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THE INDIAN EDUCATOR

Devoted to Topics of Educational and Literary Interest
and Recognised by the Directors of Public Instruction
of many Provinces.



19 SEP 1932

Vol. VIII—No. 7.



MANAGING EDITOR:
V. ARAVAMUDA AYYANGAR, B.A., L.T.

Annual Subsn. : Rs. 2.]

[Single Copy: As. 3.

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NOTE

Our readers will kindly excuse us for the delay in bringing out this issue owing to some inconveniences in the Press.

Subscribers are requested to remit their subscriptions due, by ordinary M. O. Dues:

Managing Editor.

A TEXT BOOK OF Elementary Mathematics

(In English.)

(Approved by the Text Book Committee.)

By V. P. Viswanatha Ayyar, B.A., L.T.,

Mathematics Asst., St. Mary's High School, DINDIGUL.

Book I for Form IV As. 12.

Book II for Form V As. 12.

OPINIONS.

I have looked over Books I and II of the Text-Book of Elementary Mathematics, By V. P. Viswanatha Ayyar, B.A., L.T. They appear to be well and carefully written, and to be highly suitable for adoption in the Secondary classes.

(Sd.) R. VAIDYANATHASWAMY, M.A., D. Sc.,
University Reader.

I have just gone through your book—A Text-Book of Elementary Mathematics, Book II for Form V. This book treats of the different items in the S. S. L. C. Syllabus by graded examples of varying difficulty, thus leading up the student from easy examples to difficult ones. The chapters in contracted methods and the equations, profit and loss etc. are thus successfully dealt with. I am sure the students will find in this collection an able guide and sure help in understanding and tackling different types of problems. The examples are mostly taken from daily life and thus have an air of reality and will surely interest the student.

Madras,

6-2-1932.

S. MAHADEVAN,
*Asst. Prof. of Mathematics,
Presidency College.*

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Approved by the Text Book Committee.

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By R. NATESA AYYAR, B.A., L.T.,

Senior History Assistant, Town High School, KUMBAKONAM.

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THE INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T.— *Managing Editor.*

Vol. VIII.

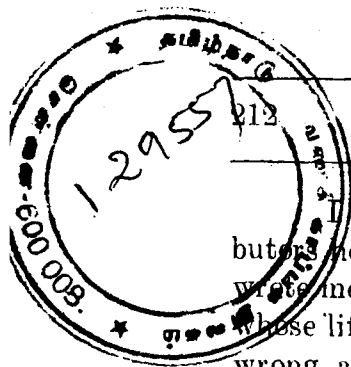
MADURA: July, 1932.

No. 7.

Esprit de Corps Among Teachers.

By Mr. G. Vaidyanatha Aiyer, B.A.

ON the call of our esteemed Editor, I wake up to write an article, ever so modest, for the entertainment in my own humble measure of my life-long friends, the teachers of all India, Burma, and Ceylon. I presume to do a bit of sermonizing on a subject which I deem to be of vital importance. I call this presumptuous because, though my service counts nearly 35 years, and my life nearly 55, I feel I am not yet old enough to advise. There are teachers older than myself at whose feet I am ready this minute to prostrate and learn. One such devoted old person, my teacher 45 years back, wrote to me last week:—Dear Vaidyanathan, I thank you much for your kind letter; it was most unexpected, but was, all the more, most welcome. As I perused the contents, it seemed to me as though the little Vaidyanathan of former days were actually standing before me with his short curls hanging about his neck and with his characteristic smile illuminating his face and speaking to me in his simple and candid manner. I read in the letter the same simplicity, the same artlessness, and the same respect for elders which characterised your conduct in your schoolboy days. In my old age nothing gives me so much pleasure as the renewal of former friendships on the recollection of former friends and scenes. The perusal of your letter which brought into my mind the recollection of good old days when you were a boy reading in my class gave me no small joy."



THE INDIAN EDUCATOR

I do honestly wish our Editor will choose for his contributors hoary heads of the kind of the venerable gentleman who wrote me the above letter. He is a person, every minute of whose life was spent in honest service, doing good and avoiding wrong, avoiding the smallest occasion of doing harm: content with his place, never aspiring for places, ready to obey any call, criticising no one, and loving to be unknown. Before him, what am I?

I shall quote again a last word with the indulgence of my readers, from that inimitable letter of my old master:—"The line of a school-master cannot advance your material prosperity, but will give you, as no other line can, scope for spotless and selfless work." The liberty of quoting this last sentence I have taken with a view to let the teacher-world at large participate in the joy of a right cordial message from an exemplary teacher, now well-nigh seventy years of age.

A Reverend Father, of old on the staff of St. Joseph's College, used to say that no one should write an article on a book until he was fifty-five. Even by this canon I am disqualified from writing. Yet I shall write, relying on indulgence, but I must urge once more our learned editor to get more contributions from hoary-headed teachers as an antidote at least to the vapourings of us, younger people.

With this rhapsody I shall begin my little performance. What I wish to emphasise in my article is a point that did not strike me in my younger days, but which wider travelling has brought prominently to my attention. Teachers, both to do their work well, and to safeguard their interests, must be united like one man—Teachers of a Province, of a district, of a town, of a school. And this is not a hard task, for teachers are the pick of the nation, at least in character, simplicity, and generosity, if not in subtlety and those more intricate qualities that go to make the politician. I am afraid one reason of the absence in the desirable measure of a feeling of *Esprit de corps* among teachers is their very simplicity and unsophisticated nature. But union among teachers is indispensable for their

ESPRIT DE CORPS AMONG TEACHERS

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preservation and protection, and if they do not unite for mutual help, the whole profession is bound to suffer in respect at the hands of the public: in consequence their own power for good would be vastly diminished.

I will try to give concrete instances of the ways in which teachers could stand together like one man, and make the world see that teachers feel the suffering of one of their number to be the suffering of every other of the tribe.

A teacher falls ill for months: his salary is cut off. In such a case why should not all the rest join together to make up the loss?

A teacher retires without pension, at a short notice. Why should not all combine to subscribe and make up a pension in his benefit for a few years at least, for as long as possible."

A teacher is weak in some of his subjects. why should not an abler person come to his help, or why should not the weaker person seek the help of the stronger?

A teacher happens to be harshly treated by the manager, whosoever the fault (no man is so bad, not even the manager of a school, to do a wanton tact of cruelty, without provocation). Why should not all the others go, one by one, to the manager and beg pardon for the delinquent? I am opposed to a defiance of authority and all carping at the expense of the Headmaster, Supervisor, or Manager: respect to authority is a first principle of order: but it is the most harmless of things to say a good word on behalf of a sufferer or deprecate the wrath of an offended superior.

I am now going to give one very valuable reason why teachers should look on the suffering of one teacher as the suffering of all; and that is, that the suffering undergone, justly perhaps by another today, will most probably be visited on your unoffending head, years hence, at a moment when you least expect it.

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Teachers are poor: their salaries are small: but on the whole the poor man is happier than the so called rich, whose encumbrances, responsibilities, and embarrassments, as I have witnessed them, are such as to make him envy the lot of a man of small means and fewer responsibilities. Providence sees to it that every man gets his own share of crosses and burdens: there is not one happy man on earth. One of my comrades was my envy, with his huge salary in: little did I expect to know as I did later that his first-born and only daughter was widowed in the flower of her youth. I use this argument to show that teachers, in spite of their poverty, have the heart to induce them to help one another, and they can in their measure, ever so limited—and numbers make up for want of magnitude in individual power. What is there to prevent each teacher from contributing one Rupee monthly towards the funds of the Provincial Union of teachers? and what would be the amount of it in ten years, if each teacher makes it his first business while drawing his monthly salary to remit his one Rupee to the Association? What a tower of strength the Association would be in such a case? I need not multiply instances, but leave my thousands of readers a-thinking, to devise ways and means, in his own sphere of activity, to strengthen the power for good and promote the feeling of esprit-de-corps among teachers.

At St. Antony's College, Kandy, where I worked for two years, there was, and I believe, is, an excellent custom. The School Teachers' union collects monthly one Rupee out of every hundred Rupees of a teacher's salary. This collection amounts in due course to a substantial sum. Out of this great things are achieved. A teacher gets married: he gets his present of a hundred Rupees: goes on leave, or retires, and again a suitable present: monthly meetings are held with refreshments on a lavish scale, and no separate subscription. This is but a small instance of what teachers could do for themselves and their confraternity, by themselves without help from abroad.

Language Teaching.

By Mr. C. Regunathan, B.A., L.T., T.D. (Lond.)

“To write and speak correctly gives a grace, and gains a favourable attention to what one has to say; and since it is English that an English gentleman will have constant use of, that is the language he should chiefly cultivate.”—Locke ‘Thoughts on Education’.

Leaving aside all controversial aims of education, I should think eventually all lead towards fitting the children practically for the work of life. It implies that they should have some power over language as an instrument of thought and expression. Consequently the teaching of the mother tongue becomes the most important work which an elementary school has to take up. Tamil is to be taught not because it must find a place in the Time-table, but because it is the common means by which all other subjects leading to knowledge have to be understood. It may be questioned whether, being our mother tongue it requires any teaching at all. Does it not become part and parcel of our existence? No doubt the assumption is partly correct in the sense that the mother tongue is actually learnt indirectly through hearing and use, but all the same I would stress that there is an absolute necessity to do some direct teaching of the mother tongue. But this direct teaching can only supplement what has been learnt or is being learnt indirectly. In a school we come across with different types of children which types depend upon their home environments. The child that comes from a well-to-do-family differs widely from another that comes of poor surroundings, but both speak the same language, and if we could examine the two sets of speeches we would find lots of differences in accent, idioms, pronunciation and even in the imagery. Should not a school whereunder these two come together regulate, correct, standardize decent and correct speech and writing. We should not forget that the influences of the home and the street are to a great extent responsible for the particular habits of speech and modes of expression. In certain cases the school will have

to help and encourage good speech building upon the good foundation already laid, and in other cases it will have to demolish the foundation and build anew.

Obviously in an elementary school where all subjects are taught in the vernacular, teachers have to carry the language aim prominently in all subjects. Tamil is Tamil whether it is in a Tamil text book or a history or a geography lesson. It may be necessary to insist upon complete answers to questions. The expressions in the language must become part and parcel of the pupils, if the language is to be really mastered.

In language we attempt at correct speech, correct reading and writing. In the matter of speech what is aimed at is distinct articulation and correct pronunciation and to explain one's thoughts and feelings, without ambiguity and to understand Tamil when spoken. Reading must give facility to learn and to enjoy, and in writing, accuracy, clearness and general ease have to be aimed at. Good practice in oral expressions is consequently very necessary.

In the elementary school it is very necessary that children of the first standard should be made to talk freely and distinctly. Conversation lessons and free questions must be indulged in, in the lowest standard. Pictures, stories, pet animals, familiar objects, nursery rhymes, all these give ample scope for free expression on the part of the children. Acting of familiar stories by children is occasionally very useful.

In every lesson in language there should be a definite purpose. Mere conventional methods of reading, recitation, writing, spelling, dictation, composition, grammar etc. do not lead us anywhere. All these are undoubtedly interdependent but mere mechanically working out these in tight compartments is no good.

In all these language lessons, we aim at enrichment of vocabulary and a certain fluency in speech. Individual attention to speech is very necessary though collective replies may be occasionally tolerated to keep up the spirit of the class. In

the matter of speech the defects are generally due to indistinctive articulation and incorrectness of pronunciation. In this matter the teacher has to be a perfect model so that the imitative tendency of the children may rightly guide them. Special care must be taken of children who are physically incapable of speaking correctly and distinctly.

Consequently in any system of language teaching, reading should not be begun before children get a command of speech and some vocabulary. In the matter of reading, what do we read for? I suppose we do it for the sake of enjoyment, for information and modern tendency seems to be leaning more on the side of silent reading.

In the matter of speech practice in the earlier stages conversation must predominate. Later on, nursery rhymes, simple stories, songs, folk-lore, ballads may be taken advantage of. In the earlier stages, too much of explanation need not be attempted as long as the spirit and the idea prevail. Dramatisation of stories—children love it tremendously—may be encouraged. Free questions with the teacher and among themselves should be freely allowed.

The tradition of reading aloud lingers in elementary schools, and the useless method of requiring child after child to read a few sentences in turn and the rest pretending to listen, still persists. Reading is an acquirement of a number of habits. The child has to learn the meanings of thousands of words. He has to associate the sound and sight of each, etc. Reading habits are specific and must be acquired by practice. Reading aloud aims mostly at clear speech whereas silent reading may aim at speed and understanding.

The best reading aloud is possible only when the reader is already familiar with the passage. In many schools as the matter is unfamiliar the reading is consequently mediocre. Reading aloud and silent reading are two distinct operations of which the former is the more difficult.

We have said that reading is for enjoyment and for information and we should certainly give the priority to the former. We must make the earliest associations pleasant. Therefore the reading material should be pleasant, and attractive. It is worth the while to go through the various primers and see how far they satisfy the criterion of enjoyment. I have seen in two books written for the first standard the word 'winor'. I will be glad to know from you whether a child of five should at all come across with a word like that. I for my part think that the word has no place in the book for the first standard. In our pial schools and even in some of the recognised schools with modern trained teachers, there are alphabet classes, the two-letter-word classes and so on, until at last the despairing child begins to read. I do not say that there is only one method in teaching. Teaching besides being a science is also an art and each teacher has to use his own methods and carry out his aims. My only anxiety is that children should enjoy when and what they are learning. The child wants to read, and why should we create obstacles for him? I tried to prepare a vocabulary that the child comes to school using, and found it to be nearly a thousand words. The meaning of these words he knows and it is these words he should learn at first. The child must learn how to recognise their printed shape. One aspect that has to be remembered is that the whole vocabulary is not one of short words. There is a good deal of diversity in it. I really do not know whether short words are always simple. Hence the reading material presented to the child first, should contain the vocabulary of the children and long words may very well come in provided they are familiar. The early part of the work must consist in oral work. It can also be tested by suitable games, by printing labels and asking the children to put the label with the appropriate object. For this purpose I should think every teacher has to prepare his own reader.

