opening newer courses which should provide for nation-making activities of agriculture and technology. As Sir Visveswarayya said, time has now come even to close the old courses in our universities if funds are not available for these new courses. The stale reason in our universities, 'want of funds', is not trotted out when they copy the old courses and go on spending money unblushingly on them.

In this respect we feel that the Andhra, Annamalai and Mysore Universities owe a duty to themselves not to copy Madras, and Madras too, should cease to be the old mistress talking always of her glories of the past! What has any University done towards the recent Renaissance (All-sided) in India? We see the protagonists saying that it is the old University that produced the heroes of the age! Shall we say they come up *in spite of* the University education? We do not decry the old type of education. But to say that our present education leads to national prosperity is a pure fib. Is not manual education as good as intellectual? Has anything been done to advance it? Do we have our salvation only in a Shakespeare's play or a Tennyson's Sonnet? This inferiority complex for non-arts courses of old should disappear.

The problem of unemployment will lead to intellectual starvation of the graduates shortly. If it does happen, the Universities will be held responsible for having run on this unworldly, unbusinesslike and non-professional courses. Time is yet and it is not too late. We hope the authorities in the respective universities would take the matter up and revolutionise our education.

The Universities have to meet life as it is, without sacrificing its intellectual character. Will they listen to Sir C. V. Raman, will any University give him his chance or at least accept his advice? Is not his clarion call indicative of the failure of the present type of education, at

least towards national evolution? Will our Madras Universities at least bow to *their* world famous Raman, re-adjust early their houses and put them in order? We hope they will.



Among the factors that have tended to retard the progress of Elementary Education in India may be counted the unsuitability of the present working hours and holidays in Elementary schools. In a land essentially of poor agriculturists, parents have naturally to depend on their children for the performance of sundry domestic duties, and they can ill afford to spare them during a greater part of the day when their services would be in great requisition. The majority of pupils in rural areas are drawn from these classes, and it is a legitimate complaint that the school hours seriously stand in the way of their securing the valuable co-operation of the children. The school work is in full swing just in the sowing and harvest seasons, and the vacation synchronises with the slack period when the children would be comparatively free. To secure a larger attendance, a reasonable change is necessary, having regard to local needs and conditions.

In this connection, the D. P. I. of Madras has issued a circular calling for views of the Educational Officers, which is none too soon. The circular, while admitting the urgent need for a re-adjustment of the working hours and holidays, throws out some suggestions for consideration. One proposal is the advisability of spreading the school hours over six or seven days in the week and changing the period of the vacation to a time suited to local needs. The public would gladly welcome such a change, provided a rigid uniformity in the observance is not enforced on the schools. The Department may allow Heads of schools the discretion to adjust and spread the working hours in consonance with local convenience, the minimum number of working days in a year and working periods every week being fixed by the Director. The Sabbath day has come to be recognised as a day of rest both by Christians and non-Christians, and the idea of extending the work even to Sundays in schools manned by non-Christian teachers will not find favour. The points raised in the circular can easily be solved by the Department if it approaches them from the teacher's standpoint as well, ascertained from the various Elementary Teachers' Associations in the Presidency.

ON BOOKS AND BOOKMEN

1. THE MODERN CLASS-BOOK OF ENGLISH HISTORY, Senior Book I: By E. J. S. Lay: Published by Macmillan & Co., Ltd., (1931).

This handy volume gives a connected view of the main outline of English History from the early times to the Tudors. Written in simple language and in strict chronological order, the matter centres round the chief men of the successive periods, the human interest thus being kept up. The connection between political and other aspects has been carefully preserved. The pictorial "Time's Stairway", and the "Lines of Time" in each chapter to mark the dates of notable events are some of the special features of this book. The latter will be found of special value in developing a 'time sense' in pupils. At the end of each chapter are found a series of questions which will help pupils to search out for themselves the salient points, and "Memory Tests" to enable them to test their own knowledge of the work learned. Exercises for written work are also included. Maps and pictures are very liberal, and they add to the vividness and interest of the subject matter.

2. ANIMAL LIFE: By M. Ekambaranathan, M.A., L.T., Published by Longmans, Green & Co., Ltd., Madras. (1931)

This book is intended for the use of the pupils of the High School classes, and covers the revised syllabus in Elementary Science dealing with Animal Life. It gives a general account of the different modes of life-activities of animals, showing clearly how the structure of organs in each case is adapted to habits of life. The author expects pupils to acquaint themselves first-hand with the main types of animals by observation and comparison. He does not rigidly adhere to the topics in the syllabus. Illustrations to enable pupils to understand the description are given in profusion, and some of them are rare and valuable. The get-up is good. The book will be found to be highly useful.

3. SHAKESPEARE REFOLD FOR LITTLE PEOPLE: (i) The Merchant of Venice, (ii) Much Ado About Nothing: G. Bell & Sons, Ltd. (1931)

The substance of the well-known plays of Shakespeare has been rendered in the form of simple stories in these booklets. The matter arranged in a few well-chosen chapters makes interesting reading and is presented in elegant, idiomatic English suited to youngsters. Forming easy steps to English Literature, the publications will be appreciated by pupils who wish to learn and write good English. They may be used with great advantage as supplementary readers by students of Form III or IV.

4. நவீன சுகாதார வாசகம்: Books II & III: By Mr. K. Rajam Ayyangar, B. A., L. T., Hindu High School, Srivilliputtur: Published by K. Palaniandi Pillai & Co., Madras. Price. As. 4 and 5 respectively.

These Health Readers attempt to popularise the new Hygiene among the children of Elementary schools. The principles are woven to form interesting stories and conversations in Tamil such as will give pleasure to them. The style is extremely simple and suited to the classes for which the books are intended. Pictures and illustrations are in profusion. The plan adopted in Book III is commendable. The gist of each chapter is expressed in the form of a few clear headings at first, followed by a set of testing questions at the end. The get-up is attractive.

5. THE LEAGUE OF NATIONS AND THE PACT OF PEACE: By E. Marsden I.E.S. (Retired): Published by Macmillan & Co., Ltd. (1931).

This is a booklet setting forth in simple English a few leading facts about the League of Nations, its aims and objects, its functions, its finances and its part in the international life of the world. Part II deals with the Kellogg Peace Pact of 1928. Teachers and pupils of the High School classes need to acquaint themselves with the contents to keep abreast of the times. Pictures of the League's buildings at Geneva, the High Commissioner of India, the Indian Delegate and others add to the attractiveness of the book.

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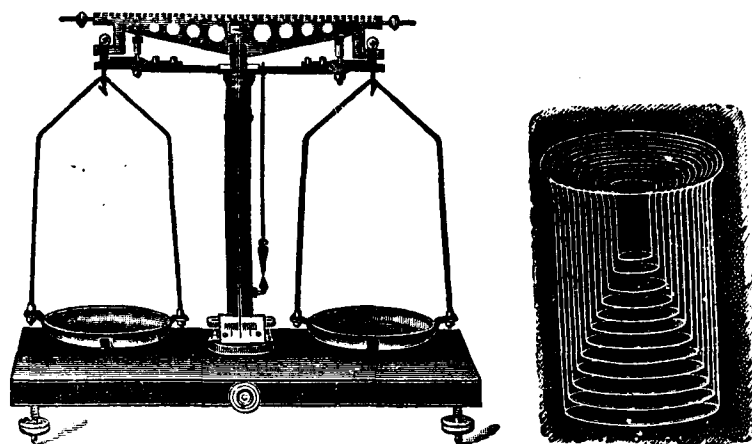
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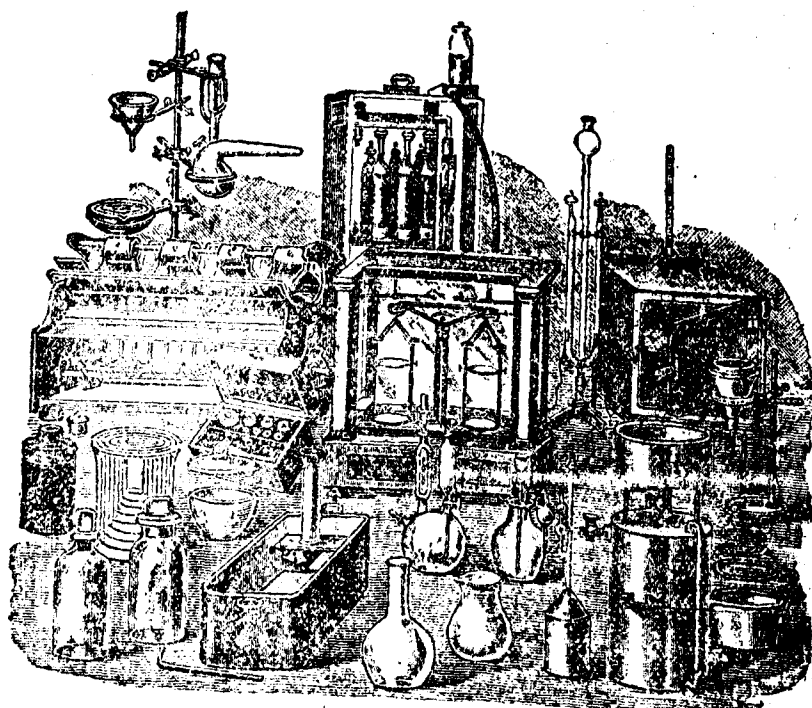
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Vol. VII.

MADURA: May, 1931.

No. 5

EDITORIAL.

The Present State of Education.

By **T. R. Rengaswami Iyengar**, M.A., L.T.

Associate Editor.



THE EDITOR OF THE "HINDU" IN ITS issue of the 9th April has rightly observed, "Growing interest in the education, health and social welfare of children has been evinced in recent years by all civilized Governments. They have begun to realise that the future welfare of their countries depends upon the training given to children and they have adopted measures calculated to arouse in the children true ideas of citizenship and train them in such a way as to make them good citizens." How far the Madras Government is working up to this ideal is yet an open question. Ministers have come and Ministers have gone, but the educational wheel rolls on with lethargy as ever. Since the days of Gokhale Elementary education has engaged the attention of the nation and after the lapse of many decades the Act of 1920 came into existence by which power was given to local bodies to introduce free and compulsory education to children within their jurisdiction. How many have taken advantage of this scheme adumbrated with so much flourish of trumpets! The Government has always fought shy of this question on the plea of lack of funds. The ogre of finance always stares in our face

and the Government dare not introduce an education tax as it is painfully conscious of the fact that the limit of taxation elasticity has almost reached its breaking point. The reformed Councils brought into existence a number of birds of passage, whose policy has always been, to put it in one word, 'drift', leaving things to shift for themselves.

The recent deliberations of the Madras Legislative Council made on the 23rd and 24th March bring home to us that things have not mended for the better. The much criticised Champion Report is believed to usher in a millennium and power is to be transferred from local bodies to District Committees working under the direct eye of the Government, who reserve to themselves the power of compelling them to introduce compulsion. In the meantime a Deputy Director is to be appointed to work out the same, for which an Indian (a laudable concession) is to be chosen. It is a well known fact that an average Indian child scarcely gets a full meal once a day, lives in squalid quarters and has scarcely a dirty loin cloth to cover his nakedness. Among the working classes even a child's labour is required to keep the hearth burning. How can a scheme ever succeed if it does not provide against these deplorable contingencies? When children are underfed and the teachers in charge of them cannot even earn the wage of a cowherd or a barber, what is the good of evolving schemes and appointing more officers to scrutinize the little doles made to the ever hungry pedagogue? Time was when it was thought expedient to diffuse knowledge by starting new schools in new localities and make education easily accessible to children living in remote parts. It was found out by experience that there was a great deal of wastage and many children scarcely came out of the 4th standard. The idea of centralised schools has now taken possession of our souls and it remains to be seen how far the reform is to turn out a blessing. So far about Elementary education.

In the field of Secondary education things are at best at a standstill. Education imparted in secondary schools has

almost very little to do with public life. An average S.S.L.C. successful candidate with the brand of 'eligible' written on his face is either unable or unfit to take to collegiate education and in life is found an awful failure unless he has had the prudence to secure some knowledge of any technical subject, for which there seems to be some demand at least in the far off Bombay or Karachi. With a smattering knowledge of bad English and less vernacular he moves from door to door in search of employment and lucky is the chap who can secure a Rs. 20 job in a bank or a firm. So long as aided schools are what they are (a mere commercial concern), manned by ill-equipped teachers ever in want and so long as the Departmental Grant-in-Aid code, so illiberal in its outlook, is what it is, little progress can be expected. As is seen from the proceedings of the recent Legislative Council, the present Ministry seems to be conscious of this fact and proposes to inaugurate certain reforms in Secondary education by the introduction of some technical subjects such as agriculture, hygiene, sanitation, music, etc. to make it as self contained as possible. Apart from all cultural development (of which our country has had even too much) care must be taken, in these days of keen struggle for existence, to enable a secondary school boy to earn something for his grub when he leaves school. Introduction of subjects of practical knowledge in schools means appointment of more teachers and furnishing the school with the necessary apparatus and appendages. Where is the money to come from? The Government finds itself unable (thanks to their policy in dealing with Transferred subjects) to meet the clear increasing demands nor are the people to be taxed more. The burden is eventually shifted on to the shoulders of the much abused manager or managers of schools, who are already paying the penalty of incurring regular losses for the sin of maintaining a school in a spirit of patriotism. Even the dole of a half grant is subject to the whim or grace of a District Educational Officer, whose credentials to his office, are, in some cases, his unfitness to be a successful teacher or lecturer. If the Ministry can find out

ways and means to obviate such evils, well and good. They deserve our hearty congratulations. A half-hearted way of dealing with the problem will not serve the purpose.

As for University education, we have little to say. There must be scope for more than an average, intelligent student to find a field for his intellectual development. It is a bad outlook in life to cry down the existing number of Universities or the starting of new ones. After all the progress of a nation is judged from the work of a few of its genius and it is bad economy to provide them with no field for their activities. But an average graduate of these days has nothing else to boast of than his general culture. He had his own days of importance, but now one must seriously think of his purpose in life before he launches himself in a particular direction on the ocean of mental activity. The Government and the public have a heavy responsibility before them. Sooner or later the country has to face the scare of unemployment, which is bound to have far-reaching consequences. It is no longer possible to shelve the question, and what is the use of putting more material in the market when there is no demand for even the existing stock? It is a thing for Ministers and statesmen to think of and we, commonfolk, can but fold our hands and watch in dismay.

Much is yet to be done in the field of Adult education. It is true that Government is deeply interested in it and offers facilities for its progress. It is a field of activity for enthusiasts to work in and men with mercenary motives should have very little to do with it. We know that there are many night schools and adult schools to impart education to the willing men and women, who are far beyond their school going age. But to our knowledge people who maintain such schools care more for the dole it fetched from Government than for its intrinsic value of removing illiteracy from the common people. More men are shown to take to it in the registers maintained for the purpose, but very few attend classes, except perhaps on days when the Inspector takes into his head to visit such schools.

Female education is receiving increased interest and much is being done to encourage it. But schools of the right kind, to which respectable people will choose to send their girls, are yet to come into existence. A school mistress was once engaged in teaching a Telugu song in a music lesson to her children. It was an obscene love song addressed to an absent lover and when her attention was drawn to the subject matter of the song, the poor woman blushed in shame and complacently said that she did not know its meaning. Unless the atmosphere is pure and spiritual and the right sort of women are in charge of such schools, no Hindu mother will care to send her child to a school where feminine modesty and simplicity of thought and manners receive a rude shock.

CERTAIN BROAD PRINCIPLES OF EDUCATIONAL ADMINISTRATION.

By Dr. K. R. Ramaswamy, M. A., D. Litt., M. Ed. (Leeds)

Nothing is more dangerous for schools than an all-inclusive system that reaches out over broad domains, having no regard for territorial conditions, much less for purely local demands. Freedom in administration is one of the most important requisites for the success of the public schools."

G. KERSCHENSTEINER.

New movements in education as in other departments have started. Four great social movements have conditioned the educational developments of last 150 years. And these are making themselves felt more and more at the present moment.

- (a) The increasing importance of nationalism as a form of political organisation.
- (b) The gradual enlargement of the electorate in control of Government.
- (c) The transformation of economic and social life which has been brought about by the application of a series of mechanical inventions to the arts of communication and to the processes of manufacture.

and distribution of goods. In our land, though industrialism has not made such rapid strides, yet in the matter of agriculture, the staple industry, attempts are being made to give it a more scientific turn and basis as a desideratum to increased and better output.

- (d) Internationalism and world peace. The part played by the League of Nations and the influence it is exercising on other countries as well as ours can never be underrated. It may be noted that each of these factors of nationalism, democracy, the industrialism and internationalism might alone have accounted in a large measure for the present status, importance and value of public Education.

Almost all these movements have reached the high water mark and are calling forth for co ordination, harmony and unity.

They should not be thought of as definitely separate elements but different aspects of one and the same problem, viz., the organic life of a nation. In France we find a type of accommodation between the demands of nationalism and those of democracy, whereas in England the movement is one of response of a conservative society in terms of education to the conditions brought about by the revolution in industrial life, and the consequent incursion of the ideas of democracy in every sphere of activity. Lastly, America is an accepted extreme type of democracy responding gradually to the necessity of self-discipline and self-cultivation through public education and only in recent years showing in marked degree the influence of industrial revolution and nationalism. In India, too, the growth and development of nationalism as the most vital and living force towards achievement of national ideals, national prestige and national glory has been going on apace and ere long we may stand forth and say to the world with one mind and one voice that we are a nation with rights and privileges on a par with others. Internationalism then calls forth the inculcation of its three fundamental factors--dependence,

independence and interdependence on the minds of the growing generation. Thus nationalism with all its implications and significance is the pivot round which every aspect of education revolves. Thought and opinion flash across the Continents to produce the same social mind and give increasing unity of purpose in the whole field of education.

Democracy requires for its perpetuation a more widespread education of the members of the State than does an oligarchic or aristocratic State.

Since the voting citizens are in theory and to some extent in practice, the rulers of the State, they should be educated if legislation and administration are to be sound, orderly and progressive. On this account the entire modern movement in education for common or public schools supported by taxation with attendance more or less compulsory is closely connected with the democratic extension of suffrage and civic responsibilities.

In distinction from this political and more external relation of democracy to education stands the part that democratic ideals play in the constitution and conduct of the school itself whether as regards its methods of Government and enforcing order, or method of teaching the subject matter of the curriculum.

Democracy inevitably carries with it increased respect for the individual as an individual, greater opportunity for freedom, initiative and independence in conduct and thought, and correspondingly increased demand for fraternal regard and for self-imposed and voluntary borne responsibilities. Insensibly rather consciously, the atmosphere characteristic of democracy penetrates school methods and materials and modifies educational ideals.

To perceive and foresee the needs and the possible changes resulting from these movements and to create an environment adjusted to them and to enable the progress and growth of national aspirations is the supreme function of a well-ordered and organised educational administration.

Thus it is possible to deduce five fundamental principles for any system of educational administration:—

1. The intelligence of the people of a democracy must be sufficient to guarantee a wise administration of the Government and of the economic affairs of Society under such laws and rules of conduct as the people, through their representatives or by direct choice, may impose. This intelligence requires a culture of a broad type and includes skill and wisdom of a type which enables the individuals to live full and worthy lives in the present day complex society.

2. The society's aim and purpose is to insure, through the Agency of the public school, in all people the greatest degree of all-round efficiency, of which they are individually and collectively capable. Centuries of experience have shown that the school can be made the central point to attain the ends which society in common has and for the realisation of which it taxes itself and allows itself to be taxed.

3. In order that the schools may be efficient, they must be varied in type to the end that they may provide for individual differences in capacity and in stages of development and also for the varied needs of society in the way of trained service. Modern developments in the biological, physiological and psychological sciences have thrown a flood of light on educational content, method and practice. Individual differences, individual inclinations and social needs can only be realised by establishing various types of schools. It will not be out of place here to mention, in passing, of the vast movements that are going on in France, America and England. The report on the education of the Adolescent and "The Next Step in Education" are both masterly pieces of educational reconstruction on this line in England. It also shows the recognition and the conscious realisation of the importance of this principle. Similarly in France a movement called the *Ecole Unique* has started purporting to effect improvements on the principles of variety and opportunity. America is a home of educational experimentation. She, by temperament, clutches at anything that is novel and then tries to work it into her

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ideals and schemes. This mode by itself, though not very desirable, still is sure to evince good results. Hence the administration should, however, be as elastic as conditions and circumstances permit. Each school should be considered as a special case needing special treatment, with its own particular difficulties, its own particular opportunities and its own resources. The traditions and origin of private efforts should be gradually and cautiously worked up, and adjusted to the changing and changed conditions and progress. The whole school system should have a living unity, based on free co-operation and a willing acceptance of the same ideals. not a mechanical unity enforced by rigid classification, short-sighted policy and external control. This is what is meant when Sir Michael Sadler says in one of his addresses on English Education 'To weave related units into a harmonious system.'

4. The situation demand: the most economic treatment of the problem of Education, financially, in the matter of time and also in health conditions, that is consistent with its most effective administration. The following points will have to be taken to account:

- (a) The financial resources of the nation are limited ;
- (b) There is also a time limit as the span of life of the individual is short and the best use has to be made within the limits ;
- (c) Vitally important is the conservation of the health of children and youth. Freedom from chronic illnesses and contagious maladies, is very necessary.

5. In order to insure the general effectiveness of such a system, society must bring in legislation (if necessary) to compel parents to keep their children in school long enough to enable them within the range of their capabilities, to get at least the minimum knowledge, skill and wisdom necessary to the highest good of the individual and the well-being of the State. This principle includes some vital sociological, principles and all that appertains to social efficiency as a fundamental to the stability, unity and solidarity of the constitution of the Country.

(To be continued)

EXAMINATIONS.

By Dr. L. P. Larsen. M. A., D. D.



EXAMINATIONS HAVE COME IN FOR MUCH criticism, in India as well as in other lands. And this is the time of the year when critical tendencies of this kind are particularly apt to ripen. A time may come—I do not profess to know—when examinations will be abolished or become something quite different from what they are now. But at present we have them with us, and the fact that they have survived the criticisms of many generations may at any rate encourage us to try to understand what is, or should be, their advantage.

The two objections that are commonly brought against our examination system are familiar to all, and one understands how they have come to be so generally endorsed. Examinations are declared to be unreliable tests of the candidate's knowledge and qualifications. The second grave defect is felt to be the disturbing influence which examinations are having on education and study.

