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The Educational Review

A MONTHLY RECORD FOR INDIA

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THE TWENTY-FOURTH PROVINCIAL EDUCATIONAL CONFERENCE, MADURA.

WELCOME ADDRESS

BY MR. ROBERT FOULKES, O.B.E., M.L.C.
Chairman of the Reception Committee.

IT is indeed an honour to me that I should have been asked to welcome you here to-day and I am grateful to the Reception Committee for choosing me as their spokesman to perform this pleasant duty. Madura is probably unfamiliar to many of you who come from distant places, but let me assure you that our welcome is all the warmer for that reason. We are very proud of our city, and it is our ardent desire that you should become thoroughly acquainted with it during your short stay with us. With that view, we have made arrangements to assist you in visiting all places of interest in and around us, and we hope that you will take the fullest advantage of them. Even though you may not have been here before, you are all doubtless acquainted with the past history and present importance of the second city in this Province. We are doing our best to make your temporary sojourn with us as pleasant and comfortable as possible and I can assure you that our energetic General Secretary, Mr. Aravamuda Iyengar, and those who are helping him, will attend to all your wants.

Before proceeding any further, I will ask you to forgive a personal note. Many of you, perhaps most of you, must be wondering how I am qualified to occupy the position I do. I have no pretensions to be considered an educationist in the ordinary sense of the word, nor do I belong to the noble profession which draws you all together here to-day in one brotherhood. But I can assure you that

though ill-equipped to take a prominent part in the discussions of this Conference, no one here takes a more abiding interest in the problems which you have come to discuss. In one respect I am more fortunately situated than most of you. As President of a District Educational Council and also of a District Board, I have for twelve years been struggling with the practical administrative difficulties of both Primary and Secondary Education, and that is the only reason I can think of why I am here before you as Chairman of your Reception Committee. I beg therefore that you will suffer a few remarks from a layman, derived from his experience.

I am well aware how delicate the ground is. There is probably no more controversial subject in the world than Education. Many people hold strong opinions about it and cannot tolerate the views of those who differ from them. But such an attitude can lead us nowhere. No one has yet produced a scheme of Education which has been universally accepted as perfect, and as we cannot wait until some great genius does so, our only course is to adopt a compromise of the best opinions we can get. I take it that the real object of these Conferences is to discover the largest measure of agreement by offering opportunities to men whose experience is great, to disclose their opinions on the problems we are all trying to solve. For that reason such Conferences have a high value. But we must remember that a state of intolerance is bound to do enormous harm to any great cause. When we take part in a Conference we ought to come to it with open minds. We should be willing to admit that another man's opinion may be more valuable than our own. Only in this way can we profit by the wisdom of greater men than ourselves.

Let us consider then some of the problems which face all of us, who are concerned with the administration of Elementary Education. In the first place, do we possess a clear understanding of what we are striving for? Herbert Spencer says: "To prepare us for complete living is the function which Education has to discharge. Elementary Education, therefore, is the beginning of such preparation, and as the whole of our lives is affected by the manner in which we are made to prepare for it, the enormous importance of discovering a correct method is evident. But, surely, a standard method cannot be correct for everybody, and for all walks of life." Here our first difficulty lies in the fact that it is rarely possible to settle a child's career from the beginning. The answer seems to be that the Elementary Education of every child should be confined to such subjects only as are indispensable for *any* career that may be decided upon at a later stage. For this reason, then we should be careful to avoid over-loading a child's mind with knowledge that will be useless to him afterwards. It follows that any kind of "bias" in the early stages must be wrong. What is the good of a technical or an agricultural "bias" to a child, who will eventually become a doctor or a schoolmaster?

The next obvious question is, are we employing to the best advantage the enormous sums of public money allotted to Elementary Education? I think we shall agree that we are not. A great number of schools which receive grants-in-aid are utterly unworthy of financial assistance; and again, no one will deny now that the great majority of night-schools, especially those in far away villages, exist merely to supplement the income of day-school teachers. If inefficient and bogus schools could be abolished as a result of more rigid inspection, a large saving of expenditure would follow, and this money might be employed in much more useful ways, such as, for instance, in providing better pay for good teachers, and an increase of inspecting staff. I fear that our schools will never improve unless we can establish more thorough inspection. All schools should be supervised at least three times a year. Few of us realise how far the growth in the number of schools during the last few years has exceeded a proportionate expansion of the inspecting agency. It will thus be seen that we are on the horns of a dilemma. We cannot abolish worthless schools, nor improve good ones, until we have better inspection: and we cannot get more Inspectors unless we can find the money to pay for them.

There are, of course, other means of reducing expenditure. For instance, Mr. Champion's proposals for concentration deserve close attention, but whereas it is possible to introduce them in urban areas, they are almost impracticable in the villages. Let us, at any rate, remove the unnecessary schools wherever we can. There is no time now to discuss this subject in more detail though much more could be added. What I have said is sufficient perhaps to suggest that we *are* wasting a great deal of money every year, and that we *can* save much of it.

There is another question connected with Elementary Education, to which I would like to draw your attention. I know it is agitating many minds. But here again we are faced with a very difficult problem. I refer to the gradual loss of pupils as we rise to the higher standards. Some educationists think this wastage the most serious defect in our system, but I see no very great cause for alarm, for, the same situation existed in other countries before the introduction of compulsory education. Undoubtedly, economic conditions necessitate the withdrawal from school of a certain number of children—boys to graze cattle, etc., and girls to look after the babies—so that their parents may be left free to earn wages. But before attempting a remedy, let us answer the perplexing question, how far we are justified in depriving poor families of the services of the services of the older children, in order that we may educate them. I believe that the gradual rise in the standard of living, accompanied as it must be, by a greater insistence on the importance of education, will solve this problem if left to itself. Must we hasten the process by demanding so great a sacrifice from the poor? Of course we can introduce compulsory education. But should we be wise to do so now? The dependence of poor families on the older children is almost as great in the towns as it is in the country. Again, compulsion implies prosecution. Have we found in any area where compulsory education has already been introduced any readiness on the part of the authorities to prosecute, and what is this failure due to? Compulsion is resented by the poor, because it makes life still more difficult; and I believe that a knowledge of this fact, coupled with a great uncertainty as to whether compulsion is really necessary yet, or not, is the reason why the authorities are invariably reluctant to prosecute parents. I am well aware of the arguments in favour of compulsion, and I admit their force in the more advanced countries, but how short is the time since the first Education Act was passed even in England! In India there has been a remarkable awakening of a desire for education during the last few years. Let

it develop naturally, and as the material condition of the people improves, the need for compulsory education will be universally insisted upon. Lastly, we cannot ignore the financial cost of compulsory education. It is futile to say that the money must be found. At present we cannot afford it. Before leaving this subject may I ask why compulsion, when we do introduce it, should not at first be only partial, that is, for only a part of the day? It would, at least, ease the hardship on the poor.

The premature withdrawal of children is due also to causes other than the economic or social. The figures of this district show that an average boy leaves school just after he has passed through the second standard. But to secure literacy of a permanent nature, a pupil should pass at least standard four. Some of the means by which wastage of this kind may be reduced are: improved methods of teaching, especially in the lower classes: higher qualifications of teachers: regular attendance of both teacher and pupils: and the abolition of single-teacher, or plural-class schools. Irregular attendance could be largely stopped if teachers would only pay visits to parents, which they rarely do now. Parents' Associations should be encouraged. These are a few suggestions that deserve consideration. But, on the whole, it seems difficult to avoid the conclusion that wastage is widely caused by the teachers themselves. Little or no attention has been paid to the natural disgust and disappointment of parents who find their children remaining in the same class for two, or even three years and obviously deriving no benefit by going to school. It is impossible to think that so many children continue for so long in the same class because of their stupidity, for Indian children are bright and intelligent. It seems much more probable that it is due to the apathy and inefficiency of the teachers, and, indeed, there can be no real doubt that that is the true reason. The remedy, as I have already said, lies in much more frequent visits to schools by inspecting officers.

I have left myself no time to enlarge on the problems relating to secondary schools and colleges, and I must therefore content myself with only a few passing remarks. Much is being said and written to-day about the function of the high school outside the more restricted educational one, especially when it is situated in a village. A great deal can, of course, be accomplished by the mere presence of educated men in the midst of an ignorant community, by way of diffusing knowledge of such general subjects as health, sanitation, citizenship, etc. But these are duties obligatory on all educated men. In the case of schoolmasters, nothing should be allowed to divert their energies from their real work, which is to teach school-boys. If a school-master cannot make his influence felt by example and conduct he will not do much good anywhere. One of the greatest dangers he is exposed to is entanglement in local village politics, and that is fatal not only to his own serviceableness, but also to the institution to which he belongs. My own feeling is that however strong may be the inducement to employ the schoolmaster on duties which are not legitimately his, it should be resisted. The problems of high schools and colleges are much simplified, in comparison with those of primary schools, by the fact that in regard to the latter we deal with the special needs and troubles of the poorer masses, whereas in the former we are relieved from these complicated considerations. Our chief difficulty is to make up our minds what we

should teach and what we should not. With the multiplication of these institutions I see no reason why schools and colleges should not specialise in particular subjects, at least to some extent. It is already done in a few more or less accidentally: why should it not be done by design? I know a college, for example, which attracts students because Chemistry is taught particularly well. Parents would thus have a choice of a school with a particular view to the career they wish their sons or daughters to adopt. I have often wondered why there is so much wastage of knowledge acquired in the higher stages of education. I refer particularly to the science subjects. Why is it that a man, who takes a University degree in, say, Zoology, Botany, or Geology, does not pursue his subject afterwards, if not seriously, at least as a hobby? I have often met men, who must have devoted a great deal of time to one or other of these subjects in earlier life, and yet who display the greatest ignorance of it later. How few are those who can tell you the names even of common birds or plants? And yet nothing can vary the monotony of after-life with so much pleasure as the pursuit of further knowledge in any branch of nature. Opportunities lie at our very door. I can only come to the conclusion that "Nature Study," as taught in our schools to-day, is an absolute waste of time, and it is due to the ignorance, or lack of interest in the subject, of our teachers. Hence also the pathos of our school museums, from which nothing can be learnt.

I fear that I have already occupied too much of your time, but I cannot help snatching a few more moments to invite your close attention to a special feature of this Conference. My Committee has decided very wisely to ask you to discuss more thoroughly than ever before, the subject of physical education. No apology is needed for this decision. The attention of the whole world is at the present time concentrated on every aspect of it, and not less that of India. How great has been the neglect of it in the past may be realised only by those who are attempting to give it its proper place now. We are, indeed, fortunate in having secured the co-operation of Mr. Buck at this Conference, and on behalf of my Committee I offer him our warmest thanks. I do not suppose that anyone in India has done more to demonstrate in practice the supreme importance of physical education in its widest sense, which was strongly emphasized also by the Beasley Committee, of which he was a member. It is astonishing to think that we have been content till now with what has been called "drill," a word, together with all that it denotes, that we must shudder at in our present awakening. The sudden realisation of the value in the formation of character of what we have hitherto called "play," when properly directed, has come with a shock that must rouse even the most torpid. In this district we introduced compulsory physical education about two years ago in our Board secondary schools, on a plan the details of which will be set before you at the Special Conference presided over by Mr. Buck. I would like to say here, however, that we are by no means satisfied that we have already worked out a perfect system, and we shall be grateful for suggestions for improvement. I must also lay stress on the fact that our efforts have been received with delight by both boys and teachers. As regards the importance of sufficient playground space, I cannot do better than refer you to the Beasley Committee's Report. It is evident that we must wrestle with this

question at once. I am thankful to say that the Government are leading public opinion in the matter of physical education and their great interest in it has already been shown by their recent generous gift of land for a Physical Training College in Madras. Is it too much to hope that they will extend their benefactions towards our high schools and colleges? A sum of twenty lakhs spread over four or five years would probably solve this problem.

And now, friends, we must get on to the business of our Conference. I trust that the remarks I have made will be received by you indulgently. I hope at any rate that you will ascribe them to the sincerity of my purpose, which is to provoke useful discussion: and, at the worst, that you will treat them merely as the enthusiasms of a layman. I confess to one serious omission for which I ask your forgiveness. You will notice that I have made no special reference to education for girls and women. There are two reasons. First, many of my remarks apply equally to boys' and girls' schools, *mutatis mutandis* and, secondly, I do not know enough about the subject.

It only remains for me to wish that your deliberations will bear fruit, and that your visit to Madura will become one of your pleasantest recollections.

PRESIDENTIAL ADDRESS

BY MR. V. SARANATHA AYYANGAR, AVL., M.A
Trichinopoly.

MY first duty is to thank the great Teachers' Organisations for electing me President of this Conference, a place which used to be filled by the best of the experienced men who had worked for us, or by men of eminence in other spheres who showed us deep sympathy. I am proud of the distinction you have bestowed on me, but diffident of wholly pleasing you, as I have no intimate grasp of the work of the South India Teachers' Union: but I am eager to take my part now in the common work of us all, and ask you to give me a place in your ranks, and your advice and sympathy in a full measure. I wish to speak candidly what I think about our problems, depending on your encouragement and on the charity of all men of good will.

Looking at the educational system, one notes how we have not succeeded in fitting out our Universities and schools to fulfil national requirements; we have not attempted to reorganise, to change the instruments of education in response to a changing national life. The new educated class, to which we belong, has latterly won some political power, which should be used for bringing new life into the Government departments and so improving the institutions for "nation-building." In whatever ways the main political movement in the country may go, we as teachers live to seek those duties which, bringing comfort from the Spirit of Truth, give us strength to fight Indifference, to strive for small ends and meagre gains; thrifty of mind, exploring, learning to be modest, true, and rational, and workmen worthy of our tools.

The educational system was once intended to bring about the betterment of society "by

the diffusion of the improved arts, science, philosophy, and literature of Europe; in short, of European knowledge," and to change the Indian's standard of living and culture, and create an aptitude in him chiefly for helping and serving the British administration. The higher classes of Indian society were naturally eager to grasp the means of better living and of power for themselves, and they were also much attracted in spirit to the new culture. The missionary agencies who from the first played a notable part in higher education were moved by a desire to help the country on lines which were conducive to a further purpose, that of preparing the mind of India for the religion of Christ. Government, on their side, made a great beginning by setting up the Universities in the three Presidency towns. They also declared that their aim was the spread of vernacular education, believing that knowledge and training would filter down from the educated to the uncultivated classes. For the promotion of educational work they depended for the most part on private effort and enterprise which they encouraged for a long time. But on the whole, they had, as a recent writer says, no definite educational policy. "The exigencies of circumstance and of finance; the presence or absence of men of vision and grasp of educational ideals among officials; the influence of private educational efforts,—these and other variable causes have been producing some results in the realm of education, satisfactory and unsatisfactory. Beyond this, Government had not been following any consistent educational policy."

Nevertheless, it was under the influence of the Government's educational policy, such as it was, that high schools and second grade colleges were first started all over the country, Matriculation being accepted "both as an immediate qualification for service and as a gate to a University course." The unit of education was the high school, primary education being just the obscure first steps usually taken two or three steps at a time in the ascent to the pre-Matriculation stage. "As persons who possess a knowledge of English are preferred to others in many employments, public as well as private, a very moderate proficiency in the English language is often looked upon by those who attend school instruction as the end and object of education rather than as a necessary step to the improvement of their general knowledge." Here, in the words of the Halifax Despatch of 1854, is stated what has been the principle of the growth of schools up to very recent times. The result is that we have only one type of secondary school, that which imposes upon the pupil after the primary course the study of several scholastic subjects adapted to one type of pupil whose goal is Matriculation. As the Hartog Committee's Report puts it, "in fact the present type of high and middle English school has established itself so strongly that other forms of education are opposed or mistruted, and there is marked tendency to regard the passage from the lowest primary class to the highest class of a high school as the normal procedure for every pupil." In our presidency, more than 75 per cent. of those in the highest class of the "middle" stage proceed to the lowest class of the "high" stage. The result from the teacher's point of view is that boys without any chance of winning mental distinction are put into the same classes as those naturally fitted for pursuing school studies up to a high standard, and that schools have somehow to overcome the confusion of purposes so evident in the system itself.

It is our business to see how we can bring variety into school education, either by varying the curriculum for different classes of pupils within the school, or by setting up another type of school for a good proportion of the pupils after the middle stage (Form III). Let us consider the former way. If vocational sections are attached to existing schools, there would result much economy of outlay for buildings, furniture and equipment. Since cultural subjects like the mother-tongue and history have to be introduced in any school of vocational or technical education, we might as well use the equipment of the present schools for both purposes up to a certain limit The vocational classes thus set up and working out of school hours have certain advantages over separate craft-schools in a better type of school organisation, in the quality of the staff, in the opportunities for using a library, in the existence of various school clubs and societies. Of course, higher technological training can be had only in separate institutions and in a few centres: and a certain number of craft-schools will always be necessary for those who have to be left outside the secondary schools.

For the majority of our young people, the high school is the finishing stage of education; so we have to include in it all that training which makes for the bodily and mental fitness of youth standing on the threshold of the wordly life: health and a good physique, aptitude for manual tasks and for plain living, a fairly trained intelligence, a sense of responsibility, a real interest in life, and some artistic interests. First there is the question of how much knowledge a boy has to possess when he leaves school. Knowledge comes and goes; but efficiency remains. Still, knowledge is required in the public service, for study for a profession, and for intelligent conversation and right living as well. The usual school subjects are the mother-tongue, one other language, arithmetic, history, geography, science, and hygiene, and some one or two extra subjects calling for special aptitudes. Though the rudiments of these subjects are taught in the lower forms, high school teaching would give the pupil a wider horizon, a more personal contact with things and with ideas, and a growing talent of self-help. Yet he learns chiefly on authority; the teacher's knowledge is the source of such mental life as the pupil develops, the curriculum being their common bond. Now even the finer minds in a school stand to gain in some degree by the rigour of the curriculum; they learn to conserve, to construct. Great writers who in youth did not get what is called a regular education are found to some extent incapable of that self-collectedness of the artist, together with the capacity for all the hard work of the mind, which is at the basis of great achievement.

But there is also a personal side to the partnership in learning between teacher and pupil; and this concerns the mental growth of the teacher; in a special sense he makes his moral being his prime care, because he has before him, in his idea of the school, "a moral diagram of the nation." He ought to renew his own strength in the fountains of national culture, that so his teaching may bring the highest moral benefit to the community. The Italian Minister of Education in an official decree of 1923 says:— "The schemes for study which are described here are intended more than anything as a guide. The teacher is informed of the result which the State expects from his work in each school year, leaving him free to use what he individually considers the most suitable ways for arriving at it. These, for several reasons, are always various and elastic: according to how the teacher is situated with regard to his scholastic surroundings, and according to his individual personal culture and the particular character which he has succeeded in giving to the spirit of his teaching by means of observation and personal experience. The following schemes are designed in such ways as to oblige the teacher continually to renew his personal culture; not only by means of the superficial little manuals in which he can gather the crumbs of knowledge, but from the living fountains of national culture..... .....These schemes forbid the commonplace platitudes which have so long dulled children's education, and demand pure, genuine poetry, sincere searching for truth, energetic investigation of the popular spirit, restless and never satisfied, asking always the reason why; the rapture of contemplating pictures resplendent with art and life, the communion with great souls which speak through the mouth of the teacher."

Here is a vivid statement of what national education in schools can mean. The best instrument of national education is the teaching of the mother-tongue, which, according to the Newbolt Committee (Report on the Teaching of English in England, 1921) "must be treated as a subject, but at the same time as a method, the principal method whereby education may achieve the ultimate aim of giving a wide outlook on life." "The mother-tongue as a subject must take not any place which may happen to be vacant, but the first place; and the mother-tongue as a method must have entry everywhere." The one fatal defect of our high school education is that the teaching of all subjects is not through the natural medium, though the option to adopt it is allowed. But so much illegitimate credit attaches to English as the medium of teaching, that no school will adopt the vernacular medium if its neighbours have the other thing. We find schools which adopted the vernacular medium earnestly and with much success now giving it up under the pressure of wrong opinions held by the public and even the educational officers about its effects on the attainment of the pupils in English. We ought to organise sane and independent opinion in the schools and in the country generally in order to put before Government the question of making the vernacular medium compulsory in high schools. After some hesitation and remonstrance, even those institutions which look askance at the demand for the vernacular medium will come into line with the rest. Compulsion is the only remedy. If the language taught intensively and indirectly as well as directly throughout the course is the mother-tongue, intellect and invention will be nourished, and our schools would surely produce grave and impassioned young men and women fit for all the tasks of spiritual husbandry in our soil.

Again, how far the school becomes a useful place of education is determined by the manner in which what are now called the compulsory and the optional subjects in the curriculum are planned and worked. Take the present S. S. L. C. scheme. The compulsory subjects, especially the languages, history, geography, and elementary science, require of the teacher intelligence, sense of proportion, and tact of exposition. But the examination in these subjects should change its character: we should look for vivid detail,

grasp of principles, and mere outlines of knowledge, while the questions, of which there may be a great number on a paper, should be like oral questions calling for straight, almost wordless answers, as in the New Type Examinations. The compulsory subjects, except the mother-tongue and arithmetic, require lighter treatment in teaching and examination, though English will keep its special position for some time to come. English in the present time is our one culture-language by which we gain the world's knowledge and thought. English teachers have a special task for which they need to equip themselves,—to teach its workmanlike use without the present waste of the rich later years of boyhood. Patriotism requires also our learning Hindi, our one all-India language, not as a competing interest in the curriculum, but as a thing to fill an hour of leisure in the school-day. The examination in the compulsory subjects has to be designed on sensible and practical lines. If the S. S. L. C. Board, in consultation with a Committee of teachers of each subject, can fix the type of examination-paper for testing intelligence and memory of the ordinary kind as in the General Knowledge papers for certain public examinations, a new direction may be given to the compulsory curriculum. It is important to agree on just that modicum of knowledge which a pupil is expected to bring up in an examination. The less intellectual pupils cannot pass even the compulsory subjects tolerably satisfactorily; hence the need for lighter treatment of the compulsory course. Room has to be made for such pupils; they will take a vocational subject in Group C. Before a full re-organisation takes place, school authorities have to provide variety of teaching within the curriculum, the better boys being allowed to give more hours to certain subjects in preference to others. Let a school be encouraged to concentrate on its best boys, not by over-teaching them but by setting them to work more by themselves as often as possible. On the other side, parents should be willing to allow the backward pupils to take more time over their course *without reproach*. But on no account should the better-equipped schools be allowed to give up advanced teaching in certain subjects: the proposed abolition of the "C" group of the S. S. L. C. is harmful as well as unnecessary. No change of the curriculum should be such as to affect the present academic equipment of our schools. It is recorded in the Board of Education Pamphlet of 1927 that the development of Sixth Form work aided by the Advanced Course Regulations has been of great importance. "This is of value not only to the relatively few pupils who take part in it, but generally because of its reactions on the whole school, staff and pupils alike." This is the most pertinent objection to the abolition of the "C" group in the S. S. L. C. Now that we have smaller schools mostly, a fairly full curriculum should offer no difficulty. We must remember that aptitudes develop early in boyhood, and that we may stuff the curriculum a little with many things towards the end of the school course. One cannot understand how the headmasters of some of our best schools have come to reject the "C" group. One would think that Optional Science and Elementary Science are totally different things; similarly the Special Period in History furnishes a stimulus to youth wholly absent from an outline course of History. If a school has no subjects to teach outside the compulsory course, teaching becomes stone-dead, and the better boys lose their start in the race.

