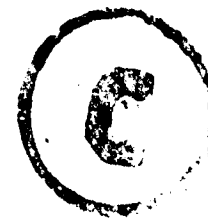


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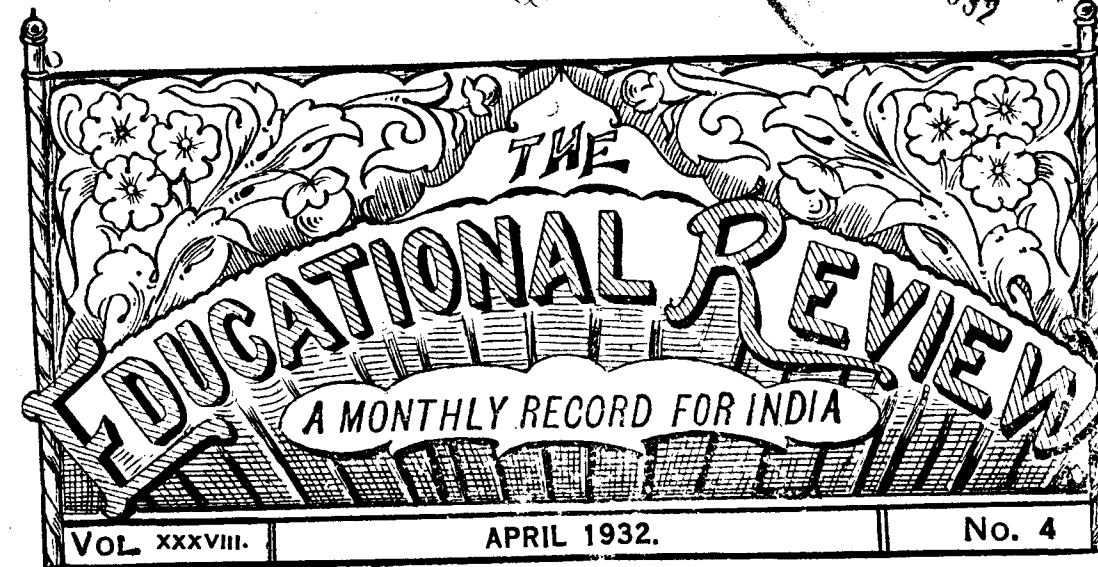
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APRIL 1932.

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YOUTH AND SOCIAL SERVICE.*

BY HIS ROYAL HIGHNESS THE PRINCE OF WALES.

I FIND my task to-night in addressing this great gathering anything but an easy one, but we start on common ground, for we are all, young and old, seriously perplexed by the many problems that confront us and are all equally anxious to do what we can to help our country in a time of need. I do not pretend for one moment to be able to offer any concrete solution of our difficulties. I propose merely to speak in general terms with the hope of suggesting to you some lines of thought which you can carry away to-night.

I believe there exists in many minds a feeling that while our troubles are largely due to outside causes, they are not due to these alone—that while politi-

cal and economic changes may be effective to avert financial disaster, they cannot in themselves ensure a true and sound growth of our national life. There is, too, I think, a certain doubt whether the social progress of recent years has not perhaps been rather superficial—a feeling that, just as many a fine-looking house may conceal a load of mortgage or hire-purchase debt, so the better material conditions that have been won may not represent any very solid gain.

Now if financial sacrifice is required people will face it, as they are doing without a murmur to-day; if reorganization of industry is demanded, people will seek to carry it through. But they will have no real confidence that these

* An Address delivered to the National Council of Social Service.

measures alone will secure what is best in life. They are looking for a positive aim, and that aim is, I think, to be found in the realization that each man must, and can, work out his own salvation in common service. Whatever the coming years may hold of hardship and difficulty, we can win through triumphantly if only we will recognize that the future lies in our own hands. By all means let the State do all for us that it can, but it cannot do much more than give us conditions in which our individual task is made easier, and neither the State nor anyone else can relieve us of that task.

UNSELFISH DEVOTION.

For this reason you should not think of social service purely as State action—such as education, public health, insurance, old age pensions, and so on—nor only as the wonderful voluntary work which is being done in connexion with countless good causes throughout the country. Let us think of it rather as kindness between man and man, as mutual understanding, as all those acts of unselfish devotion that can be done, and indeed are being done every day, by thousands of people without one thought of material gain or personal advancement.

No country in the world has developed its social services to the extent that we have, or devotes so much money to their provision and efficient performance. But we cannot ignore the fact that the present financial stringency may have to result in some curtailment—that the

high level will fall unless we can make good by an increased individual effort. Then, too, the wide provision of State social services has perhaps lessened in some of us the sense of the need, the duty, of personal service, and has encouraged a tendency to take all these things for granted—encouraged a readiness to receive without at the same time inculcating that readiness to give which is the only justification for the privileges of citizenship. We must realize that the amenities of life, like its essentials, are best secured by the personal effort and individual contributions of every member of the community, and are not a sort of heaven-sent manna to be garnered and enjoyed without effort, service, or obligation.

There is an enormous call at the present time for personal service—a call that is increasing. Almost every good cause needs the time and personal effort which each one of you can give, and there is some place, however small, where your services can be of real use and worth. So do not stand aside and leave it to others, for the opportunities are at your threshold, in every town and village, wherever you may happen to live. The tasks are there, and every one of us can play a part, for the race is not necessarily to the swift nor the battle to the strong.

FAIR CHANCE FOR YOUTH.

I know, of course, that many of the elder section in this great gathering are already devoting much of their spare

time to voluntary service, but I have tonight a wider audience—the vast audience listening in beyond this hall. There are many who, in these times, have to work harder for a living, whose day's toil is more exacting and who have less leisure to give. But every member of the elder generation can be a partner in a joint enterprise—in the promotion of youth's opportunity—to see that every boy and girl in this country should have a fair chance. Let each one of us ask of himself what he is doing, or is prepared to do, to give them that chance.

We meet in a time of national anxiety, but let us also say, taking strength from the past, that it is a time of national opportunity, when the traditions we inherit should be more than equal to the need. Emerson wrote, a good many years ago, that he found the Englishman to be him of all men who stands firmest in his shoes; and I am sure that is true of the rising generation of to-day.

It was not your fault that there was a war. It is not your fault that there is now a world crisis. But do not congratulate yourselves just because in these things you are blameless. Better to realize that you alone are the ones to repair wrongs, to do those things that have been left undone. And it is not going to be easy.

There is a danger that some people are, so to speak, getting too used to the present critical situation. They read of it daily in the newspapers, find it all very complicated, but feel that somehow

sooner or later, things will all come right again. It is no use waiting for that doubtful thing—a good time coming. We have got to fight to keep England “a bulwark for the cause of men,” to keep our great heritage in trust for those that come after. It has been said that the most hopeless hour in national history has always been the most hopeful, because it is precisely the moment which calls forth the best and the bravest in the soul of our nation.

We have before us to-day a world sick with fearful doubt, weary with repeated disappointments, a world of troubled nations whose vital need is courageous faith in each other. It is an era of potential plenty, when confidence should be supreme, yet we see in almost every land wide-spread distress and perplexity. The War-time generation still doubts, is still seeing through a glass darkly, and here lies youth's opportunity. For you have it in your power to confront every obstacle with boldness and originality, with the faith which means to triumph, and to encourage and invigorate those who may be older than you in years and experience.

FRIENDSHIP TO UNEMPLOYED.

Youth cannot long remain a spectator of life; it will only be a short time before the work of the world will be placed on your shoulders to carry. Many tasks wait for your help: knowledge to be discovered, open spaces to be peopled, natural resources to be developed, sickness to be conquered, and wrongs to be

righted. With these high quests before you, you will realize that the mere acquisition of material things is not in itself the fulfilment of an individual or a national purpose, and is as little compared with the satisfaction derived from your own effort, especially when that effort advances human welfare and happiness.

I want you to understand that we are not just facing a few months of "grin and bear it," but that we must get into training for a long period of work—hard work and effort, sustained despite possible discouragements. You must be prepared, as others have been before, to enlist "for the duration," without asking how much may in the long run be required of you.

You cannot hope to influence directly the trend of international affairs, but close at hand is a domestic problem, vast and baffling if looked at in the mass, though easier to help when broken up into individual pieces. It is made up of men and women, boys and girls. I am, as you will have guessed, thinking of unemployment. I am thinking now neither in terms of economics nor of politics, but of each member of the unemployed population as a single, separate personality, beset by depression, labouring under a sense of frustration and futility—a blank wall in front of him which he can neither climb over nor scramble round. My appeal here is not to statesmen, nor even to philanthropists, but to all those who are in work to play the part of neighbour and friend to the

man out of work. That is the open road of duty and a short-cut to happiness all round. There is no central machinery here in London that can provide a substitute for the good neighbour.

The enemy to-day is depression and apathy. Let us attack them with two of our old-fashioned characteristics—good sense and good humour. I believe there are groups of the unemployed here and there, dead sick of prolonged idleness, who are themselves feeling out towards ways of giving their unhired labour in co-operative effort for the help of others in need. It is up to us to back such attempts with every possible support. Get together wherever this burden lies heaviest, face up to the most urgent local need, and see if the community on the spot cannot make its own self-directed contribution towards this vast problem. So far as is humanly possible let us break it up into little pieces and refuse to be brow-beaten into paralysis by its size. I am talking, I repeat, neither on the economic nor on the political plane, but on the humane plane of simple friendship in those places where the clouds are darkest, where the pits are closed or the furnaces damped down. What matter if some trifling blunder is committed here or some project fails there. The very attempt of the community to achieve some social betterment for the sake of the workless in their midst will lift the general level of hope and make easier every national solution by statesmen and economists.

Of much that I have spoken to you to-night we Englishmen find it difficult to put into words. But the things of which I have been speaking are present in many minds to-day up and down the country, and we want the sub-conscious thoughts to become concrete, and to take concrete form in action and life.

DEMOCRACY AND NEW AGE.

The world passed into a new age with the end of the Great War. Never was a new age born in greater agony, nor in a more difficult environment for healthy and normal growth. What we make of it as a democracy is of vital concern not only to ourselves but to the whole world. So far as my part is concerned, many paths in life are closed to me. Much that I would like to do I cannot. But I have tried to bring more closely together the people of the Empire, the English-speaking peoples, and to further our interests abroad. I have had my failures, I know; but in these years, with few precedents to guide us, to have no failure is to have attempted nothing.

Let me make it quite clear that I am not asking anyone to launch yet another organization. Far from it.

The message that I have tried to give you is a threefold one:—

First, for a fresh response to national service; for a greater spirit of unselfish and adventurous helpfulness in the midst of problems which our ablest men find difficult to unravel.

The second point is that the opportunity for service is at our door—in our own village, in our own town.

And my third and last point is this:—That depression and apathy are the Devil's own; they are not English, so away with them!

Many great audiences have filled this hall, many great causes have been pleaded from this platform. But never, I am confident, has there been such a gathering, of both young and old, eager to help in the service of their fellow-men. Let us make ourselves fit for that service and dedicate ourselves to it to-night.

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DELHI UNIVERSITY CONVOCATION ADDRESS.

BY SIR C. P. RAMASWAMY AIYAR, K.C.I.E.,

Madras.

THE discharge of the duty that has been entrusted to me of addressing the graduates of the year would have been a task as easy as it is highly appreciated and most responsible if I could have followed in the wake of my predecessors after congratulating those who have to-day stepped beyond the threshold of their studies into the wider world of active endeavour and professional careers equipped for their onward march with the sustenance provided by this great institution and certified to be duly qualified for the journey. It fell to them to emphasize that the establishment of the Delhi University formed an integral part of the scheme for the transfer of the headquarters of the Government of India and to declare with the Marquess of Reading that this University was a visible and practical expression in the capital of India of the highest influences for intellectual and moral culture. My predecessors also hoped that great libraries and research laboratories would spring up in connection with this University. They dwelt with loving pride upon the influence of the Delhi environment and those historical memories—Hindu and Moslem—and those traditions of scholarship and wise patronage of the arts, which would form the background or the atmosphere of the University. They meditated on the collections of Humayun and Dara Shikoh and cherished the aspiration that the spirit of enquiry and research embodied in Jai Singh's Observatory would be characteristic of this institution; and they looked forward to the stimulating effect of contacts with men from all parts of India and,

indeed, with the world at large that the capital of India may be expected to provide.

SIR MOHAMMAD SHAFI.

I cannot let this occasion pass without referring to the very great loss sustained by the University and by the country at large by the passing away of Sir Mohammad Shafi, a true patriot and statesman, who was responsible for many fine achievements including the inauguration of this University.

IMPEDIMENTS TO PROGRESS.

It is true that during the nine years that have elapsed since the foundation of the University, its development has been rapid and noteworthy. There were only three colleges in 1922 when the University was started whilst there are seven to-day including a college for women and a commercial college. Readerships have been established in economics and in philosophy and the number of students on the rolls of the University is nearly 2,000, although it must be confessed that the degree and post-graduate classes have remained more or less stationary for some years past. The University Training Corps has been an unqualified success and the present battalion, though hampered by lack of training ground, has evoked much enthusiasm in the matter of recruitment. The corporate activities of the various institutions allied to the University have been most praiseworthy. But all this having been said, it cannot be ignored that this Convocation meets at a somewhat critical stage in the history of the University. Although I have been a member of the Court of this University, I cannot pretend to have

kept myself in touch with all the recent developments in connection with it; but a perusal of the annual report of 1930-31 discloses serious matter for thought. Page after page of that report furnishes evidence of the hampering effects of a lack of funds. Proposals for strengthening the teaching staff of the University have been held up for want of finance. The Law Hall has suffered on account of want of play-grounds and although owing to enlightened private philanthropy a readership in economics has been started, the flow of endowments has not been very marked. Very drastic retrenchment schemes are in the air and far from pursuing a policy of expansion we have to curtail our programme and deny ourselves many essentials of University life.

NEED FOR REALISTIC OUTLOOK.

At such a juncture as this, it would be short-sighted not to recast one's ideas on the basis of realism and an adaptation of means to ends. This University is partially unitary, supervising and regulating the work in a number of colleges with independent governing bodies; and as a University it was, perhaps, constituted from resources inadequate to its fullest growth. It is impossible not to agree with the Hartog Committee in their suggestion that in the circumstances that prevail, it is perhaps preferable to preserve the life and the individual tradition of each of the colleges and that the University has to charge itself mainly with the duty of organising the work of higher learning and research by a combination of teachers from the various colleges with teachers who may be appointed by the University itself. This University, having regard to the state of its finances and endowments, may best fulfil its functions by supple-

menting and putting the finishing touches on the work of the colleges and for that purpose providing for central libraries and adequate laboratories so as to keep the teachers up-to-date. But even for the achievement of this object, large funds are required and our main comfort must lie in the fact that the Legislature has throughout been most friendly to our aspirations, that our Pro-Chancellor is a man who has a remarkable faculty for getting things done and that our Chancellor, a statesman of the widest and most liberal sympathies, whose trained and energetic mind has often come to the rescue of institutions in a similar position to ours and whose love for India and faith in her future are so conspicuously genuine.

ACHIEVEMENTS IN OTHER COUNTRIES.

What a contrast this story of meagre resources presents to the chronicles of achievement in other countries and notably in the United States! Glancing over some recent reports on the development of University Education in one State, namely, New York, one lights on passages like these: 'At Fordham University the ground was broken for a new library with a capacity of 500,000 volumes and the seismographic laboratory was completed.' The University of Rochester is constructing a large building for a school of medicine and dentistry and plans have been completed for a new women's dormitory for the students of the Eastern School of Music which will accommodate 130. The Columbia University has completed an addition to the building of its college. Similar progress is noted among the institutions in China run by American agencies, the degrees of which are conferred by the Board of Regents of the University of New York. The Women's College of South China reports

a new dormitory and the Canton Christian College reports that a new dormitory was presented to the college by students themselves. Robert College at Constantinople, Turkey, an American institution, introduced in their Engineering School a special course for the training of foremen of shops and skilled mechanics—an innovation which created great interest among the Turkish and other near East peoples and which was heartily approved by the Turkish Government. Vassar College instituted a study of eugenics, a group of closely related courses from different departments which have to do with the relation of individual to environment. Syracuse University founded a school of citizenship and public affairs and the University of Rochester has completed a building and is erecting a ten-storied addition and also additions to the Memorial Art Gallery costing over 30,00,000 dollars. Hamilton College is conducting an experiment in the development of musical appreciation among the under-graduates in the College of Liberal Arts. We contemplate these statements and figures with envious admiration and note that in the State of New York alone in one year (1927) private endowments mounted up to the astounding figure of two millions and nine hundred thousand dollars.

NOTEWORTHY DEVELOPMENTS.

It is not solely for the purpose of arousing the generous emulation of our local philanthropists and the active help of our *alumni* that I am recounting these feats of generosity but in order to indicate some noteworthy developments in the domain of higher education in modern countries. First comes the great importance that is attached to corporate life and to the residential system as the best means of building up character

and comradeship and the qualities that make for true citizenship. The scholarly habit moreover is a function of wise teaching and beautiful and reposeful surroundings, and he is a narrow critic who disparages the value of the clusters of wonderful grounds and buildings that have contributed to the distinctive character of academic life in many countries. The second feature is the realisation that higher education is not solely concerned with the assimilation of facts and figures but is based upon an all-round development of human personality, and that a University, according to its very derivation, is all-embracing and its underlying purpose is to develop every side of life, artistic as well as literary and scientific; or, in other words, that a University fails in its objective if it does not give a wide choice of intellectual interest outside the immediate course of studies, if it ignores the craving of the human mind for beauty of colour and form and the rhythms of poetry and music. Fulness of life is a condition of culture and drabness in scholarship is not a merit but an avoidable evil. The truly educated man has no intellectual antipathies though he may have affinities—he has preferences but no exclusions. Lastly there is the recognition that is afforded by modern Universities of the truth that duplication of effort should be avoided amongst the various institutions for higher education. In India this lesson is especially valuable. We rejoice that new Universities are springing up in many provinces but one would prefer that each of these Universities were individual not only in tradition and background but individual in their studies and research. If each University devoted itself to some special subject or group of subjects suited to its locality, or the history, circumstances and

teaching which prevails: we give a mild attack of the disease, so to say, with a view as if the child should never have a relapse of it. In other words we run after the petty attainment ideal, whereas the process should be one of impregnation, so that the child might form the seed bed, as it were, for the germination of powers that will later bud forth and come out as the efflorescence of literary activities.

Space forbids any more detailed suggestions than this that the schools must work out in the forge of experiment and experience the destinies of those entrusted to them and that they must always remember that the prime factor in the educative process is the child—a psycho-physical organism. The child is body-mind. Where the Old Education laid down with rigidity “you cannot grow a child’s body, you cannot grow a child’s mind” and cherished its pet theory “knowledge is power”, New Education seeks to establish itself on a paradox—“you can grow the child’s mind”. Suffice it to say that school stunts the child’s growth, deprives him of the right to grow by coming to his assistance at every turn and anticipating healthy efforts on his part. The supreme aim is not storing the mind only but the development of power and skill which make for life growth.

Such a view of child-efficiency and child-development to be achieved at school demands, as Dr. N. Murray Butler of the Columbia University points out, that the school must secure to its pupils:

(i) Correctness and precision in the use of the mother tongue;

(ii) Refined and gentle manners;

(iii) Sound standards of appreciation of beauty and worth, and a character formed on these standards;

(iv) The practice and habit of reflection;

(v) Efficiency or the power to do things. And to these must be added a sixth requisite which the school pupil must have as a result of schooling, *viz.*, self-respect. If the pupils make the most of their school life, they can, as His Excellency Sir Hugh Stephenson, Governor of Bihar and Orissa pointed out in his address at the Prize-giving ceremony at the Patna Collegiate School (January 23, 1930), be all self-respecting persons in the proper sense of the term. The school in the words of His Excellency “is the rallying point in after-life” more than the university. On the good tone of a school depends the future upbringing of the school pupil, and what is this school tone? As His Excellency aptly observed “It is nothing more or less than the mass consciousness of boys”. But this subconscious feeling of self-respect must be on the right lines in order that the tone be good and must not degenerate, in the words of Sir Hugh “into a false inflated spirit of petty dignity.”

The saying “The child of to-day is the citizen of tomorrow” will not remain a saying only in India, if our pupils could be made to tread while at school the six-fold path laid down above.

MEMORY CULTURE

BY MR. K. APPASAMY, M.A., B.D.

Tinnevely.

THE other day an old classmate of mine now a student at Law College was asking me what he could do to remember essentials. He has been out of college for over ten years doing secretarial work and has lost touch with student life. After I explained to him what could be done, he asked me to write it down so that it may be useful to a larger group.

Memory is a recording instrument like a photographic camera. There are three essential things in a good memory, recording, retaining and recalling. The first essential to a good memory is a good recording. The matter we read, hear, or see is automatically recorded in the brain. Just as in the case of the photographs, the lens has to be focussed to suit the light and the subject; so in the case of memory attention has to be focussed on the matter. In taking pictures, the stronger the light the smaller can be the diaphragm opening. The weaker the light the larger has to be the opening of the shutter. In like manner, if the subject is one of very great interest to us, a small amount of attention is enough. On the other hand if the subject is not in itself of intrinsic interest to us we have to consciously exert ourselves to focus on it. Everything that we see, hear, feel and read is recorded. Theoretically we ought to be able to recall every thing that is recorded. But in some cases the impression is so faint that we are not able to reproduce it. In photographs sometimes we get a very light negative from which local photographers

are not able to produce a copy. But if we send it to expert photographic firms like the Kodak Co. in Bombay, they by using highly specialized paper are able to produce a copy. Similarly a strong effort may bring out some details. The essential thing in obtaining a good impression is to get a strong imprint. The strong imprint is obtained only by undivided attention.

The second process in memory is retention. To go back to the allegory, I started with, this process corresponds to the dark room work. When the sensitised plate or film has been exposed the photographer takes it to a dark room and there develops the image carefully with certain solutions and when the image is good and clear he fixes it from decay by immersing it in a Hypo solution. Psychologists tell us that there are tiny grooves formed in the brain by each impression. They are tiny grooves like those of a gramophone record. Each time we think over the same matter the impression is made deeper. In cases of matter that we constantly use the groove becomes deep enough to become a channel. Once it becomes a channel the matter is very easy to recall. Any matter stored in the brain is likely to grow dimmer and dimmer and finally evaporate if it is not recalled often. But there is plenty of matter that we do not have occasion to recall every day but still we need at times. Such matter should be recalled when one is at leisure just to keep it brushed up. A Japanese classmate of mine never took notes at classes. But when

the time the examination came he scored the first mark in class. We went to him and asked him how he got such high marks. He said that every night he thought over what happened in class and every once in a while revised all the past lessons in that class. Before examination instead of reading he spent his time in mentally recapitulating the lesson. What he was doing was deepening his channels in the mental groove.