The first of these two points is to the teacher and the school of much less importance than the second. It is not suggested that the teacher should be content to give the required hours to his work without caring whether pupils and students get anything out of his time and his efforts. But when the question is about public examinations, where the final results of teaching and study are to be tested with a view to determining what the candidate is qualified for, the testing is not so much a matter in which the educationist is interested; that is the concern of those who desire to give a position or a scholarship to the candidates who are found qualified. The school or the college offers suggestions as to how best to conduct such tests so as to make them as reliable as possible, reducing the chance element to a minimum. And those who have been accustomed to examination methods where practically in all subjects there is an oral as well as a written part, may be inclined to think that a mere written

examination is a less reliable test. But what I desire here to emphasise is that the testing of the results, when the teacher has finished his work, is not the teachers' concern.

It is a different matter when we think of class examinations. There it is not outsiders who want to satisfy themselves about results; it is both the teachers and the students who through the examinations are to be helped to see more clearly the defects or the weak points which in their work require special attention. From the educational point of view it is very important, I believe, to distinguish clearly between examination as a means of satisfying the legitimate interests of outsiders, and examination as a means of helping both teachers and students in their own work.

It is here the second criticism mentioned above comes in with much more serious weight. Examinations, the critic says, disturb the work of teaching and study by placing the emphasis wrongly, the first place being given not to the gathering of knowledge and understanding but to the display of the knowledge one possesses. There can be no difficulty about agreeing that such a change of emphasis is, from the real educational point of view, fatal. The educational ideal has to do both with the development of personality and with the training of the intellect. And in both respects such results of examinations as we are now thinking of would mean a serious danger of neglecting the inward and real in favour of the outward and the showy. It is from the point of view of our educational work that examinations must be estimated. There is a danger here that we cannot afford to ignore. But the mere fact that a certain line is dangerous does not necessarily prove that it is wrong. Unless we are of the hyper-heroic kind we do not choose the way because it is dangerous. But we are being constantly reminded that many things in life, especially many of the best things, cannot be obtained without risk. The good teacher will be on his guard against the dangers which he finds in examinations, and he will help his students to keep their eyes open to those dangers. But he may find such real values attached to examinations that he

will not wish to throw them overboard until some better way has been found. In all quarterly and annual class examinations we get help to see, as was said above, where increased attention is required, both in the teacher's and in the student's work. To both parties,—if they are anxious to do their best—such tests are so valuable that it is hardly necessary to argue the matter. The class examinations too require to be conducted in the fairest and wisest way that can be designed but there is something good here which we cannot afford to lose if our teaching and our study are to accomplish the best we can desire.

But there is another good side to examinations that does not seem in many cases at any rate to be sufficiently realised. And that is a good side which comes out especially in connection with the final examinations, in which, as we saw above, the educationist is otherwise less interested than the outsider. It is the work of preparing for the examination rather than the examination itself which offers this help.

As we get beyond the school stage into the university grade of work where we are not merely learning lessons but beginning to study, we realise that the most important thing in our work is not to get hold of details and remember them but to see the connection clearly between the details. This is true not only when we study science, where the law of cause and effect, the idea of connection, is always prominent. It is equally true in our study of history (as distinguished from the mere *learning* of history) and of all "literary" subjects. The more interested we are in our studies, and the more keenly we apply ourselves to our daily work, the more we need opportunities for getting the different parts of our work so put together and set in order that we do not lose the all important "connection". We do not want to be so taken up with the trees that we fail to see the wood. We need a conspectus, seeing things together, not a confused or blurred vision of the whole, but seeing how the different parts fit into the whole, and understanding the details better because they are seen in their proper connections.

Preparing for examinations is not mugging or cramming. This must be realised by all in the case of the higher examinations where the ground to be covered is so large that cramming in an impossible method. But it helps a student to see things together, to get the different parts with which days and weeks and months have been busy, so put together that connections and proportions begin to be realised as they could not be in the daily work with the attention given to details.

Examinations are not merely something wretched and wicked to be despised and condemned. They offer us opportunities which, from the point of view of our best educational ideals, are of very great value.

Secondary Education in Sweden.

By Miss. E. Olsson, M.A., Ph. D. ★



ABOUT 3 YEARS AGO A GREAT REFORM IN secondary education was decided upon, and it is now gradually being introduced. The chief changes through that reform will be that most private Secondary Schools for girls will be deprived of their money-aid from Government, which in most cases will mean their death. Government means to establish other kinds of schools, which will facilitate High school education for girls.

Before this reform, Government has, strange to say, not kept any Secondary or High Schools for girls, though it has had such schools for boys in almost every town. Girls' Secondary and High Schools have been established through private initiative and have been aided only by Government. The consequence has been that much higher fees have to be levied from girls who want secondary education than for boys. And High School Education for girls has been so extremely expensive that only very few girls could afford to get it. While a boy could get through the High School Forms with fees amounting to about 60 Rs. a year, High School fees for a girl would amount to Rs. 300 a year. Therefore compara-

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tively few girls have been able to take their matriculation exam. and go to college.

Some years before the new reform was brought about, another type of schools was started by municipalities in many places. The new schools were Middle schools with co-education leading up to Middle School Exam. The school fees are very moderate, which gives poor girls an opportunity of getting secondary education cheaper than in the private girls' schools. Girls and boys are admitted there from elementary schools with 6 standards, and spend 4 years in these Middle Schools, after which they take the Middle School Exam. This examination enables them to get admission into Training Schools, Mercantile institutes, Post and Telegraph courses etc. After Middle School Exam. a student has to spend 4 years in a training school to become a teacher. As High School Exam. has not been necessary for admission into the above mentioned institutions the expensive High School course has only been taken by girls who meant to go to college.

As Middle School Exam. with 4 years' training enables a student to become a teacher, the majority of girls have naturally preferred that way to the expensive High School course or College studies. No tuition fees are levied in training schools, which enables even poor pupils to choose this career. As for boys, most middle class boys have passed a High School before entering some other institution, as fees for boys in High Schools are so moderate that almost all middle class parents can afford to pay them.

After the new reform has been introduced, it will be much easier for girls to get High School education. Government hereafter allows girls to be admitted into certain boys' High Schools and also means to establish and is establishing separate High Schools for Girls, where the same fees as for boys will be levied. Many private secondary schools for girls will be abolished, as Government withdraws its aid. In their place Municipal Girls' schools are proposed in many places,

and the already existing Municipal Middle schools with co-education are encouraged and will remain. The new High and Middle schools will differ much in type from each other so as to enable a very wide choice of subjects and length of study time. The Middle schools will enable pupils to choose a course of either 4 or 5 years, the High Schools 3 or 4 years for the examinations respectively. By facilitating High School education for girls in this way, it will hereafter be much more common for girls to go to College.

Co-education in secondary schools has been rather common in Sweden, and will spread still more after introducing the new reform, which allows girls into boys' High Schools. Where the system of co-education has been tried in India, it does not seem to be satisfactory as far as my knowledge of it goes. Girls in Boys' schools seem to have been neglected partly because they are few in number, partly because they seem to be too shy to assert themselves. In Sweden those two factors play no part, and I have found co-education there a great advantage especially in the Middle school stage. The boys are generally more lazy and careless than the girls, who show much ambition. They are naturally ashamed of getting behind the girls, and therefore work better than in boys' schools. In the High School stage the boys have more ambition and show more productivity, so the influence of girls will not be so necessary to make them progress well on that advanced stage.

In Sweden Saturday is not a holiday as here but a full working day. The school year is therefore longer than in Indian Secondary schools. As a rule it will be about 228 working days. The total number of years spent up to High School Exam. is 11 or 12 years as in India, but as we have more working days the standard of the High School Exam. will be higher than here. In our Secondary schools 3 modern languages are as a rule studied. Two languages are compulsory, in most schools English and German, but many pupils also learn French, Russian and even Spanish. Classical languages are optional. Many pupils take Latin, those want-

ing to take Greek or Hebrew are very few. Being a small nation that cannot move outside our own country without knowing other languages, we have to do much language study in our schools. Though it is not possible to get a thorough knowledge of all these languages during our school time, we learn so much of English, German and French that we can get on abroad, and also manage to study foreign books at college. But naturally our knowledge of each of these languages is not so great as the knowledge of English that an Indian S.S.L.C. student possesses.

Sports in secondary schools is of great importance. According to the new reform regular sport days are arranged about twice a month when it is compulsory for pupils supervised by teachers in turn to spend the whole day in some sport activity, chiefly skiing. But it seems neither teachers nor parents are much satisfied with this new arrangement with compulsory whole sport days. These days have naturally to be announced beforehand. Often it turns out to be very bad weather that day, heavy snowfall or still worse rain. As the pupils have prepared no lessons, the day is spoiled as an ordinary school day, and if they go out in spite of the weather, much of the sport pleasure is spoiled. It is also stated that during the last years when these sport days have been introduced, the examination results have been worse than before. But this must depend upon the fact that the syllabus to be studied has not been shortened though so many days are taken for sports.

But an arrangement that is much appreciated is to take school-children up to the north of Sweden for skiing during one week of Easter Holidays. This time is the best for skiing in the hills, and train after train takes the happy schoolchildren to enjoy their holidays in the snowy regions.

In Sweden all Secondary school exams. are oral as well as written. In subjects like History, Geography, Botany, Zoology only oral exams. are conducted, while in all the languages, Mathematics and Physics the exam. is both written and oral. A board consisting chiefly of professors at the colleges

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is elected to travel round the country and conduct oral exams. in all the Secondary and High Schools. The written exams. have been conducted beforehand on the same days over the whole country, whereas the oral exams. are conducted on different days for different places. The papers are corrected by the teachers of the school, and when the board elected for the oral exam. come to the school, they go through the papers with the corrections made by the teacher to see that the corrections are made without partiality and satisfactorily. It can therefore happen that when the teacher has passed or failed a pupil, the board gives a different judgement which has to be taken in preference to that of the teacher. The value of oral examinations especially in modern languages is great. Much more emphasis is laid upon pronunciation than here where the pupil knows he can pass his exam. even with a bad pronunciation, only he can produce a good paper in the written exam. Immediately after the oral exam. the teachers and the board have a meeting to decide whether a pupil should pass or not. The results are announced immediately after the meeting. On these occasions the place in front of the school is crowded with people, parents, relatives and friends, and as soon as the candidates who have passed show themselves in the gate, a terrible cheering is heard, the students are hoisted in the air and covered with flowers, garlands and ribbons. Before they come out they all put their new caps on, white velvet for those who have passed High School Exam. and grey velvet for those who passed Middle school exam. Then they march through the town in procession with a band playing, followed by all the inhabitants of the place. Of course the joy is not unmingled, for there will often be some one that fails, and cannot partake of the joy. But failures are not at all so common as here. In the oral examination many are not likely to fail, because if a pupil has failed in the written examination, he is not allowed to do the oral examination, so the weak pupils are already before eliminated. On the whole not more than 10 per cent of pupils sent up for examinations, will fail. But promotions

are stricter than here, and teachers as well as pupils work with more responsibility in the higher forms than here, which accounts for the low percentage of failures compared to what is usual here. The days for these oral examinations are great festival days for the whole place.

HOW TO BE AT THE TOP NOTCH OF THE TEACHING PROFESSION.

By Dr. L. C. Burman, M. A., Ph. D., M. S. A. (Paris).

EVERY EDUCATOR, WHETHER A SCHOOL-master or a College Professor, has in him an itch for power and eminence, and an instinct of progressiveness. This is his best self. But it is rather wonderful that only a few should obtain the success that they have at heart. Every teacher—and in fact every man—has likewise a natural endowment of all the powers within him to meet any situation and any circumstance and to do anything and everything in life. Should he, however, meet with failure at every step, it is proof positive of the fact that either the teacher is wanting in self-knowledge and self-expression or he is intentionally allowing himself to be the victim of temptations, charming, bewitching and insidious, that surround him on all sides, as they do everybody else.

Between the educators who astound and dazzle the world with their bright and resplendent careers and those teachers who always drag on a treadmill life there is but a slight difference. Both possess all the human powers. The former know their powers and also know how to compass and direct them, while the latter are not even aware of them and so allow themselves to be guided by their undesirable and beastly nature, without going so far as to tap their reasoning powers which, for the most part, distinguish a man from a beast.

Most of us are swayed by emotion and, you know, this emotion becomes a great usurper. Its place is to furnish motive power, but it is usually allowed to overwhelm judg-

ment and to tie up the will. Feeling between which and emotion we here make no distinction, takes possession of us and bears us on to loss and wreck. Pleasure lures, ease seduces and pain subjugates. Lines of small resistance are easily followed. To others is left the formation of one's opinions and to chance are left the consequences of action. *This is the history of life as it is commonly lived by the present-day teacher.*

Following such an imbecile course, is it any wonder that judgment becomes defective and unreliable and will without power to compel? It could not be otherwise, for all those faculties that we do not use get atrophied and useless. Use is, therefore, positive and its reverse negative.

You are really worthy of every respect from your Headmaster or Principal, but he evidently seems to have little or no regard for you. You ought to be regarded by the guardians of boys under your control, with the sincerest feelings of brotherliness, but they hate you instead. You are a good teacher, but your pupils set your authority at naught and distress you. You want to rise to the top of your profession, but your ideals soon vanish into a thin air. You wish that everybody should have love and regard for you, but you, eventually fall by the way, although your fall seems useless. Let it be clearly borne in mind that the difference between you as a failure and you as a success is only the difference between self-ignorance and self-knowledge. The successful teacher needs both self-knowledge and self-expression, the knowing of his own self and the knowing of those with whom he has to deal every day. The knowing of his own self, however, automatically gives him a knowledge of others.

Your best self always expresses itself in your desire for improvement, your consciousness of self-importance and your effort to express your best thoughts in your every-day life. Most of us fail just because we do not live up to our best self. In order, however, to live up to your best self, you have to be somebody, a person who has some special endowment of manners or brains and a person who is a bit different from the ordinary run of people.

You can be a teacher of wonderful achievements if you only have an iron resolution to be a bit different from others without being a replica of a dozen of others you know. You can rise to be a Headmaster, a Principal, an Inspector or even a Director of Education, if you only care to leave the rut and dare to be different and have a belief in your own endowments.

No one will value you more than you do, and when you yourself do not know your own price, there is nobody else who for himself will care to evaluate you without marking and being convinced of your sterling qualities. So in order to shine as an educator you have first to know your own native talents, capabilities and qualities, and to have an enthusiastic belief in them. In the event of your special endowments being expressed through your body as the vehicle of expression and your certainty to utilize them at any moment to achieve wonderful results as a teacher, the day will not be far off when everybody will push you in the forefront and look to you for guidance in all matters of education, and you will have the satisfaction of seeing your dreams coming to fruition in due course.

It is not so much the matter of great talents and genius that open to a teacher the gateway of success, but any special quality and endowment, or easy dexterity in dealing with human nature finding expression in his life will work wonders in his ascent to fame and fortune, if he has only faith and resolution to use that force without falling a prey to temptations and inducements after having abandoned his duty.

Now what I am leading to is this; The successful teacher has to do more than merely possess talents; he has to produce his personality, to express it, and to make it acceptable and agreeable to all those with whom he has to deal in his every-day life. If, for example, I come to you and say, "I want to sell this pair of neckties for two rupees", you may not be interested. But if I point out that there are two

ties of French-woven silk, of a pattern that will be "all the rage", within two weeks, in a colour that just matches your suits, that they will not wrinkle nor shred easily, that the stores will charge three rupees each, but that I will let you have these two for two rupees—well, if I tell that story convincingly you will probably buy. You see, it is not enough that I have two good neckties for sale. I have to sell them to you; I have to make you believe in them; I have to arouse your enthusiasm and faith.

It is exactly like that with the teacher's equipment. The intellectual, moral and educational attainments may be towering, the outward appearance and features up to the mark, the—Oh, everything that the department calls for; but if the teacher is not deeply stirred emotionally himself, if he is not himself convinced that he is very valuable; if he does not see and hear every person of the gallery as plainly as an actor on the dramatic stage; if he cannot or does not put enthusiasm and faith into his endowments, the others will not get enthusiasm and faith out of him. It is then that the teacher is sure to remain in the rut.

Take another example. While wandering through a daisy field you find every daisy equally symmetrical and beautiful. Now, it would be a mere matter of chance which one you choose, if you mind wearing one in your button hole. But if one of these daisies is larger, brighter, or more beautiful and symmetrical than all the others in the daisy field, you will pick it up even though you have to go out of your way to do so.

The same is being unconsciously followed by every education authority. They give lifts to those teachers who are masters of distinction, persons of importance for some special characteristic, persons who are considered worthwhile while those that are distinctly themselves.

So the crux of the whole matter is that in order to be a greater teacher at will, a teacher has to become his own worthwhile self—he has to come out of his shell and put his best self into everything he does, to have self-confidence, to think right and to act right.

Nobody will ever be able to put enthusiasm and faith into one's merits by artifice. Sincerity creeps into our voice, our gestures, or eyes, when we come face to face as, for example, when we argue on a subject concerning which we have deep-seated opinions. If for instance, you truly do not believe in the honesty of a person, then when you pour forth your views to me about his defects you unconsciously put into your whole expression a sincerity which crops up naturally and which cannot be faked. But if, for a fee, you tried to applaud that person's honesty, you might labour your hardest, but somehow or other that radiant warmth of sincerity would be absent. Not convinced yourself, you could never convince me.

And so, a teacher to be successful must believe enthusiastically in his equipment. So long as his idea about his own powers is vague in his mind—not realities but mere fancies—so long as those powers are not expressed in his work, just so long will his work remain unconvincing. But as soon as he is conscious of his powers and believes that everything whether bad or good is but an expression of this own self and the result of causes brought into being before, the situation is well in hand.

(To be concluded)

NEED FOR THE RE-CONSTRUCTION OF THE ELEMENTARY SCHOOL CURRICULUM.

By Dr. M. Siddalingaiya, M.A., B.T., Ph. D., Dip. Ed., Mysore



THE PRESENT ELEMENTARY SCHOOL CURRICULUM is made up of various watertight compartmental school subjects, each forming essentially a unit in itself. It fails to show the relationship of different subjects to the problems and situations of life and environment around. From the standpoint of the child, the present curriculum fails to utilise the experiences he gets outside the school in any complete and free way within

the school itself while on the other hand he is unable to apply in his daily life what he is learning at school.

As John Dewey says, "The present curriculum is all made up for listening because simply studying lessons out of a book is only another kind of listening. The attitude of listening means, comparatively speaking, passivity, absorption". No scope is provided for developing qualities like resourcefulness, initiative, thinking, etc.

The distinguished educationists all over the world have been at present advocating a kind of curriculum which pays adequate attention to the capacities, needs, interests of the children and individual differences among them, i. e., for a curriculum organised as a series of activities or projects. Elaborate experimentation is being carried on in all European and other foreign countries in this direction and particularly so in the United States of America. It is experimentally proved that progress in traditional subjects is much more satisfactory in such progressive schools than in the ordinary traditional schools. But as it is very hard for us to break away from the traditional curriculum all of a sudden, we have to think of ways and means of incorporating some simple projects in our traditional curriculum. We have also to encourage more and more experimentation.

Secondly, supposing that the traditional curriculum is to continue for some time to come as it is, without the introduction of any projects even then the present curriculum is too inadequate and indefinite. This is obvious if we make a close comparison to the courses of study of County Schools at Baltimore in the United States of America. For example, take the subject of moral instruction. Our present curriculum offers several items, such as obedience to parents, obedience to the King, etc., for the several grades. What to teach, and how to teach, what are the objectives and what are the outcomes, are matters left entirely to the consideration of the teacher who is usually low qualified and discontented. What does he actually do in the class-room? To satisfy the

inspecting authorities, he divides almost mechanically all these items into 10 or 12 parts and puts up as the programme of work for several months of the school year. Then, he takes hold of a book like Nithimanjari and tells some stories in connection with some of these topics. But it is very hard to find stories to illustrate all the virtues or qualities mentioned in the curriculum. Then he depends upon his own knowledge and makes a few dogmatic authoritative statements. For example why to obey parents? because, they are elderly people, etc. What is the value of such school work? What are the outcomes? Are we developing character? Does that learning enter life and affect it? On the other hand, there is the danger of developing unwholesome attitudes like drowsiness, dullness, aversion to school work. So, how to improve moral instruction and how to develop character is the problem of the curriculum maker:

Then, take for example, language items No. I Vernacular Reading; our curriculum makes reference to Bilabodhe and the I, II, III Departmental Readers and simple questions on the meaning and subject matter. See the courses of study of the Baltimore schools, it makes reference to the need to pay adequate attention to silent reading and oral reading. Then it considers lesson-procedures, materials of instruction, method, etc. In this connection, I beg to submit that though curriculum and method are two different aspects, they cannot be divorced. They have to be seen in relation with each other and a good curriculum or courses of study ought also to indicate the lesson procedures and methods. Similar is the question of other subjects in the curriculum. There is yet another point we have to consider. The Government and the Department are contemplating of bringing together all single schools of girls and boys, of Hindus and Mohamedans, low castes and high castes. That means some new problems for the curriculum-maker.

- (i) To provide good scope for satisfactory education of both boys and girls;
- (ii) To provide for the teaching of both Urdu and Kannada languages, or to provide for the teaching of "Hindi";

- (iii) To provide for pre-vocational or vocational training in upper grades, etc.

The aim of elementary education should be to effect maximum amount of learning in the minimum amount of time. Then comes the question of essentials and non-essentials, the needs and the lacks of our children, etc.

It may be interesting here to note the extraordinary amount of attention bestowed on the subject of curriculum in the U. S. of America. Just a few years ago, the best and the most eminent educationists of the country sat together, discussed these problems and issued an elaborate report in two volumes regarding the foundations of curriculum-making. In almost all the States in the U. S. A, there are Bureaus of curriculum research where the best educationists are spending their whole time to reconstruct the curriculum.

Curriculum reconstruction is really a hard piece of work. It means the study of the child and its education; the study of society and the environment. What are the needs of the child and society, social, religious, economic, etc? What are the good points and what are the bad points? What are the lacks and what are the needs? Does the environment provide ample opportunities? Otherwise, how to supplement the environment in order to ensure a sure and satisfactory growth of the child? All such questions are to be solved by crystallised judgement of large groups of specialists in class-work, specialists in supervision and specialists in those particular subjects. That is why I have also submitted the proposal of establishing Research Section attached to the Department of Public Instruction.