The ancient Hindus, while stressing the value of proficiency in the several arts, brought in their particular idea of the self-discipline of the student in the community of teachers and pupils as the main factor in his education. Besides moral training, they stressed the discipline of the body to hard work and the doing of lowly duties. In our times, however, games and sports, even those which produce a spirit of aggression and are part of the rough-and-tumble of school-life in the West, have their uses: we must welcome everything which makes our people men of grit. Some kinds of schools in the West are said to have had a brutalising influence; but western nations have now succeeded in civilising their schools, while turning out strong young men as they used to. In our own country, the young men of a generation ago were more robust of body and mind, owing perhaps to more sensible habits and a plainer way of living. We have now to reckon with the conditions of the students' home-life, the hardships of middle-class people in a town, and the unhappier lot of the very poor who form so large a portion of our pupils. We must provide in the school facilities for healthy exercise and recreation: even the small grounds of an average school are sufficient for every form of modern physical training except the major games. One has to plead strongly also for the teaching of the art of self-defence. About twenty-five years ago, boys in small country towns used to play more, to run, to swim, to tramp, to get into trouble with keepers of mango and cocoanut groves; they became robust men in every way, though they had a narrow curriculum, and even the best had perhaps narrow minds.

The whole duty of financing and managing Secondary Education as of organising it is that of the Government. Formerly the Government laid emphasis on "the methods by which the State may indirectly aid in evoking private enterprise in education," on the ground that "education may be expected to advance far more rapidly than it could possibly do by means of State agency alone, even if all available resources were multiplied many times." They further held the view that "it is part of the very idea of modern education that it should be as far as possible paid for by those who profit by it." To-day all this has changed everywhere in the world. "There is a desire for equality of educational opportunity, which is having its effect on the policy of Governments. The spirit of scientific organisation is also becoming everywhere operative." In England the Government is co-operating through the medium of Committees under the President of the Council in the execution of every significant educational proposal. Even when an active partnership is effected between the central and local authority, the central authority has the duty of protecting the national interest. Therefore the Government of each province here should be urged to take up the direct or indirect management, as distinct from the subsidising, of school education in all its parts as a permanent obligation. A strong Committee of the S. I. T. U. should be set up to

examine (i) the method of gradually tranforming the present relation between the Government and the several private agencies into a partnership, (ii) to consider how the need of more liberally financing the existing schools by changes in the Grant-in-Aid Code may be effectively pressed on the Government, and (iii) to suggest means of providing a more equitable distribution of grants between the various private agencies. Accurate knowledge of these matters should be obtained and published; and our aim should be to influence the political groups, in the first instance, in pressing for great reforms in the financing of Secondary Education. We recognise the demands of Elementary Education, but without putting Secondary Education on a better basis, we have no hope of creating that new type of Elementary teacher on whose work the success of our Elementary Schools will have to be built up.

The reform of School Education is also ancillary to higher technological and vocational education; and it is the first condition of the success of our Universities. That our schools are bad, causing University work to suffer, is true; on the other hand, the schools suffer because of the domination of Matriculation requirements, and because of the poor quality of the graduates who go down to teach in them. If University work were of the right quality, men and women passing out of them will carry the ideals of University Education into schools and into homes all over the country. The Universities, where they work well, can enormously increase their influence over the schools by the system of examinations which they create and control.

The Hartog Committee's Report says: "The question also arises whether the recent expansion in the provision of University education has not made an educational system which was already top-heavy still more top-heavy: whether in the interests of University education itself and still more in the interests of the lower educational institutions which feed the Universities and of the classes from which University students are drawn, the time has not come when all efforts should be concentrated on improving University work, on confining the University to its proper function of giving good advanced education to students who are fit to receive it, and in fact to making the University a more fruitful and less disappointing agency in the life of the community." Are our institutions of higher education so unprofitable? As regards the number of students attending colleges, one cannot say that it is too large: we have about 21,000 college students for a population of about 45 millions in our presidency. As regards quality, many who now fail to pass may be quite fit under a purely national system of education, that is, if University courses could be vernacularised. At present we can to some extent stop wastage in collegiate education by restricting the admission of ineligible pupils into the colleges.

Colleges, as distinct from the institutions which are maintained as constituent parts of Universities, have now the bitter burden of reconditioning themselves with what help they can get from Government or the public. They are worth preserving, since under their influence the success of the schools as places of intellectual training will be promoted. Government themselves maintain a few colleges; they should keep them on, effecting as much economy as possible in their management: these colleges are really Indian colleges, and Government really make up for the backwardness and inefficiency of private bodies. Some, especially the leaders of the great missionary bodies, say that the Government should not compete with private colleges, but use the available money for more substantially helping the aided colleges. The aided Indian college in particular is thrown almost entirely on its own resources, and unless an institution calls forth the spirit of voluntary sacrifice in the teacher by giving him more initiative in its improvement, it cannot be kept on: it should also make some sort of appeal to the collective idealism of the community in the midst of which it is situated.

Can we somehow strike the note of true National Education as we carry on within the limits of the present system? If the great body of teachers set themselves to change both the spirit and the form of teaching, by themselves continually improving the quality of the training they impart, and by their work in conferences and in academic bodies, reform will not be delayed till the assumption of full political power by the people. The appeal of teacher to teacher and of the teachers to the community must succeed. Unremitting, useful toil, which ambition shall not mock, the fruit of organisation, that is what our Teachers' Unions have to give. We should strive to give the mother-tongue and its literature their due place in University studies, to introduce a more sensible way of learning English, and to provide for our students gaining accomplishment in those forms of study which may most readily be systematised. Again we have to recognise the usefulness of a Pass School alongside of an Honour School as providing for a student having equal ability with the Honours student but in a different way. We have to see that by good work in an Honour School a man first gets the general atmosphere needed before he begins research work. We have to make more intense in every way the devotion of both teachers and students to the pursuit of learning, and to stimulate the readiness of those in authority to recognise its value by financial support. We ought to cherish above all the scholar's ideal of the Life of Reason as "that part of experience which perceives and pursues, ideals—all conduct so controlled and all sense so interpreted as to perfect natural happiness." Manu, the Law-giver, says: "Neither by years nor by grey hairs, neither by wealth nor by the strength of kinsmen and friends, does one become great. The Rishis made a compact of yore that that man among us who will study the entire Veda with the allied branches of study will be called great ..... The good of creatures should be effected with kind and sympathetic means; desiring virtue, one shall use sweet and gentle words in all circumstances. He, whose speech and mind are always pure and fully restrained, derives all the benefits enumerated in the Vedanta." This is the ideal of humanism as the outcome of a rugged scholarship and a strenuous spiritual discipline, according to the oldest teachers of this country.

Our need is great for similar ideals in women's education as well; for the educated Indian woman at her best wants to live

labourious days, though she may not always scorn delights. According to the Gita, the Divine Spirit is the origin of "the feminine qualities, fame, prosperity, speech, memory, intelligence, constancy, forgiveness." The Indian woman has insight, a many-splendoured thing; face to face against evil, she even more than her brother knows that she must not cease from mental fight; and she has the courage of battle as well; and she will herself create the opportunity for self-development which national impotence may seem to deny to her. We ought to assist in every way the constructive work of our women, and with faith in the building tools of the new altruists as well as the old, make a common path of salvation for all of us.

The Government of Madras have had under consideration a scheme, a ten-year plan of expansion: 100 middle schools for girls, 80 rural training classes for Hindu women, 10 rural training classes for Muhammadan women and the provision of stipends. We appeal to them to go ahead with it. Priority ought to be granted to claims of girls' education in every scheme of expansion.

We have also the problem of the cultural growth of the masses: how out of the evils of poverty, suffering, and the unillumined mind should come their freedom and wealth of everyday happiness, when they come into their own. Our lower classes have intelligence, and a habit of ministering to themselves under terrible privations; but of capability for bettering themselves they have none. It is our duty to undertake, each in his place, the actual work among them to overcome their indifference, "showing the peasant, with a clear plan in our hands that he can understand, that we are not altogether fools in this matter, and that we understand more than he does." Small Committees of the Teachers' Guild in each district can set themselves to build up local organisations in the villages and around them, each of these taking up a few villages and the small town adjacent to them. We have incessantly to work for the growth of manhood in our people, of a new interest in education, and of the spirit of cordiality in the social and business relations of people of different classes and castes. Elementary Education which is the beginning of moral progress is the Government's concern, but it rests with the people to organise local opinion and to form an unofficial educational service.

The following are more or less accepted as remedies for the bad state of our Elementary Education:—

1. Compulsory free education to be achieved in a strictly limited period, the school-going age being counted as 6 to 11 for a beginning.
2. The teachers' qualifications, salaries and conditions of service to be greatly improved.
3. The single-teacher schools to be gradually eliminated.
4. A strong and efficient inspecting staff.
5. The radical reform of the curriculum to suit the actual needs of the pupils.
6. An efficient medical service.
7. The provision of rural libraries and reading rooms, and frequent lantern lectures.

Our forefathers attempted to make a people grow sober and refined by listening to their teachers of accepted dogma and morality, the Pandit and the Pouranika—a contrast to the mob which only reads newspapers in our

time in countries where Elementary Education has succeeded. Can we recapture that ideal of making a people to be in love with knowledge indirectly, and attune it to modern aspirations? Their times were times of intellectual peace, some would say of stagnation; but they themselves were vivid men. Through them alone for centuries the common experience of a single culture remained to us: and in the best times the people almost worshipped them.

If we, teachers of to-day, wish to possess a gallant spirit in facing the many problems of teaching and moulding a new generation, we should somehow gain that quality of pride which distinguished the best of the scholars of the past. But the times are hard and unpropitious; we cannot work to-day with the pride which comes from disinterested enthusiasm, unless our worldly position is both dignified and safe in the midst of those who are happy and prosperous in other walks of life.

A teacher must feel that his ordinary needs and those of his family are well provided for, and that his employment is suitable. Though liberal scales of pay for teachers may be drawn up and put forward at our conferences, every teacher knows that he has to adjust his demands to the conditions of his school. It is necessary, however, to provide that he has always a means of redress against unfair dealing and injustice of a serious kind. The first thing to do is to make the teachers' association of the school a strong and absolutely united body of men by constant mutual sympathy, by cultured and friendly relations with one another, and the habit of co-operation in the several sides of school work. A good headmaster will be an active member of the brotherhood of teachers in his own school and then in a wider sphere. One would wish that our headmasters, who are a class of able men, realised their special position of leadership, each in his place, and promoted sympathy between fellow-workers within their schools.

But professional organisation on a wider scale is also of the utmost importance. If all the teachers of the province belong to the S. I. T U. and the different classes of teachers are knit up into groups,—College Teachers, Secondary School Teachers, and Elementary Teachers,—all having equal privileges in the S. I. T. U. and closer contacts between each other in each district, the authority of each teachers' association will become irresistible, and the fundamental self-respect of the individual teacher will be impregnably defended. We should make all possible efforts to take into the S. I. T. U. every teacher in the province, by appeals both to prudence and to altruism: the success of our endeavour depends on pure-minded leadership We may develop also the organisation of Vigilance Committees so that we could put pressure on any school authority acting unjustly or about to do so. If a teacher is unjustly dealt with in the matter of pay or of tenure of service, his best remedy is some form of local agitation. The teacher must form links of common association with the local people in many quiet ways; he must himself stand for a higher standard of rectitude, which should be reflected in the affairs of his association; he has also faithfully to help the spread of learning and of right opinion in his neighbourhood, keeping himself just a little unspotted from the world. Our power in the last resort is only the unweaponed but potent opinion of the united teachers' associations of the country. We have no Government now based on the popular will

to carry out great and beneficent changes in the lot of teachers. We have agitated for the provincialisation of some teachers' posts and a single standard of salaries in all schools: but to bring these about will need years of organised work; and we in the process shall transform our associations into active instruments of national reform in the broad sense. One dislikes waiting in deputation on this officer or that with a no longer novel list of grievances and demands: one would rather appeal to the sympathy and sense of honour of the main body of our own people. It is time our journal, the *South Indian Teacher*, had vernacular sections or supplements expounding to the people the problem of education in its many aspects.

We have immediately to take up the direct moral education of the democracy, a task which is different from the slower and more subtle work carried on in the schools. Let us tell the people the plain, simple truths about the main currents of the national life, and put into practice all that part of the teaching of patriotism which has indisputably passed into the general consciousness, preaching, it may be, the Swadeshi ideal in industry, the promotion of friendliness between communities, and the upliftment of the lower classes.

"Slowly as the national system of education takes shape, there emerges a sense of unity throughout the whole teaching profession, a self-consciousness of high vocation which may be capable of great things." But look at the practical side. In India every teacher in private service earns much less than he needs, and he must eke out his income by taking private pupils, or by seeking small jobs as auditor, secretary of a store and so on, or by writing hand-books and summaries of texts. One can only appeal to him to be jealous of honour in the midst of it all. There is need particularly to watch over the lot of the teacher in the village who sometimes declines into a pander or slave to the rich landlord and has then no soul worth saving. In former times the man of learning used to praise unworthy men for rewards; but he could slay with the mere lightning of his mind if he wanted to; we are a feebler race and need to be circumspect in all our dealings with successful men. Let our sense of brotherhood with the great body of the members of our calling save us from meanness and cowardice. And in the building up of our Guilds let us not withhold the regular humble gift of our time, or of money, or of just the sacrifice of prejudice, the enemy of goodwill

We see young men everywhere to whom the usual avenues of employment have been closed; they are not all well educated, not all well set-up; and they go about with the pathetic air of gentility turning the other cheek to the world's insolence. Men in the middle age frequently from our ranks are found among them too; overtaken by sudden misfortune, gaunt men with their families about them, with hearts made ungentle, the garment of culture fitfully slipping away from them. But the young men can come together themselves and look at their neighbours who are unhappier still; and that effort of social sympathy will regenerate them. We in the teachers' organisations should take them in as associates, and go to the men and women of our country for alms for the young who have strength without hands to smite, and whom the community could employ. Let us build up in every place the tradition of voluntary unpaid service which we, like the people of England, once possessed. The work of salvaging the old Indian civilisation is urgent; and workers are needed. If they are by and by taken into the professions or business or the government departments, it is well for them. The great national firm of Higher Education should begin paying dividends to the nation. Also the pressure of members at the top must send a great many down to the lower rungs of civil life, and graduates will be found working together with shopmen and elementary teachers and others; and they will begin the new movement of social justice in the land.

The pupils in schools and colleges now come from all classes and castes; they vary in intelligence not according to caste or class; the Brahmin is now not so specially marked out for academic distinction. The other classes now go after success in examinations, or just make sure of that preparation which leads to candidature for political power; anyhow, they go to school in far larger numbers, bringing into school or college a little of that aggressive spirit which they, perhaps properly, show in the places of business, in the local boards, and in the legislative chamber. They have very much put out the old type of schoolmaster and the middle-aged teacher who finds them treading on his corns, and the younger teacher has to kotow to them and their guardians. One would say that the conscientious teacher must go on doing his duty by all his pupils in his class, patient, keeping a stiff lip over things, and determined to ask favours of none, but cultivating deep kinship with men and a faith in that social justice for which Indian society is but half-prepared, and pleased if ever he strikes a sympathetic chord in a fellow-creature.

Are other Eastern races more industrious, thorough, socially alert, and indefatigable in the sweeping away of dirt and disease and of evil customs? Are they getting more quickly educated than we are—the young Turk, the young Chinaman, even the young Afghan or Burman?

Boys in their time of muscle-growing, yet fine in taste, in rapture, observing Nature's Law that some things be done in the green tree, a Law which allows sensitive folly, an eager, beautiful life all round,—do we find them in our schools at all? But we find boys immured, befogged with fool-teacher, fool-politician, by party-cries, newspapers, meetings, limp, dead propaganda. We see a pigmy crowd, shackled, talking, mindless, unaware of its heritage of civilisation, snobbish but inelegant, children of "light half-believers" or of men creed-drunk.

The hope of men coming together in India disaffiliated from race or caste or tyrannical new group or party blindly set on killing the old crumbling dominations,—this hope can only be fulfilled by a new materialism together with a new spiritual life, a new economics together with a new education, or the social revolution with its years and years of terror may sweep away the mediæval and the sham modern from the India of the present, and finally set up what landmarks and dispensations we do not know. We are in the midst of the battle of truth and falsehood, within and without, and are perplexed with contending gospels, and apt to fail from poverty of mind, sloth, pettiness, or the mere fever of discontent. To reform and re-create our education by industriously testing and repairing each part of the machine, and truthfully knowing our personal faults and striving to do better, is our first duty as teachers meeting together in our associations; to put forward measures of reorganisation for the whole country is our further task, as well as to attempt, it may be, to regenerate the people. The nations of Europe after the War turned to the work of creating new values in life and education, and they have a lesson to teach us of valour in the tasks of peace and of continually taking thought for the moral stature of their common men and women.

THE MADURA CONFERENCES.

I.

POINTS AND PERSONALITIES.

The May Conferences at Madura were remarkable and epoch-making. The gatherings were huge, the delegates were on the increase, the subjects were varied and important, the Presidents were the personalities of the times, the whole Conference compound was buzzing with activity, the educationist had as much of intense study as he had a pastime; it looked as though it was a four days' anxious 'hunt' after knowledge, and information.

THE AMERICAN COLLEGE.

The homes for the Conference and delegates were supplied by the massive structures of the American College buildings, on the northern bank of the sacred Vaigai river. The Assembly Hall, the Bimhampton Hall, the Hall of Science, the main Hostels, Principal Zumbro Memorial Hostels, the huge expanse and the shady growth of trees supplied a separate 'Nagar' for the Conferences. Though slightly distant from the railway station and the city and though the Conference on this side of the river considerably inconvenienced the local teachers, the accommodation and space and the beauty and success of the Conferences more than compensated for these. This was the first time any Conference was held on the other side of the river and the experiment though it did not command the acceptance of the localites was not unsuccessful.

THE GEOGRAPHICAL CONFERENCE.

The third session of the Conference held its sittings in the Assembly Hall. The Chairman of the Reception Committee, Mr. T. C. Srinivasa Iyengar, B.A., B.L., M.L.C., welcomed the delegates. The speech of Rao Bahadur M. R. Ramaswami Sivan proposing Dr. A. L. Narayana to the Presidential Chair of the Conference was more distressing to the Doctor than to anybody else. Mr. Sivan's attempt to put the Doctor in a line with the great Sir C. V. Raman in the world of science had to be politely repudiated by the negative nod of the great Doctor. But who can question Siva's assertions! Dr. Narayana's Presidential Address was entirely to the point. It was unconventional, devoid of verbiage and from the first line to the last, a substantial contribution to the geographic literature of the Madras Association. His address would have been best received but for the absence of the magic lantern arrangements which the local Association failed to get done at a short notice. This was made up on the concluding day when the lantern really lighted the dark portions of his address and made the layman understand that geography and science went together and were more important to the layman than to the scientist. The Conference was a distinct success. Delegates had gathered strong—one should not fail to note the presence of Prof. (Miss) K. Ranga Rao, M. A., of the Queen Mary's College, who rushed to Madura from the Simla Olympic heights. Papers were very interesting and discussions entertaining. The Geographical Conference was not purely a teachers' body, and well-known lawyers of Madura, Messrs. T.C. Srinivasa Iyengar, M.L.C., S. S. Bharati, E. S. Sunda and S. Padmanabhachari, took part in the discussions, besides some of them acting as proxies. Mr. T. C. Srinivasa Iyengar's contribution to the discussions

deserves special mention. Nearly seventeen papers out of 34 were read. The whole Conference was absolutely modest, a matter-of-fact affair, leaving no room for heroics or rhetoric. Mr. S. K. Daivasigamoni of Trichy presided over the concluding sittings as Dr. Narayana left to be at Kodaikanal on the 14th noon. The excursion to the Cumbum valley was a real 'geographic' close to a Geographical Conference.

THE PHYSICAL INSTRUCTORS' CONFERENCE.

The Physical Instructors' Conference is one of the two latest adjuncts to the Teachers' Conference. Mr. Buck of the Madras Y. M. C. A. School presided. There was intense enthusiasm over this Conference and the presence of the local District Board President, Mr. Foulkes, and the fact that the Physical Instructor of the local District Board was the Secretary were sufficient guarantee for the great success which attended it. Mr. Govindarajalu of the Annamalai University was one of the prominent delegates and read an excellent paper.

THE TAMIL PUNDITS' CONFERENCE.

The Tamil Pundits followed suit. Prof. Karmega Konar and a few others were responsible for convening the Conference and the good soul of Mr. Daivasigamani took the chair—I believe at short notice. It is good that at a time when there is a great cry all over regarding vernacularisation, the Pundits have thought it their duty to have a Conference for themselves This is the first of its type and it is just a beginning. Success surely awaits every concerted effort and the Tamil Pundits of all teachers should early assert themselves and have their due in the educational world.

THE EDUCATIONAL CONFERENCE.

The Conference of the week was a remarkable event in the history of its career. It was presided over by one of the comparatively young educationists, Mr. V. Saranatha Iyengar, known as well for his popularity as for his ability. Over 500 delegates attended and the Subjects Committee was a stormy session. Assertions and counter-assertions regarding the S. S. L. C. curriculum of studies, insistence on examination idea characterised the whole discussion. One is not sure what the real implication of the final resolution regarding the S. S. L. C. was. The Subjects Committeere solution was mutilated. Several operations—amputations, elongation, cutting short, additions and subtractions—were freely done in the open Conference on the "well-considered" resolution of the Subjects Committee. The resolution as it came out of the Conference has satisfied all, more truly, has satisfied none! The real substance of the final resolution has been rather very jeeringly hinted at when one of the delegates suggested an additional clause to the effect that "the course in S. S L. C. should go to make a full citizen" immediately after the amendment regarding Physical Education was passed. It looks as though the resolution was not at all properly handled by the Conference. It may also be added that in the hurry to have the three days' affair, *the* one subject that ought to have merited serious and detailed attention was precipitated to *some* conclusion by the President without realising at the moment the cumulative effect and the resultant structure of the motion. It may be seriously suggested that hereafter, like the great organization in politics, every year the teachers may be less formal, concentrate their energies on a few typical problems,

have a full discussion in the Subjects Committee and the Open Conference is made only to ratify the Subjects Committee resolutions with a few noteworthy speeches. Heroics should give place to business and craze for amendments should bow before practical conclusions.

It was something that the Conference unanimously passed a resolution on the importance of Hindi-teaching in schools and its appeal to the management should meet with a ready acceptance in all parts of the presidency. The only organization that can express with authority on the matter has done it and those wise souls who control the destinies of our three Madras Universities —especially the members of the Syndicate— should now at least realise that they do not express the will of the educationists and they have to revise their notions and ideas, if not for others, at least for their own sake. Hereafter they cannot with impunity talk of 'artificial demand' for Hindi.

II

PERSONALITIES.

DR. A. L. NARAYANA.

