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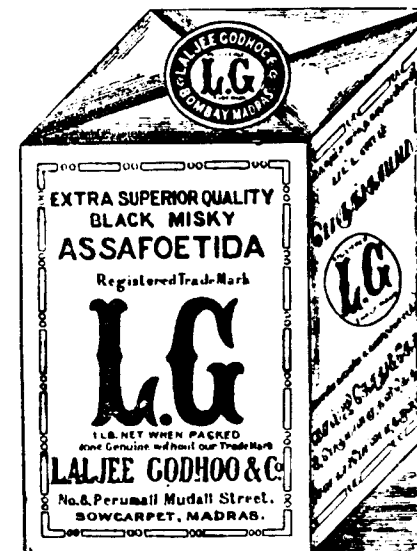
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The Indian Educator

Mr. V. Aravamuda Iyengar, B.A. L.T.,—*Managing Editor.*

Vol. VII. MADURA: February, 1931. No. 2.

EDITORIAL

The Middle School Examination.

By Prof: C. A. Krishnamurthi, M. A., F. R. Econ. S. (Lond).

Associate Editor.



THE RECENT DEPARTMENTAL CIRCULAR regarding the re-institution of the Middle School Examination and the desirability of including the Fourth Form in the course has created quite a stir in the world of Education, especially in the Tamil districts of the Madras Presidency. The matter has been discussed by the various District Teachers' Guilds and Teachers' Associations. The consensus of opinion, so far as has been known, seems to favour at least the first part of the proposition. But this has not been without strong and well-reasoned opposition from many in the profession itself, especially those who have lived long enough in the Department to have witnessed a number of important changes, especially in the systems of Examinations—abolition, modification and re-introduction—and a coming round to the same point in the circle after a barren and circuitous journey over the same. Progress is certainly desirable but a change, especially a reversion to the old position, must be the result of deep and cautious consideration. This is all the more necessary in the question before us, for the prospects of the young and the thin purses of the poor parents are vitally involved. The cost of education to

the parent seems to increase in proportion to the need of the same for his boy (and his girl too). Nor is the financial condition of the State such as to guarantee for the children a free education when any costly scheme for raising or securing the necessary standard would not be regarded with any apprehension. Those who know what it costs to educate a child with meagre chances of earning a decent livelihood in these days, will reflect very seriously before they recommend any addition to the existing burden.

Those who are keen on the re-introduction of this examination point to the single need of securing a uniformity of standard in the High School forms. This is certainly a consummation devoutly to be wished. But what have they got to say as regards the evils which necessitated the reforming of this examination out of our educational system years ago? What is proposed to be done if these evils reappear?

If the evil complained of is a low standard or the absence of a uniform standard in the higher forms, it stands to reason that the principle should find equal application in the forms above the Primary or Elementary stage, thus necessitating the re-introduction of the younger sister, the Primary Examination. But the reflection is forced on the mind whether our profession of principles especially as taught in the Training Colleges requires such a serious modification in the process of application to actual life as to run, in effect, distinctly counter to them. Educational ideals require a progressive liberalisation of teaching from the thralldom of tradition, usage and host of other things that leave the young plastic mind cramped, crippled and confined. Minds like plants, should be left to perform their inherent function of growing, subject, certainly, to the attentions of the gardener, and in conformity to the disposition of the gardener. The functions of the State are more creative and productive than selective. The imposition of an external examination in the Third or Fourth form stage is detrimental to mental growth when the mind is not in the formative stage. Nor does the Third or Fourth Form mark a definite stage in the

scholastic career of the pupil when a public examination can fulfil its function of declaring him as possessing a certain degree of attainment entitling him to proceed to a higher course or to some occupation in life. The class examination properly conducted would serve the purpose much better without the evils inseparable from a public examination.

If a requisite or a uniform standard is not possible under existing conditions, other ways and means should be thought of in preference to reviving an examination which, after sufficiently long experience, was definitely declared not only superfluous and barren of good but positively hampering in its results as an aid to, or instrument of, education.

AM I GETTING AN EDUCATION ?

By Dr. M. Siddalingaiya, M. A., B. T., Ph. D. (Columbia),
Dip. Ed.

(Concluded from the last issue).

IF SUCH ARE THE ACTUAL CONDITIONS, what has education, education the most powerful force and the highest gift, that a human being possesses, done and has been doing to mould things into a better, nicer and more desirable shape?

As already pointed out, from the top to the bottom, our education is education for a Government job, education for passing examinations. The better the performance in the examination, the greater the distinction with which the examination is passed, the better are the chances for finding a Government position. If, however, unfortunately no job is procured, the boy or the girl, or sometimes the whole family is to starve henceforward. The content of the curriculum is determined from the top to the bottom and is almost absolutely unrelated to life. The methods are too usually merely mechanical and memoriter. Neither the parent nor the teacher nor the religious institutions make the children and our youths think of the life problems and find ways and means of solving them.

Consequently, we find year after year that hundreds and hundreds of our graduates from elementary and secondary schools are anxious to become employed as clerks or teachers. In spite of the training that some receive in industries and agriculture, the general tendency of such people is to seek employment in the offices. If this tendency is not curtailed, I am afraid that the time will soon come when the greatest evil of our present day educational system will be the production and creation of social parasites. It seems therefore advisable for us to follow the philosophy of Booker T. Washington, that famous educator of the Negro race, who started the Tuskegee Institute in the Southern States of the United States of America. "We shall prosper in proportion as we learn to dignify and glorify labour and put brains and skill into the common occupations of life". In this connection, I am also reminded of the practical mindedness of the people of America which is very well illustrated by means of a story. Once an Englishman, a Frenchman and an American went to examine and study a group of elephants. After the examination, they returned and arranged for a Conference to discuss the problem. When the Englishman was asked in what aspect of the study he was interested, he said he was interested in the geneology of the elephant. The Frenchman said that he was interested in the artistic aspect, but when the American was asked his view, he said "My problem is how to make them grow 'bigger and better'". This is the mental attitude of the American people. Such practical mindedness is very predominant in their educational philosophy and in their methods of teaching. Their educational philosophy is education for life, as contrasted with our "Examination-preparing-and-Government-job-hunting" philosophy of education.

Regarding our attitude towards the social and religious problems, I think the following story well illustrates our position. When Galileo reinvented the Telescope, he observed the sun through the telescope and found some spots on the sun. Then, some of the Conservatives were much troubled. The

sun was a heavenly body and therefore spiritual. For a heavenly and spiritual body to have blemishes would mean a most unwelcome reconstruction of thought. Some refused to look. Others looked and saw and spread the troublous word. In this situation, an older Conservative wrote to one of the troubled "Don't be alarmed. Quiet your fears. I have read Aristotle through three times and nowhere does he mention spots on the sun. You may be assured that there are no such spots". This is a clear example of what a psychologist calls wistful thinking. The reason given is a good reason but not a real reason. Furthermore, it is a case of clear appeal to external authority. But today, in the West things have changed a good deal. The external authorities of even the Church, the Clergyman and the Bible are questioned. But I don't mean to say that we must have similar conditions here. What I do mean is that the weighing of evidence, depending on external authority in a measure out of proportion to internal authority, cannot make for any progress of society.

Our problem now is therefore to create and develop a changed attitude, a scientific attitude towards life and its problems. What we sorely need today is a changed mental attitude, a tendency to change according to the results of criticism, a disposition to judge institutions by their consequences for life. To that extent, I think we need a change in our philosophy of life and education. Our ultimate aim, ultimate I may say, should be to have a religion of democracy wherein we ought to recognise the equality of all races, religions and castes and the equality of men and women. To effect such a change we must have a new philosophy of education also. "Education", we must understand, "is such a process of living as remakes life, remakes it not once nor occasionally at long intervals, but, if possible, continuously remakes it so that each learning experience leaves the learner at once with broader outlooks, at once more disposed and better equipped to go on to further fruitful experiences". There must be a wider recognition of the three basic principles of the Dewey-philosophy of education, i. e. (i) greater respect for the

individuality and the child, (ii) the school as a social institution, and (iii) activity as the process of learning.

It must also be recognised that learning means changing one's way of behaving. Learning of the right kind helps one to live better and it is living that fundamentally concerns us.

If it is the living that fundamentally concerns us, we must develop tolerant understanding and critical questioning. Dr. Rugg of the Teachers' Training College, Columbia University, New York, has made a very interesting case of this point in his article on "A Preface to the reconstruction of the Elementary School Curriculum". When he visited one of the Denver Public School, as he was entering the building with the Superintendent of the Schools, he saw two boys passing, apparently about 15 or 16 years of age. They were absorbed in intense discussion. Dressed in sweaters, with hair rumpled, they were returning from a strenuous hour of basketball in the gymnasium. They were engaged in very animated argument. As they passed about shoulder to shoulder, one of the boys suddenly stopped, shook his forefinger at the other and said smilingly, "Fred, your point is well taken; but what is your authority?" Tolerant understanding and critical questioning. Two great ends of intellectual education.

Willingness to listen, openness of mind, confidence that the other fellow may have a point and mind willing to listen, but also critical of arguments and evidence. A mind that denies acquiescence or rejection until it is sure, that questions from habit. What are the facts before us? Where did they come from? How reliable are they? What is the faith of the sponsor? Have we all of the facts? This attitude of mind it is that we need most today in our country.

It is especially important that our youth should develop clear comprehension of life because of the cleavages which dominate it. Suspicion, misunderstanding and friction pervade the social life of peoples in many parts of the earth. The contemporary order of society here in our land reveals the division into cliques and distressing cleavages. At the basis of each cleavage is lack of understanding.

The task before us therefore is to create a generation of men and women informed about and interested in the Indian drama, who tend to settle matters of controversy on the basis of reflection rather than prejudice.

The greatest hope for improvement in our generation lies in the change of our philosophy of education, in the construction of a curriculum which shall as fully as possible overcome the handicaps of the present school situation and which shall lead the great body of our pupils to an understanding and appreciation of the conditions and problems of our society. The rift between curriculum and society must be bridged. The content of the school must be constructed out of the very materials of our life. We must discover a sane method by which useless subject-matter can be discarded from the school curriculum and in its stead major problems, institutions and modes of living that are of social importance utilised and taught in the lowest grades, commensurate with the mental abilities and experience of children.

The task is essentially that of finding and organising in thought-provoking form the data of important problems—social, religious or economic.

The stimulate thinking, an arrangement of activities and other materials of instruction must be invented by which the pupil must be confronted constantly with definite issues. Obstacles must thwart the mind, block the smooth passages of thought. "Not the learning of texts but the solving of problems is the desideratum".

Civilisation is changing as ever before. We live in a more complicated world than our forefathers did. We have to meet fresh and new problems. As new situations arise, we have to do thinking at the time and on the spot. Therefore we have to give our children a kind of education that enables them to meet new situations, do their own thinking and grapple with the problems of life they may have to face in the unknown future. That means we have to teach our young people how to find the best means for studying and solving the pressing problems of life. We have to develop

strong characters; we have to develop virtues like the spirit of experimental enquiry, originality of thought in terms of life and experiences, critical mindedness and resourcefulness and "build strong-charactered, social-minded, self-governing persons who are able and disposed to think for themselves, think freely without the warp of prejudice, and decide unselfishly preferring the social good to any merely private good or gain", and at the same time realise in the most satisfactory way the universally wellknown aims of education, i. e., health, command of fundamental processes, worthy-home-membership, economic efficiency, worthy use of leisure, citizenship and ethical character. All this means, of course, necessary changes in the philosophy of education, matter and methods.

EXTRA MURAL ACTIVITIES OF A TEACHER.

By Kusumesh Roy Choudhury, M. A. Dip. Ed.



THE ACTIVITIES OF A TEACHER SHOULD not remain confined within the four walls of a class room but must go beyond it. "A good school" says Herbart "always awakens sympathetic participation in domestic and civil weal and woe". A good teacher then should start his work with this idea. True education does not mean a store-house of knowledge or information, but it aims at giving the student a sound training. The school is the place where training is imparted and the teachers' duty lies not merely in reproducing text-book facts but also in preparing the scholars to become fine, well-trained social gentlemen.

The school is an embryo republic where the teacher is the 'dictator'. He should prepare the students in such a way as to let them have true ideas of good citizenship and infuse in them the spirit of self-restraint, cultural and self-mastery. The teacher should make friends with the guardians of his pupils so that he may have a stronger hold on them and have greater opportunities to observe them carefully. He is not

only a teacher but also a governor, a friend and the fountain of discipline and development. An up-to-date well read teacher with a sympathetic heart is really the proper type of man required to train the future citizens.

He has his work inside the school no doubt but outside it he has greater and harder tasks to perform. In the play ground he is the captain, in an excursion he is the leader, in debating club he is the guide, in associations and social activities he is the soul—in one word he is the life of the educands in toto. Without these parts a teacher is likely to defame his noble calling.

At the very start of his work the teacher should remember Richter's caution "Don't govern too much". His influence with the boys should be based not on physical strength but on mental unity of feelings. The death knell of 'plebotomism' has been rung, so it is wise to bury the skeleton soon. The frowns of the teacher should be punishment to the boys and his smiles are their rewards.

The basic principle of all his activities is a "fine child is better than a fine certificate". Mr. Wren suggests that a true teacher is a brother, a guide, a friend to his boys. Inside the class room he is admired for his scholarship, kindly attitude and sympathetic co-operation even with the most backward pupils but outside it he is the gangleader, originator of new games and promoter of love and obedience! He should dine with them, undertake trips and at the same time create a desire for cultural tastes and a 'esprit de corps'.

WHAT IS POETRY?

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

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TO UNDERSTAND WHAT THE UNDERLYING principles of poetry are, one must go back and understand what is Music and along with it, its sister Art painting; and back further still, one must understand what is Divine Harmony and what the Music of the Spheres.

The whole Universe is pervaded with Harmony; the atoms vibrate in harmonic combinations, some with lesser wave-lengths, and others with greater undulations; and the spheres revolve in their orbits combining in harmony, transcending what can ever be heard by human ear below. The whole creation moves in harmony and words in perfect concord to one end. Divinity in creation begins with harmony and ever continues in sweet concord, creating and recreating from age to age, from aeon to aeon. The sacred symbol "Om", of the Creator of the Universe, is a perfect combination of harmonious sounds, mingling together all the vocal sounds found in human speech in sweet concord that enwraps the soul and appeals to all that is best and noblest within. Not only does it embody all knowledge but in itself it is the embodiment of all perfection in human speech. Harmony, therefore, flows from the Creator to the created. In the old Vedic hymns employed in worship, especially in the Samaveda of 2,000 years ago, music is found in the very flow of the lines representative of the Universal Harmony found in all things. In Western music there is mere melody, in Indian music there are ornamentations as well. The Psalms of David also show a natural flow of harmony in the verses they contain. From the earliest times in Christian history, the church hymns were generally repeated to the music of the slow and solemn Gregorian chant, indicative of Divine Harmony and unlike some forms of modern music found in the Jazz with its syncopation and crash, destroying the even trend of melody.

Music, as invented by mortals, is an echo of that Divine Harmony felt in all Creation and embodied in the sacred name "Om", the apex of the Creative Power within all things and transcending all things; otherwise why is it that the seven notes of the octave with its five semi-tones, or even quarter tones so captivate the human heart when deftly played on. Not because of the notes themselves that jar when wantonly pressed, but because of the soul-stirring harmonious combinations in them, reflective of the Universal Harmony found in Nature, when the notes are deftly touched by the

hands of the skillful player. A Paderewski can create a jubilation of the soul, or can depress the mind, with the chords he produces, whereas the tyro produces only jarring discord. A Beethoven can make the whole frame quiver with delight or be bowed down with sorrow, with the bright or sad harmonies he causes to emanate from chord to chord or from beat to beat.

In painting there is a similar representation of the Divine Harmony, but exemplified in colours and tints. Each note, it is said, is represented by a constant colour or tint: and as the notes in the harpsicord can raise or depress the mind, so can the corresponding colours on the canvas, which the cunning artist seeks to blend in an appealing landscape or seascape, striking as it does the human mind through the sense organs of vision.

Dancing, like its Sister Art Painting, is a practice common among men. In some of the lower orders of animals and among birds it finds frequent indulgence. It is common among peacocks, pheasants, and other birds of plumage, where the male goes through a series of contortions to attract the female. What indeed is Dancing? It is the fantastic movements of the body when the heart is filled with intense emotion or joy. Joy or ecstasy leads to a rhythmic movement that is found in all Nature and is the expression of Divine energy immanent in all things. As representative of this theory one may look upon the statuette of Shiva in bronze dancing in joy found in most Museums. His arms and lower limbs are out-stretched in perfect poise. Around him is a halo with flames jutting out. It is emblematic of the creation of the Universe by the Godhead, not in fulfillment of what is not possessed, which would be contrary to the very being of the Deity, but because of excessive joy and the exuberance of Divine love. The flames of ecstasy seen around go to produce and reproduce for all time in Creation. Man in his ecstasy seeks to imitate the ecstatic joy of the Divine; and hearing music, the expression of the Divine in Nature, he seeks to respond to it in the same rhythmic move-

ments as found in Nature. In Eastern dances this rhythmic movement runs over the entire frame; the eyes, the head, the arms, the fingers, the waist, the thighs, the feet and the very toes, all work in unison emblematic of the multitude of expressions of joy and harmony of the Divine. European dancing, especially stage-dancing is now more or less approximating to these high ideals long and expressed in the East. Thus, Dancing is another form of expression of Divine Harmony in all Creation. The relation between Dancing and Music is discovered by the harmonic movements of the body and the measured steps of the dancer which correspond to the beat and bar of music and is also discovered in the cadence of the measured lines of poetry. Hence is Dancing styled the Poetry of Motion.