In short, I beg to submit that unless we vitalise the work of our elementary schools by drawing up elaborate courses of study, provide good text-books, and other materials of instruction and give good training to our teachers, mere expansion of education, I am afraid, will not bring the results that we are so hopefully looking forward to achieve.

DISTRIBUTION OF ECONOMIC GOODS.

By Dr. Eddy Asirvatham, B. A., B. D., Ph. D.

(Lucknow University)

(Continued from the last issue.)

III. Economic Theories.



HOSE WHO APPROACH THE QUESTION of distribution from an economic or utilitarian point of view roughly fall into two groups, one emphasising freedom as the ultimate end and the other insisting on social welfare or social expediency. The first type of theorists may be called individualistic or *laissez faire* theorists, and the second, socialistic. An extreme example of the former type can be found in H. Spencer, whose argument for private property is that justice requires that every one should be given the maximum freedom possible to pursue all those things that he desires, provided he does not interfere with the like freedom of others. The reason for having a government, to Spencer's way of thinking, is merely to adjudicate the conflicting interests of individuals. "The state (being) but a body of man voluntarily associated, there remains nothing to distinguish it in the abstract from any other incorporated society." (Social Statics.) Taking this view of the state, Spencer rightly thinks that the question of a just distribution is not something that comes under the purview of the state. Each man should be left to the fruit of his own labour. This is expressed in his formula "right of property is originally deducible from the law of equal freedom." (Justice, ch. XII.)

The falsity of this position has been clearly brought out by writers like Sidgwick and Rashdall. They are right in asking Spencer whether freedom is an end in itself or only a means to an end. From our point of view, freedom is a condition—an essential condition, no doubt—of well-being but not well-being itself. Therefore, "to aim at liberty rather than well-being seems irrational."

Criticism of Freedom as the ultimate or penultimate end may be briefly summed up.

1. The principle that freedom is an absolute end involves the negative principle that no one may be coerced for his own good alone.

2. The meaning of the word freedom is not very clear. It is an ambiguous word. If by Spencer's law of equal freedom, we mean simply freedom from coercion, there is no logical necessity why there should be the establishment of private property at all. We can use any portion of material wealth in the same way as we now use roads, parks, etc. "If, on the other hand, we extend the notion of equal freedom to include equal opportunity for gratifying desires, then it does not appear how equality of freedom can be realised so far as any appropriation is allowed which renders things of the kind appropriated unattainable or more difficult of attainment by others." (Sidgwick.)

3. As Spencer himself grants, right to freedom includes right to limit one's freedom by contract, and this limitation of freedom by contract may lead to illogical consequences.

4. Realisation of equal freedom on the part of every one is impossible. For instance, the freedom men have to the material means of life is rather limited. "Men are sometimes unable to sell their service at all and often can only obtain in exchange for them an insufficient subsistence." (Sidgwick.)

There are other theorists of the individualistic type who, while not emphasising freedom as such, regard it as an essential condition for the rewarding of men according to their deserts. The formula they use to determine a person's worth is the mechanical formula V-P-C, where V is a person's value or worth; P, what he produces; and C, what he consumes. It does not need pointing out that these terms are all used in a purely economic sense. Theorists of this type sometimes recognize that a thoroughgoing *laissez faire* policy leads to anything but justice, and therefore try to modify their individualism by means of government restrictions. In

particular, they advocate universal education, technical education to all who can benefit by it, graduated inheritance tax, and other such measures which will tend to give an equality of opportunity, so far as that is obtainable. They further try to limit the workings of *laissez faire* by placing restrictions on monopoly, competition, enormous incomes, unearned increment, etc. But in doing all this they pass from their individualistic ideal to the socialistic ideal, without acknowledging the change.

Some of the objections to economic theories of the individualistic type have already been seen in considering the relative merits of socialistic theories (II). A few other criticisms may now be mentioned.

1. It has been long recognized that economic value as fixed by competition, is essentially relative, and not absolute. To abolish competition and to give the state power to fix the amount of one commodity which shall be exchanged for another might be worse. But that does not make the economic theory of value a canon of ideal justice. The price a person gets today for his services does not exactly measure his value. Many outer circumstances enter into the case and upset the balance. A person may be as industrious today as he was yesterday and yet his wages may be less than half, simply because of an unforeseen decrease in the demand for his services. To this the *laissez faire* theorists might say that the labourer must be prepared to shift from trade to trade at the first notice. But the economic and social disadvantages of that argument are patent.

2. Serious inequalities in rewards arise also from monopoly, combination, unearned increment in the value of land, capital, interest, etc. As seen above, the state can do a great deal to regulate these things, but it cannot completely solve the problem. In the case of monopoly, all that the state can do is to prevent express and open combination or to take over into its own hands a business that would otherwise fall into the hands of private monopolists. In the latter case, we

must consider carefully the balance of evil between political jobbery and private monopoly.

3. If reward is according to effort, it must be according to voluntary effort. But voluntary effort is not easy to measure.

4. Exact remuneration of desert seems an impossible ideal. It is difficult to reward industry without rewarding cleverness also.

5. Certainly a case can be made out in favour of those who condemn the principle, "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him," however true the principle may be. If merit is a question of supreme moral goodness, there is no reason why it should be given a superior quantity of material reward. There is some truth in the contention that "The fitting reward of a good man is the opportunity for the freest and most fruitful exercise of his highest capacities." (Rashdall).

6. It is perhaps true that enormous wealth in the case of some stands in the way of their moral well-being. If that be so, it is a question whether social justice should not require some kind of interference with their wealth, and not simply abandon them to the inevitable results of their bad ways.

In spite of all these criticisms, it is perhaps true that there is more force in the economic theory of distribution of the individualistic type than in the other theories we have discussed so far. In all ordinary cases there seems to be no other practical way of rewarding a man than that of letting him get what he can in a fair and open market. It seems eminently fit that, as far as possible, goodness should lead to happiness, and badness to misery. It is of course true that the supreme reward of virtue is the opportunity to practise it unmolested. But yet in as much as our material and moral lives are closely related and in-as-much as our aim of making people realise the good life is often aided by external goods, there should not be much objection to the relating of merit and reward.

The economic theory has the further advantage that perhaps under any other system of distribution there would be, "Increased idleness, decreased saving, lessened efficiency of capital, pressure of population, checked growth of culture, etc."

(To be concluded.)

TRADITION IN SCHOOLS.

By Richard S. Chalk, B. A. (Oxon)



I HAVE HAD EXPERIENCE OF A FIRST-CLASS English Public School and of an Indian High School of the first rank. Consequently, I am frequently asked to compare the two. The differences are, naturally, very great—so much so that it is always a matter of wonder to me that one can still find so many points of similarity existing.

Of all the differences, the one I consider most striking is that of Tradition. Speaking generally, an English Public School is one mass of traditions. Tradition forms its very life and soul. On the other hand, the Indian School possesses next to no traditions. This no doubt accounts to some extent for the amazing variety which continues to exist in such schools—a variety so fascinating at times and at times so baffling. In an English School, boys tend to be moulded into one particular type.

It is difficult for an outsider to realise the tremendous part which Tradition plays in the life of the ordinary English Public-school-boy. Different schools vary, of course. Newer schools tend to have comparatively few traditions and, in fact, often affect to despise the excess of them. Older schools are literally compact of traditions—some ancient, some of more recent date; some picturesque and quaint, some merely foolish; some essential, some of more doubtful value; some with a purpose (originally at any rate), some apparently aimless.

The truth is that Tradition has a fascination for the English Nation. It enters into the very souls of the English. They love a thing to be done in a certain way because it

always has been done so, and this applies to no one so much as the schoolboy. His school has a host of written rules which, though never seen, by him in writing, must be obeyed (or broken at his own peril). But there are also unwritten laws which must be obeyed equally, though there may be no official punishment for the breach of them. These unwritten laws may regulate his dress, his work, his play, his companionships, his conversation—in short every phase of his life at school.

Thus, at my own school, (I can cite no other with authority, for traditions vary so utterly in every school), only scholars had the privilege of wearing the collars of their blazers turned down; boys of all other houses had to turn their collars up (and regard this as their special privilege!). No boy in his first year was allowed to walk with his hands in his pockets, however cold the weather might be (this was a modern innovation, but a very good one). No boy (Monitors alone excepted) was allowed to run within the bounds of the school compound, however late he might be. Boys were never allowed to walk more than three abreast (anyone with experience of narrow pavements will appreciate this rule). Any boy in one House who associated too freely with a boy in another House was apt to be looked askance at, and even reprimanded. Finally (all part and parcel of the same thing) there were nearly a hundred words of distinctive school "slang", which a new boy had to learn as part of his every-day vocabulary, and never misuse. Thus to ask for "milk" and "sugar" instead of "boy" and "beggar" was a horrible crime—unpunishable, indeed, by the Monitors, but bringing swift and effective retribution from one's equals and immediate superiors.

Such things, being seen and heard, may be termed "outward traditions". But at the same time there exist the vastly more important *inward* traditions of every school (or, for that matter, every English institution). By these I mean athletic traditions, scholastic traditions, traditions of courtesy and traditions of discipline. Some schools seem to inherit a repu-

tation for excelling at one thing, some at another. Thus Eton glories in its rowing, Tonbridge in its Cricket, Malvern in its Football, St. Lawrence in its Hockey, Oundle in its repeated successes in the Higher Certificate Examination, and so forth. Again Harrow is a musical school, Winchester a cultured one, Shrewsbury produces men indeed. On the other hand, certain schools may enjoy less enviable reputations, the result likewise, of traditions built up from year to year. Some schools are bad at work, some unathletic, some lacking in aesthetic taste. It takes an energetic and reforming Headmaster all his time to rectify such conditions. For Tradition is a potent factor in either direction.

Again, there are traditions of Discipline. Every English school possesses its Monitors, who are instinctively obeyed, and often regarded with a considerably greater degree of awe than are the Masters themselves. In India, such Monitors as I have seen have usually been failures, sometimes abject ones. Why is this? Chiefly because they have no force of Tradition to back them. The other boys consequently can feel little respect for them and, what is more, they cannot themselves expect to be respected. An Indian boy may well groan when he is appointed Monitor. It means for him extra work, extra responsibility and no extra prestige. On the other hand, the English Monitor cannot but be obeyed, if he has any force of character at all. I was once asked, "Supposing an English boy were to snatch awayt he cane from the Monitor and beat him instead? What would happen then?" All I could answer was, "I cannot visualise such a situation. It is next to an impossibility."

In an Indian School, I think it will be agreed that the introduction of what I have termed "outward traditions" would be merely a burden. India is a land already overloaded with traditions, many of which High Schools play an effective part in breaking down. Such "outward traditions" as weld an English Public school into one whole would never suit Indian conditions.

But what of the "inward traditions"? These, in my opinion, are of necessity latent in every Indian High School. Nay more, every class that I have taught appears to have its own instinctive traditions of industry, attentiveness, discipline or the reverse of these qualities. And such traditions, as I have often found to my cost, are next to impossible to eradicate just as my own school at home was traditionally weak in Mathematics (and remained so, however good the qualifications of the teachers appointed in this subject), so here I find that, if it is the school tradition to pronounce "English" words in a certain way, no amount of correction even by an English teacher can avail to effect a change!

But the building up of such inward traditions as are healthy and noble is surely one of the most vital parts of our work as Educationalists in India. A great nation is built on noble traditions inherited from past generations. It is our part to help the boys committed to our charge to form these traditions in their schooldays. Such traditions may take a long time to build up, but, once established, they keep themselves going. Already the Bhagalpur Zila School has established for itself a fine football tradition, which it will no doubt maintain for many years to come. And there are other traditions, higher even than those of study or football—traditions of courtesy, enthusiasm and discipline, such as are enjoyed by many English schools, and lastly, the tradition of loyalty to one's own school, which is shared by all. When such traditions are firmly established in every High School, India will have advanced a long way.

Internationalism In The Teaching Of History.

By C. V. Hanumantha Rao, M. A., B. Ed., F. R. Econ. S.



IN THE MENUXENUS OF PLATO, SOCRATES is represented as meeting his friend Menuxenus returning from the Agora, where they had been debating the choice of an orator to pronounce an oration over some Athenians who had fallen in the Peloponnesian war. This gives Socrates an excuse for deriding the

most blatant form of National pride. "This feeling of National pride is very old, much older than the time of Plato and Aristotle and Socrates, and yet very modern; it is at the root of all wars and it has been fostered and kept alive till very recently by bad history-teachings.

One of the fundamental aims of history teaching in most of the public schools in England before the war was the development of National and social consciousness, which was supposed to be the only adequate safeguard against the dangers of an exaggerated class consciousness and selfish individualism. While in German Secondary Schools history was to be the slave of Jingoism, teaching the international mission of the German people and the German Nation. In fact the outlook of historians in domestic matters before the war was purely aristocratic and middle class, and in international matters purely nationalistic and even chauvinist. This was not the phenomenon in any one nation but in all European nations.

The conception that every state is supreme, responsible only to itself without any obligations to any other state, or to the community of mankind, received a rude shock in the great war, which may be taken to be the inevitable result and final disproof of all narrow-minded nationalism. The doctrine of the unfettered sovereignty of the state came to be considered as a curse to the world, bad for civilization and degrading to any state that adopted it. Every country now lives its economic and political life in close relationship with and dependence on the economic and political life of the rest, and the need therefore at the present time is for every man and citizen to study about the world of peoples in their economic and political life in relation to himself as a member of the entire human community. The isolation which hitherto characterized peoples and nations has now tended to disappear owing to such unifying influences as the inventions of science, and to the organization of international conferences, which have deepened the sense of common world citizenship.

It is evident from what has been stated above that the main purpose of the historian is not to separate one country from the next and treat it in isolation from the main stream of human development. He should explain the growing life of humanity and treat his country's development as a part of an organic process. Earnest and sympathetic efforts must be made to represent history as a whole with all peoples of the world as having common aims and contributing each in their own way to the promotion of a general end.

Based upon this conception of inter-dependence of nations, and unity of civilizations, the scope of history has become gradually extended to embrace every aspect of the life of humanity. No one now-a-days would dare maintain with Seeley that "history is the biography of states" or with Freeman that history is merely past politics. The growth of nations, the achievements of men of action, the rise and fall of parties no doubt remain amongst the most engrossing themes of the historian; but now he casts or he has to cast his net wider and embrace in his scope the whole opulent record of civilization. History is not to be considered now as merely a chronicle of Kings, reigns, lists of battles, but as a record of the development of man, the growth of a common humanity, and if this conception is to prevail, then the teachers of history will have to educate their peoples for world citizenship and Federation of states as dreamed of by Tennyson and other great poets and thinkers of the last century.

All the best educationists concur in emphasising the propriety and importance of teaching History in view of this end, not only as a method of securing mental discipline, moral elevation and civic stimulus, but also for the "cosmic interpretation which comes naturally from the ordered presentation of the process of human evolution". History in the pre-war days was used for secondary ends; we all know how history was used in Germany to inculcate prussianism, Hohenzollern worship and so on. The only guarantee that can protect the people against similar appalling degradations in the future is the rigid observance of the principle of histo-

rical impartiality, based on a disinterested pursuit of truth which is the condition of progress in history, no less than in science. The deputation of the League of Nations Union that waited on the President of the Board of Education in 1924 wanted to issue an authoritative pronouncement that in history the "teaching of Patriotism was not enough but must expand beyond the Nation, of the group of states called an Empire, to embrace an even wider human association". To achieve the purpose, text-books which are in common use should be re-written by a convinced opponent of war and adherent of the League of Nations, so that the record of military operations may be reduced to the barest minimum and the horrors of war frankly and vividly depicted.

It has further to be recognised that a writer writing his nation's history from its individual viewpoint alone is apt to miss the international aspect of it completely; nor does he realise that a national account of an international event of importance is only half the story. He is apt to try to prove the superiority of his own country as against all others and to dwell therefore on victorious war in order to instil patriotism; and he does not realise the fact which Mr. H. G. Wells lays stress on in the introduction to his *Outline of History* "that there can be no common peace and prosperity without common historical ideals."

World history does not seek to justify any one nation in the manner a nationalist would be inclined to do. Its aim is a different one: it is an account of man's struggles against nature and the limitations of his earlier environment. It tells of the explorations, the scientific inventions, the industrial achievements and the political, religious and artistic developments, which by their reaction to one another have led to the present complex unity of society. It is of course ridiculous to suggest that such a history course would itself prevent international strife, but it would certainly prevent the growth of that mistrust among nations which is difficult to remove when once implanted in the young mind. And

therefore it is imperative that teachers of History should impart some idea of the life and work of great men who have been responsible for the establishment of peace and the building of the framework of the history of the world.

One of the best methods of imparting this sense of mankind to the boys is by the teaching of world history with an emphasis on the social and biographical aspects rather than on the political and militaristic, for social history lays more stress than does political history, upon the likenesses of nations, upon their inter-dependence, upon the debts which the civilization of each owes to the other. Broadly speaking children at school have been trained to regard history as almost exclusively the account of their own country's political development. And Indian History is taught as more or less detached stories bearing no apparent relation to the civilization which preceded them; and too often, the dreary quarrels between Hindus and Mohammadans and Mohammadans and English and the details of the wars between them receive far more attention and emphasis than do the permanent legacies of India to the world.

Studying History is not therefore mere grubbing in ancient documents or learning the laws of historical evidence but of learning those which are of the greatest importance to our daily lives and which tend to strengthen and elevate our character. To study history profitably, we should give importance not so much to the facts as to the relations between the facts. We should recognise that some facts of history are not important at all and those which are important are unequal in importance. Most of the facts of the history of any country are stale, flat and unprofitable, while the world history can be resolved into the study of those things which are of permanent significance to the human race.

Mr. H. G. Wells suggests that with the little child we must begin at stories of interesting characters and heroic achievements irrespective of Nationality. If stress is thus laid on the biographical and social side of history, enabling the

pupils to a visualization of the past clearly, a foundation for the love of the subject will have been laid in an attractive manner, for courage, virtue, pride of race, conquest, patriotism and other noble qualities are aroused in their proper proportion, and impartial judgement of men and events will result only then. It is only by carrying history lessons to their practical consummation by the cultivation of an impartial mind in children, will we be introducing them to the true meaning and value of historical knowledge.

MY TEARS

By H. W. B. Moreno, M.A., Ph. D., D. Litt.

I will offer to thee the golden clouds
That glint in the sun's bright ray,
With many a tint from flowers in crowds
That scent from a sweet nosegay;
I will catch for thee the lilt of birds
As they sing in a roundelay,
While the drowsing kine lie still in herds
Neath the trees in high noon-day;
I will snatch from the gods the nectar cup
As in merry mood they play,
On ambrosial food thou wilt freely sup
While my tribute to thee I pray;
But still thou turnest thy face aside
As though thou wouldst bid me say,
My tears and longing I lay at thy side
And thou holdest them night and day.

TO THEE

By H. W. B. Moreno, M.A., Ph. D., D. Litt.

I bring to thee the stary glow
To light thy loving eye,
The purity of virgin snow
Upon thy brow to lie.
The rose's blush I gently place
Upon thy dimpled cheek,
And with the cherry's cluster trace
Thy mouth so soft and meek
The zephyrs' whisper I shall bind

That breathes upon the air
To echo to thy voice so kind,
So wondrous sweet and fair.
The frolic of the moving sea
I lay upon the breast,
So lightsome shall its cadence be
That lulls the sea to rest.
The joy that mounts with angel wing
Shall nestle to thy heart;
Where Cupid's dart can never sting
With mortal wound or smart.
I bring the flame of Holy Love
Unto thy lofty soul,
The fire that mounts the heights above
Beyond all earth's control.
But why should I in halting speech
Speed on my faltering pride?
What thoughts can e'er thy virtues reach,
What language will abide?

WHAT IS CULTURE?

By Prof. P. R. Krishnaswami, M. A.



HAT WORDS CAN TELL HISTORY HAS often been pointed out by etymologists. The use of a particular word on its use in a particular sense can indicate the time of the writing. The idea of a general perfection in a civilised man is a very old one. But the language of describing this perfection has had a regular evolution. With the beginnings of education in human society, based on reading or learning, the refinement of human character came to be described purely as an accompaniment of learning. Olivia acknowledges the qualities of the Duke of Orsino in Shakespeare's play, "*free, learn'd and valiant*". Ophelia's tribute to Prince Hamlet mentions "*The courtier's, soldier's, scholar's eye, tongue, sword*". In course of time the acquisition of learning by itself failed to impress humanity as necessarily indicative of a real perfection. "*A learned fool*" did not seem a contradiction of terms. So the necessity arose for a new word to express the qualitative idea of human

perfection. 'Education' or 'educated' seemed an effective word. But even this, in the gradual course of time, grew to be inadequate, for years of even some general training of which pure learning was a part, left men often ill-developed in their qualities. "An Educated Villain" was a phrase which gradually failed to shock humanity. We are also to note that in modern times we have acquired an increasing sense of a harmonious development of man in which all sides of his natural endowment should receive an equal attention. So comes our word *culture* to express refinement or perfection in man.

The New English Dictionary records the earliest use of the word *culture* meaning 'refinement' as only of 1805 by Wordsworth. The poet refers in the thirteenth book of the *Prelude* to love and states:

That whoso feels such passion in its strength
Must live within the very light and air
Of courteous usages refined by art.

Also love cannot be:

.....where grace
Of culture hath been utterly unknown.

The next quotation in the New English Dictionary is of 1860 from Morley, and then we pass to Mathew Arnold defining the aim of culture in 1876. The credit is all due to Mathew Arnold for the currency that the word has acquired in recent times, with its special meaning which is so subtle and sometimes so elusive of understanding and definition. Mathew Arnold seemed to owe his own preaching about culture to the acute sense of the Greeks and he fastened also on the beautiful figure of the bee with its symbolic gifts of "sweetness and light" described by Swift to stand for the superior value of Greek literature. Arnold has left us an unforgettable account of culture on its intensive side of showing it as composed of the aesthetic sense of reason. The emphasis on the aesthetic side as making for human perfection has been of the oldest traditions in the world. The sense of class superiority in early times was largely due to the valuing of the aesthetic refinement in the upper classes.

Eighteenth century English society in which the leisured and landed aristocracy showed their exclusiveness markedly, despising all the trades and professions except the military life, showed its vigorous sense by regarding *sensibility* as the most valued quality of a cultivated mind. The sensibility belonged mostly to the landed aristocracy as it could not be in the lower classes.