The third essential point in a good memory is the ability to recall. What is the use of having money in the bank if you cannot draw it? What is the use of having facts stored up in the mind if they cannot be recalled when most needed? Going back to the illustration I started out with, recall is like a copy of the photograph. The clearer the impression the better the print. The analogy holds good in the case of memory. Simply because it takes an effort to bring out what is in the brain one very often says that he does not remember. It is a type of intellectual laziness. Very often we find college boys referring to the notes at the back of the book when a question is asked instead of racking their brains for it.

The students in our high schools and colleges have developed what I call "Tin type" memories. Have you ever seen these four-anna photographers who take and make instantaneous photographs? There is no negative. The copy is directly made on the sensitised tin and handed to the sitter. Five minutes after if you ask them for a copy they cannot give it. Some students study merely for the examination. And once they get through they entirely forget what they have been taught. Extra curricular matters which

would be useful to them in life which I taught them in the Senior Intermediate classes they are unable to remember if questioned when they are in the Junior B.A. class.

There was a man who was nicknamed "Data" who went round exhibiting his feats of memory. He could repeat all the various football stars and champion pugilists and how and when they came into prominence. When one comes out of a hall where such a performance is staged one is tempted to say, "What a colossal waste of brain power." If we try to remember all that we have come across there would soon be no room for worthwhile things. It will be analogous to a parable told by Jesus Christ where good seed with all possible chance to grow was choked out of life by thistles growing side by side. One must take care to select facts before actually storing in and drilling them in the memory. Since weeding is not possible in the case of memory, when the memory channels are being deepened by recall, one should leave out all the non-essentials.

Tischendorf was a Biblical editor. He had come across various editions of the Bible but the Codex Vaticanus, one of the earliest manuscripts copies of the Greek New Testament was not available. Armed with a strong letter of recommendation from the Czar of Russia, Tischendorf asked the Pope's permission to examine the manuscript. The permission was very grudgingly given. He was allowed to sit and read in the Papal library but was not allowed to take notes. He took two days in reading it. Then he returned to Germany, walking through Italy and reached home after two months. On the strength of that single reading he made 182

recensions in the Bible and issued his famous eighth edition major. The world of Biblical scholars refused to take the corrections at their face value knowing that Tischendorf had looked at the Codex Vaticanus only two days and had spent two months after that in coming home. The present Pope, having once been a librarian and knowing the immense value of such a manuscript published photostatic copies of the Codex Vaticanus. The scholars now find that Tischendorf was right in 180 and in the other two the impression in the original could be interpreted in two ways. Such a memory is worth having. What we need for such a memory is Attention, Retention, and Recall.

One should never say, "I don't remember," or "I am now getting too old to remember." Everytime one says that he is making an auto-suggestion. He is also encouraging in himself an inborn intellectual laziness. Memory is as fresh as we keep it. Mental power deteriorates in a person who allows himself to drift. In the mental field same as in the physical field we reap what we sow, "Can anybody gather grapes out of thistles?" Can any one reap benefits of a stored up memory if he spends all his mental energy in day dreaming?

The greatest law governing memory is "Association of ideas." It is a law of order and sequence of ideas. If we synthetically split the law we find that there are associations of contiguity and association of similarity. Going still further in our analysis we find that there can be contiguity of time, space, or consciousness. That is we may remember a thing one thing followed the other in sequence of time or they happen to be next to each other in space or they happen to be associated in our brain along with something else. Association of similarity are in common parlance called memory pegs. People use various methods. There are associations of form, size, weight, quantity, whole and parts, cause and effect, likeness and difference. A correct classification of the object or thought in connexion with something already known helps one to recall the new from the old data.

Any good psychology book will give examples of all these laws. The most interesting books I have read in this connexion are:—"Psychology" by Woodworth, "How to Teach" by Strayer and Norseworthy, "Mental Adjustments" by F. L. Wells, and "Learning Process" by Sidney Colvin.

EDUCATIONAL INSPECTORS

By MR. R. S. GUPTA, B.A. LL. B. (ALLD.) DIP. ED. (BRISTOL).

Agra.

THE subject of the Inspection of Indian schools is one which affords material for perennial discussion. From no matter what angle it is approached, there is always room for comment and criticism. Whether one regards an Educational Inspector with unmixed favour or otherwise, there is no doubt that as a general thing and for fairly obvious reasons, an inspector's visit which does not revitalise tends to devitalise. I am led to make such statement through reading a remark of Sadler's to the effect that 'Educational vitality is the best thing the public money can buy.' This is a matter into which neither the Teachers nor the Inspectors themselves refrain from looking very closely.

Do the teachers, as a body, exclaim as the door closes behind the Inspector:—"How glad I am that he came! He has been of invaluable help to me!"?

Do they? One pauses for reply. Assuming, as we naturally must, that the answer is in the negative, it is obvious that there must be something wrong with the Inspectors, the Teachers or the System; or more probably with all three. In this contribution my attention will be confined to the Inspectors with a view to discovering what may be wrong and suggesting possible remedies.

It should not be forgotten that the inspection of schools is not merely an ornamental rounding-off of an educational system; it is an essential part of it. Just as the teachers are supervised by the headmasters, so the whole school must be supervised in order that the

Department of Education may be assured that public money is being spent, not necessarily to the best advantage, but consonantly with certain broad principles which vary from time to time in accordance with the outlook of the Government of the moment.

Quite apart, however, from the purely "policeman" role, the Inspector has to play the far more important part of guide, philosopher and friend of the teacher, while at the same time strengthening the work of the school.

It is the teacher who keeps the wheels of education in motion, but it is the inspector who, like the chief engineer of a factory, sees that the engines are running at full efficiency. If the teacher does not feel that this is taking place, and there seems to be no reason to doubt that such is the case,—then either all the teachers are doing badly or the inspectors are falling short of the high ideal that has been set for them.

The old days are fortunately past, but there are still many inspectors who have not a really practical knowledge of the results they are striving to attain.

How often does a teacher say of a new inspector:—"He objected to this method, which the last inspector insisted upon introducing." The worried headmaster if forced to explain that it is good training to keep on changing the methods from one to another. But can anyone seriously agree with this? Improve, expand,—by all means,

but the more or less continual swinging of the pendulum with each fresh inspector is demoralising.

The old established inspector who probably never did a day's teaching in his long and useful career, had acquired an experience that was valuable to the schools he visited and, moreover his knowledge of the school world enabled him to look tolerantly upon what he saw and to judge of its effect with a certain amount of imagination.

Then there are junior inspectors, the "cubs" as the teachers irreverently call them, youths who since they left a training college have put in a three years of hectic rushing from school to school, a year or so in each, in a frantic effort to qualify themselves for the list of applicants for assistant or deputy inspectorship. One can imagine the feelings of teacher with a wide experience when he has been "ticked off" by one of these callow lads, devoid equally of practical knowledge and experience, and is then asked to teach him the rudiments of his job. Yet this a very frequent occurrence,

It has been suggested that a better plan would be to draw inspectors from among the older headmasters who have years of real experience upon which to found their criticisms of the school work. The reason that many of these appointments are failures is a very human one. The headmasters of many years' standing becomes something of an autocrat; he is habituated to ruling his staff and forcing them to do things in the correct way—his way. Consequently when he is given extended authority he is prone to make the fullest use of his power.

No one having intimate knowledge of the teachers in Indian schools could have failed to notice that their opinions of their respective headmasters is not a high one. This is unfortunate, but true. It may arise from his being a martinet, or it may be because those who work under him see only the worst side of his character.

In any case, it may be conceded that if a headmaster's personal report of a teacher's work is sufficient to damn that teacher, a whole

staff's view on the headmaster's character is at least worthy of attention.

It is said that the Selection Committee which has the power of appointing an Inspector from amongst the eligible headmasters would be capable of detecting, if it were present, the inherent "hoggishness" of the candidate, but it must confessed that few men are so bad that they could not put up an appearance of pleasing geniality during the short period of the interview. Criticism that is purely destructive lacks value, and because of that I bring forward the following plans as being the best means so far known for dealing with the problem.

1. Inspectors drawn from amongst the headmasters and other teachers of secondary schools should only receive their appointments after the most searching investigation into their moral fitness, apart from their professional qualifications, such inquiries can be made in a score of more or less obvious ways which readily present themselves. It should be noticed that the bully and the nigger-driver, no matter how highly qualified they may be, cannot give that vivifying touch which is so essential to education at the present time.

2. Inspectors should be drawn from the staff of the aided public schools. Even in these democratic days it cannot be denied that such men are members of a different stratum of society, one in which the advantages are greater and the outlook necessarily broader. Without pretending perfection, we may concede that the public school master is to judge effects from a still more enlightened standpoint than the man who has spent his life cooped in a country village or a small town.

It is a fact that those inspectors who are men having their origin in another class of society, to use an unpleasant but descriptive phrase, find that their suggested innovations and improvements are received in a more friendly spirit, and their visitations instead of being dreaded are looked forward to with pleasure. Even if the youngest member of the staff describes him as an "old pet" he loses nothing in dignity and gains tremendously in prestige.

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Chief Lecturer in History and Economics, Maharaja's College, Vizianagram.

With an Introduction by Professor **K. A. NILAKANTA SASTRI, M.A.**

"*The Hindu*" Feb. 21, 1932, This book is prepared strictly in accordance with the revised S.S.L.C. syllabus in 'A' group history, a copy of which is to be found in the first pages. A book of this kind should be welcome to the teacher and the taught supplying a necessary basis to the work at home and in the class-room. The virtues of a good text-book of history are here, sense of proportion, simplicity of language, and a sufficiency of teaching accessories such as maps and chronological tables. But we feel that expression of opinion on debatable points should have been stronger and unequivocal, especially in view of the fact that the book is intended for the young. We hope that in the reprint the inaccuracies in some of the maps and the typographical errors will be rectified. The book, we should say, is priced cheap.

The Educational Review, February, 1932 :—The handbook, written by an experienced professor and scholar of distinction, needs neither apology nor explanation for its appearance; and the scope and method of treatment adopted in it are good. Every author has his own method; and the method of Professor Aiyangar is well-proportioned, sober and not too discursive. It is intended primarily for students preparing for the Madras S.S.L.C. Examination and has faithfully followed the syllabus drawn up by the S.S.L.C. Board. * * He has devoted relatively large attention to the great formative personages that have left their impress on the culture and history of the country, has kept up the proper balance between the chronicling of political and military events and the tracing of movements and of the important phases of popular life and art and culture. Nor has he indulged in the mere display of learning which takes the form of summarising the different sides of controversial points and leaves little effective impression on the mind of the young reader. His treatment, spread over such a vast vista, is good, supple, brief and at the same time restrained. He could not be accused of having neglected to do proportionate justice to the history of the Deccan and South India, nor of having kept the treatment in water-tight compartments, either from the chronological or from the regional stand-point. Perhaps it may be remarked that the British Period has been given a bit too much of attention. But then it is essential for the student to know the recent history of his country in somewhat fuller detail than is necessary for earlier periods, and the author proceeds to detail the latest phases of the Indian national movement. His treatment literally comes down to the Second Round Table Conference. If, therefore, he has deviated from his previous limits, it is only in a direction that is useful alike to the teacher and the student. We should not avoid mentioning in this connection, the value of the maps and the chronological tables which add greatly to the utility of the book. The Publishers have added one more bit of useful service to the work of publication of high-class and authoritative text-books that they have been so creditably carrying along for nearly half a century.

The Scholar, February, 1932 :—School boys must really feel proud that a College Professor of long experience, great eminence and distinguished authorship, should have given them a helping hand through the pages of this valuable and cheap text-book, with information based up-to-date knowledge, and bringing the reader up to to-day. Let us hope that the Professor's dealing with the subject may have the approval of the examiner and that the subject-matter herein covered is what the authors of the S. S. C. syllabus had in view.

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aptitudes of the people whose interests it serves, we shall be able to do more in the aggregate than is possible at present, with much less expenditure of money and energy. A large number of struggling institutions, each trying to teach the same subjects as its neighbours, merely means the dissipation of effort, which, conserved and concentrated, may result in valuable additions to knowledge and improvement in the calibre of the student. Thus, for instance, there are many reasons why this University situated in this capital city may concentrate on the study of languages and the scientific study of politics and economics. If such an object be kept in view the student would go to specially equipped centres for his special studies rather than to an ill-equipped college or University where everything is sought to be taught and taught inadequately.

FUTURE OF INDIA.

This is not a mere exercise in speculation but I submit that these reflections have a practical and immediate bearing on the problem of the future of our country. The amount of money available to the Universities is not only limited for the moment but is likely to be so for the next few years. The question of higher education viewed in conjunction with the unemployment of the educated classes is serious and acute and it is necessary to deal with our human material in such a manner as to produce with the utmost economy of means the best possible results for the future of our land, to evolve men who should be catholic in mind and soul, would resist the influence of disintegrating forces and would not be stereotyped and uniform in outlook and work but would be

dynamic and creative in every sphere of activity.

ESSENTIALS OF UNIVERSITY EDUCATION.

A great deal of thought has recently been bestowed at the Universities of Great Britain and Ireland on the topics of the essentials of University education and, as very often happens, the pendulum of thought has swung from one side to the other; but the idea is being increasingly entertained that University courses should serve two purposes which have been erroneously regarded as incompatible, the first being to enable those who come in with a certain preparation and are interested in the general activities of the human mind to take a general course, the second being to assist those coming with a specialised aptitude clearly developed to take a special course, remembering at the same time that neither group should be put at a disadvantage compared with the other. The reconciliation of the two aspects of education typified in the universality and catholicity of the humanities and in the devotion to organised and minutely specialised research is one that must engage our earnest attention. It is clear that many undesirable results have been fostered by the narrowness of study and the specialisation which have been recently much deplored but it is possible to over-do this criticism because undue diffuseness and breadth without depth are as regrettable as the attitude exemplified by the grammarian in Browning's poem. This idea is, in fact, replacing the older one in which one curriculum and one group of persons were designated by the term *pass* and the other by the term '*honours*,' such a demarcation being felt by competent critics to be very

injurious to the quality of work in the Universities.

AWARENESS.

But beyond and above this feature of University evolution is another which deserves to be stressed, namely, that one of the chief purposes of University education should be the discouragement of the tendency to look upon the content of a given topic as finite. Speaking at one of the Annual Conferences of the English Universities, Dr. Myers of Manchester, describes in this manner a very common type of University student: 'They speak and, what is more serious, they think of having "done" a play of Shakespeare or the theory of valency or some other subject. This attitude is rather of the kind that one might have towards some physical achievement such as running a race or climbing a mountain.' Expressed otherwise, the object and the intention of a University should be the creation of a faculty or attitude which has been styled 'awareness,' namely, the appreciation of the forces that play upon us, physical and psychic, and the responsiveness and adaptation to the environment in terms of art and science and music and culture and harmonised life. The possession of a degree, therefore, does not and cannot primarily mean that certain conditions have been fulfilled but rather that a habit has been inculcated. It is a failure to grasp this thought that leads to the phenomenon of students seeking information as to what is the right or correct view of a question so that they might be enabled to give a ready made official answer and relying on summarised text-books and peptonised synopses. Such a training may produce students possessing a great deal of what has been described as factual know-

ledge but in such persons the possibility of future growth and development is lacking and finish and maturity of judgment are to seek. The aim of the University should thus be not to bring into existence a student who has passed the climax of his intellectual powers at the age of 20 or 25 but one whose aptitude has not been forced like a hot-house plant but has been allowed to develop from within so as not to eliminate the vitality needed for future growth. I often wonder if the system of *viva voce* disputation that prevailed in ancient India and has been a feature of many European Universities is not one of the most effectual remedies for this disease.

THE TEACHER AND THE TAUGHT.

The ultimate fact, however, remains that the proper outlook is not acquired either by a syllabus or by examination or by competition but only from a teacher who is able to convey to his pupil what has been called by a great English philosopher 'the invisible molecular forces that work from individual to individual.' Adequate tutorial instruction supplementing mass lectures is in consequence necessary in order to evolve the right type of education product. Weakness in general knowledge and the over-crowding of the Universities with students who are not adequately equipped for University careers in truth result from the absence of that intimate contact between the teacher and the taught which has been the characteristic of the best variety of Universities throughout the world. Such intimacy of life and thought between the preceptor and the student would bring about the elimination of the unsuitable categories of student and the diversion of young men at an early age to careers better suited to their capacity than those afforded

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by their present attempts, would thereby be set free for better educational uses and the best men from the point of view of the Universities could be selected more thoroughly and trained better so as to subserve the widest national interests. It must not be forgotten that although the old Indian University of Nalanda is reported to have had thousands of students drawn from all parts of the country and even from China yet the teaching was on the basis of the *Guru Sishya Parampara*, a theory of instruction which is as fully recognised in Oxford and Paris and Gottingen as in the ancient and modern Gurukulas of India.

ORIGINALITY AND THOUGHT.

We have a continuous tradition of learning and respect for knowledge and, indeed, we are disposed to attach too great an importance to erudition as such. It was said of Salmasius that he had read ten times as many books as any man of his age and accounted himself ten times as great. Not many people cared to enquire whether he had profited by his reading. We are only slowly beginning to see that what is significant is originality rather than capacity to retain and to produce and it is a matter for congratulation that many Indian Universities have recently been realising this and are doing their utmost to recognise and reward thought in contradiction to memory and initiative effort.

TRAGEDY OF INDIAN EDUCATION.

The tragedy of our Indian education is that we produce graduates for whom there is nothing to do. The State can only employ a limited number. The industrial and commercial activities which absorb most of the educated young men elsewhere are still in the

making. There is as yet very little liquid capital to start industries on a nation-wide scale and in this posture of affairs less and less attention has perforce been devoted to education in its purely academic or speculative aspect. Notwithstanding the incalculable cultural value of such learning greater concentration is inevitably necessary on the positive and practical sides of education. The time has come when the Universities will have to harness themselves to the services of the State so as to train men who will be producers instead of critics or lookers-on. The example of recent foundations in Europe and America must be followed and perhaps we shall do well to walk in the footsteps of countries like Denmark and Switzerland, where higher education is adapted to such forms of industrial and agricultural progress as are most suitable to their conditions and natural resources and possibilities. In any case the superstition must be killed that it is beneath the dignity or beyond the purview of a man of learning to apply himself to agriculture or cottage industries. But even more of a desideratum is the definite endeavour to make of our Universities the training grounds for a new community full of *esprit de corps* and with ideals of toleration and of active service, dedicated to the pursuit of truth and with minds cleared by wise and well-directed training of cant and prejudice, with no invincible illusions—a few pet theories—and resolved not to be crushed under the dead weight of obsolete formulae but to be alert and responsive to all unifying and stimulating influences. From the Universities must issue forth the trumpet call which will break down the walls of many fortresses of out-worn beliefs and vestigial practice, of discord and of inherited and acquired pre-

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possession and bias; and in this mission the educated women of India have, perhaps, an even greater responsibility than the men.

STUDENTS AND POLITICS.

Some of my predecessors have spoken of the deleterious effects resulting from the active participation of students in schools and colleges in the politics of the country. My plea for the abstention of the student from such activities as distinguished from fervently patriotic aspirations and a careful and even passionate study of the problems of life and society, is based on a different consideration altogether. All politics and all the business of life tend, to a greater or less extent, to divide men into groups and parties. I would rather that in the plastic and formative years of youth, young men should know of no differences save differences of intellectual perception and intellectual appraisal and that they should be a homogeneous community intent solely on acquiring that suppleness and strength of intellectual and moral muscle without which the great adventure of life can never be successfully attempted. Abhorrent to all true lovers of the country must be the spectacle of boys and girls driven to thoughts and deeds of violence by misdirected and un-Indian teaching and

frenzied political doctrines, but apart from these manifestations, is it not demonstrably true that to handicap oneself with political antagonisms or communal bias at an early age is to put a fetter and a shackle on minds and souls that should be free as the air and unconfined as well as to stimulate the growth of those tendencies which in the India of to-day need to be eliminated or minimised. Let our educational centres be true Ashramas from which are banished all contentions save those of the acquiring intellect and all hatreds save of shams and falsehoods.

Very recently I read an account of a lectureship founded by Sir Alfred Fripp which has been instituted for the purpose of interpreting to the rising generation the spirit of happiness and success, success in the use of life not the gathering of wealth nor the attainment of social importance. It is that spirit of success in the use of life that the Universities should engender so that it may be said of us:

Gathering as we stray, a sense
Of life so lovely and intense
It lingers when we wander hence
That those who follow feel behind
Their backs, when all before is blind
Our joy a rampart to the mind.

THE SCHOOL AND THE SCHOOL BOY

BY MR. B. MUKHARJI, M.A., B.L. (CAL.), M. EDN. (LEEDS), DIPLOMÉ IN EDN (LEEDS)

Cuttack, Orissa.

THE school with us has been an age-long institution. The ever-changing history of the human race all over the world has also led to an ever-changing conception of the functions and duties of the school on the one hand and of the results and benefits of schooling for the younger generation on the other. Whatever may have been the trend of these changes, the one dominant note running throughout the past and also very much marked in the present day is that the school is an institution primarily for the purpose of the enlargement of the experience of the young of man in the light of the parent community's traditions and past progress.

This is the most liberal and uncontroversial statement of school work, though, of recent years, educational literature has been full of many a controversial issue centring round the functions of the school. Writers

have been who have discussed and are discussing "what is and what might be." Conceptions of the relation between the child's freedom on the one hand and social conventions on the other, liberal education and vocational training and a crowd of such apparently conflicting purposes have very much coloured the real aim and objective the school stands for.

Whatever the protagonists of different conceptions of the school's proper worth and value might stand up for, between the competing claims of Politics and Sociology, Vocation and Religion, Study and Leisure-hour pursuits, Work and Play, all clamouring for prominent places in the school programme, the best course, as indicated long ago in the past by the sage of Greece, is the acceptance of the golden mean, the striking out of a balance

Madras University.