The outstanding figure of the Conference was Dr. A.L. Narayana. Unknown to Madura before, if not to the Tamil Nadu, as he was up on the hills though he had been in the Madura District over a year and a half, he was an object of curiosity both to the lay and the teaching public. With nothing of assumed grandeur of some of our great men, he met all, smiled and talked with everybody awhile, anxious to know and be known: never assumed the parochial tone of an Andhra: talked and spoke in the simplest manner possible. He did not make himself mystical or mysterious and even when he spoke of the Solar regions and Balloon heights, he was feeling he had a great deal to do with the less fortunate on this earth. Not a narrow scientist, but a person with wide and cultural understanding of humanities in general, his ability to follow and criticise even economic papers and historical studies was greatly appreciated. Possessing enough tact and wisdom, he displayed both from his presidential chair and he finished over thirteen papers in two morning sessions of the Conference. Direct and plain in his talk he is apt to be mistaken momentarily but a slight trouble to understand him and his motives will only make every one love him intimately. His respect for an arrangement and for his word was shown in a small incident that took place. The Doctor had previously requested and deputed Headmaster Daivasigamani to preside over the last session of the Conference. On the day before, the Vice-President Mr. S. Lakshmana Iyer had turned up. His ex-students, and probably colleagues also, wished he should be asked to preside and requested Mr. N. Subramanyam to whisper the same into the ears of the Doctor. The Doctor understood the matter; he good-humouredly but effectively silenced the cry by saying "our vice president is *our* vice-president. He shall be with us but let us have Mr. Daivasigamani as our President of the Conference." This made the indiscreet, discreet and people thanked in silence for the Doctor's bold stand for a principle. It is learnt he is to preside over the Indian Science Conference of the year. The scientists could not have made a better choice and they cannot have found a more well-set combination of scientific skill with business talent.

PRINCIPAL SARANATHAN.

Khadder-clad, with a Moolathar (மூலத்தார்), a shirt and a coat, sometimes with and generally without head-dress, with an indifferent air, sometimes with smiles, at other times with a vacant stare or a piercing look, he looks a visionary, an idealist. If people—not shrewd surely—mistake him as one not following the things and persons before him but consider him something short of a mad cap, one cannot accuse them. Mr. Saranathan does give room for that. In fact our best men have been interpreted like that, not excluding the great Mahatma. Mr. Saranathan's impassioned address in concluding the Conference is a master-stroke of art, of idealism, of culture, nay of political wisdom. It is an appeal to the desperately-inclined teacher to assert his individuality, a call to understand his heritage and is a bugle-warning to fall into line and march on to victory. His fling at the disorganised lawyer—though so strong and pointed that he apologised subsequently to the only lawyer element present for all the Conferences, Mr. E. S. Sunda—was well received and the whole gathering felt they had an undaunted champion. Principal Saranathan's presidential address was a note of nationalism while his closing speech displayed a very high pitch of spiritualism and professional solidarity on a nobler basis. Mr. Saranathan's address is not at all a masterly study of the dull educational problems of the times. His was an inspiration for a higher type of culture, a more solemn definition of a guru's life beyond a graded salary and examinerships. He started and ended with the lofty impulse of *Sadhana* and lost himself in the glory and implications of that one word.

Mr. Saranathan was conscious of his imperfections for the high office and confessed them like a child towards the close. His greatness lies in that unashamed estimate of himself. If, as the Rev. Amalorpavam said, he is put up again and again as the President of the other Conferences to come, he is sure to improve phenomenally and prove the best product of the South Indian Teaching world. Delegates easily forgot his rulings and his anxiety to cut short others, lost themselves in the noble note of his closing appeal. He left the Conference again as the favourite of all. His was a triumphal march all through. His glory at Madura has been established, an epoch has been marked in his career, it is for other cities to explore and exploit his talents and abilities.

MR. ROBERT FOULKES.

The Chairman of the Reception Committee of the Educational Conference comes of the family of the late lamented Robert Fischer. Fischer is a name to conjure with in Madura and Ramnad Districts and if his nephew Mr. Foulkes had less identified himself with politics and local bodies he would have stood the chance of inheriting the glory and advantages of several family friendships and intimacy. This apart, his address is essentially of the layman's, a note of the difficulties met by a President of a District Board. His eagerness to expand the inspectorial stage may not be acceptable to the educational reformers and it looks as though Mr. Foulkes believes that the efficacy of institutions lies only in the rigour of inspection. His views regarding the non-participation of teachers in non-educational activities will not be accepted anywhere, much less by Mr. Foulkes himself if he only thinks awhile. Does he seriously suggest that a village teacher has no place in village life—its sanitation, its education, its mass and adult education, its culture, its physical development, its autonomy, its road making and tank repairing? Do not all the nation-making departments look up to the

village teacher as the mainspring of village activity? If Mr. Foulkes meant that Imperial politics should be tabooed by him, it is understandable though it is debatable. As Mr. V. Ramadoss has pointed out in one of the papers to the Educational Conference, should our University Economics Professors sit quiet when the gold basis of exchange falls off, when our gold is exported, when our tariff rates go up or go down and be content without expressing a word of protest from a scientific study of the subject, all for one ideal in life, that teachers shall not interfere in controversial politics? Mr. Foulkes is one of our good Anglo-Indians who do not want to offend the government or the people. The only doubt is whether he is liked by both: if so whether at all times and in all places. May he have all health and prosperity! But if he leaves off his civic life which is party strife, in however small a scale it may be, he may surely gain the Fischerian hold and tradition.

MR. R. M. SAVUR.

A tall, slim, fair personality, generally serious but prone to smiles, assertive to teachers and subordinates but very friendly towards others, represents the new school of England-returned educationists. One is apt to think he is one of those who think all was bad with the old world and it is slowly getting better. It was rather a hard pill to swallow when he said grammar should not be taught in the old fashion but it should be made to depend on the ear-test, *e.g.*, if we read a line, our ears by our knowledge of English should be able to tell us something was wrong with the sentence and in a particular place. This apart, he took a sympathetic interest in the Conference with nothing of the "Educational Service" air and his presence throughout was a great contribution to the Conference. Even when his views were attacked regarding his interpretation of 'mother-tongue' and 'vernacular,' he never felt that his prestige was outraged but took it coolly as a sportive combatant. Mr. Savur and people of his ilk with less of fondness for their own views and with greater intimacy with the intricate difficulties of the teaching profession would surely prove a source of strength in the new India to come.

RAO BAHADUR M. R. RAMASWAMI SIVAN

one of our active retired educationists, finds energy and time to roll in and out. His frankness and partiality for persons overshoot his discretion and tact and his bitterest criticisms are as valuable and kind as welcome showers of praise. Mr. Saranathan, as he confessed, the target of his attack in the Senate, was his ideal President for the Conference. Sincere to the core, a full democrat by birth and conviction, a worker doing always labour of love, outspoken both in his attacks and praise, he is not the modern diplomat who has a good word to say but no word to write about everybody. Entirely unconventional, robust in life and outlook, he is both an object of wonder and inspiration.

MR. N. SUBRAMANIAM.

Prof. Subramaniam of the Teachers' College, Saidapet, is a tip-top propagandist. A pastmaster in appealing to the lay public, his lectures were listened to with attention and regard. Never pretending to be a scholar, he always pressed the geographic cult to the teacher as well as the non-teacher with the same avidity. He is an asset to the Geographical Association and he is one of our noblest products.

PRINCIPAL KRISHNA MENON OF CALICUT.

A saintly soul, a moving picture of simplicity and sacrifice, he represents the combination of lofty culture devoted to service. To talk with him is to love him. Without his beard he would have commanded equal steem, but his beard and hair make him a are classic type among our educationists. The national wave has spread over him. He s absolutely modest, wears a simple khadder ress and he obviously believes in the *man*, not in the *dress* for his greatness. His seconding the motion to instal Mr. Saranathan in the chair and his thanks-giving towards the close were solemn sermons uttered with glee but without any show of gusto. We owe our acquaintance with Mr. Menon to the Conference. One should always welcome his presence anywhere.

THE HINDU THEOLOGICAL HIGH SCHOOL TEACHERS, MADRAS.

These represent a concrete, diversified but a single personality. They stand for one ideal, one goal and one method in life—purity and modesty in service. They rejoice in their poor rugged khadder dress, feel ecstasy in the life of simple service but of noble impulse. They represent the new school of self-discipline just like the Jesuit fathers, who believe in a uniform, simple, national, official garb, feeling convinced that things national,—especially culture and habits—ought to gain their first attention. Their description of their school activities outside school hours, their boys and staff choir, their modesty and pertinacity for a purpose reveal to us the possibilities of a new renaissance in the educational atmosphere. Surely the cycle is turning towards better days. The whole Conference learned and is desirous of learning a great deal from the noble band of the Sowcarpet teachers. Oh! their entry in the great assembly hall in their uniform, khadder dress (dhoti, shirt, a cap and an upper cloth) when the Conference began sent a thrill in the hearts of the delegates and many should have felt—and did feel—smaller in their own eyes. It was a deliberate challenge to the oft stated cry: "Poor salary, poor work in consequence." There we see a band of self-disciplined workers devoted to a cause, whatever their salary and life may be.

CONCLUSION.

Much more remains to be said and written. But space prohibits further description. The Conference was a distinct indication of the fact that the teacher lives, will live in spite of others and will assert himself one day and bring that glory back to India which was based on the austere ideal of the Guru and Shishya. Are there not sufficient premonitions before us? Echo answers 'Yes undoubtedly.'

PAPERS PRESENTED.

1.

A PLEA FOR POPULAR EDUCATION IN NATIONAL ECONOMY.

BY MR. V. RAMADAS PANTULU, B.A., B.L.
Madras.

THE real problems of India to-day are social and economic; these problems again are virtually identical in their ultimate analysis. Every question affecting our national economy is essentially socio-economic. No schemes of national reconstruction can be successfully carried out, unless and until the average citizen is instructed to understand these socio-economic problems which have a profound effect on his daily life and their reaction on the national economy as a whole. People can regulate the currents of national life along proper channels, only when they know in which direction to move in order to attain national well-being and prosperity. Nevertheless, it must be clear to the most casual observer of Indian life that the masses are phenomenally unaware of the forces, on the incessant play of which their weal and woe entirely depend. It hardly requires mention that they have no part or lot in controlling those forces. To mention only a few factors of our present day national economy, which are uppermost in our thoughts, what does the peasant know of the effects of the rupee-sterling ratio, the divorce of the rupee from gold and its linking to the pound, the weekly export of fabulous quantities of gold to England and elsewhere, the manipulation of duties on exports and imports and the operations of the Foreign Exchange Banks on the prices of the food-stuffs and money crops he produces from the land and of the goods he buys for his daily consumption? What do our artisans and workers know of the effects of the rise and fall in the bank rate, of the sterling loans raised by the Secretary of State for India in the London money market, and of the open market operations of the Government of India in the Indian money market, on the trade, commerce and industry of the country, on which wages and cost of living depend? Again, what does the average teacher of the masses know of the incidence and implications of public finance in India or of the causes and remedies for the unemployment of the middle and lower classes in the country, or of the probable results of the establishment of the principle and practice of Imperial preference? Does any one seriously believe that a sound political and administrative structure can be erected in India without a national awakening in these matters?

But what are the facilities that exist for the creation of such awakening? The two prime factors that enter into national effort in sound education in any country are the evolution of correct ideas to be imparted to the people and the employment of a suitable agency to propagate them. In most self-governing countries, the educational institutions set up by the State or by public philanthropy, the Universities, Research Institutes, colleges and schools of various types, furnish a most admirable soil for the sowing of ideas and ideals which are calculated to promote the national well-being of the country all round, the rich harvest of which is reaped by the nation with the help of those who emerge into public life from those institutions. The Research Director, the Professor, the Teacher and the Scholar, all alike, furnish the most suitable human material to be employed for the spread of those ideas and ideals. These two essential requisites of true popular education, possession of sound ideas helpful to nation-building, and a devoted band of teachers with a passion for spreading them, are, in my opinion, absent in India. Educational institutions, aided and controlled by the State, from the University down to the Elementary Rural School, function in India under serious limitations in the matter of evolving and inculcating ideas and programmes which are calculated to promote true national advancement. Independent educational institutions set up with the aid of individual or public benefactions, which may be expected to work without this handicap, are few and are to-day a negligible factor in the educational equipment of the country.

It is idle to contend that the present educational machinery in India provides the necessary scope for the promotion of the true ends of our national economy. It does not require much argument or documentation to convince a distinguished and enlightened gathering of educationists like this, to establish that a marked divergence of views exists between the official directors of our national economy and the leaders of unofficial thought, on almost every matter of vital importance to the economic advancement of the country. On the one hand, the official financial expert of the Government of India emphatically assets, in all his public utterances, that the 18*d.* ratio, the linking of the rupee to the pound even after their divorce from gold, the large exports of gold from India, the huge expenditure on the Defences, increase in the level of taxation, short term borrowing by the State in the open market at high rates, and the establishment of Imperial Preference, are all highly beneficial to India. The British Chambers of Commerce, and the Anglo-Indian Press stand solidly by the official expert and wonder why the Indians are so perverse as not to appreciate these economic boons. On the other hand, the accredited, unofficial financial expert categorically denies the claims of the official expert on every one of these matters. The Indian Chambers of Commerce and the Indian Nationalist Press stand solidly by him and wonder how the Government and their supporters can be so oblivious to patent facts and afford to ignore the significance of the strength of wide-spread public opinion and feeling in India. These controversies are not academic by any means. They go to the very root of the nation's economic life, nay, the very existence of the peasant and the worker, who practically constitute the Indian Nation. But, all the time, the voice of the masses, who are most affected by the ultimate results of the policies in dispute, is to be heard nowhere. It is not their fault; it is their misfortune. No national effort is forthcoming to awaken them to a sense of the reality.

Where do educational institutions and the teachers stand in this situation? Is there any responsibility at all cast on them to educate the people in these vital problems affecting the national economy and the daily life of the people and to give informed and practical guidance to the masses? Are the Universities, colleges and schools free to

examine the relative merits of the official and unofficial view-points and propagate those which appear to be sounder and better calculated to promote the Indian national interests? The exponents of both the official and unofficial standpoints may be credited with equal sincerity and courage of conviction. Again, it may be readily conceded that those, who are in charge of the educational institutions, are expected to possess a balanced frame of mind and to conduct their investigations in an academic and dispassionate atmosphere. But, having granted them that opportunity, can they avail themselves of it with an equal amount of freedom to expose the dangers of the official or unofficial view, as the case may be? Can the Professors of Economics in the Universities and colleges, for instance, openly condemn, in the lecture halls and the class-rooms, the 18*d* ratio and the Imperial Preference, assuming that they are genuinely convinced of their dangers to this country, and explain to the students their adverse effects on National Economy? Can the Text-Book Committee prescribe books for elementary and secondary schools containing a few popular lessons on our rural and urban economy, written from the Indian national stand-point? Will Messrs. Macmillan & Co. agree to print them? If they do not, can the Educational Minister supersede them and entrust the job to an Indian Publisher? These questions, to my mind, admit of only one answer and that is in the negative. Popular education in national economy cannot, therefore, be had from these recognised educational sources.

I have said enough about the limitations on the scope for promoting popular education along lines most conducive to the national interests through the ordinary educational channels. Then, there are departments of State and economic organisations to whose hand are entrusted development schemes such as the departments and organisations which deal with Agriculture, Industries, Co-operation and the like. The official agency which is handling these development departments is, I admit, doing much useful work. Without questioning the value of that work, or attributing any indifference or apathy to those who are in charge of it towards the execution of schemes for the advancement of the people, it must be realised that they too work under serious limitations. The reason is not far to seek. In order to induce a peasant or a worker to change his old methods and adopt unfamiliar but more up-to-date ones and to participate in the benefits of a new economic organisation, a certain amount of propaganda is necessary to create a feeling of discontent in him with the present, weak, disorganised and economically crippled conditions of his life. Many delicate issues of a practical character are patently involved in the process. The theory of British administration in India has been, and still is, that the cultivator and the labourer are better off under British rule than at any time before, and that Indian Nationalist opinion about the economic deterioration of the masses is unfounded. It is obviously not open to any official of a department of the State to go behind this theory. Again, the consequences of foreign competition in all spheres of our economic enterprise, the effects of the destruction of our cottage industries and subsidiary occupations on our rural economy and the results of the increasing displacement of Indian raw products from the world markets, have all to be frankly put to the masses, before they are awakened

to a sense of the seriousness of the country's economic situation and its reaction on their own lives and induce them to make an effort at re-organising themselves on a more rational economic basis. May I ask, in all humility, whether it is permissible for an officer of the Agricultural, Industrial or Co-operative Department to preach such ideas and ideals to those among whom he works daily? But, without changing the mentality of the masses, we cannot bring about a change in their outlook on life or standard of living. In this process, it is clear that the official agency in India cannot play any effective part. The foremost Indian Civil Servant of the day, His Excellency Sir Malcolm Hailey, had the fairness to admit the truth of this position. In his Foreword to Mr. Brayne's "Village Uplift in India," after partially meeting the charge that the Indian Government failed to deal with the problem of the improvement of the conditions of rural life, Sir Malcolm Hailey made the following candid statement: "But, the charge is to this extent true, that we have never made a direct and a concentrated attack on this problem; we have never deliberately attempted to effect that change in the psychology of the peasant and in his social and personal habits, without which it is impossible materially to improve his conditions of life. *The reason did not lie entirely in the immensity of the task.* It was obvious that we should have to encounter an enormous deadweight of conservatism and apathy; *there were many who, not unreasonably, feared the result of preaching to the villager that discontent with his own conditions of life which was necessary to their improvement*; and not many of us, to tell the final truth, have had the missionary spirit necessary to the enterprise." What is true of an official's difficulty in improving rural life, is equally true of his handicap in dealing with urban life. Can a Labour Department Officer be expected to tell the workers, in the Perambur or Madura Mills and Workshops, of the disabilities under which they labour and encourage them to ask for more wages, better housing provision and adequate instance against risks and to organise them for the enforcement of their demands? Can a Co-operative Official tell the manager of a consumers' store or a manure depot to stock Indian goods and encourage their consumption in preference to imported foreign articles? Can an Official of the Finance Department exhort Indian investors to prefer an Indian-owned and Indian-managed bank to a foreign bank, and explain to them the benefits of investing with indigenous institutions? Can the Actuary with the Government of India preach to the people of this country the benefits of insuring with Indian offices and expound to them the disadvantages of paying their premia to foreign capitalistic concerns? I presume, in all self-governing countries, normally these officials not only can do so, but are expected to do so. It will be deemed a part of their legitimate official duty to tender advice which will promote the trade, commerce, industry, banking and insurance of their country. In India, without for a moment questioning the honesty of purpose of the officials, and their sympathy for Indian advancement, it must be recognised that they do not enjoy the same freedom to do so, owing partly to the conflict of economic interests between the State and the people and partly to the peculiar conditions of public service in this country.

What I have said so far about the educational and administrative agencies of the

State is, to a certain extent, applicable also to the popular agencies engaged in national reconstruction. Programmes of political reconstruction of India, which have been engaging the attention of the nation do not give sufficient prominence to the necessity for the social and economic re-adjustment of the rural and urban life, so as to ensure to the masses social and economic justice. So, popular education in national economy is neglected by political parties of all persuasions as well in this country. The educated and politically-minded Indians, generally speaking, pay much less attention to purely economic movements as contra-distinguished from political movements. How many leaders of political thought in this country are to be found among the active workers in the Trade Unions or the Co-operative Movement, for instance? Probably none; certainly none from the front ranks. I have always disagreed with the view that programmes of economic development should wait till political freedom is attained. However difficult it may be to pursue those programmes under present conditions, they must occupy a part of the time and attention of our national leaders, for they undoubtedly help to organise the people for constructive nation-building effort. It is not adequately realised that the peasant and the labourer, who are the backbone of the nation, cannot be enthused over schemes of constitutional reforms, unless and until they are made to realise that such schemes will in reality react favourably on the conditions of their daily life. This involves a dissemination of popular education in all vital matters affecting our national economy. It is the absence of such education that accounts for want of genuine awakening among the masses.

I have put before you this somewhat elaborate plea for popular education in national economy, for, notwithstanding the limitations under which you are carrying on your work of educating the youth of the country, you are the best equipped and the most suitable agency for spreading true enlightenment among the masses. Without your co-operation, the nation cannot be adequately educated. I believe you do enjoy a certain amount of freedom, at least outside the four walls of your class-rooms, to educate the people as to how they should conduct themselves to promote their own and the country's interests.

The utility of your educational work among the masses, however, depends upon the suitability of your ideas and ideals for national advancement. Sometime ago, when a proposal was put forward in the Senate of the Madras University to depute the Professors and Lecturers employed in the Department of Economics to deliver popular lectures on economic problems of topical interest, I was one of those who opposed the proposal strenuously. I did so, not because I doubted for a moment their general equipment for the task of expounding economic problemes or their willingness to discharge it. I was more concerned about *what* they would teach than *how* they would do it. Expositions suited to the research room or the lecture hall are, in my opinion, wholly unsuited to mass education. A dispassionate exposition of the relative merits and demerits of the rival theories on the ratio question or Imperial Preference, for instance, is the ideal thing to do for a Professor or a Lecturer in the discharge of his professional duties. If he is a wise man, he will leave sufficient latitude to his students to form their own conclusions and would not impose his own upon them. But, this method is wholly unsuited for popular education in national economy. What *does* tell in mass education is the effect with which the teacher presses his own convictions on his audience and the confidence with which he lays down lines of action for the people to pursue in order to promote the national welfare. So, in popular education, everything depends upon the convicitons of the teacher and the guidance he gives. It is, therefore, necessary, to know what a teacher stands for and how far his convictions and the freedom he enjoys to express them, conduce to the national advancement, before he is deputed to educate the masses.

It is becoming increasingly evident that genuine national economic thought should be developed among us. India's economic problems are peculiarly her own, and economic theory and practice, which may be good for other countries, may not necessarily be good for her. It is only teachers, who are fully alive to the special economic needs of India, that can be beneficially entrusted with the noble task of popular education in national economy. I therefore make an earnest appeal to you to take the initiative in the foundation for a National School of Economics from which will emerge the true teachers of the nation. Those, who go out to help the people to attain the full stature of nationhood, must themselves be inspired with ideals of undiluted nationalism and abiding love for service of the motherland.

" Thou must be true thyself,
If thou the truth would'st teach,
Thy soul must overflow, if thou
Another soul would reach."—*Morsel.*

2.

INTELLIGENCE TESTS.

BY MR. P. G. G. UNNITHAN, M.B.B.S., B.S.SC., D.P.H., D.T.M. & H.
Madura.

IN attempting to handle the subject of intelligence tests it is not my intention, nor am I competent enough, to talk to you about the technique of intelligence tests or about their usefulness in the field of education. My attempt is only to place before you certain facts and figures which will show clearly that these tests have a very much wider range of usefulness in other fields of human welfare and that they form an indispensable weapon with which we can fight against various social diseases that afflict us.

Intelligence tests, as you know, are a set of standardized tests graduated for different ages in such a way that all tests intended for a particular age group can be answered correctly by all normally intelligent persons of that age. For example, all the tests intended for ten-year old children, can be correectly answered by all ten-year old children with normal intelligence and in such cases we say that their mental ages are the same as their chronological ages. When a ten-year old child answers correctly all the tests intended for twelve-year old children we say that the mental age of the child is twelve-years, whereas if the same child answers only those intended for eight-year old children we say that the mental age of the child is only eight even though its chronological age is ten.

A knowledge of the mental age alone is not sufficient to give us an idea of the level of intelligence. We should know also the real age and then the ratio of the mental age to the real age will give us an idea of the intelligence status. This ratio of mental age to real age is known as the intelligence quotient (commonly designated as IQ). To find it we simply divide the mental age expressed in months by the real age, also expressed in months. IQs are calculated on the basis of one or one hundred.