Poetry is another form of the Divine Cadence or Harmony found in words and phrases, abounding in all human language, with the addition that deep and stirring thoughts are conveyed by means of the words and expressions used. Take the bare rhythm of a harmonious expression and of itself the eye will be pleased and the ear soothed. A verse or two from the poetical compositions, of a Shelley or a Coleridge, 'if heard even by a Chinese with a stolid ignorance of the English language, would none the less please him by the very flow of the lines that would catch his ear. This is the origin of metre, or cadence which is essential to all Poetry. The rules of prosody teach us to attain that harmonising of verse upon verse by the proper use of the anapaest or the iambus. Poetry, therefore, is the Music of Speech. It has the music of sound, with the addition that the words themselves convey deep or pleasant thoughts that appeal to the human imagination or reason. He then is a true poet, who employs the choicest words to express the deepest thoughts, with the sweetest flow of cadence, witness the majestically rolling lines of Homer in the *Iliad*, which resemble the sounds of the rolling billows that sweep over the mighty seas. The subjects employed in poetry are as wide as the Universe and beyond, but Poetry has far more

than Prose, for whereas the latter only instructs or impresses, the former charms whilst it also instructs and impresses. Judged from this standpoint all Poetry can be reckoned by a standard that is infallible. It does not matter what the subject may be, whether it be a Soliloquy from Hamlet or an Address to a Mouse by Burns, both must possess the two fundamental principles to make them great, they must possess the choicest language, couched in flowing verses, containing thoughts deep and profound that arrest the human mind. It is for this that the highest thoughts are found garbed in verse, for it is the language of all that is great and good. Prose is the dross with the gold of human speech; Poetry the pure gold itself.

ON TIME.

A Sonnet

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

Time! Thou send'st a thrill through all my mind;
I know not what thou art. But this I swear,
Thou fly'st, an angel smiling e'er behind,
Leading with hopes, but leaving in despair:

Oft when I brood how bright to me thou teemed,
So oft I sigh my sloth let moments glide
In vain. Would that my failings I redeemed!
But pangs but mock me and relentless chide!

Mysterious thou, that e'er on subtle wings
Do'st wing the Yawning Void illumed by sun
And moon. Beneath thy flight the greatest Kings
And kingdoms fall, but thou dost laugh in fun.

Teach me to work, Oh Sternest Voice of God,
Fire me with rage to do the best of Lord.

DISTRIBUTION OF ECONOMIC GOODS.

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



THE CHIEF REASON WHY WE HAVE TO consider the question of a just distribution is the scarcity of economically desirable goods and its consequent adverse effect upon the well-being of mankind. If every one had all that he desired to meet his material and social needs, if, in other words, our economically desirable goods were as free and abundant as air and water in most parts of the world, there would be no point in discussing what a just distribution ought to be.

While the question of distribution is thus primarily a question of economics and forms one of the most important parts of that branch of learning, it is also a question of Ethics, the simple reason being that our material and social welfare cannot be sharply divided from our moral and spiritual welfare. If our axiom that economics and ethics meet in the common field of distribution is true it is not right to make the cut-and-dried distinction that a writer like Dalton (Author of *Inequality of Incomes*) makes between economic justice and economic welfare as though one did not involve the other. Dalton approvingly quotes from J. S. Mackenzie (*Manual of Ethics*) "Blessed, it is said, are those that hunger and thirst after Justice. But perhaps it is more easy to hunger and thirst after it than to define precisely what it means." And on the basis of this statement and Professor Cannan's distinction between considerations of economy and considerations of equity concludes that justice is something that cannot be definitely ascertained and that therefore we must confine our attention merely to questions of economic welfare. This is to treat justice and welfare as though they were mutually exclusive of one another which of course is not true from our point of view. To a writer like T. N. Carver, on the contrary, what is economic is just thus making economics decide what

is good and what is evil—a position which can hardly stand careful scrutiny.

The chief Canons of distribution which have been enunciated from distant times can be conveniently classified under

1. Communistic Theories.
2. Socialistic "
3. Economic or Utilitarian Theories.
4. Idealistic Theories.

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Each one of these sets of theories has a greater or less degree of truth in them and it is the task of the student to approach them in an impartial spirit with a view to discovering the elements of truth in them and, if possible, to constructing a workable theory out of them. This task can, perhaps, be best performed by criticising these theories in the light of one another. The general point of view adopted in our discussion is that in a tremendously practical subject like the present no theory which has its serious practical difficulties can claim to be absolutely just. Theory and practice must go hand in hand. This does not mean that our theory must be bent to do service to existing facts, but it means that it must grow out of them. There can be, and even must be, an ideal, but an ideal of what is possible and not a mere Utopia which often has no relation to actual facts.

1. The Communistic Theories, with the exception of those crude forms which advocate the abolition of family life and, together with it, whatever social progress man-kind has made through many centuries, have always attracted the attention of many thoughtful men. There is a *Prima facie* justice in a social order in which members of the group can live together as members of a family with no material goods which they can exclusively claim as their own. Even in an age saturated with materialism, one finds men who are willing to say that in-as-much as the physical and social needs of man are about the same no one will deny that all need clothing, food, recreation, leisure and opportunities for education and culture it will probably be not a serious loss to socialise both the means of production and its distribution. Perhaps

there is a greater truth on the side of men who hold this view than on the side of those who, holding an aristocratic ideal, claim that there must always be an inequality of worldly possession, because the many are incapable of using it to the best advantage possible.

While we are quite willing to admit that Communism has a great degree of attraction about it, the practical difficulties it raises are of too serious a nature to consider it a workable proposition. Communism would be the only just and reasonable social order in a Community which was besieged by enemies from all sides or in a society temporarily cut off from the foreign supplies on which it depended for its existence. It would perhaps be just and reasonable also in a society which had reached its highest possible well-being. But most societies with which we have to deal at present have still got their battles to fight and their victories to win, and, therefore, the kind of social order which can help them is one which makes them "going concerns" and not one suited for a possible final stage of their development.

Communism fails not only to give a sound social order to present day societies of a normal kind, but it is based on wrong premisses. The moment communism admits family life into its order—and that is the only communism worthy of respectful consideration—its foundation is shaken, for family life means preferences, and preferences mean the undoing of the *esprit de corps* of a communistic order. No true mother can help showing preference to her own children over the children of other people; and neglect of this simple fact has led to the disruption of many a communistic society which might otherwise have reached its goal of good life.

Some of the other short-comings of communism may be briefly mentioned: 1. Communism does not do justice to the fact that 'good' is something that cannot be distributed by the State. This does not mean however that the State cannot distribute 'conditions of good'. It would perhaps be to the well-being of society if the present day glaring inequalities in wealth were done away with, even by force if necessary

but it is well to remember Bosanquet's principle that the State as an ethical institution is by its very nature limited to the promotion of good life by negative means only. Its function can be called "Hindrances of hindrances" to the best life. We need not agree with Bosanquet when he says that the promotion of morality by force is an absolute self contradiction but yet we cannot gainsay the truth of the contention that morality enforced by an outside agent is on a decidedly lower plane to morality which is the result of a person's own inner conflicts and victories. In reply to all this we can be sure that the communist will say "Yes, we grant that true morality can be promoted by the individual alone. Yet the outward conditions making for morality may be so badly organised that an individual may feel himself so swamped by them that he is helpless to wage a successful war against them". This objection of the communist cannot perhaps be satisfactorily answered and so we may have to buttress this criticism of communism by means of other arguments.

(To be continued.)

SCOUTING IN EDUCATION

(By Girindranath Chatterjee, M. A.)



THE SYSTEM OF EDUCATION THAT SIMPLY provides food for the mind without giving any opportunity for the free play of those active habits inherent in the boy, is no doubt very defective. The child is, by nature, full of activities. If he be kept confined within the schoolrooms, not allowing him to do any manual works which his nature wants, a great injustice is done to him. Sedentary scholarship tells heavily upon health and gives rise to timorous habits in the pupils, which last throughout the whole life. From the study of the Child Psychology it has been plainly evident that boys learn by doing, and the thinkers have therefore found out new methods which have brought about a complete over-hauling of the old method of teaching. They are strongly of opinion that the

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teaching of the child can be effective if it meets the needs of his nature and that the method should aim at teaching the child through what his nature wants. A child likes amusement and play. This liking is his nature. This craving of his nature should not be checked but it should be utilised in such a way that the object may be gained. The old method was defective in this respect. Nothing was made to make the subject interesting and appealing. The youthful nature, remaining under check, was stunted in growth. Study was cheerless for want of activity. The boys therefore left the institutions with very weak health. All though attempts are made to improve the health of boys, yet it does not come up to the level expected. The chief reason, according to my mind, is the over-crowding of subjects. Boys are to do mental labour more than their physique can bear. If the course had been simplified along with the attempts at the improvement of health, the result would have come up to the mark.

As the object of education is to improve the learner mentally and physically so as to make him fit to perform those civic duties which will confront him when he enters into the world, that thing which promotes this object, should be introduced into the school. Much of the object of education, in the present time, has been absorbed by a new element that has crept into the educational domain. Scouting has opened a field for the cultivation of those manly qualities that go to the making of a true citizen, making a man fit for the practical aspects of life. It works for the unfolding and gradual development of manhood.

The primary things which are required of the boys who join this brother-hood are obedience and discipline. The scouts are trained as soldiers fighting against the evils and calamities that disturb the people in general. If these two qualities can strike deep into their character, they are sure to become law-abiding citizens and good leaders in the society whose moral tone will be increased by their association. The scouts faithfully obey the laws framed for the groups to which

they belong. They always think of their groups and try to increase their honour. This thinking extending farther and farther, ultimately brings within its fold the whole mankind. Thus they become good, patriotic citizens. Public spirit is the basis of scouting, which is shown in social service. In times of epidemics, floods, and in great gatherings, they, in batches, move about to render yeoman's service to the sufferers. These teach them self-sacrifice which produces in their hearts a genuine love for the country.

Scouting does not allow caste-distinction. Those who enter this fraternity, remove from their mind that they are persons of different religious sects but they regard themselves as members of the same family. Thus the question of untouchability is solved. When these boys take their place in the sphere of public activity in the future years communal feeling which is now lacerating the heart of India, will be absent from their mind. Scouting in this way fosters the spirit of unity.

Excursions form an important part of scouting. On holidays the scouts under the leadership of the master, will go out on short or long excursion. They will visit the places of historical, geographical and commercial interest. This has an educative value. A boy who simply spends his time at school and home without going abroad, is like a frog in the well. Excursion is a travelling which broadens the mind and brings them into contact with other people. Thus they get an opportunity to study their manners and to know the condition of their land. A comparison will refine them out of their bad habits and customs. Excursions will make them hardy and adventurous and remove their timorous habits.

A man without good health is a very miserable creature on earth. However intellectually great he may be, he cannot do any useful work. He drags on a sorrowful existence in this world. As long as he lives he becomes a source of trouble not only to himself but to his relatives. Health is the "Summum bonum" of all. Physical culture is therefore essentially necessary for boys. There is good provision for this in scou

ting. The drill, scout games, Hikes, swimming and other physical activities—all these tend to the promotion of health. Thus scouting serves one of the chief purposes of education.

As the scouts are to perform various sorts of social works, they are required to be truthful and honest, to be neat and clean (not foppish) and to observe the rules of health very strictly as they are to elevate others to a higher level by acting as examples to them. They cannot do this unless they elevate themselves. Scouting in this way helps the development of moral habits.

The period of adolescence is the most important time. It is in this period that the youthful spirits are in great abundance. Nothing can easily curb down these. The mind of the boy is very inquisitive and thirsts for knowing new things. Any shape given in this plastic nature, will last for ever. If we do not provide food for these buoyant spirits the whole life of the boys will be spoilt.

There is a set of persons who are not in favour of this institution. They are of opinion that scouting is adversely affecting the progress of studies. It is true that it hampers the progress of studies if it be not properly conducted and kept under control. As if it is seen to have been productive of these good results when conducted on right lines, I cannot understand why this should be cried down. Scouting attempts to confer on the boys all those qualities and traits that make them fit for the practical field of life, for want of which the system of education has been found defective. It teaches them to be self-controlled, self-reliant, obedient and patriotic. It promotes their health and relieves their studies of dullness and monotony. In the whole year the boys spend some three months at home. This period they can usefully utilise in social service in the village when they have been trained in it. They may improve the sanitary condition of the village by cutting down the jungles grown about the dwelling houses, filling up the ditches, repairing the roads, clearing the ponds, etc. Schools I think will not be losers by the introduction of this useful institution.

AN OLD MAN'S RETROSPECT.

By S. Haldar B. A., P. C. S. (Retd.)



HOW THE WORLD HAS CHANGED SINCE 1886, when as a young man, I took my B. A. degree from Calcutta University! That university, in those days, embraced not only the whole of Upper India, including the Panjab, but also the island of Ceylon. Has the world around me gone forward during the last forty-five years, or has it worsened? In some directions, from a certain point of view there has been retrogression but on the whole there cannot be the slightest doubt that it has forged ahead. Religious people sadly lament the decline of spirituality and the growth of materialism. Orthodox Christians, indeed, regard the world as approaching the lowest stage of decay when in fulfilment of their revealed scripture, it will be struck down by the avenging hand of God and the millennium with the Kingdom of Heaven will be ushered in. Such a disastrous termination would be a sad commentary on the futility of the great sacrifice on Calvary. However that may be, it is certain that the world has made immense advance in knowledge during the last half-century. It is certain also that this progress would not have been possible if man had stuck rigidly to old traditions, if he had made up his mind that the ideas recorded by his primitive ancestors embodied the be-all and end-all of all knowledge. It was man's desire for a wider outlook that enabled him, with the help of scientific education, to attain to a social position which is a great deal above the stage which had been reached by the old patriarchs.

Education, although it has been controlled by religious men who have desired and endeavoured to restrict man's mind to the old groove, and to discourage the exercise of independent thought, has always tended to break the dungeon walls of tradition and to enable man to breathe the healthy air of freedom. But education has been hampered and cramped everywhere, and more effectively in India than in any

other country, by the adverse influence of spirituality. Even now in India there are thousands of leaders who lament the decline of spirituality and pray for the return of the good old days of blind faith which brought about the national decadence of the Hindus and opened the way to a succession of foreign invaders. Prof. S. Radhakrishnan, in his recent address to the Punjab University Convocation, touched the right chord when he told the students that the aim of education should be to develop in them a love of severe and sustained thinking, a power of resistance to popular sentiment. He urged the students not to follow the beaten track of tradition blindly but to set out on a bold search after truth which would give them freedom.

The prevailing system of instruction is very defective. Cramming with facts, as Professor Clifford has observed, is useless unless the facts can be used as tools of thought. The time spent in most schools in mere cramming is much too long. Valuable time which should be devoted to the acquisition of practical knowledge to suit young men for the occupations of life is thus lost. It has been said that the unfailing effect of over-much teaching is to stupefy the brain. The teacher should convince the scholar that what he teaches him is of some real use and that knowing it gives him some power over others who are ignorant of it. An English writer has observed: "Young people having to cram for competition in omniscient smattering have neither time nor inclination to see men and things for themselves. They look at them through books—that is, through the eyes of other people."

The importance of self-education is not recognised in our schools. Education really commences at the mother's knees. The best instruction the child ever receives is in answer to his questions. Children (as Lord Avebury has observed) are by nature eager for information. They are always putting questions. This ought to be encouraged. The child that inquires and is restless till he understands things is a promising child.

I will end by quoting a line from Dr. Schotfield's book on "The Unconscious Mind": "The least valuable part of education is that which we owe to the schoolmaster (conscious); the most precious lessons are those which we learn out of school (unconscious)."

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OBJECTIVE.

By Genevra Cook

"What do you in this place?"

I asked a peasant girl with earnest face.

"I'm teaching school," she said,

And so passed on.

"And what do you?"

The maiden stern

Stared shocked reproof.

"I discipline the young".

"And you?"

"I draw three hundred more

This year than I did last.

Two thousand dollars—a fair salary."

"And you?"

(She looked at me, all tired
with drooping eyes.)

"I work too hard," she sighed,

"I am tired all day.

It's papers—papers—papers—all the time."

And then along the hall I saw her come,

That one with eager step, whose high-born soul

Lifted her lips and sang within her eyes.

"And you," I said—not asked—

"In school—you do—"

"I BUILD A MAN," she said.

Education, Boston.

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THE ANDHRA UNIVERSITY.

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THE REVISED S. S. L. C. SYLLABUS AND THE ANDHRA UNIVERSITY.

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



THE REPORT ISSUED BY THE SUB-COMMITTEE of the Academic Council of the Andhra University to recommend suitable changes in the syllabuses of the Secondary School Leaving certificate Examination is a carefully prepared document which may be said to have successfully and satisfactorily solved the problem set to it. The Committee had before them the task of looking to two important considerations, first to secure greater efficiency from boys who are out to join the Intermediate class and secondly to lighten as far as possible the burden laid upon the shoulders of the examinees by the syllabus issued by the S. S. L. C. Board. These two are the main, the primary objects which the Committee set before themselves, but there appear to be two secondary motives actuating them-viz. that the boys should be enabled, by the time they complete the Secondary School course, to know something of everything and that they should also, at the same time, complete an apprenticeship course in some kind of handicraft or other which will be of practical advantage to them in choosing a profession in life and beneficial from a vocational point of view.