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between all these, and acting upon a compromise. The whole issue is that the day is gone by when any one single and complete scheme of work for the school, deduced from any one single and complete system of ethical, moral, social and religious code of life, setting out some form of noble ideal for humanity by itself can take the place of the school's work in these days of an ever-increasing variety of human functions characterising the modern world. The school is not the special preserve for any one virtue or acquirement dispensing any one form of special cult. Its true place and function is in the life of the community which it should represent and improve. It must increase its hold on the affections of the community standing side by side with the market and the temple and the mosque and teach for life, not for school merely. The school should, it is said, lay down the law at once and indicate what conduct of life and standards of taste are to be accepted and followed by the younger generation. It is here that the determination of a common path between mutually differing principles and ways of life and behaviour confounds the best thinkers. It is here again that a sharp difference in educational practice and method reveals itself. Individual liberty tends to stand opposed to societal control, tradition to progress and convention to freedom. Examples of differing ideals have not been lacking in India, in the form of types of schools that have of recent years sprung into existence. Hardwar and Bolpur, Sabarnati and Moga are but a few instances. Space forbids the delineation of the school fully in all its aspects of work and activity, but the hold of the past and the problem of the present must be blended

harmoniously in the school and that is what has been spoken of as the compromise which the modern school must offer. This spirit of compromise and the form it should take depend on the bold bids for experiments which should be made with the ardour, devotion and faith of a missionary and not for the glamour and the cheap notoriety of trying an experiment.

Whatever the line of experimentation, one thing stands out prominently clear in view and that is the child. The school, it must be remembered, is meant for the child and not the child for the school, and the realisation of the ideal, however good, can come only through the wide and general prevalence of individual experiments, and later, the garnering of the results of such experiments—pursued whole-heartedly and devotedly in the cause of true education and not for the personal glorification of individual experimenters.

As for the main factor, then, for consideration in the school, *viz.*, the school child, the things that matter for him are power and skill. New Education does not believe that knowledge is power but that the child is power; attainments only should not be the end of the pupil's school education—such an end should never be placed above power. There can be no loss in attainment if power comes. A short reference to any of the subjects of study taught to the pupil at school will clear the matter up. Take literature, for example. It is vaccination that we practise on our pupils in the common type of literature

INDIVIDUAL DIFFERENCES AND WHAT THE SCHOOL CAN DO.

BY DR. G. S. KRISHNAYYA, M.A., PH. D.,

Mysore.

THE problem of class-room adjustment to individual ability has received little attention in India. Almost all available resources seem to get so completely exhausted on the mere maintenance of schooling facilities, that the catering to individual differences is considered financially, and therefore, practically, impossible. It is a matter for regret that even the existence of such variation has not been sufficiently realised by Indian schoolmen. What wonder then that attempts to meet individual needs even under traditional conditions are few and far between!

ADJUSTMENT IN THE CLASS-ROOM.

In the day-to-day planning of instruction there are valuable opportunities for giving special attention to pupils' needs. In the coaching of failing pupils, in the enriching of the work of bright pupils who are not given a special promotion, in the care for the make-up work demanded for pupils given double-promotion, and in the making-up of deficiencies in previous training, a keen teacher is bound to respond to the individual needs of his pupils. The type of adjustment needed can be discovered through the frequent use of diagnostic tests and the experience of the teacher with the pupils.

In every school there are pupils who are head and shoulders above their classmates in the ordinary school work. Hitherto they have received scanty attention. This negligence is an educational crime. Unusual proficiency

should be met with the omission of some units of subject-matter and perhaps also of certain subjects. Certainly all but the new aspects of subjects may well be omitted. Only the minimum amount of drill or study should be assigned and minimum amount of time should be allowed when able pupils have only to meet standards set for average pupils. On the other hand many additions are conceivable. The number and variety of applications of principles involved should be increased. Activities and subjects outside the regular curriculum may be introduced. Enrichment of the bright pupils' school programme may take the form of adding new material in the ordinary subjects. Further, there is always the opportunity of adjustment that comes from more rapid promotion.

At the other end of the scale, in every school there are pupils who are unable to cope with the ordinary school work. The customary treatment accorded to them has been failure, or, what it really amounts to, the absence of any treatment. The cause of failure of any pupil should be explained in terms of the failure of the school in properly placing the individual, in terms of the teacher's instruction, or in terms of the failure of a pupil to do his best. If it is the fault of the school, the course of the pupil should be altered. If it is the teacher's fault, he should take steps to improve his instruction, or to find work where his failures will be of less consequence to others. If it is the pupil's fault, he should

be made a case for special attention and clinical investigation. The omission of certain subjects may be part of the adjustment. Adjustment in class-room procedure is demanded by various factors. In order to meet the problem of low ability, retardation, the assignment of extra drill, making simpler assignments and setting less extensive standards for mastery may well be tried. Whenever possible, the development of a markedly different curriculum is to be recommended. The psychological law to be held in mind is that able pupils need less drill material and dull pupils more to reach a given standard of achievement.

The correction of deficiencies in school subjects is a more or less common class-room procedure. This make-up work may be due to skipping a class. Failure or absence also will necessitate make-up work and even extra drill. Sometimes deficiencies in tool subjects, training in which is no longer provided in the curriculum, may necessitate such extra attention. Assignments can sometimes be set in such a manner as to correct deficiencies. Repeating or failure as a method of adjustment would seem to be justified when a pupil is unable to master the fundamentals of the succeeding grade, and also when promotion would mean the losing of something highly valuable, which could not be secured in a higher grade.

SOCIAL ADJUSTMENT.

The Indian school gives little or no attention to social adjustments. In this it is not alone. The average home rarely provides any special training. Very often the training that children get is of the most deplorable kind. In order to meet this situation activities

should be assigned to correct deficiencies in home training or social background, and in social habits and attitudes. Attention should be paid also to lack of development in character, attitude towards work, and working habits. In order to raise the standard of appreciation in the field of art and literature, the assignment of certain activities or subjects may be recommended. The fact is that we are altogether too prone to think of the subject-matter of education exclusively in terms of certain bodies of knowledge to be taught to children. But subject-matter in truth originates within the experience of the group, meeting needs that are real to that group. The values of life which every age and every nation have sought to perpetuate, and to pass on to the next generation, include much more than specific bodies of fact. They include skills, habits, ideals and virtues. There is decided advantage in thinking of these also as belonging to the curriculum of the school, for they are then much more likely to get the attention they deserve. No curriculum can be considered really adequate which does not include all classes of skills, ideals, &c., the attainment of which makes better men and women. Unless these are considered part of the subject-matter of education, responsibility for their inculcation or acquisition will sit lightly upon the conscience of the staff of the school.

Physical defects and health needs cannot be overlooked with impunity. There is more truth than poetry in the statement that our Universities turn out educated (?) invalids. Increasingly, men are waking up to the significance of that pregnant time-honoured copy-book maxim, *mens sana in corpore sano*. Through the co-operation of the home and the community and the periodical medical

inspection much can be done on the physical side. Special attention and skilled supervision alone can adequately meet this need.

VOCATIONAL PREPARATION.

The adjustments mentioned above are not all equally applicable to any given grade. Some of them are of value in the elementary school, others in the high school. There are many which can profitably be employed anywhere in the eleven classes. But the question of vocational needs includes only the last few years. There are many pupils who will have to leave school early on account of economic pressure. Supplementary vocational education in the early stages, and later on specific training have been tried with success in some western countries. The emphasis on academic subjects may be lessened, if they are predominantly preparatory for levels higher than those which the individual pupil expects to reach. Over-age pupils should be given

a slightly different course because of the unlikelihood of their going to college later on. Pupils who expect to enter college should be prepared with the demands of the University in view. Comprehensive high school is the only kind of school which can meet the needs of the times and provide the necessary adjustments. Differentiation and specialization are the demands of the day.

Doubtless, a great many problems will always remain teachers' problems. In spite of the valuable contributions that may be expected from scientific experimentation, there is little hope that any plan will automatically meet the entire range of individual needs. It will always be important for teachers to obtain some grasp of the whole task of individual adjustment that faces the school. The purpose of the article is to show the directions in which teachers can look for aid, and to assist them in the task of appraising any suggested programme for meeting individual differences.

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MODERN EDUCATION AND READING ROOMS

A CRITICAL STUDY

BY MR. N. SESHADRI SHARMA, B.A.

Kolar.

"BEHIND the individual classes lies what is probably the most powerful of our educational agents—the library. Housed in a light cheerful room, with no shelves more than five feet high, it is open every evening for two hours. With the exception of a few reference books, readers may take any volume home or use the library as a reading room; weekly periodicals are on the table... Apart from the children, who are supplied with a selection of books for each class-room, there are now about 300 readers, and men are not in the minority. Administration is simplified by the good-will of voluntary helpers, who take duty one evening a fortnight, and are there to advise.

"Besides providing a school, and evening classes of every description, the college endeavours to provide a home for the local organisations, social or educational." (From Mr. A. E. Filsell's article on "Rural Education" in the *New Ideals Quarterly*, 1931.)

I. SOME PRINCIPLES CONSIDERED (Paras. 1-6).

1. *The Reading Room and the Reading Individual.* Thinking over the right and necessary relation that should exist between the school and its reading room, I found it necessary to go into the fundamentals of the whole question of education, for reorganising the reading rooms in all educational institutions (both high and low) and in the public at large. By this I see the reading individual as one in relation both to (1) him-

self and to (2) others who are both like him and unlike him. That is to say, we must study him both as an individual by himself and in relation to others or to society. Society clearly consists of government or State and the public or nation at large. So too the individual is a self requiring (1) houses, (2) food, (3) work, employment or means of earning food, (4) clothes, (5) company (whether of nature or of man), (6) rest and play, (7) religion and philosophy or communion with himself and his Maker and Protector or God and (8) learning, education or culture endowing him with all the knowledge, skill and appliances or tools that he needs (=sciences and arts). Even a solitary individual like Robinson Crusoe has all these relations in one way or the other, whether expressed or not.

2. *Society and the Individual.* But as most people live and move and have their being in society, every one of these relations extends to society as well, though it undergoes necessary modifications in this new and enlarged sphere of the self. Society with its main divisions of the State and the public sees these relations as those of health, wealth and prosperity. Wealth is generally studied in economics and politics, health in the science of public health and sanitation; while prosperity embraces the rest of life, including religion, art, morality or ethics education or culture, and progress—including science and philosophy within itself. The cardinal ends of life understand these things

in terms of beauty, truth, utility and goodness. The Indians call them *Dharma* (goodness), *Artha* (utility), *Kama* (beauty) and *Moksha* (truth).

3. *The Future of our Reading Rooms is the Problem now before us* The religious, philosophical and economic aspects of the real relation between the individual and the society are to some extent considered by me in a previous paper entitled "*Progress and the Unfit*" (published in the *Educational Review*, Madras, for May and June, 1931). The questions of (1) physical and (2) wider intellectual or cultural development and progress will be treated in other papers like "The Education We Need" and "The Health and Strength We Need." But for the present, let me deal with the question of facilities, appurtenances or conveniences that are so necessary for the proper use and development of the reading rooms that are made so much of in all modern life and education, and yet are hardly fulfilling their mission in many places in India.

4. *Confused Thinking and Acting, and their Causes.* While deferring a larger and adequate treatment of the most important questions of health and education, or mind and body as seen in that excellent maxim 'A sound mind in a sound body', let us for clearness' sake ask at the outset what these points really are. They are terms, ideas or thoughts and not any fixed principle, law, quantity or tangible object that we can easily think of and well comprehend whenever we talk about them or think of them. They are neither fixed and measurable nor tangible, and that is why there is so much talk which results in nothing, except it be in needless quarrels and misunderstandings, bickerings

and bad blood, and at the most, in tentative and often useless experimental measures, merely because they are backed up and pushed through by some big and powerful person or institution.

5. *Education is the Realisation of Self and naught else.* What then is education in short, and how does it work out in schools and reading rooms? Education is not the mere perfecting of man or man-making, the making of an efficient citizen or national and patriotic hero, the building of a sound mind in a sound body as many put it, or the exploiting of weaker and unsuspecting brother-men and beasts that so many countries and politicians always practise, though few of them would ever admit it in open court or assembly. It is not the Montessori system, the Dalton Plan, or the Scout Movement that many people talk of to-day. It is not the mere departmentalising or Ashrama-making and Schools-and-University building of the active and often knowing and philanthropic few who often seek some outlet or other to rid themselves of needless wealth that is so really and heavily weighing on them that to call them encumbrances to their further progress and realisation would never be an exaggeration, but the mere expression of a bare truth. For in truth they do not know what to do with the enormous wealth, great prosperity and needless strength and health which have somehow come to them and which they cannot fairly keep up, maintain or protect without at one moment or the other falling into the depths of fashion, luxury and high living on the one side and wickedness and all the brood of Satan on the other. Letting then alone these good-minded, and fairly learned though ill-equipped leaders and innovators of learning and culture who so

often pose and are often accepted as the dictators and arbiters of this particular field, as they and their colleagues in other fields like politics and economics often do, and after giving them due credit for whatever of real use and service that they might do, let us for brevity's sake say that *Education is for the realisation of self*, and that at bottom *it is naught but the way, the path or the road to the realisation of self or spirit, what we in India call Atma Gnana*. This is not mere spirituality in any narrow and technical, or abstract and barren, sense of the term, but a life of the spirit, of which the highest soul evolved on earth would never say "nay." It is rich and overflowing not only with the life of the single individual, self or soul concerned, but with the life of all the society, world or universe with which it is so closely connected that verily we say that it lives and moves and has its being in society, nature, or the world of reality with which we are all so well acquainted and in which it is we all do ever live and have our every being. It is rich with the life of centuries, with the life of Man as Man, as God-Man you may say, and is not the exclusive property of any solitary recluse that lives and moves about, far far from the madding crowd, all in a world of his own, and never, never mixing with it in the least, even at the point of death, not to speak of aught else. Gone, gone are all those eternal saints and sages, the Brahmacharis of old and live we now all in the well-known households of to-day, whether those of Europe, India, China or Peru. This, then, is what I mean by education for the purposes of this paper on the better development and reorganisation or reorientation of our reading rooms of to-day all the world over.

6. *The Reading Room is from one standpoint the Heart and Centre of the School.*

What, next, is this reading room, what is its real place in all education, and especially in modern education, as we see it around us here, everywhere today? The reading room with its closely allied sister library, is to a large extent, the life, the soul, the centre, the very pulse and blood of the school. The teacher and his other appurtenances like the black-boards, the wall-maps and the science laboratories are no doubt equally and in some respects, even more important than either the library or the reading room; but from one standpoint they have a unique place, a value and a function of their own, and naught else can safely dislodge them from this place of sanctity. But let us first see how they work to-day and why it is we must wake up betimes, improve and reorganise or reorient them, if we would really build up a good school and impart the best education available to our boys and girls and not wait for some far-off day that may or may never come in the near future.

II. THE URGENT NEED FOR REFORM (Paras. 7—17).

7. *Spread of News in Ancient Times*(= *Not a History of Journals and Newspapers, but of Reading Rooms and Libraries*):—The great value of reading rooms in modern education is mostly due to the rising progress of modern times in almost all walks of life and not merely in education, so that we can scarcely ever call ourselves educated people without having had the best advantages of a good reading room. Even in ancient times, though not to the same extent, a fair knowledge of the contemporary things happening around them was in many cases, as at the numerous and often fortnightly gatherings of the whole school held for *Vakyarthas* or discussions and exchange of ideas, and

especially in political circles a requisite of all well educated students. In the great drama, namely *Svapna Vasavadatta*, of Bhasa who is generally held to be anterior to Panini, the famous Sanskrit grammarian, and belongs to the fourth century B. C., the student who comes from the Vatsa country to the hermitage of the former queen of Magadha tells the hermits what happened to Vasavadatta, the beloved queen of Udayana. So too the other ancient works of India, whether you take the earliest Vedas and Upanishads, the two well-known epics, the Puranas or ancient traditions, the Smritis or law books like those of Manu and Yagnavalkya, the works on politics like those of Kautilya, Shukra, Kamandaka and others, or the literary works of poets and dramatists like Bana Kailasa, Bhavabhuti and Vishakhadatta (of *Mudra Rakshasa*), and the modern works of authors dealing with the life and achievements of ancient saints and sages like Vasistha, Viswamitra, Valmiki and others (e.g., *Valmiki Jaya* both in Bengali and Kannada), all these tell us how both those forest schools or Ashramas and other schools like the Gurukulas were generally posted up with almost all the latest news of their times. Or how else could they have got on so well and for so long? Why, even in the twelfth and fourteenth centuries A.D. when Ramanuja and Vidyaranya flourished and their Ashramas were often troubled by the rising "Yavanas" or Mahomedans, almost every one of their inhabitants was well posted up with the latest political and military developments taking place around them and often threatening their very existence (cf. A. Govindacharya's *Life of Ramanuja* and Galaganatha's novels like *Madhava Karunavilasa*). There certainly were not newspapers and journals like those

of to-day, but yet all necessary and useful news reached them in one way or the other. Even in that "Ocean of Stories" rightly entitled the *Katha Sarith Sagara* (of the eleventh century A. D.), Vararuchi, the former minister of Magadha, now a hermit, hears from a citizen of Pataliputra how his great master, King Nanda was killed by his rival Shakata and the angry Brahmin, Chanakya, and how their protege Chandragupta, the contemporary of Alexander the Great, was raised to the throne instead. The same spread of contemporary news is generally true of European and other countries of the world, and of their schools or centres of learning, as for instance the novels, Wallace's *Ben Hur*, Kingsley's *Hypatia*, Reade's *Cloister and the Hearth*, and works like Plato's *Dialogues*, Plutarch's *Lives*, Herodotus's *History*, Froude's *Julius Caesar*, Gibbon's *Roman Empire* and others. For modern times see the history of the coffee houses, clubs and other resorts of reading and culture in the seventeenth and eighteenth centuries as depicted so well by Macaulay, Thackeray and other writers.

Similarly for the early history and development of libraries read the articles bearing on them in the *Encyclopædia Britannica*, Vol. XIV, or the *Everyman's Encyclopædia*, Vol. VIII and current articles on the subject like those in the *South Indian Teacher*, for May, 1931 for the Libraries of China, Japan, Great Britain, and other modern countries and that in the *Vedanta Kesari*, for May, 1931 for the Libraries of ancient Babylon and Assyria, Egypt, Rome and even India. For did not foreign travellers and ambassadors like Huentasang and Itsang, Megasthenes and Sir Thomas Roe, see great libraries in this country even then, and did not the early Chinese travellers and

the later European and American travellers and administrators carry home with them countless works of our great ancestors and their treasures of art? Every one has heard of the great libraries that must have been kept and maintained at the great Universities of Taxila, Nalanda, Ujjain and others of this kind. In modern times Akbar took a great interest in the collection and dissemination of books, and almost every one writing about him bears ample evidence to this fact. So too numerous books were collected and handed down by many private individuals from generation to generation, or how else would we have been able to unearth the histories of great rulers, kingdoms and peoples as we now see them in the monumental works of scholars like Todd, Grant Duff, Sir Jadunath Sircar and others?

8. *Cultural News equally important with Political and Contemporary News.* Political, military and contemporary news are not the only items of good newspapers and journals; and we do not frequent reading rooms only for hearing or reading about them. No doubt they form the major part of many of our papers and magazines, and have a large justification for claiming this importance, because they are of paramount interest to all men and societies which are anxious to live and thrive within the opportunities open to them in the limited spheres of human development and its natural environment. But there are other interests as well and from the standpoint of education and learning, culture and progress, they are of even more value. For, how can we afford to pass by the scientific and artistic, the religious, moral and philosophical, economic and other studies and their developments for which it is that in the first and foremost place we

send our boys and girls to schools and colleges? That were a sin quite unpardonable. We go there to learn something substantial and cannot be denied what we ask for. Hence it is that all reading rooms which have anything to do with these interests must first attend to them and well provide for them before taking up any other considerations, whatever else may be their importance.

9. *Specialists' Journals and their Place Determined.* From this standpoint then, all papers and journals which merely or mostly cater to one or two interests like story-telling, history, science, religion or philosophy must find their place elsewhere than in schools which really claim to serve the people, and that quite honestly and efficiently. Young boys and girls who are and should rightly be dependent upon their parents and guardians have no business with fancy advertisements which destroy all peace of mind and end in bringing ruin to the people who foolishly trust in them. Newspapers and journals, therefore, which are mostly filled with such advertisements and subjects of specialists' interest can have no proper place in ordinary schools meant for young people. But in schools and colleges which teach specialists' subjects like history, science, mathematics, politics, economics, philosophy and sociology, law, medicine, engineering and so on, journals of such specialists are quite a necessity, and any one who studies the best scholars of such institutions can easily appreciate the enormous value they are of, to both the students and the teachers or the professors therein, if only they make a good and intelligent use of them. Otherwise they must be given up, or attended to as far only as it is necessary to do so, and not in any other way.

10. *Progress of Modern India and its various Strands.* Modern India is for obvious reasons taking a special interest in the development of her political and economic resources. But not the less interesting, useful and necessary are the other aspects of our national life, like the social, literary and artistic, scientific, religious and philosophical. People talk of democracy and of democratic institutions, pan-Indian and cultural developments; but what value can there be in such talk unless it be reared on the firm and real basis of some well-known achievement of their own people in the past? In 1918, when the first considerable advance in the democratisation of this ancient land was effected through the joint efforts of the late Mr. Montagu and Lord Chelmsford, how many had yet relapsed the full sense of their own achievements in this direction? But how many people are there to-day who are still of that early diffidence? And is this difference due merely because a new political force and experience have come upon us to-day, or is it also because simultaneously with these newer elements the cultural and historical consciousness of the nation has also developed at the same rate and to about the same extent? We need but look at the vast output of great works in recent times as in the Calcutta University, and on a smaller scale in the Karnatak area, and the whole thing becomes vivid and clear as in limelight. We need but think of great works like A.C. Das's *Rig-Vedic India*, Dr. Shama Sastry's edition of the *Arthashastra*, Sir S. Radhakrishnan's *Monumental History of Indian Philosophy*, C. V. Vaidya's *Medieval India*, researches in Sanskrit by scholars like Sir R. G. Bhandarkar, *Studies in the Ancient History of South India* by Dr. S. Krishnaswamy

Iyengar and by the late Mr. P. T. Srinivas Iyengar and the great works in engineering, science, education and social uplift achieved by noble souls like Sir M. Visveswarayya, Sir C. V. Raman, Prof. Karve of the Women's University, Poona, and Sir Ganga Ram of the Punjab who was so great a friend and reliever of the poor and distressed millions of India, and no one will say they are second to any one of their kind and scope. Comparisons aside, they are truly as vital and fruitful or necessary and useful to the regeneration and early progress of India as anything in her political and economic life.