The pupils should be encouraged to note down the difficult words and question the teacher later on. The intel-

ligent can be made to get on their own accord while the less proficient may be attended to by the teacher individually. Children must be trained to regard the phrase and not the word as the unit of reading.

In the matter of reading the question of speed is interesting. The speed varies in adults and children. Mere speed without comprehension is no good and the speed of reading depends upon the intelligence of the pupil and it should be remembered that reading involves thought and perception. In the art of reading the eyes play an important part, moving along the printed line with definite pauses and jerks. There has to be a quick movement from line to line and so, to be efficient, the eyes must be trained to pause at the right places. As the pupil grows older the pauses are fewer in number, shorter in duration, and there is no going back the line once gone through and our reading speed also varies with our purpose in reading. A familiar phrase or sentence can be read in less time than a new one. In this respect silent reading is more rapid than reading aloud, and it is that, that has to be developed in modern days. *(To be continued.)*

Practical Problems of Pedagogy.

(With reference to English: Dramatised.)

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



(Concluded from last Issue.)

Scene 4.—A SCHOOL: A CLASS AT WORK.

ENTER:—'ENGLISH POETRY' & 'ENGLISH DRAMA'

Who sit behind a curtain and listen to what is going on.

Teacher:—

Now, boys, see how effectively the poet brings out the passion of Sir Torre.

"Then the rough Torre began to heave and move,
And bluster into stormy sobs and say,"

Note the sounds *rough...rough...Torre*. You almost hear Sir Torre ranting. Don't you? Again 'heave' and 'move'... pronounce these words distinctly. Do they not show how violently he breathes with rage and fury?

"bluster into stormy sobs and say" a very effective use of alliteration...perhaps when a person is furious, he struggles to give vent to his wrath and 'SS SS SS' sounds are heard the loudest. Note *bluster...Stormy...Sobs and Say!* Is this not poetry?

Krishna:—

Sir, what is the meaning of 'heave'?

Gopal:—

'heave and move' means.....

Ramachandran:—

Please, Sir, write down the meaning of 'bluster' on the board.

Ratnavelu:—

Have we to study these lines by heart, Sir, for our examination?

Guruswamy:—

'Sobs'....I have taken the dictionary meaning, Sir! 'Convulsive drawing of breath especially in weeping'.

Teacher:—

(almost in despair) What, boys, why do you clamour for meanings? In the poetry class we have to 'appreciate' the poet's images and melody of his lines. This is far more important than understanding the meanings of words.

Krishna:—

Sir, but my father will ask me this evening to give out the meanings of words and unless I tell them, I am sure to get a good thrashing. Please, Sir, give out the meanings and we shall take them down.

Yes, Sir!

Pupils (all):—

Yes, Sir! meanings! meanings!

Teacher:—

All right then! Take down.

(Teacher goes on dictating the meanings)

ENTER: THE INSPECTOR.

Inspector:—

Good morning! You are teaching Poetry, are you? Well, let me see the boys' note books.

(reads the meanings of words)

What? Is this how you are teaching poetry? Poetry is to be *felt, appreciated*. You are not to give the equivalents of words, especially in poetry. Few words in English have exact equivalents! Now, then, I shall teach. Boys, who will be Sir Torre? Come on, he 'heaves and moves!....See how I heave and move. Go on, act it out. Well then! "Bluster into stormy sobs and say"...."Oh! Bhou! Bhou! Bhou!".... See this is blustering into stormy sobs...Teacher, thus you can make the poetry class very interesting. Now they are appreciating poetry. Please for God's sake do not murder poetry in cold blood by giving the meanings of words! Do you see! Well then, Good-bye. (Exit)

Teacher (aside):—

Alas! I am between the devil and the deep sea! If I try to make the pupils appreciate poetry, they clamour for meanings and summaries! If I satisfy them, the inspector comes down upon me. God knows what remarks he has to offer about me! Perhaps I may not be confirmed even this year. Uneasy lies the head that wears a turban!

English Poetry:—

Now, my sister, do you see the trouble? The teacher, poor fellow, tried to do me justice. But the ignorant parents and the nightmare of an examination are my enemies! What shall I do?

English Drama:—

Yes, my dear, I thank the Inspector for giving me my legitimate place....though I believe he ought not to be harsh

upon the poor teacher....Anyhow we shall think about this knotty problem leisurely. Come, my sister. (Exeunt)

Scene 5:— ANOTHER SCHOOL; A CLASS AT WORK.

(ENTER:—ENGLISH PROSE & ENGLISH GRAMMAR. THEY STAND BEHIND A CURTAIN.)

Teacher:—

Boys, we studied the other day about personal pronouns; today we shall study about another kind of pronouns, 'the Relative Pronouns'.

Pupils:—

Relative Pronouns, Sir?

Teacher:—

Yes.

English Grammar:—

See how he introduces a new name at first. The pupils are taken off their feet by the new and rather difficult name. He ought to have given a number of familiar examples, told the pupils how the new pronouns differ from the personal pronouns already learnt and then given the name. But let us watch him.

Pupils:—

What is a relative pronoun, Sir?

Teacher:—

That is what we are about to study. Why are you impatient? Now write down these sentences in your note books.

This is the man *who* came to my house yesterday.

This is the girl *who* sang sweetly.

I shall give you a book *which* contains five pictures.

This is the house *that* Jack built.

Now 'Who', 'which', 'that'.....

Ramakrishnan:—

Sir, a relative pronoun is.....

Please tell us, Sir! We wish to write it down.

Teacher:—

Oh, what a bother! He asks for the definition. It was with great difficulty that I fought down the temptation to give

the definition at the outset and these pupils would goad me on to it. Well then, take down.

English Grammar:—

Poor, weak teacher! He has perhaps understood the new method but cannot follow it. He allows himself to be tyrannised over by his pupils and their parents. Cousin, you see the difficulty. We shall return and with our friends and relations discuss what might be done.

English Prose:—

Yes. Sweet Coz.

(Exeunt)

Scene 6:— MOUNT PARNASSUS.

(ENTER:—ENGLISH POETRY, ENGLISH PROSE, ENGLISH DRAMA, ENGLISH GRAMMAR & ENGLISH COMPOSITION.)

English Drama:—

Ladies and Gentlemen, I have the greatest pleasure in proposing Sister English Poetry to the chair.

English Prose:—

I second it!

English Composition:—

I support it!

(English Poetry ascends the dais)

English Poetry:—

Ladies and gentlemen, the object of this meeting is well-known to us all. It is of the highest importance. Indeed we have met not a day too soon. The calamity that threatens us all especially in Indian schools and colleges can be combated only by our conjoint efforts. I need not go into details. Suffice it to say that our very existence is threatened. I shall not try to apportion blame amongst ourselves for having been indifferent till now. No! that is not my purpose. But I wish to state with all the emphasis at my command that unless we bestir ourselves and devise ways and means of safeguarding our very lives, we shall be soon wiped off the continent of India.

Some of us have had occasion to visit Indian schools and study the conditions first-hand. This knowledge, I believe, will stand us in good stead. So, without taking up more of our valuable time, I shall call upon you, one and all of you to bestow the deepest thought and attention on the problems staring us full in the face, so that the clouds may be dispelled and we may be enabled to live and thrive once more in the sunshine of prosperity. (Hear, hear!)

English Prose:—

Ladies and gentlemen, I will speak very briefly. I have had occasion to observe the teaching of English in some Indian schools. I am convinced that while the teachers know the proper methods, they are severely handicapped by the perverse nature of the examinations at present, the prejudices of the public and the clamour of the pupils who have to satisfy their ignorant parents. These handicaps removed, I am sure conditions will improve. So, with your leave, I will move the following resolutions.

Resolution (1): Resolved that parents be earnestly requested to co-operate with teachers in their ideas and ideals and not to calumniate the teachers and confuse the children by adopting methods at home which are diametrically opposed to those adopted at school.

Seconder: *English Grammar.*

Supporter: *English Composition.* (Carried *nem. con.*)

Resolution (2): Resolved that pupils be made to rely on the plans and methods of their teachers, whom they are to consider as authorities in the respective subjects, and that they be warned against clamouring for meanings and summaries at random.

Seconder: *English Drama.*

Supporter: *English Grammar.*

English Composition:—

An amendment, please. After the word 'meanings', add 'explanations'.

English Prose:—

Amendment accepted.

English Drama:—

There is no need for that amendment: 'meanings' includes 'explanations'.

English Grammar:—

I don't think so.

English Drama:—

But I do.

English Poetry:—

Order, Order!

A L L:—

Order, Order!

English Drama:—

What do you say, Mrs. President? I ask for your ruling.

English Poetry:—

My ruling is this: No doubt, meanings are best given by explanations but meanings do not *always* imply explanations. Moreover the pupils often consider them different and so I think the amendment is quite necessary.

(Resolution, as amended, carried *nem-con*)

Resolution (3): In teaching prose, greater stress be laid on the *use* of important words and phrases come across.

(Carried *nem con.*)

(English Prose resumes his seat)

English Poetry (from the chair):—

4. I propose that in teaching English Poetry, the teachers do dwell sufficiently on the aesthetic aspect of poetry, on rhythm and rhyme, on alliteration, assonance and others, figures of speech which contribute to the sweetness and freshness of poetry, remembering always to make the class enjoyable and to have the pupils eagerly desirous of more and more.

(Carried *nem-con*)

Resol. (5) Resolved that in the teaching of English generally teachers be exhorted to make more frequent and, more effective use of dramatization.

(Carried *nem con*)

☛ (English Poetry resumes her seat)

English Grammar:—

Resol. (6) That (a) the teaching of English grammar be made more systematic and intensive, (b) the method be mainly inductive, (c) in view of the fact that the deplorably low attainments of pupils are to be attributed to their want of sufficient practice in the use of correct grammatical and idiomatical forms, teachers do make their pupils work systematically through a set of graded exercises as soon as a principle has been taught and (d) grammar and composition be closely correlated.

(Carried *nem-con*)

English Composition:—

Resol. (7) In the teaching of English Composition, greater attention be paid to oral composition, as mistakes in written work are often traceable to defect in speech.

(Carried *nem con*)

Resol. (8) That the above resolutions be communicated to (1) The Public, (2) the teachers and (3) the pupils.

(Carried *nem-con*)

English Poetry:—

Ladies and gentlemen, we have done good work. I am glad to see so much of enthusiasm and I hope it will be sustained. I thank you for your co-operation. Now I dissolve the meeting.

English prose:—

A hearty vote of thanks to the illustrious president.

ALL:—

Three cheers to our president. Hip! Hip! Hurrah !!
(The curtain falls).

The School, Past & Present

By Mr. Girindranath Chatterjee M. A.

IN former time the school was regarded as the place where only intellectual education should be imparted to the boys. With this object in view the teachers devoted their whole attention to the improvement of the intellectual part of the pupils. In doing this it would have been better if they had adopted some method to make the lesson appealing and impressive. No experiments were held in the class and no attempt was made to explain a matter by action. The practical side of teaching did not find favour with them. The hands and eyes of the boys were left untrained and nothing was done to excite their curiosity for the activity of their mind. The boys being passive actors in the whole drama of education, depended more upon their power of cramming than upon that of understanding. This cramming was the only thing by which they were made to acquire knowledge. The criterion to judge their mental improvement was a pass at the examination. (This is no doubt the standard of judgment in the present time also.) If the boys could be made to go through this test successfully the teachers rested content with the knowledge that they had performed their duties faithfully. That physical education is an important factor in increasing the mental alertness of the students was beyond the pale of their imagination. As this was the case, physical activities did not find their way into the educational institutions. Play and innocent amusements were thought of as mere waste of time and were taken to be the things which would lead the boys to the path of degradation. Any recreation or diversion was therefore strictly banned from the educational sphere. What the boys should always do was to apply the whole time to studying books. If any one was detected in any kind of game was visited with severe punishment. The greatest mistake the teachers made was that they altogether neglected the physical side of education and that they did not shape their method in conformity with the nature of the child. If we have studied the mind and nature of the child it must have been evident that

they like play and want to do some things by means of their hands. An abstract thing does not suit a child at all as the study of it solely requires the strong application of mind. Children learn by doing and playing. If we can educate them through these, we can help in their intellectual growth. The primary thing which is necessary for the success in any undertaking, is the concentration of mind. Children are generally fickle-minded but they show concentration and ingenuity when they play and do some manual works. Concrete things can absorb their mind to a greater extent than abstract ones. Therefore the little boys should be provided with play and manual works in order that they may cultivate the concentration of mind and it is through these lines that their education should proceed. If attempts be made to put nature under check, instead of helping in its growth a grave injustice is done. In the by-gone ages the masters, going the other way, committed the most grievous blunder.

If we wish to prevent a child from doing what his nature wants, he will always try to deceive us and will acquire the habit of telling lies in order to get rid of punishment. As playing and other pastimes were, in the past time, wholly shut out from the arena of education, boys, not being able to go against the irresistible force of nature, did those things in spite of penalty. The infliction of corporal punishment upon the tender bodies of the juveniles was a daily occurrence. The teachers were for this reason, looked upon as terrible engines of torture and the school a dungeon for cruelties. The boys therefore kept out at every opportunity from these objects of horror. It was on this account that the relation between the teachers and the taught was not cordial. The display of affection was construed as a sign of weakness. The free use of whip was the rule of the day, which was the only kind of 'affection' that kept up the contact between these two opposing forces. If the backs of the persons trained at that time, be examined some indelible marks of 'affection' will bear out this truth. When we think of learning to level up the young learners, we cannot but praise their wonderful inventiveness of the brain. The manifold forms of punishment devised for the benefit of boys are beyond the

imagination of the framers of the criminal code even in the modern age when Science has made such great advancement! I wish they had taxed their fertile brains to find out other systems of teaching for the improvement of the boys placed under their charge!