One finds it hard to withhold his congratulations from the Committee for the recognition which they have been instrumental in securing to the necessity for the fulfilment of the real educational requirements of the pupils and the community in general, by the incorporation into the syllabus of technical and vocational subjects. At the same time, they have also got out of the traditional way of considering the Secondary School Course as a place for the attainment by the boys of a particular minimum standard of literacy, which may mean anything or which may mean nothing but which certainly does connote any cultural value at all. The danger till now, had been that specialization began too early for the pupils

really to get any benefit from it and that sufficient attention had not been paid to the vocational side of education, which would have been of greater value to them. But the scheme adumbrated by the Committee set right both these defects as far as it is possible to do under the circumstances; though it has to be admitted that it does not go far enough or endeavour to carry the changes proposed to their logical culmination. It provides for the study of all literary and science subjects as compulsory subjects for the examination and places them in the A. Group, while the C. Group which now is really the optional Group is recommended to include only technical and vocational subjects, eligibility in them not being considered essential for the pursuit of the University course. A boy who desires to secure eligibility has to procure a prescribed minimum percentage of marks in Group A. Subjects; but one who has no ambitions in that direction may specialize in Technical subjects in Group A and prepare himself for a business or Technical career. The drawback is that the differentiation and division between, the emphasis and the insistence on literary and technical education has not proceeded far enough but the changes so far as they go are in accordance with expert opinion on the subject and have to be commended. It is to be expected that the Report of the Sub-committee will be accepted by the University authorities and not merely shelved.

A possible defect from the point of view of the boys appears to lurk in the scheme that has been drawn up by the Sub-committee and that is that the absence of specialization, such as it is, in the Secondary school course may prove a drag to them when they go up to the Intermediate where they have to specialize in three subjects in Part III. This difficulty will be all the greater in the case of students taking up the First Group. A suitable modification of the University syllabus may also be found a necessity, if it proves in course of time a reality.



THE ROMANCE OF ENGLISH EDUCATION IN INDIA.

By 'Radical'



YPNOSIS MAY BE DEFINED AS AN INDUCED disability to see what lies under your very nose, while retaining the ability to see the very same thing far off.

Long, long ago, a cooly emigrated from the Tamil land and reached the shores of Great Britain in a ship in which he had secured employment as a sweeper. After landing, he worked as a porter in an English harbour for some time, and then began to hawk his own goods in the interior. With luck and some small savings as capital, he opened a small leather-shop in that far off land, which soon developed into a 'Leather and Hides Tanneries and Godown'. Though he had been carrying on this business for a pretty long time, still he found himself unable to express himself sufficiently well in English, and, being too pre-occupied with his expanding business to devote much attention to learning anything, he found it easier in course of time to monopolize the leather-trade of the land and to encourage apprentice-workers in his shop to learn Tamil by giving them preference and promotion according to the ability they showed in mastering his language; and the wonder of it was that leather-workers of the land, finding that a knowledge of Tamil had come to be a guarantee against unemployment and starvation, and, finding among themselves neither the capital, co-operation, nor enterprise to combine or compete against the foreigner, found it easier on their part to learn not only the technical terms and phrases of the trade in Tamil, but also to master the prose, poetic, dramatic, grammatical, philosophical, religious, historical, antiquarian, and cockney literature of the Tamil language, and still they flocked and blocked the way to the foreigner's workshop, so much so that it soon became glutted with highly skilled and talented workers, who, at great pains, had learnt vastly more than could ever be useful in their work, but yet

curiously enough lacked the one talent of putting their talents properly to market.

So these unemployed opened schools where they sowed (sewed?) their knowledge into the young minds of the land for lack of better work and in the vain hope of a more fruitful harvest for the coming generation than any given to their own to reap. Seeing that the scholars generally turned their 25th year before they could master the foreign language along with their mother tongue and at the same time acquire also the whole technique of the leather-industry, they soon came to confine their attention to Tamil and leather only, leaving English to be learnt at home for the reason that the language being always their own, could never be taken away from them, whether they took the trouble to learn it or not. Then again, seeing that the technique of any trade, (including leather-industry), was best learnt at the workshop itself, they dropped the 'philosophy of Organic Integuments' from their school-course and confined themselves to Tamil and Tamil only. All over the land scholars and teachers raised their combined hue and cry after Tamil. By way of further improvement, and as a high educational ideal, it was solemnly suggested that, where possible, would-be parents might easily do worse than take a trip to the Tamil land and stay there at least till the new-born child completed its fifth year, so as to help its shooting ideas to get directly connected in the very first instance with their appropriate Tamil words, avoiding the impediment of intermediary English in the free and harmonious growth of thought and word.

In course of time these Tamil-educated leather-workers, including those who had been lucky enough to secure employment and those who, in the mere expectation of such luck, still claimed, by a sort of brevet, all the superior privileges of social rank due to it, formed themselves into a separate high caste and looked down on the vast majority of their non-Tamil-knowing, hence uneducated, countrymen, not even excepting one's own parents if they came under the category;

and these uneducated, in their turn, willingly and meekly put on this inferiority-complex so graciously assigned to them. Tamil was the recognised medium of all talk and correspondence among members of this high caste. It was a social sin to discover, in public, any infirmity in one's command over the foreign language, while to confess to a lack of equipment in the mother-tongue was intended, and was taken, as a modest and polite implication of unchallengable mastery elsewhere.

Long after, to wit, in the fourth generation of direct descent from the original founder of the leather-works, there arose a great sage in that land, whose piercing vision, the prevailing hypnotic haze failed to affect. Below is the substance of an interview between him and an unemployed educated high-caste Britisher.

Sage:—My son! what sort of education have you been through?

Britisher:—Tamil education.

S:—That is to say, Tamil Language,—and what else?

Br:—Only that, and nothing else!

S:—But you do seem to mislead by adding the word 'education' after Tamil. Probably, if the Tamil part of your education be taken away, the whole thing may vanish, as when I is taken away from 100—Well, what made you learn Tamil?

Br:—The prospect of some sort of livelihood.

S:—What sort of livelihood do you mean?

Br:—Why, some job in the leather works, of course.

S:—Do you know anything of leather?

Br:—Nothing!

S:—Then?

Br:—I hope to pick it up by and bye.

S:—When?

Br:—From the workshop itself, as soon as I get a footing.

S:—Can you carry head-loads?

Br:—No!

S:—Do you know how the great founder of your leather-works first managed to eke out a living here?

Br:—They say he carried loads for others.

S:—Can you dig?

Br:—I think I can manage loads better.

S:—Can you hew wood?

Br:—It is harder than spade-work.

S:—Can you transplant seedlings?

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- Br:—I get fever if I stand long in the swamp.
 S:—Can you drive a team and plough?
 Br:—Very likely the iron will enter my sole.
 S:—Can you not look after cattle in the pasture?
 Br:—If they do not behave, I will get sun-stroke if I have to run after them,—which, in truth, I cannot.
 S:—Can't you wash clothes?
 Br:—My laundress now does it for me.
 S:—Can you at least cook?
 Br:—I am sure I can better manage the business next after.
 S:—Can you not emigrate to the Tamil country and make your learning help your pot in boiling?
 Br:—I should not be taken into their circles by the natives.
 S:—Can you not write books in Tamil or contribute to the press there?
 Br:—My Tamil will not pass muster in the Tamil land. It will be dubbed 'Anglican Tamil'.
 S:—So now, the Tamil part of your education, which erstwhile seemed the only significant part, would vanish too. Well, what do you think of teaching English to the Tamils?
 Br:—There seems to be no demand that way just now, nor likely in the near future; but even if the chance should turn up, I shouldn't be equal to it.
 S:—What! Are not you English by birth, and English your mother-tongue?
 Br:—No doubt! But to teach it to aliens is a different job,—though, all the same, my wife complains of my highly Tamilized English which quite embarrasses her at times.
 S:—So there is a wife in the case!—and, children too?
 Br:—Just half a dozen of them.
 S:—(after a pause and a sigh) Beg your pardon, what made you learn Tamil?
 Br:—The prospect of a footing in the leather-works.
 S:—Whose property is the workshop?
 Br:—Why, proprietor's, to be sure.
 S:—If you fail to get into it, whose is the loss?
 Br:—Mine, of course.
 S:—How now? Does not your proprietor stand to lose, if he gets no workers?
 Br:—But there are ever so many educated persons who will be only too glad to get in anyhow.
 S:—(After a short silence)—The tiger and the crocodile kill whatever they come across, irrespective of their hunger or their

- immediate need and leave the carcass to rot in a corner, this, in the hope of meeting the morrow's need, that, in mere wantonness or indifference. You and your learning seem to have reached the same corner now. This is just the psychology at the bottom of all overproduction.—Well, what if none of you had learnt Tamil?
 Br:—Then the works will have to be manned anyhow, and the proprietor will have to make the best of the then situation.
 S:—Then why were you all at such great pains and hurry to learn it?
 Br:—Probably because each sought to establish preferential claims for himself.
 S:—I suppose you are one of them, and where does your claim—preferential—stand now? Or did you expect a new job to be created just to patronize every superfluous educated hand?
 Br:—Not exactly; but how do you expect the business to go on if people did not learn Tamil?
 S:—Why not? How was it going on in the beginning before you began to learn Tamil?
 Br:—I mean, in what language are the employer and the employees to hold intercourse?
 S:—Why, in English, of course.
 Br:—But the proprietors do not know English!
 S:—Exactly: here will be your opportunity to earn a few bobs a week by offering to teach them English.
 Br:—But if they are not anxious to learn?
 S:—If they were so bent upon winding up their business here, which is what it would come to mean, how could you hope to persuade them to change their mind? You will then have just to shift for yourself, and I do not believe that would be a worse fate for you.

The intelligent reader who chooses to question the historicity of this account should not find it difficult to give it that slight correcting touch himself that would bring it immediately in line with facts.

Epilogue.

An Andhra friend who happened to go through the manuscript assures me that the original founder of the Leather-Works was in fact a pure Andhra-born, and that he (my friend) had long ago established this point in a Calcutta Session of the Royal Asiatic Society (of which my friend is a distinguished member), when several Bengali members tried to wrest for their own province the unique honour of having given birth to the

hero-pioneer of international commerce. Against such high authorities, Radical feels too humble to raise his voice; but he has still a saving consolation left, that, after all, it matters neither way.

Only when he hears the prevailing wail in some pedagogic circles over the visible present-day deterioration in the extra-continental-linguistic attainments of our young hopefuls, Radical is reminded of a simple Simon (beg pardon of astute ones!) who set up a louder and more inconsolable wail over the loss of his neighbour's wife than the bewildered neighbour himself.

THE PRINCIPAL'S PECCADILLO.

By Prof. K. R. Srinivasa Ayyangar.

(concluded from the last issue).

One fine morning he read an advertisement in one of the Madras evening papers. It ran thus:—

"Wanted for the Justin College, Tanjore, a Principal on Rs. 500 per mensem. Scale: Rs. 500.25.750. Must be an M. A. (preferably first or second class) of an Indian University or a B. A. of a British University. Only Non-brahmin Hindus need apply to the undersigned: Dewan Bahadur Chokkalingam Nayanar, B. A., B. L., M. L. C."

The effect the advertisement had upon Kardi Rai was that, as his whole ambition had been all along the attainment of just such a position, he should throw all other considerations aside and work for the fulfilment of his one desire. He was no Brahmin, of that he felt certain. That he was a Hindu however did not seem so obvious. And yet the conditional clause in the advertisement admitted of no loophole of escape. Yes, if he were no Hindu, he could become one. Couldn't he? 'A saivite, then,' he exclaimed, with hilarious determination born of the nervously stimulated activity of his mind.

He forwarded his application without delay. In a special postscript was given a detailed account of his experiments with religion and of his ultimate conviction that his salvation was to be achieved only through the channel of Saivite religion. Thus it was natural that when the eight gentlemen who formed the managing committee of the Justin college found among various other qualifications the deliberate though cir-

cuitous conversion from Brahmanical Hinduism to Saivite Hinduism, they hesitated no longer. Unquestionably Mr. Kardi Rai was their man. He was appointed therefore; and the appointment was to take effect from July 1926.

At last Mr. Rai could feel that his victory was complete. Secure in the position which for years he had coveted with an even heart, absolute in the power placed on his palm, he was also daily, conscious of his growing prestige. It was not indeed as a Professor that he was building up the castle of his prestige. The qualities that made Mr. Rai's name a liberal byword were of a more material kind. It was as a disciplinarian that he shone—not as teacher.

Not that he didn't handle the University Classes. Well, he taught Shakespeare's 'Julius Caesar' and—I don't know what else besides. But every time he tried to articulate 'Cassius' he invariably gave out 'Cassio'—as if Cassio were the stepping stone to Cassius. Another circumstance also: he had black curly moustaches which he had a dirty trick of biting hard whenever—and that was often if it wasn't always—he was at a loss for language, or, worse still thoughts. But he was an efficient Principal and no doubt.

Yes, he was efficient. And this efficiency was the outcome, one might say the inevitable outcome, of three circumstances connected with Mr Rai. For one thing, he was young, not yet thirty, short, lean, rather very freckled and a weakling husband almost damned in a plumpy, egregious wife. In ten years he had been made father seven times and he sometimes wondered if he wasn't just the eldest of his wife's children. It was a disquieting thought: but that she was mistress and ruled the roast admitted of no doubt. He was determined that he would, at any rate, be master in College.

Then there was the question of his innate shallowness. He was not in the least sanguine that he would acquit himself well as College Professor. That was impossible. He was driven therefore to take refuge under official discipline—for sheer shame.

Third, he knew how to keep discipline with punctilious scrupulosity. He never stirred out of what he called his office and emerged from it only when he had a class to take. He had no direct dealings with any of the Professors and Lecturers: everything was put in black and white (of course with grammatical superfluities and irregularities) and circularised in mechanical fashion. With boys, with outsiders, in fact with every human being, the cold and severe formality of his attitude was never relaxed. He sat in his cosy armchair, petrified with his prejudices and principles, and rarely, very rarely looking human. Thus was his prestige assiduously built up. And he viewed the edifice with self-centred satisfaction.

At home, however, relaxation came. But we are not concerned with it here. Whatever he was in the sanctified presence of his wife, he was stiff enough in the College. In one or two years' time he passed away from the world of reality. He was already a myth.

One of his disciplinary maxims was that boys should never be allowed to absent themselves from college either during an Examination or immediately after a holiday. He smelt rat and wouldn't allow such things. A fine of ten rupees it was to be, in default of which, instant dismissal. Many of the rules in his private code of official discipline had exceptions, but this one hadn't. So that was that. All the foregoing remarks are pertinent only in so far as the full force of this rule is brought out.

III

The eagerly expected Examination day was at last dawning. It was one fine Monday morning in Tanjore. The irresistible flood of light found way into the remotest corners of the Justin College and the murmurings and whisperings of Undergraduates, impatiently interrupted and passionately resumed, seemed to gather in volume and intensity and fill the very atmosphere of the College with redolent stir. The early hours of the morning sped on. The corridors and the quadrangles, the Courts and the Playgrounds, all were

spotted already with the spectre-thin students working at a desperate eleventh hour preparation. The first bell—the ten-thirty bell—rang and punctual to the second the main gates were flung open and the Principal's charabanc strolled into the compound.

The second bell—and the College with one thousand and odd students scrambling here and there in irregular manner was a sight. Professors, Lecturers, tutors, water-carriers, students, all were pouring into the College. A stray car pulled up and with dignified nonchalance dropped the District Judge's son-in-law. And when it was about five minutes to eleven, there stopped in front of the office a bullock-cart of diminutive stature and dilapidated condition. Down stepped from it Master Subbaraman.

He ran into the office, his face a study and his left hand fidgetting unknowingly the wrong set collar. It was perhaps three minutes later that he came back, his face as ghastly as before. He peeped into the interior and mumbled certain stifled expressions. A tiny crowd of lower form boys gathered round the cart. Subbu did something, said something. There was some movement on his part, on the part also of someone inside. Then the stranger got down, so it seemed. It appeared on closer scrutiny that he was poised unevenly on a projecting cliff—he was tottering, he almost fell. His hands were mere bones, his very frame one poor skeleton, and his eyes were sunk deep. He was pale and his hair had turned grey—he was like a dead man. Subbu himself could hardly hold in his grip the numbed hands of his friend.

A puff of wind went past the miserable pair. The diseased person shivered violently. The whole crowd gasped, though a young crowd it was. They went in somehow.

Surely now, if ever in his lifetime, the indomitable Mr. Kardi Rai had a surprise. He reeled back and staggered. His face turned a white sheet of inerasable shame.

The boy sat down as directed. The convulsing fits of shivering grew less frequent. Ebba stupidly gazed in front of him. It was a tiny island of silence amidst a universal, though mild, confusion and babel of tongues.

He relieved with an effort the huskiness of his throat. "What?" asked Mr. Rai with assumed indifference. "You? Why, I ne'er thought that 'twas so bad. I'm sorry, awfully sorry to be sure. But then, 'tis so difficult to discriminate." He was evidently too much embarrassed to proceed. The more he noticed the difficult breathing of Ebba, the more he was wounded with a thousand shafts of dumb reproach. Every breath and every sigh seemed to reproach him with an eloquence undreamt of by even a Demosthenes.