It is a commonplace to point out that the sense of the beautiful is preached to man by the very creation around him. Nature seems to reveal herself perpetually in forms of perfect beauty. The cultivation of the sense of beauty lifts easily human nature from mere animality and grossness. Not less important than the sense of beauty is the gift of reason. The cultivation of reason is the care of the intellect. In the intellectual growth, Arnold has implied that criticism is of the greatest value. Criticism aims at knowing the best that has been thought and known in all the departments of life. Criticism is disinterested and is to be compromised by no practical purposes. Culture implies a harmonious development in man and the lack of critical or intellectual virility takes away the claim to culture as the lack of the aesthetic sense. The harmony is not still complete. Culture is not an ideal of life only for individual perfection, it carries with it a zeal for the common social improvement.

John Morley has given an admirable exposition of culture, chiefly on what may be called its "extensive" side. Culture is obviously that which can make man a good citizen. To develop the qualities of this good citizenship certain studies are perhaps of greater value than others. The best and highest knowledge which harmonises man to his fellowmen of the world is the knowledge of human nature. To acquire this nothing is more valuable than a training in literature. The study of the abstract sciences leaves untouched the subtle province of human nature. Men believed in former times that a mental training in any subject of study would produce a general power to understand human life and to be able to deal with it in the world of practical affairs. This theory

of the formal discipline of the mind has however ceased to be believed in. The world of human feeling and human conduct is all too complex to be codified as the facts of the abstract or physical sciences. It was not a scientific training but a classical education, English critics pointed out, that produced the greatest statesmen. Because literature is so intimately concerned with the fundamental emotions of man, it is of the greatest cultural value.

Eminent administrators have often said that the best test of culture in a man is his ability to appreciate the communities of men most different from himself. The more catholic one's states are, the more one is cultured. Matthew Arnold preached unceasingly against the note of provincialism. Culture wants an unceasing effort to overcome self-complacency which makes improvement impossible.

In the preaching of disinterested criticism the aims of which are exactly the aims of culture according to Matthew Arnold, he has said that the pursuit of perfection should be irrespective of practical success. We realise that man lives by faith. The great worth of religious faith in humanity has been that it has offered a great consolation to man by a levelling standard of virtue and piety, the sense of which has healed the wounds of inequality and the dire sufferings of man. The idea of culture is the modern representative of religious faith which consoles and also exhorts humanity to strive perpetually towards a higher ideal of perfection.

FUNCTIONS AND RESPONSIBILITY OF A TEACHER.

By B. Dhanraj Sinha, M.A.



THE ANCIENT SEERS LEADING A LIFE OF penance and austerity and enjoying the inexpressive joy of Divine Communion, had deep insight into human nature and were thoroughly well conversed with the workings of human heart and mind. The remarks and suggestions emanating from their illumined

hearts cannot but be everlastingly true. That man is surely blessed who had the good fortune to be born of a morally healthy parents and who had the good luck to seek instructions at the feet of a pious teacher.

As our holy writ says, "Every man is a Shudra by birth." It is culture alone which enables him to rise to the higher level of humanity. Now, it is not in the power of a child to be born in a virtuous family but after its birth the Government and the society can do something to ameliorate the state of every child born in the country. For the first five years or so the boy is solely under the care of his parents but as soon as he enters the precincts of a school, the responsibility shifts from the shoulders of parents to those of the teachers. It is the teacher who can mould the future destiny of a child. So practically the teachers are the architects of a nation in which they live. The impressions received on the tender mind of a boy, whether good or bad, are deeply embedded and it is next to impossibility to wipe them off in later age. No doubt, true it is, that nations are as their mothers make them, but still more true it is that nations are as teachers make them. Can any one deny the influence of Vishwamitra and Bashista in moulding the character of the great Rama or the influence of Aristotle in fashioning the career of Alexander the Great, or the overpowering influence of Guru Ram Das and Dadaji Kondave in developing the character of the greatest warrior and patriot king of modern India, I mean Sivaji, the Great, whose character brushed by the influence of these great teachers, shines so brilliantly in the blue firmament of India's History.

It is now no more concealed from the scholars of international politics and the students of the European History of the twentieth Century that it was German teachers and professors who were greatly responsible for the spread of the ambitious idea of Pan Germanism and which finally led to the outbreak of the Great European War. It was they who imprinted on the growing tender minds of the young

Germans, the idea of German world conquest, which brought so much misery and bloodshed on the human race.

Now, keeping in view the vast influence wielded by teachers in shaping the future career of children, is it not our duty to bestow our serious thought on these men of culture in whose hands the future destiny of our nation lies? One is simply horror struck when he finds that the recruitment to this most honourable and responsible profession is any thing but satisfactory. Generally, young men with a hall mark of University after knocking the doors of each and every department and finding them shut up against them fall back upon this profession as a last resort. Though it may sound harsh to the ear, yet it is a bitter truth. In the first place, the Government picks up the best graduates for her Executive & Judicial work; other graduates thinking the profession of law and medicine more lucrative, as they really are, take recourse to them. I do not mean to say that there is a total absence of intelligent men and men of genius in our line. There have been and are teachers for whom we have got the profoundest regard and whom any nation can be well proud of but they are exceptions. For this teachers alone are not to be blamed. Educational Authorities are to be blamed in this respect, because is it not an irony of fate that the same graduate if he enters in any Executive line is sure to draw Rs. 200- or so a month, while if he enters the teaching line, Rs. 50 or Rs. 60 a month is his lot?

Leaving aside the question of pay and honour I have to say a few words to my brother teachers. Keeping in view the responsibility which lies on our shoulders we should try our level best to make ourselves as much an ideal man as may be possible under the existing circumstances. Dear brethren, think for a moment what a responsible and hard task lies before us. It is in our hands to make or mar the destiny of our country. We are practically the builders of our future nation. Therefore we should leave no stone unturned to put up an ideal before our students. The teacher should try to embody in himself those instructions which he

wants to impart to his students. He should be a living embodiment of those principles of life which are so much essential to the making of a good manhood. Let the students draw more of their inspirations from the practical example of their teachers than from their theoretical instructions. An ounce of example is better than tons of precept, is no where more significant than it is here. When the instruction is backed by the practical example of the teacher, it creates a double and lasting influence on the mind of the students. His personality should be a guiding light to them. He should not be a mere machine for passing the University Examination but something more than this.

I know a Headmaster of my acquaintance who is himself an inveterate cigar smoker. One day I gently rebuked him for smoking in the presence of his subordinates and students. In reply he said, "I know it is a bad habit, but can't help it." Thereupon I said, "Dear brother, you are setting a very bad example to the students; no amount of argument can ever convince them as regards the evil effects of smoking." The result is that most of his students smoke freely. I am reminded of another incident of the same nature. Once a school Medical Officer visited my school in order to deliver lectures on hygiene etc. to the students. He was sitting in my office room and we were talking about the nervous system of human beings. In the course of his conversation, he took out his cigar box and was about to smoke when I said to him, "Look here, Doctor Sahib, you are just going to deliver a lecture to the students on hygienic subjects; when they will see you smoking do you think your lecture will produce any effect upon them? Perhaps out of respect they may not say anything in your presence but in the very heart of their hearts they would surely say that if smoking is bad for students certainly it can do no good to doctors. For God's sake have pity on us and at least you should not smoke in the presence of students." The gentleman was good enough to admit his mistake and promised to give up this habit in future.

Surely, example works with a greater force than precept. Therefore in the end I appeal to my brother teachers that if they have chosen this respectable and honourable vocation of teaching they should try their utmost first to reform themselves, then and then alone they can hope to exercise a healthy influence upon the minds of tender students entrusted to their charge. They should lead a life of purity, simplicity, sacrifice and devotion so that students under their tuition may draw the inspiration of plain living and high thinking from them and when they grow and come to take their places as men and women in the rank of nations, may always cherish a happy and healthy remembrance of their old school days and may the instructions imbibed by them in this period of their life, at our hands, be a beacon light to guide them through the dark thorny and intricate ways of the world in their after life because the habit acquired and instructions imprinted on the gentle and tender minds of the growing students within teens stick to them for the rest of their life.

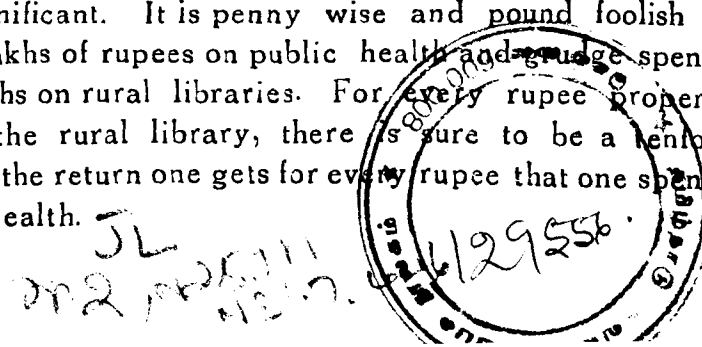
THE ECONOMICS OF RURAL LIBRARY SERVICE.

By S. R. Ranganatham Esq., M. A., L. T., F. L. A.

SEVERAL LAKHS OF RUPEES ARE BEING spent each year in our province on elementary education on the removal of illiteracy, and hundreds of thousands of children have been passing out of our elementary schools every year. These figures are bound to be multiplied many times in the coming years. How many of these children are given the facility to keep up the literacy acquired at such a cost? Is it not common prudence that at least five per cent of the amount spent on the building up of literacy should be set apart for maintaining the literacy thus built up? When the Department of Public Works spends money on buildings, it certainly provides a certain percentage for the annual upkeep. It is an economic necessity. Is it not an equal necessity in the case of the Department of Public Instruction?

Keeping the educated, educated, is as important as keeping a finished building in good repair. The State spends nearly one and a half crores of rupees every year on Elementary Education. Will not a large part of the amount prove to be ultimate waste if we do not divert at least six lakhs for the maintenance of rural libraries which will be the only means of preventing the bulk of the children from lapsing back into illiteracy in course of time. "Six lakhs for rural libraries!" one might say. But it must be remembered that these six lakhs are wanted but to save the crore and fifty lakhs for the nation. According to the Seventh Quinquennial Review on the progress of Education, "39 per cent of the children educated relapse into illiteracy after five years of their leaving school", "for lack of suitable village libraries to keep them literate and to extend the bounds of their knowledge after their formal schooling ceases."

The rural library stands in this relation not merely to the Department of Public Instruction but to several other departments of the State. Take, for instance, the Department of Public Health. It spends 47 lakhs of rupees in a year for the prevention of disease. Any method of prevention of disease is bound to become futile if it does not receive the hearty co-operation of the people. Will this co-operation be forthcoming, unless the civic sense of the people is highly developed and is continuously sharpened in a manner that no agency can bring about without taking the aid of a well organised and well-manned public library system? That the enormous increase in the average life of the Englishman, brought about by the activity of the Ministry of Public Health, has been synchronous with and proportionate to the development of the Public Library System of England is not fortuitous but deeply significant. It is penny wise and pound foolish to spend 47 lakhs of rupees on public health and grudge spending six lakhs on rural libraries. For every rupee properly spent on the rural library, there is sure to be a tenfold increase in the return one gets for every rupee that one spends on public health.



Let us take another department of the State—the Department of Agriculture. There is perhaps no other department which ought to be of a greater interest to the village. Its annual budget runs to 39 lakhs. It is responsible for a vast volume of valuable research in matters of daily interest to the farmer. But of what living interest are its bulletins, memoirs, and specification, if they are not popularized among the villagers? In a library at Reading, I was surprised to find the farmers making a keen study of our Coimbatore and Pusa publications. Are they studied by our farmers? They are not. One reason why they are not is that there is no library system here which will establish the necessary wholesome contact between the farmers and those publications. But Reading has a library to do that. It must be remembered that establishing contact between the right book and the right person in the right manner is an art, which is the special province of a library. This fundamental principle was lost sight of when those publications were thrust upon the villagers indiscriminately through post by the Publicity Office that was in existence some years ago. If the Publicity Office produced no effect upon the villager, it was because its method was faulty. The postman handing over a packet of printed slips is not a librarian who established contact between books and people.

We hear, of late, about agricultural demonstrations being held in villages. They are quite necessary, but they are far from being sufficient. The demonstration rouses a momentary enthusiasm. But the money spent on such demonstrations will ultimately be a waste, if care is not taken to see that this enthusiasm is not allowed to die out, but is harnessed and made to lead the villager to seek further knowledge and develop a permanent interest. What is the agency that can do this if it is not a well-planned Rural Library Service?

If we have a well-planned network of rural libraries manned by persons fired with a spirit of social service, they will be able to continue the work of these occasional demonstrations in a systematic and permanent manner. Backed by such rural libraries, the work of the Agricultural Department would be much better utilized and appreciated by the people of the land.

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Select Opinions.

M. R. Ry. P. E. SUBRAMANIA AIYAR AVL., M. A.,

Professor of Physics, St. Joseph's College, Trichinopoly writes :—

The author of the books 'Practical Lessons in Elementary Science and Hygiene' for the Secondary Schools is an experienced and enthusiastic teacher. It is very fortunate that the benefit of his ripe experience is given ungrudgingly to the students. The books are all well written in easy Tamil and represent well the standard of the respective forms for which they are written. The get up is all that is desirable. With pleasure I welcome the publications and recommend them.

M. R. Ry., R. SWAMINATHA AIYAR AVL., B. A., L. T.,

Retired Headmaster, Town High School, Kumbakonam writes :—

* * * * * The lessons in each volume of the series have been intelligently designed and arranged and the subject matter of each lesson is quite suited to the needs of the pupils concerned, the treatment all through being commendably brief and lucid.

Not the least important feature of the books is the richness of the illustrations given and the simplicity of the language employed, the technical terms brought in being expressed both in English and Tamil wherever desirable.

The books are bound to be useful to teachers in preparing for their class work and to pupils in revising what they have been taught. I have no doubt that their excellence will be widely appreciated and the author rewarded duly for his pains.

M. R. Ry., S. BAGYAM AVL., B. A., L. T.,

Headmaster, C. M. S. High School, Srivilliputhur writes :—

Having been written by one actually engaged in the teaching of the subjects, the books are best suited for the classes for which they have been intended. The style is such as can be easily understood by an average pupil. The treatment is mainly experimental and the illustrations are quite apt and of a practical nature. The series have been in use in this school for two years, and the teachers and pupils desire their continuance. A casual glance through the books will convince any one of their usefulness. I wish the author the success that he richly deserves.

FOR COPIES APPLY TO THE AUTHOR.

Thus, the need of the State to minimise what is, in a sense a huge "wastage" which is associated with several of its departments, points to the one conclusion that it is not one day too early to bring about a network of rural libraries in our province. This can be brought about only by investing each of the district boards of our province with full library powers by a special Library Act drafted on the lines indicated in the Model Library Act recently published by the Madras Library Association in its Third Annual Report. Further, as was emphasised by the Carnegie Library Commission of South Africa, the successful working of the Act and the economical utilization of the library funds set apart by the local bodies as well as the local government, can be secured only if the local government appoints "a Director or an organising Director to be on the ground immediately to plan the proper working of the scheme in association with a National Library Board."

EDUCATIONAL WASTAGE— ITS CAUSE AND CURE.

By Mr. T. N. Krishnamurthi, M.A., L.T.



THE PROBLEM THAT EDUCATIONISTS have to face with urgency, is the problem of wastage in education. It is probably not realised by many and but imperfectly recognised by some, and tolerated by all as a necessary evil. But the colossal wastage in money-power and man-power, that our country sustains is by no means a necessary evil, and could be, combated against. The amounts that are expended on Elementary education are waste if they do not succeed in dispelling illiteracy, and in fostering literacy and love of wholesome reading and wholesome living. The amounts spent on Secondary Education are wasted, when they do not help our boys and girls to take an intelligent view of life, and to go about their work with enthusiasm and zeal. The amounts spent on Higher University Education, are wasted

in so far as they do not place on the field a disciplined body of dynamic personalities, who would always strive to establish society on the basis of the good, the beautiful and the true. In addition to this waste of money, there is the far more colossal, deplorable wastage of manhood. People with insufficient and incomplete education, always at a loose end for a job, lacking in enthusiasm, lacking in enterprise, lacking in physical power and mental freshness, constitute a drag upon society.

The twofold wastage outlined above could be overcome not by spending less on education, but by spending more, and by resolutely striving to get 16 annas worth for the Rupee. The country now gets very much less.

If that be so, the etiology of this colossal wastage has to be determined, and the wastage stopped by sound preventive and curative methods. In the first place one conspicuous weak-spot in our educational effort, is the Teacher. Very often, miserably paid, lacking in enthusiasm, and wasting away in poverty, misery and imperfect knowledge and learning, he is least fitted for his job. Too often, for too often one finds instances of Teachers who are not possessed of the imaginative sensibility so necessary for successful work. With the pittance that is offered, in the name of salaries, it is indeed hard to recruit to the profession, a more desirable type of men. What is stated above applies very largely to Elementary School Teachers; but the High School men cannot be entirely acquitted of want of enthusiasm, spirit of service, and love, for their chosen profession. Members of other learned professions choose the calling of their life, because they feel they are fitted for it, whereas a Teacher is forced into it, because he could not get anything better. This is most unfortunate, and fraught with most deplorable results. With better pay and privileges, the efficiency and prestige of the profession is bound to increase, with consequent gain to the country. Even the most perfectly designed mechanism comes to nought at the hands of the incompetent mechanic, and one is left wondering at the 'sang froid' of men, who would leave the young, under

the ministrations of all and sundry. This has got to be rectified, and men and women with sympathy, tact, imagination, forbearance, idealism, learning and intelligence, be recruited to the profession.

Secondly, it seems to me that the system of Education requires a more pronounced aim, and consequently better and more co-ordinated means of securing that end. At present one is left in the limbo of conjecture regarding the aims of our educational endeavour. We do not know definitely what we are training them for, with the result that they are trained for nothing in particular, and fitted, for nothing in particular. Beyond the haziest platitudes regarding the aim of education, we can hardly state with any degree of definiteness, what our boys and girls at school are being trained for. In the field of Elementary Education, is it the banishment of illiteracy? Then the village-school must have for its adjunct the Village Library, the village Reading room, and possibly the village club room, which will take in their kindly embrace the village population, providing for their recreation, providing for their extra-reading, and providing for their amusement and entertainment. Behind it all, the forceful personality of the Teacher, who would watch over them all, now with a smile, now with a word of encouragement, quietly sure of his own power to help them. Then again, a course of study aimed at fostering a desire for knowledge, so insistent, that it must needs be satisfied; a course of study at once practical and aimed at creating in the rural population love for their rural environment; a course of study that would bring the knowing wink to the peasants' eyes and the friendly chuckle to his talk; and above all a course of study that would create the desire for wholesome work, that would create the desire of service, and that would create the desire to live amidst happy, healthy, surroundings, like a man among men, and not like an animal among animals. In the higher realms of education the courses of study should banish parochialism of all kinds and should foster reverence, spirit of service and

sacrifice, intelligence, and the desire to establish society on the basis of the Good, the Beautiful and the True.

The third great cause of wastage is the neglect of the physical condition of the scholars. In the Elementary stages, scholars come to school scantily fed or not fed at all, and sometimes fed on unhealthy and unsuitable diet. This is true in a lesser degree of high school scholars also. Dr. Sadler and his committee thought that in Great Britain, it was necessary for the Government to take in hand, the problem of the ill-nourished child. It is much more necessary, here in India. Some provision is necessary so that hungry mouths are fed, before they are asked to bask in the sunshine of education. One of the most fruitful causes of the ineffectiveness of Child Education in this country is the unreceptiveness and want of enthusiasm due to a state bordering on starvation. This has got to be remedied and a receptive attitude induced. This problem is serious enough in our rural tracts, and without facing it and overcoming it, any amount of up-to-date plans is bound to fail. The great tragedy of educational endeavour in our land is the failure to adopt systems to suit local conditions. Our local conditions cry for a change, and it is to be hoped it will not be a cry in the wilderness. With better-fed boys, the question of physical education will present very few difficulties. The present melancholy spectacle of forcing boys to play when they have no stomach for it, is bound to vanish, and give place to the more natural, the more pleasing sight of boys who play about because they feel the urge, for it

In conclusion, any remedial measures adopted must be directed at securing a better grade of Teachers, at all costs, a more definite, practical and useful course of studies and a healthier and happier set of children. The cost has to be counted, and in doing so, it has to be remembered any amount spent in securing the desiderata outlined, cannot be held to be wasted.

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REMEMBER ME!

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HAPPY LIFE.

By Dr. Louis M. Eilshemius, M. A., America.

A pother scant of dust is all our woe;
Our grief, our wars, our crime, our vice and shame,
We make it rise, ourselves, not Nature's blame
If we must suffer—Nature's way is glow,
God cares for us and all; our scars heal fair;
Our grief is soothed when we the birdsong hear,
God gave us thoughts, to find what brings us cheer,
He let all be for use of man, His heir!

Sweet happiness can flourish when we love
All Nature shows. The crime we see man made,
By his harsh laws: greed, pelf, and selfish ends.
If in all nations Nature should sweet prove
Their model, and God-love their thoughts pervade,
Then life would peaceful be; all live as friends!

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REMEMBER ME!

(A Short Story.)

By Mr. K. N. Ananta Padmanabha Aiyar, M.A., L.T.



IMPOSSIBLE, RENG! SUCH A THING CANNOT BE even dreamt of. The planetary influences are all adverse to the Union. Mars and Venus spell disaster. Oh, how the present generation is given to pooh-poohing our ancient Sastras! But no; not while I am alive shall this blasted...

....."
Renga had turned aside in disgust and despair. "Here is an old foggy who can but drone a couplet of Mars, Venus, Jupiter and all that accursed multitude, but cannot understand the divinity of spontaneous love. A fool that I was to procure Padmini's horoscope and to expose it to his balderdash! But what can I do? Spite him, and he disowns me. 'Not a pie—beware, not a pie of my earnings shall you have, if you once disobey me,' growls he.

'Oh cursed spite. That ever I was born to set it right.'

Renga heaved a heavy sigh. Padmini was beauty incarnate. Even in their infancy they had played at marriage and house-keeping. Of late, whenever they met and talked, they felt something—Oh, they knew not what—some magical or magnetic influence. To each the other seemed invested with a glorious halo. Padmini eyed Renga's

splendid figure, fair, muscular, broad-chested, and stealthily stole and locked it in her bosom. And Renga! He was completely unnerved by the quick glances that were shot from her eyes, a pair of blue, limpid lakes of pure nectar. He felt his heart drawn towards the lodestar of his affections by links precious far than the earth can afford.