With the change of time a thorough change has come upon the idea of education. What was formerly regarded as a sure bar to education, has now been accepted as the sure means of giving instruction. Education in the modern age has been taken to mean a preparation for life. Consequently the work of education should be not only to train the mind but to unfold and gradually develop all those powers that lie latent in the young in order to make them fit for those civic duties which they shall have to perform when they enter into society. The boy in the school will afterwards be a responsible member of the society and if he be not given in his boyhood a chance of doing some responsible works, he will meet with great difficulty in the future years. In view of this the former nature of the school which was much too academic in character, has undergone a complete change in the present age. Education to be effective should be given in such a way that the boys may be very eager to have it. It should never be imparted through a system that goes against their nature. Anything which is done under compulsion or threat, cannot make any lasting impression upon the doers but what is handled willingly and gladly, leaves a permanent sediment upon the mind because it is done with attention. Nature plays an important part. If we do not study the nature of the young learners and utilise it for the purpose, our labours will not be crowned with success. A child cannot fix his mind upon an abstract subject for a long time but a concrete object can hold his attention fast for a longer period. Therefore education through play has been the cult of the new teaching in the present time.

The great thinkers, after making a careful and thorough study of the child psychology have suggested new systems of teaching. These systems want to educate the children through what their nature impels them to do. It is their opinion that no

curb should be put upon the nature but that the child should be provided with those things to which his natural tendency lies. Through these the teacher should try to fulfil his aim. Education must not be given to the boy in an atmosphere of fear or threat which acts as a great hindrance to the progress of mind. The school should be made a place where love opens the mind of the child, brings him nearer to the heart of the teacher and thus gives him a fine opportunity to mark the defects, peculiarities and predilections of his charge. His free intercourse with the pupils, his sympathetic behaviour and his kind words will form the best method by which he will be able to shape the boy in the way he likes. He should always appear before the boy as a father, friend and guide and never as an agent of fear and oppression. These will secure for him the heart-felt regard and the willing obedience of the pupil. Fear of punishment demolishes what ingenuity the child possesses and drives him farther and farther from the instructor. It is for this reason that in the modern time punishment in any form has almost been banished from the domain of education—only in exceptional circumstance the Headmaster, after due consideration of the case, will award it to the culprit.

Formerly games and sports were looked upon with great disfavour because they were regarded as great obstacles to the progress of studies. Any boy found to take part in them was severely taken to task but now-a-days what a change has come upon the idea! They are now no longer thought as a bar to studies. As seen to produce some very useful qualities in the participators, they have been allowed to occupy an important position in the educational field. These boys in their after-career will have to discharge heavy responsibilities in the sphere of public activities. These tasks they cannot do if they have not learnt in their formative stage how to do a thing with a determined will. Games offer a good scope for the cultivation of this virtue. Open air games make the boys hardy, brave and healthy and in addition to these they acquire self-discipline without which they cannot prove useful members to the community. By banning physical culture from the precincts

of learning the teachers in the past time, fully lost sight of the health of the student-population. They did incalculable harm to that very mind on the development of which they bestowed their whole care, by not allowing the students to join athletics for the improvement of body. If the development of mind goes on without that of the other as both are inseparably connected, this work is one-sided and very injurious. Therefore that amount of mental culture which the boys ought to acquire was not attained by them due to the defective state of health. Thus the teachers defeated the very object which they wished to achieve. A boy can show more progress in studies if he possesses good health, for good health generates cheerfulness in the mind, without which concentration is out of the question.

The modern educationists, having appreciated the usefulness of games, have introduced them into schools and those boys who do not take part in them are treated in just the same way as the boys were done in the past time for taking part in physical activities. It is their idea that there should be co-operation between the head and hand to make the education effective.

Man does not live for himself. He has some duties by others. The higher purposes of life consist in doing good to the people in general as far as lies in one's power. To rouse this philanthropic spirit in the boys is the main work of education. The school should be a centre of those activities which will call into play the unselfish nature lying in a sleeping state in the young. The introduction of scouting into the educational institution has been a step in the right direction. It prepares the students for those public works which it will be their lot to perform in later ages. The scouts are trained to be gentlemen in the true sense of the term. Their main work lies in times of public distress. In cases of fires, accidents, epidemics and in great gatherings they render invaluable services to the suffering people at the cost of comforts and life even. The school in the present day having brought its methods and activities into vital touch with the life of the society, teaches

the pupils to be perfect men while in the former time it, having shut out those useful things from its precincts kept them in darkness about the main purposes for which human life is intended.

If there be a school in the village and if it can faithfully perform its duties so as to train the pupils to the habits of doing social works, it raises not only this village to a higher status but also those villages from where the students have come to receive education in it.

The Kumbakonam College Adult School*

By Mr. N. R. Kedari Rao, M.A., L.T.

I propose in this paper first to give a brief account of the adult school run under the auspices of the Kumbakonam College Union and then to draw certain inferences as a result of our practical experiences on the subject of adult education.

It is now recognised on all hands that it is the *duty* of those who are more fortunately placed in society to help their poorer brethren in the matter of wealth, education, culture and what not. Our college students then made up their minds one fine evening to discharge this duty to the best of their ability; and with the high idealism so characteristic of youth, no sooner did they think of it than they translated it into practice by starting an adult school in one of the spacious rooms in our college. Of course, we the members of the staff co-operated with them heartily and gave donations to meet the initial expenses such as books, slates, oil for the Petromax lamp, and most important of all, the pay of the teacher employed for the purpose. Not merely this. One of us is the correspondent of the school and our Principal is ever ready to place his ample resources, his varied knowledge and his wide experience to guide it along the safest and surest way to success.

* (Paper read at the All-Asia Educational Conference, Benares.)

As soon as this plan was known to the people around, large numbers flocked for admission and our initial difficulty lay in defining the term *adult*. Originally, our idea was to restrict admission to those above 18 years of age; but we were confronted with many hard cases. Boys of fourteen and fifteen were prepared to come in and we thought it would be a pity to exclude such promising youths merely because they were 'under age'. So, as a working principle we regard *all wage-earners above the age of twelve* as adults. The practical result of it is the numbers in our school have swelled beyond all expectations.

Our next task was to secure a good teacher and we must say we have been very fortunate in getting hold of the services of one who had already had some experience of night schools. By the way it must be noted that one must have some special qualifications if one is to succeed as a teacher in an adult school. The pupils that attend such schools are of different ages, different degrees of intelligence and different standards of attainment. For instance in our school, the youngest are only 12 years of age, but the oldest are more than 32 years old. Some are quite intelligent, others rather dull. Some have a marked aptitude for learning, others not; again, for one set you have to begin from the very alphabet, for the next set you must begin the primer or the first reader in the vernacular; for the most advanced you have to start from where they left years ago at school—say the third or fourth class, as the case may be. And it is quite a tough job for a single teacher to be in charge of all of them simultaneously and to find work for all.

Another difficulty is this:—the ordinary primary class teacher has to do with children with their undeveloped mind, with their ignorance of the things of the world. A teacher of adults on the other hand has to do with grown up boys and men who have seen some aspect or other of life—as petty shopkeepers, peons, attenders or artisans—fairly long; and who have merely to be introduced to the written language through which they can enrich their thoughts and ideas. For example,

we need not teach them such elementary things as three plus four make seven; twelve pies make an anna and sixteen annas make a rupee; a cow has four legs, a pair of horns, a pair of eyes and a tail; the elephant is the biggest of land animals; and so on. They have had an empirical knowledge of all this and much more. What they want to be taught is the script, the language, the symbol of thought, by means of which they could understand other people's ideas and they could transmit their own in turn.

Further we may take it they are more eager to learn than school-children, as otherwise they would not have cared to attend such classes. So, the usual psychological method has to be altered somewhat. Thus in our school we have a large number of cobblers and it is quite easy for them to understand lessons on dogs, cats and sheep; as also on the processes of tanning hides and the methods of manufacturing various types of foot-wear. In this special field they begin to instruct the teacher to his bewilderment and they show a depth of knowledge which is certainly beyond his ken.

Another set is made up of our college peons and attenders, and in their own departments of gardening, of tidying up the rooms, of ringing the bell at the appropriate time etc. they can easily beat their master. The laboratory men know something of even handling science apparatus and have a working knowledge of some of the technical terms in general use in physics or chemistry.

The work of the teacher then is not so much to introduce his pupils to the world of affairs as to the world of letters or of language; and his chief duty is to introduce them to the thoughts of others expressed through the medium of the written script.

Unlike the usual school children who have not the remotest idea of what they are going to be in life and what profession they are going to follow, the adults have already been pursuing a distinct path which is not likely to be changed. Their interests lie in certain definite directions, along certain

well-known lines. If we succeed in giving them a knowledge of the three R's, they will lead us to teach them in their special subjects of interest. We are for instance surprised at their insistence on a knowledge of English because they find it of practical use when they have to transact business in the Post Office, the Railway Station and the Sub-Registrar's Office. The cobblers want to know the best and most up to date ways of manufacturing and repairing shoes, or polishing them. The farm labourers desire to know if by any means they can predict the condition of the weather. Almost all of them want to know something about other lands than ours—about the customs and manners of people in distant places, their dress, their habits, their ways of life, their means of communication, their food, language and so on. And they are very eager to listen to stories especially those where the moral is not far too obvious. The adult school teacher must be a first rate story teller, if he is to make a success of his job. Else, his pupils have little or no regard for him.

Their tastes are more practical than theoretical. They are keen on learning something useful and instructive, which they can turn to their benefit in their daily lives. To achieve this in the usual way, it would take quite a long time—say three or four years at least. As a short cut to these ends, we have devised a few measures. First, we have arranged for a course of easy discourses in the Vernacular on such profoundly interesting topics as Health, Hygiene and Sanitation, every Friday and as they are illustrated with magic lantern slides, they are deservedly popular. As soon as this is finished, we propose to give them another course on Civics and Citizenship with practical illustrations drawn from the rights and responsibilities of municipalities, taluk boards and other institutions with which they are quite familiar.

To stimulate their interest in books and to encourage them in the practice of reading at home in their moments of leisure, we have formed the nucleus of a library from which we give them books on loan; and this is deeply appreciated by them.

Picture-books are in constant demand; and easy stories assiduously sought after. Trust begets trust and they feel that they should justify the confidence we have reposed in them by bringing back the books intact. It also acts as an incentive to the illiterates. They consider that it would be a proud day indeed in their lives when they too would be in a position to enjoy a similar privilege. Thus we have realised that a Library is a necessary auxiliary to every adult school.

On a first visit to our school at work, the stranger may be surprised at the seeming violation of almost every school-rule. There is an insistent noise and we simply cannot have perfect silence for even ten minutes together, (except during story-telling.) An unkind critic once told me, "Here is a small Pandemonium." The fact is mass-teaching will not do; every body has to be paid individual attention; and while the teacher is engaged with one or other of the pupils, the rest either read aloud in their effort to con their lessons over, or carry on some conversation with their neighbours. Their life in the rough and tumble of the world has not taught them the dignity of silence; on the other hand they know that he who makes the loudest noise oftentimes carries the palm in any controversy. And it will take them several months before they can appreciate the beauty of order and silence, even when the master's eye is not directly on them.

Next, punctuality is too much to be expected of them. Our classes are supposed to begin at 6 p.m. but we should consider ourselves lucky if we get into some kind of working order by 6-15 or even 6-20. The pupils continue to drop in till 6-30 or 6-40; of course they do not grudge to stay on till 7-45; so what they lose in the beginning they may gain in the end; but if we are sticklers after rules and regulations, we must be prepared to receive some hard knocks against our pet prepossessions and our pet theories.

Further, the pupils are far from being regular in their attendance. On an average, only two-thirds of the number on the rolls are present every day. And they are not much to

blame for it either. They are all wage-earners and if their daily work has been more than usually heavy, they have not got the spirit to do this '*extra*' work. Or, if their employer sends them on errands from which they cannot return in time, or if they have to minister to a sickly child or attend to the purchase of provisions at home, they find they are 'late' to this class, for reasons beyond their control.

The theorist will come down on us and say that we are not by any means '*teaching in a school*'. Well, it is not like teaching in a dayschool where the physical needs and comforts of the pupils are attended to by their parents or guardians; but it is teaching adults to know to read and write and thus to introduce them to the realm of stories and romances; of biographies and travels; of the Elements of Science and citizenship. We have to care more for the spirit of learning and teaching (manifested in the glowing eyes and the knitted brows of the pupils in thought) than a strict fulfilment of our educational rules and regulations.

Similarly, with reference to the question of discipline, a great deal of tact has to be employed in conducting our classes. We cannot levy fines for late-coming or for non-preparation of lessons. The pupils are so poor that we not only exempt them from all fees but give them freely their books, notes, slates, pencils and other requisites. So, it is meaningless to fine them; it is again impracticable to threaten to cut off their attendance; it is unwise even to dream of corporal punishment. Education has to be made as pleasant and attractive as possible; and it has to be deprived of all its horrors if it is to become popular in such schools. The most we can do is to persuade them, *by kind words and gentle deeds*, to be regular and punctual and to behave themselves decently in the class. We have practically to coax them into learning by dwelling at length on the practical benefits accruing to them by a careful preparation of their lessons and by continued attention to their studies.

But though it is futile for us to expect anything like that cast iron type of discipline we are accustomed to in our dayschools, it is more than compensated by *their initiative and their enthusiasm*. Having more or less decided views on life, these pupils have many surprises for their teacher and by a mere turn in the conversation the teacher feels that he has many points to learn from them. Thus what is lost in routine is gained by the variety of experiences that he derives from contact with them.

The deep moral fervour that is at the back of the whole scheme is not again without its influence on the pupils' character. The high principles with which the college students have been inspired in starting the school are fully appreciated especially on those occasions when the college youths come in small batches as interested spectators, spend a few minutes teaching them or clearing their doubts or kindly enquiring after their progress in studies. It is a revelation to these men that those whom they have hitherto looked upon as their superiors are taking such a sympathetic interest in their lot and are spending their money, their time and their energy towards their improvement in life. Thus they learn the true dignity of humanity and the glory of disinterested work—lessons, which we are sure will stand them in good stead in their later careers.

From this our practical experience, we may now proceed to answer the question, 'What is the part played by such adult-schools in the general scheme of education in the country?'

At present, less than 10 % of the population in India is literate, whereas in other civilised countries, about 75 % (or even 80 %) of the population knows how to read and write. How are we to make up for lost time in the race for literacy?—that is the problem for us to solve.