"So then," came the voice of the young man, as shallow and horrid as the sound of a grave. "So then, you're satisfied, Sir, I really can't answer the papers? You've no more difficulty in granting me exemption?" The tone rose at the end and stopped short with blank suddenness. Subbu almost uttered a cry.

He was ashamed of himself: was Mr. Kardi. "Dont exert yourself please," he said apologetically. 'Tis my mistake no doubt. Still I had not the least idea, Ebba. Believe me I'm sorry. You might have sent a medical certificate, couldn't you? Oh I'm sorry."

There was a sudden movement in Ebba. He threw a folded piece of paper on the table and sank back exhausted. Mr. Rai picked it up and glanced over the contents. It was the Doctor's certification. Tears—genuine tears even from Mr. Rai's eyes filled his eye-cups. He stood up. But he could no more beat back invading death. A desperate glance told him that it was in the Principal's Office already.

N.B. The copyrights of this story are strictly reserved. The author wishes it to be understood that the characters in this story are entirely imaginary and no offence against any living person is intended. K. R. S.)

READY I READY II READY III

RURAL RECONSTRUCTION

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

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RE-ORGANISATION OF CLASS SYSTEM.

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



RUNNING SCHOOLS UNDER CLASS METHOD is a thing known to all parts of the world. It has been in vogue from a very long time. In bygone days, to which the History of Education is traceable, education was imparted to boys along a different line. All the boys receiving education were grouped together under one or two teachers, no matter whether they had the same course of studies or not. The courses varied according to the ability of the boys. The type can be had in the Primary Schools of our country. This had been the practice when the number of boys reading in such institutions was very small. With the increase of the number of pupils these petty institutions of culture have developed into the modern schools. During the period of transition the boys having the same course were put in the same grade or class and were placed under the same teacher who devoted the time allotted to him exclusively to the training of the boys of the grade. The result desired thereof was found to be far better than what could be had under the previous method. Thus the idea of classification came into operation.

Since then the question of arranging the boys into different classes has been one of vital importance in school organisation. The basis of this classification is the attainment of the scholars. And this attainment is tested by subjecting the boys or girls to a test at the end of a year. "The boys and girls", says Ballard, "who have arrived at the same stage in the course of study provided by the school are put in the same class and taught by the same teacher".

Now, at present, with the growth of democratic ideas and principles a reaction has set in, and a movement is going on vigorously towards abolishing the class system and replacing it by a system of self-government in institutions. The pioneers in the movement are Froebel and Pestalozzi whose

principles have had their culmination in the Plan of Mrs. Helen Parkhurst. As a result of the introduction of the system which appears to be very democratic in its principles over 700 schools in America and England have been reorganised and classes as teaching units have been altogether abolished. India too, is not far behind to introduce the system spoken of. A few schools are being run on under the modern system for experimental purposes. In certain cases the results have proved hopelessly bad. These are, I believe, due not so much to the Plan in question as to the difficulty of fulfilment of the conditions under which the Plan may be conveniently and profitably worked. In some cases the Plan was found to have been introduced, as it stands, without necessary modifications adapted to local circumstances. However, without going further into details I submit that a thorough reorganisation of the Schools in India, with regard to staff and equipment on which the working of the system chiefly depends, is desirable before any such method is experimented upon. Further, the whole country is to be reshaped on a model of democracy, which is the guiding principle of the new method. Sense of individual responsibility grows earlier in those in whom the ideas of democracy are extended than in those in whom 'an inferiority Complex', due to autocratic control, has been created. Introduction of the system then would mean the building up of democracy over middle-aged autocratic principles. It would bring in chaos and disorder in educational institution. The boys and the girls would be running wild like unbridled horses. The method would, therefore, mean more harm than good.

I think I shall not be misunderstood. I am certainly one of those who advocate the introduction of any other system, which seeks to do away with the evils of the class system. But I am not an iconoclast to advocate the abolition of the system. Before any new system is experimented upon, we must see that the necessary conditions have been fulfilled and the ground in which the seeds are to be sown has been well prepared. So without abruptly laying axe at the root

of the system in practice, an attempt should first be made to explore all possible avenues to which the class system can be adapted to produce the best possible results. With this object in view, we must first consider what basic consideration underlies class system and what actuates the modern educational leaders to launch upon a new scheme of individual work supplanting the old form of class method.

Apart from any other consideration it may be said in the words of Ballard that "the aim of every system of school organisation is to secure homogeneous teaching units called classes or grades or standards. But our teachers are fast realising that the classes are never homogeneous and that whatever the alleged teaching unit may be the learning unit can never be anything else but the individual child. Hence the cry for individual work".

"Yet in these extreme reactions against collectivism, the class as a teaching unit is far from being abolished".

(to be concluded).

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

By Mr. V. Subramania Sastry, B. A.

(Asst. Secretary to the Govt. of Mysore)



FOR THE PAST MANY CENTURIES THE SCIENCE OF Astrology—it is a Science and not a quackery—has flourished in ancient Greece, Egypt, Babylonia, China and India. In all these countries, the axioms and postulates of the Science are much the same. The geocentric theory of the heavens, the order and the names of the days in the week, the solar and the lunar methods of reckoning time, the names of the twelve zodiacal signs and the views about the specific influence of the positions and aspects of various heavenly bodies are common to the peoples of all these countries. * In common with the ancient Aryans and Indians, the Chinese have a Sixty-year cycle. The 27 or 28 moon-stations or asterisms are common to the Arabs, the Chaldeans, the Chinese and the Indians. Such a body of common fundamentals can-

* Sphaerical Hebrew Astrology p. 25.

not wholly be explained on the assumption that the Science grew up independently at all these centres of ancient culture.

In a few cases, however, the indebtedness of one country to another can be traced. That in the matter of Astrology or Astronomy—in olden times the two terms were identical—the Egyptians and the Hebrews owe the original inspiration to the Chaldeans is a fairly well-established fact. The Greeks learnt much of Astrology and other Sciences from the Phoenicians who absorbed the culture of the Egyptians, the Babylonians and the Arabs; and the Arabs and the Phoenicians were long engaged in a commerce of goods and ideas with the Indians. *In 334 B. C. a record of the astronomical observations of the Babylonians covering a period of nearly 1600 years dating from 2230 B. C. was presented to Alexander the Great by Callisthenes and presumably it found its way to the Alexandrian library founded by Soter Ptolemy, a companion of Alexander. †It is at Alexandria that Claudius Ptolemy, the celebrated Mathematician, Astronomer and Geographer, studied and observed about 139 A. D.

The Egyptians, too, had a remarkable knowledge of Geometry and Astronomy and that knowledge is supposed to be embodied in the structure of the Great Pyramid at the head of the Nile delta. But that the Egyptian Astrology was imported from Chaldea is proved by Hogarth ‡who has shown that Petosiris, once supposed to be an Egyptian astrologer, is really a Chaldean. The Hebrew Astrology is also traceable to the same source; for Abraham is a Chaldean immigrant from Ur and secondly Moses is said to be "learned in all the lore and language of the Egyptians." † Thus neither the Greeks, nor the Hebrews, nor the Egyptians can claim to have originated the science of Astrology, however each of them might have subsequently developed it.

Therefore we have to consider only three Ancient systems of Astrology—the Chaldean, the Chinese and the Indian, and ascertain if they show any traces of interaction and interdependence. The dim beginnings of Chaldean Astrology are to be found in the tablets of Sargon I of Akkad who lived about 2700* B. C., when the Indian system was well advanced, as will be shown presently. The Chinese Astrology is perhaps even more ancient and more fully deve-

*Sephariel Hebrew Astrology P. 24

†Smith-Classical Dictionary

‡Hogarth's Authority and Archaeology P. 134-Mentioned in Geo. Wilde's Chaldean Astrology P. 8

†Sephariel Hebrew Astrology Pp. 25-26. Also Bible (The Old Testament).

*Geo. Wilde's statement that Sargon I of Akkad (Agadi) lived about 3800 B. C. seems to be an overestimate. The recent research gives the date of Sargon as 2700 B. C.

loped. (1) The comets were observed and recorded by the Chinese as early as 2241 B. C., whereas no such Chaldean record exists. We know that Laplace obtained some of his data from the Chinese records for determining the obliquity of the ecliptic. In discussing the probable interchange of ideas between China and India, we must take into account the impassable barrier of the Himalayas. We may at once state that no case for Indian obligation to China is yet made out; whereas the Indian influence on China, (2) says Keith, is sufficiently proved by the history of Chinese Buddhism and the discoveries in Central Asia.

Theories as to the Chaldean parentage of all systems of Astrology are confidently trotted out by some writers. (3) Morris Jastrow with the super-confidence born of complete ignorance, declares that "in India and China, Astronomy and Astrology are largely reflections of Greek Theories and speculations". Wholly questionable are the credentials of most of the writers who affirm the Indian indebtedness to Chaldean or Greece. Their knowledge of the Eastern Systems of thought is not all that is to be desired. But we cannot summarily dismiss the opinions of scholars like R. Garnett, A.A. Macdonell and A.B. Keith. R. Garnett finds it difficult to believe that the Indian Astrology can have "any such Antiquity as the Astrology of Egypt or Chaldea." (4) Keith says that four of the five 'Siddhantas' summarised by Varahamihira show a new spirit and finds it impossible not to ascribe it to Greek influence. Then the term 'Romaka' is rather fantastically connected with Rome and Paulica with Paulus Alexandrinus. Any doubt raised by the wide divergences of the Indian system is laid to rest by the simple suggestion that the Hindus perhaps got the hint from Greek books of very inferior type! But Keith himself will be the first to admit the possibility of simultaneous and independent discoveries and will smile at the question whether Newton took the Calculus from Leibnitz or vice versa. No satisfactory attempt is made to ascertain the probable antiquity, on the basis of internal evidence of the five 'Siddhantas' mentioned by Varahamihira.

5. (By the way it may be pointed out that Keith seems to make the mistake of sup-
Pindayu' to be the name of an astrologer, whereas 'Pindayas' is a system of 'Ayur-
'daya' adopted in the case of a native in whose nativity the Sun happens to be the
strongest power.)

To be continued.

1. Sepharia: The Science of Foreknowledge P.79
2. A. B. Keith's History of Sanskrit literature. p. 528
3. The article on Astrology in Encyclopaedia Britannica.
4. Keith's A History of Sanskrit Literature p. 517-521.
5. Keith.—A History of Sanskrit Literature p. 530.

NOTE.

We join our countrymen in bemoaning the demise of the two great patriots, Pandit Motilal Nehru and Moulana Mohammad Ali, and the irreparable loss our Mother India has sustained by their death at a time when a new era of constitutional changes is to be inaugurated for the well-being of our motherland.

ON BOOKS AND BOOKMEN

1. **PLANT LIFE** : By Dewan Bahadur K. Rengachariar, M. A., L. T., Published by P. Varadachary & Co., Lingha Chetty St., Madras. (1931) Price: As. 8.

The author needs no introduction from us, and his book will speak for itself. The present volume is a modified version of the original published and reviewed in our columns last year. It covers the latest syllabus issued by the Department. The treatment is simple and interesting, and encouragement is given to practical work. Diagrams are neatly executed and have been given wherever necessary. Technical terms have been indicated in bold types to rivet the attention of readers. The author could have added a glossary giving vernacular equivalents of the names of plants in English. Teachers and pupils will find the work highly valuable.

2. **PRACTICAL ELEMENTARY SCIENCE WITHOUT A LABORATORY**: Books 1, 2 and 3. by Dora Hussey, formerly Inspector of Schools, Ceylon. Published by Macmillan & Co., Ltd., Madras Price: 40 and 60 cents respectively.

This original and refreshing elementary treatise aims at making science a living subject by relating it to practical life. The author has shown how with simple appliances the fundamentals of the subject can be driven home. The topics selected for treatment do not follow the conventional order of science text books. The treatment is qualitative throughout, quantitative measurements being left to the teachers and pupils. The books are carefully graded. Book 1 deals with gravitation, floatation, friction, how light travels, and some simple ideas in Chemistry. Book 2 treats of more advanced problems—Inertia, the pendulum, levers, air and water pressure, radiation of heat, study of air and water. Book 3 is devoted to the treatment of physical phenomena relating to Light, Sound, Magnetism and Electricity. Teaching Elementary Science on the lines illustrated in these books will not only save schools from financial drain but also impart a substantial grounding and taste to the pupils in the subject. We wish the Madras S. S. L. C. syllabus had been framed on these lines.

3. **ALY THE PHILOSOPHER AND OTHER STORIES**: By R. Miller. Illustrated by H. R. Miller. Published by Macmillan & Co., Ltd., Cloth bound—pp. 192.

These are original stories written by an experienced teacher of English, based on the lessons imparted orally in classrooms by the author himself. Students who have passed the fairy-tale and old-stories

retold stage and who are yet to be introduced to standard literature, will appreciate and profit by studying this as a supplementary reader. Reading through, one will not miss to note the skill with which the author has woven every-day experiences into a connected story in terse, idiomatic English. A variety of matter has been offered for study, comprising about 7 stories. There are eleven coloured pictures. The book is admirably suited for being prescribed as a text-book for non-detailed study in Form V in all schools.

4. **ANIMAL STUDIES**: By M. Ekambaranathan, M. A., L. T. Published by Longmans, Green & Co., Ltd., Madras Price: Rs. 2.

With the introduction of Biology in the Elementary Science syllabus of the S. S. L. C. Examination, a need has arisen for a suitable, popular book on *Animal Studies* which could be of help to non-biology teachers. The volume under review supplies that want and provides the foundation necessary for a proper understanding of the generalization in *Animal Life* as they teach it in classrooms. The author has selected for description the prominent types of common animals, and laid stress on their modes of respiration, nutrition, locomotion, sense perception, and reproduction, pointing out also how the structure of each organ is adapted to the habits of the animal. Features like protective colouration and mimicry, and the organs of offence and defence have also been referred to. Technical words and scientific names have been avoided, so that laymen might find a study of the book simple. Hints on the collection and preservation of animals for the school museum, and equivalents for the English names of the animals referred to, in the chief vernacular languages of the Presidency, have been given. Illustrations are liberal, and the get-up good. Each School library will do well to have a copy of this.

5. **A TEXT-BOOK OF ELEMENTARY SCIENCE**: Book III *Plant Life*: By K. S. Ramachandra Ayyar, B. A., L. T., Senior Science Master, Town High School, Kumbakonam. Price: As. 6.

This is the third of the series of books on the subject brought out by the enterprising author, in accordance with the S. S. L. C. Syllabus. In about 46 pages he has dealt with the salient points of the subject in simple English, grouping them under definite heads and avoiding technical terms except where necessary. The author has attended to just the requirements of the pupils and made his presentation lucid. A list of practical exercises to be done, a set of testing questions, a copy of the syllabus, and a glossary giving Tamil equivalents of English terms have been added at the end. Diagrams have been included wherever necessary. The booklet will be found a useful guide to pupils preparing for the S. S. L. C. Examination.

6. **PRACTICAL LESSONS IN ELEMENTARY SCIENCE AND HYGIENE** for Class V: By M. S. Subramanian, Asst., Hindu Secondary School Viravanallur. Price: As. 5.

The author has been familiar to many schools by his useful publications on Elementary Science in Tamil. As one actually engaged in the teaching of the subject, he has gained valuable experience which is quite evident in the books written by him for the lower classes. He has been able to make a careful selection of topics suited to the conditions of pupils and present them in readable Tamil, avoiding cumbersome details. Elementary schools will profit by prescribing this as a text-book for Nature Study. The departmental syllabus has been carefully followed.

7. **RAJATARANGINI:** (in Tamil) by Pandit Siromani V. Krishnamacharyar, Senior Pandit, Govt. Oriental MSS Library, Madras. Published by the Educational Publishing Co., Nungambakam, Madras. Price: Rs. 10.

This is an abridged version of Kalhana's Chronicle of Kashmerian Kings in Tamil, dealing with the story of the Rajatarangini to the end of the seventh Taranga. The work is of great importance to the student of literary and general History of India, and the author has provided an easily understood account in simple Tamil. Sanskrit scholars know the value of the original of this in Sanskrit comparable with the famous Kavyas of Kalidasa and the like, and the author has taken pains to retain its excellence in rendering it into Tamil. The Publication has been approved by the Text-Book Committee. The book will serve as a good supplementary reader for Form III or IV.

8. **PRACTICAL METHODS TO INSURE SUCCESS:** By H. E. Butler. Published by the Esoteric Publishing Co., Applegate, Calif., U. S. A. Price: 50 cents; copies can be had of K. P. P. Thampi, New Lodge, Chettikulankara, Trivandrum.

The laws and methods herein set forth have been tested in the lives and habits of thousands of people, so it is said. The book embodies practical suggestions for regulating our life and conserving our energies for diversion through useful channels so as to ensure a really smooth and happy life on earth. The author suggests two means for his consummation—concentration of mind and the regeneration of manly power. Men and women, young and old, will profit by a careful perusal of the contents, they being thoughts of practical value.

Acknowledgements.

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Corrections.

We regret the following errors in page 2 of the last issue, last para

Line 2—'wears not' should read 'wears yet'

Line 3—'morals' should read 'march'.

MARCH, 1931.

(20)

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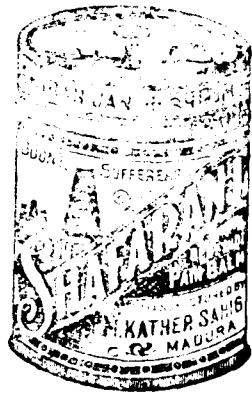
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Captain P. Ramachandra Rao Esq., M. B. & B. S., Maharani-peta, Vizagapatam, writes on 26-3-1930.