So by a series of subtle manoeuvres, their parents had been prevailed upon to consider the question of marriage, only to be ruthlessly discarded by the tyranny of the remorseless planets. Not that Renga failed to hit upon the bolder plan of flinging everything to the winds and uniting himself with his love in the teeth of all opposition. But the prospect of 'Chill penury' was sternly forbidding, and even love had to stand at bay.

Days passed. To Renga the world itself appeared steeped in gloom, and he was lost in it, a soul without a fellow. One morning, as he was riding his bicycle with a copy of 'Hamlet' and a few scraps of paper clipped together—which he audaciously called his note-book—his rebellious hair uncombed and his coat unbuttoned, he heard sweet music which seemed to stir the inmost depths of his soul. Looking up, whom should he see but his own beloved Padmini singing to her well attuned lyre,

"Come, Oh Come, to the bower of Love

Through the jungle of yell to the greenest Cove.

At once down fell the cycle and all he had and he hastened to the apartment where sat Padmini, caressing her lyre and lisping soft words to it. He saw her bewitching profile and long did his eyes feast themselves on it. At last he muttered 'Padmini'. All confused, she stood up and eyed him from top to toe. Neither could speak for a while, but their souls seemed to speak such language as they alone could speak. At last Padmini broke the harrowing silence and said, "Renga, you know I am leaving this to-day for Papanasam. My father says my illness requires a change of air. Little does he know", and there she stopped and let her pearly tears drop plead the rest.

"Padma, Padma, where are you? Don't you see we are all waiting?"

Oh, that was her mother's shout. With a glance that flashed across his soul, she kissed him and flitted across the room. Suddenly she stopped on the third step of the staircase and peeping into the room, gazed at him through the corners of her eyes.

"Remember me," she said and vanished the next moment.

It took Renga some time to recollect himself. He sighed like a furnace as if to let out his smothered feelings and with slow reluctant

steps, wended his way home, droning, to himself, 'Remember me. remember me.'

II

Months passed. Unwilling Renga was married in the true orthodox style to Kamala with the full sanction of all the hierarchy of planets. At times he felt his heart cracking in two. But his feelings had to be suppressed and smothered. So peremptory was his father.

Kamala too was a charming damsel, but to Renga was and was bound to remain a perfect stranger. Still the two had to pull on together as best they might. Kamala was not slow to notice her husband's gloom. But all her loving questions as to its cause were bluntly brushed aside by the remark, "It is my lot. There, now, does that satisfy you?" Like a meek and faithful wife she was turned aside and spoke nothing. But she felt terribly mortified that her husband kept his grief all to himself. How she yearned to probe his soul and truly partake of his joys and sorrows! How she yearned for his love, for just a smile! And that was denied! She dared not ask him often about it lest it should displease him. "If it is my lord's pleasure that I should be severely alone, why then I must," said she.

At last dawned the day which changed the whole course of her life. A couple of doves came and perched upon the frame of her husband's photograph, cooing delightfully and flapping and fluttering their wings. The unbounded wealth of pure affection which united the hearts of the pair and made them forget themselves in their ecstasy of joy enraptured her soul. But then came the regret that the felicity that crowned their lives was not hers. In this mood of regret she almost envied the happy pair. She wondered how those darlings of nature were able to enjoy the supreme bliss while in the case of mankind—infatuated mankind!—the course of love never did run smooth.

But this train of thoughts was rudely interrupted by the noise of the frame striking gently against the wall—Tap, tap! Kamala ran in haste and drove off the doves, but was surprised to see a pearl dropping from its beak. She took it and slipped it on to the middle of her necklace where it shone with incomparable lustre.

From that day onward Renga was affectionately attached to Kamala. It seemed as through a cloudy film had been torn asunder and his vision had become suddenly clear. They felt their streams of life blended into one mighty river flowing in all majesty to the feet of God; but neither of them knew why or how. Still there was bliss; and to mar that bliss by irreverent queries—is that not sheer impertinence?

III

Years rolled by. Kamala knew she was on death-bed. A fell disease had reduced her to a mere skeleton. With tears trickling down her

cheeks she bade him Good-bye, but her last words were 'Remember me!'

Renga started to hear those words, for he was reminded of another voice which had spoken exactly the same words years ago. He had forgotten it under the spell of the pearl; but now it rang in his ears as sweet as ever. Her angelic form grew before him and he fell a prey to grief and disappointment. But his beloved Kamala had just grown cold and she still seemed to chide him for his relapse. Poor Renga, he felt the world all out of joint.

But lo! there glided a slender figure before him. "Padmini," he cried and at once sank down in tears.

Where was Padmini all these years? This lady, when her love was thwarted years ago, abandoned all idea of marriage and took to learning. Soon she became a professor. Now she was on a tour and she thought of paying a visit to Renga.

Alas! The hour was unhappy. Renga could scarcely put on a smile. The utmost that Padmini could do was to offer him some words of consolation. But suddenly she stared in wonder, for something was glistening on the necklace of Kamala, something she felt she had long been in search of.

Unable to restrain herself she burst aloud, "Oh! That pearl!" Renga was astonished at this outburst and he said, "Padmini, why you stare at it I know not. But to me it is fully of mystery and charm. Nay, it has been a Godsend. It was dropped by one of a pair of doves, so Kamala told me. But from that day I felt a sudden change coming on me. The world and all in it seemed to me invested with a new halo. Still it puzzles me. I know not why or how. Oh, Padmini....."

"Enough, enough," said she, "I know it. It is a magic pearl, the winner of love. I lost it years ago, and in spite of my search failed to get a clue. But I am glad it adorned my friend's spouse. Ah! Kamala, the pearl shall be thine even in death. Let it be buried along with thee."

So saying she bade farewell to him and rose to depart. As she was stepping out, she turned to him and Renga felt she was again the same bright figure on the stair-case lisping enchantingly "Remember me!"

His heart broke in anguish, for the voice of Kamala rang in his ears equally loud and clear, "Remember me!" He cried out in all his agony and suddenly awoke.

For it was all a dream! The rest of the night he had not a wink of sleep. He thought and thought about his vision and felt perplexed.

The next morning, when he attended college and began to answer a paper on Shakespeare, the very first question that stared him full in the face was "Annotate: (a) Adieu, adieu! Hamlet, remember me.....".

"What does this mean?" exclaimed Renga with sudden horripilation. "Is dream in any sense a precursor of reality?" And instead of answering the questions set, Renga wrote passionately on the above theme!

A HOLIDAY TOUR—TO NILAMBUR.

By Mr. A. Rangaswami Ayyar, B.A., B.L.



WE WERE A PARTY BOUND FOR NILAMBUR IN Ernad, a hilly Taluq of Malabar. There was a Theosophical Conference to be held there during Easter holidays. So we left Madura on the 23th March, and took train for Podanur *via* Dindigul and Palni where we halted for a day and saw how this crowded place of ancient pilgrimage was affected by the opening of this new short cut running on rails, which brings within easy reach the people on either side of the ghauts. Dindigul—Podanur Railway although running through comparatively a barren and sequestered region, is attaining considerable importance, being a quick link between these Southern Districts and the summer capital of this Province, perched on the top of the Blue Mountains; and the first and second classes on this railway are generally crowded during hot months. Recent railway construction policy in S. I. R. has developed a genius for locating its stations far from the towns whose names they bear, a quality for which the old Madras Railway had a special notoriety. Pollachi, Udumalpet and Palni Stations stand at unnecessarily unconscionable distances from their respective towns. For such inattention to the conveniences of the railway passengers, Nemesis overtakes the railway in these latter days when roadside bus services have risen in competition with railway transportation of passengers, and are able to compete with tolerable success by taking their customers right into the town for the same fares, thus saving for them the additional charges for conveyance from the station to the town and vice versa. After visiting Coimbatore, we motored to Pollachi and Udumalpet and from the latter place to Palghat.

Palghat is reached through a strip of Cochin State which projects into British territory across the road. What a torrential flood of thought currents crowd into the mind when one steps into Malabar life from the East Coast? One wonders how for ages this spur of the ghauts extending southwards to Cape Comorin has divided in their social customs, rights to property, personal habits, even in their physical environments like the fauna, the flora, the style of architecture, etc., the peoples separated by it, as if they lived in different

hemispheres. People on the east reckon their descent on the paternal side, while the matriarchal line of descent prevails on the western coast with the inevitable result of the joint family consisting of male descendants of a male ancestor in the east, and of the female descendants of a female ancestor in the west. Marriage is a sacrament indissoluble in many of the higher castes on the eastern side while it is a secular contract which can be dissolved at will in the west. Marriage between a man of higher caste with a woman of lower caste is invalid in the east, while the secular marriage known as Sambandam in the west between similar persons is deemed quite proper and even appropriate. While women in the east love to dress themselves in gay colours, and white colour is taboo and identified with mourning and widowhood, spotless white is deemed the most appropriate colour for feminine apparel from princess to peasant on the west coast. The masculine hair-dressing which consists of a knot on the rear side of the head in the east corresponds to a similar one in front on the west. Yet they are all Hindus paying homage to the same culture for millennia past. We are treated to learned arguments in season and out of season, in discussions in the press and on the platform, and in more recent days from the floor of the legislative chambers, whether one particular custom or another, whether relating to status or property, forms the very essence of Hindu Religion, and whether any modification therein is a violation of the principle of religious neutrality by the State through its legislature. An ounce of fact is said to be more weighty in persuasion than a ton of theory, and the existence of these quite diverse groups of usages on the eastern and western sides of the ghats by persons professing devotion to Hinduism and its deepest spiritual ideals, seems to laugh to scorn the ponderous learning displayed in these discussions. Meanwhile we shall pursue the thread of our journey.

We arrived in Nilambur on the 2nd April. It is reached through a picturesque country from Shoranur displaying to the delighted eye hill slopes and river valleys, groves of cocoanut and areca palms, temples and woods, and rice fields and plantations. We pass through Angadipuram famous in the annals of the recent Moplah riots, and at last we are settled at Nilambur under the hospitable roof of its refined Rajah. Ernad Taluq in which Nilambur is situated is the country of the *Er* or the plough, indicating along with other evidences that Malayalam must once have been a dialect, of Tamil, and only in quite recent history with the enrichment of Sanskrit it blossomed into a separate language and has since developed a distinct literature which often sounds quaint in the eastern ear with the rapid mingling of Sanskrit and Dravidian expressions making an amalgam on

which the characteristics of both are retained prominently. There is a pretty river flowing near, which during the monsoon floods the bank, but at the time of our visit the waters did not seem to flow in some portions of the stream. There are bathing places, some covered by awnings of grass and rushes to protect the bathers of both sexes from sun and rain. The Malayalee man or woman is an enthusiastic bather both morning and evening. Teak wood plantations adjoin the river and some are situated further beyond, the tall stems shooting towards the sky. To enable their straight growth, the teak saplings are planted at close intervals, and periodically the group is thinned by cutting the intervening trees, until after a number of years the group consists of widely scattered trees of stately dimensions growing straight upward instead of many irregularly branched trunks which trees growing wild in jungles exhibit.

On the 3rd April Bishop C. W. Leadbeater, the president of the Conference, arrived. He was received by a wild fanfare of trumpets, pipes, cymbals and the like which are usually assembled on such occasions in the estate of an Indian nobleman. More striking than these was the display of vigorous dancing by a group of Moplah men who sang and clashed sticks *Kolattam*-*Wise* as they danced. One can easily see from such dancing and singing and beating sticks as they whirled themselves round and round, how these people can easily work themselves into a religious frenzy which has been a characteristic feature of the Moplah riots which have occurred periodically in the past and present centuries. The big front doors of the *Kovilagam* or the palace of the Rajah of Nilambur bear eloquent testimony to the attack by the Moplah rioters during the last outbreak on the damage done to the wooden portion and the brass fittings.

The subject of Moplahs introduces a train of thought which is peculiar to Malabar. There are certain provinces of India in which there is a keen Hindu-Muslim problem. Mussalmans are in a majority in Sindh, Beluchistan, N. W. F. Province, the Panjab, and Bengal. One can understand the historical reasons which have brought about a Moplah Mussalman majority in the two taluqs of Walluvanad and Ernad in Malabar are peculiar to Malabar. The Hindu orthodox genius in Malabar gave a peculiar turn in development to the old servile characteristic of untouchability found in ancient civilizations, which has been metamorphosed as colour-bar in modern times. Malabar orthodoxy added two more characteristics which have been christened as "unapproachability" and "invisibility"—2 disabilities under which certain castes in Malabar labour which made the late Swami Vivekananda call the whole country, a sort

of lunatic asylum. The Moplah ranks have been augmented during the past few centuries by the plurality of wives allowed by Islam in which they can indulge, which gives rise to remarkable fecundity, by forcible conversions to Islam which have taken place during the time of Tippu Sultan of Mysore, and the several Moplah rebellions, assisted as they have been by the unwillingness of the Hindus to take them back into their fold after the force ceased to be operative, by the temptation of the castes, labouring under the ban of 'untouchability', 'unapproachability' and 'invisibility' to seek the levelling process of democratic Islam and emerge as Moplah Muslims freed from any of these triple bans, and by the excommunication of members of higher castes for social offences which induces them to take shelter in the bosom of Moplah community and become Muslims. It is a strange nemesis of unreasonable Hindu orthodoxy weakening the religion for which it proclaims itself a prop and support. The curious result of this conversion in faith brings about a conversion in physical and psychological qualities of the individual. Moplahs speak Malayalam. Some Moplah females in North Malabar even observe the matriarchal line of descent. A large portion of them are not ethically different from the Hindus amongst whom they dwell. But the gentle peaceful Hindu shrinking from violence and bloodshed is poles apart from the turbulent and fiery Moplah who courts death and storms paradise when religious frenzy is roused in him, as merrily as a man meets the bridal. The change is mainly psychological and could not be explained wholly by the alleged stream of Arab blood which is said to be flowing in the veins of some. The strong robust Moplah who works in the paddy fields or does other forms of manual labour can be easily distinguished from the easy-going Hindu averse to labour and strain of work. It is an illustration of the ancient teaching of mind shaping and changing the body. A judicial friend in Malabar told me of the case of a Nambudri Brahmana learned in Sanskrit who could recite Vishnu Sahasranamam in original tongue converted to Islam by force during one of these happenings but who was not taken back by his community after the riot subsided. He made a virtue of necessity, mastered the Koran in Arabic and the technique of its recitation, became a Musaliar, as the Moplah religious dignitary is called, took advantage of the polygamous freedom allowed in Islam even for a religious teacher, and is reckoned as a leader amongst them and can be expected to lead a jihad against infidels at the next opportunity. A tragic commentary on the unwillingness of the orthodox Hindu to receive into the fold victims of forcible conversion. Hindus are the major contributory to the creation of the Hindu-Muslim problem in Malabar.

(to be concluded)

NOTES.

The ensuing XXIII Provincial Educational Conference meets at Palghat in the Victoria College Buildings, on the 21st May and the following days, under the distinguished presidency of Mr. M. Venkatarangaiya, M.A. Principal V. R. College, and President, District Teachers' Guild, Nellore. Teachers would gladly welcome the choice of this experienced educationalist for the presidential *gadi* of the Conference. for more reasons than one. Mr. Venkatarangaiya has seen life both as teacher and administrator of Vizianagaram Samasthanam for some time, and his lead will be of value in these times of ferment and depression. For another, his association with the S. I. T. U. at the Conference will tend to draw together members of the teaching fraternity in Andhra Desa and Tamil Nad in closer bonds of love and union.

The Working Committee of the S. I. T. U. has drawn up a set of resolutions for consideration at the Conference, based on the considered views of its affiliated Associations. A good number of them relate to the amelioration of the conditions of schools and the teaching service, on which there needs to be hardly much discussion. There are others referring to the advisability or otherwise of reviving the Middle School Public Examination, and improvement to be effected in the syllabus, conduct and rules of the new S.S.L.C. Public Examination; a lively debate is sure to centre round these problems. In this connection, the Conference will do well to press for a drastic cut in the scope and content of the syllabuses of History, Geography and Elementary Science besides a reduction in the passing minimum in English.

Secondary Education in this country has been receiving a step-brotherly treatment, and it behoves the authorities to finance it liberally and free it from University domination in the interests of a true national regeneration. In the absence of clear and well-defined aims of Secondary Education suited to the genius of Indian children, people have been proposing fantastic reforms and advocating a questionable imitation of Western ideals. These and other intricate problems with which Education at present bristles, need to be intelligently and patiently tackled by the members, and we are confident that under the enlightened guidance of Mr. Venkatarangaiya a happy and practical solution will be reached.

More important than the adoption of resolutions is the task of the Conference to form an influential deputation to wait on the Hon'ble

Minister for Education, who, luckily for the teachers, is to open the Exhibition and Conference, and press on him the need for an early fulfilment of the ministerial pledges long overdue. Among others, teachers have to see that the Department of Education is moved, before it proclaims their action too late, to appreciably lighten the burden of the S. S. L. C. candidates for 1932. One other vexed question is the extremely unsatisfactory and disappointing nature of the service agreement between teachers and managements. The Hon'ble Minister has, at the Conference at Kadayannallur, expressed his willingness and readiness to listen to and act on any specific improvements that may be suggested in respect of this, and we hope the constructive proposals offered by the S. I. T. U. will meet with the approval of the Minister for early incorporation in the Educational Rules.

We heartily wish the Conference all success.

GLEANINGS.

By Prof. C. A. Krishnamurthi Rao, M. A., F. R. Econ. S.,
Associate Editor.

1. Sir P. S. Sivaswamy Ayyar on Private Tuition

Among the very thoughtful observations made by Sir. P. C. Sivaswamy Ayyar in his presidential address at the joint conference of teachers and managers of the Tanjore District, his views, always entitled to respect, about the advisability of teachers having avocations other than teaching at schools, such as private tuitions etc., deserve more than a passing consideration or a silent acquiescence.

From most of what Sir Sivaswamy Ayyar said on the occasion, few can differ. But the question of private tuition is one of long-standing controversy. Among teachers and managers themselves opinion has varied with the varying of the position of the individuals say, from Assistant to Headmaster or Principal or Manager. Heads of institutions and managers while they were assistants might have had private tuitions themselves, but they awake to the evils of the system the moment they leave the Assistant cadre. But the problem must be solved not from the point of view of expediency but on more justifiable and public grounds.

Why should not teachers have private tuitions or other avocations? If the surgeon in the Government Hospital can have private practice and can be a member of the Municipality or District Board, if the Public Prosecutor can take up other than Government cases, if members of the overworked judiciary can divert themselves by writing books or delivering public lectures besides being members of numerous associations, why should not the teacher, if he has the capacity, have the same

freedom? The parents, for their own reasons, might desire that their children should have the benefit of special coaching. It is unfortunate that the system should go by the name of *private* tuition. What is, or can be permitted to be, *private* in it? It should be called *special* tuition, with the odium of *privacy*, from the mere name, dropped. And parents have a right to demand special, or additional instruction for their children when instruction can be more leisurely and exclusively devoted and adapted to the peculiar mental development of their young. In the mass production of the classes the more forward and the backward cannot receive that attention that the particular cases might warrant. Should not parents desire special instruction in such cases? To whom are they to apply for such services? Now, should teachers engage in *private* tuitions or not?

Those who speak against private tuitions surely do not have in their mind the idea that teachers ought not to become suddenly or unreasonably rich. The parents can be trusted to take care of this aspect.

Possibly, there is a popular notion that teachers do not have the capacity to attend to more than one thing. The sooner this idea is made public, if existing, the better for all concerned.

Can professors of First Grade Colleges in the metropolis and the mofussil take active part in *Tutorial* Colleges? Is this private tuition or not?

The malpractices associated with private tuition must be *sternly* put down. It is this that is vaguely at the bottom of the opposition to the system. As for opinion being against teachers taking part in other avocations, the idea is an old-world one. The present day demand in education may be expressed by slightly altering the poet's line into

"And ring the fuller teacher in".

The functions of the teacher (one who not merely *teaches*) of today have grown with the wonderful growth and complexity of modern life. The ideal is to be not to make the teacher tethered by a short rope to a permanent peg and make him belong to the order of the oilmill team but to liberate him from obsolete traditions and urge him to newness, freshness and fullness.

2. Sir C. V. Raman on the function of Indian Universities.

In his reply to the civic addresses presented by the citizens of Lahore on the 6th of April, 1931, Sir C. V. Raman struck an original note when he said that the function of Indian Universities was not so much the production of multitudes of graduates but the proud privilege of "turning out a few gifted students". Sir Raman cannot surely mean that the work of graduating must cease to exist; he evidently

stresses the need for an illustrious, however numerically small, band of young men who can "reach the heights".

Few would accuse Sir Raman of being a mere enthusiast of the past of India loving to dwell on her by-gone glories, when he said in another passage of the same reply, "We are fortunate to be the inheritors of the great civilisation; it has always been my feeling that we are worthy to be descendants of our great ancestors. No nation can have a great future which has had no past. Inspiration must come from a study of the past. The link between the future and the past lies in the present; it is by utilising this opportunity that we can prove ourselves worthy inheritors of our past." There cannot be a more truly scientific angle of vision for looking at the past, the present and the future than the one chosen by our eminent countryman.

3. Prof. Geddes on Universities.

Prof. Geddes writing on Universities past, present and possible, with a depth of understanding and a comprehensive far-sighted vision which we can certainly expect from one of his attainments, subjects universities to a careful and searching examination and finds that progress in various branches of learning, particularly in law and medicine, has been along too simple and isolated lines, resulting in a multiplication and intensification of present day problems. In the sphere of education, primary education has advanced from Rousseau through Pestalozzi, Froebel and Montessori. Universities have shown a mere numerical increase, and revision in university education and methods is long overdue.

Professor Geddes then traces the growth of university education through all the various stages and phases it has passed, bringing out the conspicuous features of each, from the classic universities of Greece with Socrates, Plato, Aristotle and Alexander to the days of Christian monasticism, and to Aquinas and Dante; the Renaissance and the recovery of Platonic idealism; the Reformation with its contribution to democratisation; and after their decline the intense specialisation and research of the 19th century; until we reach our own day with the domination of the Examination system, "the confused and dispersive education relieved by sports and leaving the graduates between perplexity and cynicism amid tensions and conflicts too difficult to be muddled through". The only scope lies in "a new Revivance, a Re-education transforming the present mis-instruction".