One of the remedies suggested is the introduction of free and compulsory primary education for both boys and girls. But it has its own limitations. It will not at once help more than 15 % of the population which alone is of school-going age

(as shown by statistics). A palliative may be thought of by raising the school-leaving age; but here again the experience of other countries tells us that it cannot be raised indefinitely and that in any case, it cannot be raised to more than 14 or 15 years. Without the adoption of some supplementary measures, it is clear that the scheme of primary education is not sufficient to solve the problem. Herein lies the use of adult education. It is the only way available for us to bring in the light of knowledge and all that it stands for to those poor and ignorant adults who are willing to learn but who cannot afford the leisure for it during the day which is entirely devoted to their bread-winning labour. It avoids the difficulty of having to find new school-buildings and fresh staff to man such institutions. An adult-school is not as expensive as an ordinary school of the same strength. So, it is not so much a strain on Provincial or Local Finances as the day-school. It can be maintained very cheaply indeed.

It also affords a source of supplementary income to the hard working and enthusiastic teachers in dayschools who are prepared to do some 'extra' work every day. Thus in many respects it promises to be of great use to society.

If one is still doubtful of its utility, we may note here what has been achieved in this direction in a country situated in much the same condition as ours—I mean Russia. It has been possible to educate *no less than two millions* in this manner last year; and this year they have programmed for weaning away as many as *eighteen millions* from illiteracy. When such results are achieved elsewhere, why should it not be possible to do so in India also? If only in every village and town in this country, the experiment is carried on in earnest, and if we are actuated by an inflexible determination to shake off our lethargy and march steadily in pursuit of Progress, Freedom and Enlightenment, we are sure there is no room for despair. Otherwise, the country's progress in literacy must be snail-like! It is true, Acts have been passed in almost every provincial legislature introducing free and com-

pulsory primary education in their respective areas, but if we are to rely only on this method, there is no hope of achieving universal literacy within the next fifty or sixty years! As we want quicker results, we can do no better than spread Adult Education among the masses; for slow but sure it is bound to have a very beneficent result, and that in the not distant future.

Corporal Punishment.

By Mr. Bankim Chandra Ray, M.A.

IN society the commission of offences is invariably followed by punishments for the preservation of peace and order in it. The school which is society writ small must, for its smooth and efficient working, maintain order and discipline with strictness. Being destitute of real will and innocent of their interests, aims and objects, the members of the body scholastic are generally guided by passions, prejudices, whims and caprices. Hence the necessity of creation of good habit and rational conduct in scholars by restraining their animal instincts and morbid appetites by means of what are called punishments. School punishment has an educative and in view of the fact that it seeks to deter the delinquent from repeating the offence and others from copying the example; and takes the forms of rebuke, fines, detention, expulsion and corporal punishment. Bodily castigation being the most vexed and puzzling question in the domain of school administration deserves our close attention.

Corporal punishment forms an important and interesting chapter in the history of education. The ancient systems of education regarded punishment as a valuable adjunct of education, flogging being the only mode used. In Sparta where the ideal of education was distinctly military a great importance was attached to physical castigation in as much

as it was a means of training in hardship. There a boy who could bear the largest number of stripes was frequently rewarded. The hellenized Israelites of the 4th century B. C. having a strong faith in the efficiency of the rattan tried to lash the content of their education into the students. The Book of Proverbs recommended the free use of the ferule. In Rome the ludi-magister and the grammaticus frequently resorted to scourging. In the Mediaval Ages, whipping was a very general form of punishment. Educational thinkers like Erasmus, Montaigne and Locke and the Jansenists did much to discourage and check the employment of "bloody birchen rods". The disciplinary conception of education in 18th century again brought flagellation into vogue. The humanitarian tendency of the present age has limited, if not abolished the use of corporal punishment.

There is no unanimity of opinion on the question of corporal chastisement strong exceptions are taken to the practice. Some maintain that caning is a very bad form of punishment in that it outrages the sense of modesty by producing feelings of degradation in those who are punished. Against this it may be urged that the aim of all punishments is to make boys consider them as a great disgrace. As Bosenkranz asserts, "Reprehensible is the false sentimentality which assumes that the dignity of humanity is affected by a blow given to a child and which confounds self-conscious humanity with child humanity, to which a blow is the most natural form of re-action when all other forms of influence have failed. To those who regarded birching as a degrading form of punishment, Dr. Arnold's reply was, "At an age when it is almost impossible to find a true moral sense of the degradation of the guilt or faults, where is the wisdom of encouraging a fantastic sense of the degradation of personal correction? Montaigne condemns flogging on the grounds that it has a chilling effect on the child's desire for learning and makes its nature dull. John Locke argues against corporal punishment thus, "It breeds aversion to that for which it is the teacher's business to create a liking. It is a slavish discipline and makes a slavish temper. It often

brings a worse and more dangerous disease—it breaks the mind. Instead of a disorderly boy, you get a low spirited moping boy." In the opinion of others it is harsh, cruel and brutal in its nature since it produces bodily injury. Harshness, brutality and cruelty are not the necessary concomitants of corporal punishment nor does it, when judiciously used, produce dullness in the boy punished.

There is much in argumentum baculinum to commend itself, despite the criticism levelled by the detractors of the system. In every institution there are some wantonly mischievous, confirmedly lazy and incorrigibly dishonest pupils who stand from time to time in need of sound drubbing in their own interest and that of the school. To use the words of the Bengal Education Code, many an ill-conditioned boy who would laugh at a fine and regard expulsion as a welcome relief from a tedious round of duties would pause before the uplifted rod. Rightly did Dr. M. P. West remark, "It is the best of all punishments—soon over, no keeping the boy back after a long day's work, no writing of imposition which interferes with his school work, no unjust fines which punish the parents." "Flogging in some form or other" observes a distinguished headmaster, "is a necessity in a great school. It is certain, it is speedy, it is much feared, and yet soon over."

It becomes clear that bodily castigation, if it is an evil, is a necessary evil like the surgeon's scalpel; and principal teachers nolens volens must be at times under the painful necessity of using the same in cases of flat disobedience, gross insubordination, studied obstinacy and rude behaviour. As there is every possibility of its being abused, corporal punishment should be hemmed in and hedged round with certain restrictions. The letter of the Government of India No. 10-384 dated the 31st December, 1887 wrote thus: "But it must be clearly understood that caning was to be an exceptional form of punishment, that it was to be administered by the Head Master alone, and that it should be so administered as to inflict pain only without bodily injury." The punishment should never be violent or dangerous i.e. stripes should never

leave abrasions, cuts or red or blue wabs but should be inflicted on that part of the refractory pupil's anatomy which seems to have been designated by nature for the receipt of corporal punishment'. Thrashing, always an unpalatable expedient, is to be a rare form of punishment and should be adopted as a last resort when all milder forms of punishment have failed. The use of the birch constantly and for trivial faults breaks the morale of the punishment. "The disciplinary value of the cane," says a noted educationist, "is not so much the actual caning as the fear of it and the fear is destroyed by excessively frequent use in small doses". It must under no circumstances be administered from feelings of mighty anger, irritation or resentment and should be looked upon as a painful process and inflicted in a dispassionate mood. It ought to be administered *sub rosa* so as not to degrade the misdemeanant and to prevent the danger of the boy's 'assuming an air of bravado or mockheroism'. The necessity of condign punishment as in the case of posting libellous placards against teachers or insulting them, warrants public flogging i.e. before the gaze of the whole school. Moderation and reasonableness are the criteria of proper corporal punishment. It was held by the English Court in Regina vs. Hopley, "If it be administered for the gratification of passion or rage, or if it be protracted beyond the child's power of endurance, or with an instrument unfitted for the purpose and calculated to produce danger to life or limb, in all such cases, the punishment is excessive and violent, and is unlawful." But tapping, slapping and boxing are to be condemned as forms of bodily punishment. In this connexion it may be remarked that our personal experience proves that the Saturday-morning visit of the headmaster to each class-room recommended by Mr. P. C. Wren works miracles.

New Education which has reversed the old conception of discipline has seriously questioned the propriety of the penal form of bodily correction. Although there are some good points in corporal chastisement, it is a mere truism to say that the school managed with the irreducible minimum

of it is *sine dubio* the best. A wise headmaster who considers himself in the position of a director of public health preventing diseases rather than a doctor curing them when they actually attack the system must by a good system of school governance minimise the chances and occasions which call for punishment and endeavour to make his young charges 'smart, silent molecules of the disciplinary organism.'

The Technique of Modern Teaching.

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

(Concluded from June issue.)

THE IMPORTANCE OF REASON.

The point intended to be made here is that in a case of this kind, reason can do all that is desired without in any way accentuating the matter and intensifying the evil and with little effort and hardly any waste of time. Teachers are for making their charge suitable members of the society by giving them all that is best in them in the way of knowledge and by awakening and stimulating their sleeping forces and not for demoralising them by putting before them examples of conduct which, if confirmed, would hardly do them any good besides making them woefully mean specimens of humanity. They are not expected to make their pupils liars, cowards and sycophants, for such they become by frequent treatment of them in the same undesirable way. For fear of punishment and bad report student would cringe, fawn and crouch after the canine race. All occasions of the likelihood of any undesirable incidents should, therefore, be scrupulously guarded against by rational handling of situations as indicated above, and the success of the lesson thus made secure. It should be borne in mind that no reform on the part of students can come unless the teacher first reforms himself.

THE MOST NATURAL METHOD OF TEACHING.

The most natural method of learning anything is repetition and actual performance. This habit of repetition and actual performance should be encouraged by practical exercises. To teach English Grammar, for example, the teacher should encourage actual reading of the English text and the Grammar occurring therein may be supplemented by examples of the like nature from other sources or of his own making. The scholars should have assignments and questions involving the frequent repetition of the grammar required to be taught.

THE VALUE OF CORRECTING, GRADING AND ANNOTATING.

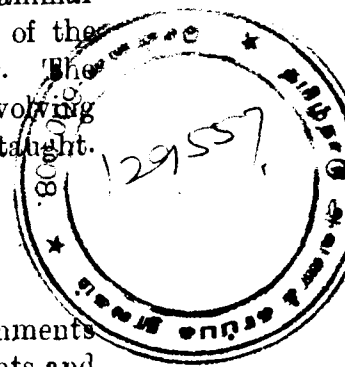
Correcting, grading and annotating of the assignments are generally a source of great satisfaction to students and they notice these with considerable enjoyment. These should be frequent and such as are likely to add to their interest and to form a permanent record of their individual training easily available for review at any time.

'PLAYING THE TEACHER'—AN IMPORTANT FACTOR.

Boys also enjoy 'playing the teacher'. An opportunity should, therefore, be given to each to ask his class fellows questions of his own framing. It would further increase the interest of students if the teacher himself would take his own turn in answering those questions.

• DISCUSSIONS AND PAPERS—INSTRUMENTS OF INTEREST.

Should time permit a further relief may be provided by initiating discussions on topics covered by the lesson, led by students themselves and guided and directed by the teacher. From to time students may also be encouraged to read papers on similar topics. Encouragement of such performances is apt to be viewed with considerable satisfaction by students.



INTEREST—THE PRIME FACTOR IN TEACHING.

Other methods, devices, plans of a similar nature may be used which may be calculated to kindle the interest of students in the subject handled and to lead imperceptibly to its proper appreciation.

Parental Co-operation*

By Mr. T. V. Apparsundaram, M.A., L.T., M. Ed. (Leeds.)

Education can only be effective when there is a friendly co-operation between teachers and parents. To-day there exists what almost amounts to a state of war between teachers and parents. The occasions where we have the most chance of complaint between the parent and the teacher are in connection with corporal punishment and promotion. Parents have no interest in schools. Their lack of sympathy with the teacher is often due to ignorance of home conditions. When one does not understand one can never be just and true. The result is that we are in danger of committing an unnatural gulf between the parent-world and the teacher-world. That is the way to discontent and unrest. This is exactly what happened in England in the earlier days. From homes came the complaint that the teachers did almost nothing, contenting themselves with prescribing certain pieces of work to be done at home and then testing the pupils next day whether the work has been done.

This is merely a silly exaggeration. Things are much better in these days than they used to be.

Turning to India, I feel that it would never do for us to perpetuate this discontent, this unrest, this gulf between the parent-world and the teacher-world.

Let me first of all say a word or two about the attitude of parents to schools. Parents commonly regard school as wholly responsible for the education of their children. They imagine that their business is over the moment their children are handed over to the school. But that the school alone cannot be wholly responsible for the education of its children is obvious on a moment's reflection. The school has direct control over the children during only 5 hours of the

* A paper read at the 24th Provincial Educational Conference, Madura.

day. Hence during other hours the children are responsible to the home not to the school. Hence we come to the conclusion that it is the parent community that determines the education of its children. The child gets the colour of his education not at school but at home, in his community contacts, no matter how many facts he may take on at school. It is therefore, clear that the impression gained at school should be reinforced at home. Unless this is done, schooling will be a failure. I speak with all my feelings when I say that parents should take an intelligent interest in the schooling of their children, should not remain unacquainted with the school lives of their children, should be in sympathy with the new things their children learn in the school, should treat school work seriously, should give youngsters suitable conditions under which to do their home work, should see that they spend a reasonable time over it. If the parents take school work seriously, and show their children that they do, there will be little danger of friction between school and home.

Nor are the teachers free from faults. The teachers are equally ignorant about the children's home lives. They imagine that their work is confined to the four walls of the class room to the limited hours of the school time-table. They forget that education is a social enterprise and that one of their main functions is to enlist the sympathy and co-operation of parents. The ordinary machinery which is supposed to keep the teacher in touch with the parent is the Report Card. But unfortunately it is not absolutely conscientiously filled by the teacher. It is not always signed by the parent. It is a fact of common experience that a teacher deals with a child differently when the home circumstances are in some measure known to him. An occasional visit to the home and a friendly chat with father or mother, or brother will do wonders on both sides.