11. *Necessity of Good Libraries and Reading Rooms (in Modern India).* But the only question now before us is whether all the knowledge of this newer development and progress even of our own country is available to all schools and colleges unless they are able to get sufficient books and magazines, lecturers and newspapers necessary for the purpose. Some of them are certainly fortunate enough to enjoy these advantages, but I am not sure if all the schools and colleges in India can say the same. Hence it is, I think, there is the utmost need to re-organise and reorient all our educational libraries and reading rooms from now alone. "Time is precious" says everyone, but I do not know how many institutions, authors and educated people act upon that wise dictum. Hence it is that we must urge for necessary reform from now alone.

12. *Need for their early Reform (in India).* Where is the need for this? For, are there not plenty of well-educated and patriotic scholars to-day, and are they not doing very useful work? It is true, many such people there are, and they often do good work. Nobody doubts it, but the real

question is, is their number fairly spread over the whole country, or is it all centred in some few places, in institutions, that might sooner or later turn into coteries (of but a few people) and in some confined area only? This way of studying the problem would, I think, save much heart-burning and bad blood; for without fear of contradiction or misunderstanding, each one can ascertain for himself where the shoe pinches or what is wrong in the men and institutions about him, and where and why they are alright.

13. *All Hindrances should be overcome.* Thus it is in many schools and colleges there are libraries and reading rooms, just as there are science laboratories, sports, physical culture, hostels and debating societies. But how many of them are up to the mark, and if they fail to do so, why is it, and what prevents them from being what they should be? Is it merely want of funds or is it the dominance of some highly placed individual, who will care for nothing but his own sweet will, which for formality's sake is often called 'proposals'? One can understand the first reason and to some extent even the second reason. But in these days of enlightenment and true patriotism, irrational and unreasonable people, however powerful they might at one time be, have nowhere a place of their own. Public life must be spiritualised. Duty is sacred and comes first and foremost. Pleasure and creature comforts, whims and idiosyncrasies live and thrive only by suffrance and not by any legal or constitutional right, or by any individual power. Personality counts, but not all and sundry. For the rest the opinions of the other people concerned or the other people in the know of things, must prevail.

14. *Old Order must yield Place to New.* Some things may pay some people in one way or the other like power, pelf or pleasure. But in the face of duty, in the presence of one's nation and a high principle, when will any of these things count? If thus, all or almost all the leading people in our educational institutions rise and work for this high sense of country, principle, god or duty, what can the few others still remaining do to spoil the good work effectively? No doubt opposition counts, but in such cases not for the immediate present. Other people must wake up and set right things or the people and country concerned will pay for it as a whole. Newspapers, books and magazines of no real national and spiritual or worthy value may for a time crowd all educational institutions, and their unhappy subjects suffer for a time, nay they might become their helpless prey or victims; but this can never be for long. The evil may live and thrive for years, nay for decades; and generations may come under its grinding axe; but not, not for ever can it continue. The mills of God grind slow, but they grind sure. Vernaculars were not allowed to be the media of instruction in public or Government schools, and this went on for nearly a century (1833-1931), but how fares the old order to-day? Indigenous medicines and cures were not allowed for long; but is Ayurveda still in the same neglected state as before? Native physical culture had for years little or no place in schools, but what is its place to-day? Already in Mysore, native physical culture, including "Suryanamaskara" is given a well recognised status of its own, and not long will it be before it will cover the whole field. So too will it be, ere long, in the case of both our libraries and reading rooms.

15. *Foreign Books and Magazines need not be Encouraged as heretofore.* The British Museum, they say, gets a copy of every book printed in Great Britain; so too, I fear, most English schools in India get books and magazines to their libraries and reading rooms, prescribe text-books and settle courses of study, because according to some great rule, variously known and variously called in different spheres as authority or obedience in politics, imitation in social psychology and political philosophy, slave mentality in the language of an injured and much suffering nation, they must get them, or perhaps in some unknown way they cannot get on. The blindest man can see truly and unmistakably how this great and sacred principle works its riotous way almost all over this vast continent when he sees inviolable orders for the immediate purchase of vernacular translations of works of doubtful utility. What is here the psychology of it all? This is our institution and under our management and this is a book recommended by one of us. Have it, therefore, you should. One might instance a thousand of such things; for now almost all life is departmentalised and education made a mere record of statistics—why it begins and ends with statistics, whether you take the character and intelligence of children, of soldiers, civilians, or the nation at large and its public or political and national and racial intelligence. Socrates said once that his mother was a midwife, and that his work in philosophy and education was in the same way akin to midwifery. Now, as statistics extends not merely to intelligence, but also to birth control, we need no longer be apprehensive about the future of national and world progress; for it is all a mere matter of

mathematical manipulation or calculation as you will, and you are the master of all you wish to have. You can make nations or mar them as you like, even as you can make or mar the future of an individual standing before you.

16. *But all Good Works and especially Indian Ones should first be encouraged.* Who, then, will listen to the voice of sweet reason, when first it lays down "Lessen thy desire, for desire is it that is at the root of all evil"? Say you that Shankara, Buddha, Bhatrihari, and a host of other great thinkers, including Carlyle and Ruskin have taught it, that we ourselves often profess to respect them and follow them, and that therefore we should follow them in this too? It were futile to do so, for we too can say "Dream noble thoughts and have divine discontent," and ask how is this possible without having first sufficient, that is to say, plenty of wishes? At this rate who will care to read and actively encourage works like "*The Hindu View of Life*" and "*The Heart of Hindustan*" of Dr. Radhakrishnan and their translations, and journals like the *Prabuddha Bharata*, the *New Era*, the *Triveni*, or the *Review of Reviews*. One would heartily subscribe for and get for the reading rooms things like the *Illustrated Weekly (Times of India)*, *Strand Magazine*, *School Science and Mathematics*, *Overseas Education*, *The Times Educational Supplement*, *Geographical Journal* and so on, but we cannot get the *Hindu Illustrated Weekly*, or the *Bombay Chronicle Weekly*, a historical journal (like N. Law's *Journal of Indian History*), or the *Review of Reviews* (because some say it is no good after the late Mr. Stead), or the *Times Literary Supplement*.

If funds permit and circumstances require it or make it necessary, by all means then these and many others like these may be got for the institutions concerned, for every one of these serves a good and useful purpose in one way or the other. Or considered as a whole, they would never have attained to the height of the popularity they enjoy at present.

One would spend more than a hundred rupees for English and foreign magazines and news-papers, but we cannot spend 30 or 40 rupees for journals and newspapers in the vernaculars; and even 20 rupees would be too large a sum for getting journals in a language which is the vernacular of that place and supplies nearly three-fourths of its income—nay, this at a time when that language has already begun to be the medium of instruction in the schools and colleges of its State. But who can wonder at it, when the same State blows hot and cold in one and the same breath? We will develop our vernaculars, but we will not have any classical languages beside them. English we will have, because for one or more reasons, we must have it for the present, and so too Urdu. “Hindi we want” say you? Then have it. Thus we have all and sundry but not what we, our inner and spiritual souls, really want, our own, dear and near classical.

17. *We should choose them from a Critical and Impartial (or Spiritual) Point of View.* Thus it is that as in the other spheres of modern life and education, whether in the sports field, or in the hostel, so too in both the reading room and the library there is dire need for a good deal of change, nay, a thorough overhauling in certain cases, and this cannot be effected by any number of mere circulars and orders connected with the library movement, whether you take that

of India or of all the world. Not that we should preach and much less practise any form of rabid patriotism or militarism, or their opposite extremes in religious fanaticism, or philosophical arrogance and self-complacence. Nor does the salvation of India depend upon its schools religiously reading papers like “The Servant of India,” “The Indian Social Reformer” or the “Young India” (of M. K. G.) and practising charka. The *Modern Review*, the *Hindustan Review* and the *Indian Review* may or may not be subscribed for; it is not always necessary or wise to subscribe for the *Childrens’ Newspapers*, the *Scout* (of B. P.) and “*Great Thoughts*.” But the spirit of the members who guide the destinies of the library and the reading room determines and colours almost all their other activities both in and outside the school, and what is more, it leaves its permanent stamp on the character and efficiency of the whole school or institution concerned. Hence it is that there must be a real searching of hearts before saying our ‘yes or no’ in all such questions affecting the vital welfare of the hundreds and thousands of young souls that happen to pass under our guidance for ever so short a time as that of an educational institution. This might rouse the ire, nay, in many cases the contempt, and even the ridicule, of some great souls who think or feel that they know all things on earth or in heaven. But truth if we want, this cannot be helped, and we must bravely and patiently bear all the consequences of a frank and guileless expression of our real thoughts (and perhaps our feelings) on the matter. Then let us see what they are.

III. PRACTICAL PROPOSALS (FOR LIBRARIES AND READING ROOMS.

(PARAS. 18—32.)

18. *Practical Proposals. Development of the Reading Habit and its Criticism.* It was

my purpose in the first place to say something about the future of our reading rooms, but as at present libraries also generally go along with them. I have to say a few words about them too. What then are the immediate needs of our Reading rooms and libraries, and especially of those of the high schools? For, they it is that are of the utmost importance. Even here, we are mainly concerned with those run by Government and not by any public or private endowments and organisations.

People talk much of a “reading habit” and strive to improve it, but I do not see how it can ever be truly and effectively achieved unless the people or the nation concerned will, as a whole, resolve, will and wish to have it. For, how can any one force a thing on others which they do not want, or for which they have neither a taste nor a pressing need nor an immediate value? Book-writers and publishers, printers and book-sellers, both foreign and local people, may for one reason or other wish to encourage the reading habit in any people; but what is the use of it when practically they have not the least use or value for it? Towns, business centres and Government offices may have some use for it, but what pressing need is there for such a thing in our rural parts? The agricultural people therein need little more than middle school education, which gives them enough of intellectual food to read and ruminate at leisure till they can improve it as by attending courses of extension lectures. Only these need to be practical, informing, necessary, suggestive, useful and up-to-date and not merely academic like many of those of which we are dead tired of hearing.

19. *Extension Lectures for Rural Parts.* Any money well spent on such a

scheme of rural lectures is not in the least money ill spent. On the other hand, it is most well spent. And to help realise the scheme one may for financial and economic reasons suggest the following view. The lecturers concerned herein may object to it as paying them very little or nothing in cash, but often monetary success is not the only test of one’s good work or action. Much of the bad odour attaching in modern times to education in the public mind is due to this sole interest of the teacher for money-making, because unlike others he has it not and yet wants to be, and often must needs be, like them. If then, in trying to improve education, one succeeds in removing this odium attaching to the profession, it will be no small service to the profession and the department concerned. It may not pay the people concerned, but may even entail some amount of extra work for which they are paid little or nothing more than what they get as their regular pay or salary. We need pay them no extra allowance for it, but may leave it to their sense of duty and patriotism. We need not feel diffident of its success, saying it is another fad like Scouting and that the village improvement schemes begun by Government in certain parts of India have not all been a marked success, and that in some cases they have even been already given up. That is the fate of many new schemes. But what is here said is only a high school and middle school scheme and not anything belonging to the State or the University as a whole. For it is easily within the reach of the teachers and public gentlemen interested in the growth and welfare of the school. They need but go at certain intervals or on certain days into the towns and villages

around them and lecture to the people assembled therein eagerly to listen to and learn from them, because they are more educated than themselves and know many things better than themselves.

20. *Scope and Limitations of the Above Scheme.* For this, only the teachers and the gentlemen interested in this kind of work need go out and lecture to their less educated brethren in the village parts, and all people who for any reason may be unwilling to undertake it should be left alone and not the least official pressure, threat or compulsion be brought to bear upon them. For, nothing done from such pressure is really well done; at the most it will be no better than the results of mere examination, competition and fighting of all sorts that we see so much every day, and of which we are so heartily sick. People therefore who think or feel that the teacher is the worst treated and least paid creature on earth, need not take this as applying to themselves too, and they need not think that people like Sir M. Visvesvaraya and Mahatma Gandhi who preach such rural reconstruction work are mostly visionaries and idealists who in their better circumstances can afford to preach such ideas. For, such work has been well carried out not merely by the progressive and generally well-to-do people of Australia, but even by those people who till recently were the worst educated and most despised and most exploited ones on earth, namely, the Negroes. The late Mr. Booker, T. Washington and his successor Mr. Moton have made this scheme a thorough success among their Negro brethren in America. It is thus not impossible to work out successfully now in India what others and especially the once greatly

down-trodden Negroes have already achieved elsewhere.

21. *A Critique of the Reading Habit.* (a) *The Country does not want it, (b) It is too intellectual, and cannot develop at present; (c) But prize-books would help it a good deal.* (a) Given this facility, what great need is there for the development of the so called reading habit on any large and considerable scale in the rural parts? Not that it is altogether unnecessary or will be altogether a waste, but that we will do well to confine our activity on this point to the urban areas where more reading is required, and where it is that it is more useful and quite profitable from almost all standpoints, whether political and economic, literary, artistic and scientific, or religious and philosophical. This advantage apart, some difficulties in the way may frankly be expressed at this place. For it is exactly because of these that the question of the best development and improvement of the libraries and reading rooms has long ceased to be one of mere schools and academics, and become one of world-wide importance as it should so rightly become. For, in these days of world-wide publication of books, magazines and newspapers and their enormous importance on the people coming into contact with them in one way or the other, the question of the libraries and reading rooms must needs have occupied this highest importance sooner or later, and no one could have withheld their due for long and quite effectively.

What then are the difficulties in realising their full value now in India? Our age-long poverty and neglect of true culture and progress have now resulted in the creation of mountain-like barriers against the much

needed reading habit. For, at a time when most of the parents and guardians of our students are quite unable to meet their schooling expenses and especially the monthly fees and the cost of text-books and note-books, and when there is hardly any value or opening to their best degrees, diplomas and certificates, and the problem of bread is everything and the problem of leisure almost never arising, because they have rarely anything like *real psychological leisure*, but always an apparent or good-for-nothing and useless leisure, where is the good of hoping for much or for anything that is really valuable in the future of their reading habit, and this for long? Improve their life, their economic, political and moral life, and the rest will take care of themselves. The religious, philosophical, scientific, artistic, literary and social life will then take care of itself. Hence the message of its great leaders first and foremost to its economic, political and moral development and then only to the other aspects of this development or progress. The maxim of a 'sound mind in a sound body' thus acquires a new meaning or significance for the future of modern India. The crying need of the country is in the first place economic, political and moral and not anything intellectual or merely educational, in the lower or ordinary sense of the word. Education we want, but education of a good and useful or necessary and progressive type, and no reading habit can be well-cultivated which does not take due note of this cardinal feature of our present national, and, I may, say, individual life. Save the body and the soul, and then the intellect and the feelings will take care of themselves. For intellect is but the hand-maid of life or will. It is practical and limited and subservient to the

moral and economic will, through which only are true wisdom, intuition and reason developed at a later stage and make life truly worth living. Modern psychologists and biologists subscribe to this view no less than veteran philosophers like Bergson and Croce of world-wide fame. The reading habit is thus not a simple toy to play with for any and every person, but an instrument of great potency, that must wisely and efficiently be used by a deft work-man; and I hope that all efficient schools will earnestly cooperate in the early and successful realisation of this great object.

(b) But at the same time it will be well to note that the reading habit cannot be cultivated without at the same time developing the habit of thinking, observing, feeling and living well, that is to say, without fully developing the character and individuality or independence of the people concerned. But frankly this is utterly impossible. For, whoever will grant these things to be the sole and trustworthy aims of modern education in India? No. Education is no hot-house culture to satisfy a crying and troubling people, held so long in thrall; and it will improve only when there is a real "change of heart" at the centre, and all the limbs of the body can feel it securely and unmistakably.

(c) Yet there is one way of fully ensuring and developing this habit, and it is by giving annually and on important occasions prizes of good books to deserving students, and especially to poorer students. The rich boys and girls should at the same time make it a point of honour to give away their prize books when they gain any, to their poorer brethren, and these should be made to keep

them and remember them without selling them to others at any time in the future. The rich students might keep their medals, if they get any, but books they should give away quite voluntarily and cheerfully to their poorer friends, and this for the excellent purpose of improving their culture both by the study of such books and by their possession and all this by such friendly and social means or *esprit de corps*. These books should as far as possible be well chosen, good and useful and generally cheap, yet good for their price.

So too should most books of the school library be cheap and good in their kind. This is necessary for setting up the great ideal of plain living and high thinking, though it does not preclude rich men when they like from presenting costly and better editions of great works like those of Shakespeare, Dante, Virgil and Homer both to the school library and to its students whenever there is a good occasion for doing so.

22 (1) *Make a Separate Department of the Library and Reading Room.* How then shall we best organise and carry on our libraries and reading rooms? Briefly they may be stated as follows :—(1) In the first place, every school worthy of its name, and not a mere namesake, must have a separate section or department of its own for the library and reading room. They must have a separate and undisturbed place or room of their own, and must have a clerk and servant to attend to them in a whole-time way, and they must on no account or at any time be taken or employed for any other purpose, even if it be one of the school. For then to that extent both the library and the

reading room will suffer for want of proper attention to them, and the same thing holds good of their housing or accommodation question. For, it is notorious how many modern schools and especially middle schools and hostels are sorely lacking in these requisites of real educational progress.

23 (2) *For this it is necessary to have a well-equipped and well-managed school.* What then is the minimum extent of the schools necessary, for this purpose? Clearly not the mushroom-like private enterprises so rightly critised by the Calcutta University Commission of 1918 and by Sir Valentine Chirol in his book on "*India*" (1926, Chap. 8, *The Tangle of Education*). "For Rs. 322 (£ 21-10-0) a month, a staff of 14 masters is maintained, including the headmaster himself and two of his brothers. The headmaster draws Rs. 60 (£ 4), the two brothers Rs. 20 (£ 1-6-8) apiece. The second master draws Rs. 33 (£ 2-4-0); his qualification is that he is a plucked B. A. One master, a law student reading for his degree, draws Rs. 30 (£ 2). Of the teachers on Rs. 15 (£ 1), one has been on the staff since 1886, and another has served for 14 years. We next visited the hostel which houses 5-6 masters, and 45 boys. Last year (from this seat of learning) 15 boys took the Matriculation Examination, out of a class of 25; 9 passed and 3 obtained a first division; and this school is recognised by the Calcutta University. The largest room might perhaps seat 24. It is used for a class of 50. The smaller rooms should at the most hold a dozen. They are used for a class of 20 to 40." This education is mostly for the *Bhadralok* or lower middle class people of Bengal. In the same way most of the poorly equipped municipal schools and many of the

national and missionary schools cannot for all their pious professions well attend to this requisite of modern education. Some of these high schools have begun with a library of but Rs. 500 and we wonder what reading habit can be well cultivated in such seats of learning.

On the other hand we are clearly thinking of well equipped schools with at least 200-250 students and 12-15 teachers and run by trustworthy authorities whether public, private or Government. They will have sufficient accommodation even for the library and reading room, and the public of the place will take a true and real or living and adequate interest in its progress. Similarly higher authorities pay it a visit not merely to carry on the modern form of inspection, and committees meet not to wrangle, but one and all really love and heartily co-operate with it in every way and will never be anxious merely to find fault with it and cause some trouble or other to its best workers. It is regrettable to note that the same bane of personal equation and party spirit works in more or less the same way in many of the municipal schools of the so-called advanced countries of the West (cp. Mrs. M. Mackenzie's *Freedom in Education*, 1924). Let us however hope that they too will improve ere long.

24 (3-4) *Good Choice of Books and Magazines a Great Necessity.* In a well provided school, then, we shall as far as possible attend to our library and reading room as follows :—(3) "A good collection of books is in these days, a University" once said Carlyle; and it is hard to see how a high school can well lead up to the University if it has not got even this minimum of a good

school. Yet there are many schools, whose libraries and reading rooms are most ill-equipped. So this should be set right at once. Only undue attention should not be paid to any particular subject like English to the detriment of other subjects, which are equally important, and especially to Hindi and the vernaculars which are at last fast coming to their own. Again, mere love novels and books of mere mystery or Adventure, thrills and penny dreadfuls need find no large space anywhere in our schools; for they are not cinemas or theatres. Even public libraries should use discretion in getting books, journals and newspapers mostly or generally indulging in these things. For, all educational and cultural institutions have a moral and spiritual purpose to fulfil and not merely to satisfy any and every kind of intellectual and emotional craving of any of the people concerned.

(4) Specialist books and magazines should be got only so far as they are necessary and the finances permit; so too with picture books and illustrated journals and papers. Visual instruction, like voice training and physical culture, is a necessary part of all good education, but yet none of these should ever be made a fad of. The same rule holds good of books and magazines on education as a separate and special subject called pedagogics.

25 (5) *Efficient Working of the Library and Reading Room.* The library and reading room should be kept open at least half an hour before and half an hour after the regular classes for the day; and separate days assigned, if necessary for the lending of books and magazines to the pupils of different classes and sections. Separate hours might also be arranged for the different classes and sections, or different batches of students

interested in different topics and subjects to go and use the library and reading room, and they should generally work under the guidance of some teacher or other interested and well posted up on the topic or subject concerned. It would thus not merely help the realisation of study schemes and culture circles like those of the Dalton Plan, but also help to develop the better and successful working of other pieces of sectional work like the debating society, the recitation class and the dramatic club. Nay, what is more, it would go a long way even in bringing the local public nearer to the school and its ideals. For, it can now as far as its curriculum and circumstances permit it, co-operate with the leaders of the place and their best activities like social service in which it can easily take part without any harm to its regular work.

It is in this spirit that the leaders of modern India appeal to its student population to help them, and not in any spirit of revolt against constituted authorities and institutions. No one can afford to misunderstand and misapply their ideas, when they are well defined and openly and clearly presented before the critical public and its educational experts for necessary scrutiny and action thereupon.

26 (6.7) *The School Staff should be well treated, and the Public co operate with it.* (6) But here a word may best be said about the school and its staff. For, if this plan should fully succeed, we cannot continue in our present ways of transferring people on and off, as circumstances seem to require it in one place or the other. On the other hand, as far as possible teachers working successfully in any one place should generally on no account be transferred to other places unless

they are found guilty or unfit in any fairly acceptable sense and not in any merely technical and departmental sense of it. Further, if they are doing any good literary work, for which they find the place congenial, both in and outside the school, they should not be disturbed from their all important work; for sooner or later, it will pay its value in gold to both the nation and the world as a whole. So too, for the same reason, if any teacher carrying on any literary work is in need of a transfer to some other place (within reach of the Government or the authorities concerned) where he can easily complete his work, he should readily be given all the facilities he requires. (If necessary and possible, there should at times be a free and living interchange of teachers, lecturers and professors between the schools and the Universities, irrespective of the different Governments and governing bodies concerned. But this should never be done in any grudging and mocking spirit, for then it will be most harmful to all the men and institutions concerned). In all progressive countries of the West, and especially in Germany, this seems to be the case. With reference to the famous mathematician Einstein, Germany came forward long ago and gave him all the facilities he required, and made him give all the rich fruits of his marvellous brain to the country which helped him so readily and so truly (e.g., the article on him in the *Encyclopædia Britannica*, Supplementary Vol., 11th Edition, and the author's *Bharata Dharma*, Part I, page 219.) Other questions of one's material advantage should as far as possible, be similarly attended to, and transfers should always be resorted to in the last instance and never as an infliction. Better than this, the persons concerned should be sent home, and better people brought in to do their work ably and zealously.