Table I shows the classification of IQs as given in *The Measurement of Intelligence* by Lewis M. Terman.

TABLE I.

IQ	CLASSIFICATION.
Above 140	"Near genius or genius.
120—140	Very superior intelligence.
110—120	Superior intelligence.
90—110	Normal or average intelligence.
80— 90	Dullness, rarely classifiable as feeble-mindedness.
70— 80	Border-line deficiency, sometimes classifiable as dullness, often as feeble-mindness.
Below 70	Definite feeble-mindedness.

"Of the feeble-minded those between 50 and 70 IQ include most of the morons (high, middle and low), those between 20 or 25 and 50 are ordinarily to be classed as imbeciles, and those below 20 or 25 as idiots. According to this classification the adult idiot would range up to about three-year intelligence as the limit, the adult imbecile would have a mental level between three and seven years and the adult moron would range from about seven-year to eleven-year intelligence."

There are various kinds of intelligne tests called after the names of those who have standardized them. But the ones which are most extensively used are some modified forms of Binet-Simon tests which were the first tests ever devised for measuring the level of general intelligence. These tests, as their names show, were standardized by the two eminent French psychologists Alfred Binet and Th. Simon. Even before their time, psychologists were trying to devise methods for measuring intelligence. But they were attempting to measure separately those mental faculties or different aspects of intelligence like memory, attention, sense discrimination, etc. But Binet conceived intelligence "as the sum-total of those thought-processes which consist in mental adaptation." This adaptation cannot be explained in terms of different aspects of intelligence nor can it be measured correctly by measuring separately these different aspects. Hence it was that Binet devoted his attention for evolving a simple and standardized method for measuring the general level of intelligence, and his remarkable genius has succeeded in giving us a thoroughly reliable and scientific method of measuring the general level of intelligence.

Before I proceed further let me tell you that it is universally admitted that in the matter of testing the level of general intelligence there is no method other than these tests, which is dependable. Our mental estimate of others' intelligence, like all other subjective methods, is open to the error of personal equation. There is no definiteness in this estimation as we cannot measure individual opinions. Then again, we cannot standardize it and enable every one to use it. Measurement of the knowledge attained is not equivalent to measuring the level of general intelligence. Knowledge is like the raw material which is fed into a machine, and intelligence is like the potentiality of the machine to use that raw material economically and make many finished products out of it. Memory power can exist independently of a high level of general intelligence. The facial expression is a thoroughly unreliable guide in estimating one's intelligence. One thing which struck me very much during my visits to the Training School in Vineland, New Jersey, for feeble minded children was that there were a number of feeble-minded children who looked quite smart, pretty and attractive. Terman says: "The more one sees of feeble-minded children, the less reliance one comes to place upon facial expression as a sign of intelligence." It is sometimes very difficult to convince people that feeble-minded girls can be attractive and vivacious, and ignorance of the fact that attractiveness and feeble-mindedness can exist together in the same girl has led to not a few undesirable marriages. The fact that a person attends to some ordinary duties in life does not in any way show that he or she is not feeble-minded. Extensive use of intelligence tests has shown that a fair per centage of those who are now appearing quite normal have varying degrees of feeble-mindedness. The following is a striking illustration of the fact that unless we use a device like intelligence tests for measuring the level of general intelligence of a person, our judgments are sure to be erroneous.

The Psychology Department of the University of Chicago was testing the intelligence of a number of people among whom there were a number of automobile drivers. One young man 19 years old who possessed a

license to drive a car, was arraigned before the court for the third time during the period of one month. During the course of his mental testing the psychologist asked him: "There was a railroad accident yesterday; but it was not very serious, only 48 people were killed. Anything, unusual about that statement?" The youth said there was not. He was then asked: "There was a woman found cut up in 18 pieces, and they claim she committed suicide. Do you think it was suicide or murder?" The boy was not sure! He was fined 50 dollars by the court and it was remitted and the jail sentence on him suspended on the stipulation that he should be paroled for a year to his parents on condition that they keep him from driving a car for that period. Fancy a child with an adult body 19 years old, manipulating the controls and accelerating the speed of a 30 or 40 H. P. engine which he uses for the transportation of precious lives through the busiest thoroughfares of the city of Chicago. Is it his fault if he fails to pilot his machine safely through the congested traffic? There are thousands of such children with adult bodies occupying responsible positions in life. Is it their fault that they are easily bewildered by the complex problems that may confront them and are lost in the traffic jam of modern life? The first step in preventing such calamities is to pick out such children and keep them under circumstances which will not confuse their retarded intellect. The only known scientific method to pick out these from the rest is intelligence testing and herein lies the supreme importance of intelligence tests. They are as much beneficial as the various diagnostic methods we use for detecting physical abnormalities.

The widespread use of intelligence tests in schools, reformatories, juvenile courts, etc., revealed an association between feeble-mindedness and anti social conduct. Elaborate tests have demonstrated beyond any shadow of doubt that the association between feeble-mindedness and anti-social conduct is not a mere chance coincidence but a cause and effect, and that the most important characterisric of a criminal is mental weakness.

Let us take one important anti-social conduct—prostitution. We are anxious to stop it both as a means of social welfare and also as a public health measure because it is intimately associated with the control of venereal diseases which cause a good deal of ill-health among us. Unless we know the various factors that are responsible for this anti-social conduct it is impossible for us to control it effectively. One important factor responsible for this immoral conduct is feeble-mindedness. Let me now place before you certain figures in support of this statement. Most of these are taken from *The Measurement of Intelligence* by Lewis M. Terman.

"Of 564 prostitutes investigated by Dr. Anna Dwyer in connection with the Municipal Court of Chicago, only 3% had gone beyond the 5th grade in school. Mental tests were not made, but from the data given it is reasonably certain that half or more were feeble-minded."

"Dr. Katherine Bement Davis's report on 1,000 cases entered in the Bedford Home for Women, New York, stated that there was no doubt but that at least 157 were feeble-minded."

"A psychiatric study of a group of sexually delinquent women and girls was undertaken by the United States Public Health Service,

at the State Industrial Farm for Women at Lansing, Kans., in connection with the program of venereal diseases control in the extra cantonment sanitary zone of the State. The intellectual level was determined by the Goddard revision of the Binet-Simon scale for measuring intelligence. All women responding correctly to all the questions in the Binet scale were graded as 12 plus years." Tables II and III show the results.

TABLE II.

MENTAL AGE OF 147 WHITE CASES.

Chronological Age.	Mental Age. 8	9	10	11	12	12 +	Total.
15 ...	...	...	1	1	2	...	4
16 ...	...	...	...	1	2	2	5
17 ...	...	1	2	5	3	3	14
18 ...	...	...	2	8	6	2	18
19 ...	...	...	1	6	1	6	14
20 ...	...	2	1	3	6	2	14
21—30 ...	4	4	9	10	16	20	63
31—40 ...	1	1	2	2	3	1	10
41—50 ...	1	...	1	2	...	1	5
Total ...	6	8	19	38	39	37	147
Per cent. ...	4·1	5·4	12·9	25·9	26·5	25	100

TABLE III.

MENTAL AGE OF 58 COLORED CASES.

Chronological Age.	Mental Age. 7	8	9	10	11	12	12 +	Total.
14 ...	...	...	...	...	1	...	...	1
15 ...	...	...	...	1	...	1	...	2
16 ...	...	...	...	0	1	0	...	1
17 ...	...	...	...	1	0	1	...	2
18 ...	...	...	...	1	1	0	2	4
19 ...	...	...	...	0	3	2	0	5
20 ...	1	0	0	0	1	1	1	4
21—30 ...	0	3	1	4	3	7	10	28
31—40 ...	0	0	1	4	1	2	1	9
41—50 ...	1	0	1	0	0	0	0	2
Total ...	2	3	3	11	11	14	14	58
Per cent. ...	3·4	5·2	5·2	19·0	19·0	24·1	24·1	100

An investigation into the mental and physical conditions of 100 delinquent White women in Louisville, Ky, was carried out in March and April 1919 in connection with the activities of the division of venereal diseases in the extra-cantonment civil health zone about Camp Taylor. Table IV shows the result.

TABLE IV.

RECORD OF BINET TESTS.

Chronological Age.	Tested Mental Age (Years). 7	8	9	10	11	12
17 to 20 ...	1	2	7	2	4	5
21 to 25 ...	...	4	10	4	9	12
26 to 30 ...	1	3	4	2	2	7
31 to 35 ...	1	1	...	...	2	2
36 to 40 ...	1	1	1	1	1	3
41 to 45 ...	...	2	1	...	2	1
46 to 55 ...	...	...	...	...	...	1
Total ...	4	13	23	9	20	31

Arranged in different form, the results can be shown as follows:—

	No. of subjects.
Of Binet age under 10 years ...	40
Of Binet age of 10 and under 12 ...	29
Of Binet age of 12 years or more ...	31

(Tables II and III taken from United States Public Health Reports, Vol. 35, No. 21, May 21, 1920.

Table IV taken from United States Public Health Reports, Vol. 35, No. 22, May 28, 1920.)

These figures clearly show that an inherent human defect such as feeble-mindedness is a very important factor in the causation of prostitution. Is it possible for us to control it without studying the nature of the human and social material out of which prostitution is made? In this study the first requisite is intelligence testing.

Let us now take up crime and other forms of social delinquency. Report of the Juvenile Court of the City of Baltimore for the period of six months from October 1, 1929 to April 1, 1930, says: "According to intelligence grouping, using Standford Revision of the Binet-Simon Tests, 3% were above normal in intelligence having an IQ over 105, 13% were normal, IQ of 90 to 105. 23% were somewhat retarded—probably never will reach over 14 years in intelligence, IQ of 80 to 90. 60% were mentally retarded — probably never reach 12 years in intelligence, IQ generally below 80." The following figures are taken from Terman:—

"Miss Renz tested 100 girls of the Ohio State Reformatory and reported 36 per cent. as certainly feeble-minded. In every one of these cases the commitment papers had given the pronouncement "intellect sound."

"Under the direction of Dr. Goddard the Binet tests were given to 100 Juvenile Court cases, chosen at random, in Newark, New Jersey. Nearly half were classified as feeble-minded. One boy 17 years old had nine-year intelligence; another of 15½ had eight-year intelligence.

"Of 56 delinquent girls 14 to 20 years of age tested by Hill and Goddard, almost half belonged either to the nine- or the ten-year level intelligence."

"Dr. G. G. Fernald's tests of 100 prisoners at the Massachusetts State Reformatory showed that at least 25 per cent. were feeble-minded."

"Of 1186 girls tested by Miss Dewson at the State Industrial School for Girls at Lancaster, Massachusetts, 28 per cent. were found to have subnormal intelligence."

"Tests by Dr. George Ordahl and Dr. Louis Ellison Ordahl, of cases in the Geneva School for Girls, Geneva, Illinois, showed that, on a conservative basis of classification, at least 18 per cent. were feeble-minded. At the Joilet Prison, Illinois, the same authors found 50 per cent. of the female prisoners feeble-minded, and 26 per cent. of the male prisoners."

Tests by Dr. J. Harold Williams, of 150 delinquents in the Whittier State School for Boys, Whittier, California, gave 28 per cent. feeble-minded and 25 per cent. at or near the border-line. About 300 other juvenile delinquents tested by Mr. Williams gave approximately the same figures. In the girls' division of the Whittier School, Dr. Grace Fernald collected a large amount of psychological data on more than 100 delinquent girls. The findings of this investigation agree closely with those of Dr. Williams, for the boys.

At the State Reformatory, Jeffersonville, Indiana, Dr. Von Klein-Schmid, in an unusually thorough psychological study of 1000 young adult prisoners, finds the proportion of feeble-mindedness not far from 50 per cent.

Terman says: "It is needless to multiply statistics. Those given are but samples. Tests are at present being made in most of the progressive prisons, reform schools, and Juvenile Courts throughout the country, and while there are minor discrepancies in regard to the actual percentage who are feeble-minded, there is no investigator who denies the fearful role played by mental deficiency in the production of vice, crime, and delinquency."

Why is it that feeble-mindedness has a strong tendency to produce anti-social activities? In answering this question I cannot do better than quote what Terman says:

"Morality depends upon two things: (*a*) the ability to foresee and to weigh the possible consequences for self and others of different kinds of behaviour; and (*b*) upon the willingness and capacity to exercise self-restraint. That there are many intelligent criminals is due to the fact that (*a*) may exist without (*b*). On the other hand, (*b*) presupposes (*a*). In other words, not all criminals are feeble-minded, but all feeble-minded are at least potential criminals. That every feeble-minded woman is a potential prostitute would hardly be disputed by any one. Moral judgment, like business judgment, social judgment, or any other kind of higher thought-process, is a function of intelligence. Morality cannot flower and fruit if intelligence remains infantile."

"All of us in early childhood lacked moral responsibility. We were as rank egoists as any criminal. Respect for the feelings, the property rights, or any other kind of rights, of others had to be laboriously acquired under the whip of discipline. But by degrees we learned that only when instincts are curbed, and conduct is made to conform to principles established formally or accepted tacitly by our neighbours, does this become a livable world for any of us. Without the intelligence to generalize the particular, to forsee distant consequences in the nice balance of imagination, morality cannot be learned When the adult body, with its adult instincts, is coupled with the undeveloped intelligence and weak inhibitory power of a ten-year-old child, the only possible outcome, except in those cases where constant guardianship is exercised by relatives or friends, is some form of delinquency."

"Considering the tremendous cost of vice and crime, which in all probability amounts to not less than 500,000,000 dollars per year in the United States alone, it is evident that psychological testing has found here one of its richest applications. Before offenders can be subjected to rational treatment a mental diagnosis is necessary, and while intelligence tests do not constitute a complete psychological diagnosis, they are, nevertheless, its most indispensable part."

"When we have learned the lessons which intelligence tests have to teach, we shall no longer blame mentally defective workmen for their industrial inefficiency, punish weak-minded children because of their inability to learn, or imprison and hang mentally defective criminals because they lacked the intelligence to appreciate the ordinary codes of social conduct."

From what has been said in the foregoing paragraphs it is quite clear that intelligence tests are sure to play an ever-increasing role in various fields of social welfare. Knowing this, as we do, and interested, as we are, in our social welfare it is our duty to make the best use of all such scientific advancements in the promotion of our social efficiency and well-being. Our methods for controlling social diseases can then be placed on a scientific footing which makes all the difference between success and failure. Instead of hastily judging the conduct of social offenders, as we now do, we can correctly interpret their behaviour and adopt sympathetic, scientific, and intelligent methods in handling those offenders. To produce in us emotional balance by proper habit training and to detect and

correct abnormal behaviour is the aim of mental hygiene work which therefere depends to a large extent on intelligence testing for its success.

Of course, intelligence testing is only the means to an end and not an end in itself, and that end is the prevention and control of social inefficiency and ill-health arising from the inherent human defect—feeble-mindedness. In the case of retarded intellect there is no known method of producing normality and as such, we have to segregate and take care of the feeble-minded in special institutions where they can be kept under circumstances which would, on the one hand, enable them to enjoy satisfaction in life which every human being desires, and on the other hand, prevent them from getting mixed up with the others and thereby weaken and endanger our social structure. By such institutional care we can reduce a good deal of the suffering and sorrow we now have, by preventing anti-social behaviour in children, by reducing crime, sex immorality, prostitution and other forms of social delinquency, and the spreading of venereal diseases. By sterilisation we can also prevent the propagation of the feeble-minded and thereby prevent the deterioration of the race, a step which is absolutely essential if we are to keep up our progress and prosperity. Furthermore, such human material affords unlimited opportunities for studying the mysteries of human conduct and behaviour. It is from abnormalities that we can learn a good deal about normalities and if their ill-luck enables us to widen the boundaries of our knowledge then those unfortunate people have not lived in vain. I need hardly tell you that these are all certain momentuous steps pregnant with enormous potentialities for the promotion of our social wel'-being. But before we can hope to make any progress in this direction it is essential to have standardized tests suited to our conditions. It is up to some of you to standardize tests suited to our conditions and it lies with you to popularise them and use them extensively in every one of our educational institutions. Intelligence testing should become as common an educational practice as the usual examinations we are now having. Unless and until we reach such a stage it is not possible for us to know the extent of the problem of feeble-mindedness with which we are faced. When we possess this knowledge we can educate public opinion on the supreme need for taking prompt measures to solve this problem.

It is, therefore, abundantly clear that the standardization of tests suitable to our conditions is the first stepping stone to our success in carrying out the full programme of work. If I have succeeded in convincing you of the far-reaching effect of this initial step, and in stimulating in you an interest in the work of standardizing intelligence tests for our use then this paper has served its purpose.

THE FIRST MADRAS PROVINCIAL HEALTH AND PHYSICAL EDUCATION CONFERENCE.

THE above Conference was held from the 11th to the 13th May 1932 in the American College Buildings, Madura, under the auspices of the 24th Provincial Educational Conference. The programme began with the formation of a Provincial Physical Education Association at a meeting held at 2 P.M. on the 11th in the Binhampton Hall under the presidency of M. R. Ry. Rao Bahadur Vedanayaka Thevar Avl., President, Taluk Board, Usilampatti. The President spoke of the desirability of devising a system of physical exercises suited to different ages and constitutions to improve the physique of their boys. Nobody, he added, seemed to have systematically investigated the value of the indigenous systems of physical culture for the growth of the physical, mental and moral needs of the present day boys. He next pointed out the unique nature of the meeting and dealt at length on the necessity of forming an Association for furthering the progress of physical education in this country. Finally he congratulated the organizers of the First Health and Physical Education Conference for the initiative taken in this direction.

Mr. L. K. Govindarajulu, B.A., B L., Director of Physical Education, Annamalai University, then proposed that an Association for the whole presidency for the Promotion of Health and Physical Education of the Boys be formed and that not only Physical Directors and Instructors, but others interested in Physical Education, be permitted to become members. Mr. M. R. Rangasamy Ayyangar, B.A., L.T., Headmaster, Board High School, Batlagundu, seconded the proposition. Mr. S. K. Yegnanarayana Ayyar, M A., President, South India Teachers' Union, welcomed the formation of such an association and the holding of annual Health and Physical Education Conferences along with the Provincial Educational Conference. The Association was then formed and a workable constitution drawn up beforehand by the Secretary, Mr. P. S. Eswaramurthy Pillai, B.A., L.T., Director of Physical Education, District Board, Madura, was adopted by the general body with certain modifications. A Provisional Committee of nine members with Mr. P. S. Eswaramurthy Pillai as Secretary was appointed to carry on the business of the Association. The first day's function terminated after the President's concluding remarks and a vote of thanks proposed by the Secretary.

The open session of the Conference took place on the 12th afternoon commencing from 1 P.M. in the Assembly Hall of the American College, Madura. A good number of Physical Directors and Instructors were present besides a large number of sympathisers.

Mr. K. P. Gopala Menon, M.R.A.S., Bar.-at-Law, welcomed the delegates in a very felicitous and eloquent speech. He pointed out the importance of Physical Education and said that in the West the subject was considered as important as, if not more than, general education. He spoke of his own knowledge and experience of the countries in Europe and said that the subject had made considerable progress in the course of

the last few years. But in India there existed a sad state of affairs. The colleges sent out every year graduates with well developed intellects, but these were puny little crooked spectacled creatures quite unfit to fight the battle of life. Mr. Menon then commended Mr Buck for his missonary zeal in remedying this state of affairs. In this connection he congratulated the Madura District Board and its President, Mr. R. Foulkes, for the initiative taken in introducing compulsory Physical Education in all the Board High Schools.

Mr. T. C. Srinivasa Ayyengar, B.A., B.L., M. L. C., who was next requested to declare the Conference open said that the honour of opening the Conference should have been assigned to the Rajah of Ramnad, President of the Ramnad District Board and that in his absence it had fallen to his lot to open it being the Vice-President of the Ramnad District Board. He referred to the three great works of Patanjali relating to the development and perfection of the human body and mind and went on to observe that Physical Education was not a new thing but was only a revival of a branch of knowledge forgotten through centuries. He was sure that everyone would agree that Physical Education must occupy its legitimate place in any general system of education though the question of modifications and deviations to suit particular cases and the sort of Physical Education to be given to boys could well be dealt with by those who have observed and studied the question. There must be remedial measures in the way of health education and the developmental aspect must be linked with the school curriculum. He wanted to congratulate Mr. R. Foulkes, President, Madura District Board, on the arrangement he had made for holding this first Conference and he hoped that this would become the necessary institution which would grow and bear abundant fruit. Regarding medical inspection in schools he believed that though the medical inspection so far pursued had not yielded good results nobody could say that medical inspection was bad or that it was unnecessary. The proper method would be to regulate it and introduce improvements. He was glad that the Government has been taking considerable lead in the matter of Physical Education for some years past. As a result of the recommendations of the Beasley Committee two things were laid down as fundamentally essential, namely, that Physical Education and games must be made compulsory and the Government endorsed it and supported it, and secondly that there must be adequate playgrounds for the Physical Education of boys. The Government aided schools with lands wherever available and where such facilities were lacking they gave grounds. He expressed his opinion that their discussions and wisely framed resolutions would certainly add to the stock of knowledge and give further stimulus to their activity.

Mr. R. Foulkes then proposed Mr. H. C. Buck, Principal, Y. M. C. A. College of Physical Education, Madras, and Advisor to Government on Physical Education, to preside over the Conference. He had no doubt that even those who had not known Mr. Buck personally would have known him by repute. He deemed it extremely fortunate in having secured the offices of Mr. Buck in presiding over the Conference. He believed that no one in this country had done so much to promote the widest aspects of Physical Education as Mr. Buck. Mr. S. K Devasikamani, B A, L T Headmaster, Bishop Heber College School, Trichinopoly, duly seconded the motion and said that the new orientation given to Physical Education was all due to Mr. Buck.

PRESIDENTIAL ADDRESS.

Mr. Buck who was duly elected President of the Conference, then made an extempore speech commencing with expressing his thanks for the honour done to him. He said that he was trying in his humble way to render a bit of service in a cause which he thought to be highly essential to the country. He thoroughly enjoyed the Educational Conference in the morning, desirous as he was to learn from those who were expressing their points of view. From his experience in India he believed that they had much to learn from laymen. Those who were specialists in the line were always willing to learn from those who were in daily contact with the student population day in and day out. He wanted purposely to avoid giving any long address because he felt that much more could be accomplished by those in the audience entering into discussions and giving expressions to their points of view. He believed that such discussions would go to stimulate Physical Education. He congratulated the organisers of the Provincial Educational Conference in having given a place to Physical Education along with the general Conference. This was most gratifying because it meant to him and others who were trying hard for the advancement of Physical Education that their work was being properly appreciated. It meant the acceptance of Physical Education as a phase of education and not something to be kept outside but something that had to be brought into the general programme of education. He said further that he must not omit to mention his high appreciation of what the Madura District Board was doing and had done and the step they had taken in introducing Physical Education in their schools under qualified leadership. It was a step which he hoped could be given great prominence not only in this province but in other provinces also. Just as qualified leadership was necessary in the general education of boys it was equally necessary to have trained Physical Instructors, for it should be remembered that no one without such a culture could properly direct the physical life of boys.