Sometimes teachers invite parents to visit schools and to see their children at work. These invitations have met with little response. Repeated invitations to visit schools are being disregarded. Sometimes teachers are justified in not inviting parents to visit schools. Their conception of education and of school work is crude. Hence their visit is troublesome.

Anyway the want of co-operation between home and school is an unfortunate neglect of educational opportunity. The ideal should be that the parent should insist on a better school and the school should do its best to improve the home.

Let me indicate to you the fields where parental help is needed. We all know that one of the great difficulties in the progress of

elementary education is that pupils leave elementary schools before completing their primary course. But the completion of the primary course by all pupils is essential for the acquirement of a firm and permanent group of literacy. The parents can help us to achieve this end. One of the interesting steps in this direction is the scheme initiated by the C. Department in the Punjab in organising societies of parents who bind themselves to send their children to the school for the full primary course and to pay penalty for default. The problem of securing and maintaining attendance cannot be solved unless the parents co-operate with us. Even in the matter of the introduction of certain reforms in teaching methods parental co-operation is vital. The parents must be in sympathy with the new things their children learn at schools. We all know what the Dalton Plan is. We all know the principles underlying the Dalton Plan. One of the first questions that your teachers will have to put yourself is this: Are the parents of your school children in sympathy with your method? If the answer is in the affirmative, you are travelling along the right road. If the answer is in the negative, your plan will break on the bedrock of parental indifference or opposition. The parents may not understand the reason for the change in the methods of teaching. And they might rebel against the introduction of the plan thinking that teachers are inventing new ways of doing less work and are paid for their idleness. Hence what teachers will have to do is to call for a meeting of parents and to discuss with them the advantages of the plan and then obtain their co-operation. The failure to secure parental co-operation is to a certain extent responsible for the failure of the Dalton Plan in certain places in India. Again in the matter of Medical Inspection report, parental interest is vital. The mechanical inspection work will prove to be a farce unless the valuable suggestions embodied in the report are acted upon by the parents. The best that the teacher can do is to draw the attention of the parents to the suggestions in the report. But action rests with parents. Again, we all know that the scout movement is a good movement; no better movement has been started anywhere at any time than the scout movement which teaches boys to be courageous, self reliant and loyal and to do their best for their fellow creatures. Yet there is a type of orthodox parents in our land who are opposed to this movement, who check and if possible run down the onward march of this movement. May I make a special appeal to you parents to advise your children to join the Scout Movement if they are not already members of it. Again, in a land where education has manufactured many a physical wreck, parental interest in the physical activities of the school is very necessary. I know of a school in Leeds, Bradford Grammar School by name, where

exists an effective co-operation between the school and home. For the purpose of games, the school is divided into five houses and every boy is a member of a house. Each house has its own distinctive colour name, red, green, blue, brown and pink. Matches are arranged between the houses for every half holiday. The parents are keen on their boys taking interest in the games. They keep those half holidays free from other enjoyments and attend the matches.

Educationists have thought of three devices for promoting a popular understanding between the home and the school. They are:— Parents' meetings; Education Societies; and Pupil Society.

1. PARENTS' MEETINGS:—An occasional "Open Afternoon" at the school when parents can come and see the conditions under which their children work and can at the same time have a word or two with the class teacher is valuable means of arousing parental interest. Here also is a good opportunity for the Headmaster to gather the parents in the hall for a brief period to have a talk or conference on any matters of moment, for e.g. 'The necessity of regularity and punctuality in school attendance as a training for the future', and so on. Give parents an opportunity to express their opinions if they wish to do so, wind up the after-noon with a little 'variety entertainment', and the parents will have had a good time and they will come again. They will afterwards support your efforts by bringing all the home influences to bear upon the child and will help the teacher to make the best use of child's school opportunities. Another opportunity of bringing teachers and parents together may be found by the Headmaster sitting aside, say, one hour—3 P. M. - 4 P. M. on one after-noon per week for interviews. You may keep a special Note Book wherein you may enter the name of the boy, the name of the parent and the purpose for which he comes. In these ways the Headmaster can obtain a good deal of information about any particular pupil which will be found very helpful in dealing with him or her in school. At the same time the parent becomes better acquainted with school conditions and requirements and with the educational progress that his or her child is making. Again, where a boy has done shabbily the teacher should visit the parent and draw the attention of the latter to the fact. The parents' attention may be drawn to the suggestions of the Medical Inspection Report.

2. EDUCATION SOCIETIES:— These are the media for the diffusion of correct knowledge about educational problems. By means of regular meetings devoted to the importance of contemporary educational questions, Education societies serve to inform their members of the scope and meaning of such questions and so to cultivate public opinion in

favour of important measures of progress and reform. This will form a useful means of communication between the parents and teachers.

3. PUPIL STUDY:— The third device is what is called the pupil study. We have known the school record which is a report made by the school to the home. But the pupil study is a method which suggests that the parent should be invited to report to the school on their children. In order to help the parents to draw up the report a standardised questionnaire is drawn up by the school. The questionnaire may consist of the following questions:

1. At what time does the boy (a) rise; (b) go to bed?
2. Which subjects is he finding (a) most difficult; (b) most easy?
3. Have his difficulties to do with memory or apprehension?
4. What is he reading, apart from his school books and how much? Please mention magazines and newspapers, as well as type of books.
5. What are his special aptitudes and definite habits? How much time do they occupy?
6. Who are his companions? Please mention a few of them.
7. Does the boy's health continue to be satisfactory?
8. Is he enjoying school life?
9. What are his comments upon school affairs?
10. Have you any suggestion to offer?

By means of these question-blanks much useful information concerning each child is secured and this information is made the basis of conferences between parents and teachers. This method has the additional advantage of affording the father an opportunity to get into close touch with his boys and acquire an esoteric knowledge of their disposition and temperament. To my mind, this is perhaps the best method of bringing about parental co-operation. The teachers will understand better the parents' point of view, and parents will realise that the teachers' interest lies beyond ordinary school subjects; they will see that it extends into the realm of moral training and general welfare.

The relationship between teacher and parent is of vital importance to the progress of the child and to the success of the school. We need your help in the matter of encouraging your boys to join the Scout Troup. We need your willing co-operation in the matter of allowing your boys to wear shorts and shirts while in the Play Ground for this uniform dress gives a smart appearance to the body of students assembled there. We request your immediate action in the suggestion of the Medical Inspection Report. We request you to study thoroughly the Progress Reports that are issued periodically. We request you to visit your schools and see your children at work so that you may become acquainted with the progress that your children are making.

SO I DREAM.

By Mr. R. Balakrishna Mudaliar, B.A., L.T.

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A day's incessant showers,—and the tremulous green
Upon the fields have merged in floods! In glee
Great sheets of water gurgling, swirling, flee
Over bush and brake! Tillers have never been
In such a plight! But O what could be seen
By dam and aqueduct and over the lea
Are rural scenes O that may never be!
King fishers flutter on high and the fishermen
Half merged in water cast their nets; swift leap
The fishes silvery over the rolling stream!
Ah strange! a fisher at the yonder bank
Sits in a trance, his net a-hoisted deep
Like to a flag of victory b'side him!
So I dream!—I know not what the world would think!

Editorial.

District Secondary Education Boards

District Secondary Education Boards in Madras play an anomalous *role*. Brought into being by Sir Patro during his ministry, they have been having a lingering existence all these years. Their activities in some Districts cease with the election of the Office-bearers every term. They are supposed to be advisory bodies whose advice may or may not be taken by the Government, the Management or the public. They have no statutory standing as the District Educational Councils, and do not enjoy even the modicum of powers that the latter are invested with.

The members of the Board form an incongruous group in an insipid imitation of the modern democratic institutions

in other parts of the world. The teacher element was at first poorly recognised, but after agitation by Teachers' Organisations, some, though still inadequate, representation has been given to it. It may be of some comfort to the Assistant masters that their existence has not been ignored, but considering the disproportionate representation given, it is poor consolation to them. The provision of one member to represent from 300 to 600 masters, in a district side by side with an equal representation given to a comparatively microscopic few of Headmasters and Managements, seems to be against accepted principles and fairness. The number of seats allotted to Assistant masters needs to be increased in proportion. The nomination principle is an anachronistic feature, when considering the advance made by the new Local Boards Act. It would, however, be something if the nominees are such as have minimum educational qualifications to take an intelligent interest in the Board's proceedings. But very often the contrary is the case; and not much purpose is served by these being on it except perhaps for voting strength. A preponderance of teachers would seem to be essential if the Board is to function efficiently even within the limited advisory powers which it is privileged to enjoy.

The Board's powers as at present defined, are not enviable. Among the few assigned to it, it can recommend recognition of schools and elect a member to the Text-Book Committee. Requisitions for recognition of schools are few and far between, especially when managements are seriously thinking of closing down even the existing schools. To get a place in the Text-Book Committee would perhaps appear to some as a thing to be coveted. But sometimes the teachers' hopes receive a rude shock when Educational Officers take it into their heads to seek election to it, as in some Districts they do.

One of the resolutions frequently adopted by the South India Teachers' Union and its affiliated Associations, is the advisability of the Dt. Secondary Education Board functioning

as an appellate authority to decide cases of unfair removal from service of permanent teachers in aided schools. In the absence of an Arbitration Board as in Bengal, the Dt. Secondary Education Board may exercise its advisory powers to check the vagaries of managements and teachers. The presence of the D. E. O. and other influential members on the Board will give its recommendation the weight necessary to make it appear as a mandate which managements or teachers will not have the barefacedness to overlook. This exercise, further, will not in any way be inconsistent with the powers defined as now, nor will it involve any financial implications. A temporary remedy of the hardships to which teachers have been subject by the obnoxious Service Agreement, on the lines mentioned above, was pressed on the attention of the Hon'ble Minister for Education at Palghat during the Conference in 1931, and he seemed to have been sympathetically inclined to make the necessary move. It is a matter for regret, however, that he has yet to translate it into action; the policy of drift has been quite persistent, and one of the vital problems of the teacher has been kept unsolved. It is for the teachers who have been returned to the newly constituted Dt. Secondary Education Boards to tackle this question in their respective Boards in all seriousness and bring pressure on wayward managers to make their tenure secure. Non-teachers in each Board need to be educated and convinced of the fairness of the teachers' demand to enable them to take necessary interest, and it is hoped that the members will take prompt initiative and act even from now.

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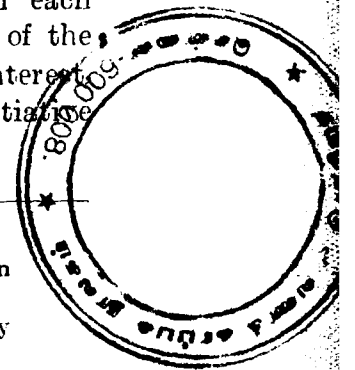
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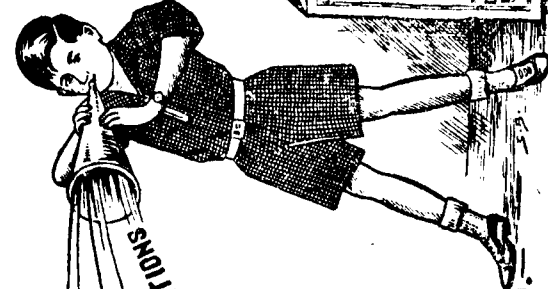
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NOV 1932

Vol. VIII—No. 8 & 9.



MANAGING EDITOR:
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*Elections to the Academic Council
Madras University*

A MANIFESTO

To
**The Headmasters and Principals of Affiliated
Second Grade Colleges.**

**Rev. Father M. Amalorpavam, S. J., St. Mary's High School,
Headmaster & Correspondent, MADURA.**

Dear Sir,

At the suggestion of some of my friends, I intend to stand for election to one of the seats on the Academic Council of the Madras University by the Headmasters of High Schools and the Principals of Affiliated Second Grade Colleges.

I have put in more than fifteen years' service as Headmaster and have taken an active part in the work of Teachers' Associations. I have been the President of the Madura District Teachers' Guild for the past four years and I have been recently elected as the President of the Madura District Secondary Education Board. I am actually also a Member of the S. S. L. C. Board. I was nominated by Government as a member of the Madura Municipal Council continuously for three terms.

I may further add that as a President of the local Guild and as a Vice-President of the Reception Committee, I was one of the chief organisers of the Provincial Educational Conference held with success in May last in Madura.

If you believe that my qualifications and service in the cause of education can be of use in the Academic Council, I request you to record your vote in my favour.

I am,
Yours sincerely,
M. Amalorpavam, S. J.

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BUSINESS NOTICE

Owing to circumstances beyond our control, we have been obliged to bring out August and September issues together as a **Double Number** with nearly double the usual matter. We are trying to bring out the future issues in time, and request the pardon of our readers and constituents for the delay.

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OPINIONS.

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(Sd.) R. VAIDYANATHASWAMY, M.A., D. Sc.,
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I have just gone through your book—A Text-Book of Elementary Mathematics, Book II for Form V. This book treats of the different items in the S. S. L. C. Syllabus by graded examples of varying difficulty, thus leading up the student from easy examples to difficult ones. The chapters in contracted methods and the equations, profit and loss etc. are thus successfully dealt with. I am sure the students will find in this collection an able guide and sure help in understanding and tackling different types of problems. The examples are mostly taken from daily life and thus have an air of reality and will surely interest the student.

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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—Managing Editor.

Vol. VIII.

MADURA: August, 1932.

No. 8.

Educational Reforms.

(A Review of the Presidential Address by)

Prof. V. Saranathan.

By Mr. N. R. Kedari Rao, M.A., L.T.

It was a splendid address that was delivered by Mr. V. Saranatha Iyengar as President of the 24th Provincial Educational Conference held recently at Madura. As may justly be expected from the Principal of a National College, the address breathes from beginning to end the Spirit of Nationalism.

The question he asks himself is, "How are we to fit our Universities and schools to fulfil national requirements?"