(7) For this it is necessary that the public of the place is taken into confidence and made to co-operate with the school in all ways possible, even as they already do in the case of hostels, sports, and scholarships and in the parents' league seen here and there. With reference to the reading room and the library they might take part in its committee and help to keep up and develop as far as possible, desirable and necessary a local and national spirit, in addition to the cultural and spiritual or universal interest of all education. But it is understood that they will not take undue advantage of their position and exploit it to the detriment of the other people concerned; and the same rule holds good of all the teachers of the schools concerned. In moffusil places where many well educated and cultured persons may not be easily found, the secretary, the president or some leading and well informed members of the local library and reading room should be made members of this school committee which is so highly connected by kindred interests with themselves.

27 (8) *As a Rule, Outsiders should not be entertained in Schools and Colleges.* Governments, Universities and the Education Departments concerned should at the same time make it a point not to bring in outsiders unnecessarily and in large numbers into the province and entrust the welfare of their future citizens into the hands of people who have little or no stake in that country and province and have almost all their chief interests elsewhere. Many noble exceptions can easily be pointed out to this rule of exclusion and critical, but wrongly called by others, "local," patriotism. Maxmuller of Germany did certainly love England as his adopted country and tried his best to serve

her well, so too did Professor Henry Wilson and Sister Nivedita serve India as the land of their adoption and of the best part of their life-work. Interested outsiders like Mr. St. Nihal Singh may have their thrust at the so called narrow provincialism (*cp. The Hindu Illustrated Weekly*, June, 1931); but when a better understanding of the country and its language are necessary, and these should first be attended to in any system of education, one wonders what laudable or useful part a foreigner can play in shaping the destinies of its future citizens. Not all can be a Dr. Miller or a Dr. Radhakrishnan, and the worst part of their bequest may often be the training given to its students in hating, scorning and under-estimating the language, history, people and resources or the future of their own country.

28 (9) *The School Magazine.* In this connection, the school should as a rule, and as far as circumstances permit it and make it necessary, run a magazine of its own. But on no account should it be exploited merely or mostly to cater to anyone's individual whims and fancies. The above committee or some other specially constituted for the purpose, but yet like the previous one, including some members from the local public should form the editorial board and help to maintain the value and dignity of the journal. A part of the reading room and library fund may, with the previous permission of its committee, be utilised for this purpose. Otherwise manuscript magazines are not of much use, even when there are a large number of good articles from the students and the teachers concerned. Further local and moffusil reading rooms nearby should make it a point of honour to subscribe for and encourage this part of the

school work. They might ensure its unfailing success by making the magazine (1) regular in its monthly or quarterly appearance, (2) contain useful and interesting notes about the life and development or activities of the school, (3) have editorials, which without being partisan and rabidly political, hold out lofty ideals well worthy of immediate following and contain practical suggestions for the growth and welfare of its neighbourhood, like miniature bulletins of different departments, both Governmental and public, like those on agriculture, sanitation, industry, trade and market conditions, or local enterprise in science and handicrafts. At the same time it should be (4) cheap and attractive both to the students and the public and (5) contain many articles in the local vernaculars and on local subjects as far as they are necessary, useful or interesting at the time concerned, and (6) it will be modest and unpretentious in its aim and scope. For as a school magazine it can never aim to do the work of the other and bigger magazines of the country—much less of the locality concerned—yet these magazines have a value, a dignity and a function all their own, and nothing can displace them or help to let them lie unworked.

29 (10-11) *Welfare and Progress of the School.* (10) At this point, it is necessary to say that the founders and managers of such schools should never spoil their good work from merely a financial or other reason which can easily be remedied and well attended to, if only the heart is there to improve things really and fully and not in any merely or mostly showy way. For this purpose, good libraries, clerks and attendants can easily be found, and it is not always necessary to have them specially trained like teachers in

a special course of pedagogics and the numerous other specialists of to-day. But if they are not found and employed in time and properly guided and encouraged from time to time the results may become utterly useless and ridiculous, if not also painful and disastrous. The schools may then get a needless number of duplicate copies and odd volumes of the same book. But, as soon as such glaring defects and mistakes are well perceived, prompt measures should be taken to remedy them, as by returning the said books to the booksellers if possible, or putting them to sale or auction as circumstances require it. Inspectors should as far as possible take a keen and vital interest in such questions and not evince a mere passing interest, which is nowhere seen but on paper, which again is hardly or rarely ever seen by any one except the two or three officers and officials for whom only they are in the first place specially meant and specially prepared.

(11) To prevent this from the outset Government should not permit anyone, whether public or private bodies, to run schools and hostels which are in any way ill-equipped, for we know too painfully what happens to hospitals, post offices, police stations and similar other institutions which are merely kept up in certain places for appearance's sake, but are more or less ill-equipped for the purpose and to cope up with all their requirements and difficulties.

30 (12) *Government Control and Patronage.* But yet, as the patron and guardian of all true culture and progress, Government should come forward and encourage all good books, magazines and newspapers, but should never act blindly or with any likes and dislikes, though like other human institutions

it too can never be wholly free from such short-comings or defects of nature. As a corrective to such human frailties, local institutions should be entrusted with a certain amount of freedom to make their own choice of the things they require, and only where they fail to rise to the occasion, or for some reason cannot work with the advantages of the central organisation, only then should the Government give its suggestions which should at times act as mandates and reminders, but not always as pointed out already (in paras 14 ff.). At the same time Government should see that it does not become the patron and producer of any narrow clique or interest, and there should never be any taint of evil Prussian methods, as were seen in the attempts to curb and restrain much of the free and useful progressive thought of the last century in the case of Fichte, Schopenhauer and others. Honest differences of opinion should be fully allowed to have their sway, but not wicked impropriety or discourtesy and similar other practices of erroneous thought and action like slovenly thinking and execution or get-up and unseemly language and illustrations.

31 (13) *Social Life of the Library and Reading Room.* There is still one side of the question which for obvious reasons I have not yet taken. It is the thing which first came into large prominence in the 17th and 18th centuries when gentlemen met at clubs and coffee houses to meet each other and to discuss and talk about the news of the day. The social and recreative life of these clubs of scholars and gentlemen is no small thing for us to consider. It is in fact the chief thing that gave life and zest to the whole affair. People became quite free and unreserved in such friendly circles and especially after a

hearty dinner or even a light cup of coffee. Addison and Steele at first, Johnson, Boswell, Goldsmith and their friends at a later period, have made this social and intellectual life of the clubs much more than an immortal thing, and have left it as a great legacy for others to carry on without any break. But schools and colleges are not the best places for such a kind of social life; especially because the students concerned are still young and dependent on others for their maintenance, which in India is no small burden on even the best of parents, and this particularly in the college and University course; and further because there are other bodies like debating societies, recitation circles, music groups, dramatic associations, sports and athletic unions, hostels, teachers' associations, history, science, literary and philosophical associations of special or particular subjects, which all help to develop the social life of all the people concerned with the school and college and not merely that of its students and teachers. Yet merely because of these other bodies, the reading room and library need not neglect or omit this part of their activity, and should as far as funds and circumstances permit them arrange now and then for such social gatherings; but on no account should they become the chief feature of these bodies. For where people gather together merely to take part in things savoury to the palate, little good can be expected from them in any other question or activity.

32 (14) *Disposal of Old Books and Magazines and of Duplicate Copies.* Lastly all old and useless or unnecessary books, magazines and newspapers should from time to time be sold or auctioned away, and duplicate copies of the same book

may, if the committee approve, be distributed to the students and teachers of the school as prize books for one thing or the other, as through an open competition in sports, recitation, elocution, dialogue, and dramatic acting, music or even good behaviour and conduct, special abilities and good study. For, thus at every step and in every way will both the library and the reading room help to be worthy members of the great system of education and culture which they have come out to serve so truly, fully and ungrudgingly.

May then all friends and sympathisers of such great ideals help to realise them soon and as best as possible !

33. P. S. *Some Difficulties Answered.* Two or three difficulties have been raised in connection with this subject, but they may be briefly answered as follows :—

Q. (1) How can we improve the reading rooms and libraries in the middle schools, and make the boys and girls therein read the books and papers ?

Answer. We must choose and go in for the simplest and most useful books available and do the same in regard to the papers and not leave them to drift as at present. Next, to assure good reading from the students, we must assign, as some high schools are already giving, two periods a week for library work, at least one period a week for library work and one period for using the reading room here also, and provide for them by taking away two periods from other subjects like English and general knowledge or history and geography. The same rule applies to the high schools as well. But as circumstances require, the students may or may not be examined in these subjects; for what we require here is not any enforced work, but

only a voluntary and loving reading of new things, so as to develop a real intellectual zest in the readers concerned and as far as their age and circumstances enable them to have it.

Q. (2) If foreigners are strictly kept out, will we not develop a narrow spirit of provincialism blind to the good effects of a broad international out-look which treats man as man, as fellow-being or brother-man and not as one always fighting against his brother-man ?

Answer. No one will differ from this standpoint of international and spiritual life, but differences as pointed out above, must come in when these things are kept as mere imaginary ideals, and facts have little or no bearing with them. If all people live in a real, brotherly and reliable spirit, then there is no need for each nation and country trying to safeguard its own interest first and foremost. The spirit of narrowness comes in only when others first begin to treat their neighbours in this spirit of "I must first live and thrive as I like, and if others must give way before me, they must, or I will try to put them down with all my might." All such Prussianism and Germanism must first go before the League of Nations can lead to a real Parliament of Man and Federation of the World.

Q. (3) Why and how shall we have any public gentlemen on the school committees, when the public of the place do not care for the school or have little or no regard to it ?

Answer. No school, no institution ever comes into being or will continue for long, unless the people of the place or those concerned really like them and want to have them. Therefore, if in any place, people are not well disposed towards the school, there are always some causes which may not be far to seek. Under the circumstances, therefore, the school will do well to choose the best people of the place, as it finds them from actual experience and not as others say for one reason or other of their own. Forms and formalities have often a use of their own, and this is one such case.

THE DEMORALISATION OF EDUCATIONAL INSTITUTIONS.

By MR. N. K. VENKATESWARAN, B.A.,

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THERE has never been a period in the educational history of India when students and teachers alike were so profoundly affected as they have been at the present time by an onset of haughty indiscipline. Formerly, in the face of difficulties and discomforts which have in a more marked degree than in other countries accompanied his lot in India the Indian schoolmaster enjoyed the consolation of nimble respect and often even affection from his students. To-day while these difficulties and discomforts have, if anything, become more pronounced than before, the former compensation arising from a wholesome and traditional state of mind in the students has almost completely disappeared. Formerly the Indian schoolmaster could proudly think of his students and contentedly forget the several felicities and advantages denied to him and enjoyed by his brothers and sisters in other lands. To-day he has been relentlessly reduced to a double poverty, in good things of the world and good feelings on the part of his pupils. To-day he is not only what he formerly was, a half-starved economic factor, but also an unrespected and ill-reported social unit.

That is a disheartening picture, but there are few schools in India to-day where it is not hung on the walls, frequently in some aggressive pose. Human nature was formerly supposed to have been imbued with a certain desire for knowledge. To-day, to look at the schools in India, one would be tempted to think that human nature must

have considerably changed from what it was supposed to be, or that the present generation of instructors must have grievously gone wrong in their estimation of what is and what is not knowledge. In the class-room the teacher vainly strives to uphold the sovereignty of his voice while his students invested with massive strength maintain that the new mixture of democracy and patriotism with which India has become lately familiar has given them the rights and liberties uncomprehended in his philosophy of life. There is small relief if one turns from the class-room to the verandahs, which are so thickly littered with pieces of waste-paper as to offend even the unaesthetic eye. Everywhere the walls are laden with amorous 'headlines.' Everywhere knots of unruly boys defy this or that teacher. But because it is physically impossible for the teachers to endure such an atmosphere without some emotional enthusiasm to keep alive their spirits they go on teaching, wisely unmindful of the disturbing thought why they should teach when there are few to listen to them and fewer still to learn. It is a pathetic spectacle, and when the examination comes round, the examiners who are the teachers themselves pass a respectable percentage of students for the sake of their personal prestige and the good name of their school. They know that if they promoted the deserving students only not more than ten per cent. could have been promoted and that then the whole town would have become ablaze with

a conflagration bearing down fearfully on the school.

It may be readily conceded that the only effective schoolmaster to-day in India is the examination, and it is an element in the picture so pitifully more sinned against than sinning that it is no longer half as effective as it used to be.

Where students are reluctant and resentful, unruly and riotous, the good and valuable teacher cuts a helpless and despairing figure. It must be remembered that under the present system in actual practice the position of the teachers in schools is one of unlimited responsibility going with absolute powerlessness. The headmasters are the kings, and unfortunately for India they have, speaking generally, shown themselves to be a singularly gentle and meek variety of rulers. The general notion is that the art of getting on, as drifting is euphemistically and politely described 'at the courts', is the be-all and end-all of competence and tact. It is foolish to correct a misbehaviour and awaken resistance against yourself. There is little doubt that if the schools and colleges were immediately stopped there would be less esoteric youthful revolutionary crime in India. For the springs of poison are left unhindered in our schools and colleges. It need not be doubted that a careful observation of youthful intransigence will show that the volume is far greater during the term-times than the vacations. In brief, education in India to-day is most things except educational.

But it would only be at best a practical incapacity to desire the stopping of schools and colleges. We do not want the doctor to come proposing to kill the difficult patient. There has seldom been such need in India

as there is to-day for educational efforts of a curative, preventive and creative nature.

The first right step will be to carry out the examination system in accordance with its true purpose and meaning. It is disastrous to adulterate the examination system with the pale cast of your changing expediency. Examinations are admittedly an evil, but it is difficult to imagine a greater evil than an examination system that is afraid of the examinees and their friends. The Judge who is afraid of his own judgment is an insidious if unintentional enemy of justice. Let boards of examiners in various parts of India think of that.

Secondly, let it be remembered that India does not lack in human capabilities and that difficult times require able men. If the headmaster of a high school cannot prescribe and enforce a standard of discipline in his institution he must be content to be a teacher. The headmaster has need of sterling qualities, and his is a great and honourable office. That has not been sufficiently recognised in India.

To-day, in India there is the most urgent necessity for amplifying and strengthening inspectorial work of the searching and surprise kind in the educational field. For heads of institutions are often extremely affable and frequently treat the gravest issues as simple 'domestic incidents' by swiftly pretending that they have not taken place at all.

Every high school must have an officially appointed council of management consisting of some able and courageous teachers and presided over by the headmaster. The headmasters even were they thoroughly capable and conscientious men can hardly cope with the truculent tendencies and difficult needs of the time.

And lastly in the matter of determining the annual promotions of students the character of the pupils no less than their marks in the school examinations must be taken into consideration. The present general practice is to make the marks the sole criterion in the matter. However undesirable a boy's conduct might have been from day to day at the school in the year he is generally promoted if he has accomplished by hook or by crook the passing mark. The result is that the teachers cannot really exert any appreciable influence on the behaviour of the pupils, and to no small extent have they come to be looked upon as mere instructors having no voice or concern in the mental or physical sanitation of their students. This is a glaring anomaly and is largely at the bottom of the prevailing ineffectiveness and helplessness of teachers, who from all considerations must be as much judges and guardians of juvenile conduct as instructors of juvenile intelligence. That would mean the giving of some real authority to the teacher, but his present

unmeasured responsibility without power has rendered him the most negligible if not also the most insignificant element in the national life while the race of to-morrow's citizens have been merrily burning their candles at both ends in a heady ecstasy of ill-assimilated patriotism.

It is true that the teachers might do much worse than enthusiastically, aggressively, improve themselves, increase their knowledge, enrich their wisdom and build themselves newly after the pattern of an ever-self-improving ideal. But there is little reason to believe that they will not do so when the present miasma is dissipated from the educational institutions.

Undoubtedly, it is high time that we realised that if patriotism is a noble instinct it is also capable of playing quite an ignoble part in the minds of the growing generation. Not even patriotism can afford adequate excuse for this grave menace to the youth of India.

METHODS OF LIVE-STOCK IMPROVEMENT

By TIMERI MURARI, DIP. IN AGRI., B.SC., F.L.S., A.I.R.O.
Hosur Cattle Farm

With a Foreword by

COLONEL A. OLVER, C.B., C.M.G., F.R.C.V.S.,
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THE SPIRIT OF ROMANTIC COMEDY IN "MUCH ADO ABOUT NOTHING."

BY MR. KURADA SATYANARAYANA, B.A.,

Kasimkota.

THE Romantic Comedy is the glorious achievement of the Elizabethans and particularly of Shakespeare in whom it attains a finish. The series of dramas published under his youth are all of this type. The Romance fades away later however under the sweeping gloom and darkness of the Tragedies which create tempests and furies storming the stage, with the 'Eternal actor,' now appearing as under star-crossed Heavens and now coming out with all his native brilliance and glory which are however still overshadowed. The spirit of Tragedy thus engages the main attention of Shakespeare and his venerable critics who had already advanced up to an age likewise and that is the reason why much is not written about the spirit of Romantic Comedy. The first successful attempt however in the field is that of Prof. Hunter who has given us an admirable treatise on the spirit and substance of Shakespearean Comedy (as a counterpart of Bradley's). But still as Shakespeare himself imparts us the lesson, it is youth alone that can fully comprehend this spirit of buoyancy and this air of jollity with which the atmosphere of the Romantic Comedies is surcharged. I appeal therefore to introspectively feel my analysis of this spirit.

The Romantic Comedy itself is born out of all the various Renaissance influences of Greek and Roman Drama, as we are all well aware, and this new-born babe is next nourished and fed by Peele, Lily, Greene, Lodge, and others. Marlowe however adopts him and

clothes him in a grand vesture of blank verse and in Shakespeare he attains rich and buoyant youth, smiling, alert and gay. This youthful spirit surges up now under an Arcadian idyllic atmosphere and sings to 'the sweet-bird's throat'; anon it indulges in the make-believe, and a thousand merry frolics; it banters and is bantered, now it is deceived into trackless groves of love, it trembles and starts at a mistaken identity but is eventually led on into a glory brighter than heretofore. Courts and palaces, battles and towers, dancers and maskers reveal each minute new wonders to the youth whose vacant brain is at once filled with thoughts of love. He falls in love accordingly and this eagerness of his desire is answered with a thousand mishaps and as many misgivings out-distancing him farther and farther away from the object of his adoration. The clouds are soon gathered across the horizon, the sky assumes a gloomy aspect, lightnings dazzle and amidst all this the thunderbolt descends upon the victim and anon the lovers are separated. But Love is rendered sweeter through its apparent bitters and as soon as the skies are cleared, the lovers are soon under the special favour of Hymen. This is the general theme of Shakespearean Love-Comedy. The wail of the villain who has been intriguing all along is heard and he departs in remorse or he is converted into a recluse as Ferdinand. It is some such story that we have here in our play "Much ADO About Nothing" (prescribed text for the B.A., 1931 and 1932, in the Andhra University).

The main plot of the story thus involves a seeming tragedy dissolved immediately again into a most genuine comedy and romance of life concerning the fate of Hero, the heroine of the play. It is significant that youth beholds the spirit of youth everywhere and Shakespeare's lovers are never single. They draw themselves into pairs and form a merry choir of voices singing various tunes of love. Beatrice and Benedick therefore are too important, indispensable accessories to this plot furnishing us funny situations and amusing topical dialogue, even as their love is rooted peculiarly in a heightening of apparent hostilities. The more they draw themselves apart the more are they drawn towards each other (I believe it better than reportingly—Beatrice). How many of our modern gallant-cousins are not of this type? I appeal to my youthful readers to introspect themselves. They may keep their secret with them as it is their souls' treasure. Their mind likes to sit brooding always on the happiness derived from a merry war with the object of their affections. Such lovers are not a few even amongst us. Readers of this play may object that Beatrice is too rude and masculine and that she is almost devoid of feminine grace and modesty but I appeal to them again that the spirit of modesty often appears in that form of mutual raillery (హాస్యము) even amongst us. So this couple forms the centre of interest and they both exquisitely convey the spirit of the play even as their wit combats come to nothing in the end. So soon as they dash on to the scene, they are sure yet to commence their wit combat. They were a delight to the Elizabethan audiences. No figure on the stage was more loveable and attractive than Beatrice in her pose partly to amuse the

Duke and the court and partly 'to amuse herself.'

It is into a brilliant court that we are ushered in Act I. What a contrast it is to the court of Frederick! A messenger brings good tidings of war and a merry lady flouts him out of his wits for the sake of fun. He is baffled and chooses to be friends with her. Don Pedro is approached and all the court accosts him. The royal guest accepts the invitation to stay readily. Amidst the holiday entertainments that follow, Lady Beatrice is the central figure of attraction. One and all are charmed by her Renaissance wit and Benedick often acknowledges within himself that she is his better (and later as a better-half). The "Lady Disdain" is a humorous figure unparalleled in the whole realm of Shakespearean, or for the matter of that in the whole range of English, Drama. A court-wit of the first order she is yet a woman throbbing with all the higher and heavier emotions of her sex. Like Rosalind she would like to brood on her triumphant wit repartees over her lover. She does not tame her lover under a make-believe but she would champion him for a worthy and heroic enterprise when the honour of her cousin is assailed.

She represents a blend of the mediæval chivalry and Renaissance humanism. Like Shakespeare and like his Romantic Drama, this unique figure is both mediæval and modern and for the same reason continues to embody eternally the very spirit of human nature. Now to return, the atmosphere under which her nature buds and blossoms, breathes the Renaissance love of freedom and culture and the wit of Beatrice who has read all the Italian tales, has a place

in the court and likewise her Benedick's as "wit can never shine but in reflection." The idyllic pleasure of the Forest of Arden is however less intellectual if more natural, but the intellectual banquet that is being offered at Leonato's Court is of essentially an aspect of Renaissance Romantic life which as yet savours nothing of licentiousness to be lashed and whipped by the full puritan priest. And the puritan repression of a morbid nature has yielded therefore the victory in the end to the catholicity of love.