Our present problems are not to be solved by political parties or economists; not even by physical sciences notwithstanding their advancing industrial and economic applications. What was being done now was treatment before adequate diagnosis. The proper method

was according to the professor, to allow the social sciences to advance in a body and point solutions and treatments. Social progress, for which the social sciences were needed, depends on the opening of the field for experimental action which has to be developed in all directions through the instruments of higher education, namely. our universities.

ON BOOKS AND BOOKMEN.

1. NEW PICTURE GEOGRAPHIES: Book 1—"Peoples of the World" Book 11—"More Peoples and other Lands" By C. Midgley: Published by W. and A. K. Johnston Limited.

These form the first two of the series of four Geography books designed to cover the primary school course for English children. Interest is kept up by making the subject matter centre round man and his activities in different environments. The children are taken on a tour round the world, and by vivid and accurate accounts of the peoples and their life in different lands are made to realise the strongly contrasted conditions obtaining in Great Britain and other countries. Illustrations are in profusion and serve as the bases for the text. Throughout the treatment is simple. The teacher is expected to give a vivid description to precede the reading of each chapter, and make use of various teaching aids. Handwork exercises have also been added which form an integral and important part of the scheme of work. The books are graded to suit the varying ages of children.

2. SANDFORD AND MERTON: By Thomas Day: (Abridged and Retold): Published by B. G. Paul & Co., Madras. Price: As. 10.

Sandford and Merton was a popular classic in schools a decade ago, and the publishers have done a service in bringing it out in an abridged form to interest modern pupils. The Editor has beautifully summed up the outstanding merits of the book in his preface, and we heartily endorse every word of it. If character-building is one of the chief aims of education, if qualities such as simplicity, honesty, manliness, self-reliance and goodness continue to be in demand, very few like this book will serve to inculcate these virtues in youngsters. The Editor has retold the story in simple and idiomatic language. The publication is eminently suitable as a supplementary reader for the High School classes. The book is very neatly got up.

3. A GALLANT PRINCE: By Frank R. Sell, M. A., Professor of English, Mysore University. Published by Macmillan & Co., Ltd., Madras. Price: Re. 1.

This is a charming story of the chivalrous valour of Bhim Singh who championed the cause of the widow of Jai Singh, risking his all against the Moghul onslaught. Told in an elegant and attractive style,

the subject matter makes edifying reading, and youngsters will profit by studying this. Jai Singh is a model of rare virtues, and his life and doings should inspire lofty ideals in young readers. We would gladly recommend the use of the book in Secondary schools for non-detailed study.

4. GEOGRAPHY OF THE WORLD: Part 1—Section 1: Australia; Section 2: Africa; Section 3: South America. By Mr. N. Subramania Ayyar, M. A., L. T., Published by the Indian Publishing House, Ltd., Madras. Price: As. 5, 6, 6 respectively.

These handy booklets are designed to meet the requirements of the revised Geography syllabus of the S. S. L. C. Course (A Group). The author with his long experience as lecturer in this subject has presented the physiography of each continent lucidly within a brief compass, paying attention to climatology and other aspects of human geography. Regional geography is prominently set forth in each section. The treatment is rational and intelligent, and the books are written in simple English, on sound pedagogic principles. Technicalities have been avoided. References to up-to-date developments, aerial routes, etc., find a due place. The map, charts and diagrams are appropriate and sufficiently illustrative. A comparative study of the three continents at the close of section 3 is illuminating and impressive. The publications will serve as useful textbooks for the S. S. L. C. students.

5. NEW TAMIL GRAMMAR: Book I for Form IV: By N. Krishnaswami Ayyar, Tamil Pandit, Setupathi High School, Madura. Price: As. 5.

Now that the teaching of Grammar has come to be emphasised in all Forms and a new syllabus enforced by the Department, the author has availed himself of the opportunity to bring out a short treatise on the subject. The book under review is suited to the requirements of Form IV, and the author has taken pains to present the rudiments in a rational and interesting fashion. Equivalent English terms for the Tamil headings have been given, and the letter will be helpful to teachers and pupils. Each item is clearly elaborated, with a simple explanation at first followed by examples and appropriate Sutrams from Nannul. Pupils will learn their grammar with pleasure and ease by using this booklet.

6. ELEMENTARY SCIENCE: Physiology, Hygiene and First Aid: By R. Sankara Ayyar, B.A., L.T., and V. Srinivasa Ayyar, B.A., L.T. Published by R. Thirumalai & Co., Madras. Price As. 8.

This is part VI of the series of books on Elementary Science which the enterprising authors have brought out. Care has been taken

to present matter closely following the prescribed syllabus, avoiding abstruse technical terms and using simple and clear language. Conciseness and lucidity are apparent as one goes through the pages. Neat diagrams have been given wherever necessary. A set of short testing questions has been added at the end of each chapter, and a copy of the syllabus, on the last page for reference. S.S.L.C. students will find the publication greatly helpful in mastering the subject.

7. ELEMENTARY SCIENCE: Light, Sound, Magnetism and Electricity: By R. Sankara Ayyar, B.A., L.T., and V. Srinivasa Ayyar, B.A., L.T. Published by R. Thirumalai & Co., Madras. Price: As. 10.

The authors have here dealt with Part VII of the revised syllabus in Elementary Science for the S.S.L.C. Examination. The syllabus as it stands is vague enough, and it requires an intelligent understanding based on teaching experience to interpret the scope of the several items. The authors have exercised due care in determining the actual requirements and have given a popular treatment of the subject. Pains have been taken to present the matter clearly and in simple language so that pupils may understand the principles underlying common phenomena and machines met with in daily life. Only simple experiments have been described, and plenty of diagrams and illustrations included. Each chapter has a set of questions at the end, which will be found useful. The get-up is neat, and the publication will be valuable as a guide to the pupils of the S.S.L.C. class.

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—"The Hindu" 9-4-1930.

He has taken pains to make it self-contained so far as the theoretical and practical portions of the syllabus are concerned.....Written in a simple and lucid style the book teems with intelligent explanation capable of giving a decent grounding and genuine interest in the subject among pupils. Details of experiments have been given in profusion, and the questions at the end of each chapter will enable pupils to face their examination with confidence.....

—"The Indian Educator", July, 1930.

Having gone through it I feel I should congratulate you on the production of a book well got up, abundantly illustrated and written in a manner that would admirably satisfy the requirements of the S. S. L. C. students.

M. N. Kini, B. A., L. T., Chalapuram, 14-7-1930.

Written in a graduated and systematic manner and in a style which the pupils can easily follow for themselves it is sure to find a place in the book-shelf of every boy who follows a course in Chemistry. The only other book which can bear comparison to this being "Willings"; yours has several advantages over it. For once, yours is exactly based on the S. S. L. C. syllabus of the Madras Presidency and as such contains no extraneous or irrelevant matter, useful and interesting as the latter may be.

V. Narayanachari, B. A., L. T., Tanjore, 15-7-1930.

All difficulties, due either to the nature of the subject or to restrictions imposed by the elementary nature of the syllabus in some of its aspects, are very admirably got over, and the whole book is rendered easy reading.

K. Suryanarayana B. A., L. T., THE WHITE
Professor of Chemistry, WHITE

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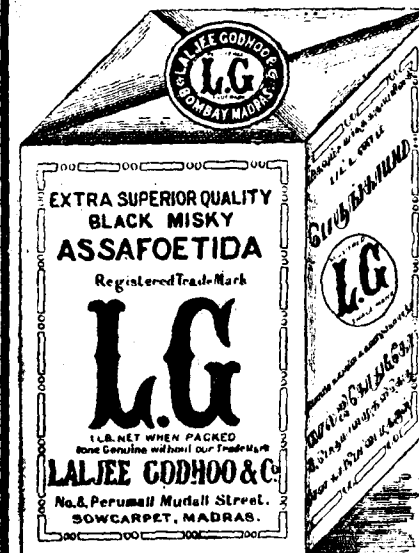
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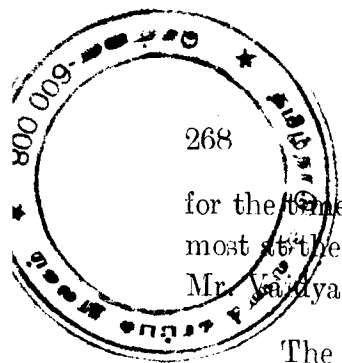
No. 6

EDITORIAL XXIII Provincial Educational Conference

By A. S. Venkataraman, B.A., L.T.,
Associate Editor.

The Educational Conference held at Palghat in the last week of May is in many respects a memorable and successful one. Delegates from all parts of the Presidency including the Ceded Districts attended with the significant omission of any from the Circars, the more significant it is, in view of the fact that the President-Designate was from the Andhra area. Otherwise, the gathering did not lack any representative character and the fact that 600 teachers at a modest computation, chose to meet, many at their own expense and from distant places, is by itself bound to establish the proposition that in point of seriousness of effort and steadfastness of purpose, this body of intellectuals is second to none, when the question of education of youths is treated from a wide national stand-point and at a time when it is felt that in educational matters and problems, the teachers above all other classes of people should be heard and their decisions taken as leading to the final word in the determination of Government's educational policy and programme.

Misfortune seems to have dogged the footsteps of the Conference at first, but success did at last crown its efforts. The refusal of one, the inability of another, the sudden illness of a third gentleman to accept the place of President produced a combination of circumstances which would have given a death-blow but



for the timely assistance of Rao Bahadur P. V. Seshu Ayyar almost to the eleventh hour and the willing service rendered by Mr. Venkatarangiah Ayyar, Chairman of the Reception Committee.

The Chairman of the Reception Committee in his address, indicates an approach to certain problems for consideration as suggested by the peculiar conditions of picturesque Malabar, among which the place of honour has to be given to co-education, and the question of untouchables as solved by schools in Malabar. For clearness of thought and expression and for literary excellence, it has few equals.

The Presidential address opens with an apologetic tone. Still the expectations of the Conference were exceeded when the address rose free from verbal tangle and wordy meshes. It bears all the marks of practical wisdom and ripe experience of a tried educationist of 30 years' standing. The President is pleased with the increased enthusiasm on the part of teachers to organise themselves for the improvement of education and their status. The varied programme deserves a warm tribute and in particular the refresher course for Elementary School teachers and the Geographical Conference are unique. The organisation of a refresher course for Elementary School teachers will disarm unfriendly critics who charge Secondary School teachers' Conferences with neglect of and indifference towards Elementary Education. Mr. Seshu Ayyar strikes the right keynote when he lays emphasis on steady and persistent work year end to year end. On the need for organised and systematic teamwork there can be no two opinions.

To those who worship at the shrine "a couple of pages in advance of the pupil", Mr. Seshu Ayyar's insistence on academic equipment and an up-to-date knowledge for the teacher administers the right kind of tonic. On culture and character, as a teacher's requisites, too much stress cannot be laid. We heartily endorse the President's observation on the noble service a teacher can render to society by his enlightened citizenship.

The immediate and important problems also engage the attention of the President. His arguments against the C Group are based on two grounds. All subjects of general knowledge are included under A Group. Allowance is made in the rules for individual deficiency and special aptitudes. The question of school record is becoming an anamoly. When no value is attached to it, it loses its *raison d'être*. Still it has its own place in the economy of school life and the teachers should hasten themselves to repair and renew this part of the edifice. He is against the Middle School Examination and in favour of vernacularisation. Other subjects like Elementary Education, Adult Education and Scouting are also dealt with.

We shall hardly be fair if we do not refer to the address of the President-Designate, Mr. Venkatarangiah. Justifying his choice, he points to the need for propaganda in the Telugu Districts. While he pleads for closer contact between teachers and parents, he also advocates freedom for teachers. Two lines of investigations are singled out by him. Modern products turned out of schools are termed inferior to the old products and if so, what are the causes of the low standard of attainments? How far is the poor result of educational effort due to heavy syllabuses or foreign medium? The teaching of the mother-tongue too is not free from defects. Examinations are made a fetish and the Middle School Examination goes to swell the list. It is a pity that the recommendations of the Andhra Sub-committee were turned down by the S. S. L. C. Board. Mr. Venkatarangiah's address is characterised by an effort at independent thinking and if he is in favour of Provincialisation of the services of teachers, it means he has brought to bear on the question not only his experience as a member of the profession in private and aided institutions but also his sound knowledge of economics and Indian economic problems as a Professor of Economics and his acquaintance with the administrative side of the question as the Diwan of an Indian State.

Then the Education Minister opened the Conference in a lengthy speech. He was keen on Elementary Education as the problem of the hour and expressed that the considered opinions and decisions of a body of teachers like the Provincial Conference would go far to help the Government in the formulation of educational programme, reforms and policy.

Many important resolutions were passed at the Conference. The one on the illiberal and out-of-date Grant-in-aid Code has much to commend it. A practical move is suggested by the resolution on the standardisation of salaries. The working of the odious Contract system forms the subject of a third resolution. The teachers not only demand their rights but are also alive to their duties and this is evident in the resolution on the Registry of Teachers. The institution of an Education Week is in the nature of an intensive effort. The resolution on propaganda speaks for itself. An enquiry into the condition of Secondary schools appears necessary in view of the multiplication of schools. Conditions of service have not only not improved but have been rendered worse by the contract in many cases, and any emphasis on standardisation of scales of salary, uniform rules of service and an Arbitration Board for each District cannot be too great. Chirala, Tadpatri and Hospet cases call for a thorough investigation not only at the hands of the Government but also of the S. I. T. U. Vernacularisation is never too late. The continuation of the old S. S. L. C. for two years has become a *fait accompli* and this may be set down to the credit of the Conference as an immediate and substantial result of its labour. The predominant University element in the S. S. L. C. Board has to be reduced. The C Group in the S. S. L. C. must go and 35% be accepted as the pass mark in English and the Second language. On the question of Middle Examinations the resolution that was passed, preaches an ideal but that is unrelated to conditions and affairs in many schools, where an external examination would be deemed a proper remedy for some serious defects. It is with a sigh of

relief that we note that the resolution on Elementary Education means to make it, national up-to-date and efficient. The resolution on Provident Fund is only reasonable and the demand must be satisfied in order to make the profession secure for its members. Physical education is apt to be neglected and is criminally neglected in a few schools in many schools and the resolution is in accordance with the principles of "Play-for-all" movement and the spirit of the times demanding equal opportunities for all. The resolutions are wide and far reaching and have much in their favour, though one feels that the drafting could have been made better. The labours of the Conference would give a rude shock to the "farce-monger" and the pessimists not only in the profession but also outside it.

Certain Broad Principles of Educational Administration.

By Dr. K. R. Ramaswamy, M. A.,
D. Litt., M. Ed.

(Concluded from May issue)

The practical application of the administrative principles is dependent, in its turn, on a few other factors which are themselves of great importance. Apart from the mere application, the success and progress of these principles, are only possible, when the following factors are viewed in their proper perspective and all adjustment is made to secure unity of purpose, in administration. These are:—

(a) *The outlook on life, the temperament and moral standard of the people.* All schemes, all ideals and all systems are foredoomed to failure so long as they are imposed on a people dissociated from the very fabric—instinctive, intellectual and moral—with which the life of the people is made. The typical examples of such failure is to be seen glaringly in the case of two countries, namely Africa and India. A system of education which is not in tune with the habits, mental outlook,

circumstances and moral standard of a people is sure to bring about undesirable results apart from non-accomplishment of the aimed ones.

(b) *Economic system and status*:—This is equally important for the administrator as it gives him a general view of the situation and what exactly he has to do. First and foremost it makes him realise the funds that the nation as a whole can invest on education. The national ability to pay for and the ability to reap from education will always have to be kept in view before any constructive work or scheme is formulated and got in motion. The number and character of its schools, the adequacy of their equipment, the pupils' average school life, the status of the teaching profession, the establishment of an elaborate administrative machinery, all these are dependent upon the pecuniary status of the nation.

(c) *Social structure*:—Sociology which deals with Society as a whole, whether treated in smaller units, such as the family and tribe, or in larger units, such as the State and Nation plays a very important part in determining the aims of education and its administration. It deals with groups rather than with individuals and with the needs of society and State, and any application of this science to the educational process must of necessity shift its emphasis from the individual to the needs of society in the large. But during the process itself the individual child becomes a more important and a more absorbing factor than ever before. The child is viewed always in the light of that type of individual training which will offer the largest democratic opportunity for all and best prepared individuals for participation in and service to the Community and State. The application of this and other allied factors, noted before, to educational work is of fundamental importance both to educational ideals and administration. The work of the administration of education resolves itself to the rendering of the largest service to the State in the training of both individuals

and groups. The school and its administrative machinery, acting as the agent and servant of the State, together become one supreme constructive force for the improvement of society and the advancement of public welfare. As one writer says: "A system of education is so far national and peculiar only so far as it vividly and accurately reflects the many ripples that constitute the stream of a peoples' life". When there is a commonness of ideal interests based on these factors, there arises an effective culture which tends to bind the nation together by inspiring its different classes with the same ideals. As a rule a given type of culture is diffused in an undeveloped shape among the masses but is more completely exemplified by comparatively few. There then begins a process of give and take between the forward few and the backward many. This always explains why a special authority becomes a necessity to carry on the work for the nation and the great responsibility that rests on the shoulders of such authorities. Hearn in his '*Japan-an Interpretation*' gives us an instance of a country where the spread of culture started with the few to the many. The other side may also be true to a certain extent. There may be a corresponding movement from the many to the few. The natural phenomenon of action and reaction ought to be thought of by the administrators and a harmony will have to be established so that the edifice of culture might be erected on the existing nation's common life, a culture which will act as a true source of inspiration.

Thus the enormous influence of the nation brings in its turn the responsibility that rests on it in organising the administration of this important social service. The soundness, the working, the efficiency and the greatness of any administrative machinery depends upon the ways in which the parts of the machinery are fitted up. It is only when every part of the machinery is able to function to its utmost capacity and contribute in its own way towards the production of the finished,

perfected and homogeneous whole, that we can say that a certain machinery is working efficiently and satisfactorily.

Every organisation has to be approached from two stand-points:—

- (a) the relationships between the parts of the organisation:
- (b) the working of the machine itself, that is, the means by which the executive controls and directs, curbs and urges on, the men or bodies of men, children, the teachers, the authorities, localities, inspectors etc., who form the living parts of this business machine which transcends the mere mechanical apparatus and is a living organism.

The first problem in organisation and administration is that of finding means by which the 'wills' of the various individuals comprising an institution may find expression and harmonisation so that from differing and sometimes conflicting purposes may emanate a common plan and course of action. This will, organisation or public opinion is nothing but the securing of unity of purpose which has to be done by one or more, or a combination of all the following ways:—

- (1) Persuasion or co-ercion:
- (2) Reasoning and convincing, that is, raise the spirit of nationalism to the conscious level, and also convince the nation of the value and utility of education;
- (3) Leadership.

Prestige suggestion goes a great deal in shaping the minds of the mass of the people. The advantage in having recourse to public opinion is that definite objectives can be determined. When once the objectives are set forth and are made the ideals in consonance with the will of the people, then it would be possible for any administrative body to get the necessary funds and other kinds of support from the people to realise the objective easily or at least without much protest

and impediment. The five principles stated before do require a sound and adequate machinery to carry them out successfully and efficiently. And this depends upon the liberality of the nation to supply the resources necessary to attain the end or ends which it expects from the spending of its resources. Hence starts all elaborateness, all scrutiny, all rules, all enforcements to see that the nation's resources are wisely spent and happily reaped.

Thus far I have treated of the general principles which should be the guiding factors in any scheme of efficient educational administration. It is a most remarkable thing that the fundamentals are in no way any innovations of the present day. They are as old as Aristotle. It is only the application and the extent that have become modified along with changes in outlook and temperament of the people, social and political theories and industrial competition.

Problems Social, National and even International will have no bearing whatsoever unless they are dealt with reference to definite historically evolved and recognised units, namely, the nation. Every nation as every individual has to work out its own salvation subject to its conditions, needs, resources and outlook. We, then, have to turn, to the one steady, persistent hope as we read its interpretation in the present day tendencies. While education, which is dynamic rather than static in quality, requires continual adjustment, it demands *thoughtful* and *deliberate* adjustment. It has to create or call forth elevated interests, it has to warn against the perils of an unsatisfactory environment. From the clear note of the past, blending harmoniously with the stronger tones of the present, we read the promise of future security. Will the masses also hear and respond? If not, what means should be adopted to arouse and concentrate popular interest with sufficient force upon the task of perfecting and nationalising the system of education? "If the feeling of nationality is alive among a people, unifying forces

appear of themselves without compulsion from any central authority, even in decentralised Governmental function. This is true of the little Swiss Federation as well as of Germany and America, and it is an indication that healthy organisation, adapted to the living conditions of a nation, will make its own way everywhere."

It is in a full-blown national consciousness alone that the stability, solidarity, harmony and progress of any system of education lies. It is this feeling of nationality upon which must depend, then for the further and more adequate development of educational forces and their common acceptance by the masses. It is only by a profound faith of the people in right education to all the children and youth of the land, that order and security, peace and prosperity, and unity and homogeneity can be obtained for the country. Partisanship in administration makes one blind, many a time, to merit, and prefer the mediocre of his fold to an efficient and broadminded scholar belonging to the opposite camp. Similarly educational questions may not be looked at and examined with a broader vision and nobler outlook. Most of these ills resulting from attachment to party politics and party spirit, could be cured if the officials are imbued with a spirit of social service and national duty and are made responsible for their acts.

Educational administrators shall possess vision beyond the walls of the class and the office room and realise that they are the chosen leaders of Society and that they have a great duty and responsibility to discharge in the service of the community as leaders. In their haste and excitement they should not lose the rational aspects of problems and cases that come up for decision. Nor should they display wilfulness. In the world of politics, national and local, there is far too little of responsibility. Such an official who is broadminded and realises that there is national responsibility resting on his shoulders, is sure to think of educational questions from a broader point of view and equate them with the ambitions and aspirations of the

nation. Then his words and deeds march together. Such a man, responsible not only to the State, the nation, the locality and his contemporaries, but to his official successors and to the generations that follow his own, will have every inducement to be wise and to be courageous and not hasty, impolite or discourteous.

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- (a) Waste of effort, energy and funds,
- (b) Lack of genuine appreciation of merit and capacity,
- (c) Want of grasp of problems from various standpoints, especially educational.

In an age when purposive education begins to banish aimless learning a judicious adaptation and application of up-to-date developments in educational administration will be of immense benefit. A scientific study of administration and of methods of instruction is beginning to make headway in the realm of education. Different methods of school surveys, different ways of determining educational achievement, and formulation of standards, and measuring scales can all be made to serve a useful purpose, and operate as stimulants.