That brought him on to the question of building up a curriculum of studies. If he had his own way, when a child joined a school he would first of all find a place in the timetable for his physical activity and everything else would be built up around it. To-day it was the other way round. A child needed four or five hours of physical activity daily. What happened now was that after five or six years a child is taken from his natural environment where he had had free scope for physical activity and put under artificial conditions. Was it any wonder that the child deteriorated in body and mind? They the adults were the guilty members for such a condition of things. The supply of necessary physical activity to the children was in their hands. Where there is a will there is a way. There was no use of sitting down and trotting out lame excuses. Unless they were prepared to change their present attitude of mind they could never have the right sort of Physical Education. The best time of the day for physical activity in India was the morning or the evening. It would be ridiculous to ask

children to take put in physical activity in the middle of the day.

Mr. Buck next dealt with the way in which the time-table could be improved. He said that the guiding principle should be that each of the students should have one period a day at least for physical activity and suggested that if the training were to be useful the number of students should be divided into groups some of whom could get their training in the morning and some in the evening. If all the boys were to get their exercises at the same time a huge playground would be necessary and a number of Physical Instructors would have to be employed so as to ensure efficiency.

Continuing he said that there were still many people who looked upon Physical Education as an exercising process, a perspiration process or a mere muscle building process. But what was the real purpose of Physical Education? It was not really to build up the body but to make the students acquire the proper social behaviour, conduct and respect for fellow-men in life. These could be cultivated by boys engaging themselves in group-games and exercises under qualified leadership. In other words, what they wanted was that their boys should develop a spirit of sportsmanship or gentlemanliness. He could say that Physical Education was education by means of physical activities. Dr. J. F. Williams has defined Physical Education as "the sum of man's physical activities selected as to kind and conducted as outcome." To speak of systems of Physical Education meant a narrow conception of Physical Education because if they analysed any system they obtained only a table of Physical Exercises to be memorised and taught. It would be ridiculous to prescribe one and the same exercise to all. In this connection he wanted five points to be remembered Firstly, the inherent needs of the people to be considered; secondly a programme of physical activities must have a physiological value or health value; thirdly the programme must have a social value; fourthly there must be a moral value; and lastly it must have a carry-over value. He added that Physical Education was necessary to boys to give them proper habits which could stand them in good stead in life and enable them to enjoy their leisure time in life. He urged that Physical Education should be introduced in the elementary schools so that in the high schools and colleges students could take to them even without compulsion.

After the Presidential Address was over Mr. R. Foulkes spoke of the necessity of Physical Education for boys and said that it was gratifying to find that Indian boys were in no way behindhand to the boys of other countries in their love of games. He wished that wherever possible boys should be provided with good play-grounds. He adverted to the scheme of Physical Education that was being worked by the Madura District Board and expressed his delight that even within a short time he could find that the health of the boys had improved and they were looking bright and healthy. He appealed to the educationists in the country to pay proper attention to this side of education as by this means they would be able to produce healthy and able citizens.

Mr. R. M. Savur, District Educational Officer, Madura, next spoke of some of the

difficulties which would have to be tackled by the Physical Educationalists in carrying out a programme such, for instance, as giving exercise to defectives

Rao Sahib Rajiah Lazarus, B.A., Superintendent of Panchayats, Madura District Board, next addressed the meeting on Rural Reconstruction and Health and Physical Education." Mr. P. S. Eswaramurthy Pillai, B.A., L.T., Director of Physical Education, Madura District Board, read a paper on "Madura District Board and Compulsory Physical Education," and he was followed by Mr. L. K. Govindarajulu, B.A., B.L., Director of Physical Education, Annamalai University, who read a paper on "Some Problems of Physical Education in Schools and Colleges of South India." Mr. Gubil Sundaresan next spoke a few words on Physical Education. Rao Bahadur J. A. Vedanayaka Thevar addressed the gathering on "Local Bodies and Health and Physical Education." Dr. Nainar, L.M.P., read a paper on "School Hygiene" The Conference then adjourned for lunch.

After lunch Mrs. Unnithan read a paper on "Nursery Schools" sent by Mrs. Webb and this was followed by Mr. P. G. G. Unnithan, M.B., B.S., BS. SC., D.P.H., D.T.M. & H. (Eng.) who read a paper on "Pedagogues and Public Health." Mr. P. I. Alexander, B.A., Physical Director, Maharajah's College of Arts, Trivandrum, then read "Brief Notes on Physical Education in Bengal" sent by Mr. James Buchanan, Director of Physical Education, Bengal.

The Conference then discussed and passed the following resolutions:—

1. This Conference appreciates the efforts of Mr. Buck towards the cause of Physical Education in India and records a hearty vote of thanks for his able services as President of this Conference.

2. This Conference expresses its sense of gratefulness to Mr. R. Foulkes, President, District Board, Madura, for his kind patronage, encouraging support and unbounded generosity for the cause of Physical Education.

3. This Conference sincerely thanks the organisers of the XXIV Provincial Educational Conference for holding the First Madras Provincial Health and Physical Education Conference under its auspices.

4. This Conference conveys its sense of appreciation and gratitude to the local Reception Committee, the volunteers and the workers for their cordial welcome and admirable arrangements.

5. In view of the fact that insufficient attention is paid to systematic and scientific physical training as a part of child and adult education, this Conference strongly urges upon those interested in Physical Education, the necessity of forming District Physical Education Conferences, to formulate a general scheme of Physical Education and otherwise advance the cause of Physical Education.

6. That the Government, the Presidents of Local Bodies and Municipalities and Managers of institutions be requested to take immediate steps to introduce compulsory Physical Education to every pupil of the school for not less than one period a day.

7. That those engaged in Rural Reconstruction work be requested to include Health and Physical Education as a part of their programme for the benefit of the rural population in India.

8. That Local Bodies and Municipalities be requested to set apart all available space for public play-grounds and take necessary steps for laying out and equipping them and organising physical training activities in their areas.

9. This Conference urges upon the attention of all educational authorities the necessity of providing a full time Y. M. C. A. trained Physical Training Instructor on the staff of every secondary school and requests them to fix their salaries according to the scale recommended by the Beasley Committee. This recommendation shall not apply to those who are already in service.

10. This Conference requests the Government, the Presidents of Local Bodies and Municipalities and experts in Physical Education to arrange for short physical training courses for the benefit of the elementary school teachers so as to facilitate the introduction of compulsory physical training in elementary schools at an early date.

11. This Conference requests the Government, the Local Bodies and Municipalities to give every facility to teachers in their service and give scholarships to deserving young men desiring to undergo physical training at the Y. M. C. A. College of Physical Education, Royapettah, Madras.

12. This Conference regrets that Government seems to have found it necessary to delete medical inspection in schools instead of improving on it and strongly urges of them the necessity of an adequate system of medical inspection of all school children accompanied with health instruction and health service.

13. That the Government be pleased to include Physical Education and Health Instruction including Sex Hygiene according to a set syllabus among the A Group subjects for the S. S. L. C. course and in the other classes as well and consequent on such a resolution to lighten the general curriculum.

14. That the school time-table be adapted to climatic conditions and requirements of health.

15. This Conference requests its President, Mr. H. C. Buck, to communicate these resolutions to the authorities concerned for favour of necessary action.

The President in conclusion expressed his hope that the work begun in this first unique Conference would be carried on with sustained enthusiasm and that they would go from success to success.

Mr. T. C. Srinivasa Ayyangar thanked the President and others who had contributed to the success of the Conference. Mr. Govindarajulu thanked the Reception Committee on behalf of the delegates.

The Conference then terminated.

On the 13th May at 9 A.M., a meeting of the Provisional Committee and other members of the Physical Education Association was held for taking necessary steps to push through the work of the Association. Mr. H. C. Buck presided. The meeting authorised the Secretary to take necessary steps to affiliate the Association to the South India Teachers' Union and modified, subject to the approval of the general body, Article II of the constitution so that there may be only two classes of membership, namely, Patrons and Members.

In the light of the above modification the membership fee was revised as follows :—

		Rs. A. P
1.	Patrons	25 0 0
2.	Members—All those getting an income of Rs. 75 and above per month ...	1 0 0 per annum.
..	Do below Rs 75 per month ...	0 8 0 per annum.

In the evening there was a demonstration of physical activities by the boys of the Board High School, Usilampatti. Marching, Calisthenics, Indigenous Exercises, Dumb-bell Drill, Club-swinging, Pyramid-building and minor games were the items gone through. Those assembled very much appreciated the demonstration, especially the Marching and Pyramids. Mr. Buck spoke a few words at the conclusion of the demonstration. He said that he very much appreciated the demonstration. The Usilampatti boys were able to do very well because they had regular physical training throughout the year. He had heard it said that morning classes were impossible and compulsory physical training cannot work satisfactorily. Here is an instance to prove that such things were possible. In conclusion he exhorted those present to follow the good example set by the Madura District Board. Mr. Buck then presented the Volley-Ball Shield won by the Board High School, Usilampatti, at the last Madura District Board Inter-Secondary Schools Volley-Ball Tournament.

A STUDY OF THE HISTORICAL GEOGRAPHY OF WALAJAPET.*

BY MR. N. SUBBA RAO, B.A., L.T.
Walajapet.

ORIGIN OF THE TOWN WALAJAPET— ITS RELATION TO ARCOT.

WALAJAPET, or as it was more usually called Walajanagar, is the chief town of Walaja Taluk in the district of North Arcot. The town is a Municipality and is situated 68 miles from Madras. The town is a modern one and it cannot claim itself to be as old as Arcot. It is one of the triple towns of Arcot, Ranipet and Walajapet. Walaja would not have attained its greatness but for Arcot. Its history cannot be learnt without knowing something of the history of Arcot.

The name Arcot now applied to the town in which Nawabs of the Carnatic held their court, seems originally to have referred to a large tract of country lying on either side of the Palar river. The word Arcot itself has some significance. Here six Rishis or religious ascetics are said to have lived a life of penance in many-jungled forest tracts or wilderness, called in Sanskrit SHADARANYA or six forests. The Tamil equivalent was ARU-KADU, whence came the name Arcot. There is hardly a considerable stream or village without its legend of the doings of some holy Rishi in its neighbourhood, of the wanderings of the five Pandavas and less commonly of Rama and Lakshmana in search of captive Sita. Such places in the neighbourhood of Walaja and Arcot are Vannivedu, Veppoor, Visharam, Poongodu, Puduppadi, Pandava Hills and so on. But the same stories are told with variations in places widely distant from one another, and it is evident that the legends have been adopted from elsewhere and incorporated in local histories to add romance and importance to the vicinity.

Early legend recognises the fact that the whole country now comprising the district was a wild, impenetrable jungle inhabited by Rakshasas and demons whom the gods expelled. Much of the jungle was cleared and the soil was brought under cultivation. Ptolemy writes of the 'Arcati Regia Sora' which probably referred to this neighbourhood and from this we may infer that it was of importance even in his days. Eventually the name appears to have been transferred from the tract to the town which became the capital of the Carnatic Subah.

Historically, from the earliest times of which anything is known down to the close of the ninth century A.D., the district formed part of the territory of the Pallavas whose capital was Kanchi or Conjeeveram in Chingleput district. During the succeeding centuries it passed successively under the sway of the Cholas of Uraiyur, the Rashtrakuta dynasty of Malkhed, the great Chola king Raja Raja Deva of Tanjore and the Hindu rulers of Vijayanagar.

According to another version it is stated that till the 8th century A.D. the Pallavas ruled. The first king of this dynasty divided the country into 24 divisions or *Kottams* in each of which he built a fort and his territory extended from about Pulicat in the North to about Cuddalore in the South and inland as far as the Eastern Ghats. The Pallavas were defeated by the Cholas. Adondai, the illegitimate son of Kulothunga Raja of Tanjore, also known as Thondaman Chakravarthy, conquered this territory and hence the region is known as Tondaimandalam. The Cholas were forced southwards by the Yadhavas. Then it came under the sway of the Bellala Rajas till the 13th century.

The Hindu rulers, whoever they may be, were overthrown by the Mussalmans of the Deccan in 1565 at the battle of Talikota; and the country fell into the power of the Sultans of Bijapur and Golconda. The last nominal kings of the Vijayanagar line lived for some years at Chandragiri. In 1687 the Emperor Aurangazeb sent his general Zulfikhar Khan to annex the extreme South to the Mugbal Empire and the district thus passed under the Muhammadan Nawabs of the Carnatic who made Arcot their head-quarters In this connection let us examine how the various towns in the Palar valley played their part in the history of South India Conjeeveram was the capital of Tondaimandalam and its chief sea port was Mahabalipuram which is famous for its seven pagodas. With the coming of the Europeans to India and the formation of settlements for purposes of trade on the Coromandel coast, Conjeeveram lost its importance and Madras gained place. At the same time there was need for a great centre of trade in the interior and Vellore was the fittest place, being at the junction of two great trunk roads in the Palar valley. Vellore was very important even during the time of the Mahrattas. When the Carnatic came under the sway of the Nawabs, Arcot was chosen as its capital and Vellore began to lose its importance.

In 1724 the Nizam of Hyderabad became virtually an independent sovereign Subordinate to the Nizam was the province of the Carnatic under a Nawab, having the seat of his government at Arcot During the next hundred years, North Arcot was the scene of some of the most decisive battles in the history of South India. One of the Nawabs, Dost Ali by name, was defeated and killed in the first half of the 18th century. In the famous Carnatic War the district was the scene of serious fighting. In 1783 the war ended.

In 1754, after the famous seige of Arcot in 1751, Mahomed Ali was made the Nawab of the Carnatic. In 1763 the war in Europe was terminated by the treaty of Paris. This recognised Mahomed Ali as the Nawab of the Carnatic. Nizam Ali became alarmed at the terms of the European treaty and prepared to invade the Carnatic. Then the Nawab with the help of the English marched against Nizam Ali. One consequence of this invasion was that Mahomed Ali applied through Clive, to the Emperor, for a *firman* which rendered him independent of the government of Hyderabad. The document which conferred this authority decorated the Nawab with the titles of *Walaja* and *Anwar-ul-hind*. The word Walaja in its right form is *A-laja* which means one with great dignity and the word Anwar-ul-hind means the Light of Hindustan.

In 1781 the Nawab had assigned the revenues of the Carnatic to the Company and North Arcot thus passed under their management. In 1801 it was with the rest of the Carnatic, ceded in full sovereignty by Nawab Azimuddaula. The Poligar chiefs gave trouble and after the Vellore Mutiny in 1806 everything was at a stand-still.

It was during the time of Mahomed Ali that the capital city of Arcot began to rise in importance to a very great extent. The town Arcot was found to be too small for all administrative and other practical purposes. Even in those days when there were neither the railways nor the motor buses, good roads were necessary and villages and towns sprang up along the roads. The need for a military station was also felt. On the northern side of the river Palar, opposite to Arcot, is Ranipet and that town was then chosen as the military station Even to-day we find the extensive parade grounds near the railway station at Ranipet. At that time Mahomed Ali

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had a very able and wise minister, Achanna Pandit, better known as Rayoji. Rayoji wanted to commemorate his master's name and he thought it would be best for him to found a town in his master's name. Hence it was this town of Walajapet was founded towards the close of the 18th century and was called after the Nawab. In order to attach some imprtance and add greatness to it and also make it as important as the other two towns, this was made a great trading centre. Thus Arcot, Ranipet and Walajapet formed the triple towns of the Carnatic with Arcot as the capital, Ranipet as the military station and Walajapet as the commercial or trade centre.

This town lies three miles to the North of the river Palar and 68 miles from Madras. Its seat is on a platform-like high ground. The signs of the existence of a moat round the town are still visible. The town is a remarkably well-built, neatly arranged and clean one. It covers an area of nearly a square mile and is cut into two almost equal portions by the trunk road from Madras. The streets which are either parallel with or at right angles to, this road, a special feature in this town as at Pondicherry, are broad and well drained with a natural slope on all sides, many of them having masonry gutters—in all, presenting a picture of cleanliness. The town is a modern one to which fact, no doubt, the broadness of the streets and good arrangements are due. Here is a description of the town in the halo of its glory: "The water supply is ample, 21 drinking water tanks being scattered about it, besides nearly a hundred public wells, all attributed to Rayoji who, also for the convenience of merchants, built 18 Pettahs or squares containing convenient shops surrounding a small temple in the centre." This arrangement and the Pettah formation are in good condition only at one place in the town, known as the Swarna Chetty Pettah the rest having fallen down in ruins. "In order to tempt merchants from other places he is said to have exempted the traders of the new town from taxation which had the effect of producing an exodus of rich Canarese traders from Lalapet, then a large trading centre but now a straggling agricultural village six miles distant from Walajapet and situated in the midst of fine drinking and bathing tanks with other signs of departed greatness. Within a short time Walajapet became one of the busiest marts in South India and it is recorded that a larger assortment of goods could be procured in it than in any other place South of the Krishna river except Madras. It carried on a very large trade chiefly in grains and cotton with the Presidency town on the one side and with Mysore and the Ceded Districts on the other."

To one who visits the town now, it will appear that the whole thing narrated, is a dream and for one who actually sees with a real historic and geographic eye, the signs of departed greatness are still visible. It is said that hundreds of cattle laden with merchandise daily entered and left the town; but now comparatively little trade is carried on. Weaving in silk and cotton, dyeing, carpet making and the manufacture of oils chiefly employed the people to a great extent and continue to be the same even to-day to a small extent. But the carpets have been spoiled by the introduction of aniline dyes and so there is little left now for Walaja to boast of. The grain trade has travelled to Vellore and the railway carries away cotton directly to Madras from Cuddapah and Bellary. The town is evidently decaying. In spite of decay there are still signs of its past glory and with its strong foundation, the town is making some improvement. Even to-day the people of that locality say that it was once the trade centre of the district but its decline is due to the opening of the Madras Railway in 1857 and the South Indian Railway later on, both of which have drawn

commerce to other rival centres. When Walajapet lost its importance Vellore began to rise in prominence and even to-day Vellore, both as the district head-quarters and commercial centre, commands a supreme place in this district and in its neighbourhood.

(A) POSITION, SHAPE AND SIZE. (B) PHYSICAL FEATURES.

The town lies 12° 56′ N. and 79° 22′ E., three miles to the North of the river Palar and 68 miles from the city of Madras. For the most part the surface is flat with slight undulations. In the North and East hills are seen. The town is almost circular in shape cut into two by the Madras-Bangalore Trunk Road and a greater half lying to the North of the road. The town is about 1·02 square miles in area. The trunk road from East to West, within the municipal limits, is about 1·25 miles. The town is situated at a height of 580 feet above the sea level on a high ground with a natural slope on all sides, having a good natural drainage. But the general slope is towards the river Palar. It occupies a central place in the eastern part of the district. It is four miles from Arcot, one mile and a half from Ranipet, eighteen from Vellore and 25 miles from Conjeeveram. The beauty of the town is enhanced, whatever may be its present position, by the streets which are straight, cutting at right angles to each other. Anyone who has visited Pondicherry will find an easy comparison in the construction and plan of the town. It is even believed by some that the plan was laid evidently by a French Engineer. From the heart of the town roads run in all directions and some of them are out of use as the importance of the city, especially in the matter of trade, has died out. The roads in the North-West and North-East of the town are no longer used and hence in ruins. But the town is improving Southwards though its progress is checked for want of space in that direction.

A large portion of the surface round Walaja is covered with bare rocky hills with little vegetation. The spur of the Eastern Ghats runs North of Walaja. The Palar divides the Carnatic into two almost equal halves.

Geologically the greater part of the district consists of archæan rocks among which a few represent the older micaceous, hornblendic and thin bedded quartz magnetic schists. The soil of Walaja belongs primarily to the red ferruginous loams and sands which make the soil fertile. Even walls of houses built of the same mud, are as strong as brick walls, and this is evident from the ruins still visible. Hence most of the houses even to-day are built of mud.

The chief hills in the neighbourhood are the Amoor and Sholingur Hills in the North, the Anandal and Edakuppam Hills in the East and the Pancha Pandava Hills in the West and their heights range from 600 feet to 1250 feet.

The river Palar which takes its source in the Mysore plateau, flows eastwards across the taluk. The height of the land where the river enters into the taluk is about 591 feet and where it leaves, about 471 feet, thus showing a difference of 120 feet within a distance of about 20 miles and an average gradient of 6 feet per mile. The river makes only a short bend and is about three-quarters of a mile in width. The river is almost dry except in the months of November and December. The river is known by several names, such as Palar, Kshiranadi, and Antharvagini. It is called Antharvagani for its perennial spring and the existence of several spring channels.

CLIMATE AND RAINFALL.

The climate of the place is on the whole healthy and the rainfall ranges from 30 to 40 inches every year. But, however, one feels the full blast of the hot weather during summer. "The radiation of the heat from the rocky hill-sides, coupled with the blinding glare of the dry sandy

bed of the Palar, lends additional power to the fierce rays of the tropical sun" Cyclonic storms are not uncommon, usually occuring in May or October at the change of the Monsoon. The most destructive one occurred in May 1872 when Vellore suffered. In 1903 extensive floods did great damage owing to the breaking of some large tanks in Mysore.

RAINFALL RECORD OF WALAJAPET FROM 1921 TO 1930.

Years.	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Total.
1921	5·81	...	...	0·30	1·17	4·09	13·81	3·70	4·48	3·78	0·99	0·59	33·81
1922	1·98	...	...	...	1·43	1·85	3·09	5·67	3·60	7·16	15·78	0·36	41·12
1923	3·92	...	0·21	0·21	...	2·51	1·17	0·61	8·88	8·85	1·97	1·32	29·65
1924	0·46	...	0·11	...	0·92	3·59	2·63	4·40	8·29	2·49	8·02	0·40	31·31
1925	...	...	0·84	...	5·45	0·45	1·91	5·33	3·12	3·97	8·84	4·57	34·48
1926	4·03	...	...	2·53	0·97	2·20	5·17	6·21	7·11	10·52	4·55	0·21	43·50
1927	...	0·42	...	...	2·27	3·19	0·93	2·55	12·71	1·46	11·12	0·23	35·88
1928	...	1·03	0·27	2·46	1·37	4·48	1·15	7·20	7·80	6·59	3·11	1·20	37·35
1929	0·10	0·13	...	2·32	0·30	1·27	2·23	3·34	7·13	3·88	4·87	1·43	27·00
1930	0·97	3·66	1·25	0·30	5·88	4·75	1·16	5·85	4·03	13·04	16·38	0·94	58·21

Summer Rainfall from April to September. Winter Rainfall from October to March.

The average rainfall based upon the records of 50 years is about 40 inches a year. A look at the rainfall chart of Walaja town will give us an idea of the average rainfall and which are the rainy months. It is found that the rainy months are ordinarily from May to December. In May which is regarded as a hot weather month there has been an average rainfall of 1·98 inches in the ten years under review from 1921 to 1930. The average rainfall during the South-West Monsoon period, from May to September, during the last 10 years was 20 inches and during the North-East Monsoon period, October to December, about 15 inches. The year can thus be roughly divided for climatic purposes into four parts,

Dry weather January to March. 1·42 in. of rain
Hot weather. April and May. 3·29 "
S.-W. Monsoon. June to September. 19·02 "
N.-E. Monson. October to Dec. 15·72 "
Total average rainfall for the year. 39·45 inches

It appears from the records and figures available that the South-West Monsoon is stronger and has greater influence in this region than the North-East Monsoon, in most of the years under review.

In spite of the fact that the average rainfall is about 30 to 40 inches a year, the water-supply to the town is scanty. The wells are very deep and the depth ranges from 34 to 40 feet. This is perhaps due to the elevation of the place above the river bed.

IRRIGATION.