The answer is for the most part supplied by himself. At present, we have only one type of Secondary School. This will never do. We must have variety in our High Schools. To start with, let some schools at least have a vocational bias, by means of the addition of vocational sections to the existing forms. But mere variety is not sufficient. Every 'High School' must have 'High ideals' to pursue. It must aim at caring for the physical health, mental efficiency and the artistic spirit of every one of the pupils entering its portals. In order that this aim may be achieved most easily and most successfully, the teachers must drink deep of "the fountains of national culture". Secondly, teaching of the mother tongue ought to be given its high and honoured place in the curriculum. More than this, 'the mother tongue as a method must have entry everywhere.' He feels so strongly on this point that he advocates the introduction of the vernaculars as the compulsory medium of instruction in all schools.

He has a novel suggestion to make regarding Examinations. He wants to see if "General Knowledge" Papers—such as those introduced by the Public Service Commissioners in India—will not be an improvement over the existing system.

Turning next to Collegiate Education, he first dispels the illusion that in the Presidency of Madras we have a top-heavy system, and that we have far too many students in our colleges. Compared with the advanced countries of the world like England, Germany, France and the United States of America, the number of students attending colleges in this Presidency is certainly not too large. Even in India, the provinces of Bengal has very nearly twice the number of college students who are found here. There may be need for improvement in the *quality* and *efficiency* of our College-students, but the number should certainly not decrease; it must on the other hand gradually *increase* still further. While, by way of reform of collegiate education, his suggestions are that we should give the mother-tongue and its literature their due place in University studies and that we should introduce a more sensible way of learning English.

Holding the view that women's education is more backward at present than the education of men, Mr. Saranatha Iyengar urges upon the Government the need for pushing forward with their 'ten-year plan of expansion', which is 'under consideration'; the idea being to start 100 middle schools for girls, 80 rural training classes for Hindu women, 10 rural training classes for Muhammadan women and the provision of stipends.

But the most important factor in Education is the personality of the Teacher: for Education is a *living* process and the best results are had only when the students come into intimate personal contact with men of culture and high ideals. Therefore the best way of reforming education in all its stages is to see that the teachers are proud of their calling, that they lead a life of self-respect and that they are animated by the loftiest motives in discharging their duties. The first essential for this is that the teachers must be guaranteed a living wage and to this need the attention of the community must be turned immediately. And so far as he is concerned, the teacher's service to the community is that he should 'form links of common association with the lo-

WHAT IS WRONG WITH OUR ENGLISH TEACHING? 257

cal people in many quiet ways', though standing for a higher standard of rectitude, and 'keeping himself just a little unspotted from the world'.

On the Teacher also devolves 'the moral education of the democracy'. He should teach the people the plain simple truths about the main currents of national life and help them to put into practice 'that part of the teaching of patriotism which has passed into the general consciousness'—namely, the Swadeshi ideal in industry, the promotion of friendliness between communities and the uplift of the so-called 'depressed' classes.

The problem of unemployment in the educated middle classes is becoming a disquieting feature of the day. But on that account, let none become pessimistic. We are witnessing various social, political and economic changes, and within the next few years, the necessary adjustments will take place. In the meanwhile, let us treat our unemployed brethren with love and sympathy; and let them in their turn look on their neighbours who are unhappier still and thus derive some consolation!

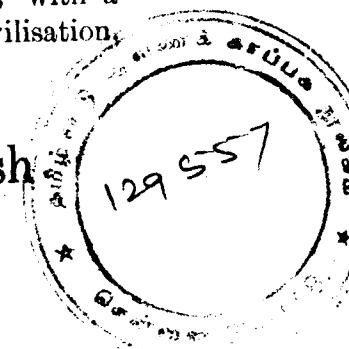
In fact the need of the day is a new materialism, with a new spiritualism with which to salvage the old Indian Civilisation.

What is wrong with our English Teaching?

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

English has been taught for nearly a century in India and yet the result is not as satisfactory as it might have been. There is a consensus of opinion, both among teachers and the laymen, that the standard of attainment of our pupils in this subject is very low. In fact, some go to the extent of saying that it is decreasing year by year. Now, what may be the reasons for this unsatisfactory state of affairs? The answer is not hard to find. Speaking generally, we may say that the defect is due to one or more of the following causes, viz.—

1. The inherent difficulty of the subject.



2. Faulty methods of teaching.
3. Want of ability on the part of children to learn the new language.
4. Want of application.
5. Lack of suitable apparatus and appliances e.g. text-books, books of reference, charts, pictures, etc.

Although these are probable causes of the failure of English teaching, yet they are not all. Perhaps the chief cause of the failure is the lack of a definite objective and the insufficient understanding of the teaching-technique. Hence we shall review briefly the principal methods of English teaching in vogue up to the present time, and see how far they have been successful.

Just in order of priority comes the translation method in which grammar and translation played a prominent part in the acquisition of the foreign language. According to the Reformers, this method was simply an extension, or a carrying over of the methods suitable to the teaching of classical languages. So, whatever the advantages of the method, it had to be abandoned, and in course of time it was replaced by the Direct Method, whose one aim was to cultivate the habit of thinking in the foreign language. This the new method sought to do by carefully eschewing the use of the vernacular or the pupils' mother tongue from the foreign language lesson. The result as described by one writer was that the pupils heard English, understood their ideas in English and expressed their thoughts in English, thus strengthening their foreign language bonds. But the scheme was not without its weaknesses. So long as it was in the hands of a skilled and intelligent teacher it was very successful, but the moment it was practised by an ordinary teacher it sank to a hum-drum level, and soon lost its vitality. In course of time other methods were introduced such as the 'conversation method' and the 'compromise method', all of which were more or less modifications of the Direct method. Within the last decade or so, a new method of teaching English has been introduced by Dr. M. West of Dacca University, the main characteristic of which is the importance attached to reading. Whereas the Direct method laid stress on speech and conversation, the 'New' method lays stress upon reading as a means of extending the pupils'

knowledge of the foreign tongue. Dr. West supports by a number of arguments his contention that reading and not speech or conversation should form the basis of English teaching. Another noteworthy feature of the 'new' method is the attention paid to the construction of reading material. The Readers have been constructed with very great care and the vocabulary employed is based upon a careful scrutiny of the words employed by several authors in ordinary writing. Thus the method seeks to overcome some of the defects of the older methods. But, as has been pointed out by some educationalists, it under estimates the value of speaking and writing, both of which are needed for the proper acquisition of a new language.

Now let us pause for a moment and consider what should be the aim or aims in teaching a foreign language to our pupils. H. E. Palmer, a distinguished authority on the principles of language-teaching, lays down the following as the ultimate aim of learning a new language :—

- (a) To understand the language when spoken rapidly by natives.
- (b) To speak the language in the manner of natives.
- (c) To understand the language as written by natives (i.e. to *read* the language).
- (d) To write the language in the manner of natives.

Thus we see the emphasis is laid upon hearing and understanding and speech or oral expression, while reading and writing are given a place of secondary importance. In contradistinction to this Dr. Michael West lays greater stress on reading and he assigns a secondary place to speaking and writing, at least in the initial stages. The arguments for priority of reading as given by Dr. West are : "It takes many years to learn to speak or write a language well ; and to speak it a little or badly is a comparatively useless accomplishment. Moreover, speaking a foreign language is also an accomplishment which is not much needed in those lower walks of life which the less gifted boy is fated to occupy. It is, lastly, an accomplishment in which a boy who has left school cannot improve himself, unless he has a private tutor. Whereas if reading is given priority, the dull boy, who leaves

school even after only two years, can read sufficiently well when he leaves school to be able to read to himself afterwards, and so, without a private tutor, by his own unaided efforts, he can go on improving himself." Now we may or may not agree with all that Dr. West has said on the subject, but the fact remains that the main objects of studying a foreign language are: (1) to give the pupil a reasonable command of the spoken language, (2) to enable him to understand the thoughts expressed in that language reasonably well, and (3) to give him a fair ability in writing the language. These represent the sum and substance of the course in language teaching.

Now let us consider the means. The following things will have to be attended to if your teaching of English should become more scientific and useful than it is at present:—

(a) *Use of good models.*—

This includes not only good text books written on proper lines but also well-qualified teachers. Most of our text books are not written on scientific lines with due attention to such matters as contents, vocabulary, grammatical forms, etc. As regards teachers they must not only have a good grounding in the language they propose to teach, but they must also possess a fair mastery of the principles of language-teaching.

(b) *Insistence on wide reading.*—

This is a point which has been lost sight of or at least not sufficiently attended to at present. In most of our schools children are made to study one or more books, but these are generally small in size and provide only a limited range. On the other hand, our ideal ought to be to provide the pupils with opportunities for wide reading or 'intellectual browsing' amidst books. Of course care must be taken to see that the right kind of books are provided and the pupils' acquaintance with them is tested by proper methods.

(c) *Greater attention to be paid to expressive work*, especially speech and writing. It is unnecessary to repeat that speech and hearing form important bases for the acquisition of a new language. Hence attention must be paid to the development of the powers of speaking. The pupils should occasionally be called

upon to express their thoughts in speech. The written form of expression or composition as it is generally called also requires far more attention. The teacher should not only plan the lesson before-hand but must give the pupils suitable instructions regarding the mode of procedure, selection of vocabulary, paragraphing, etc. Thus only will he be able to improve their linguistic abilities.

(d) *Training in criticism and application.* This no doubt applies to the higher classes. In the last two years of the high school, an attempt should be made to open the eyes of the pupils to the beauties of form and expression. Comparison with similar passages in the pupils' mother tongue will be particularly useful. It is needless to state that the teacher should himself first appreciate a given passage before he can make the pupils do so. Provided the teacher is enthusiastic and exercises care in the choice of his material, work in this direction will amply repay his efforts. The resulting appreciation of the pupils will serve as a 'motive power', for their further studies.

In conclusion, I wish to state that the subject of this article is a very important one and as such the thoughts of all enlightened men should be focussed on it with a view to arrive at the right notions regarding the subject. So long as English has a dominant place in our curriculum and so long as its place is not taken by some other language such as the vernacular or Hindi, it behoves us to devote all our energies to make its teaching both interesting and useful.

Language Teaching.

By Mr. C. Regunathan, B.A., L.T., T.D. (Lond.)

(Concluded from July issue.)

The next problem that reading brings on is the question of understanding. Just as there is as much difference in the art of reading in children, so also there is a vast difference in the matter of understanding what is read by the children. The child must think as he reads and in reading each word strikes him and creates association of the past. In understanding, I would quote Thorndike here. "Understanding a paragraph is like solving a problem in

mathematics. It consists in selecting the right elements of situation and putting them together in the right relations and also with a right amount of force. The mind is as hale as it were for every paragraph. It must select, repress, soften, emphasise, correlate and organise all, under the influence of the right mental state or purpose or demand".

It is essential to see that the reading material is within the child's experience. The intimacy of real experience is more attractive to the young reader than remote sentences. The children should be trained to select the relevant from the irrelevant, the important from the unimportant. A lesson in a text can be treated by different ways—by finding the central thought, its relation to the title, dramatisation, illustration, finding the positions of stories which show special features, finding answers to problems as finding out the character of any one in the story. Individual boys may vary and defects may be due to inattention to the material read, incoherent thinking, or the material read may not be within the experience or poor visualising power of the pupils or the language itself may not be comprehended by the pupil or the subject may be lacking in interest. The mass methods of instruction cannot rectify defects in individuals.

In books for the lower standards, the language should obviously be simple and clear. The subject matter should be of direct interest to the children and should arouse curiosity. Stories, imaginative or amusing legends, stories about animals, adventures of children—all these can supply good reading material. We find many lessons on Geography, History, or Elementary Science in language lesson. I am not sure whether this is quite advisable.

Coming to writing, the aim seems to be quality and speed and the practice of giving dictations in our schools seems to be an aimless one. What is dictation for? Is it to cure bad spelling? Is it to improve handwriting or is it to merely waste time? I consider that dictation secures accuracy, speed and legibility. Whatever the aims may be, dictation reveals wrong spellings, nature of handwriting and the speed and accuracy of the individual pupil. What are the causes of bad spelling? It may be due to imperfect hearing, imperfect vision, inattention and false

associations. The most important factor to be remembered in dictation is correct pronunciation. A new word should be seen, should be spelled and then copied, and it is better to learn spelling through as many senses as possible.

Another important aspect of language is the learning of poetry. Poetry is expected to arouse a love for the beautiful in thought and language. The nursery rhymes, e.g., Balageetanjali, would have created the taste for sounds and this has to be developed in a higher level as the boy's age grows. The teaching of poetry is no mean job. The poem should be par-excellence. In poetry it may not be necessary to know the details and annotations of each and every word: what is wanted is an appreciation of the swing, the rhythm and the grasp of the main idea. In this connection it has to be considered whether poems like ஆத்திருடி, கொன்றேவந்தன் are quite apt for the II and III standards. Poems dealing with complex problems of human emotions or character are not fit things for young children.

Reading aloud is to be for obvious reasons preferred in poetry. In reading aloud poetry, stress should be laid on metre and melody and feelings and emotions must be there. In the teaching of poetry nothing should stand between the pupils' direct appreciation of the poem and the poem itself. Read, Re-read, and the poem is better understood. Select pieces should be got by heart.

Reading habit must be gradually fostered. Books to suit individual tastes should be carefully suggested by the teacher and later on, occasionally the teacher should chat with groups of pupils on books they had read.

Pupils may be questioned as to what they think the differences to be between prose and poetry. Pupils may be made to compose small verses.

To teach language successfully, every school should have a decent library. The teacher thereof must be able to know about every book and to guide their pupils for selecting books. Pupils in the teaching of language must be trained to come prepared to face a new lesson by selecting difficult words, essential points to be learnt etc.

In all these lessons of the text, the language aspect is scarcely touched. The pupils should be able to see why particular words are used in particular places and how different words are used though referring to one object, what unity is there in the whole lesson, how best it could be summarised, and so on.

The progress should not be judged by the number of pages but by the quality achieved. In 90 cases out of 100 the aim is to finish the book in a year. The result is far from satisfactory, e. f., my model lesson and teachers' criticism. For all this, the teacher has to prepare his notes carefully denoting his aims, his methods, his schemes for making pupils learn and systematising knowledge. It is not also always necessary to follow the same order as is found in a text book.