Thus educational administration may act as the most important contributing agent to national harmony and greatness of defence of altruistic educational ideals of promotion of broad standards of political and business ethics. The whole educational system when the parts are properly correlated and well fitted, shall become a system palpitating with life in every member. It will exert both a steadying and an inspiring influence in the modern state. It will be a system which primarily takes upon

-itself the task of training men for skilled work who would otherwise be compelled to do unskilled work; for work requiring judgment and discretion who would otherwise be compelled to do routine work, and for work requiring courage and initiative who would otherwise be compelled to do work under direction and supervision at every step and at every stage. The national system of educational administration which achieves these results may well be proud and a thing of beauty and so, a joy for ever.

How to be at the Top Notch of the Teaching Profession.

By Dr. L. C. Burman, M. A., Ph. D., M. S. A.

(Concluded from May issue)

Much of the miseries of teachers is due to their miserably clinging to wrong thinking which in course of time, handicaps and fixes them by iron-clad limitations of habits. All thinking that does not lead to glory and greatness, but instead to disaster and misfortune is destructive. That thinking which elates, gives hope and life and brings power and success is constructive thinking or right thinking.

A teacher thinks that he is a petty master, that at all times he has to pander to the whims of his superior, that every moment he has to receive his dictation, that he is a mere slave, that he cannot assert himself, that the small pay which he gets is a poor recompense for his great sacrifice, that he has not the power to rise, and that he is a failure. And so on and so forth. This a down-right wrong thinking and will lead him nowhere, but to ignominious failure and it virtually means that though 'born with a silver spoon in his mouth', he does not feel that his soul is equal even to the dignity of a low grade teacher. He has the powers at his command to rise to the top of the profession. The law of time allows it, ensures it. But his wrong thinking which has become a habit with him keeps him in the rut. It is his own fault. Had he indulged in right thinking

and had he in fact felt responsible for his fate, he would have at once thrown off the shackles of slavery and risen equal to the dignity of true mastership, and his habits of right thinking would have become established to bring within his reach all the untold treasures of happiness to which he might have, at some time, aspired. So long as you are not under actual physical restraint, are reasonably healthy, and your actions originate in your own nervous processes, you are responsible for everything you do. With this responsibility goes the ability to do the thing for which you are responsible. So long as you refuse to accept this responsibility you cannot use the ability which such responsibility would entail.

Let the teacher also clearly bear in mind that everything is the result of the interaction of cause and effect. His poverty? The result of a cause. His failure? The result of a cause. His misery? The effect of a cause. His success? Again the result of a cause. His ill-health? A lesson and an opportunity. Everything, the result of a cause and a lesson and an opportunity.

A teacher who is bound for the top and wishes to produce satisfactory and quick results must at once break himself of the wrong ideas of his capabilities and possibilities, and sternly rebel at the treadmill life which has so long been his lot. He should not, for any consideration, allow his tremendous possibilities to seem small. Many teachers vainly think they do not get opportunities for improvement and that, in fact, they are not allowed to them by their superiors. Now a fig for the superiors. Your opportunities are in your own grasp. They come every day. Everything done by us is a lesson and an opportunity. If we are poor we must accept the lesson which poverty has to teach us—which is that efforts to be rich were not wholehearted. If we are unhappy this moment the lesson is that we ourselves did not put that cause in motion which might have led to our happiness. And so on and so forth with

all conditions and states of our existence on this earth, from day to day, from month to month and from year to year. With the lessons we have opportunities to put those lessons into practice to enable us to meet situations beforehand.

A teacher works wonders when he releases the original mind stuff which is acted on, moulded and fashioned by all-controlling will, for there is in man an animating, ruling characteristic Essence or Spirit, which is himself. This spirit, dull, bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. It is what we call Personality. Another satisfying formula of Personality is that it is a self-painted portrait on which the expression changes from day to day—always—, though it is a true picture. You can make Personality a help or handicap. It is up to you. A good rule to learn and practise is this:—

A clean Body + a clean Mind = a winning Personality
just as sure as $2 + 2 = 4$. Like our other characteristics this quality is a thing of growth.

To achieve wonderful results in the teaching profession and to get to the top of it, it is absolutely necessary to produce your Personality at all times and let others with whom you come in contact produce it also. In order that all should like you, you must help them at all times to produce their own Personalities. No matter how hot the day is and how bad a cold you have you must needs produce your personality. Any work in which you find self-expression is a joy to you, while that which is not the means of self-expression is a slow form of self-destruction and a kill-joy.

It is wonderful that teachers should stand in need of leisure. Any work which is not the means of self-expression is in fact a means of self-destruction. A teacher who is resolved to make his mark in the world and not to abandon duty in order to yield to temptations has no vain thought and does not at

all require any leisure. He finds instead self-expression in his work. It is half-hearted effort that demands leisure. A determined teacher finds joy in his work and thoughts of food, rest and sleep never rise to his consciousness.

The whole thing comes to this:—To get to the top notch of the teaching profession you have to make a right combination of yourself, your work and your environment. Although the matter of your educational qualifications is a thing of great importance and counts much, it would hold little if you only resolve to make that combination and stick to it. In that event you will be an invaluable teacher to any institution. You will be able to compel the admiration of the authorities, the increment of your emoluments and the esteem of all who have to deal with you.

Many teachers labour under the impression that they are not sufficiently recognised, and that the authorities do not see them or know them. Well a fig for that. School managers or College principals are of no consequence at all. If a teacher or professor is determined to produce and develop his personality and to make himself indispensable, it does not matter about them at all. The teacher is making himself indispensable, and the school managers and college directors who do not recognise him would be beaten in competition with some other school or college authorities who do and who will take on that teacher and recognise him, and give him some substantial advance in position.

If you want to rise to the top of the profession, if, in fact, you aspire to become a first-class Professor, an Inspector or a Director of Education or a Minister for Public Education, you have only to use your powers to accomplish your aim. You can become what you want to be. Begin to be what you want to be from this very moment. Set the Law in motion and bring the cause into being: you will have satisfactory results. What you begin to-day you can do more easily to-morrow; still more easily

day after to-morrow. And so on and so forth. You can do what you want if you only determine to express yourself and not to destroy yourself by default. Take lesson from each day's work, seize each day's opportunity and hold it. Remember if you wish to be great, you ought to begin great from this very moment. It is up to you to astound and dazzle the world with your achievements and to get to the top notch of the profession. Be determined, for

There in no chance, no destiny, no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul,
Gifts count for nothing, will alone is great;
All things give way before it soon or late.
What obstacles can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fools prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action, or inaction,
Serves the one great aim. Why, even death itself
Stands still and waits an hour sometimes
For such a will.

(Ella Wheeler Wilcox.)

Slave Mentality.

By Prof. N. Kasturi, M. A., B. L.,

One of the great drawbacks of the present educational system in India is the development of a slave mentality, said Mahatma Gandhi. In a subject dominion where the educational system was controlled by the governing class, dominated by the conquerors, 'slave mentality' is a natural corollary. With the dawn of a new era of responsible Government, of Swadeshi in all departments of life and of national regeneration, the educational system has to undergo a thorough overhauling and it would be advisable to examine the evil discovered by Gandhi, trace its causes and consider a few suggestions for its destruction.

bride in the Eugenics Review of July 1929 writes of a special national preserve for chamois in Switzerland from where carnivorous animals were excluded by Government. He says the breed was fast deteriorating but "when a few wolves were introduced, a definite improvement to the best standards was quickly manifest".

Again, we have to encourage voluntary associations among students and give them greater and greater responsibility so that the higher form of discipline, in-born and habit-bred, might develop through the control of impulse and the tolerance of discussions and dispassion. Moreover, we have to promote all agencies for the improvement of the health of students since health means self-respect and self-possession.

City life too has a rather depressing effect on the individual tending to be-little him in his own estimation and perpetuating what psychologists call 'the mob-mind'. They begin to be overpowered by sheer noise and number and to be led away by cheap phrases and current clap-traps. Their store of nervous energy is every moment being sub-consciously depleted till at last they are left at the mercy of "masters" in the art of "leading".

Even in the West, the evil of slave-mentality has been in evidence and is recently being exorcised by expert educationists. India needs to study their methods and re-discover for herself her age old ideals of freedom and fraternity in the educational field. There has been even in the West too much of the farce of 'teaching' and too little of the fact of "learning". We have been wasting our powers, "teaching and examining". What we want in our country to day is a strong vigorous, valiant race of young men who "dare to be right with two or three". But, the hungry sheep look up and are not fed.

Distribution of Economic Goods

By Dr. Eddy Asirvatham, B.A., B.D., Ph. D.

(Concluded from May issue).

Idealistic Theories. The idealistic theories of distributive justice are not so closely defined as the other theories we have discussed so far. The idealistic theories are far more comprehensive and probably, for that reason, are incapable of giving any exact or universal formula of justice. The end which idealistic theories posit in general is the good life or well-being of the community. This good life or well-being, of course, can not be something apart from the good life or well-being of the individuals who compose it. The reason for emphasising the welfare of the community is that the welfare of the individual is bound up with the welfare of the community. The good, then, that the individual is to get is not his good as an individual, but his good as a member of society. There is no rule of thumb to decide what this good should be in each case. The solution of the problem is left to the practical Reason. But a general guiding principle in all cases is that each person should be treated as an end in himself and not as a means to an end. Thus the question of justice is shifted from the plane of a just distribution of economic goods to the plane of the value of persons. This means that each person's good should be regarded as of equal value with the like good of every one else-what Rashdall calls the equality of consideration. The utmost that the State can do in helping the individual to realize the good life is to provide conditions which will make for that kind of a life. It cannot provide the life itself, for it is self-earned. The development of individual personality which is the goal of all idealistic theories, cannot be obtained when the will is passive or when there is little demand or opportunity for the exercise of one's intelligence.

Idealistic theories of distributive justice may take an aristocratic turn as they undoubtedly do in a good part of

Many habits and tendencies of the educated young man today provide the constituents of the 'mentality' referred to by Mahatmaji. In spite of more than half a century of university education Indian genius has persisted in its sterility and has only aped at Western modernity or the dead glories of our own past. There has been no appreciable creative effort; nor has there been a proportionately increasing number of social workers from among the English educated classes. Dr. Parulekar of Poona who visited Mysore recently after an extensive All-India tour observed that, singularly enough in the recent national upheaval the English educated young man played a rather insignificant part while at Bardoli, in the U. P., the Punjab and scores of other places he found the workers and volunteers drawn from what we so patronisingly name the masses! In schools and colleges, students subsist more on second-hand knowledge, on quotations and criticisms and notes and 'made-easy's. The sense of curiosity and of effort is soon stunted and a vague feeling of helplessness seizes them. This continues even after graduation, because they have thenceforward to hunt for 'secure jobs'. 'Adventure'-'Plunges' they cannot for the life of them undertake. Again until recently, the entire atmosphere of the school and of the curriculum was depressing. Indian and English History, Indian and English Literature, learnt side by side tended to imprint an inferiority complex on their minds. When Mr. Vincent Smith attempts to justify the torturing of the Begams of Oudh by remarking that in India, persons are sincerely thankful for such favours because they want to show the public that they never pay money unless openly beaten, and when our students have to read such pompous patronising stuff, they feel very small. The atmosphere of our schools and colleges tends to encourage conservatism, compromise and not conviction and intelligent criticism. The aim is stand ardiaa-tion; the result is sterility.

The most important single clause is the medium of instruction. Says Graham Wallas, the famous psychologist, "The

education of an Indian student, carried on as it is in English, a language which has for him very slight emotional associations, would not have been different if it had been intended as a training in intellectual sterility". Sir Michael Sadler too believes that the introduction of a foreign language prematurely in the schools of India has resulted in what he calls "intellectual muddle". The educated young man in India is too prone to repeat catchwords and phrases whose subtle significance and emotional contents are to him a sealed box!

Again, the fact that examinations and the art of passing them have been allowed to dominate the entire length and breadth of education has had a most disastrous effect in promoting the mentality of a slave. Not only has this made the student the slave of "notes", "probable questions", and a whole lot of devices to get at a degree but has also degraded the curricula, the time-table and the methods of teaching and inspection. The ideals of parent, teacher and student have all been lowered to the level of a guaranteeing degree. Cringing for concessions has become the order of the day.

Nobody, of course, seriously doubts the diagnosis of Gandhiji. The problem is successful treatment of the disease. Gandhiji himself has revealed the secret of releasing the potentialities of youth and directing them, through educated sacrifice, for the benefit of society. If Ellen Key characterised this as the century of the child, we can still more aptly name it the "century of youth" when the magic word Freedom has awakened youth to undreamt of possibilities. We must encourage youth to stumble and succeed; to follow the path of trial and error. We must introduce them to the noble endeavour of creative effort of striving towards the ideal, instead of encumbering their path by adult patronage and antiquated principles. Youth must learn to use the teacher as a means to aid him in educating itself and take an intelligent interest in the process. They must have always something to grapple with. Prof. Mac-

Rashdall's theory of Good and Evil, or they may take a socialistic and communistic turn. In case of the former alternative, there is little to distinguish them from economic theories of the individualistic type. If equality of consideration demands inequality of material goods, it is not difficult to justify present inequalities which are often taken to be, in the main, indicative of superior merit. We are quite willing to agree with Rashdall when he says that equality of consideration is the only principle which is always practicable and always right, that our capacity for enjoyment is different, that the development of higher capacity, whether in the same individual, or between many individuals, is of more value than the development of lower capacity, and that individuals have little worth as individuals, but as individuals capable of good life. But yet we can not agree with him when he creates an almost impossible gulf between the higher life and the lower life, or when he says that higher life is possible for some races and impossible for some other races. The whole problem turns upon the question of Heredity and Environment or Nature and nurture and with the limited knowledge of the question we have at present, it is absurd to conclude with Rashdall that "Sooner or later, the lower well-being of countless Chinamen or Negroes must be sacrificed that a higher life may be possible for a smaller number of white men".

The only type of the idealistic theory of justice which can stand the test of time is that which tries not only to reward men in such a way as to keep them in maximum efficiency possible but also tries to give them the kind of work for which they are fitted, by nature or training or by both, and in which they will be most satisfied. It must also be a theory which supplements justice by benevolence. The idea that justice is a negative conception and that, in order to be understood rightly, it must be supplemented by the positive quality of benevolence, is as old as Aristotle himself. We can even go to the length of saying that justice, in order to be justice, must include the con-

cept of benevolence. If all this is true, the popular idea that justice consists in giving a man what is his due is shallow and one-sided. 'Giving a man what is his due' is a vague idea, not capable of exact definition. Even if it were possible to define it accurately, justice which contents itself with that would be a poor and feeble kind of justice. True justice can give a man what is his due only after fully considering the entire situation in which the act was performed and for which a reward (or punishment) is assigned. True justice will further mean that every normal person, able and willing to work, must be assured at least a minimum wage which will give him a fair degree of bodily and mental well-being. Whether the State should *prescribe* a minimum wage or provide it or supplement prescription by provision is a question which need not detain us here.

Conclusion:— In gathering up the threads of thought we have concerned ourselves with up till now, we can say that a practical programme on distributive justice will be something as follows:—

1. Removal of all artificial differences which bring undue advantage to some and un-due disadvantage to others, and equality of opportunity, in other words, to all who can benefit by it, with the good of the individual as a member of the community as end.

2. Providing a minimum level of physical comfort and mental well-being to all normal persons, able and willing to work. (What should be done with the sub-normal and incurable people, I do not discuss.)

3. Apportioning to each man the kind of work for which he is best fitted and giving him all that he needs to keep him in maximum efficiency. But since this is not practicable on any large scale, allow the economic law of demand and supply to continue to operate, at least as far as the vast army of workers who occupy the middle scales of life are concerned, limiting it wherever necessary, in the interests of general good.

4. A judicious and gradual nationalisation of such means of production as are liable to be abused by private owners.

5. Encouragement of non material rewards for higher services.

Gleanings from Tamil Literature.

By Mr. T. R. Rangaswami Ayyangar, M.A., L.T.

I

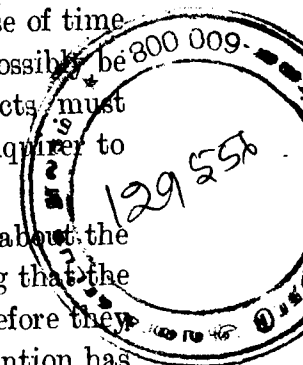
The greatness of a nation is always judged from its literature and the literary works extant in the Tamil Language show in an unmistakable manner that the ancient Tamils were in possession of a high order of civilization, while other nations in general were hewers of wood and drawers of water roaming about in semi nudeness in caves and woodlands. They seem to have built empires and founded cities of immense commercial importance. They were a sea-faring race of people extending their maritime enterprises even to the distant lands of China and Egypt. They had developed a system of civil administration, which might well become the envy of many a modern nation. They were a brave and hardy race and their martial exploits have been recorded in many immortal poems of theirs. Their description and classification of the soil into five kinds—arable, woodland, mountainous, coastland and sert, with the characteristics of each, their mode of warfare, their industries and occupations, their commercial activities and above all, their ideas of God, soul and immortality mark them out as a great nation in sweet enjoyment of freedom and power.

Many conflicting theories have been propounded regarding the origin of these people, their language and their original home. Though an investigation into these points may be a little out of place, yet a few details are not without interest. They were spoken of as Dravidas by the Aryans of the north and who these Dravidas were is yet an open question. Some would make out that the Tamils were an offshoot of the Turanian race, who

migrated into Indian from Central Asia through gorges and passes in the north-western mountainous regions. A few would have that the Tamils were of Mongolian descent penetrating into India through the eastern passes, settling first in Upper Bengal. A few others maintain that the Tamils were of Assiryan origin in Asia Minor and that they migrated into South India through the seas and settled as far north as the Vynndhia range. There is yet another theory which seems to be the most probable of all. Geologists say that the Indian Ocean was once a tract of land and South India was a contiguous part of a big continent known as Lemuria. The destruction of 49 provinces beyond Cape Comorin, so explicitly mentioned in ancient Tamil works, warrants the conclusion that the Tamils once formed part of the Lemurian race with a language and civilization of their own. This view lends support to an additional theory that they were the original inhabitants of this land, and the Nagas, Kurumbas and Todars were only an earlier branch of the same race living in the northern outskirts of the continent uninfluenced by the Lemurian civilization developed later on. The close resemblance which Tamil has to Brauhi or Central Indian dialects or any other foreign languages is no proof that the Tamils migrated into South India from the north or north-western countries. It may be also cited as a proof that the ancient Tamils had penetrated into those regions and left their mark in those languages before they commingled with the races inhabiting there. Being a nation of great maritime and commercial enterprise they could have easily made their way into those regions and found a new home. At any rate, this type of humanity seems to have once lived throughout India before they were expelled from the north by the mightier forces of the Aryan immigrants or absorbed into the field of their superior civilization. It is beyond doubt that an appreciable portion of the modern Tamilian race is of hybrid origin and the impossibility of tracing the history of these people before they came in contact with the Sanskrit people of the north points to the conclusion that the comming-

ling of these two races should have begun even in pre-historic ages. To some scholars this has given room to surmise that the Tamils were also of ancient Aryan origin. Anthropologists have noted such marked differences in the cut and features of these two races of people that it seems to be well nigh impossible to make them both as of one race. Besides, the Tamil language has a structure of its own and some aspects of its grammar cannot be traced to a foreign origin, nor can be found in a foreign tongue. When two nations of different civilizations come in contact with each other it is an inevitable law of nature that each is influenced by the other and in course of time both may become so far mixed up that they cannot possibly be differentiated later on. And yet their structural aspects must differ in certain essential points so as to enable an inquirer to differentiate between the two.

Whatever might be the difference in opinion about the origin of this race, scholars are all agreed in thinking that the ancient Tamils were a highly civilized people even before they came in contact with the Aryans of the north. Mention has been made in Valmiki's Ramayana of a Pandya Kingdom in the extreme south with its capital Kapadapuram. This city should have existed in the submerged continent of Lemuria. Reference made in ancient Tamil literature to the river Pahruli as the southern boundary of Tamilagam and a river by name Kumari in the north points to the inevitable conclusion that the centre of Tamilian activity should have been in a land south of Cape Comorin and now washed off by the sea. The ancient Pandya Kings are said to have had a South Madura as their first capital city, then Kapadapuram and lastly the modern Madura which then went by the name of Kudal. It is hard to believe that even in those remote ages the Tamils did not come in contact with the Sanskrit people. The words 'Mathura' and 'Kapadapuram' are decidedly Sanskrit words and since they happen to be the names of their capital cities the influence of Sanskrit in this land should have been even then considerable.



And yet the language and literature of the Tamils seem to have been then singularly free from all Sanskrit influence. The language had a script of its own and even the Aryans are said to have learnt the art of writing from the Tamils. Later on the great Mahabharata War, which convulsed the whole of India like an earthquake, brought the two races in closer contact with each other and since then South India seems to have been considerably influenced by the civilization of the north. Tradition ascribes the origin of the Tamil language, its script and its grammar to Sage Agasthya, who is said to have prayed Siva to create for him a new language different from Sanskrit. God Siva is said to have revealed Sanskrit grammar to Panini and Tamil grammar to Agasthya. Nothing can be farther from truth and no language could have been the creation of a single individual. Panini or Agasthya propounding a grammar presupposes the existence of a language and its literature. The Tamils, like the Aryans, were fond of giving a divine origin to their own cherished language and the whole thing has been fathered upon God Siva. In fact, all men being of divine origin, their languages also must be necessarily so. To make a god, who finds no place in the earliest Tamilian pantheon, the author of the language shows the zeal and religious fervour of the later Tamils, who yielded to none in their love of father-land and language. Like any other language Tamil should have been only a spoken language at first and as the people advanced in civilization, the written language should have come into existence and in the palmy days of its literary flourish a grammar should have been brought into existence to curb the vagaries of authors and for the guidance of the future generations of authors and scholars. *To be continued.*

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"On Teaching History".

By C. Regunatha Ayyangar, B.A., L.T., T. D.

The place that History occupies in the curriculum of school subjects is such that constant attention has to be paid to the teaching of it. Obviously it contains material which if properly presented will make the subject interesting; but the terms and ideas are difficult sometimes for children to comprehend. A modern boy comes across various words like Swaraj, Self Government, Democracy, Aristocracy, Republic, Nation, and so on and as experienced people will observe, the terms get a different meaning in different ages. What is considered to be tyrannical was and might have been considered quite good at a particular time. As ages advance, there is a change in the outlook and hence it is a very difficult task for a teacher to interpret History which must aim at facts and nothing but facts. Further, History explains the living present and it gives a boy the training to adapt himself to his environment.