The mirth of all these proceedings is sought to be chilled by the one discordant figure who is adequately described as Monsieur Melancholy therefore. To attribute his part to the mere Puritan dislike of mirth is to do injustice to his morbid nature and alike to his bastardy. To this strange man Mirth lies in Melancholy and it is however Mirth of his like that he desires and for this Borachio supplies him with brains for the laying out of his villainous scheme. Don John plays false strains upon Claudio and Pedro and eventually deceives them but his mischief here is of that of a mere school-boy who puts out a fire kindled by farmers for deriving warmth. (This way only we can understand the real spirit of comedy here). This school-boy recklessness in Don John invents motives next and he says that "the young upstart hath all the glory of his overthrow." Thus even his villainy is after the spirit of the play. Besides, it is for maintaining the spirit of the tale that Shakespeare has split up the original villain of the Bandello tale into two characters, Benedick and Don John, according to the theory of humours current in his day (later to be found in Burton's "Anatomy of Melancholy"). The discordant humours in the same man are

separated and character is developed from out of humour. Besides, by the shifting of vengeance from a penitent heart on to a motiveless motive-hunting malignity Shakespeare gets rid of the languished heart that might have dragged on heavily under the robes of a Comedy. Also the mischief played in the scene is no sooner discovered than pardoned and forgiven with a Christian benevolence and the whole Drama ends in a merry choir of voices singing about love and its sweets. The trepidation and the horror through which love has passed are only rendered sweeter through the recollections of folly.

One of the favourite devices employed to heighten the erotic and youthful interest of the play is eaves-dropping as in the case of Benedick and Beatrice but this does not go farther than revealing the 'Paradox of love-life' through a lyric burst as when Beatrice says "what fire is in my ears * * * I believe it better than reportingly." Again it is this device of eaves-dropping that is so frequent among lovers that complicates the issue of plot in the Hero episode by producing a variation of news. Another device that is at the service of this mirthful and youthful spirit of the play is that of masking and nowhere is this spirit better illustrated than in the conversations of these mistaking lovers. Masking is here the Pageant of Love-life, based upon earliest socialist instinct of dancing to the tabor and the pipe. It is an elegant entertainment at court and is often indispensable when royal guests are entertained. All these heighten the impulses of love and love is fostered under this jubilant atmosphere. The discordant figure thrusts his finger and produces a cracking of the harmonious strings of marriage but is soon

thrust out revealing the deeper and subtler harmony of love.

All along we have analysed this Romantic spirit of the play. But now let us see the comic aspect of it. Shakespearean Drama (comedy) is a Blend of Romance and the comic spirit as Hunter illustrates. The Romantic element is concerned with characters of high life, remoteness of story and incident and elegant as well as bouyant wit. But the comic spirit merrily laughs. The effect however may range from a gentle good-humoured smile upon the lips to peals of laughter as are witnessed by Sheridan's performances. It delights in merry fooleries as those of Malvolio and pleasant mistakings of identity as those of Viola and Sebastian in the "Twelfth Night." Its mainstay is 'humour' with its emphasis upon the ludicrous (or the ridiculous) as the humour of Dogberry scenes in the play. Here this low humour lies in a ludicrous confusion of words and thoughts and acquires the distinctive name of Dogberryism (examples can be quoted from the text) as distinct from Malapropism (Mrs. Malaprop of Sheridan) and Gobboism (Launcelot Gobbo of the "Merchant of Venice.") No one who listens to teasing Dogberry and his ass can keep himself sedate or grave while his scenes are meant from their exciting interest to rouse up Shakespeare's audiences from overpowering sleep. The mask again was chiefly an aristocratic entertainment but Shakespeare makes of it a popular rejoicing and does not exclude Margaret and Ursula from the dancers. He makes of this occasion a comic business and so divests it of much of its studied detail, utilizing this as a device for the development of plot and as affording also certain comic stuff. The chivalrous in the story concerning the victory

and the trophies of war is admitted as is the case into the right province of Romantic but this Romance smells more of the out-going mediævalism than of in-coming humanism. The mock heroic element of Don John's heroism has yet a distinct comic cast and the humour of the episode is like the humour of the grave-digger scenes in "Hamlet," grotesque. This part is of a mocking nature, mocking at life and at love and sarcastically grinning at both. All this is fun for Don John. It is for this strange figure that the villainous scheme is a comic and holiday indulgence. Thus the story exhibits several phases of the comic which do not admit of adequate study here. (For the study of Drama refer to Prof. Moulton's *Modern Study of Literature*).

The heroic, the erotic, the sarcastic and the mocking, the sanguine and the sprightly, all these are welded into the main sentiment of love or *srungara* which engerges in its true harmony from out of the disharmony of life. But all along the dramatic concentration and the dramatic emphasis (Moulton) are on mirth, its progress, its varied phases, its realization and its consummation. Probably the last of Shakespeare's Comedies, this play is intended to be a fitting "Paeon of Fare-well" to mirth (the spirit of Romantic Comedy) whom he panegyricizes here and from whom he takes his leave because as a 'man' he has to face the problems of life, and to it, when he returns again in the days of his old age, it is with a sedate and sober outlook that we see him contemplating about life and love in the four Romances, "Winter's Tale," "Cymbeline," "Pericles" and "Tempest," dissolving however the storm-blasts of life within the gentle showers that trickle down from his Romantic Comedy through the clouds of senile wisdom. Readers! Let us drink to satiety at these ambrosial showers and we would have become master-minds as Shakespeare himself!

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3. OPTICAL PROJECTION IN SCHOOLS.

By Mr. V. N. VISWANATHA AIYAR, M.A. (PHY.), L.T.

Madras.

(Continued from p. 150.)

It has been shown in the previous articles that though sunlight may be used as the chief illuminant in an optical lantern, yet provision has to be made for an additional illuminant in case of an unexpected interruption due to clouds or for exhibitions at night. It has also been pointed out that among artificial illuminants, electricity easily takes the uppermost place, wherever cheap electrical power can be had. The use of arc light in the hand-feed electric arc lamp is gradually being superseded by the use of powerful gas-filled bulbs up to 1000 C. P. now available for use with all standard supply voltages (including those used in cars). The bulb should be of a size suited to the body of the lantern and must be provided with a holder which can be raised or lowered and capable of turning about a vertical axis. Such outfits are available only with scientific firms. The arc lamp is convenient and fairly cheap and the cost of working it comes only to about four annas per hour but an operator has to be by it and there may be occasional interruptions due to momentary failure of the arc. A bulb is more costly and the source of light is not a point. As against these, its advantages are that it requires no attention and gives a steady light which can be conveniently directed. The heat losses are also not considerable so that the

lantern does not get very much heated. A spare bulb for replacement in case of sudden breakdown during a show must always be kept near at hand. As the voltages of public supplies are likely to fluctuate about a certain mean, it is advantageous to introduce a small resistance so that the full voltage is not applied to the bulb or a bulb of slightly higher voltage must be purchased. This ensures the safety of the bulb but does not cause any great loss of illuminating power. The body of the lantern must be moved backwards or forwards, turned about and tilted upwards so as to make the patch of light on the screen of convenient area. The position of the bulb or other source of light must also be shifted within the lantern backwards and forwards raised or lowered and rotated about a vertical axis so as to obtain a bright uniformly illuminated circular patch of light on the screen.

It is better to go in for bulbs with the back silvered. This prevents the wastage of about half of the illumination if the light outfit does not have a concave reflector. The latest pattern of bulbs is cylindrical as they take less room. In the case of arc light the voltage required is about 60 and if the installation has a higher voltage, a suitable resistance is used. The arc remains more steady at high voltages than at low ones. It need hardly be

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OUR SCIENCE COLUMN.

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pointed out that in using the lighting mains, specially thick cables must be laid as the leads for the lantern, and a double pole high current switch and cut out must be provided for use with the lantern. The current should be switched on only after all connections are made. Attention may be drawn in this connection to the Pointolite Lamp (Ediswan Company) which has all the advantages of the arc lamp without any of its disadvantages and has been found to be thoroughly satisfactory in practice. Its outfit is somewhat costly and in general its use is restricted to a direct current supply.

If sunlight is used there is no need for the light-tight box of the usual lantern. The projection can be made more convenient by reflecting the sunlight to a plane mirror on the demonstration table turning about a horizontal axis and fixed at an inclination of about 45° . The horizontal beam is thus made vertical and then it passes through the condenser (kept in a horizontal plane). The stage for the slides is also a horizontal and passing through the focussing lens the light is reflected by a small plane mirror at 45° horizontally on to the screen. This arrangement is very convenient for projecting certain experiments. Another advantage gained is that the picture can be projected on any wall of the room at a suitable height by shifting the direction of the last mirror.

A simple means of darkening the room is almost a necessity in day schools. If sunlight to be used there is no need to darken the room completely. The closing of the windows and doors in the immediate front of the screen is all that may be required. The consequent comfort for the teacher and the pupils engaged in class-work is at the best. Since artificial

light has sometimes to be used, provision for darkening the science room has to be made. The windows and doors should have closely fitting wooden shutters, in addition to the glass shutters that they may have. If this is deemed costly some simple device such as covering the glass panes by opaque cardboard or black cloth will have to be resorted to. The shutters should be made to open preferably outwards. If there are ventilators at the top, they may be closed by dark cloth stretched in light wooden frames. These may be hung from the wall by hinges and raised up by strings having one of their ends fastened to the frame and passing through rings and hooks fixed to the ceiling or the roofing, with the free ends hanging loose close to the walls. Such screens shut out light but do not suspend the ventilating action completely. This is no small advantage in a crowded class-room in this hot country. If a room is to be newly provided with ventilators, such ventilators should have shutters of wood supported on a horizontal or vertical axis which may be opened or closed by a long hooked pole.

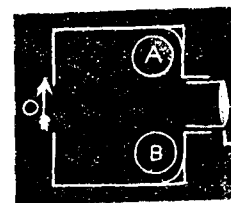
The provision of a satisfactory screen for projecting pictures is another desideratum. The white opaque wall surface adjacent to the demonstration table is probably as good as may be desired. In some cases it may not be possible to locate such a surface near a demonstration table. A rather thick and white cotton fabric will make a good opaque screen. The stuff used for the purpose in the picture palaces may be examined. The size of the screen must be suited to its distance from the lantern and to the focus of the lantern objective. It is better to suspend it permanently from a horizontal bar fixed to the walls of the

room. The screen must be constructed just like a stage screen and should be capable of being rolled up by a single person as smoothly and easily as the latter, with a string and pulleys. A screen working easily will add much to the convenience of a lantern show. In order that the whole class may have an uninterrupted view of the picture (which should of course be of such size that even the most distant boy can have a clear view of it) and in order that the teacher may point out striking objects in it, it is best to have the screen hung from a wooden or metal bar fixed inclined to the walls towards the right and back of the teacher and the demonstration table. The bar must be secured at a proper height from the floor. It may be remarked that no fittings in a science room are as important as those connected with a lantern. The latter must always be ready for use, as it is an appliance of almost daily use. It may perhaps be pointed out that not only the science room but the assembly room or the main hall of a school should also have fittings for a lantern show, for lectures on almost any subject are nowadays illustrated with pictures projected from books or with slides. (Perhaps in a school, we may use the map slides with a projector instead of the usual maps from a map rack for teaching geography as being more handy. Methods of teaching are being revolutionised by the projector even in the lowest forms and standards.)

Opaque projection, that is projection of opaque objects, book illustrations, models, etc., is fast coming into use. This has limitless possibilities in the school. The fitting entitled Aphengoscope (*vide* p. 534 of Becker's Physical Catalogue, 24th Edition) may be

attached to the ends of our school lanterns. In order to do this we have to remove the focussing lens and in its place this fitting is screwed in and the focussing lens is then fitted on to the aphengoscope. The latter however is not popular as its scope is very limited. On the other hand the episcopes is fast gaining currency. If a school which has electric supply is going to be equipped with a new lantern, certainly it should prefer an epidiascope of the pattern of the Janus or Trajanus type (the Trajanus model with double illumination being of course more satisfactory.) The cost of this may come up to a trifle over Rs. 400, but its lens gives pictures of perfect definition without the slightest chromatic or spherical aberration besides its convenience in taking up pictures. The focal length of the objective should suit the size of the class-room so as to give us a sufficiently magnified and well-illuminated picture on the screen. If the outlay is considered prohibitive and the school has already a lantern, a simple episcopes on the model described below may be constructed. A horizontal section across the model is given in the figure.

A and B are two powerful electric bulbs fixed to the base of a light-tight, well-ventilated metal box blackened inside. The bulbs may be provided with metallic reflectors to reflect all the light on to the illustration. O is the object which may be an illustration from a book or a journal fixed to an opening in the vertical wall forming the back of the body. L is a six-inch short focus objective of large aperture on a mount sliding into the box. In the absence of a special lens we may use an ordinary hand lens if the picture produced is not expected to be of a high standard. Provi-



ded the bulbs are powerful and the room well-darkened and the screen sufficiently near, a satisfactory picture can be projected. There is one defect in the picture, *i.e.*, lateral inversion or the right hand side appearing as left. In the episcopes this defect is overcome by having the illustration at the bottom of its body, the focussing lens on the top with a plane mirror above the lens which reflects the light horizontally on to the screen. If the defect is felt to be objectionable the interposition of a similar mirror between the lens and screen is essential. Sometimes the illustrations in the book get spoiled by the heat of the source. A sheet of special glass which has the power of absorbing the heat rays without absorbing any light is sometimes kept on the illustration. The episcopes is really an asset to the teacher. The hastily drawn blackboard diagram may be replaced by a complete and neat picture from books. Considerable saving of time is thereby effected with the additional gain in neatness

and accuracy. The dimensions of a small episcopes given to me by a friend are base 9 in. by 7 in. and the height inclusive of the light-tight box and heavy iron stand 1 ft. 5 in. (excluding the ventilator at the top.) The box may be made of wood, though obviously metal sheet is preferable. The services of a maker of "steel" trunks may be utilised in making the body of the episcopes elegant in construction.

If there are no facilities for making an episcopes locally, cheap episcopes can be had from the French firm, Mazo, 33, Boulevard Street, Martin, Paris. In calculating the price from their catalogue we have to include not only the freight but the heavy duties amounting to 50 % for bulbs and 25% for other articles.

It must be conceded that opaque projection even at its best falls far short of transparent projection in the nature of the pictures produced. So the lantern slide will hold its own field for the brilliancy and perfection of the picture. The place of moving pictures or the cinema in a system of liberal education has assumed such vast importance that its treatment deserves more than a passing mention.

ESSENTIAL CHARACTERISTICS OF TRUE POETRY.

By MR. T. KRISHNAMURTI, B.A., B.ED.

Chodavaram,

TO appreciate a thing is to know its worth, to like it or have a taste for it. In this sense, a man appreciates music, dinner, etc. Going to its literal meaning, it is connected with the word price and means to set a price on a thing. The verb to 'value' has the same two shades of meaning. 'I value my house' may mean that I regard my house precious, or I estimate the price I sell. By appreciation of poetry we mean the estimating of the worth or value of the poem as poetry. This means 'criticism' so long as we do not take 'criticism' as fault-finding, but take it simply to mean 'judging.' A good critic points out the beauties of a poem, and detects its faults. He judges it fairly, and estimates its true worth as poetry.

In studying a poem, we must attempt to form an opinion of its worth. Love of noble poetry has to be cultivated. We then understand why certain poems appeal to us, and why others do not. A certain poem pleases us. The charming rhythm, the music of the words, the mental pictures we form in our minds, the beautiful thoughts expressed by it, the skill in rhyme and alliteration, etc., please us to a considerable extent. We can enjoy a poem without knowing any of these things. But we enjoy it more when we know these things. True poetry is the noblest form of thought expression. It is the truest source of refined literary pleasure. The best literature is enshrined in noble poetry.

Verse is the usual form of poetry. But there is a lot of verse which is not poetry at all—verse is the body, and poetry is the

soul—verse is printed in a particular way, and you can tell it from prose at a glance. But the ear is the true test of verse. When verse is read aloud, it sounds quite different from prose. Verse is characterised by regular rhythm or metre, rhyme, and stanzas. Of these, rhythm is essential. Many poems have rhyme and stanza forms, but we have the 'blank verse' without them. The rhythm may be varied, there must be rhythm of some sort.

Before we know something about poetry, we must know something about some essential characteristics of true poetry.

1. *Music.* Verbal music is the first essential of poetry. The poet conveys his feelings and impressions through words. The prose-writer chooses words simply to express his meaning clearly. The poet does more. He touches our feelings, and pleases us with the beauty and music of the language. The poet chooses beautiful words, and arranges them in such a way as to produce a harmonising sound. He varies the music to suit his subject. The sound of the lines helps to make their meaning clear. Words rhyming together give a musical chime of sound. For this reason rhyme is much used in poetry. Internal rhymes also add music to a verse. Words with long open vowels and soft consonants produce sweet music in the lines. Repetition of words and phrases emphasizes the meaning of the poem, and increases its musical effect.

2. *Vision.* It is an essential of poetry. A great poet has spiritual insight, and can see

truths beyond the ken of others. An ordinary man knows only what he perceives by his senses. But it is different with poets. They understand things, their qualities, and their relations in a different manner. All true poetry is the product of vision. In what we think to be ordinary and commonplace, a poet finds something spiritual. He can make unfamiliar mysteries of life seem real. He idealises the real. There is suggestiveness in great poetry. True poetry helps us to see the unseen, to feel the reality of the spiritual, to get into touch with the eternal, to behold the ideal beauty.

3. *Imagery.* By the skilful use of words, vivid mental pictures are suggested and this is called 'imagery.' The poet's pictures may be drawn from the real as well as the ideal world. He may describe a scene, real or ideal. He compares one thing with another, and suggests some important point about it by an image. He does this by simile, metaphor, and personification. He can also call up a picture with a single illuminating word or phrase.

4. *Emotion.* Prose appeals more to the head than to the heart. Poetry touches the heart. It arouses emotion. Some poems may give us joy. Some may fill us with sorrow. Some may excite our laughter. Some may rouse our indignation. Some may wake our wonder. Some may inspire us with horror. Some may give us peace. If it is real poetry, it will make us feel something. While writing the poem, a poet feels something deeply, and it inspires him to express his feelings in musical words. By the magic power of conveying his feelings, he makes us feel as he felt when he composed the poem.

A poet will have impulse which will take the form of emotion of some kind. This

gives him the feeling that it is not he that writes the poem, but the poem that writes itself in his mind. He experiences something that stirs his feelings. This impels him to express his impression. The poem shapes itself in his mind. The source of poetry is 'emotion recollected in tranquillity.'

Thus the essentials of poetry are music, vision, imagery, and emotion. Poetry springs from imagination roused by emotion, and is expressed in music and imagery. The poet is born, and not made. There are many skilful verse-writers, but few real poets. A true poem cannot be translated into another form in the same language. It cannot be reproduced in another form in the same language. The rhythm, rhyme, imagery, etc., are such a perfect expression of the subject-matter and the inner meaning that they cannot be divorced from it.

It is very difficult to classify poems. Poems that tell a story are called narrative poems. Epics (Ex. Milton's 'Paradise Lost'), Romances (Ex. Scott's 'Lay of the Last Minstrel'), Tales (Ex. Tennyson's 'Enoch Arden'), and Ballads (Ex. Campbell's 'Lord Ullin's Daughter') come under narrative poems. Reflective poems are those which dwell on some thought—philosophical, religious, or sentimental. These are in the form of Odes, Sonnets, or long poems in 'blank verse', or Heroic Metre (Ex. Pope's 'Essay on Man'). Didactic poems, which teach some moral truth, may be included in these. Lyric poetry includes the true Lyric, Elegy, Ode, Sonnet, etc. A Lyric is generally short, musical, and full of feeling, and conveys to the hearer some emotional impression of the poet. Dramatic poetry is the poetry in which plays, which are to be acted, are written. Shakespeare's plays are dramatic poetry. But Lyrical poems and Ballads are often dramatic in style. One poem may be narrative, reflective, and dramatic. A sonnet, though reckoned as a lyric, is generally reflective in character.

THE TORCH OF WISDOM

BY WALKER.

The world is full of ups and downs.

Nothing is more hopeless than a scheme of merriment.

Gaiety is a duty when health requires it.

It is difficult to smile with an aching heart.

Be happy in the good you have won and in the good you do.

But all happiness has an end, hence the chief pleasure of its next beginning.

A habit of looking at the best side of events is worth more than thousand pounds a year.

There are some people who can be merry and can't be wise, and some who can be wise (or think they can), and can't be merry.

All pleasures, pre-conceived or pre-conceived, end in disappointment. But disappointment, when it involves neither shame nor loss, is as good as success, for it supplies as many images to the mind and as many topics to the tongue.

Pleasure, when it is a man's chief purpose, disappoints itself, and the constant application to it palls the faculty of enjoying it though it leaves the sense of your inability for that wish, with a disrelish for everything else.

And oftentimes the excusing a fault

Doth make the fault worse by the excuse.

—SHAKESPEARE.

There's nothing fair nor beautiful, but takes Something from thee that makes it beautiful;

LONGFELLOW.

This one life exempt from public haunt,
Finds tongues in trees, books in the running brooks,

Sermons in stones, and good in everything.

SHAKESPEARE.

Nothing useless is, or low :
Each thing in its place is best ;
And what seems but idle show,
Strengthens and supports the rest.

LONGFELLOW.

The liberty of woman did repeale,
Which they had long usurpt : and them
restoring,
To men's subjection did true justice deale.

SPENSER.

When lovely woman stoops to folly
And finds too late that men betray,
What charm can soothe her melancholy,
What art can waste her guilt away.

GOLDSMITH.

Time and chance are but a hide,
Slighted love is sair to bide.

BURNS.

Where ignorance is bliss,
'Tis folly to be wise.

GRAY.

Our life is short ; and our days run
As fast away as does the sun.

HERRICK.

Short-lived as we are, yet our pleasures we see
Have a still shorter date, and die sooner
than we.

—COWPER.

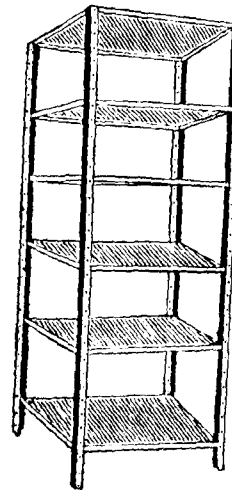
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PLACES OF EDUCATIONAL INTEREST.

X. MADURA.

BY MR. L. N. GUBIL SUNDARESAN,
Teppakulam, Trichy.