Though a large portion of the surface of this district is covered with bare rocky hills, there are numerous tanks and reservoirs of water North Arcot is one of the great tank districts in the Presidency. Many of its reservoirs might almost be styled lakes; the Kaveripauk and Mamandur tanks which are hardly ever dry, are some seven or eight square miles each. But now-a-days they are sometimes dry owing to the construction of the Vedamangalam dam.

Irrigation is mainly by tank water and river channels which contain no sediment. Alluvial manure is not brought to the fields in the process of irrigation as in deltaic districts.

Failure of seasonal rains is of frequent occurrence, but the existence of wells in wet lands, that

supplement the supply of the Government irrigation sources is a valuable asset to the ryots Advances have been freely taken under the Loans Act. Special efforts have also been made by Government in this direction for distributing loans. The greater portion of advances has been spent in sinking wells or in improving lands.

In the whole district as well as at Walajapet the proportion of land cultivated under dry crops is greater than that under wet. The chief source of irrigation of the wet lands in and round the town is partly the river channels and partly the tanks and wells.

The methods of cultivation are those that have been prevailing from time immemorial. The ryots, in general, still cling to the using of wooden ploughs provided with iron spikes at the end and the kavalai and picotta for baling water from the wells, and the animal droppings and foliage of trees for purpose of manure. Modern methods have brought improvements in the art of agriculture, making use of modern machinery and chemical manures which Messrs. Parry & Co., at Ranipet, produce in abundance. The use of oil-engines for irrigation from wells is now spreading slowly amongst the well-to-do and enterprising ryots of the taluk. But at present there are no such oil-engines at Walajapet as there is not much of wet cultivation.

The Palar is the chief source of irrigation in the taluk. Channels taken off from the masonry anicut feed numerous chains of tanks. Various river channels, often a few miles long, are dug with great labour in the sandy bed of the river to tap the underground flow which is remarkably copious. This very fact even to-day is tempting the people to think and dream of the introduction of the pipe system into the town.

The small tanks at the western extremity of the town are also sources of irrigation. They depend upon rain and even when they are full they can supply the fields only for a period of two months.

The Palar anicut which is at a distance of about three miles from Walajapet is the only biggest dam constructed across the river. In 1857 the present structure was commenced. It was partially destroyed by flood in 1874 and it was at once restored. The anicut is about 2634 feet long and 7 feet high with 32 sluices. There are four head-sluices, Kaveripauk and Mahendravadi on the northern side and Dusi and Chakramallur on the southern side. The area drained by the river through these sluices and canals is about 4,000 square miles. The great flood, better known as the Vaniambadi flood in 1903, due to the breach of some of the large tanks of Mysore, destroyed the anicut to some extent and it was repaired at a cost of 4½ lakhs and restored in 1904. The present structure stands in fact unaffected by the flood since that year. Unfortunately the supply of water in the river is very precarious. The river is almost dry for a greater part of the year except in the months of November and December when there is some flow of water during freshes.

VEGETATION.

This region can be divided into the following natural divisions in accordance with the soil and supply of water for cultivation. The northern part is a little bit elevated dry region fit for cultivation of dry crops. There is not much of natural vegetation except grass in the dry rocky uncultivated area. But in other directions there is great scope for cultivation. In the South, towards the bed of the river Palar there is cultivation of wet crops. But very close to the river we find a small reserve forest and big topes. The dry uncultivated area is mere scrub land.

The soil of Walaja is generally poor, being black and red clay mixed with much sand and gravel. In the northern part the soil belongs primarily to the red feruginous loams and sands

The lands are of inferior class and bear lower taram rates. Most of the wet lands are found on all sides except in the north. The averages for the town as well as for the whole district, show a distinct tendency towards enhancement of land values. Generally the average value per acre of wet land ranges from Rs 700 to Rs. 1,500 and that of an acre of dry land from Rs. 50 to Rs. 300.

The chief cultivable products are rice and ground-nuts. Red gram and other grains are cultivated on a small scale for local consumption. Though it is possible to grow different kinds of paddy, the Samba and Kar varieties are chiefly cultivated. The planting of single rice seedlings and the cultivation of puludi rice have extended almost in this taluk whenever the rainfall is scanty and when there is failure of water supply from the spring channels of the river Palar. In the near vicinity of Walaja the cultivation of puludi rice is not common for the spring channels from the river never fail to supply water to these lands.

Red gram, kambu, ragi, cholam and sesamum are grown only for local consumption and yield of the same per year is not sufficient for the town. Ground-nut grows in plenty in the northern and western sides of the town. During the ground-nut season Messrs. Rally Bros. and other merchants advance money to the ryots just before the harvest and carry away the entire yield for export to foreign countries. During the season one can find heaps of ground-nuts. Sometimes they appear like small mounds. Sometimes the same will be found packed in thousands of bags either at Walaja or at Amoor near the Walaja Road railway station.

Indigo was grown to a large extent many years ago, but it has now totally disappeared after the introduction of aniline dyes. Sugar-cane is grown over 650 acres in the taluk itself; but being expensive it is not encouraging. A few acres are under cultivation at Kadappanthangal, a small village two miles to the East of Walaja.

Vegetables and fruits are grown. Cocoanut topes are found extensively in the upper Palar valley between Vellore and Vaniambadi, but similar topes are not visible in the Palar bed near Walaja. Mangoes grow abundantly in the neighbourhood but the best quality comes from Chittoor. Betels are cultivated in plenty, but better quality comes from Ambur.

Vegetables such as brinjals, radishes and other root kinds are available in the local market. Vegetables of all kinds are not available throughout the year at the same price. Some of them are cheaper during certain months of the year than at other times. Such articles are brinjals, country melons, lemons, etc. Radishes are available in plenty throughout the year. Most of these articles come to the market from the hamlets of Mottur which form the suburb of Walaja on its western and southern sides. Most of the retail dealers of vegetables get them daily in a fresh condition from the local cultivators or gardeners. The market contractor collects a toll at the rate of a quarter anna per basket that enters into the precincts of the market which is located on the trunk road. But others stock them after making purchases at the shandy at Ranipet. Kaveripauk supplies plantains and leaves to this town as well as to Vellore and Conjeeveram to some extent. Sometimes certain vegetables are got in plenty from the neighbouring villages of Ramapuram, Bommasamudram, etc.

PEOPLE.

The bulk of the population of this town is made up of Hindus and Muhammadans who numbered about 10,013 according to the census of 1921. According to the census of 1891, the population of the town was 10,485 of whom 9,645 were Hindus, 833 Mussalmans and the rest 7 Christians. The number of occupied houses in 1891 was 2,167, but now it is about 2,17[illegible].

The following statement will give us an idea of the population of the town according to census from the year 1871 to the present day.

Years.	Total Population.	Males.	Females.	Occupied Houses.
1871	12,103	...	...	...
1881	12,098	...	...	...
1891	10,485	4,943	5,542	2,167
1901	10,057	4,829	5,328	1,991
1911	9,962	...	...	...
1921	10,013	4,980	5,033	...
1931	11,108			

This brief statement indicates how there is an increase in the last ten years both in population and number of houses

In the whole of the North Arcot district the density of population is 300—400 per square mile. In 1891 the density of population of the district was 200 to 300 per square mile. In 1901 the proportion of Mussalmans was 40 to 99 in 1000 of the total population of the district. In Walaja the proportion of Mussalmans is 80 to 90 in 1000 of the total population.

The western and southern part of the town is more thickly populated than the other parts. A certain portion in the northern half of the town where trading booths had been located, is now in ruins and hence practically unoccupied by the people. But here and there, in the same locality in a few houses live Muhammadans who do rattan work.

It is a bilingual place, Tamil and Telugu being spoken by almost all the people. Saurashtra, Marathi, Canarese and Hindustani are spoken by Saurashtras, Rangaris, Lingayets and Muhammadans respectively.

It is already mentioned that there was an exodus of rich Canarese traders from Lalapet into Walaja. These Canarese traders are the Lingayets of Walaja who even to-day are either traders or money-lenders. They form a large bulk of the population and live in the northern part of the town, mainly in the Swarna Chetty Pattah and Sowcar Street.

The others are the Rangaris and Saurashtras. The Rangaris also formed a bulk of the population, but their number is dwindling. They speak Marathi but it is not pure. The Saurashtras speak Saurashtra and they nearly form one-sixth of the population of the town. Most of them live in the southern part of the town. They cannot be said to be the original people or the natives of the place. Most of them seem to have migrated from the North.

Among the Brahmin community the Gurukkals seem to be the natives of this place. Most of them own houses and they are also said to have been good traders and wealthy and prosperous in those days. Absence of the Brahmin community, as a whole, in this town in those days, is due to the fact that the town is not close to the river, as it is elsewhere.

RELIGION.

The Hindus form the majority of the population. We find both Siva and Vishnu temples in the

various parts of the town. The special feature in this town is that there is a tank by the side of every temple.

The Muhammadans have their big mosque with golden spires. There is also another small mosque in the trunk road.

The Lingayets have their own Basuva temples and matams which are found in the northern portion of the town.

A glance at the town map will show how wonderfully the various people of different castes are distributed within the small area. The Vaisyas or Komuttis who form a small percentage of the population have their Kanyakaparameswara temple in Uppukara Street.

INDUSTRIES AND OCCUPATION.

The industrial population of the town forms 3 per cent. of the total population. The chief industries that employ the people in the town and in its neighbourhood are the silk and wool industry, rattan work, hides and skins, and chemical manures and acid works. At present, next to agriculture, weaving in silk and cotton, dyeing, rattan work, carpet making and the manufacture of oils chiefly employ the people. Silk fabrics are also manufactured but they are next to those of Arni or Conjeveram in quality. Chemical manures, acids and porcelain jars, big and small, are manufactured at Ranipet by Messrs. Parry & Co.

In industry, the place stood first in the district. The satin cloth of Walajapet is said to have been excellent. The woollen carpets which were highly valued in those days and for which there was great demand some years ago, have been spoiled by the introduction of aniline dyes.

In the first half of the 19th century dyeing was practised by a particular caste called the Rangaris. The place was then noted for the manufacture of cloths on which patterns of birds, flowers, etc., were printed by hand in sundry colours by means of carved wooden blocks or engraved copper plates. Dyeing is chiefly practised with silk, the colour produced being fast and brilliant. Cotton cloths are also extensively dyed by the Rangaris. But the profits of the business are small and progress is impeded chiefly owing to the lack of technical knowledge on the part of the dyers.

Tanneries are found both at the outskirts of Walaja and Ranipet. Some of them have been closed now on account of the slump in the hides and skins trade. The owners of these tanneries are either Hindus or Muhammadans.

The Saurashtras are silk-weavers. They prepare even lungis and chintz. During the Great European War of 1914 some of the silk-dealers made enormous profit and became rich.

The manufacture of oils, especially ground-nut oil, forms the chief occupation of a certain class of people in the town. These people live in the north and north-eastern portion of the town. Even this trade is also dying out gradually. The carpet industry has not died out though there was some slackness in the production some ten years back. But now, there seems to be some advance made in this industry considering the increase in the number of carpet factories. At present there are about half a dozen carpet factories. Most of the people who work in the factories are Hindus and Muhammadans. Rattan work is also more prominent. Rattan articles of various kinds, such as trays, boxes, plates with designs, are prepared and sent to Bangalore and other places. This is done mostly by Muhammadans. Many years ago dyeing was practised by Rangaris. Now most of them are either retail piece-goods merchants or tailors. Lingayets and Komuttis are the grocers. They get their articles from Madras or Vellore.

The Kannar Street in the first ward, is solely occupied by artisans, especially carpenters, blacksmiths, silversmiths and goldsmiths. A few silversmiths are good at making silver articles which are finished and sent to Vellore and Madras. However, the art is dying as there is no encouragement. Some of them have actually left the place and they live in Madras or Vellore and earn their livelihood.

The Komutti Street leading to the railway station, northwards, is said to have been the Pakka Pettah, where areacanuts of different sorts were sold in heaps. The Panja Pettah or the cotton centre in the north-western part of the town is now in ruins. Only one article of various sorts was available at each Pettah. All the sales were conducted round the temple and the articles were weighed in front of the temple with God as their witness. Stories are told that these traders were quite satisfied even with oral statements and carried on transactions orally without maintaining any kind of written record. People say that many merchants deceived the people, grew rich, and they never prospered. Lingayet traders, it seems, commanded much trade in those days and were so rich that they had solid bars of gold each as big as an ordinary brick. Thousands of people came into and went out of the town every day. All these were things of the past. There is not much now to reveal its past glory.

To meet the modern needs of the people, there are three rice and flour mills in the town. These mills have made the labourers all the more poor.

In the near vicinity at Ranipet, chemical manures are manufactured on a large scale by Messrs. Parry & Co. Besides these, sulphuric, nitric and hydrochloric acids and a few salts as bye-products are manufactured. The acid plant is admirably fitted and every year students of the Madras colleges go there to have the first knowledge of the plant and the method of preparation of acids on a commercial scale. Recently the manufacture of acid jars out of white clay has become very important. The following table will give us an idea of the output of acids, fertilisers and bone-meal during the nine years from 1913-1921.

Years.	Acids in Tons.	Bone-meal in Tons.	Fertiliser in Tons.	Superphosphate in Tons.
1913	824	6,329	2,293	258
1914	829	5,575	1,815	356
1915	1,146	3,639	1,851	501
1916	1,713	3,828	2,299	663
1917	2,239	3,133	2,849	430
1918	2,076	1,441	2,486	357
1919	2,034	6,512	3,230	1,374
1940	2,143	8,935	3,616	714
1921	1,776	5,892	1,940	368

COMMUNICATIONS.

The town is situated 68 miles from Madras, 25 miles from Conjeeveram, and 18 miles from Vellore, and 3 miles from the Walaja Road railway station. The Madras-Bangalore trunk road which was originally laid out for military purposes is now kept in good condition by the Government for regular traffic. This road runs from East to West right across the town dividing it into two parts. This road is very broad with gentle slope to the sides and beautiful in appearance with margosa trees on either side. All the

streets of Walaja are either parallel with, or at right angles to, this road, and are well-kept. The greatest traffic is along the trunk road and the Komutti Street which leads to the railway station. For many years the cart traffic was very common. During the last ten years the bus traffic has so enormously increased that even the most interior places such as Arni, Wandiwash and Cheyyar are within easy reach of this place and it does not take even more than two hours to go to any one of these places. Most of the people go to Vellore and Conjeeveram by bus in spite of the fact that there is railway communication to these places. Daily we can watch the people going in motor cars along the trunk road from Madras to Bangalore, Mysore and other distant places in the West.

We know that the grain centre has shifted to Arcot and Walaja does not command the same attraction as before. Hence we see daily how the country carts laden with paddy slowly jog on along the trunk road during the nights so as to reach Arcot very early in the morning. This is very prominent in the months of January, February and March just after the harvest season. Hay carts also are seen moving slowly one behind the other in a continuous train. One may find how the carts go laden with paddy in the mornings and return empty in the evenings.

Most of the roads are well metalled. The trunk road especially is well kept and maintained at the cost of the Government. Jutkas and single bullock-carts are the chief means of conveyance for short distances. But where buses ply quick transport is possible. The Madras and Southern Mahratta Railway runs very close to the village of Amoor which is about three miles North of Walajapet. The road between the town and the railway station is in excellent condition. Jutkas and single bullock-carts are available at all times to the station. Buses also ply from Walaja Road Station to Sholingur, Arni and other interior places, affording great convenience to the public. A small branch line of four miles connects Ranipet with the main line at the Walaja Road Junction. There is also a small refreshment room attached to it and managed by a private body.

Trade as well as general traffic is progressing rapidly after the coming of the buses in this locality. The town is more or less busy at all times of the day. There is a regular service of buses between Vellore and Conjeeveram or between Arcot and Conjeeveram *via* Walajapet. This town does not command so much trade as Arcot. But it is self-sufficient. All the daily necessaries are available and things are got easily and cheaply being near to Madras on one side and Vellore on the other.

The chief exports of the place are ground-nuts, hides and skins, ground-nut oil, silk fabrics and wollen carpets.

PARTS OF THE TOWN: ITS ADMINISTRATION.

The town is a Municipality under the District Municipalities Act. It was constituted a Municipality in 1866. It may be said to be one of the oldest Municipalities first organised in this Presidency. The policy of entrusting the management of affairs connected with the well-being of towns to bodies composed partly of official and partly of non-official members, was for the first time inaugurated in 1865. Walajapet had the earliest opportunity to be benefited by that policy. For civic purposes the town is divided into four wards. The whole thing is managed by a Council consisting of 16 members of whom 12 are elected at the rate of three for each ward and four nominated. One of the elected members is chosen as the Chairman of the Council. As the town is neither big nor very thriving at present, the income of the Municipality is rather low. The chief sources of income are the house and land taxes, sanitation and professional taxes, and the toll-gate and the school revenues. The

Municipal receipts and expenditure during the ten years ending 1932-03 averaged Rs. 14,700 and Rs. 14,400 respectively. The receipts and expenditure in 1929-30 were Rs. 65,000 and Rs. 64,000 respectively, all due to the untiring efforts of the city fathers, especially under the present Chairman, M. R. Ry. Vanu Ramachandriah Garu.

The town is a pattern of cleanliness. The streets are broad and clean. There are no cross lanes to perplex strangers to the town. In 1929 a sum of Rs. 330 was spent towards the maintenance of roads in the town. Every year the Government contributes a sum of Rs. 1,980 for the maintenance of the trunk road. The roads are excellent and never become miry after rain and this is a special feature of the roads in the town. The streets have gutters. The water-supply of the town was ample at one time, twenty-one drinking water tanks being scattered about the town and nearly hundred public wells dug in the various parts of the town. But now most of the tanks, except the two now in use, are quite unfit for washing or drinking purposes, and some of them are dry and silted. Vinayaka Chetty Kulam at the western extremity of the town and the other tank near the eastern toll gate are the two drinking water tanks very close to the trunk road much used by the people of the town and by the weary travellers. They are well guarded by watchmen appointed by the Municipality. In the transition stage the town was very much neglected and was infected with some epidemics. Elephantiasis was common among the people on a small scale at the close of the last century. Now the disease is being combated under the advice of the medical experts. Now there are no traces of such diseases. Even the ordinary epidemics such as cholera and guinea-worm are not so virulent as at Ranipet or Arcot. The death-rate due to such epidemics is very low at Walajapet when compared with that at Arcot and Ranipet.

At present most of the people use the hospital well-water for all drinking purposes. As the town is situated at a high level, most of the wells are very deep and some of them get dry either during summer or when there is failure of seasonal rains. Efforts to introduce the pipe system are being made, but the grinding poverty of the people and the poor funds of the Municipality stand in the way of achieving this end. In spite of repeated requests, the Government refused to bear the entire cost. The Council spends about Rs. 12,000 every year for medical, sanitation and other purposes.

EDUCATION.

Education, among the people of this district itself, is very poor. But it may be safely said that about 30 per cent. of the people of this town are literate. The Council has under its management a complete secondary school and help a dozen elementary schools. In the elementary schools the education is free and in the high school the standard fee is levied. Besides these there is a higher elementary school for girls. Till recently it was under Government management; but now it is under the control of the Municipal Council. Of the six elementary schools one is exclusively for the Muhammadans, the second for the Adi-Dravidas and another for the Saurashtras, where weaving also is taught. The number of school-going children in all the elementary schools, both for boys and girls, will be about 700 and the number of boys in the secondary school will be about 500. The strength of the high school has gone low in recent years, after the opening of three high schools, one at Kaveripauk, the other at Arcot and the third at Melvisharam, the last two started under the munificence of Janab Abdul Hakim Sahib of Melvisharam. The high school is located in a beautiful building near the western toll-gate. It has been built at a cost of Rs. 80,000, which was entirely borne by the Government and the school has a fine playground just behind the building. All these are due to the untiring efforts of the late Dewan Bahadur W. Vijayaraghava Mudaliar. A sum of Rs. 20,000 is spent for secondary education and Government contributes about Rs. 4,600 towards the same. The present high school was originally a very good Government Anglo-Vernacular school in the town. Gradually it rose to a high school.

PUBLIC BUILDINGS.

The public buildings are not remarkable. Two moderately large temples, a few good choultries, a meat and vegetable market located in the centre of the town, and a dispensary complete the list in a way. The last was built by Dr. H. M. Scudder of the American Mission from funds raised in this district. At present this building is municipal property and the Municipal Dispensary is located in that building.

On the eastern side of the town is a People's Park, a rather unsuccessful attempt of the Municipality to supply the public with a place of open air resort. Now the so-called park is nothing but a small tamarind grove with a small pond in it. Some years ago the same park was used as a weekly market or a shandy.

It is the headquarters of the Tahsildar, Sub-Magistrate, Police Inspector and Sub-Registrar. The other offices such as the Revenue Divisional Office, Munsiff's Court, Taluk Board Office and others are at Ranipet. It has a Police Station and a Post and Telegraph Office.

OTHER IMPORTANT PLACES IN THE NEIGHBOURHOOD.

Ranipet, one of the triple towns, is at a distance of about a mile and a half from Walaja. It was a military station and partly a cantonment till 1875. In the barracks are located all the Government offices and the Government Training School. Not far from Ranipet is Karai, a little village, and the extensive plain to the east of the village forms the military camping ground even to-day.

A very large fair is held at Ranipet every Friday, on the parade ground near the railway station. A large number of cattle are brought here and sold. The East Indian Distillery Company has a big establishment with an acid plant attached to it.

The next place in importance is Arcot, four miles distant from Walaja on the other side of the river Palar. The existence of a number of mosques, big and small, some in good condition and some in ruins, clearly indicates that it was a great Muhammadan centre. These mosques are to be seen even to-day between the town and the river. The only historic remnant that attracts the attention of any tourist is the "Delhi Darvaza" or the Delhi Gate facing the river towards North. There is nothing now to show the existence of the Nawab's palace. The town is now a great centre of trade and big junction of motor buses.

Three miles to the South of the town is the great anicut across the river Palar, a description of which has already been given. The next place in importance is the Navalakhbagh. It lies four miles to the West of this town. It is a very big garden containing mango, orange, cocoanut and other fruit trees. It is said that it was planted by one of the early Nawabs and has suffered many losses in the passage of time. Many of the trees have died from old age without being replaced. A fine pool of water exists in the centre from which a channel leads to a broad expanse of paddy lands. A part of the produce of this garden goes to Conjeeveram for the feeding of the poor during the great Vaisaka festival. The local legend states that when Arcot was first occupied by the Muhammadans, the country around was covered with woods which the Nawab cut down. The birds that were thus deprived of their nesting places, flocked to the palace and tormented the Nawab with their plaintive cries until he appeased them by planting this extensive garden which is said to have contained nine lakhs of trees. Even to-day, it goes by the same name even though there may not be the same number of trees. People, both rich and poor, resort to that place especially during summer.

The next place in importance is Sholingur, a sacred place 14 miles distant from Walaja. It is also historically important. Pilgrims visit the shrines of Narasimhaswami and Anjaneyaswami, throughout the year. The month of Karthigai and especially Sundays in that month are considered to be very sacred.

CONCLUSION.

What I have said about Walajapet is not much after all and I am quite sure there still hangs a good deal of obscurity about it. Lovers of literature, when they hear of this description will be reminded of the Deserted Village of Goldsmith. There is not much for us to lament over the decay of this town if we remember the saying that God made the country and man made the town. I earnestly wish the town rise soon to a still more prosperous and happier state than it is to-day and I hope it will continue to maintain its past glory though people say that many things of Walajapet are things of the past. Still every one must remember what Goldsmith has said:—

"Aid slighted truth with thy persuasive strain;
Teach erring men to spurn the rage of gain;
Teach him, that states of native strength possest,
Tho' very poor, may still be very blest;
That trade's proud empire hastes to swift decay,
As ocean sweeps the laboured mole away;
While self-dependent power can time defy
As rocks resist the billows and the sky."