My dear Mr. Vyasa Rao,

Glad to receive your letter. Dr. Hari Rao's father has written to me, acknowledging receipt of your medicine. I hope the child will improve soon. Yesterday I have got a letter from my niece's husband that his brother's child is suffering from Liver enlargement. Please send by V. P. P. by return of Post to the address noted below: M.R.Ry. Aroor Lakshminarayana Rao Avl. B. A., B. L., Advocate, Udipi, South Canara District.

Dr. Gururaj Achar Esq., Regd. Medical Practitioner, Udipi, S. K. writes on 14th June, 1930:—Baby Shanker Narayan Rao, (Liver Patient) has much improved. The liver has contracted a little than what it was originally. There is no fever etc.

Mr. M. Rajagopalier, M. A., Assistant Lecturer in Chemistry, Agricultural College, Lawley Road, P. O. Coimbatore, writes on 31st March, 1930:—I am very glad to inform you that the child is improving in her health. So please send the necessary medicines which will last for a month and oblige.

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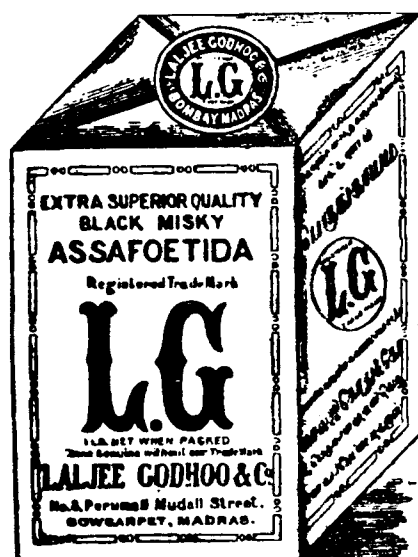
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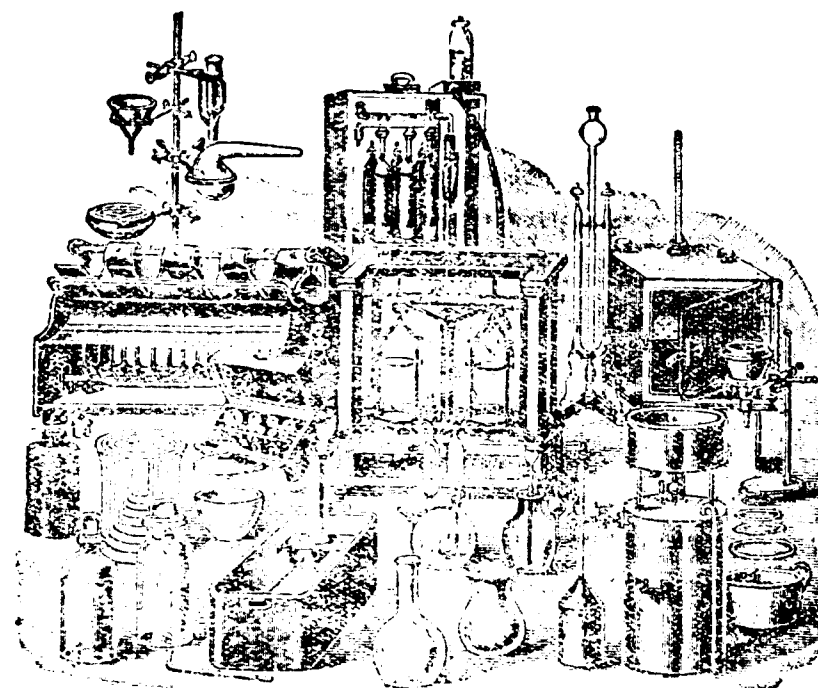
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MADURA: March, 1931.

No. 3

OUR EDUCATIONAL AIM.

(By Prof. R. A. Sankara Narayana, M. A.)



WE ARE TO-DAY AT THE CROSSING OF THE roads witnessing the birth of a new nation, full of promise in the womb of future. The awakening of the Indian people, especially the women of India, is most significant. They have abandoned the seclusion of the purdah and come to occupy the front rank in the present national struggle.

This manifestation of the spirit of nationality has been extraordinarily rapid and should, therefore, be handled with considerable foresight. The enthusiasm should not be allowed to run riot. It will impede the full development of the potentialities of the Indian Nation. The youth in all countries are easily drawn into the vortex of any struggle, political or social, and often act impetuously regardless of future consequences. The leaders more often than not, tempt them first, unmindful of the consequences. While yet their faculties are in an undeveloped condition and lack mature judgment, there is the readiness to dare and suffer for an ideal. If their enthusiasm is not properly harnessed, the future of the nation is without hope. It is necessary in the best interests of the nation that attention must be concentrated on the most vital concern namely the education of its youth, which, while checking the exuberance of the youth, will foster the cultiva-

tion of proper instincts and habits of thought, which, when directed towards the solution of the many problems, social and political, will set a high value on this spirit of devotion to the common welfare. The habits of thought and action that they bring to bear on their work are the forged instruments of public weal.

Their training ground is the educational institution of the country. On their proper equipment and balanced vision depends our future. No sacrifice is too great at this hour for the education of our youth.

The educational institutions of a country have different needs to serve in the social economy of its national life. In our country where higher education is mainly fed from out of the excise revenues, we have an uncertain prosperity, dependent as we are, on a variable revenue. That is exactly the reason why it stands in much need of private benefactions and public support. This is hardly the occasion for us to dilate on the causes that have reduced us to this impasse. If we are to persevere and preserve our integrity as a nation among the congeries of progressive nations, it will serve no useful purpose to reflect on our past. Let us look to the present as to how best we should acquit ourselves worthy of the high responsibilities before us.

The cultured men and women of a country are its ornaments. The educational institutions are the workshops in which the youth are trained during the plastic period of their lives. The economic sufficiency of the average citizen is not the *sine qua non* of a progressive nation. His cultural equipment is the important consideration. The centre of cultural atmosphere is the college. The first great need of a nation is therefore the adequate provision for the education of its citizen. The sole responsibility rests with the nation. It is a sign of the national disease to entrust the education of its youth to foreign agency, however well intentioned it may be. The nation with its educational institutions starved and neglected is like a fountain poisoned at its source.

The modern society with its complex social structure has increased our needs. They have been growing in mathematical progression, while our economic advance has kept pace in arithmetical ratio. While it has set free the individual from the thralldom of rigid customs and tyrannical traditions it has at the same time forged stronger chains of gold binding him closely with the social structure.

This freedom from social restraint has diverted his energies from time to time, in developing the many-sided activities of the social whole. The modern complex social organisation is the outcome of the liberation of man's individuality. The higher ideals of Art and Poetry, Literature and Science are the cherished ideals of progressive nations. As civilization advances the impetus to culture is greater. The progressive social life promotes co-operation, freedom of thought and action, endowing fuller and richer content to the lives of its citizens. Law and order flow from such a settled society. They create a cultural atmosphere with higher standards of life and nobler ideals of humanity. A higher culture and nobler civilization are promoted by the healthy social organism.

If the members of a social organism are steeped in ignorance, petty jealousies, and meaningless squabbles, the national progress receives a setback. Its history makes for a sad reading. The effective cure of social cancer is culture. The educational institution is the temple of culture. Any defective provision for the education of the youth spells ruin to the nation. Education is the most solemn trust of the nation. National attention must first be concentrated on the building up of the educational institutions on efficient lines so that they might continue to shed lustre on the onward path of the National progress. The cause of education is the dearest cause of the nation to which the greatest sacrifice is none too great.

WHY HISTORY DOES NOT INTEREST.

By Prof. J. S. Ponniah, M. A.



HISTORY AS A SUBJECT OF STUDY IS coldly neglected or positively disliked. The old popular notion that it is a colourless chronicle of events still persists, though the perspective of history has been enlarged to embrace all aspects of human life. Text-books are no longer dull; dry-as-dust tragical compilations. Teaching methods have improved considerably. And yet the study of history continues to remain cramming ready-made manuals and teaching has not succeeded in arousing and sustaining curiosity and inquiry which is the very essence of history. (Ek historia-inquiry)

Time Element

History deals with the past; a past that reaches far back into the remotest period of the cavemen and ends for the moment with the League of Nations and the latest scientific discoveries. Is it possible to have anything but a hasty review, often incomplete and unsatisfactory, of the events portrayed over this wide expanse of time? Again the recorded events are to be pictured as moving in endless rapidity which even the most fertile imagination would fail to grasp. An infinite variety of situations and a multitude of details crowd on the picture and our perspective is hopelessly distorted by the time factor.

Realism

The past has not been less picturesque, but when looked at from the angle of the present through the barriers of time, it loses all its realism. A few examples will suffice. The voyage of Columbus is talked about in a sentence: but what does it mean to travel the whole distance across the Atlantic with all the adventures in a sailing ship of the 15th century? Is the conclusion of a treaty such a cold affair as we read in the pages of a book? Nothing is more convincing than the fact that wars—the most stirring and thrilling (though tragic) episodes of human life—are the least read and enjoyed.

The reason is simple. A current event is all real to us. We can enter into the situations. We watch and see with all our emotions and feelings stirred up. But with regard to the past it is infinitely difficult to objectively reconstruct every event and every situation and view them as facts of actual experience. The 176 year old Arab can appreciate the history of the Napoleonic wars much better than even the most imaginative scholar! To those who watch the present political struggle its history is a succession of thrills and pathos. But to the next generation it will be a cold and colourless narrative.

Romance

Some would blame history for not being interesting because of the omission of the things that are really of interest. The picturesque incidents in the early life of Nelson are left to the biographer. Great social events—banquets, sports, etc. are not considered fit subjects for historical narratives. No account will be given of film stars, love romances or police court news. Surely history is made up of all these complex events and not merely of those earmarked as 'political'. But, for the sake of convenience, the historian throws the difficult task of reconstructing the whole background suggested by the entire social phenomenon to the reader lest the details should obscure his picture. In a great Gothic cathedral the bricks and niches do not protrude and hide the grand columns and arches. For a similar reason, serious history does not take account of myths, legends, anecdotes and fanciful stories, which may otherwise be of great interest to the reader.

State News

Even if historical narrative is made realistic and studded with romanticised pictures, it would cease to interest the reader the moment he has learned the whole of it. For the facts cease to be news. History in a sense is the accumulated news of the human race. We cannot have in it the pleasure of anticipations, surprises and dramatic turns of news such as supplied by the daily paper.

Aim of History.

To describe the limitations of appreciating history is really defining the scope of history. Mere intellectual delight by the dramatization of events is not the purpose of history. Neither is it that of amusement and fun. Fiction supplies both in abundance. History is not news either. Interest may be incidental or a bye product; it is never the aim of history.

History is, as Bury would put it, "a science—no more no less". But curiously enough it is a science where we can discover no laws, make no inventions and conduct no experiments. It is a science of the study of past events only! The task of the historian is to collect laboriously the facts that lie buried or scattered and present them coherently. The student of history is to remain content with folded hands listening to a silent story that tells itself. It is a severe discipline. A recent author puts the whole truth in a nutshell thus: "History can be learned only by the grown-up and can be taught only by those who have reached or passed middle age."

THE NEW EDUCATION.**(Some Educational Experiments in the West)**

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



THE CHANGES THAT ARE COMING OVER educational effort throughout the world are so conspicuously striking that it is necessary for those engaged in the teaching profession in India to take note of them and to try to keep themselves abreast of them. The one dominating ideal that is actuating and inspiring the educationists of the West is the securing of as much freedom to the child as possible, so that it may develop its own innate and individual faculties to the fullest extent without being hampered by restrictions imposed from above.

The main idea with which this freedom movement in education has started is the provision of ample opportunities and facilities for the child to find its own soul, to advance

along its own bent and finally to enable it to learn things for himself. This is a noble idea and a high ideal to place before oneself and, in spite of certain difficulties and dangers which it carries with it and which are of greater importance so far as India is concerned as conditions here are quite different from those obtaining in the West, it is worth a serious and sincere trial such as is being given to it in the West, especially in the United States of America. One such danger is that freedom, especially in the case of young pupils may easily degenerate into license, while the difficulty in regard to the adoption of the principles of the New Education is the inherent conservatism of the Indian mind and a consequent suspicion of all innovations. But we must remember that in this ever-changing world nothing can remain stationary without becoming stagnant, and least so our educational system, which is based upon old-world ideas of education. Our educational ideas must change with the advance of time; we must not rest content with what we have; we should on the other hand, look around and follow a policy of eclecticism, combining all that is best in the old and the new.

In order, therefore, to get a clear idea of the experiments that are being carried on in the West to test the value of the new ideal in education, it is necessary to make a brief survey of the work that had been done and that is being done on those lines elsewhere. In the New World, Miss Helen Parkhurst is a pioneer in the field of education, who has sought to liberate the child from the shackles of a routine school and class life. She has started a school, which has well organized laboratories with expert teachers in each subject. The term "teacher" may be considered a misnomer, because the teacher is simply a guide and there is maximum of learning by one's own efforts and minimum of teaching. Contracts are made between the teacher and the pupil for the performance by the latter of a particular piece of work, which can be finished by each pupil at his own pace and in his own way. His progress is recorded in graphs, a method which develops in the child the power of initiative and a sense of responsibility,

and fosters in him a desire to learn and know more. The Dalton Plan, as Miss Parkhurst's method has come to be called is now too well known to need any elaborate treatment. It is a great recommendation in her favour and a tremendous triumph for her system that the principles underlying it have influenced many educators in the West and the East as well.

The schools at Winnetka, a suburb of Chicago on the shores of Lake Michigan, aim at modifying the curriculum in order to make a greater adaptation to the individual than is usual and to provide more time for socialized and self-expressive activities. Children learn the common essentials and have group and creative activities; they are self-instructive and self-corrective materials. Each individual child progresses from one unit of work to another, without either being held back by the slower pupils of the class or leaving the unit until it is fully mastered. A noticeable feature amongst the Winnetka schools is that there is complete self government in them, which gives the pupils scope to learn the art of citizenship.

The Columbia University in America, which has the biggest Teachers' College in the world affiliated to it has a school known as the Lincoln School attached to it, in which all the members of the staff are actuated by one common purpose, that is to find out something about education that will be sound and useful. The school has set itself to the task of remaking the curriculum, and it has already achieved substantial results in so far as throughout the institution there is no printed course of study, no hard-and-fast syllabus for the work of the year or month or day, no final or unalterable order of events. "The Lincoln school is neither the fulfilment nor the fulfiller of any one doctrine, theory or method of education. It does recognize the worth of activity in the class room, it does set great store on the particular values of individual development in social situations; it does believe that thinking is a greater end than mastery of form and creativeness than imitation; and it does try to get children to learn without distress."

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While in the New World educational experiments such as those touched on above are being carried on, the Old World is not lying idle. In Great Britain, which has caught a glimpse of the new light, there are some pioneer educational institutions as for example the Frensham heights near Farnham, Surrey where instruction is given on the new lines. Preparing youth for life as it really is, is the ideal that has inspired its founders and the organizers believe that the school must develop spontaneously from within. The Dalton Plan modified to a certain extent has been adopted, wide choice of work is given in each subject and importance is attached to original work; and lastly the school is self-governing, that is to say, it is managed by a council of the students and the staff. "The whole atmosphere of Frensham is one of friendliness and work; teachers and children are friends". The plan as set down here may appear to encourage the tendency noted in the beginning of liberty deteriorating into license; but it is reported that no such danger ever arose as those who either slacked or failed to make good use of his opportunities was looked down upon by the rest.

The Marlborough Infants' school in Chelsea is another institution which deserves our attention, for here Miss Mackinder has hit upon a means by which individual work can be reconciled with work done in large classes. "On entering a classroom in this school one feels immediately a breath of freedom, a stir of activity and intense interest". Two hours are exclusively set apart for individual work daily; the teacher is not bothered about discipline, because each child is too busy to get into mischief. Such materials as Miss Mackinder has developed foster the working spirit and the desire to learn.

Decroly's work in Belgium deserves more than a passing notice, in so far as his ideal is "the development of the child's initiative, his imagination, his ability to observe keenly, to work concentratedly and to co-operate with others". While the child's environment is made as rich as possible, there is to set off against this a definite topic or centre of interest for his

work. The children are divided into groups of fifteen, each of whom contributes to the elucidation of the central theme, while every week there will be group discussions of a lively nature, where every individual has to read a report of the results of his own particular investigations. "Decroly's influence is an influence" as an American educationist has put it, "away from the factory methods of grinding out children all alike and towards the ideal—the full development of each individual child".

The Hamburg Experimental schools give a rude shock to the feelings of the Orthodox educationists. "Schools with no programme, no course of study, no grades, no examinations no rules, no punishments—with their whole work centred on the development of each child's soul from within—these are the public experimental schools of Hamburg". To use the words of the organisers, "our schools are not a completed system. They are a growing and living and changing idea". The Hamburg experiment is of course an extreme swing of the pendulum, but it is in keeping with the state of flux in which post-war German Society is, while on the other hand it may also be considered as one of the swings in the perpetual seesaw of progress. It is no doubt, the first complete revolution in educational history.