Madura, the Athens of Southern India, is the second largest town in the Madras Presidency both in point of population and area. Situated on either side of the Vaigai with the major part lying on its southern side, the town is noted for its temple several hundred years old and many beautiful ancient buildings. It is a railway junction where meet the Madras-Dhanushkodi, the Madura-Trivandrum and the Madura-Bodinayakanur railway lines.

The Meenakshi temple in the centre of the town is a lofty, massive structure noted for its architectural beauty. Within the precincts of the temple are the thousand columned Mantapam (the hall of thousand pillars) the golden Lily Tank, the statue of Ganapati and Pudumantapam. Pudumantapam consists of a number of rows of stalls exhibiting various kinds of articles for sale. In the centre is a spacious hall in which are the statues of the Naick kings of Madura.

Thirumalai Naick's palace, in the south-east of the town, is a unique piece of architecture. With its huge pillars and massive walls, it is a wonderful sight. Built by Thirumalai Naick to please his beautiful wife, a princess of Tanjore, with its regal courts, courtyards and swimming bath (now covered up) it is a beautiful specimen of ancient Indian architecture. In it are now housed most of the public offices and law courts of the district. The Vandiyur or the Mariamman tank, about a mile to the south-east of the temple, is a beautiful lake, in which once a year, a floating festival is held.

One peculiar feature of the place is the institution from time immemorial of a festival for every month of the year. The most important is held in the month of April and is said to commemorate the marriage of the Goddess Meenakshi to the God Sundaresa or Siva. Large crowds not only from the neighbourhood, but from more distant parts of the Presidency come to see this festival. The floating festival held in January is another important festival.

Among the later institutions of the place may be mentioned the two arts colleges, and three large cotton spinning mills with a large labouring population working in them.

Researches have shown that the last of the three famous Tamil academies must have been at Madura. Even now the Madura Tamil Sangam, started by Pandithurasami Thevar is in a flourishing condition. Having been the seat of Tamil learning from time immemorial its pretensions to be the fittest place for a future Tamil University appear justifiable.

The population is mixed. Sourashtras form a good portion. They are famous weavers who came from Northern India. Lace-work of varied designs is made and exported by them. They are the premier dyers of the Presidency.

As to its genesis, some hold that Madura was named after Muttra by the Aryans who settled in the south and who had come from Muttra in Northern India. Others hold that Kulasekara Pandya, built a temple to Siva, planted a colony

round it and named it Madura, after the sweet Ganges water that was sprinkled when Siva danced.

The old Pandyan kingdom consisted of Madura, Ramnad and Tinnevely Districts, with Madura as its capital. Till the second century of the Christian era the Pandyas ruled independently over Madura. Between the third and the tenth centuries the Pallavas subdued the Pandyas making them dependent chiefs. The Chola Pandyas ruled from A. D. 900 to 1200.

In the beginning of the 14th century, when Malik Kafur invaded the south and came to Madura, the reigning chief fled, leaving Madura to the Muhammadans. Later the Hoysalas or Vijianagar drove away the Muhammadan ruler and Pandyan Governors ruled till 1559 when Vira Sekara Chola defeated the Pandyas and captured Madura. The defeated Pandyas appealed to the Vijianagar Emperor.

He sent his Nagama Naick to recapture Madura. The General in his turn drove out the Cholas and began to rule it himself defying the Vijianagar Emperor. At this, the Emperor sent Nagama Naick's son himself to conquer him. Viswanatha Naick defeated his father and brought him captive to the Vijianagar court. As a reward for his services his father was let free.

Viswanatha Naick was the first of the Naick kings of Madura. It was his minister Ariyanayaka Mudaliar who built the thousand columned hall. One of Viswanatha's descendants was Thirumalai Naick who built the Mahal or Palace named after him. He also built Pudumantapam and the Rajagopuram and dug the Vandiyur or the Mariamman Teppakulam. As a ruler, he was a complete failure. If any prince invaded him he invariably sought the help of others who helped him and turned against himself. From these predicaments he escaped

only by bying them off. Dissensions among the last of the Naicks led to the interference of the Nawab of Arcot. The latter sent Chanda Sahib to settle the disputes. Chanda Sahib cleverly made his brother the ruler. When Mahammed Ali became the Nawab of Arcot Madura went under him. Later Salem and Madura districts were given over to the English East India Company for having helped Mahammed Ali against Hyder Ali of Mysore. From that time Madura was under the Company's rule. By the Government of India Act of 1858, the Company's possessions were taken over by the crown of England.

KALIDASA

Being a critical appreciation of his works

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THE LAY—THE LOST MINSTREL.

BY MRS. N. B. DE,

Anurilsar.

THE Lay—the Minstrel! The Lay of the Lost Minstrel! Lost indeed! So thick a haze overspreads our mental horizon; mists through ages and centuries have clouded our intellect—we grope about mole-like! Thoughts play truant, and the minstrel—is lost!

Was it the same Jumna, on the bank of which the great sage Parasara enamoured of a village fisher-chief's daughter, created temporary fog around and gave vent to his passion! Was it all hallucination, Parasara realised, when he promised to give back Satyabati her untarnished maidenhood! How can it be?—We fondly ask and at heart wonder! And yet, the writer of the great Lay was born and abandoned in an island. Mysterious were the sayings and doings of those people! Or was there some concealed symbolism at the back of this story! Symbolism—mysticism, or a plain statement of facts! We do not know, we cannot say; the mystery of conception is lost to us!

Krishnadwaipayana, so was the boy called on account of his dark complexion and for being born in the island, the offspring of sage Parasara and the fisher-girl Satyabati, was a great personality. He was very dark with bloodshot eyes, brown matted locks. Not in the least handsome, far from winsome; and what a part he played! He composed the Lay of India, the Mahabharat, and he was at the bottom of scenes pertaining to the Lay. He perpetuated the lineage of King Santanu when Bhishma refused, and thus lay the foundation of the civil war between first cousins and relatives with the same blood running in their veins. Dhritarashtra, Pandu, and Bidur were all his offspring. The eldest prince, the heir-apparent to the throne, was born blind. He could not sit on the throne. Pandu sat instead. Pandu's five sons were not his own. What could the harm be if Dhritarashtra's eldest son Duryodhana considered the paternal throne to be his? It was his right, and before him Pandu's so-called

sons were but bastards and usurpers. The throne being the cynosure, party spirit kindled flames. These flames subsequently spread around and the Kshatriya world witnessed a bloody and ruinous war. It was not a fable, nor a story. It was reality, truth. Cavalcade met cavalcade, man met man, chariot met chariot in the field of Kurukshetra. The issue took long to be decided. In the meantime wife lost husband, child lost father, sister lost brother, lover lost her beloved. Bows, arrows, battle-axes, swords, spears, batteries, horses, chariots played their part well. The Kauravas, *i.e.*, Dhritarashtra's party, fell. Such a fall—alas! The Kauravas, proud, chivalrous, unbending to the end, fought a desperate fight. They had a presentiment of the end in their heart of hearts; yet they threw it aside. Each party lost severely. There was universal mourning. Our sympathy goes more with the fallen and less with the feller. The victors' coveted victory seems to sound empty and hollow. Mother Satyabati had never dreamt perhaps of the consequences. Who knows if Bhishma had a presentiment of the future! He seemed to be a spectator of life ever since the day he took the vow of celibacy. Or was it nature's revenge on Satyabati for her utter selfishness. It is a mystery, an unanswered question, an unsolved problem which the minstrel Krisnadwaipayana has presented before us. It is a symbolism in life. Man in his supreme egoism tries to upset the order of nature, and nature takes her vengeance. Man wishes to control his destiny and all his actions end in entangling himself into meshes. Man's life is a battlefield of Kurukshetra. He struggles constantly, he aims at victory. When victory comes it is empty. When man loses, his loss has a faded glow of glory. Life is a quest for truth. But truth is for ever veiled from human sight. We have lost the minstrel of the Mahabharat. He is dead and gone, years, centuries ago. The mystery of his doctrine begins anew every day. It will never end; Will it ever?

MADRAS UNIVERSITY.

Intermediate Examination, 1933.

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VIDYODAYA

ANNUAL REPORT, 1931-32.

As we make our eighth annual bow, we cannot refrain from giving expression to our feelings of thankfulness for the continued progress of the School, and the hearty support it has received from those in authority and the members of the general public.

VIDYODAYA was started in February 1923, as an experimental school, with certain special ideals in view.

IDEALS.

Girls have their privileges as well as boys, and special aptitudes and requirements which it would be neither wise nor practicable to ignore. It was felt, that instead of imparting the standardized system of education originally arranged for boys, it would be more profitable to spend the few years which alone are available to most Indian girls at school, in giving them the kind of training which will make them better women and more efficient home-makers. The School therefore takes the form of a home, which all of them learn to love and are interested in running. While the usual School-final subjects are taught, emphasis has been laid on such details as gardening, house-keeping, and entertaining, nursing and mutual help and service. As soon as new girl enters the School, she is handed over to the devoted care of an Elder Sister, who thenceforth takes special interest in her, looks after her studies, books and clothes, and her behaviour and health till such time as she is able to fend for herself. The girls get up their own entertainments on Fridays; they have organized a Games Committee for arranging inter-class sports among themselves, a Musical and Dramatic Society, which practises regularly under the supervision of a teacher, and a General School Committee, which sees to the neatness and

tidiness of class-rooms and dormitory, behaviour at table and other like incidents of school life.

It is also one of our aims that the training given should be thoroughly Indian in character and outlook, and the best features of Indian life should be preserved and improved upon. Special attention is therefore paid to Indian music, and dancing and the basic elements of Indian culture. It is felt that it would be a pity if the old-world charm and reserve, patience and self-sacrifice for which Indian women have been famous, should be lost, and nothing of equal value substituted in their place. With a view to make them good citizens of the country, they are encouraged to join in such forms of social service as is possible to them, and to work and live for the betterment of these less privileged than themselves. It is one of the special features of VIDYODAYA that members of all classes and creeds live together here as a happy family; we are thus helping to solve in a small way the communal problems which loom so large in the life of our country at the present moment.

While training in manners, deportment and character is one of the professed aims of the School, it is felt that it would be a mistake so to standardize training as to make girls lose their freshness and individuality. The classes are therefore kept small wherever possible, so that attention can be paid to each pupil separately and the best that is in each girl may be brought out and developed. Pupils are trained to think and act for themselves, as well as in co-operation with others, and to acquire habits of self-education and self-discipline, so that they may continue developing along intellectual lines, even if they happen to leave school early for family reasons.

ACTIVITIES.

The School was started with 3 pupils in 1923. Our numbers have steadily increased till to-day we have 37 residential pupils and 85 day-scholars. At first, a Committee in England was good enough to send out a highly qualified English lady who helped to give us a start. We are hoping to have another lady equally well-qualified to come and join the staff from June onward.

The most notable event of the year was a successful concert that we held in November last, which was generously patronised by the public and brought in a sum of Rs. 930. Our thanks are due to the members of our staff, who took great trouble with the arrangements, and particularly to Mrs. Briggs who has taken Mrs. Craven's place and worked indefatigably in training the pupils. The girls have visited the Chrome Leather Factory and have attended some educational films, the Science Exhibition and Exhibition for boys and girls.

The Committee in charge of the School in Madras has been of very great assistance to the Correspondent, in making appointments, drawing up rules and arranging for the various needs of the School.

Considerable additions were made to the Library in the year under review, the Book of Knowledge in 10 volumes, a Teachers' Guide in 4 volumes and 30 story books being among the volumes acquired. The Science Department was strengthened by the purchase of apparatus for over Rs. 700.

With a view to indicate the progress of the institution during the last year, I may be permitted to read a few sentences from the latest report of the Inspectress of Schools:—

REPORT OF INSPECTION.

"The strength has increased since the inspection of 1930; and the situation of the School,

central to the newly opening up areas surrounding Nungambakkam is of great educational value."

"The residential aspect of the School contributes in no small measure to the success of the institution."

"The number of girls and boys residential in the School has increased from 28 in 1929-30 to 37 in 1930-31."

"The hostel is well-organized and residential facilities are afforded in training in games, excursions, art and school pursuits."

"A Fifth Form has been opened in 1930 and permission to open a Sixth Form has been sanctioned in Proceedings R. C. No. 103 D/31 dated 19-3-1931 of the Director of Public Instruction from July 1931. The Form has since been opened."

"The School is housed in the premises that were occupied in 1930. Immediate action should be taken to arrange for the permanent accommodation of this Institution. The existing site is central to the newer city developments of areas surrounding Nungambakkam, and offers facilities in regard to adequate play areas and residential requirements. The present site provides a healthy environment invaluable in establishing an educational effort of a type that emphasizes out-door activities, games and the many projects associated with Home Science Training."

"Folk-dances, and Dancing along Indian Classic lines have been studied during the year, and several movements have been tastefully and gracefully mastered. This is an encouraging aspect of physical education activities in this Institution."

"Games are played systematically out of doors in the evening. Teachers interested in out-of-doors activities are in charge of this section of the work of the School."

"Since the inspection of 1930, much has been done to organise the work on efficient lines, and

NEEDS.

It will be seen that the most urgent need of the institution at present is a permanent habitation where we could develop our own special ideals and traditions and not suffer from cramped space, or danger of eviction at the end of any given year. The School has fortunately earned the good-will of a large number of educated parents who send girls from all parts of the Presidency to it. We always feel encouraged by the presence at our functions of members of the leading communities in Madras and the parents of our pupils. I am glad to announce that a sum of Rs. 1,000 has been promised towards the school fund by a member of the Board. We are negotiating for the acquisition of suitable land in this neighbourhood; and if our efforts prove successful we would need large sums for paying for the land and putting up school-buildings, dormitories, and other annexes. We have on hand a sum of Rs. 20,000 ear-marked for this purpose but it will scarcely meet a fifth of our requirements. Considering the progress that has been achieved by the country in recent years, and the great demand there is for the education of women at the present moment, in order that they may take their proper part in the social and political life of the country, there is room for further development along the lines we have laid down. It does not seem proper that we should request our friends abroad to help us or go further afield than this Presidency. It befits the leaders of thought and position in this part of the country to keep our needs in mind and help us liberally with funds to make a permanent home for ourselves. The pupils are so attached to the School that when week-end and other holidays come, they are unwilling to go back to their homes but would much prefer to stay here in order that they may enjoy the company of people of equal age and similar tastes. It will be a glad and proud day for them when they can have a house and grounds of their own, round which traditions could be built, and new lines of development could be laid down to meet the increasing wants of the country.

Mrs. E. S. APPASAMY,
Secretary,

a purpose and plan appear both in curricula and grouping of classes. The Headmistress is generally responsible for the supervision of all sections."

"The standard in English was exceptionally good in some classes and forms. I found a pleasing freshness and originality of expression and idea in many instances. Class V was particularly responsive, free and alert; so also Form II. This feature of the work of the School gives promise of good results with sympathetic direction."

"Geography was receiving a newer emphasis in the method of approach. Much has yet to be done in building up a scientific method and practical application of the principles and aim of Home Science."

The Inspectress has recorded her general impressions thus: An effort to evaluate education in terms of effective living is a vital objective of the curriculum of this School.

- (a) a large degree of pupils' initiative is thereby secured.
- (b) activities fundamentally related to a girl's life and needs are encouraged; while a definite attempt is made to promote an interest in cultural activities associated with a training in Indian music and Indian Classic Dancing, a pleasing aspect of the work.

"It is suggested that the curriculum in the lowest classes (Montessori) should be dominated and humanized by projects relating to community life in miniature, so that from the earliest stage a training along lines of auto-education be made practicable and possible; such a training when enriched from class to class in the Secondary School will perfect the objectives already planned with vision by the management and given effect to by a staff that works with sympathy, co-operation and devotedness of spirit."

NEWS AND NOTES.

INTERNATIONAL.

CHICAGO.

One of the results of the financial collapse of Chicago is that 18,000 teachers employed in the town have received only six weeks' pay since April 1931.

At the end of the year five evening schools had to be shut down because the town had not enough money to supply the necessary heat and light. Schools have similarly been shut down in three of the suburbs "for an indefinite period." The arrears of salary owed by the town to its teachers have now reached 20,500,000 dollars.

NEWFOUNDLAND.

We learn that in September the Newfoundland Government reduced teachers to a special class, as compared with other civil servants, by imposing a cut of 30 per cent., upon their salaries, thus tripling the originally intended cut of 10 per cent., of last May, which rests in force for the other civil servants.

CANADA.

We learn from Saskatchewan, at the end of December 1931, that 8,500 teachers, employed at 6,200 schools, have had their salaries reduced by 3 million dollars in round figures, or an average of 353 dollars per teacher. These immense cuts represent 35 per cent. of the total of salaries of 1930! It is hardly necessary to add that many masters in fact receive nothing but promissory notes, and are often owed as much as five or six months' pay.

To this must be added closing of schools and reduction of staffs in the same province. In a statement issued on the 15th of October, Anderson, the Prime Minister, said "Fortunately, many school districts still have financial

reserves, and these will be able to keep their schools in operation. Others can maintain their schools for a considerable period, but will close during the coldest winter months. Others, and it is hoped that the number will not be large, will close for a longer period." This means, in reality, that hundreds of country schools will be forced to shut for an indefinite period, through lack of actual funds or fear of prospective shortage. The Government has been urged, in these cases, to make provision for instruction by correspondence!

School Boards have been urged to reduce staffs wherever possible. This may mean the dismissal of 800 teachers with diploma.

MOSCOW.

The cultural establishments of all kinds serving the workers of Moscow have grown tremendously. The population of primary schools has grown from 81,000 in 1913 to 166,000 pupils in 1931, an increase of 205 per cent.; that of secondary schools from 30,700 to 85,200, or 284 per cent.; those of technical and professional schools, courses, and factory schools from 15,000 to 150,000, or more than 1,000 per cent.; those of establishments of higher education from 33,000 to 121,000 or 367 per cent. Kindergartens and creches now number 650, with more than 150,000 children. Children's Cities have been formed in the Park of Rest and Culture and in Sokolniki. Hundreds of thousands of children go in relays during the summer months. Each year, during the season, 100,000 children of school age are sent for several months to the country. 95 per cent. of all the children born in Moscow undergo special medical examinations.—*The E. W. I. Press Service.*

THE MADRAS GEOGRAPHICAL ASSOCIATION.

Refresher in Course in Geography
(at Madura: May 1932.)

The course is intended primarily for secondary grade teachers handling the subject in the middle school classes and will be a full-time one for six working days (excluding the Sunday that intervenes) from Wednesday, the 4th May to Tuesday, the 10th May 1932. There will be two sessions each day, the forenoon session from 10-30 A. M. to 1 P. M. and an afternoon session from 2 P. M. to 4-30 P. M. Besides lectures there will be practical work to be done by the teacher as well as demonstrations of the same by the lecturers and short excursions will be arranged in the neighbourhood to make field studies.

A certificate will be issued at the end of the course taking into account attendance, practical work, etc. A fee of Rs. 5 only will be charged for the entire course. Teachers intending to undergo the course should remit this amount to the Secretary, Madras Geographical Association, Gopalapuram, Cathedral P. O., Madras along with their application so as to be received by the 25th April, 1932. Those who have already applied need only send in their fee, by the due date.

GRIGG MEMORIAL SPORTS,
NANDIGAMA.

(30th March, 1932.)

In the course of his address, Mr. K. Kesava Rao Naidu Garu said:—

"Looking at the traditional past, education or study, forms the basis of the future career of a young man. By study, I do not mean cramming down by a student in a great heat at the fag end of the term of the examination at great risk to his health, but a discriminative knowledge of the text-books set for the examina-

tion together with the other books of general culture to keep better understanding of life. The students shall not rest satisfied with their object of attaining high success at the examination but should take intellectual delight to know world-wide topics with sympathy and good understanding. We must realise that we cannot live by ourselves isolated in a world where aircraft and steamship, railways and telegraphs and radio are linking all men together into one living-whole. Our system of thought must act and react on that of others and *vice versa*. There must be no stagnation in one's thought, for, stagnation breeds obnoxious growths while flowing rivers constantly renew those waters with fresh sources of inspiration. There is nothing wrong in absorbing the culture of other people. Only, we must fuse it with the best of our own. In the writings of Tagore, Bhagawandas and Radhakrishnan, the line of thought is well indicated and is worth copying by ambitious students in search of true light.

The next important item of interest for a student is the play-ground. Next to the class-room, the time spent in the play-ground should be considered well spent. It is true that, for promotion of a healthy mind, a healthy body is highly essential and that the growth of a strong and healthy body can only be attained by the profitable use of the time in the play-ground. With this grows the team spirit among the boys promoting genuine brotherhood and minimising the evils of animal nature. In this connection, our grateful thanks are due to the Government for having given right lead in the matter of appointing physical culture instructors in the schools in their charge and also for having insisted on compulsory medical examination of students. 'As said of Keats, 'a thing of beauty is a joy for ever' and don't you think, gentlemen, that a healthy body is a preliminary requisite for the dwelling of a perfect soul.

Another highly desirable quality to be promoted in young men is self-control. By this I do not mean to speak of it in a highly philosophical sense but I would mean by it self-control in body and self-control in mind. Many a student of the present day is unfortunately led away by temptations and his sense-desires wander here and there uncontrolled. I do not mean by this that young students should kill out desires but should possess a disciplined body guided by a trained mind. The formation of boy scouts will certainly help in that direction and I am glad to know that such organisation exists in this Nandigama High School. Control of mind is no doubt a difficult subject but practical hints of a simple kind for use in every day life will be of great help. Control of body and mind should be voluntary in the sense that the body and mind should be so brought under control that the individual is laid to be a harmonised being. In simple words, right action and right thought should go together. Character enriches learning and she is the mother of everything good. My

one advice to these young men therefore is that character should be their motto and constant watchword. If that is the end of all the students, all other problems in this world of ours will be solved rightly.

The last and most important ideal which I lay stress on is the ideal of service to humanity. The education imparted in the schools has to be supplemented by other courses of study in the outside world. Man's gifts are said to be superior and by his unique position in God's creation, he should rightly appreciate the opportunities given to him for rendering service to his fellowmen and animals of the lower kingdom. To understand the ideal of service, it is highly desirable that proper guidance should be sought on right lines from experienced and wise elders. As a humble beginning, our young men can best serve their country by social service, or by serving the poor and the disabled. By little opportunities thus taken they would prove in the end to be efficient citizens of the country, well shaped into pious, moral, loyal and useful citizens of India and the Empire."

 In his Indian Class Readers Mr. Wren has made a very successful attempt to meet the needs of Indian children learning English. We therefore feel quite confident in requesting all Headmasters to see the Readers for themselves and judge of their merits.