OUR SCIENCE COLUMN.

4. OPTICAL PROJECTION IN SCHOOLS.

By Mr. V. N. VISWANATHA AIYAR, M.A. L.T.
Madras.

Under this heading three parts have already been published in this Review. Certain aspects connected with the projection of lantern slides and book pictures and illustrations were dealt with. In this fourth part a discussion on the use of the lantern for some physical experiments is initiated. This is an aspect of lantern work catering specially to the needs of the teacher of Physics in a remarkable manner.

For several experiments in Light, a parallel beam has to be used. Obviously we give preference to sunlight for the purpose; but if the season of the year is unfavourable or if a passing cloud obstructs sunlight during an experiment, the lantern comes to the rescue. This, of course, is feasible only if the Physics Department has electric fittings. We have to remove the mountings of the focussing lens of the lantern and adjust the distance between the source and the condenser such that we obtain a patch of light on the distant wall of about the same size as the aperture of the condenser. The position of the concave reflector may also have to be adjusted or better still, if the patch is not uniformly illuminated it may be temporarily removed. Care has to be taken that the source of light is not brought too near the condenser. The parallel beam so obtained can be substituted for sunlight in the experiment.

In conducting certain physical demonstrations, the effect to be observed is the movement of a pointer. This is generally small and has to be considerably magnified before a class can observe it. The lantern is an important adjunct here. The necessity becomes even greater in more advanced work. The ordinary school lantern cannot be employed for all such work, though it is possible to adapt it in certain cases. The type of lantern best suited is one with an open stage. Here there is sufficient open space left between the condenser and the focussing lens so that the several pieces of apparatus and the manipulating hand could be comfortably accommodated in the position allotted to the slide. In later types of lanterns such as the 'Janus' the provision for this work is separately made, the lantern body being a unit separate from the special focussing arrangements supplied. This gives us great latitude. Again in certain other types the horizontal projection can be made vertical and there is a simple mechanical device employing mirrors for easy conversion from one to the other. This service is specially commendable for experiments with liquids as their surfaces are always horizontal. As examples under this class we may mention certain surface experiments such as colours of thin films, the spinning of camphor particles on the surface of water, etc.

Let us consider a few more cases. Suppose we wish to show to a class the experiment on the elevation of the boiling point of a liquid with rise in pressure. The rise of temperature indicated by the upward move of the mercury thread even in 'demonstration' thermometers is very small. For observing this, pupil after pupil has to march in procession in front of the demonstration table. Consider the amount of time wasted. Suppose a lantern is made use of along with the special projection thermometer with transparent scales and inverted numbers. The experiment could be projected and the whole class can see it simultaneously in an effective manner. Perhaps it is desirable to have lantern thermometers with bent stems as in that case the inverted movement of the mercury thread on the screen may be made into a natural horizontal movement.

Linear Expansion of Solids. The usual method of demonstrating the small expansion is by a system of levers. If however the free end of the rod is introduced into the lantern, its movement can be projected on the screen.

Electro-magnetic Induction (e.g., in illustrating the principle of the dynamo and the telephone) *and other experiments in electricity.* A vertical pointer galvanoscope may be used in these demonstrations but it is rather difficult to procure a sufficiently sensitive instrument of suitable size and of dead beat type. If recourse is had to a lantern we can go in for one of the transparent scale pointer instruments manufactured by the Cambridge Scientific Instrument Co., for use with lanterns and priced about £4 10s. A large number of experiments, qualitative and quantitative, could be performed on a demonstration scale using this galvanometer.

The usual school lantern can sometimes be adapted for the purpose. If electric light is the illuminant, the lantern could be supported with its base in a vertical plane (not in a horizontal plane) and turned towards the teacher. Thus the hindrance of the projecting base for keeping vertical objects is got over. For greater convenience, we may remove the focussing lens with its mounts from the lantern and support it (with the mounts removed) independently in a retort-stand and big clamp. Of course in such tinkering work there is an amount of instability which has to be carefully guarded against but the extra trouble taken is exquisitely rewarded. The present article may be concluded with the recapitulation of a recent experience. The writer had recently to talk to the high school pupils of the Madrasa-i-Azam on the 'Vacuum Brake.' In explaining the principle of the production of the vacuum, viz., a fluid at pressure issuing out of a narrow hole creates a sucking action or a partial vacuum in its neighbourhood. The familiar Bunsen burner was cited as an example. Here illuminating gas at a pressure of one inch of water issues out of the jet. In the space surrounding the jet it causes a fall in pressure. The air enters through the air holes at the bottom of the burner and mixes with the gas so as to produce a colourless flame on the top of the burner. The fall in pressure within the burner which is very small had to be demonstrated. A U-tube manometer containing a light liquid like alcohol connected to the space showed a slight movement hardly noticeable. To magnify the small movement the aid of the lantern was sought. The manometer with the coloured liquid was introduced in the lantern and the levels of liquid focussed on the screen. The manometer was kept with its arms inclined to make it more sensitive. It was then connected to the Bunsen burner with the air holes closed. Immediately the liquid levels moved indicating a fall in pressure in the space surrounding the jet. The movement of the image on the screen was small too, but was distinct. Of course the image was inverted and the direction of movement corresponding to a fall in pressure had to be explained by independent suction.

The lantern can thus be made use of in a variety of ways in carrying out experimental demonstrations in a class room. Many experiments in optics can be rendered effective with the aid of the lantern. A list of experiments suited for high school pupils in which the lantern can be effectively used may be tabulated and kept ready for reference.

THE TORCH OF WISDOM.

BY WALKER.

No sensible man ever engages in a fencing match of words with a woman.

* * *

The weaker sex is often the stronger sex, because of the weakness of the stronger sex for the weaker sex.

* * *

A woman never admits that she has lost an argument. She just thinks she has failed to make her position clear.

* * *

When a woman refers to her late husband it does not follow that she is a widow.

* * *

Never let a fool kiss you and never let a kiss fool you.

* * *

If a woman is convinced that a particular thing is right and good for her and her family she will have it no matter how.

* * *

The quality of mercy is fitly strained when women kiss through veils.

* * *

A very little wit is valued in a woman as we are pleased with a few words spoken plain by a parrot.

* * *

Nature has given women so much power that the law has very wisely given little.

* * *

Men know that women are an overmatch for them and therefore they choose the weakest and most ignorant. If they did not think so, they never could be afraid of women knowing as much as themselves.

* * *

The happiness of conjugal life cannot be ascertained or secured either by sense or by virtue and therefore its miseries may be numbered among those evils which we cannot prevent and must only labour to endure with patience and palliate with judgment.

* * *

The law of force is dead!
The law of love prevails. LONGFELLOW.

* * *

Still achieving, still pursuing,
Learn to labour and to wait. LONGFELLOW.

* * *

A peace is in the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser. —SHAKESPEARE.

* * *

I do love.
My country's good with a respect more tender,
More holy and profound, than mine own life.
SHAKESPEARE.

* * *

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage.
COLONEL-LOVELACE.

* * *

War, he sung, is toil and trouble,
Honour but an empty bubble. —DRYDEN.

* * *

They also serve who only stand and wait.
—MILTON.

* * *

Never love unless you can
Bear with all the faults of man.
—T. CAMPION.

* * *

Honest labour bears a lovely face.
—T. DEKKER.

* * *

The glories of our blood and state
Are shadows, not substantial things.
—J. SHIRLEY.

* * *

JOURNEY'S END —R. C. SHERIFF.

PILGRIM'S PROGRESS —BUNYAN.

PLACES OF EDUCATIONAL INTEREST.

XII. VRIDDHACHALAM.

By Mr. L. N. Gubil Sundaresan,
Teppakulam, Trichy.

The peculiar characteristic of the Indian temples and especially South Indian temples, is that each of them has a story of its own regarding its name, origin and construction. It is rare to find a religious monument in India, which is unconnected with any popular legend. Though the archaeologist may discard these legends as specious of false, taking into account only the general features of the Dravidian style of architecture exemplified by these temples, yet these legends may be amusing and even interesting to the general reader. These legends are known as "Sthala Puranams."

Vriddhachalam as is well known is a union town, with a population of 7000, situated in the South Arcot District. The only place of historical importance here is the famous temple of Vriddhagiriswarar. Formerly its influence was parochial, but the Trichy-Villupuam chord line has widened its sphere.

The Vriddhagirisvarar temple of this town is really a legacy of the past ages. It is one of the ancient monuments of our Hindu kings. Like its kind it has its own "Sthala Puranam" extracts of which may be put down here.

It is said that Sundaramurthi Nayanar one of the sixty three devotees of Lord Siva came to this town and entered the temple It seems he smelt the flavour of antiquity and in the style of Sam Weller pronounced Lord Siva and his pantheon to be "old ones" Having withheld worship to this "Old God" he left the place quietly. God Siva in order to teach him a lesson, disguised himself as Subramanya and confiscated all his properties.

The Nayanar was submitted. He returned. He returned to the town after a bath in the sacred river *Mani Muktha*. He entered the temple and sang some hymns in praise of the Lord intended as an apology for his past wrongs. The God, pleased with the songs of his devotee, born of absolute devotion to him not only returned his original property but promised more (it seems by way of interest). Sundaramurthy expressing his inability to carry the heavy treasure himself, requested God Siva to give him the same at Tiruvarur when he needed it. Siva ordering the wealth to be thrown into the river promised to comply with the request.

Sundaramurthy after visiting several other places came to Tiruvarur. Meeting there, one Parva Nachiar, he told her of what had happened and of God's promise. She rejected the story as incredible though Sundaramurthy replied that by divine providence he would get the wealth out of the Kamalalayam tank at Tiruvarur. Leading her to the brink of the tank, Sundara Murthy awaited the appearance of the teasure on the water. But to his utter dismay he found nothing.

Thus duped, he composed several hymns and sang them begging the Lord to keep up his words. Siva relented and the treasure appeared in a wooden box floating on the water. During the Brahmotsvam festival this story will be celebrated symbolically. So it seems that the place acquired its name, Vriddhachalam, through the Nayanar's utterance of it as "Old" (Vriddha).

Another story is that a Rishi a great devotee of Siva wanted to renovate the temple located in the forest but suffered from want of funds. The God ordered him to distribute vanni leaves as wages to the labourers engaged in the building of the temple and the leaves turned to be golden ones.

Another story is connected with its surname "Dhakshina Kasi." King Bhupati's son on his way to Benares alighted at Vriddhachalam and found his father's skeleton turned to flowers. He took them to Benares where it again became a skeleton. He inferred from this that some mysterious power was acting behind. When he returned to Vriddhachalam the skeleton was changed into flowers. He worshipped the Iswara and during the night dreamt that it was Benares itself. He performed many ceremonies and prayed to Lord Siva that he should attain Moksha. The place acquired the name of Vriddha Kasi. From these above incidents Vriddhachalam has won its name and fame among the religious public who throng in good numbers during the festival time.

IMMORTALITY OF POETRY.

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

They say 'tis vain to write the song that glows
Within the soul, inspired in stiller hours.
Doth pelf soothe sorrowing hearts? Do regal powers
Enchant the world when creep those slimy woes—
Rise solitary moments of soul-throes?
Rome's Colosseum crumbles! Yet song-showers
Refresh, through life, the heart's long-wilted flowers—
Sweet Idylls please; an epic lore bestows.
So write those epics bubbling from thy soul!
If soul, love, passion, sincerity abide,
Thy song, thy work, will spread o'er countries wide
Touch all men's hearts—as where San Gioranno's toll,
To Venice heralds morn's awakening
The gondoliers yet Tasso's epic sing!

NOTES AND NEWS.

INTERNATIONAL.

THE NICE CONFERENCE.

29TH JULY—12th AUGUST, 1932.

PROGRAMME.

(1) British delegates will be interested to know that addresses on the main themes of the Conference have been promised by, among many others :—

Sir Norman Angell	Professor Langevin
Dr. C. H. Becker	Professor Marcault
Dr. Boyd	Dr. William Moodie
Dr. Decroly	Professor Sir Percy Nunn
Professor John Dewey	Professor Piaget
Dr. George H. Greenn	Dr. Harold Rugg
Mr. E. C. Lindeman	

Japanese and Chinese delegations are coming to Nice, though no names can as yet be announced, and a Russian delegation is expected.

(2) A Montessori Congress will be held within the Conference. Mme. Montessori will be present during the whole fortnight and will deliver one of our main lectures.

(3) A new section on Race Relations and Education in Africa is being organized by Mr. S. Rivers-Smith, late Director of Education in Tanganyika.

(4) Three very interesting study courses have been added, in each of which leading educationists will take part, describing the American, French and German approaches to class-room work,

(5) The Section on the Family is being organized by the International Federation of Home and School, to which the English Home and School Council is affiliated, and will deal with four separate questions, the Psychology of the Family, and the Community, Parental and Adult Education, and Parent-Teacher Co-operation,

(6) Films and slides of new schools will be shown, as well as a carefully chosen selection of instructional films from all over the world.

(7) A large proportion of the work of the Conference will be conducted in English Translations into English will be made wherever necessary, and a panel of efficient translators, presided over by Professor Marcault, will be available.

(8) In order to facilitate discussion, the problems of each Section are being outlined by a well-known educationist in a preliminary memorandum. The memoranda will be procurable from Headquarters for a few pence after 1st July. Further particulars will be sent to registered members.

VALUE OF CONFERENCE.

This is a year of international conferences, all attempting to set up machinery for world co-operation. But only a change in our thinking can make this machinery effective. How to develop a new spirit and a new type of citizen is the problem that lies before us at the Conference.

GREAT BRITAIN.

Corporal Punishment.—At the General Monthly Meeting of the Abertillery Local Education Authority held on Jaunary 26th, 1932, the following resolution was passed : That all Head and Assistant Teachers in the Committee's employ be informed immediately that corporal punishment is to be abolished in all schools under the Authority's control, and that any member of the teaching staff not adhering to such resolutions, after the receipt of such notification, be subject to dismissal.

School Broadcasting.—The Central Council for School Broadcasting recently proposed to issue a list of apparatus which has been approved as suitable for use in schools, and has arranged with the British Broadcastidg Corporation for special school Reception Tests to be broadcast three times a week.

The next step was to ensure that sufficiently large numbers of teachers were experimenting with broadcast lessons under the right conditions, psychological as well as material. Reception must be satisfactory and the minds of all those connected with the school must be attuned to the idea. Broadcast lessons had passed from the 'crank' stage and the 'stunt' stage. They must now be tried out, not either for novelty's sake or under unfavourable conditions, but as a new instrument for education in a changing world.

CANADA.

A census taken during the course of the summer in Saskatchewan revealed that 800 teachers in that province are unemployed. Since that date more than 1,200 students-in-training have left their training colleges with diplomas, but without hope of finding work.

The number of young unemployed teachers in the *whole* of Canada must therefore be considerable.

Dr. W. Hamilton Fyfe, Principal of Queen's University, opened a debate at the University of Toronto recently, on the motion that 'university education in Canada is in a mess.'

Dr. Fyfe argues that the danger to university education in Canada is not from specialization but from commercialization.

'I think the machinery of university education is entirely out of date in Canada. Why do professors get up and lecture? Simply because the custom has been copied from European universities . . . What a ridiculous system! What a terrible waste of everybody's time! It's perfectly absurd! The only equal absurdity is the system of examinations. . . . Under the examination system the student has only to take a certain amount of information into his system and be able to bring it up at the proper moment. And this leads him to believe that truth is something that somebody has said, and which he must repeat, whereas in reality he must find truth out for himself by arduous search and continuous reading.

Two prime faculties are the basic essentials of an education—curiosity and logic. The system of lecture and examinations in my opinion gets hold of neither . . . Are you being developed into critical and sceptical individuals, or into smooth and complacent citizens? If you are going out from the university to question things for yourselves, then you will have been educated and you will have proven that university education in Canada is not a mess.' The motion was carried by 117 votes to 64.

U.S.A.

Everywhere in the U.S.A. the attack on rates of salary in Education is growing, especially on those which were more or less reasonable, or which made no distinction between men and women teachers; against professional rights, against pensions, against married women teachers, against promotion by seniority.

In the greatest schools of America the effects of the crisis are making themselves strongly felt. At the Univessity of Wisconsin, for example, the budget has been reduced by 500,000 dollars.

In Chicago the offensive has been going on since the beginning of the summer. The coffers of the Department of Education are literally empty. *Teachers have been paid nothing since April*; instead of cheques, they have been given scrip which shop-keepers will not touch because the banks have refused to discount it. The Chicago teachers have held mass meetings and

protest marches; but they are afraid of the world "strike", and are still under the influence of the officials of the American Federation of Teachers, who appeal to their civic duty to keep the schools open, because they are the only places this winter where the children of the unemployed can find warmth. There has however been some vague talk of closing the schools so that "the hungry teachers may look for other jobs." The question of suppressing increments for seniority has been raised; and also of increasing the size of classes. This in a town where the average number of pupils per class is 46 in the elementary schools, 35 in the first stage of the secondary school and 30 in the second stage. An economy of one million is contemplated by asking teachers to give a free week's work!

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According to the statistics recently published by the Ministry of the Interior, Department of Education, the concentration of rural schools has now reached such dimensions that every day two million children are conveyed to centralised schools (which number about 17,000 by 50,000 school omnibuses.

During the last ten years, more than a thousand centralised schools have been opened per year. From 1918 to 1928, the number of one class schools has been reduced from 195,000 to 153,000 while the number of centralised schools has risen from 5,000 to 17,000.

Obviously this concentration of schools has a lot to do with the unemployment which to-day is hitting tens of thousands of American teachers.

Thirty-two professors of Columbia University have signed a protest against the dismissal of their colleague Max Weiss, professor of Higher Education at New York, accused of having attacked in an article the military preparation given in his establishment.

PHILIPPINES.

The Dean of the University of the Philippines, Henry S. Townsend, has just drawn attention in an official report to the unemployment of old students of the University. The situation of the students of the Education Department is the most serious: among the students who went down last year 85 per cent. are at the moment without work. Teachers throughout the country barely earn enough to live on; nevertheless it can be stated that each year, in the one University of the State, there are more than 400 students too many preparing for the teaching profession.

The Dean of the Department of Education, Franchisco Benitez, cynically declared to his students that if they desired to find work all they had to do was to form themselves into a free trade union and open schools on their own account!

Townsend proposes the two following remedies —to employ students with diplomas in the manual labour of extending the University; to raise in the future, the standard of entrance examinations.

GREAT BRITAIN.

The *New Ideals in Education* held a very successful Annual Conference at Bristol, 28th March to 2nd April, the subject being 'The education of the Whole Man.'

Professor J. E. Marcault read a paper on 'Towards Integral Education' He said that integral education to-day could not be exhaustive instruction, nor could education continue to be what it had been too much in the past, the giving of instruction, the imparting of standards of excellence established by environment, and training in techniques that would help the individual to reach those standards.

Dr. Rouse, late headmaster of the Perse School, Cambridge, whose subject was 'All men

are unequal,' said that no two men are alike. Each has individuality both of body and mind, and this is best preserved during the years of training by means of some uniform and persistent element—discipline. 'I do not believe at all in the desire to throw off constraint simply because it is constraint,' said Dr Rouse. 'I do not believe even in self-government except within narrow limits. All such things as these, to be good, imply something strong and abiding, which stands in the background; call it sound will, or sound principles, or law, or tradition, or any of these as brought into action through some person. Without this abiding element, which does use constraint, freedom cannot be'

INDIAN.

PUNJAB

As a result of interpellations made and subsequent debates held during the recent session of the Punjab Legislative Council and the general opposition of the public, the Punjab Government (Ministry of Education) have withdrawn their notification according to which the Vernacular Final Examination was intended to be made compulsory for all Middle schools of the Province, both Vernacular and Anglo-Vernacular. It was contended that the boys of the 8th class of the Anglo-Vernacular Secondary schools were too young (ages 13—15, to stand the ordeal of a departmental examination.

2. The annual meeting of the Punjab Library Association was held on the 29th and 30th of April, 1933, with Lady Abdul Qadir as Chairwoman and Mr A. C. Woolner, Vice Chancellor of the Punjab University, as its President. Besides important resolutions bearing on the use of Libraries as great factors in the education of the masses, papers were read on allied subjects.

3. Under the auspices of the Punjab Teachers' Association the work of starting District Teachers' Associations is running apace. Upto this time District Teachers' Associations have been started at Lahore, Rawalpindi, Ludhiana, Gujranwala, Karnal and Lyallpur and it is hoped that before long District Associations will be inaugurated at Amritsar, Sialkot, Ambala, Multan, Ferozepore and Rohtak

4. A sub-committee of the Punjab Teachers' Association was specially appointed at the last session of the Conference to try experiments in certain educational methods in collaboration with the Institute of Experimental Education, Foreman Christian College, Lahore. The following items have been chosen for experiment in creative literal ability for the 1st year class and High schools.

Experiments in silent reading instruction in the teaching of English in the Primary stage, and in the teaching of Geography through maps.

5. Principal P. Seshadri, M.A., of the Government College, Ajmer, has been appointed one of the members of the Punjab University Commission, which is to sit up for inquiry in October next.

6. The Ministry of Education, some time ago, issued a notification to the effect that "Government College and High school scholarships will be tenable only in Government and Board Colleges and Schools, provided there are such institutions in the town in which the scholarship winners reside or as near their homes as any recognised institution under private management," and another according to which sons of parents having an income of Rs. 2,000 a year would be awarded scholarships if they happen to win any, and in place of them sons of poor parents would be awarded scholarships. It was also stated in the latter notification that the scholarship holders from the well-to-do classes would receive certificates of merit only. Of the two notifications the former has been rescinded. It is desirable that the other also should receive the same treatment.

INDORE.

The proprietors of Messrs. Sobharam Gambinmal of Indore have set apart a sum of Rs. 75,000 for the purpose of opening an industrial school at Indore. They have executed a trust deed and appointed a body of trustees.

GWALIOR.

At the Annual General Meeting of the members of the Sardar School Association held under the presidentship of Sardar Anand Rao Saheb Gujar, several questions regarding the improvement of the school was considered.

BOMBAY.

Close on the centenary celebration of the Wilson College, Bombay (referred to last month) reached here the sad news of the death of Rev. D. Mackichan, ex-Principal of the College Rev. Mackichan was a prominent figure in the University of Bombay and was one of the few recepients of the LL.D., degree of this University. As Principal of a big non-Government College, member of the Syndicate of the Bombay University and for some time its Vice-chancellor Rev. D. Mackichan exercised considerable influence in the moulding of the University and his absence has been keenly felt since his retirement a decade ago But Rev. Mackichan will for long be remembered chiefly as the great Principal of the great college. He served Wilson College for forty years and in all that time he enjoyed the confidence and love of his students to an unparallaled degree.

Schools and colleges are now closed for the summer vacation. The University and other examinations are over and everybody is looking for a period of rest before taking up the reins again in June. Some however believe in the maxim that "Change of work is rest" and one of these persons is Principal S. R. Tawde of the Primary Teachers' Training College, Poona, who is conducting a Refresher course for Primary teachers. More than a hundred teachers have registered their names for the course which is a distinct indication of the craving of teachers to know more of the art and science of teaching. A refresher course is also arranged at Kothapur.