Mention, in conclusion, may be made of Dr. Rudolf Steiner's Waldorff school and Stuttgart which aims at holding out a message of hope to all mankind by bringing spiritual development within the reach of each individual child, and of the Humanitarian school situated near Amsterdam, which is a practical expression of the hankering of the human soul for peace after the bloodshed and carnage of the last European war. These two institutions are of course looked upon as the promotions of faddists and impossible idealists; but they serve to show in which direction the educational wind is really blowing.

The above mentioned experiments in the New Education which are being carried on in the various parts of the world are all intended to solve each in its own way the eternal

problem—the problem of the child. It is, however, too early to predict their future or where and what they will lead to, though, at the same time, it would be folly to reject all of them as mad men's projects. We should follow with interest and insight and with no less sympathy, the onward march of educational ideals and theory and then pause to think. The difficulties in the matter of educational advance in India are many. "The New Education cannot advance until the teeth are extracted from the twin dragons of examinations and curriculum"; and to these may be added other dragons, namely, the conservatism of the people, ignorance and indifference of the parents, the medium of a foreign language the low financial and social status of the teachers, the paucity of funds and possibly a narrow outlook on life. It is to be hoped that brighter days will dawn when some experimental schools will be started in India also with state-aid and public benefactions.

THE TEACHER AND HIS CHARGE.

By Kusumesh Rai Choudhury, M. A., Dip. Ed.



THE HONOURABLE CALLING OF A TEACHER is second to no other profession as he dedicates his life to the work of helping the nurture of the boys of the land. What higher aspirations can there be for a man than to keep up the noble tradition of selfless devotion to the cause of the intellectual and moral progress of our country? He makes a nation and is the custodian of the interest of our future glories. His work is really that of a missionary. Hence his task is as onerous and it is glorious. The teacher, who realizes his real responsibilities can alone contribute to the march of progress and civilization.

Training in citizenship is one of the most important and unavoidable principles of education but the young student of the modern school gets no ideas of nationality and nationalism, patriotism or citizenship. The young should be trained in and saturated with the ideas of patriotism and civic duties. They should be taught to love and respect their national

ideals and aspirations so that with years, mature thinking and meditation may enable them to realize the true ideal. Political ideals should not be altogether eschewed although unnecessary emphasis should be never put to them. We can not altogether avoid topics having a tinge of politics in them, because politics is a living subject—having inseparable connection with civic life. If in this light the teacher undertakes his burden he surely helps in solving a problem of national importance. Service and sacrifice of personal interests may be regarded as the life-blood of true idea of citizenship, and what is more ennobling than these?

Under the present system the condition and methods of education are far from satisfactory. The real object of education has not been achieved because the system of class teaching has not only become rigid but also incapable of fulfilling the real needs of true culture. It is accepted that the present system is stereotyped and dry. A change in our "modus operandi" is the universal desideratum. And to remedy its defects at least to a certain extent a wide introduction of Scouting is essential. Scouting at all costs must be popularised and all schools must accept it as an inevitable channel of raising the educand's status in life.

Scouting makes an attempt to help the younger generation to grow up healthy, happy and useful to the country. Its methods are psychological as well as practical. It provides for open air life and games for preservation of health, forms habits of discipline and obedience and inculcates the sense of responsibility. Powers of judgement are developed; hobbies and handicrafts are encouraged. All these working together help the growth of intellect. Selfishness is discouraged, as true happiness lies in the service of humanity. Through 'nature-study' which plays a very important part in education, it makes boys learn reverence for God and His creation. It secures the growth of spontaneity and selfassertion in the formative years of life. In one word I may say that the "alpha and omega" of scouting is to make the boys real men.

The relations between the teacher and the taught must be properly recognized. The personal influence of the teacher is of great importance and the teacher has to make a careful study of the powers, the tastes, and the habits of his students. So he must first understand his wards. By understanding I mean, capacity to put himself in the child's place and to see how your lesson impresses him and to foresee how your expressions touch and amuse him. The teacher is the model to whom the child looks up and whom he unconsciously imitates. It is ever true that "admiration is followed by 'imitation'". So unless the teacher has parts to be admired he cannot hope to control his wards and without power of control the teacher is hopelessly incompetent for his job. Rapid changes of teacher in a school is not only harmful to the progress of the school but also detrimental to the uplift of the students. Before the new teacher gets himself acquainted with his new environments much time is lost many errors are committed unintentionally.

The Germans and the Americans appreciate the defect and they remedy it thus. "In the primary grade the teacher is promoted with the class. Thus he goes up to the intermediate stage with his own set of boys, then reverts to the new chart class which has just entered school". The principle is that the teacher and pupils should not part just when they are beginning to know each other. But in Indian schools this seems to be a myth. So we see that in spite of our acceptance of some of the recent methods and principles of the West we are still where we had been a decade or two ago. There are many things which make the Western system "lively, stirring and thorough."

Last but not the least comes the position and status of the Indian Teacher.

His task is of great responsibility and difficulty as well. Not many are fit for the profession. Effort should be made to draw into the profession young men of enterprise, energy and zeal, people who love their country and its children too. He serves his country at a sacrifice unimaginable by the

commons. To expect a conscientious discharge of duties from him, he should be properly paid so that he does not grumble at his lot and does not run after tuitions morning and evening. Assurance of stability should be given. But in India exactly the reverse happens. He is ill-judged and ill-paid. He is ridiculed for his poor pay as if his poverty is a crime, his honesty a folly.

THE LOVE OF GOD IS STILL WITH US.

By S. Uma Maheswer, M. A., (Hons).

How beautiful this moon-lit night!
So shines the light in a loving eye.

What soft veil about the stars!
The holy transparence of dreams.

How deep the white stillness here;
As on the Resurrection Morn.

How beautiful the crown of Night!
Such is the dome of Paradise.

The Grace of God is in our midst,
And Earth 's in the clasp of Heaven.

Tonight the calm emotions rise,
Tonight the Angels are with us.

A thousand blisses bathe this night,
And love's essences fragrant flow.

The Love of God is still with us,
The sweetest still will restore us.

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DISTRIBUTION OF ECONOMIC GOODS.

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

Continued from the last issue.

2. Communism has no answer to give to the strong probability that equality of distribution will diminish the goods to be distributed. Instead of some people being happier than others, as it is in the present society, communism will perhaps mean universal misery, the last stage becoming worst than the first. In the words of Sidgwick (Pol' l Econ. Ch. VII) "Removal of the normal stimulus to labour (bodily and intellectual) and to care which the present individualistic system supplies, would so much reduce the whole produce to be divided that any advantage derived from greater economy would be decidedly outweighed—even supposing that no material change took place in population". Mill, in his Political Economy (Bk. 2 Ch. 1), endeavours to show how it is possible to have honest and efficient labour even in a communistic society, but the argument seems weak. He makes the huge assumption that under communism every one would probably put forth all the energy he has for public good—rather an unwarranted assumption with regard to the changeability of human nature. His contention that in the present individualistic society the labourer is required to do just the customary 'amount, while true, overlooks the fact that through additional rewards and prospects of advancement, a well-ordered industrial institution today is able to utilise every ounce of energy that the labourer is willing to spare.

Mill's assumption that public opinion in a communistic order of society will be strong enough to check the thoughtless intemperance of an undue multiplication of man-kind can be true only with regard to a highly advanced society and cannot apply to those sections of modern society which breed most and are yet least amenable to public opinion.

3. Communism, together with its twin brother, socialism, is open to the odium of authoritarianism. One of the first

difficulties communism has to meet is the difficulty of fairly apportioning the labour of the community among its members. The stock answer that communism has to give to this difficulty is that all should be made to work at every description of useful work. But, as Mill says, "all persons are not equally fit for all labour; and the same quantity of labour is an unequal burden on the weak and the strong." Nowhere in society, except in a crude and a barbarous state, backed up by supernatural forces, can it be just to have a group of despotic officials who would assign men to their work and reward them according to their own sole pleasure and judgment. To quote Mill again, "the chief criticism of communism and socialism is, whether there would be any asylum left for individuality of character, whether public opinion would not be a tyrannical yoke."

4. Communism, again, like socialism, calls for a cataclysmic change for a sudden reconstruction of society, resulting in a serious dislocation of the present economic and social order, and this from our point of view cannot be just, for justice in one of its phases, can be taken to mean the fulfilment of "expectations arising naturally out of the established order of society." (Sidgwick-Methods of Ethics, Bk. III Ch. V). In a case like land ownership, even if it were possible to prove that nationalisation is the only just solution, it would be anything but just to appropriate the land of individual owners without adequately compensating them for the loss.

5. Certain types of communistic theories propose as a canon of distributive justice the maxim: from every one according to his ability and to every one according to his need. It is easy to see that this maxim is more a moral injunction than a canon of justice. The individualistic contention that the two parts of the maxim do not hang together is certainly true. If we are to get from every man the maximum service he is capable of rendering, the way to get it is not by rewarding him according to his barest needs. Again, if reward is to be on the basis of one's needs, the least

capable and the most inefficient who are incapable of realising a good life would probably make the greatest demands on the community's goods

Whatever the theoretical and practical defects of communism as a social system may be, the idea of equality advocated by it is too precious to be slightly rejected. That all should start on perfectly equal terms is certainly inconsistent with any theory of justice, but in the treatment of individuals justice demands that, other things being equal, there should be absolute impartiality--what Rashdall calls an *equality of consideration*. In the absence of any special reason for inequality, equality is the only just rule for distributive justice.

Another valuable principle, or rather, the same principle as the above in one of its important aspects, which the idea of communism can give us is the negative principle of *equality of opportunity*. The idea of equal opportunity does not mean that the dunce and the genius should be given the same educational opportunities; it only means that the present artificial inequalities which are, to a large extent, due to the accident of birth or to some extraneous circumstance such as that for which the individual himself is not responsible, should be removed and that there should be an open road to talent. But in trying to bring about an equality of opportunity, differences of character and ability should not be ignored. While equality of opportunity has a great deal to commend itself, taken by itself it cannot give us an all-inclusive canon of justice. Equality of opportunity, for instance, would bear too heavily on the weak. Furthermore, as Rashdall points out, a certain amount of liberty is a condition of wellbeing, and this involves some inequality.

Some of the measures which may be advocated for an equalisation of the artificialities of modern society are universal education, graduated inheritance tax, minimum wage law, raising the standard of living among the labouring classes, etc.

(To be continued)

THE INDIAN EDUCATOR

RE-ORGANISATION OF CLASS SYSTEM.

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

(Continued from February issue).

Even under the Dalton Plan collective lessons are given to a section of the class specially recombined. It has not been in a position to abolish it altogether.

I have faith in individual work. I heartily believe in it. This develops individuality and provides scope for maximum progress, of course; but still collective work is not a thing to be neglected. To a teacher of experience it is quite apparent that a good number of boys often has the same difficulties and has the same defects. To treat them individually then would be sheer waste of time and energy. They may conveniently be grouped and taught together. I do, therefore, believe that "individual work, if taken with a due admixture of collective work" will do a great good. All that I recommend is reorganisation of the class system so as to provide facilities for individual work and not a thorough abolition of the system.

Now collective work presupposes classification. Results of coaching will depend more on the classification than on teaching itself. Good classification is all that is wanted so as to ensure the best possible results. But there can be no denying the fact that the present day classification rests entirely on crude and arbitrary principles. In the lowest form or grade, say in class III or in the 8th class, the scholars are admitted without being subjected to a test even. In case where a test is taken, that is purely nominal, and the tests are not the same for all the candidates. In tests like these the questions that are usually asked are of the type, 'what is your name?' 'what book do you read?' and the like. In some cases one or two sums on fundamental principles are set. The boy or the boys who can boldly answer or can work the sums out are said to have acquitted themselves creditably and are admitted. Those that are a bit

nervous and cannot answer aright are denied admission. Sometimes it is found that in schools where the number of boys coming up for first admission is unusually low, the test is not taken at all, and this is the case with the majority of schools.

I wonder how a test like this can estimate the ability of a boy and how this state of things can secure 'homogeneous teaching units' which form the basis of the traditional class system. This is why we find the classes very uneven in their attainments. In classes so constituted teaching means sheer waste of energy. Minimum of good can, on no account, be had on maximum labour. So a drastic change is absolutely necessary so as to secure the homogeneous character of the classes. To achieve the end I would suggest the following measures.

Answering certain particular questions relating to books and working out sums on certain principles are things which may come under acquired knowledge. They do not, therefore, go to reveal the inner traits of the child, which are innate in it. It is on the native traits of the boys that their career chiefly depends. It is, therefore, the general ability or intelligence of the boys, which concerns the teacher most; and that is the thing to be tested. Ideal classification rests entirely on the child's intelligence and is possible if the test can be prepared and conducted aright. So the preparation of the tests should receive proper attention.

The tests, so as to produce the desired result, must, if possible, be prepared on the Binet-Simon Tests, Terman Group Tests and the like. The subject-matter of the tests must relate to things of common knowledge. In order that the same tests may be set to boys of different grades or different ages, they must be of graded or increasing difficulty. It is to be noted that the question comprised in the tests cover all phases of mental powers and possibilities.

First, tests must consist of 'Instruction Tests' wherein particular directions are given and the boys are to act up to them. This test goes to show whether a child is capable of doing something according to certain specific directions.

Next thing is to include in the Test questions on the meanings of words in common use in relation to sentences. Alternative answers are to be suggested and the boys are to pick out and underline the right word or words which make the sentence or sentences meaningful. For example, I see with—ears, nose, eyes mouth and hands.

There must be again observation tests. This can be done by reference to a picture. The test must embody questions on the picture drawn and the boys are to answer them by minute observation.

The test must again include questions on general knowledge. Let a passage be written in a very simple vernacular and set before the boys or girls with questions on the matter. And they are to answer them. In this case it is to be particularly noted that the questions must admit of one word answer.

(To be concluded)

FOUR DIMENSIONS PLUS.

By Dr E. J. Stevens, A. M, M Sc, Ph. D, N. D.

Our words are deeper than our acts;
Our thoughts are deeper than our words;
Our feelings are deeper than our thoughts;
Souls to souls may sometimes teach.

Λ Λ Λ Λ Λ
Let no words mar our thoughts and acts,
Let no thoughts jar our souls;
Use truthful words, 't is better far—
To win our friendships' goal.

Speak firmly, yes and gently too,
And rule by Love, not fear;
It's better from the heart's pure well—
To serve the cup of cheer.

Feel strongly, think the thoughts of God,
And feed the souls with Love;
Serve manna grown from richer soil—
And nectar from above.

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VALUE OF THE MONTESSORI SYSTEM.

By Bankim Chandra Ray, M. A.



WHILE PROGRESS IS WRIT LARGE ON THE educational systems of all other countries, the prevailing system in India runs in the old narrow groove. The self-same super-annuated and stereotyped method is still in vogue in the class-rooms of Indian schools. The teachers are unfortunately found to be self-complacent and no desire on their part at any tangible improvement of whatever sort is noticeable. This unhappy state of things should be mended by the assimilation and adaptation of the principles enunciated and theories evolved by occidental educationists from time to time. Teachers must keep abreast of recent educational developments and thereby strive hard to make themselves more efficient in their particular line of activities. The responsibilities of educated parents in the direction are none the less serious.

Dr. Maria Montessori is indeed one of the greatest teachers in child education. The salient features of the Montessori system are that it gives a special prominence to sense-training and the fullest possible opportunity for genuine self-expression of the child. The system appears to embody the following principles:— (i) The child learns by his own efforts; (ii) instead of an artificial method, one that is quite suited to the natural capacities of the child should be employed; (iii) Volitional interest must be the basis of all processes of instruction. Indian parents and teachers are likely to be profited by the educational theory that this self-sacrificing lady has thrown herself heart and soul to work out.

In India, children are outright neglected by their parents and guardians. No care is taken of their mind, body and character. A studied indifference is shown to the health of children. A full, unfoldment of their nature is either hampered by an undue and improper interference with their liberties or they are allowed to have their own ways and

thus to be corrupted by outside influences. A different state of things prevails in Euro-America, where guardians are at pains to regulate the conduct of their children. In Japan so much care is bestowed on the rearing of children by parents that the country has got the apt appellation of the 'Children's Paradise'. The Montessori system is valuable to guardians in that it recommends the systematisation of children's ways and manners and a sympathetic growth of their creative faculty.

The teachers of this country have also to derive inspiration from the aforesaid system. They who have generally a very narrow conception of their functions are without any knowledge of the different kinds of intellect and look upon children in the words of Plutarch as so many vases to be filled. The teachers many of whom are more rule-of-thumb practitioners seek to ram in facts into the heads of their young charges which are considered hollow, and weaken what Mr. Woodroffe calls the autonomous centres of their receptivity. They do, so to say, carry children on their back and thereby cripple their capacity for walking. The Montessori System has for them the lessons that they should study child nature and foster its self-expression i.e. make the inner outer through self-activity and that children, 'the germs and shoots of humanity' are like growing plants and they are in the position of so many gardeners whose task consists in paving the way for the growth of the same by rooting out weeds, preparing the soil and offering the best nourishment. Rightly did Mr. B. Dumville remark, "There is little doubt that some of the essentials of the system infused into ordinary curriculum would do a large amount of good."

BETHLEHEM'S STAR.

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

O Star!

That led the Wise Men journeying from the East
To see the Heavenly Babe that lay,
Bidding all conflict stay

In token of the new-born Day—
For peace and good-will circled man and beast—
No bar.

Bright Star!

The world again is blinded with the strife,
Man set against his brother man
Doth slay and harm and ban,
With evil ranging where it can,—
Heavy the load and dull the path of life
To mar.