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**Mr. Wren comes specially well-equipped
for writing "The Indian Class Readers."**

COOPER, Publishers, BOMBAY.

INDIAN.

THE PUNJAB

The Ministry of Education, Punjab Government, in its memorandum No. 21037 G. have issued orders abolishing the Junior Anglo-Vernacular classes attached to the Government Colleges at Lyalpur and Multan with effect from 1st April 1932 and discontinuing the Junior Anglo-Vernacular Examinations for one year from 1933-1934.

HYDERABAD.

An Exhibition of latest educational books, journals, maps, charts, apparatus, etc., will be held at the Osmania Training College in the second week of April. This is the first exhibition of its kind, at the premier educational institution in the Nizam's Dominions. The sections in which the Exhibition will be divided are:—(1) Manual Occupations; (2) Child Education—books, apparatus, etc.; (3) Latest books on Education; (4) Educational journals; (5) History and Geography.

TRIVANDRUM.

The Indian Editor, (Mitre Press Anthologies, London), Chettikulamkara, Trivandrum writes:—

We are requiring poems (not exceeding 25 lines) from poets in every part of the world, for publication in our Anthologies of verse. Every year, we bring out four volumes of verse, containing modern poetry. We are very desirous that India should be well represented in our Anthologies. We should be most grateful if you would give this publicity, inviting your readers to submit poems to us so that India may be well represented in these international and important volumes of verse.

MADRAS.

The Educational Exhibition arranged by the Corporation of Madras was opened on 14th March 32 by the Hon'ble Dewan Bahadur S. Kumarasami Reddiar, Minister for Education with the Government of Madras.

The Academic Council of the Madras University at its meeting held in March sanctioned the appointment of a full-timed teacher for Geography and a part-timed teacher for Music. These two departments will be opened in June.

The desirability of dividing the English course in schools and colleges into a language course common to all and a special subject in the optional group was engaging the attention of some members. The Board of Studies in English approved of the suggestion and requested the Syndicate to take further action. The Syndicate appointed a small committee to consider the question. The Syndicate placed before the Academic Council a scheme. In this scheme English was not only placed as a subject course in the optional group as proposed by the Board of Studies but it was also placed as an alternative language in Part II of the Second Language. This inclusion under Part II was rightly resented and the whole scheme was referred back.

Mr. R. G. Grieve, acting Director of Public Instruction, is going on leave preparatory to retirement. Mr. R. Littlehales, acting Commissioner of Education with the Government of India took charge recently of his permanent appointment as Director of Public Instruction, Madras.

APRIL 1932.]

REVIEWS AND NOTICES.

AN INTRODUCTION TO BIOLOGY—PART III. HUMAN PHYSIOLOGY, HYGIENE, AND FIRST AID BY M. V. SUNDARESAN. THE TYPE-WRITER MART, G. T., MADRAS.

The book is intended to cover the syllabus in Physiology and Hygiene of the Elementary Science—Part II of the S. S. L. C. Examination of the Madras Government. While omitting structural details, the author has treated the whole syllabus in an elementary manner. The author has spared no pains to provide the book with illustrative diagrams of which there are nearly sixty.

There are ten chapters (128 pages), eight of which deal with elementary physiology, while the last two are devoted to some principles of health and first-aid in accidents respectively.

INORGANIC CHEMISTRY BY T. MARTIN LOWRY. (SECOND EDITION). MACMILLAN & CO., LTD. 25/- NET.

Since the beginning of this century and especially after the Great War, the scope of the study of inorganic chemistry has undergone a marked change. It is no more a compilation of the preparation, properties and analysis of compounds. It is considerably modified by the growing influence of physical chemistry. For example, several industrial problems have been either modified beyond all recognition or replaced after an elaborate study of the equilibrium conditions judged from an application of the phase rule. T. M. Lowry has successfully reflected this change of outlook in his first edition published nearly a decade ago.

The second edition has now been issued and it is natural that, in order to bring the publication in line with the modern discoveries and developments several chapters had to be rewritten and

several others newly incorporated. The author has eminently succeeded in the attempt by presenting the subject-matter from the modern standpoint of the electronic theory of valency and including new chapters on crystal analysis, mineral silicates, chemistry of the recently discovered elements fagnium and Rhenium.

The book covers over 1100 pages and is divided into four parts. Part I is an adaptation of the author's Historical Introduction to Chemistry. Part II deals with the systematic description of the non-metals. Part III is devoted to the classification of elements and a study of the metals of the typical series. Part IV treats mainly of the metals of the non-typical series.

The new edition is a distinct advance over the existing list of inorganic text-books and can be unquestionably recommended to Pass and Honours students. The publishers would however do well to reduce the price of the book slightly to enable the poor Indian student to own each a copy.

OUR LANGUAGE IN THEORY AND PRACTICE BY J. H. G. GRATTAN AND P. GURREY. BOOK I—THE STRUCTURE OF THE SIMPLE SENTENCE. GEORGE PHILIP & SONS, LTD, PP. 60.

This book tries to teach some elements of grammar in a very natural way, leading the pupil from stage to stage in the use of the language, without introducing technical grammatical terms too soon. The book may prove useful to teachers but in practice teachers will prefer to teach with much shorter cuts than what this book implies.

ENGLISH COMPOSITION WITHOUT TROUBLE, BY F. G. FRENCH. BOOKS I & II. OXFORD UNIVERSITY PRESS. PRICE RE. 1 AND RE. 1 4 AS.

We are often amazed at the number of books published on composition teaching in schools.

These two books give a series of graduated exercises in grammar and composition. There is no doubt much originality is shown in the choice and presentation of the topics. There are also quaint sketches of pictures calculated to stimulate the curiosity of the children. We have no doubt that these books would deserve to be considered by teachers for useful hints. But why does the first book begin with a defective sentence? "You will find this composition book different."

CAMBRIDGE READINGS IN LITERATURE, EDITED BY GEORGE SAMPSON. BOOK I, PART I. PP. 170, PART II PP. 202, BOOK II, PART I PP. 184, PART II PP. 205; PRICE OF EACH BOOK 2s. 3d. NEW EDITION WITH NOTES AND EXERCISES, CAMBRIDGE UNIVERSITY PRESS.

The editor disowns any deliberate principle in choosing the extracts of prose and poetry for each book. The first of the books contains well worn pieces from nineteenth century authors, while the Bible, Campbell, Cowper, Burns and Malory are also, represented. The extracts in the second book (Book I, Part II) are more varied, Shakespeare and other sixteenth century writers and Yeats and Masfield among the living being

drawn from. The extracts in the third book (Book II, Part I) are drawn from still more varied sources, Cervantes being also included. The fourth book (Book II, Part II) gives an extract from Voltaire. The books contain a large number of pictures from the paintings of great masters like Burne-Jones, Turner, Holbein, Leonardo Da Vinci and others. Issued under the able editorship of Mr. George Sampson, the books may be confidently adopted for use in schools.

COLLOQUIAL TAMIL: SELF-TAUGHT, BY S. S. PANI, LECTURER IN TAMIL, POLICE TRAINING SCHOOL, VELLORE. KESHALINE CO., VELLORE. Price Rs. 3.

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THE EDUCATIONAL REVIEW.

We congratulate the University of Madras on its recent decision to confer honorary Doctorates on a number of people who have rendered signal services to the University of Madras or to the cause of education in general, or have distinguished themselves in various walks of life in South India. The Senior Maharani of Travancore is well worthy of the honour in view of the wisdom and statesmanship she has exhibited in her administration of Travancore, before handing over the reins to the young Maharajah who has recently been installed. Mahamahopadaya Swaminatha Iyer is the *doyen* of Tamil scholars and combines profound scholarship on indigenous lines with a modern outlook on things. We are glad that his great services to the cause of Tamil literature have now been recognised by the University. In honouring Sir Sankaran Nair, the University has honoured one who is not only a patriot but also a person of strong intellectual leanings and who has always attempted to examine things from the standpoint of reason. It was good of the University to have remembered Sir J. H. Stone, who was for many years a successful Principal of the Presidency College and later, Director of Public Instruction, Madras. The honour will not be grudged in the case of the Rev. E. M. Macphail and Sir R. Venkataratnam Naidu, the first two Vice-Chancellors of the reorganised University of Madras. Sir P. S. Sivaswami Iyer's connection with the University of Madras is a long and distinguished record including the Vice-Chancellorship, not to speak of his other services to education and the University has of course done the right thing in including his name in the list. No words are necessary to commend the distinction in the case of the Rt. Hon. V. S. Srinivasa Sastri who is one of the most illustrious politicians India has produced in recent years, however unpopular his political opinions may be in some quarters to-day. Sir Akbar Hydari is not only a distinguished finance minister, but also a great friend

of education, because the inauguration of the Osmania University is largely due to his efforts. The Rev. Meston is a veteran educationalist; Raja Sir Annamalai Chettiar's services to education are well-known and Sir C. V. Raman has brought great distinction to India by his researches in Physics and by his winning the Nobel Prize. A list of this kind can always be open to criticism and it is easy to suggest amendments of various kinds, but it must be acknowledged that the authorities of the University of Madras have chosen names which will meet with a wide measure of agreement.

We extend a cordial welcome to Mr. R. Littlehailes who is coming back to Madras, as Director of Public Instruction in view of the impending changes in the status of the Educational Commissionership with the Government of India. While we are sorry that the Government of India have decided upon the latter step, we are glad the Presidency of Madras will thus be able to get back its able and trusted Director of Public Instruction with the additional experience he has acquired in a higher office. During the period Mr. Littlehailes held the office of Educational Commissioner with the Government of India, it was his privilege to come into contact

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with some of the live problems of Indian education, from an All-India standpoint and we have no doubt that in spite of its educational superiority over the rest of India, South India has everything to gain by a more intimate acquaintance with the work which is being done elsewhere in the country. We are afraid educational conditions have been rather stagnant in recent years in the Madras Presidency, owing to the communal greed of the Ministry, financial depression and perhaps also to the want of personality and driving power in those responsible for running the machinery, but we trust that Mr. Littlehailes will be able to give a new impetus to progress, though he has only a very short time before reaching the official age of retirement.

The last annual meeting of the Inter-University Board was held at Lahore early in March with Dr. W. S. Urquhart in the chair. The Board discussed a number of important educational questions including the use of vernaculars as media of instruction, the desirability of making only general English compulsory in the degree classes, the proposed All-India Medical Council, the formation of a National Research Council for India and so on. A resolution was passed recording the services of Prof. P. Seshadri as Secretary to the Board, an office which he has held for the maximum period of five years and from which he has retired with effect from the 1st April of this year. Prof.

A. R. Wadia of the University of Mysore has been appointed Secretary in his place for the next three years and Dewan Bahadur K. Ramunni Menon, Vice-Chancellor of the Madras University, has been elected President for the next year. It is interesting to note that Dewan Bahadur Ramunni Menon is the third Vice-Chancellor of the University of Madras to hold the office of President, both his predecessors, the Rev. Macphail and Sir Venkataratnam having acted in the same capacity in the earlier years of the Board. The Inter-University Board has also accepted the invitation of the authorities of the Osmania University to hold the next annual meeting at Hyderabad.

It was a splendid and inspiring address which was delivered by **Social Service.** His Royal Highness the Prince of Wales at the Albert Hall the other night when he gave a message to the youth of the nation on Social Service. Time was when Social Service was recognised as one of the essential duties of the religious orders in India and members of the teaching profession can do no better than revive the spirit in the institutions with which they are connected. Said His Royal Highness: "You should not think of social service purely as State action—such as education, public health, insurance, old age pensions and so on—nor only as the wonderful voluntary work which is being done in connection with countless good causes throughout the country."

Let us think of it rather as kindness between man and man, as mutual understanding, as all those acts of unselfish devotion that can be done, and indeed are being done every day, by thousands of people without one thought of material gain or personal advancement." He rightly observed that the amenities of life, like its essentials, are secured by the personal effort and individual contributions of every member of the community and are not a sort of heaven-sent manna to be garnered and enjoyed, without effort, service or obligation. We wish it was impressed on the youth of every land: "Youth cannot long remain a spectator of life: it will only be a short time before the work of the world will be placed on your shoulders

to carry. Many tasks will wait for your help: knowledge to be discovered, open spaces to be peopled, natural resources to be developed, sickness to be conquered and wrongs to be righted. With these high quests before you, you will realize that the mere acquisition of material things is not in itself the fulfilment of an individual or a national purpose, and is as little compared with the satisfaction derived from your own effort, especially when that effort advances human welfare and happiness."

We must express our deep abhorrence of the dastardly outrage attempted to be committed on the life of His Excellency Sir Stanley Jackson on the

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occasion of the recent Convocation of the Calcutta University. It is particularly deplorable that it should have been committed by a girl student who had just taken her degree at the ceremony and had obviously sworn loyalty to the University with hundreds of other students who had similarly been admitted to the honours of the University on the occasion. That she should have been so morbid as to imagine that she was discharging a piece of patriotic service in trying to kill the unarmed Chancellor of her University, while he was engaged in the task of exhorting the graduates to noble endeavour is a state of affairs not at all creditable to the community in which she has been brought up. There was great satisfaction all over the country when the attempt failed and His Excellency went on with the rest of his address as if nothing had happened. The gratifying feature in the whole incident was the bravery displayed by Sir Hussain Suhrawardy, the Vice-Chancellor, but for whose prompt and courageous action, the consequences would have been serious. We congratulate Sir Hussain on the Knighthood which has been so promptly conferred upon him in recognition of his splendid act. It is outrageous that there should have been three incidents of this kind in about a year's time, one at the Fergusson College, Poona, and another at the Convocation Hall of the Punjab University, besides this attempt at the Senate House, Calcutta. Is it not time, then, that responsible leaders of educa-

tional opinion should assert themselves and make a determined effort to preach higher ideals to the youth of a country which has always prided itself on the sanctity it has attached to its Temples of Learning?

It is not surprising that the possible injurious effects of the cinema on the minds of the children are receiving serious consideration in all countries where the cinema habit has found favour. Representative managers of London County Council Schools have recently passed certain resolutions on the subject of children and objectionable films which should receive the serious attention of teachers and parents in India also. It is stated that these objectionable films have three evil effects: they result in detriment to health, they interfere with school work and they increase juvenile crime. An enquiry was conducted in London regarding the effect of the cinema on school children and we trust that some enterprising group of teachers in India will study the subject with special reference to conditions in this country.

Among the circumstances to be taken into account are the excitement, the atmosphere and the strain on the eyesight. The suggestion has often been made that it would be a guidance to parents if the objectionable films were certified for adults only. It should not be difficult for them to refrain from taking their children on the occasion of visits to such films.

In the course of his recent Convocation Address to the Delhi University, Sir C. P. Ramaswami Iyer advised his young hearers not to dissipate their energies by a too early participation on the excitement of politics:

"Some of my predecessors have spoken of the deleterious effects resulting from the active participation of students in schools and colleges in the politics of the country. My plea for the abstention of the student from such activities as distinguished from fervently patriotic aspirations and a careful and even passionate study of the problems of life and society, is based on a different consideration altogether. All politics and all the business of life tend, to a greater or less extent, to divide men into groups and

parties. I would rather that in the plastic and formative years of youth, young men should know of no differences save differences of intellectual perception and intellectual appraisal and that they should be a homogeneous community intent solely on acquiring that suppleness and strength of intellectual and moral muscle without which the great adventure of life can never be successfully attempted.

"Abhorrent to all true lovers of the country must be the spectacle of boys and girls driven to thoughts and deeds of violence by misdirected and un-Indian teaching and frenzied political doctrines, but apart from these manifestations, is it not demonstrably true that to handicap oneself with political antagonisms or communal bias at an early age is to put a fetter and a shackle on minds and souls that should be free as the air and unconfined, as well as to stimulate the

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growth of those tendencies which in the India of to-day need to be eliminated or minimised? Let our educational centres be true Ashramas from which are banished all contentions save those of the acquiring intellect and all hatreds save of shames and falsehoods."

With reference to a suggestion made by the University of Allahabad regarding the desirability of making a distinction between a course of general English and a course in English literature, the former alone being made compulsory to all degree students, the Inter-University Board conducted an enquiry and the answers received reveal the great change which has taken place in recent years in the outlook of Universities on the subject. With the exception of the University of Bombay, all the Universities seem inclined to think that such a distinction is not only possible but also desirable. The University of Bombay has however rightly argued that the best way of learning to use the English language is to study its literature. But the Inter-University Board has given its blessing to the idea of this separation and has even gone to the length of suggesting that only General English need be compulsory, though it has added the important proviso that it should invariably include the study of some standard writers. We are afraid that the present political excitement in the country and the unreasoning hatred of everything British so fashionable in certain quarters are responsible, to some

extent, for these attempts at reducing the influence of English literature in our Universities. It is however good to remember that one of the most effective ways of being able to use the English language is to make a thorough study of literature and the study of Shakespeare and Milton is not so valueless even from the standpoint of practical expression as is sometimes wrongly imagined. And then, why should people be so oblivious of the cultural value of English literature? Is it not a fact that English literature, with all its great traditions of democracy and progress, has given considerable impetus to national life in India to-day and is it right that our graduates should be deprived of all this ennobling influence? English is so wide-spread in the world that it has practically nothing to lose by such encroachments on its sphere of usefulness and the place of Shakespeare and Milton in literature is sufficiently assured to suffer any injury by such steps, but we are afraid the movement is entirely in the wrong direction, being based really on political prejudice and not on sound educational considerations. We cannot but give a warning though it may fall on deaf ears.

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The London University.

have been spent in recent years in the occasion of his recent installation as establishing a number of institutions Chancellor of the University, the Earl under its auspices on the most up-to-date of Athlone said that as a Londoner, he lines with all the equipment for a high was proud of his native city and jealous class University. The acquisition of a for her fame and reputation in learning site in the neighbourhood of the British as in other fields. He also pointed out Museum in London has also enabled the that London was the first University in Britain to open its doors to women and University to think of an extensive that as a poor man's University it had building programme which will concen- called its students from all parts of the trate many of its institutions at one world. We had no hesitation in saying place and the older Universities will no longer be able to look down upon that London was destined to be a great London. It is no exaggeration to say centre for post-graduate study and those that the post-graduate work which is who have had opportunities of studying being undertaken to-day at the Univer- recent developments will have no sity is of world-wide importance. On difficulty in endorsing the statement.

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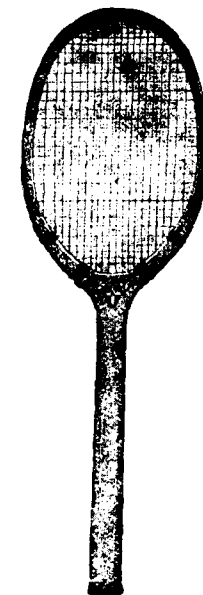
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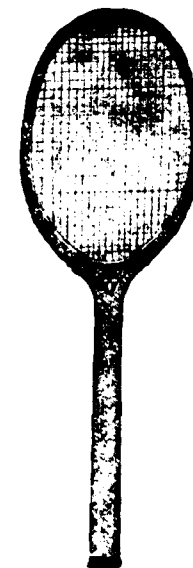
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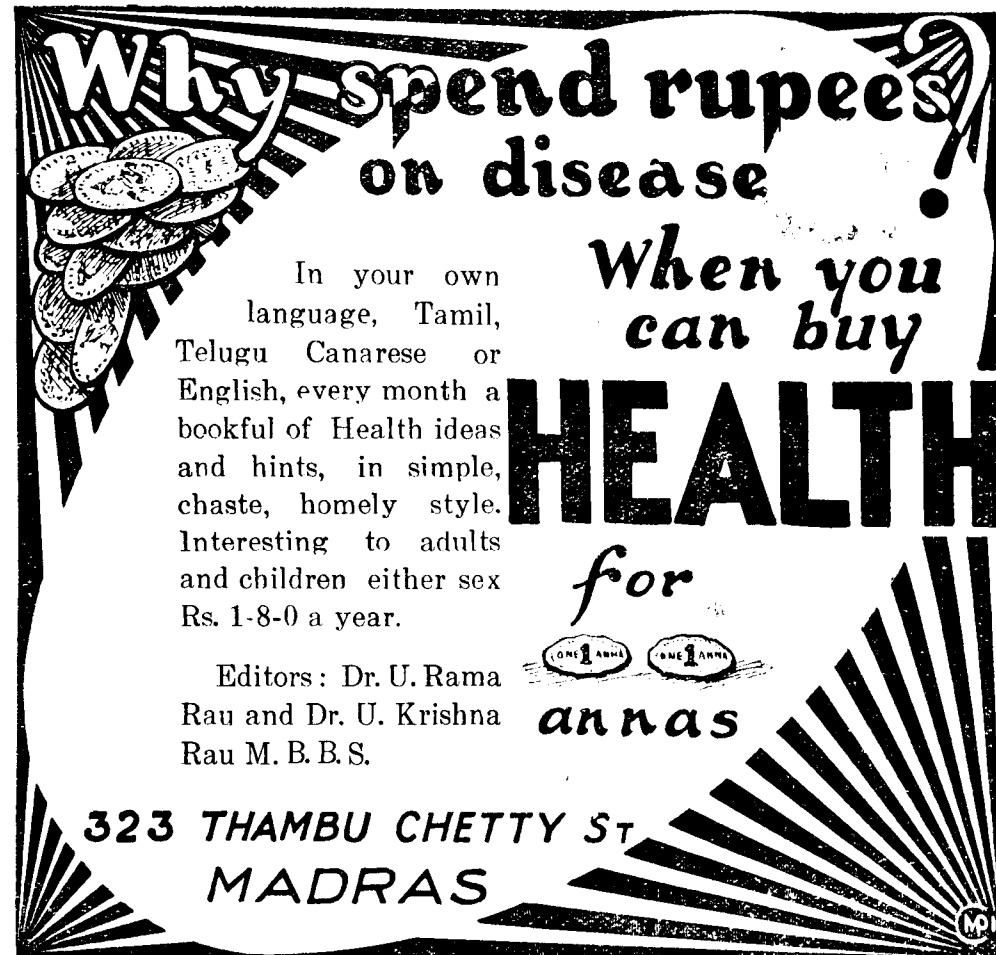
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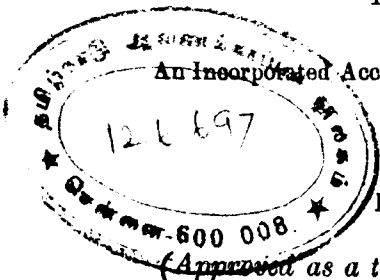
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