About eighteen years ago the examinations of the Bombay University were all held in November. From 1914, March and April have become the months of examination. Even when the change was made it was disapproved by many and there has ever since been a strong demand to revert to November again. March and April are hot months and it is contended that it is cruel to compel the students to sit at the desks continuously for six hours, under the heavy strain of examination, often scorched by hot breeze. Recently, however, a new arrangement in favour of the change from April to November is making its appearance. The B. A. results are declared in the middle of June and some of our bright students who seek admission to the British Universities for higher studies find it difficult to secure admission in time to enable them to leave the shores of India in September. Owing to the rush of students in British Universities they do not like to risk a journey to England in the absence of an assurance of admission and have often to lose a year. It will be a great convenience to this class of students if the Degree (and other) examinations be held in November and the results are out in December or January.

Sir Purushotthamadoss Thakurdas of Bombay has set aside a big sum for providing buildings for Primary schools in Surat District. If a village school is found to be in need of a building, he could offer two-thirds of its cost if the villagers collect the one-third and the Government allows the use of land free of revenue. So far Sir Purushotamadas has paid a large amount in this way and one such building at Pal was recently declared open by Mr. W. Grieve, the officiating

Director of Public Instruction. The example is likely to be imitated by the merchant princes in other districts.

Last year the secondary schools in this Presidency escaped the blows of the retrenchment axe—thanks to the championing of their cause of the Director of Public Instruction Mr. R. H. Backett; but this year they have received notices to be prepared for a five per cent. cut in March next if that be found necessary.

BENGAL.

Mr. G. S. Dutt, I.C.S., District Magistrate, is very keen in introducing Folk songs and Folk dances in the schools of Bengal. Recently he arranged an exhibition of such dance and song in Gaulstaun Park, Calcutta. The most prominent part was taken by some teachers and students of the Sultanpur High School.

2. The Childrens' Fresh Air and Excursion Society will complete its second year in June next. The Houb'le Mr. Justice Manmathanath Mukherjee is its President and Mrs. Hemlata Mitter, the wife of Dr. Mriedralal Mitter, M.D., the well-known surgeon is the honorary General Secretary. The aim of the Society is "to give facilities for holiday excursions or outings in health resorts to school-going children between ten and sixteen years of age whose parents are unable to afford such facilities." The Society thus intends to give relief to the poor middle class, who cannot afford to look after the health of their children. Last year a batch 50 students from different schools was sent to Theria and 80 to Balasore under the care of some veteran teachers. The girl students were sent to Guridik. About two thousand rupees was spent by the Society for this purpose. The Society proposes to send a large batch of poor students to Puri during the next summer vacation.

3. The work of the Teachers' Physical Training Camp at Rajshahi organised by the All-Bengal Teachers' Association commenced from the 19th May. Mr. J. Buchanan, Director of Physical Education, Government of Bengal, has promised to go there personally help the work of supervision. Fifty teacher candidates have been selected for training.

4. The Government of Bengal has reduced the direct grant to secondary schools by fifty-eight thousand rupees this year.

MADRAS.

The Madras Provincial Educational Conference was held on the 12th, 13th, 14th May. A special feature of this years' Conference was the holding of a Physical Education Conference. The occasion was availed of for the formation of a Provincial Physical Education Association which will shortly be affiliated to S. I. T. U. The pandits present at the Conference have also organised themselves into an Association and held their first Conference which was presided over by Mr. S. K. Devasikhamani. The Geographical Association, Madras, which held its Conference along with the Provincial Educational Conference, conducted a refresher course in geography for secondary grade teachers. The Reception Committee had organised a refresher course for elementary teachers which was attended by over 500 teachers from different parts of the Tamil Nad. Mr. S. Jagannathan of the Model School, Saidapet, was in charge of this course. The Conference passed several resolutions the chief of them relating to the appointment of two committees. One of them is called upon to investigate and report on how best the present relation between the various agencies in charge of education and the Government could be transformed into one of partnership and how the need of more liberally financing the existing schools by changes in the Grant-in-aid Code may be effectively pressed on the Government. The other is an influential Committee for doing

propaganda for the immediate adoption of the mother-tongue as the medium of instruction and examination in all non-language subjects.

The Director of Public Instruction, Madras, has recently circularised heads of elementary and secondary schools that as medical inspection of school children as at present conducted has not been productive of any good result the Government has decided to stop the medical grant at least till the present financial stringency last.

'That the headmaster of a school has no inherent power or right to impose a fine on a pupil of the secondary school for any misconduct and that the imposition of a fine is illegal,' was maintained by his honour the Registrar of the Court of Small Causes, Madras, in the course of his judgment in the suit by the parent of a pupil against the headmaster of the school where the pupil was studying. It was alleged that the plaintiff's son, while writing the half-yearly examination in December 1928 was found to have inserted papers brought by him from home and that thereupon the headmaster fined him Rs 5. It was contended that the pupil was not guilty of any such misconduct and that the headmaster had no authority to impose a fine. The suit was also for the recovery of the fine which was paid under protest. His honour after going into the merits of the case held that there was nothing in the rules to warrant infliction of a fine.

REVIEWS AND NOTICES.

MAGIC SESAME, BY J. COMPTON. METHUEN & CO., 36, ESSEX ST., W. C., LONDON. 3 *sh.*

This collection of poems for boys and girls is most happily made including as it does choice selections from living authors too, in addition to the famous writers, and will serve as useful library book. The book is also nicely got up.

ELEMENTARY SCIENCE BY J. B. GUTHRIE. PART I W. & R. CHAMBERS, LTD. *Price Re.* 1-6.

This is a welcome addition to the existing list of books on elementary science. Only Part I has been published while Parts II, III & IV are in preparation. It is published in accordance with the scheme recommended by the Scottish Council for Research in Education and contains three sections dealing with Expansion, Thermometry, Barometry, Heat transference, the gases in the atmosphere, Physical and Chemical changes and Rusting of iron.

The treatment is experimental, the language used is simple and the illustrations neat. There are numerous questions and exercises at the close of each section.

LANDLORDISM IN INDIA BY DWIJADAS DATTA, D. B. TARAPOREVALA SONS & CO., BOMBAY. PP. 138. *Price Rs.* 3.

The author, who has written a companion volume on "Peasant-Proprietorship in India" rigorously condemns the process by which the British Government has ignored the right of the ryot to complete proprietorship of the land and substituted its own right instead. He tries to maintain that landlordism is the real cause of the chronic poverty of the country. Peasant-proprietorship was, according to him, the keynote of land in the periods of Hindu and Mussalman rule, and the creation of Zamindaris and Government right of ownership was going against the provisions of Pitt's India Act. The public sale of the peasant's lands for ready money was indulged in by the East India Company. The Regulating Act promised to protect the people in their laws and known rights; but Hastings sacrificed the ryots for the revenue from the Zamindars. Pitt's Act is termed by our author "the Magna Charta of Peasant-Proprietorship in British India for all time to come." He sees in its 39th section the ryot being recognised as occupying the first place as 'native land-holders' and as impliedly possessing allodial proprietorship over the land. The 'Laws and Constitution of India' as expressed in Pitt's Act, necessarily refers to the ancient laws of the country; and they would not have sanctioned the Company's farming out of the land-revenue to the highest bidders. The very name Ryots was ignored by Cornwallis and others, and Rajas and Zamindars were substituted in their place. While this was the case in Bengal, a spurious *ryotwari* system, like that introduced by Munro in Madras, recognised Government as owning land in the ultimate step. After a deal of repetitive stressing extended over several thin-spread chapters, the author maintains, on the basis of arguments, some serious and others flimsy, that peasant-proprietorship is not destroyed so long as Pitt's Act stands unrepealed.

THE OXFORD SPELLING BOOKS, BY R. J. DEACOCK AND E. E. KITCHENER. BOOK II. OXFORD UNIVERSITY PRESS. *Price* 10*d.*

There is a great deal more in this book than is directly suggested by its title. Not only is the spelling of English words taught to the pupil through their being introduced in suitably graded

narrative and descriptive passages, but the passages and the exercises are so devised as to familiarise the pupil with certain other fascinating aspects of language-study such as word-building, the origin and history of words, semantic differentiation, idiomatic usage, etc. Another striking feature of this series is the inclusion of passages relating to Post-War topics, illustrating the use of words connected with motoring, aviation and television.

The passages, all which appear to have been specially composed by the authors, are exceedingly interesting in themselves; the pupil's attention would never flag, and the spellings of words thus introduced in their natural background should easily imprint themselves in his memory.

Suggestive exercises are added at the end of every five lessons, while an alphabetical list of difficult words is appended to every one of the extracts.

BUSINESS ENGLISH SIMPLIFIED FOR FOREIGN STUDENTS. BOOK II, BY RANKIN WENLOCK. MESSRS. MACMILLAN & CO. *Price 2sh.*

The English language has become to-day the most important international language of commerce, and a knowledge of "commercial English" is essential for all who are in any way concerned with business and trade. Business English has a vocabulary of its own, and it adopts certain unique methods of documentation, letter-writing, etc. The aim of the present Manual is to provide an advanced course of business English to foreign students. Part I of the book is devoted to narrative accounts dealing with the romantic aspects of different industries. Part II gives a series of interesting dialogues treating about important commercial products and industries, while Parts III and IV deal with commercial correspondence and business documents. Part V which is in the nature of an Appendix, contains humorous commercial anecdotes, a glossary of business terms, a list of important abbreviations, conjugated tables of verbs and a conspectus of English weights and measures.

Part I which is intended to function as a commercial reader contains, besides the texts, exercises and questions also. Attention is paid throughout to the latest aspects of commerce and industry. The book is also provided with four industrial maps.

The book, in our opinion, would be most serviceable in our commercial schools, inasmuch as it effectively combines informativeness with a masterly treatment of the linguistic medium as employed in commerce.

Venkataswami Naidu: Sangita Vidya Darpanamu.

Richardson: The Acoustics of Orchestral Instruments and of the Organ.

Hadow: Music.

O. Literature.

Acheson: Shakespeare, Chapman and Sir Thomas More.

Laforgue: The Defeat of Baudelaire.

Lakshmana Pillai: Gnanambhan Adimalai.

———— ——-——: Ravi Varma: A Tamil Drama.

Parameswaran Nambisan: Sastipurti Smarakam of P. Nilakantan.

Narayana Pillai: Vignana Ranjani.

Raman Nambiar: Bharata Prabhandam.

————————: Ramayana Prabhandam.

Sankunni Menon: Vikrama Niti.

————————: Pazhamcholkathakal, v. I.

Narayana Panikkar: Annapuranalayam.

Subramanyan Poti: Chambakamala.

Ramayyar: Kochurani

Nilakanta Pillai: Tulasidasa Ramayanam, 2 Parts.

Krishna Pillai: Gadyaratnavali.

Narayana Pillai: Gadyamukhavali.

Sri Andhra Vangmaya Charitra Sangrahamu.

Vemana: Vemana Padyamulu

Kattamanchi Ramalinga Reddi: Kavitva tattva vicharam.

Nandi Mallanna: Varaha Puranamu.

Kuchimanchi Timma Kavi: Siva Leela Vilasamu.

———————————: Rukmani Parinayam.

———————————: Rajasekara vilasamu.

Jogi Somayaji: Ramachandra's pilgrimage to the ruins of Hampi.

Devarajeedhi: Srimad Andhra Valmiki Ramayanamu, 9 Parts.

Bhaktirasa Sataka Samputamu, 3 v.

Niti Sataka Samputamu, V. I.

Yerraprsgada: Narasimhapuranamu.

Prabhakara Sastri: Sringara Srinathamu.

Srinatha Kavi: Kasikhandamu.

China Seetaramaswamy Sastri: Critical introd. to Vasu Charitra.

Lingamurti Gurumurti: Sitarama Anjaneya Samvadamu.

Ramaya Mantri: Dasavatara Charitramu.

Pindiprolu Lakshmana Kavi: Ravanadammiyamu or Lanka Vijayamu.

Chintalapalli Narasimha Sastri: Sri Sringara Kadambari.

Tarigonda Venkamma Kavi: Rajayogasaramu

Subrahmania Sastri: Telugu Kavya Darsanamu.

Tatam Bhattu: Sulakshana Saramu.

Vaikunta Rao: Post Office.

————————: Gurubapravesam.

————————: Indra Baya a.

————————: Kanhaguchamu, 3 v.

———— ——: Prayaschittamu.

Satyagodavari Soma: Rajesbi.

Lakshminarasimha Rao: Sakshi, 4 v.

P. Philology.

Jespersen: A Grammatical Miscellany.

Purandhi Ramasastri: Udyodhu.

Peddaya Mahakavi: Kavyalankara Chudamani.

Kuchimanchi Timmakavi: Sarvalakshana Sarasangrahamu.

Sitaramacharyulu: Sabda Ratnakaram.

————————: Balachandrodayamu and Alagu Kaumudi.

Q. Religion.

Narayana Pillai: Brahmavidhia or Upanishads.

Parameswaran Pillai: Adhyatma Chintamani.

Pudicherry: Religious Mystery.

Parameswara Panikkar: Muhammad Nabi.

R. Philosophy.

Faris: Intelligent Philanthropy.

Abercrombie: An Essay towards a Theory of Art.

Velu Pillai Sastry: Yavanacharyamar.

S. Psychology.

Gnanadan: Vichara Vithi.

T. Teaching.

Adamson: English Education, 1789-1902.

MADRAS UNIVERSITY LIBRARY: The number of readers and the number of books issued during the month of April 1932 were 3179 and 8323 respectively. The corresponding figures for the last year were 4075 and 10730.

SENATE HOUSE, TRIPLICANE, 30*th April*, '32. } S. R. RANGANATHAN, *Librarian.*

PUBLISHERS' NOTICE.

All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the EDITOR, NO. 190, MOUNT ROAD, MADRAS. *Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.*

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The Publishers request that Subscribers to the EDUCATIONAL REVIEW, *who do not receive the* REVIEW *in time, will kindly bring the fact to their notice immediately.*

THE EDUCATIONAL REVIEW.

Honorary Vice-Chancellors

We certainly think it a retrograde measure that the Education Ministry of the United Provinces should be contemplating the revision of the Allahabad and Lucknow University Acts so as to provide for honorary Vice-Chancellors. The direction of the numerous activities of a residential University is no less important than the control of any other department of service, official or non-official, and there is no reason why it should be entrusted to the tender mercies of some honorary worker whose acceptance of the Vice-Chancellorship is often due, not to any love of education, but to mere love of advancement in public life. Again, a Vice-Chancellorship, to be properly discharged, is as much an expert's job as the administration of justice, the running of complicated machinery, or the treatment of disease and it is absurd that for educational work alone, special knowledge and experience should not be considered necessary. There have been complaints for a long time that the educational department does not attract the best talent in this country and the existence of a few well-paid Vice-Chancellorships is likely to act as an incentive for latter recruitment. In spite of all these considerations, it is proposed to revert to the old and unsatisfactory system of having honorary Vice-Chancellors who are likely to be either busy lawyers, or judges unable to devote any time to University work, or retired people long past the age of any useful service. It is surprising that the members of the teaching profession in the United Provinces have not bestirred themselves in the matter and protested against the proposal. Somewhat allied to this is also the attempt at reducing the representation of the staff on the various University bodies, to make provision for a larger percentage of laymen. Teachers may benefit themselves by being members of the highest University bodies and therefore the administration must be handed

over to those who are profoundly ignorant of educational matters! It is difficult to agree with this logic.

Students and Politics

If we cannot express our approval of these proposed changes in the constitution of these University bodies, we can enter our unqualified appreciation of the attempts made by the present Vice-Chancellor of the Allahabad University, to save students from the distractions of political excitement, so injurious to the atmosphere of pure study. We are glad to find that the following circular letter has been addressed to all those who wish to join the University during the coming session :—

"As there is a lot of ferment at present in the political world and students in their enthusiasm do not always think of the future and are apt to be led away by the excitement of the moment, in order to safeguard the interests of the students themselves, it is necessary that the University authorities should give them a lead. They look for assistance therein from the parents and guardians of the students because their activities at the present juncture are sure to affect their future interests. I wish to inform you that the University cannot permit

"(1) Association with movements that advocate and countenance violence of any kind;

"(2) Taking part in Communistic propaganda aiming at subverting the present state of society;

"(3) Any attempt (*a*) to take part in or to organise any political demonstration within the University precincts or (*b*) to interfere with the normal work of the University.

"I need not say that the University will appreciate co-operation from parents and guardians in its efforts to maintain discipline and to save their wards from the evil effects of ill-advised action."

It is time that educational authorities considered the desirability of joining in efforts to combat this new menace to the progress of the country.

Indian Students in England.

The latest report issued by the High Commissioner for India on Indian Students in England confirms most of the complaints made in previous years regarding the subject. It is repeated that a large number of students come to Britain without any special reason for doing so and without really useful educational qualifications. In several cases, they do not have even the health necessary for a stay in Europe and suffer seriously by illnesses of various kinds. They have great difficulty in adjusting themselves to the different social conditions of Britain and as Sir Thomas Holland pointed out at the last Universities Congress held in Edinburgh, they distinguish themselves less in examinations than British students at the various Universities. "It is still unfortunately true," observes the report, "that each year a marked proportion of those who come would have been better advised to stay in their own country and to seek at their own Universities the higher education which they laudably desire. The remedy for this state of affairs lies in India itself. Everything possible should be done by the Government, by the Universities themselves, by the press, above all

by the leaders of thought and opinion to discourage this migration of so many of the young men of India during the best and most formative period of their lives. It is perhaps desirable and perhaps indeed sometimes essential for the picked men, those who have already done good work at their own Universities, to leave India in order to have the benefit of Western scholarship and research. For such men there is always a ready welcome, not only at British Universities, but also on the continent and their post-graduate successes recorded in this as in previous reports, are ample testimony to the excellence of the work which they do. But it is earnestly to be hoped that a large proportion of the younger students will come to realise that they can best serve India and themselves if they are content to stay in their own country and to seek there, either in the Universities or elsewhere, the training and opportunities which will best equip them for a successful career." The High Commissioner is also distressed by the circumstance that a large number of the young men leaving for India after the completion of their education find it difficult to get employment in the country. "If India is to reap any benefit at all from the vast sums spent on education and training abroad, every effort should be made to provide more openings and opportunities than there are at present for the young men who have so well equipped themselves to serve their country." We must confess to a sense of disappointment that in spite of the enormous expenditure on Indian students in England, very little attention is bestowed in this country on this and similar problems. We should like to draw wide-spread notice to the following warning uttered by the High Commissioner at the conclusion of the report: "It cannot be too often repeated that parents and guardians are guilty of serious negligence, which may have the most unfortunate consequences, if they allow their sons or wards to leave India without having first undergone a strict medical examination and if they fail to send promptly and regularly the remittances necessary to ensure reasonable comfort and security and the completion, within the minimum period, of the desired course of study or training."

Madras Provincial Educational Conference.

We congratulate the authorities of the South India Teachers' Union on the success which has attended the twenty-fourth session of the Madras Provincial Educational Conference held at Madura during last month. Principal Saranathan gave a spirited and comprehensive address reviewing the educational problems of this Presidency. He summarised our needs in elementary education very correctly when he said that what we wanted were the following :—

1. Compulsory free education to be achieved in a strictly limited period, the school-going age being counted as 6 to 11 for a beginning.

2. The teachers' qualifications, salaries and conditions of service to be greatly improved.

3. The single-teacher schools to be gradually eliminated.

4. A strong and efficient inspecting staff.

5. The radical reform of the curriculum to suit the actual needs of the pupils.

6. An efficient medical service.

7. The provision of rural libraries and reading rooms, and frequent lantern lectures.

A large number of valuable resolutions were passed at the Conference which, we trust, will receive due attention at the hands of the authorities concerned. Attention may also be drawn to the address delivered by Mr. Robert Foulkes, Chairman of the Reception Committee. Among the points discussed by him was the desirability of a teacher concentrating his attention and energies on the work of teaching. However attractive work outside the school may be and however much a teacher can make himself useful to others especially in a village, his main work, it is good to remember, is that of teaching the boys. "In the case of school masters," said Mr. Foulkes, "nothing should be allowed to divert their energies from their real work which is to teach school boys. If a schoolmaster cannot make his influence felt by example and conduct he will not do much good anywhere. One of the greatest dangers he is exposed to is entanglement in local village politics and that is fatal not only to his serviceableness but also to the institution to which he belongs. My own feeling is that however strong may be the inducement to employ schoolmasters on duties which are not legitimately theirs, it should be resisted."

Tagore and Persia.

It was enterprising on the part of Rabindranath Tagore at the advanced age of seventy to have ventured on a trip to Persia at the invitation of the Government of that country. The intellectual and cultural contact of India with Persia may be said to have begun even before the Christian era and our literature, sacred and profane, bears ample testimony to the influence exercised by the country. It need hardly be pointed out that the influence was at its height during the days of Mughal rule in India and even in recent decades, it was quite usual for high-class Hindu families, at least in Northern India, to interest themselves in the literature and philosophy of Persia. With the growing influence of Western culture, our contact with Oriental countries has been becoming less and less, but we trust that Rabindranath's visit will go a little way in developing cultural relations between the two countries. We will be interested to read a detailed account of the poet's Persian tour.

Peace and the Younger Generation.

It is getting to be recognised by the statesmen of the world that the only means of ensuring peace in the future is to get the younger generation in our schools and colleges to appreciate the ideals of the League of Nations. If the elders who have been brought up in a different atmosphere find it hard to adjust themselves to new ideals, at least the younger generation should be made to see them

in their proper orientation. We have therefore special pleasure in drawing attention to the following appeal made by Mr. Baldwin at the International Universities League of Nations Federation :

The Great War to most of them was only a name, and he devoutly hoped that they would never know except by reading, what it had meant. The ideals of the League of Nations were forged amid the fire and smoke of that War, and those ideals alone could be the salvation of the world. From their own experiences they must know that the harder and more difficult the thing was to do, the more they would be subject in the course of their efforts, sometimes to what seemed like disillusionment, sometimes by depression as they saw their progress so slow, sometimes by difficulties that would seem to be almost insurmountable, when the sky all round was overcast; but those were just the times that called for determination, resolution, and patience, or to use a short English word, for grit, which alone could carry them through. In no work more than in work by which they hoped to raise the whole human race would they more need that essential grit to keep true to their principles and their ideals without loss of faith.

It was well to bear in mind, if they felt impatient, as youth was often impatient, that the League had not yet come of age; and if they could project themselves back about 20 or 21 years, it would have seemed fantastic at that time that all the nations of the world should be meeting together to-day to consider the question of disarmament. It might be that in these early days the efforts of the great Conference might not achieve all that they would desire, but they should remember that it was busy laying the foundations—and the foundations wanted building securely—and what might be built on those foundations would be their task in the years to come.

Punjab University Commission.

Periodical self-examination is among the most useful things for growth and we are glad to find that the Punjab Government has appointed a Commission to enquire into the affairs of the Punjab University. The Commission is to be presided over by Sir George Anderson, formerly Director of Public Instruction in the Punjab and Secretary to the Calcutta University Commission. It will interest our readers in South India to know that Prof. P. Seshadri is to be one of the members of the University Commission. We are pleased that his wide knowledge and extensive experience of educational affairs will be available to the Punjab for such important work. The terms of reference are quite comprehensive. Though attempts are being made in certain quarters to give a communal turn to the educational problems of the Punjab, we trust the Commission will be able to do useful work and its appointment will be a landmark in the history of the University.