Great Star!

Once more shine o'er our many doubts and fears.
The morn is past and comes life's noon,
And soon, 't will pass, too soon,
The night,—then with the dawn, the boon
Of peace, seen through the mist of tears,
Afar.

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ON EATING.

By R. Bangaruswami, B. A.

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Eat, drink and be merry—Epicurus.



GOOD, OLD DR. JOHNSON IS RIGHT. THOUGH HIS voice now comes dimly from the one-hundred-and-fifty-year old grave of his, its significance is unmistakable. "Some people," says he, "have a foolish way of not minding or pretending not to mind what they eat; for my part I mind my belly very studiously and very carefully, for I look upon it that he who does not mind his belly will hardly mind anything else." Strong and emphatic words these! But dogmatism is ever a vicious virtue with great minds.

Dr. Johnson was above all things a good eater. Not that all doctors are; but he was. In the never-to-die chronicle of his devoted Sishya is recorded: "When at table he was immediately absorbed in the business of the moment; his looks seemed rivetted to the plate; nor would he, unless in very high company, say one word, or even pay the least attention to what was said by others, till he had satisfied his appe-

tite; which was so fierce and was indulged with such intenseness that while in the act of eating, the veins of his forehead swelled and generally a strong perspiration was visible.'

That's eating indeed! eating with a vengeance, if you choose to call it so! Eating is an art by itself and when indulged in for eating's sake is said to afford a pleasure which only eaters know. But who is an eater? Though everyone of us eat and live or live and eat—we all know that the problem 'eat to live or live to eat' is as old if not older than its sister puzzle 'Did the egg produce the hen or the hen the egg'—though all of us eat, yet strangely enough there are very few eaters.

Let us have a provisional definition of the word. An eater is one who bestows a good deal of care on the things that he eats, and drinks too, and does full satisfaction to his belly whose needs occupy the foremost place of consideration in his mental plane. To him it is the foundation of a man's happiness, the Alpha and the Omega of a joyful existence in this terrestrial world. Eating, he says, makes them realise to the core the bounty of Nature and God. It forms the pivot round which a philosophy turns. Working, earning and spending—all are to some extent inextricably connected with eating. You know the old story how the other organs of the body went on strike or Satyagraha or non-co-operation not wishing to fatten and feed an idle belly who lords them over with impunity, and soon found to their great detriment that they had adopted a wrong line of action, a suicidal policy, and their salvation lies in pleasing 'the god of the earth'—the Belly. Well might this tyrant sing (in the words of Mr. H. W. B. Moreno, M. A., Ph. D.)

"Whatever I seek I receive, I satisfy every desire,

As hunger and thirst, my companions rise with their forks of fire

I gorge, I batten, I feast, and when overfilled, I rest

In slumber and torpor and stupor, once more to glutten with zest."

To return to Eating and Eaters. One eats only things which one likes. That's an ordinary eater. A good eater is not one who eats good things only. That is the way of pious Samson, Abbot of Gladstonebury. Read Carlyle's description of Abbot Samson in his 'Past and Present! This Samson was never known to murmur over his plate and he was never served with anything but butter and bread, milk and honey, and such other niceties. Why should any man, unless he is demented, complain at all under such circumstances? A good eater must eat all eatable things that come in his way, whether it is rich or poor stuff. He must look to the quantity rather than to the quality: must think of pleasing the belly before trying to please the palate; must not attempt at nice discriminations, must not be prone to delicacy and decorum in so far as feasts and festivals are

concerned. [He must have an open purse and a perfectly open stomach ready to welcome things in the form of food and drink.

There is another kind of eater—the professional eater. In ancient times he was the creature of Religion. But now he is the creature of civilisation. There is nothing so good, you think, when you are paid for eating. But the eaters will tell you a different thing. To go on eating and eating and eating, as the professional eater in some of the Paris hotels does, in order to induce people to get in is a sad job indeed. He must have a good deal of the virtue of patience to be endlessly seen in the one all-absorbing, soul-killing, disease-giving and fat-putting occupation of his life—EATING—and that not to please the gods and goddesses that lie immersed in the sanctum sanctorum of the temple of his belly but to discharge a duty which he owes to his master, the proprietor of the hotel in return for the few coins of silver and gold that he has received from him.

To me eating and eaters are inseparable entities to be taken and dealt with as one indivisible unit. Hence it is there is so much of dissertation on eaters. There are two kinds of eatings and consequently two kinds of eaters: silent eating and silent eaters, eating with talking and talkative eaters. I am not going to enter into the subtleties of distinction in things to all appearance formal and verbal and practically of no use. If you regard silence as golden, silent eating is good; if you think quite the contrary the other kind of eating is preferable. Doctors say that eating plus talking is healthy. Religious-minded men hold that silence plus eating or eating minus talking is the best thing in the world. The arbitrator who hears their arguments in sheer despair to choose which is right and which is wrong is heard to say in the end in the manner of Sir Roger de Coverley 'Much may be said on both sides of the question'.

The question what to eat and what not to eat is not my province. Let damned Hygiene trouble itself about the subject and be once more damned for it.

I said that Dogmatism is a vicious virtue with great merit. But anybody, including myself, can be dogmatic and assertive without being great. "Eat good and nice things if you can; if you cannot, nevertheless, eat and eat sumptuously to your heart's content. Don't worry yourself too much with whether a particular thing is wholesome or not. Take this as a simple test: What is pleasing to your tongue cannot be noxious to your body."

BIOLOGY IN EDUCATION.

By Mr. K. S. Venkatasubban, B. A., L. T.



THE WORD BIOLOGY IS GENERALLY UNDERSTOOD to mean the study of living things and processes. It involves the study of form and structure, function and adaptation to environment, all with reference to living objects. But when applied to schools, the term must be used in a limited sense so as to indicate the study of living creatures and their functions, so far as they appeal to the pupils. Hence we can make the following broad divisions in the teaching of the subject depending upon the varying ages of the pupils and the methods adopted in each:-

1. Junior Stage—This is the stage of pupils whose age varies from 8 to 12 years. It roughly corresponds to the middle school stage. Here the object is to appeal to the sense of curiosity and wonder and to touch the finer emotions, such as sympathy and kindness on the part of the pupils. Hence the choice of subjects and the method of study will be such as to rouse the spirit of discovery and lead to the admiration of Nature. "The little child's earliest mental response", says Von Wyss in her book the Teaching of Nature Study, "is characterized by attention and interest passing into ill-defined emotional states of wonder and dread on the one hand, and intellectual states of expectation and curiosity on the other". So the method adopted must be in harmony with the characteristics of children at this stage outlined above. There should be scope for the exercise of the senses and the use of the limbs. 'Learning by doing' is a motto which is applicable to this stage more than to any other stage. Pupils should be asked to draw and describe objects freely from nature, and in addition wherever facilities are available, paint and model out of clay or plasticine. The use of such methods will not only increase the pupils' knowledge of external objects but will widen their interests and cultivate their sympathies.

2. Intermediate Stage. This stage extends from the age of 12 up to 16 years or more. In other words, it corresponds to our high school stage. At this stage pupils evince a desire to know the causes of things. Unlike at the previous stage, the pupils are not satisfied with merely looking at objects or wondering about them, but they are anxious to know the why and the wherefore of things and events. Hence this is the age for carrying out experiments and ascertaining truths. The way in which seeds germinate, the life-histories of animals, the influence of sun and wind and rain on the growth of plants, all these and many more afford suitable opportunities for study and experiment. The random observations of the pupils of an earlier stage are replaced by careful study and experiment with the result that the pursuit becomes more scientific.

3. Senior Stage.—This period extends from the age of 16 up to the age of 24. This is the period of university or collegiate education. The pupils' mental powers have very much advanced and their sense of judgment improved. With the growth of observation and the accumulation of varied information there comes the desire for comparison and contrast with a view to arrive at generalisations and systematic knowledge. This is a very laudable aim and it is in fact the goal of all scientific pursuits. The pupil is no longer content with mere observation or collection of data, as in the earlier stage, but he wants to see that they are connected or 'woven' into a system. This desire is natural and should be encouraged, but care must be taken to see that the generalisations are neither hurried nor hastily made. The tendency to generalise from too few particulars should be strongly checked. The experiments begun at an earlier stage should be continued and they should become more and more complex by the introduction of 'control'. The conditions for the manufacture of starch in leaves, the movement of water in plants, the variations observed in the offspring of both plants and animals watched through two or more successive generations, the effects of different kinds of climate and food on the growth and multipli-

cation of species, the struggle for existence among living forms—all these topics furnish interesting material for study and observation. But an experimental study of these pre-supposes a good equipment.

The last stage is also the stage for the study of laws and generalisations which have been discovered by mature thinkers, such, for instance, as Mendel's laws of heredity, the doctrine of evolution, the inheritance of acquired characters and so on. No doubt some of these are still in the period of transition and have not yet acquired universal recognition; but by introducing the pupils to a study of their significance we shall be throwing open the door for scientific progress. Hence the supreme importance of this stage and need for careful handling.

In an age of scientific discovery and invention no special pleading is needed for the introduction of an object like Biology in schools or for the proper teaching of it. Considering the implications that it has relative not only to the world of external objects but to man himself as regard the maintenance of his health, it is hoped that this subject will receive due attention in all grades of education.

EDITORIAL NOTES

"The yonder horizon in the East," observed the *Law-Weekly* some time ago, "is rich with the roseate hue of the dawn of full freedom for our Holy Motherland, and the vast millions of our countrymen have now for some time been on the tip-toe of anxious expectation for an early opportunity for the celebration of the festival of Freedom." Thanks to the extra-ordinary zeal of Lord Irwin and the indefatigable labours of the great and noble soul, Mahatma Gandhi, the day for the celebration is near.

This remarkable Pact we cannot but appreciate as a great landmark in the history of our country. One cannot resist admiring the moral victory underlying this unprecedented compromise—a compromise which while giving satisfaction to the whole world has only made the mighty, mightier and the humble, humbler still. It is a victory for neither in particular, but for both together. In the words of the Mahatma, "If there is any victory, I should say it belongs to both. The Congress has never made any bid for victory."

The day of Hope for India is come, when she could have an honourable berth in the scale of nations. Our duty is but to pray to God that He may give a long life to those who have been responsible for bringing about this happy consummation. They are

"Brave men who work while others sleep
Who dare while others fly—
They build a nation's pillars deep,
And lift them to the sky."

X X X X X X

The two Addresses recently delivered on the occasion of the Calcutta University Convocation by the Vice-Chancellor, Lt. Col. Suhrawardy, and the Chancellor, Sir Stanley Jackson, were notable utterances, quite worthy of the function and of our attention. Dr. Suhrawardy observed that the student's life ought to be free from the shocks of political life. The salvation of India lay in the dissemination of knowledge and spread of learning among the masses. He thought that it was desirable that the University should start a department of its own for vocational guidance with an employment bureau to fight unemployment. This was followed by Sir Stanley Jackson, the Governor of Bengal, who said that the customs of the country offered grave difficulties in the way of fitting students for avocations. Students had been drawn into Law, Teaching and Government Service by the system of mass production and the lure of the beaten track, while the fields of applied science were vast and comparatively little explored. Let us hope the new Millennium, the ushering in of the New Federal Government for India, will solve these vital problems to the best interests of the country.

The Ramakrishna Mission High School of Mylapore recently arranged for an Art and Crafts Exhibition which is worthy of imitation by other institutions all over India which desire to be progressive. The Exhibition is only one of the activities of this school. The many-sidedness of the work of the school will be clear from a look at the different sections of the Exhibition, nine in all. There were: (1) Arts, Literature and Nature Study. (2) Historical and Geographical subjects. (3) Mechanical Engineering. (4) Carpentry. (5) Weaving. (6) Vegetable products of the Home garden. (7) Book-binding. (8) Tailoring. (9) Exhibits from the Physical Laboratory of lantern slides prepared by the boys themselves.

In a very illuminating address delivered at the Union Christian High School Hall to the Madura Teachers' Association, on the 12th

March, Mr. K. S. Ramaswami Sastri, B.A., B.L., District and Sessions Judge of Ramnad, traced the development of THE DIFFERENTIAL educational ideas and ideals in the West. The OF INDIAN Indian ideals were different. The attitude towards PEDAGOGICS the child was more important than towards the teacher, the curricula of the subject. The father found himself in his son, "Atmanai Putranamasi". The education of the child was pre-natal, the most important period. Generations worked in discipline that a great man might be born through the ages among them. The attitude towards knowledge was characterised by a thirst for realisation of immortality. The teacher is the divinely delegated agent to make little child-buds blossom into flowers. Indian psychology gave the teacher an insight into the child's nature which was a bundle of good and bad qualities. The teacher had to maximise the good and minimise the evil.

The yoga gave a rare power to the teacher and the taught. Humility of the spirit must be arrived at. The memory now sadly neglected must be filled with treasures to serve in old age. Habits of worship and pilgrimage were other traits of Indian educational ideals. A true Indian nation must be built on these foundations, though the lessons of the West need not be given up.

We heartily congratulate Dr. Radhakrishnan on his deserved appointment as the Vice-Chancellor of the Andhra University. One of the most distinguished living philosophers in India, he has won an international reputation; of which every Indian should be proud. His learned contributions have been widely and highly appreciated throughout the civilised world. He had the unique distinction of occupying the Chair of the Professor of Comparative Religion in the Oxford University and also of having delivered the Hibbert Lectures. An experienced educationist, a brilliant scholar, a thoughtful writer and an eloquent speaker, there could not be a better and happier selection to the post of Vice-Chancellor. The Andhra University is still in her infancy and needs an experienced and wise guidance to give her a new orientation. We hope under Dr. Radhakrishnan the University would prove a temple of true culture worthy of our traditions.

The eminent chemist, industrialist and patriot has been energising the South with his utterances breathing a rare freshness and vigour. To the students of the SRI P. C. RAY IN THE SOUTH Chemical Society of the Presidency College, Madras, he pointed out the advantage of being a student of science because there one could forget one's nationality and

feel a touch of scientific community and world-brotherhood. In Madura, he spoke of his being injected with the spirit of youth. He pleaded for a freer atmosphere for youth and in all-round development. More could be learnt at home than at school or college. It is the busy man that can find time for numerous things to be done. It is the idler that had no time. Lives of Benjamin Franklin, Sir Humphrey Davy, Edison and Ford were so many instances of

"Heights by great men reached and kept
Were not attained by sudden flight."

A nation that was not able to worship its own heroes was no nation. He had read and re-read Carlyle's "Hero and Hero worship" a number of times.

The South Indian Student population has caught a new spirit from Sir P. C. Ray's visit.

The All-Asia Educational Conference.

(Gleaned from the Teachers' Journal, Bengal).

KASHI, the Eternal city, more ancient than Rome, and a modern nursery of Indian learning and culture, had the unique honour of holding the First All-Asia Educational Conference during the last Christmas week. The first session opened on Dec. 26 in a spacious shamiana in the Central Hindu School compound amidst gorgeous and resplendent scenes reminiscent of oriental pomp and dignity. The gathering consisted of more than ten thousand people including several hundred lady delegates and visitors. Hundreds had to remain standing for want of accommodation. Photos of Mahatma Gandhi, Deshabandu Chittaranjan, Acharya Prafulla Chandra Ray, Pandit Iswar Chandra Vidyasagar, Malavyaji and other eminent national leaders and educationists were hung up at prominent places and loud speakers were installed for the purpose of making speeches audible in the distant corners of the huge assembly. The proceedings commenced with prayers by Mahamahopadhyaya Pandit Pramatha Nath Tarkabhusan. His Highness the Maharaja of Benares graciously opened the conference and his inaugural address was read by his private Secretary, Rai Bahadur Lalit Mohan Sen Roy.

It may safely be asserted that the holding of the conference would have been impossible, far less its success, had not His Highness the Maharaja of Benares, lent his active support. HIS HIGHNESS THE The Maharaja's large heartedness and his magnificent contributions for the advancement of education are well known. The extensive compound in which the conference was held, the Central Hindu College ground, the Benares Hindu University sites are all free

gifts from the Maharaja. In the course of his opening address the Maharaja said:

"Your deliberations will, I hope, lead to the discovery of ways and means of bringing about an oriental renaissance. This congregation of the intelligentsia of the East assembled to strengthen the tie of federation cannot fail to chalk out a universal plan for all-side uplift of oriental civilisation through education. It is my firm conviction that the irresistible inundation of emotion indicative of fast awakening of a new life passing over all limbs of Asia cannot but produce the richest harvest if led through sufficiently broad channels of national and international welfare and goodwill. That education which fosters a spirit of equality, friendship, love, sympathy, unity and removes arrogance, envy, suspicion and distrust is a unique foundation of oriental civilisation. Social efficiency is the final aim of education in the West, but it is not a sufficiently high ideal. The ideal of society or of nationality is nothing compared with the conception of humanity."

Welcome speeches were delivered by Principal Dhruba of the Benares Hindu University on behalf of the Vice-chancellor, Pandit Madan Mohan Malaviya, the Hon. Raja Sir Motichand, Raja Bahadur Kushal Pal Singh, Minister of Education, U. P. and Principal Seshadri. President of the All India Federation of Teachers' Associations. Raja Motichand in welcoming the delegates to the conference remarked "that cynics said that India was a land of castes and creeds, that Asia had no problem of its own, and that there did not exist any unity of purpose in this vast continent. This Conference was a challenge to them. It had brought together people from Japan, Phillipines, Ceylon, Burma and China."