'The grammar of a language is not a list of rules imposed upon its speaker by scholastic authorities but is a scientific record of the actual phenomena of the language, written or spoken. Grammar and its place is a controversial matter. There are those who swear by grammar and there are those who want to see grammar buried deep. But in these, better we take a via media course. Certainly grammar is the most disliked, as it means to the children some talk about dead words and it hinders rather than helps them to express themselves. If grammar is taught recognising its value and help to correct expressions of thought and modes of expressions, if it is taught in an interesting manner, grammar would certainly find its place. The children's vocabulary has to be gradually enlarged by bringing out the various meanings of particular words they are learning, by connecting them with the words they already knew, by getting opposite terms and by making them use them in their own sentences. The children, if unhampered and under natural conditions, always like to express what they feel, and good opportunities should be given for writing compositions, and compositions ought not to be of a stereotyped mechanical nature, all the boys writing out what the teacher has dictated to them. Supplying missing words, connecting gaps, must be freely indulged in. The

creative powers in children should be encouraged. Imaginative descriptions, questions from memory, dialogues, stories, all these should form subjects for compositions. Questions like, 'Describe your experience thinking yourself to be a policeman or an engine driver'. 'Tell how people behave in Railway stations and bus-stands, and similar subjects may be thought of. When children master the mechanics of reading and writing, the teacher should always present to them notable features in the literature of the language so that pupils may go to him at a later stage with a taste, and in every lesson the teacher has to definitely choose what he is going to teach during the particular period, how he is going to do it, and why he teaches, and he should also satisfy himself that what has been taught has been learnt by the pupils.

Teachers' Association and Nation - Building.

By Mr. R. Narayanaswami, M.A.

What are the Teachers' Associations for? An interesting question! The answer seems almost to lie on our lips—For safeguarding the interests of teachers—comprising the agitation for more pay, for security of tenure, for liberality in the distribution of Examinerships and Assistant Examinerships etc. etc. The prevalent tendency thus is always to associate the existence of the Teachers' Association with objects born purely of self-interest.

But there is another and higher object too for which the Teachers' Associations function or ought to function in the spheres of Social Service and Nation-building. There is nothing sublime about Self-interest as such, which instinct is common to all animals including man. It can never ennoble man. There are associations and associations in this wide world of ours intended all of them for the attainment of this or that object born of self-interest. The Teachers' Association is, to me, something different from all such associations in that, in addi-

tion to its fighting for the amelioration mental and moral of the Teachers as a class, it has part, a great part in the building of the nation as a whole—in the development of education and character among the people, in the service it renders both to the Government and the people in several fields of activity. The Teachers' Association, of whatever kind it may be—let it be a University Professors' Association or a Secondary School Teachers' Association or even an Elementary School Teachers' Association, is a centre of knowledge on the spot, bringing together as it does in one common place people engaged in the teaching of different subjects and therefore severally versed in them. Mere fight with the authorities over their grievances, real and imaginary, of all kinds will never be worthy of such a body of persons and it alone will never earn for them at the hands both of the Govt. and the public the high esteem and recognition which it is otherwise entitled to. Do something to uplift your country, something to lift the poor down-trodden millions from their depths of poverty and ignorance, something to help forward humanity in their groping after the fruit of perfection.—Let this be the chief ideal of every Teachers' Association, big and small, in every town and village and it will have justified its existence.

Our motherland needs the services of the Teachers' Associations more than any other country to-day. Millions and millions of our countrymen are sunk in abject poverty and ignorance and the country is to-day a hot bed of feuds and communal quarrels. It is the Teachers' Associations that can boldly step in and do a great deal towards remedying this state of affairs. The teacher's sublime faculty of drawing out the best in man has got here a vast field to work on. Let me point out at random some of the aspects of this nation-building work which a Teachers' Association could easily and most willingly take up.

First and foremost, the association can take up Adult Education propaganda in the regions just adjacent to its headquarters. Teachers of various subjects of study being members of the Association, it should be eminently easy to arrange for periodical lectures and classes in each of the subjects of interest intended chiefly for the adult masses. The need for adult edu-

cation in a country like India, where the conservatism of the people is proverbial, cannot be exaggerated. It is the Teachers' Association with its resources of intellect that could take up this sacred task of lifting them up by giving them the light of knowledge. The members of the Association should as far as lies in their power visit villages and by lectures, discussions, lantern and cinema shows and other visual demonstrations, make people learn the ABC of things. They can take up for their model the work now being done by the Madras Library Association, the Servants of India Society of Poona and the Y. M. C. A. branches all over India.

Secondly, the Association can do a great deal in the way of promoting co-operation and thrift among the people by itself organising a Co-operative Society for definite purposes and working it as a model for others to copy and by offering advice and facilities for the formation of such societies in places near by. Of course, propaganda explaining the immense benefits accruing from the co-operation and thrift habits ought always to precede the formation of such societies and banks.

Then the Association can undertake items of social service work in regard to the material needs of the people around. One such item is the organisation of a volunteer corps to do such service as regulating crowds, guiding strangers, protecting the women, children and the old with the incidental police function of detection of pick-pockets at big festivals and other huge gatherings of people. In times of famine or floods it can organise relief work especially if it is vacation time.

Again the Teachers' Association can undertake tours and excursions and surveys and investigations of some kinds for which it is best-fitted by the fact that each of its members is a technical expert in his subject. For instance, a Natural Science teacher could undertake survey of the natural products in the adjacent regions, a Geography master may undertake a geological survey and so on. And the results of these enquiries, being as they naturally are of an impartial and scientific nature, may be of immense help to the Govt. if they care to get them.

In regard to visual education, the Association can do much to reform the Indian stage. It can do it by organising a Dramatic Club of its own for conducting dramas on model lines with a view to the education of the people. The Cinema and the Drama are the two great fields of education wherein a great deal of reform is yet to be effected and the Teachers' Associations seem to be best-fitted for this task of reformation.

In conclusion, I would also like to utter a word of explanation. These extra-tutorial activities of the teachers I have just mentioned should, however, never deflect them from their legitimate work in the class-room. The class-room is the first and primary call on their time and energies and these nation-building activities, though by themselves very important and deserving of their special attention, should be secondary to it. The idea is they should *do their best* in those directions, not omitting them entirely from their programme of activities in the supreme belief that the teachers' function in life is confined within the 4 walls of the class-room.

Paraphrase as an Exercise.

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

In marking examination scripts in the S. S. L. C. Examination in the English I paper, the writer wonders if any purpose is served by two questions. One of them is to ask the examinees to use certain words and phrases in sentences of their own. The other is asking them to give the substance of a stanza or its meaning in their own words. Without doubt, they are the worst handled and even in cases where they are well-done, they seem to be the result of cramming by the pupil and spoon-feeding by the teacher.

Its failure as an exercise, has brought paraphrasing into disrepute and has made it unreliable. Its purpose has been questioned, objections have been raised and its value discredited.

It is interesting in this connection to take an example from "The Bulletin" published by the Institute for Research

in English Teaching, Department of Education, Tokyo, Japan. Mr. Palmer, Head of the Department, remarks that it is not at all a simple task to convert poetry into prose. He distinguishes several versions. It may be poetry in prose, plain English prose, trite and prosaic prose, mechanical paraphrase, the language of the pedantic scientist or a typical conversation in modern conversational English. It will be just enough to quote two versions of the first stanza of Wordsworth's "Solitary Reaper."

Behold her, single in the field
Yon solitary lass!
Reaping and singing by herself:
Stop here, or gently pass!
Alone she cuts and binds the grain,
And sings a melancholy strain;
Listen! for the Vale profound
Is overflowing with the sound.

Mechanical paraphrase:

(As made for instance by a foreign student by dint of looking up every word in the dictionary to find a synonym)

Regard the female person, unmarried in the meadow
Yonder isolated upland maiden
Cutting corn and chanting alone
Remain in this locality or else calmly go by.
Single-handed she severs and pinions the cereal
The wench also hums a sorrowful tune.
Oh hear! because the deep gorge
Is running over with the noise.

Rendered in the language of the pedantic scientist.

Behold her, azygous in fertile dell
(Or Sulcal vale: a scotian damezel
Bisecting and assembling with bands.
The stems of cereal graminos. Her hands
Are grasping with agricolous intent
An incisive agricultural implement.
Engaged in occupation that affords,
The occasion to employ her vocal cords.
(In other terms, despite her stern vocation
She sets her larynx now in shrill vibration)
Arrest your movements; here assume your station,
Or else continue your peregrination
The product of her voice, it seems to me,

Suggests a state of infelicity
 Resultant from a fundamental basis
 Of pathologic hypochondriasis.
 I formulate the following injunction:
 Let your auditory apparatus function.
 Th' acoustic waves by reason of their gravity
 Replete this geographical concavity.

The above supplies an example of a paraphrase ill-conceived and ill-written. On that score it is difficult to rule out paraphrase. It has its own place in the scheme of English studies. Its object is to compel the pupil to consider the precise meaning of the original and put his comprehension to the test by re-expressing it in his own words. A passage is paraphrased when its meaning is expressed in different language from that employed by the author. An indispensable condition of a good paraphrase is that it should convey the whole meaning of the original with as much alteration as possible in the words and constructions.

As compared with an Essay, it seems easier for, no originality of thought is required in paraphrasing as in essay writing, but there are difficulties peculiar to paraphrasing. First the meaning of the passage set has to be mastered; secondly language other than the author's has to be employed.

This has given rise to the usual objections against paraphrasing. One serious objection is that paraphrases are mere pastes of the original. It must be admitted that there is a right way of doing a thing as there is a wrong way. So poor paraphrases may mangle originals but good ones may not. The truth behind this objection is that since passages are generally selected from those writers who have the best command of the language, and since ideas are expressed in the best manner possible, the change in words and constructions as required by paraphrasing cannot but bring about or effect a substitution of bad for good English. Now some close thinking will easily establish the fact that this objection is more specious than real. No pupil ever spoiled his English by writing paraphrases but there are instances to show that many have acquired the precious habit of carefully studying literary works and acquiring a mastery over English syntax and vocabulary.

The second objection is that there is no such thing as real synonym. If a right word is chosen, no other word can replace it or can be suitable. Now we are only confounding the issues. Real synonyms perhaps there are not, but virtual synonyms there are in plenty and no one pretends that a paraphrase is equal in literary value to the original. The object is to understand the passage, not to reproduce it. If it is the latter, the objection will stand. It should also be remembered that the best poetry expressing subtleties beyond the range of prose cannot be set for paraphrasing.

The value of exercises in paraphrasing cannot be disputed. The habit of careful study of literary words can be acquired, English syntax and vocabulary can be mastered and the faculty of the best mode of expression can be developed. Let there be no fear that there are chances of picking up an obsolete language and slipshod style. There is a chance of seeing the best models. One sees them and studies them.

There are certain common faults that must be avoided. There is of course the temptation to hack or mangle the original, an example of which is given at the beginning of this article. Pupils entertain the notion that what is found in poetry may often be used in prose also forgetful of the differences between poetic diction and prose style. This has to be guarded against, especially the tendency to retain the poetic inversions in prose. Figures of speech too are often retained. A figure is used by the poet to elucidate sense and add to the manner and beauty of expression, the object being to please the ear. It is meaningless to retain it in prose. Such language must be made unfigurative. A paraphrase is neither a precis nor a series of scrappy annotations.

Certain principles have to be followed in paraphrasing. The construction of the passage has to be altered. One part of speech for another must be employed. Compound and complex sentences must be broken up; in the same manner a number of simple sentences may be combined into one compound or complex sentence. Direct speech may be changed into Indirect and vice versa. A complete change in the words of a given

passage is neither possible nor advisable. A figure of speech has to be altered much. Suppose it is a metaphor. Its meaning may be expressed literally or by expanding it into a simile or by help of another metaphor. A rhetorical question may be represented by a direct affirmation or negation. An abstract in the passage may be turned into concrete. Different forms of metonymy must disappear in a paraphrase. The wording of the original is not to be retained if it differs from common usage. If the words coincide with common usage, they need not be changed. The order of words must be altered. A paraphrase is longer than the original; at the same time, no material should be added to it.

It will be seen that paraphrasing has its own place in the scheme of English studies. As an exercise it has its own value. The faults have been pointed out and the objections have been answered. Paraphrasing can be overdone or abused but it is no argument for its abolition.

Open Air Schools.

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

The "Emancipation of the child" from the colourless and lifeless educational institutions is the universal cry to-day. The press and the platform have contributed not a little to this all important problem. In spite of this cry, the position in India is still as it was some years back. Her elementary schools are still miniature factories where children are drilled rather than trained. The question of starting an ideal Elementary school has been engaging the attention of many; but nothing has been done so far. An attempt is therefore made in this article to give some suggestions on the starting of such an institution.

The question can be considered under the following headings:—

1. Location.
2. Building and furniture.
3. Curriculum.

4. Extra curricular activities.
5. Method of instruction.
6. Staff.
7. Conclusion.

The Location. Great attention should be given to the location of such a school. In fact any amount of instructions and equipment would not make a school 'Model' unless it has a fine environment. To young children, atmosphere is more important than instruction. The atmosphere of nature's own beauty with her varied gifts of colour and dance, flowers and fruits with the joy of her mornings and the peace of starry nights have a remarkable effect on children. The whole plan and conception of the school should be such that the teachers can make an ally of nature in their great work of education. These features not only keep the children in the fresh air and sunshine, but bring them into direct contact and co-operation with the the primary and fundamental interests of a child's life. In fact the emphasis upon '*Communion with nature*' is so great that there is to-day a great wave of enthusiasm for '*Open air schools*' everywhere. These schools represent one of the latest developments in Public School organisation. In-door schools have grown and developed for the most part under the idea that the teacher had to do with the minds, and not with the bodies of children, while open air schools are based on the conception that the first essential to a worthy education is sound bodily health. The former grew out of the error of assuming that mind is not closely associated with the physical body and that early mental training was paramount to the demands of health—the latter have grown out of a new emphasis on the value of health and physical soundness. In the opinion of Doctor Arther T. Cabot, in the future "schools will be *open air schools*." It is but right that the model elementary school which is now under contemplation should consider the claims of such institutions. An open Air School does not eliminate the necessity of buildings for shelter against rain and sun is always necessary. The main aim of the advocate of such a school is to force the authorities to give maximum attention to good ventilation and fresh air. The site of the school should be fairly open and

spacious. One acre of land should be available for 50 children. The buildings should be simple and inexpensive and constructed in such a way as to allow of cross ventilation and maximum admission of air, with adequate protection against stormy weather. The class rooms should be constructed for 25 pupils. The school premises should consist of an administrative building, class rooms and a resting shed. The site for an open Air School should be well drained and supplied with abundance of pure water. An open Air School should not be located on bare hill top, nor set in a damp shaded valley. One naturally associates an open Air School with trees and rolling lawns, with abundance of sunshine over all. A natural forest, not far away from the city, yet out of the main currents of the hurry and worry of modern life, seems to offer the best opportunity to meet the hygienic needs of such children as are gathered together for open air school work. The presence of the trees stimulates the children to an observation of nature and begets in them a love of out-door life which is of vital importance for them, if they hope to reach any large degree of strength and usefulness. It is, however, necessary to control the direction of the light through the windows while studying. It should always come from the left and the direct rays falling across the page should be prevented.