The nature of History till now was mainly political in the sense it dealt with Kings, their marriages, their quarrels, their taxes and so on; but the boys had no idea of the social and economic aspect of History. This is being realised and books are written wherein these factors are given a proper place. An important factor that a boy of the modern days has to learn is something of the world history. At a time when attention is being concentrated upon national concerns, it is all the more necessary to realise that any nation cannot stand in an isolated manner. Man is a social animal, and endeavours to become more and more social, as solitary life he finds lonely, selfish and brutish. The bigger the Society is, the greater his powers. There is need for a bond of friendship, trade, religion and so on. The youngster has to feel that he is a member of the world wide society. Our modern civilisation is such that without reference to world History the present cannot be explained. A feeling of indebtedness to the past, in the historical, spiritual, cultural aspects, has to be cultivated.

With these aims, a teacher of History has to keep on asking himself "Why is History in the school syllabus?". The syllabus should have an objective in the teaching of History. Secondly, he has to ask himself "By *what facts* can I get to the objective or goal?" and then "By *what methods* shall I teach these?" These are questions which deserve careful planning and treatment, as the laying of the foundation is the most important. When once the objective is seen, though blurred, care must be exercised in the selection of facts. Facts have to be given without bias. Teaching History should be done in such a manner that pupils should be kept on simply guessing as to what the inclinations of his teacher are with reference to his religion and politics.

When history should no doubt be taught bringing forth salient contributions of the nation, it should not obscure the facts of the past. Peace, Historic truth, wider conception of moral responsibility and co-operation are features which should be the result of any good teaching of History. The habit of looking at human endeavour in a historic sense should be inculcated. Another aid should be to arouse the curiosity of pupils to find out the origins of things. The training is given if concrete examples in the experience of the pupils are taken. The dramatic elements in History need good treatment and they easily appeal to children. The growing interdependence of nation Societies should also be emphasised and the work of the League of Nations is a good example.

Much of this work can be aided by good books, newspapers, maps, educational visits to historic places and good pictures. And the teacher's part herein has to be well played. He has to select details and weave them into a coherent whole and present facts in a logical manner with a sense of time with reference to the age and psychological development of children. This is no mean task. In short, he has to make the pupils appreciate and respect the past, understand the interaction of events and see the present age as a development of the past.

O Unseen Hand Of God !

(A Sonnet)

By R. Balakrishnan, B.A., L.T.

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Some Hidden Power holds His wand on high
And strikes a harmony! East brims aglow;
The dew upon the lawn, dream-lifted, low,
Doth linger languorous and breathes a sigh!
A mingled murmur from the city by
Arises kissed by the morning's lovely brow.
Yea! from every lowly cottage flow
Live voices that the music glorify!
O unseen hand of God! World's Creator!
Thy changing forms and colours of our life
On the quivering canvas of the world, seem greater
Than, we involved in our interminable strife
Can ever understand! Enough it were
We *act* and leave the rest to Thy planning rife!

Shelley as a Prose Writer.

By L. S. Subramania Ayyar, B.A., B.L.

Few English poets have achieved greater distinction as masters of prose than Percy, Bysshe, Shelley. But in his case the supreme excellence of his poetic achievements have thrown into the shade the beauty and fascination of his prose writings. Hence it is impossible to turn to his prose with the unbiassed interest and judgment that we summon in the case of most authors especially those who are mainly prose writers. We shall only be able to estimate the true worth and greatness of Shelley on the purely literary side, when his productions of

both kinds have been studied and compared. Besides, his personality and character have evoked such divergent and radically conflicting criticism that we should welcome with zest anything further coming from him, and helping to interpret the fine and deep secrets of his nature. Viewed from this standpoint his "Essays and Letters" have their own special significance as throwing new light on the different sides of Shelley's genius and literary development and thus serving to dispel the many misunderstandings and misconceptions which have rendered a true appreciation of his work and meaning very difficult. Even apart from their bearing upon his life and work they could not fail to be sought at least for their perfect literary setting and rare artistic quality and placed high among the masterpieces of style accordingly.

For Shelley Poetry was the supreme and perfect vehicle of his thought and except under the pressure of some impulse he has not readily moved to sustained utterance in prose. This accounts for the imperfect and fragmentary nature of most of his prose work. The early writings of Shelley of some importance and interest are mainly three, "The necessity of Atheism", "A Letter to Lord Ellenborough", and "A Refutation of Deism". The first was published in 1811 and led to his expulsion from Oxford. It is his earlier writing, and exhibits Shelley in his youthful mood of open denial and bold defiance, and illustrates his bent towards philosophical and metaphysical speculation. This early Aethism was simply a passing phase of thought and represents the negative side of the harmonious and progressive philosophy and faith which he attained in his maturer years.

Next in importance is his famous letter to Lord Ellenborough written on the occasion of the Lord's sentencing one Izac Walton to a term of imprisonment for publishing Thomas Paine's *Age of Reason*, one of the most stirring books ever written. Considering the age at which it was penned and the little

experience of its author it is a truly remarkable production. It admirably displays all the qualities and faults of Shelley's early prose and is charged with the passionate love of liberty, fierce hatred of tradition authority and custom and that charming faith in the transcendental power of love characteristic of Shelley. In point of mastery of style and expression it surpasses everything that he wrote before.

"The Refutation of Deism" published in 1814 is the longest of his juvenile writings. It is cast in the form of a dialogue between two imaginary persons representing opposite schools of religious thought and is mainly interesting as indicating Shelley's increasing sympathy and reverence for the personality of Jesus and his growing transcendentalism of outlook.

The rest of his prose writings are the productions of mature and developed intelligence. The less important of them are "The discourse on Athenian Life and Manners", and "The Symposium", "The Age of Pericles" and "The Colesium". Though incomplete, they are valuable in their bearing upon Shelley's Hellenic sympathies and enthusiasm for the classical ideal in art and literature.

"The Essay on Christianity" next claims our attention. It is the most significant of all Shelley's prose writings, next to "A Defence of Poetry"; and furnishes the completest and most definite statement of his philosophy of life, his social and religious beliefs. It is devoted to a critical and appreciative study of the life and personality of Jesus which we have seen had already begun to attract Shelley. Jesus, he describes as "the being who has influence in the most memorable manner the opinions and fortunes of the human species". And therefore he considers it vastly important to understand aright the true religion of Christ as distinguished from established Christianity, which he held was out of harmony with the spirit of Christ. The true religion of Christ, observes Shelley, is not a gloomy

religion which stamps men as sinner and confines them to perpetual suffering till Providence chose to redeem them; but an elevating and magnificent faith which affirms the existence of God or an overruling power of the collective energy of the moral and material world and the fountain of all that was good, true, and beautiful, and taught the glorious doctrine of the divinity and perfectibility of man. Man, said Jesus, by resembling God fulfils most accurately the tendency of his nature and God comprehends within himself all that constitute human perfection. Thus God is a model through which the excellence of man is estimated and affords an example and an ever-present incentive to the attainment of true virtue. The true religion of Christ thus was designed not "to perplex and bewilder mankind" but to enable men to live a pure and noble life. Its greatness and permanent value to mankind lie in its sublime conception of the divinity of the human soul and the boundless felicity and goodness which the human race may hope to achieve in the future. In his greatest poem "The Prometheus Unbound" that perfect monument of poetic genius—Shelley affords us a glimpse of this mystic vision of the future, so superbly embodied in the doctrines of Christ and reveals that harmony which is inherent in the frame of things. It would therefore be hopelessly wide of the mark to stigmatise Shelley as an unbeliever and an anarchist. As a poet and moralist, he was essentially a believer in Order and the final triumph of virtue, and he always insisted on the fundamental identity of the Beautiful and the Good. Art, Conduct, Truth, Morality, Religion, he regarded as the different manifestations of the Immutable Order in the Universe.

The essay has a special significance in that it strikingly impresses one with the nobility and profundity of the poet's inspiration. Studying it in conjunction with "The Defence", one will find their author neither a selfish dreamer nor untempted saint, neither an unpractical visionary nor an ineffectual angel who beat wings in the void, but one like ourselves with added quality of genius and true poetic vision, occupied the difficult human mean and endeavoured to live in the spirit.

(To be continued.)

The Teaching of History In Russian Rabfaks.

The course in history receives most particular attention. According to the curricula the total number of hours devoted to history comes to 420 per year, and the instructor may arrange for three or four hours a week.

The fundamental goal of history instruction in the Rabfaks is of course very far from that of the traditional history instruction in other school systems; the students in the Rabfaks do not have to burden their memories with an enormous mass of historical fact—dates, names of emperors and princes, the particulars of battles and treaties. History is taught merely in order to help the student to comprehend the present more easily and clearly, to give him the experience he needs in order more successfully to apply his strength in the struggle on behalf of the social ideals advocated by the proletariat. It is not surprising that with such a definite goal in view the Rabfaks teach only the history of the most recent times (18-20th centuries), and that comparatively little attention is paid to earlier history epochs; from the history of these epochs "is taken only such material as is indispensable for a true understanding of the genesis of capitalistic society, and for the creation among the studentry of a definite historical perspective". But even though this is true, almost a whole year of study is devoted to the study of pre-capitalistic social forms, as we shall see later. In view of what has been said above, it is easy to understand why the history courses of the Rabfaks leave out material dealing with the ancient history of the Orient and with the antique world. The study of the genesis of capitalistic society is perfectly possible in the intermediate school without including in the programme the questions of "ancient" history, particularly in view of the necessity, arising from the shortness of the course, of concentrating the attention of the students entirely on fundamentally important events.

The plan of work in the history courses of the Rabfaks, in contradiction to the plans of the old school, is entirely centred on the present. A second peculiarity of this plan is the fact that it does not provide for the separation of Russian history into a separate course, that this material is not covered separately, but included in the general schedule for history. It is perfectly obvious that considerations of a scientific, political and pedagogical nature demand this; the inclusion of the Russian historical process in the general historical course gives the students a conception of the universal laws governing historical development, unites the history of Russian with the history of Western Europe and emphasises the infrangibility of international

bonds based on mutual exchange and interdependence among nations. The study of Russian history in connection with the West not only does not obstruct the study of the peculiarities of historical development in individual nations and in particular in Russia itself, but on the contrary, aids the pupils in fixing their attention on the unequal pace of the development of productive forces in different countries, and in the differences in the fields of economics, society and politics, which are connected therewith. Separate periods in Russian history are thus covered in the process of studying the corresponding divisions of general history, individual data on Russian history similar to data from the history of the Western European and American nations serve as material for broad historical generalisation, help the pupils to master the fundamental principles of Marxist sociology and to understand the inevitableness of the crash of the capitalist system and the victory of Socialism.

The study of historical material year by year is arranged as follows:—

THE COURSE OF THE FIRST SCHOOL YEAR covers the longest period in the history of human Society, and is designed to serve as an introduction to the history of capitalism. It opens with short descriptions of primitive tribal society and feudalism, but draws the attention of the pupils mainly to the period which immediately followed the epoch of great geographical discoveries. As a result of this course the student should receive a clear impression of those historical phenomena which contributed to the foundation of the basic elements of capitalism—capital and labour. To this end during the first year of study those social, economic and political phenomena which accompanied the decline of feudalism in Western Europe and in Russia, are first of all subjected to detailed examination: the change in agricultural conditions and the fall of the mediaeval city state by reason of the development of commercial capital, the social and religious struggle of the 16th century, the English revolution of the 17th century, the formation of absolute monarchy in the West and parallel analagous phenomena in Russian History—these are the principal questions dealt with in the first year of study, at the end of which the pupils are acquainted with the Industrial revolution in the 18th century in England.

THE COURSES OF THE SECOND AND THIRD SCHOOL YEARS are entirely devoted to the history of the 17th and 19th centuries. In them particular attention is paid, on the one hand to the development of the bourgeois-democratic revolutionary movement in various countries, and on the other to the movement among the proletarian masses which began at the end of the 18th century. All material studied is concentrated about the high spots in the history of the class war in the various countries of Europe and North America.

In the **SECOND YEAR OF STUDY** much attention is paid to the old regime and the revolution in France, as likewise to the revolutions of 1830 and 1848 in the same country. The history of England is considered from the standpoint of the Luddite and Chartist movements, the history of Italy, Germany and Russia, in the 18th and the beginning of the 19th century is considered in connection with the development of the bourgeois-revolutionary movement in these more backward countries.

In the **THIRD YEAR OF STUDY** the principal task is the study of the labour movement in the principal countries of Western Europe and in Russia. The course opens with the study of that group of historical phenomena which served as a foundation for the widespread development of the labour movement in the sixties of the last century, and finally led to the first international workers' alliance. In this connection the pupils study the questions involved in the emancipation of the serfs of Russia, with the development of the nationalist emancipation movement in Italy and in Poland, with the Civil War in the United States. A large place in the schedule is allotted to the history of the First International and the history of the Paris Commune in 1871; the history of the labour movement at the end of the 19th century ("the epoch of the Second International") is gone over in connection with the study of the three main types of labour movement in the West at the end of the 19th century.

The **FOURTH YEAR OF STUDY** is entirely given over to the Imperialist epoch and contains more material on Russian history than the previous courses. Here a systematic course in the history of the Russian labour movement and the history of the Party, beginning with the nineties of the last century and continuing down to our time is given. The events which led to the World War, the World War itself, the February and October Revolutions, the civil war and intervention in Soviet Russia are the principal questions dealt with in the last year of study.

Such, in a general way, is the schedule of the history course at the Workers' Faculties. It differs greatly from the schedule of the old school and breaks with many firmly rooted traditions.

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CALCUTTA.

A Holiday Tour-To Nilambur.

By Mr. A. Rangaswami Ayyar, B.A., B.L.

(Continued from the last issue.)

On the 3rd April we had a scene which recalled to our memory the days when we devoured the tales of Father Aesop, and Vishnu Sharma, author of Panchatantra, and believed with avidity scenes where animals talked, acted and intrigued like human beings. An address was to be presented by elephants to the president of the Conference. Elephants stood in a row arrayed in order of their age varying from babies two months or more old poking their tiny proboscis to the right and left at any and sundry up to mature tuskers. The address was a long poem scored in cadjan with a stylus, and enclosed appropriately in the hollow of an elephant's tusk ivory. The address was read on behalf of the sagacious pachyderms by Mr. V. Karunakaran Nair, and recounted their glorious services to humanity as partakers in religious festivals and processions, as one of the important limbs of the ancient four-fold army, and bearers of Emperors and kings, as transporters of rich goods and precious merchandise from one part of the country to another, and as labourers doing enormous manual labour lifting and moving and arranging heavy logs of wood and similar burdens, and besought kind treatment and consideration as befitting their dignity and ancient lineage, on the basis of Universal Brotherhood of life for which Theosophy stands. One of the baby elephants lifted the huge tusk ivory casket in his trunk, and presented it to the president, Bishop C. W. Leadbeater, who gave a sympathetic reply in appropriate terms.

There was on the same day a display by a carpenter illustrating the operation of mysterious forces from which he said he could divine whether water would be found underneath the ground or only dry rock. The carpenter by the way is an untouchable in Malabar while in the Eastern Districts he claims a high place in the caste hierarchy as a Vishvakarma Brahmana. The experiment was arranged in a garden by the Raja of Nilambur. A plank was placed on the ground and over it a cocoanut was placed. The usual offerings and prayers were made to his deities. Then a young boy from amongst the spectators was made to place his feet on the cocoanut, but as he could not balance himself if he stood erect, bent low and rested his hands on the plank. After a few minutes, during which the carpenter assumed a prayerful attitude, the cocoanut turned round and round taking the boy along with it in its motion and then turned to the opposite direction also. The carpenter interpreted the two opposite motions as indicating the presence of water and also of rock underneath--a sort Delphic oracle facing both ways. But the success of the experiment lay in

the circular motion imparted to the cocoanut and through it to the person standing on it and not upon what the motion would indicate. The carpenter challenged any other to submit to the operation, and Prof. Ernest Wood, the Recording Secretary of the Theosophical Society, a widely travelled gentleman who has seen all the five continents, took the boy's position and moved round with the cocoanut. He said when questioned that he felt a whirling motion though his mind was normal and perfectly conscious. This experiment is reminiscent of the engagement of an English water finder employed at a high cost by the Bombay Government some years ago and when in the Legislative Council, some of the members took exception to this expense as resting on a superstition to which no modern civilized Government could be a party, the Government effectively retorted that superstition or no superstition, the experiment was worth its value. The English water finder, or Dowser as he is called, divines the presence of water under the ground by the motions of a forked twig as he walks along holding the twig above the ground.

On the 5th April there were feats shown by a rope dancer, some of them decidedly hair-raising, tremor causing and blood curdling to the spectators. On a tight rope stretched some distance above the ground he rapidly walked along with no balancing stick and made wonderful somersaults in front and back and in so doing fell through a ring with Malabar knife-blades planted in the ground encircling the narrow space where he came down and stood. These and similar feats of agility and skill show the marvellous way in which the human body can be made a docile instrument for displaying extraordinary feats. He would have been a valuable adjunct to any notable circus troupe instead of hiding his skill and "blushing unseen as a village daisy" in a remote corner of Malabar.

On the same day another item on the programme took shape as a Folk dance in which young Nair ladies took part. It is an ancient institution of rhythmic dancing accompanied by the singing of Devotional song, which, I am informed, is now falling into decay, although much popular in former times. It was deemed to help the growth and set the form of a fair maiden during the period of her adolescence and was taken up when she was ten years old and continued for some half a dozen years. It is called "Kaikottukali" and was indulged in by all respectable ladies and there was no stigma attached to it as it is generally with regard to dancing in the East. I thought this kind of dancing was only a light kind of physical culture but I soon found to my surprise that some of the ladies who took part perspired profusely after half an hour participation therein and left the arena with drenched bodies, thus justifying its importance as a high form of feminine physical culture.

On the 6th the Conference terminated and we wended our way more speedily home than on our outward journey. We left behind the smiling regions

of Malabar abounding in hill and dale, rivers and rivulets, passed through the Palghat gap, came to the regions where the scattered prickly pear, the tall thar-gosa, and the spreading tamarind are familiar features replacing the different fauna and flora of Malabar, and by the new Podanur-Tinnevely Express reached Madura.

Notes.

“What is Education?”

Opening a discussion on “What is Education” at the Educational Conference of the National Union of Women Teachers at Central Hall, Westminster, recently, Mr. A. E. Evans (Battersea Polytechnic and honorary secretary of the Association of Teachers in Technical Institutions) said “in the past we had been so afraid of education becoming utilitarian that there was the possibility of it becoming futilitarian. No system of society could continue to exist which was not based upon the frank recognition of the necessity of education for livelihood. They had to combat the idea that detachment from the needs of industry and commerce was the necessary attribute of those who had the training of our young adolescents.

“Elementary school teachers of this country,” he said, “are performing a valuable and vital function in the life of the community, but possession of a school teacher's certificate, supplemented by a University degree, are not the main essentials for training children to enter the economic world. A subject is humanitarian which teaches a boy or girl to render service to humanity,” said Mr. Evans. “Engineering, applied chemistry, building and commerce, all have as great a humanitarian value if thought in the right way as any of those subjects which are the darlings of the pedants. There are some people who seem to make up their minds to decry technical education.

“It is high time we abolished the intellectual snobbery which regards art, literature, music and the classics as members of the aristocratic educational family, with science as a sort of distant cousin, and which spurns technology as illegitimate.”

A Deputation

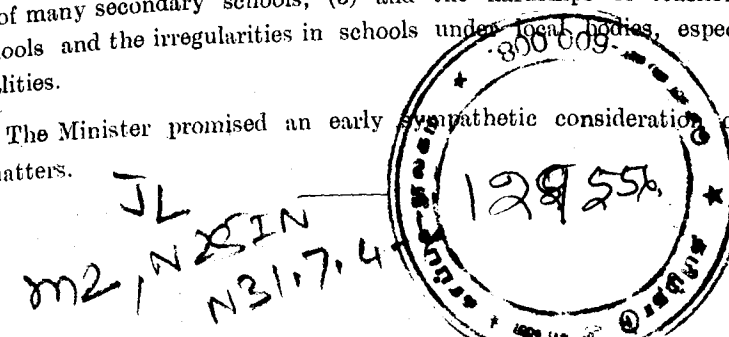
Report of the interview between the members of the Working Committee of the South India Teachers' Union and the Hon'ble Minister for Education on 22-5-1931.

The first specific representation placed before the Minister related to the need for greater official recognition of the S. I. T. U. by the Government consulting the S. I. T. U. on all educational questions and through provision of representation (a) for the S. I. T. U. on such bodies as the S. S. L. C. Board and the various non-official advisory Committees that the Government may appoint from time to time and (b) for the District Teachers' Guilds on District Secondary Education Boards. In so doing the deputation emphasised that the S. I. T. U. had its well-considered opinions on all important educational questions.

The second representation related to the urgency of Government tackling the general problem of security of tenure for teachers and the particular difficulty arising out of the government's imposition of an unsatisfactory agreement. It was pointed out that service conditions of teachers in private schools were bad in many respects, as teachers were subjected to evils like delayed payment of salaries, cuts in salaries and the absence of uniform leave rules; but these service conditions were made demoralising by the management's exercising their right of termination of services of teachers at three months' notice. It was urged that this demoralisation retarded educational progress, apart from lowering the status of teachers, and it was pointed out that these required to be arrested by some urgent remedies in the interests of educational progress. In particular, the Government were requested to lend their machinery—the Department, to collect data re-service conditions of teachers, which for obvious reasons, was not forthcoming in a private enquiry by teachers. Secondly, an enquiry into the conditions of secondary schools was urged as an imperative necessity. Thirdly, a uniform set of leave rules for all aided schools was urged upon and above all, a service code for teachers was pressed as long overdue.

In the course of the free exchange of views among those present, the Hon'ble Minister was pleased to recognise (1) the healthy tendency of the elimination of hostility between managements and teachers as evidenced in addresses presented to him by various bodies of teachers espousing the cause of managements, (2) the bad financial condition as well as the unsatisfactory working of many secondary schools, (3) and the hardships of teachers in aided schools and the irregularities in schools under local bodies, especially Municipalities.

The Minister promised an early sympathetic consideration of all these matters.



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