The Education Minister of the United Provinces in addressing the conference dwelt on the educational progress made in the province of U. P. under Governmental care and on the aims of education that Government had endeavoured to work out.

No report of the Benares Conference would be complete without a tribute to Principal Seshadri. His energy and vitality carried everything with a swing and his careful preparation and forethought left no room for a hitch. Mr. Seshadri, in the excellent address he delivered, summed up in a few words the object of holding an All-Asia Educational Conference to DRI'S ADDRESS. as "the ultimate purpose of arriving through the spread of education at a closer understanding among the nations of the world." He thought the conference would "furnish a suitable occasion for taking stock of our educational progress and for useful consultation with representatives from other countries in the East."

HIS address was a somewhat strong indictment of our modern system of education which failed to tackle the problem of the illiteracy of the masses. "The percentage of literacy is as low as 14 in this country excluding children under five, the figure for the literacy of women being unfortunately much lower, amounting only to 2 percent. We cannot even console ourselves that the bulk of our children of school-going age are receiving the benefits of education and our problem of illiteracy will, therefore, be solved in another generation, because the percentage of boys at school in relation to the total population is not even 7 and in the case of girls it is not even 2, while as is well-known 15 percent is usually reckoned as the school going population of any country. The number of our boys in schools must be doubled and that of our girls must be multiplied seven times, before we can claim that at least all our children are being educated. According to the calculation of the Hartog Committee, a recurring sum of 20 crores of rupees per year would be required to wipe off this illiteracy and all the statesmanship of our country will have to rack its brains to find a solution to this vexed problem."

ILLITERACY OF THE MASSES.

IN the course of his thought-provoking address he referred to the poor pay of teachers. "The poor payment of the teaching profession is apparently a chronic complaint with the world, for we find that so early as in ancient Rome, Juvenal raises his protest against this injustice, complaining in one of his satires, that nothing costs a gentleman of his time less than the education of his son and it is not worth while being a teacher of the young. In ancient India, the teacher had often to beg for his food, either directly or through his pupils."

THE organisers of the Conference must be congratulated on the happy choice they made in electing Professor S. Radhakrishnan, as the President of the conference. Prof. Radhakrishnan had a great reception on rising to deliver his presidential address and though the address was delivered extempore and was rather short, he kept the good will of the audience throughout by his charm of manner,

PRESIDENTIAL ADDRESS. his courage, and his flashes of humour. He considered the conference "was only an instrument for furthering world co-operation." "Asia and Europe", he said, "if they were divided, they were divided not very fundamentally. Many people called Europe a peninsula of Asia. Again if they looked at the races themselves they all would know that the races which inhabited Europe were not fundamentally distinct from those which belonged to Asia. Europe racially was a colony of Asia. But rightly or wrongly there had

been an independent existence of these two great continents; certain characteristics had been developed in Asia, certain others in Europe. If they were going to divide, it were only in order to distinguish. They were not distinguishing in order to divide. The world had become much too small a thing for anything except friendship to prevail." The President, and in fact all the speakers, omitted references to the present political condition of the country. But the President must have had in his mind the present struggle in the country when he said, "You must determine whether you are going to make the continents of Asia and Europe face each other as combatants or comrades. If it be the former the world may have to undergo worse sufferings than they have today".

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

By Mr. V. Subramania Sastry, B. A.

Asst. Secretary to the Govt. of Mysore.

(Continued from February issue.)



URTHER, IT IS NECESSARY TO STRESS THE FACT that Astronomy, Astrology and Mathematics are all closely connected studies and especially so in the early stages of knowledge; and that the ancient Indians outdistanced all other peoples in Mathematics. In Algebra, the Hindus, says Macdonoll, "attained an eminence far exceeding anything ever achieved by the Greeks". (1) Hankel declares that the achievement in the theory of Numbers is the finest thing before Lagrange. (2)

(3) It is admitted that the Arabs "borrowed freely from Indian Astronomy, translating and adopting both Aryabhatta and Brahmagupta" and most probably borrowed from Indian Mathematics. The pre-eminence of India in Mathematics must put us on our guard against belittling the Indian achievement in the allied study of Astronomy. Macdonoll rightly stresses the remarkable originality, the unique continuity and the wonderful excellence of the Indian culture in general. But he opines that "the ancient Indians had but slight, independent knowledge of Astronomy." He thinks that the Indians acquired the rudiments from the Chaldeans through the Phoenician and Arabian channels. But he admits that "the Indians independently advanced Astronomical science farther than Greeks themselves. Is it credible

1. Spharal The Science of Foreknowledge p. 76.
2. Keith. History of Sanskrit Literature P. 525-26.
3. ibid. P. 527.

that a people who surpassed the Greeks in their genius for Mathematical and Astronomical studies could not originate the science of Astronomy or Astrology?

It is not easy to assess the respective obligations of Greece and India in the centuries following Alexander's invasion. But the speculations, physical and metaphysical, of Pythagoras, Thales, and their contemporaries of the 7th and 6th centuries B. C. have an indubitable Eastern flavour; and Greece must have borrowed more from India than she ever repaid. As we have already noted, Greece cannot claim to have originated Astrology or Astronomy. As regards any probable Egyptian or Chaldean influence on India, we must bear in mind the great antiquity as well as the fundamental dissimilarity of the Indian Astrological methods. It should be observed that India is unrivalled in the wealth of astrological literature produced—a literature that is as vast in amount as it is great in quality. Varahamihira mentions a host of authorities, Vridha Garga, Garga, Narada, Parasara, Maya, Satyacharya, Devala, Vishnugupta, Devaswamin, Jeevasarman, Prithu, Saktipurva, Siddhasena, Manitha and Yavanacharya. Though the monumental work of Varahamihira made almost all the older texts disappear, a few of the earlier works and a great many later works yet remain.

Spharal conclusively proves that the Indian Astrology owes nothing to Chaldea. There is a passage in the "Brihat Samhita" of Varahamihira which throws light on the date of that writer and on the great antiquity of Indian Astrology—a passage, the ignoring of which has completely vitiated the chronological inferences of almost all orientalists. Varahamihira says, (4) "The summer solstice is now in the first point of Kataka (Cancer)..... but it was at one time in the middle of Aslesha (in Leo) according to former writers". When he wrote, the sign therefore coincided with the Constellation Aries; and it was so about 493 A. D. when Leo was found by the "former writers" to be the solstitial constellation. Taurus must have been the equinoctial constellation. The Vernal Equinox precessed from Taurus to Aries about 1655 B. C. 170, years before the Exodus. Spharal infers that "the former writers" referred to by Varahamihira lived about 2700 B. C. and they handed down an earlier tradition. Summer solstice in the middle of Aslesha (in Leo) takes us back to as early a date as 3119 B. C. Bailly says that "the first Indian tables known to us date back to 3102 B. C." Then there is the horoscope of Sri Rama in Ramayana and the astronomical data

(4) Spharal The Science of Foreknowledge P. 76
Brihat Samhita III 2.

given by it indicate a phenomenally long period of observations. We have already noted that the Chaldean astronomy was still in an embryonic condition about 2700 B. C. These facts prove the existence of Indian astrology nearly 2000 years before the birth of Chaldean astrology and these facts must once for all dispose of all conjectures as to the Chaldean origin of Indian astrology—conjectures prompted more by *parti pris* than by a sense of justice. Again, that the system of lunar asterisms came from the Arabians or Chaldeans is a most puerile conjecture, as all the asterisms bear Sanskrit names, and as the system is referred to in the Vedas and in the oldest astrological books mentioned by Varahamihira.

It must not be forgotten that questions regarding the origin of any tendency or school of thought can hardly be answered to the satisfaction of all critics. It is only far greater advances than are yet made in Philology, Archaeology and cultural Anthropology that will enable us to trace the rise and growth of astrological conceptions. The mere fact that the homes of the early Babylonians, Indians and the Chinese are nearly in the same latitude cannot warrant us in believing in the independent formulation, at every one of the three centres, of all the conceptions common to these three peoples; and at the same time, we have no evidence to prove the interchange of ideas. In the light of the facts mentioned above, we may come to the most probable conclusion that the primitive Aryan tradition is the source of the common factors present in these three systems of Astrology. Such a conclusion is in harmony with the view of high authorities like Prof. Maxmuller and Sir William Jones, that the similarity of the ideas and practices of the various peoples is largely traceable to the influence direct or indirect of the primitive Aryans.

(To be Continued);

ON BOOKS AND BOOKMEN

1. THE CLAY CART: Edited by H. O. Kershaw, B. A., I. E. S., Inspector of European Schools, Madras; Published by B. G. Paul & Co., Madras. Price: As. 8.

This is a simple English rendering of the substance of King Sudraka's famous Sanskrit Drama, *Mrichhakatika*, or Toy Cart. The love story of Charudatta and Vasantasena has been commonly known, and has been staged by amateurs in several parts. The drama presents a harmonious combination of elements of rollicking fun and of the most gruesome tragedy. The character of Samasthanaka is the most interesting in this connection. Pains have been taken to weave out a fascinating narrative with slight alterations from the original.

The style is limpid and graceful, and pupils of Form IV or V will find the contents absorbing and inspiring. The get-up is neat and attractive. The book will be eminently useful as a supplementary reader in the higher forms.

2. A FIRST GEOGRAPHY OF INDIA. By Elsa C. Stamp. (Adapted and rendered into Tamil by V. K. Souriraja Ayyangar, M. A., L. T., Hindu High School, Triplicane.) Published by Longmans, Green & Co., Ltd., Madras. Price: As. 10.

This is intended for use in the lower forms. Part 1 of the book deals with physical features, climate, etc., part 2 with resources, occupation, trade and government and part 3 with the shape of the land, water divisions of the earth, latitudes and longitudes, and the climatic zones. Four short, useful appendices have been added at the end, giving details of political divisions with their capitals, population in relation to occupation, chief cities and their population, exports and imports. Maps, diagrams and pictures add to the value and interest of the book. A set of exercises is found at the end of each chapter. The author has rendered the subject in simple, readable Tamil. The book is neatly executed.

3. STORIES OF INDIAN YOUTH:—Part 1—By Lucia Turnbull. Published by Longmans, Green & Co., Ltd., Madras. Price: As. 10

These stories of heroic Indian youths hold up lessons of wisdom and unselfishness, physical and moral courage, and other virtues which immortalised their lives. One of them relating to the boy Sindhu who was accidentally killed by King Dasaratha is Puranic, but the rest are historic in origin. The boyhood of Harsha Vardhan, of Babur, of Sher-Shah, and others bring out the high ideals of conduct which characterised their lives, and the accounts of these are given in simple, clear and charming English. Indian youths will find the contents inspiring and interesting.

4. A HISTORY OF INDIA (IN TAMIL) for High Schools: By Mr. G. V. Rama Ayyar, B. A., L. T., History Assistant, Town High School, Kumbakonam. Price: As. 12.

With increased use of the vernacular as the medium of teaching non-language subjects in High schools, a need has been created for suitable books in Tamil on Indian History. The author with his long experience of handling the subject for Form IV has brought out this useful book to meet the requirements of the new syllabus under A Group. Mr. Rama has made himself familiar to many schools by his vernacular publications on History and Geography for the various classes, and he, therefore, needs very little further introduction

treatment of the book aims at giving a sound foundation to pupils in the science of chemistry and inspire in them a desire to carry their studies further.

7. HIGH SCHOOL GEOMETRY: Part II. By M. R. Paranjpe M. A.; B. Sc., (Messrs. Macmillan & Co., Ltd., Madras, 1930. Price: 0—12—0)

This book contains mostly theorems on the areas of triangles and quadrilaterals: chapters on loci and limits and some harder problems in plane geometry. It is designed to meet the requirements of the Bombay Matric syllabus. The author expects teachers to be ahead of examination requirements in certain chapters. He has avoided difficult riders such as could be solved only by students of marked ability in the subject. Part II is to supplement Part I already published, but teachers have been given the discretion of beginning any of the parts first.

8. SWAMI VIVEKANANDA: The Educational Publishing Co., Nungambakam, Madras. Price: As. 10. (Tamil)

With a view to familiarise every Tamil-speaking pupil with the life and greatness of Swami Vivekananda, one of the immortal seers of our country, the publishers have brought out this handy volume. Written in chaste and flowing Tamil, the subject presents in 9 chapters the main events of the Swami's life from his birth, which made the world acknowledge him as a mighty and holy personality. High school pupils will profit immensely by studying this book as a supplementary reader.

9. இந்திய சரித்திர தீபம் Parts 1 & 2: By Mr. C. V. Narayana Ayyar, M. A., L. T., Published by K. Palaniandi Pillai & Co. Triplicane, Madras. Price: As. 5 & 6 respectively.

These are neatly executed booklets with attractive get up and pictures. Interesting stories of great kings and heroes of India have been presented in very simple Tamil such as will be intelligible to pupils of standards IV & V. Part I is suitable for class IV, and contains 14 stories; part II is for class V and embodies 28 stories. The types are large enough to be placed in the hands of youngsters. Books of this kind need to be encouraged by all teachers.

10. ELEMENTARY SCIENCE: Plant Life—By Messrs. R. Sankara Ayyar, B. A., L. T., and V. Srinivasa Ayyar, B. A., L. T., Published by R. Thirumalai & Co., Madras. Price: As. 5

The enterprising publishers have brought out this little book on Plant Life to meet the needs of pupils preparing for the new S. S. L. C. Examination. It may be used as a guide to practical work and

from us. The present volume has been written in good readable Tamil, and pains have been taken to collect materials from standard authors. Instructive maps, a few pictures in appropriate places, and testing questions at the end of each chapter have been included. High schools teaching Indian History in Tamil will find the publication a useful text-book.

5. A TEXT-BOOK OF INDIAN HISTORY. (The Mahammadan Power in India), Part II The Mughal Empire (1526-1707). By Prof: C. S. Srinivasachari, M. A., Published by P. Varadachary & Co., Madras. Price: Rs. 1-4. (In English)

This is intended to be a supplement to the manual on Early Muhammadan Rule in India (997-1607) published by the firm above, a few months ago. The author here, in a charming style, traces the fortunes of India from the time of Babar's invasion to the decline of the Portuguese power in India. He has given a detailed account of every sovereign's character, administration and wars. The pictures and blocks used in these pages add to the vividness of the description. The attention of the reader has been drawn, wherever possible, to the original sources of information, both Indian and European. Three valuable maps have been included, besides an appendix giving names of important rulers and events, with dates. Students with a real love for Indian History will appreciate the contents. The publication may be used as a text for the S. S. L. C. and Intermediate Examinations.

6. A SCHOOL COURSE OF CHEMISTRY : By J. R. Partington M. B. E., D. Sc., Published by Messrs. Macmillan & Co., Ltd., Price : Rs. 3-1-6. (1930)

This neat volume is a simplified and abridged version of parts of the author's *Everyday Chemistry*, adapted for the School Certificate Examination in England and suitable also for use in Indian schools, the syllabus here being not much different from the one in the West. The material is arranged in the form of a course of topics in a sequence which would satisfy the requirements of Secondary school pupils. A full description is given of only those experiments of which a knowledge is essential in the study of chemistry, no precise instructions being included for others intended to be a test of the laboratory work of the pupils. The author holds that the latter details would be appropriate enough in a laboratory manual. A very elementary and brief account of the atomic theory, symbols and formulae has been introduced to enable pupils to frame equations for the reactions observed, even from early stages. Questions and problems have been given at the ends of chapters, a large number being from examination papers. The

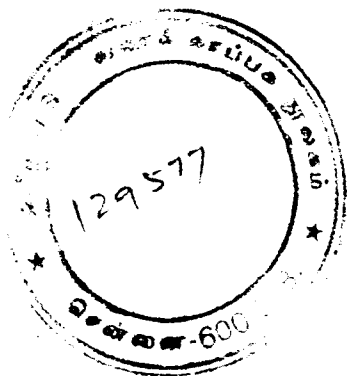
observations in the field. The topics of the syllabus have been clearly explained with experiments easily intelligible to pupils. Familiar Indian plants have been dealt with, with appropriate diagrams. The treatment is popular, and care has been taken to use the minimum of technical terms, these being indicated in bold types. Useful recapitulation is made at the end of each chapter by means of hints and questions.

11. THE HINDU NESAN ANNUAL: Edited By L. Ananta Ayyar, 65, Armenian St., Madras. Price: Re. 1.

The Annual presents a variety of matter in English and Tamil, of general interest to readers. The Round Table Conference, the League of Nations, the Cinema, Music and Harikatha Kalakshepam, stories of heroism and love, social problems, education, and the histrionic side have each of them received attention. Pictures of eminent men and women, of important views and structures in Madras and elsewhere, add to the attractiveness of the volume. The contents throughout are on art paper, and the publication is too cheap for the price. We congratulate the enterprising Editor on his achievement.

12. RURAL RECONSTRUCTION: By Prof. K. S. Srikantan, M. A., F. R. Econ. S., Madura College, Madura. Published by V. S. Swaminathan, Bookseller, Madura. Price: Re. 1.

A small treatise on the oft-talked problem of co-operators and public men. Many things have been spoken and written under this hackneyed phrase. Time has come to know what it is and what passes under it. Mr. Srikantan's attempt is a successful grouping together of the essentials, weeding out the unnecessaries. Several schemes suggested hitherto have been brought together in a handy form. What is more, everything is criticised from a constructive standpoint. The book is clear crisp and arrestive.



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