The idea of an 'Open Air School' is not new to India. One of her greatest sons, Rabindranath Tagore, has already started one. In his own words "children's minds are sensitive to the influences of the great world to which they have been born." This delicate receptivity of their passive minds helps them without their feeling of any strain to master language, that most complex instrument of expression, full of ideas, that are indefinable and symbols that deal with abstractions. At this critical period, our children are brought into education factory, lifeless, colourless, dissociated from the context of the universe, with bare white walls staring like eye-balls of the dead. The children have to sit inert, while lessons are pelted at them like hail stones on flowers. Strictly speaking, children should be surrounded with things of nature that have their own educational value. Their minds should be allowed to stumble on and

be surprised at everything that happens before them in the life of to-day. Says Tagore, 'I wrote songs to suit the different seasons, to celebrate the coming of spring and the resonant season of rains following the pitiless months of summer; when nature herself sends her message, we ought to acknowledge its compelling invitation'. *

Space is what is wanted for our school. The furniture should be the minimum. As the method of teaching is to be on a *Laboratory plan*, materials of a laboratory nature would be required. But the boys need not be provided with benches. While benches of any particular class tend to be of uniform height, boys unfortunately are not. In Japan in the elementary schools boys simply squat on the ground. In our own land, the Rama Krishna Students' Home does not provide benches for the boys in the school nor are chairs necessary except for occasional use. The sense of superiority which the chair forces on the teacher will also be thus eliminated; writing-desk may be provided for the boys according to their age and size. Coloured screens for the door may be used with advantage. Book shelves with wheels may be used for carrying books and other materials from one class to another. The importance of play materials in an Elementary School cannot easily be exaggerated. The play of younger children is determined in great part by their interest in the various sensory experiments. The two year old still tends to put everything into his mouth. This is not from any misconceived notion that the various articles are eatables—he actually enjoys tasting different substances and manipulates objects with his tongue. The play-materials should be adjusted according to the age of the boy. The two year tries to hop, dance and swing, he climbs over and around obstacles, he drags and pulls toys on wheels, he rides kiddy cars, plays with sand, balls, blocks, dolls, boxes, pegs, plays with sounds and all sorts of noises. He has no games, but merely formless plays which are individualistic, self centred, and even selfish which endure only for a minute or two. His chief experiment is sensory and motor experimentation. The five years old enjoys many of the

* *Shantiniketan.*

materials which the two year old enjoys, but the elder child uses them in a much more advanced way. *

The question that has to be taken now is the grade up to which the *Model Elementary School* should carry the boy. Whatever may be the doctrines of the *New Education*, one cannot overlook the existing curricula of the higher class. The school, has ultimately to send the boy to a higher class elsewhere; there he should not feel a stranger. In our anxiety to make our school model, we should not forget that we have still a number of limitations, not the least of which is the examination. A true Elementary School of the first grade, as the syllabus stands at present, carries one to the Third Form. But our Model Elementary School need not go so far. We are more anxious to launch children safely in the educational ocean than to carry them long. In view of the financial difficulty and complexity of the organisation, it is enough if our school carried the boys up to the First Form. In other words, there will be five grades. In view of the methods proposed in the later part of the report, no class should have more than 20 candidates, and no one should be more than 12 years of age. The age of the child is fixed for each class in the West; but in a country where education is still looked upon as a luxury, too many limitations may defeat the very object for which this report has been called for. There shall certainly be no examination, but the graph of each individual will indicate his eligibility for promotion. These graphs will have to be carefully prepared by each member of the staff and should indicate if possible the daily progress of the boy. The ascent or the descent of the graph will indicate where exactly the boy is.

* Nursery Schools.

PUBLICATIONS.

By R. NATESA AYYAR, B.A., L.T.,

Senior History Assistant, Town High School, KUMBAKONAM.

1. For Higher Forms English History	Part I	0 14 0
" " Indian History	Part II	0 12 0
" " " "	Part I	1 0 0
" " " "	Part II	1 0 0
2. For Lower Forms Indian History	Form III	0 11 0
" " " "	Form II	0 10 0
" " " "	Form I	0 7 0
3. Stories from Indian History for 5th Class		0 5 0
A guide to Geography for the use of the S. S. L. C. Students. (In the Press.)		

International Understanding And Co-operation Through Education.

By Angus Roberts, M. C., M. A.,

(President of the National Union of Teachers of England and Wales.)

A Paper read at the Denver World Conference.

There is a growing realisation on the part of teachers that "new knowledge alone, without some change of feeling and of purpose, will not suffice to make international co-operation the normal method of conducting world affairs. A sense of world citizenship has to be created. Along with the change of feeling towards this wider loyalty, we want to see a change of purpose: a will to seek first the welfare of the world-wide society of mankind". This kind of education can be carried out as effectively, if not more effectively, through those additional activities which take place outside school hours, as the formal instruction of the classroom. We believe that international co-operation can only be based on mutual understanding and friendship between one people and another and therefore the main problem is to bring boys and girls of our country into contact with the boys and girls and grown up people of other lands.

The School Journeys Association has in recent years done remarkably good work in taking abroad boys and girls from British Schools of every kind. More than 200 continental journeys were recorded during the year 1930 as having been taken by the organisation. Sir Charles Trevelyan, lately Minister for Education, describes its work as an agency through which the teacher "is often able to ring up the curtain on a fuller life for children who, but for it, would have few opportunities of seeing anything beyond the surroundings of their own school". And he added "I look to the time when by the making of contacts and the substitution of sympathy for insularity, the movement may play its part in the achievement of that understanding among nations to which all men of goodwill aspire".

It is becoming increasingly common for parties of boys and girls from schools in this country to exchange visits with boys and girls abroad, living with the families of their hosts and taking part in the usual school activities, both work and play, during their visit.

Most organisations of boys and girls and young people now include in their programs some work calculated to promote better international understanding. Notable amongst these are the Boy Scouts and the Girl Guides with their international camps and the great Jamborees which bring together some thousands of boys from many countries. Both Boy Scouts and Girl Guides now have badges which are awarded for World Friendship or a knowledge of International Affairs, including the organisation and activities of the League of Nations.

Then there are League of Nations Societies (the great majority of them 'Junior Branches of the League of Nations Union') which have been established in our schools. The Union has now formed more than 1,000 of these Junior Branches in schools and in addition nearly 28,000 boys and girls who read the Children's Newspaper have joined the Union as Junior Members and are being formed into Junior Branches.

Whenever possible these Junior Members correspond with children in other countries. They cut news and pictures of events in other countries from the newspapers, including, when possible, foreign newspapers. They keep scrap books of news and poems and songs. They make maps illustrating in colours and with flags the more important events taking place in different parts of the world. They have lectures, talks and debates on international questions and whenever possible arrange for a visit from a foreign student or lecturer. They see films and slides and in many cases they organise model meetings of League of Nations Assembly, Council or International Labour Conference. They wear in their buttonholes a badge of the World, surrounded by Stars (a star for every state member of the League) to show that they are loyal to the whole world as well as to their own country. Every summer a large party of Junior Members from the Public and Secondary Schools visits Geneva for one week's intensive study in that centre of world politics.

In Wales great use has been made of the wireless, and on goodwill Day each year the children of Wales broadcast a message of greetings to the children of other countries and regularly receive a very large number of replies. Similar messages are now broadcast on Goodwill Day from other parts of the country.

In the schools in addition to the regular instruction most teachers now take the opportunity provided by the celebration of special occasions to promote better international understanding. Such opportunities are perhaps best provided by Armistice Day and Empire Day. This year some 13,000 teachers made use of the Empire Day Leaflet issued by the League of Nations Union to explain the relation of the British Commonwealth of Nations to the League and in November last 27,000 copies of the Armistice Day message signed by Lord Cecil, Lord Grey and Professors Gilbert and Murray were distributed by Local Education Authorities to be read in schools on Armistice Day. On these and other occasions during the past year trained lecturers used to addressing boys and girls were also provided by the Union for special lectures in more than 500 schools.

But education for international understanding is not merely a matter of occasional lectures and special celebrations. It means a re-setting of the whole life and work of the school. It used to be said, perhaps with very little truth, that the Battle of Waterloo was won on the playing fields of Eton and now we are most of us coming to see that the problem of winning world peace is first and last a problem of education.

It is not merely a matter of teaching History so that the peaceful pursuits and co-operative achievements of mankind receive their proper relative importance in the history course, not merely a matter of teaching Geography so that our boys and girls learn how much their country depends economically upon the contributions of others. It is necessary that in every subject, whether Medicine, Science or Mathematics, the Arts or Music, boys and girls should realise how progress has only been made possible by the interweaving of contributions from many national sources. Recent investigations have suggested that prejudices

against foreign people may be formed in the earliest stages of school life or in the nursery and we cannot begin too soon to emphasise not the idiosyncrasies of other peoples, but the features which we share in common and the contributions which other countries make to the needs of every-day life. Above all the teacher himself must be impregnated with the spirit of international co-operation. For it is through personal conviction alone that effective work may be done in this vast task of encouraging the young to demand the substitution of arbitration and conciliation for the sword as the means of settling international disputes.

But we are not considering this subject in relation to the schools alone and a few words should be added about the Universities and Colleges and adult education in general.

One of the most hopeful developments in the Universities since the war has been the enormous increase in communication between the Universities of one country and another. Much of this work is centred in the International Institute of Intellectual Co-operation in the various national Committees of Intellectual Co-operation which collaborate with it. It is satisfactory to note that after an experiment lasting over several years the Committee's Institute in Paris has now been placed on a sound foundation with a better defined programme for the promotion of such collaboration between learned organisations and academic institutions of every kind.

Even more remarkable, perhaps, has been the extent to which the students of the world have organised themselves internationally through some six or seven International Associations of Students. One of these, the Federation Universitaire Internationale Pour la Societe des Nations, devotes itself entirely to the promotion of international study in the Universities. Its British section, the British Universities League of Nations Society has formed a branch in every University and University College and 55 of the Teachers' Training Colleges. In Cambridge there are some twelve hundred subsidiary members, or one quarter of the total number of students, many of whom meet every week for a Discussion Lunch on International affairs, whilst other Dis-

cussion Groups meet in the separate Colleges. In Oxford with its smaller total number of students there are about 700 members and thirteen or fourteen Study Groups, each Group holding a series of meetings to study in detail and formulate a report on some specific international problem. The work in the other Universities is similar:—a public lecture by some outstanding personality to arouse the interest of the whole University, a series of lectures on particular problems, invitations being extended to foreign professors and lecturers or sometimes post-graduates from foreign Universities, to give these talks, and finally the Study Circles for those who are prepared to give more time and thought. The work of these Study Groups is aided by the Royal Institute of International Affairs and some of them receive assistance from the Carnegie Endowment for International Peace.

The work of the British Universities League of Nations Society is also partly carried out in International Conferences attended by students from many countries and held sometimes in England at sometimes at Geneva. This month a representative group of thirty students from the British Universities has been meeting with a similar group chosen by the Carnegie Endowment from the American Universities to study intensively for one week at the University of Ann Arbor, Michigan, international questions which are of fundamental importance to the United States and Great Britain.

In all this work foreign students in the British Universities take a most important part and in the University of London 2,000 foreign students maintain, with their British colleagues, a Students' International Assembly to debate reports upon international problems prepared in a number of small representative International Student Commissions.

In the field of adult education the Royal Institute of International Affairs and the League of Nations Union exist side by side. The Royal Institute, co-operating with the University Chairs and Departments of International Politics, represents the intensive and scientific study of international questions by experts. The business of the League of Nations Union is the general edu-

cation of the whole country on international questions and it has formed more than 3,000 branches so that every town and every village of any importance now has its League of Nations Society, a programme of lectures, its library, perhaps some Study Circles or a Wireless Discussion Group, a Week-end School or one day Conference. Picked students from these branches from time to time attend the Week-end Schools and longer Summer Courses organised by the Union's Headquarters in Great Britain and at Geneva.

The University Extension Departments and the Workers Educational Association now include in their programmes tutorial classes on International Affairs, including the work of the League.

I think it is safe to claim that already public opinion in Great Britain recognises that isolation is no longer possible, that for us the Channel no longer exists, that we have a national interest in the preservation of world peace and that we must expect to be called upon to take our part in securing the maintenance of peace. Certainly no political party and very few individual candidates now dare to face an election without explaining fully to the electors their policy on all important international questions.

In conclusion, it is an encouragement to know that the work which is being done in our country is only part of a world movement. The world Federation of Teachers, Associations can be of invaluable service to the whole world of education by collecting information about the methods most successfully employed in every country and, so providing a clearing house through which those who are pioneering in this new work may exchange ideas and the results of their experience.

National Education in India

By Mr. K. G. Warty, M. A., B. T.

(Fellow of the Bombay University)

Several attempts have been made to solve the educational problems of India in the past; and yet we feel that the vital problems remain still to be solved to the satisfaction of all. The subject of education is a vast and complicated one. It is as difficult and it looks to be simple. It is simple in the sense that every parent and every citizen is concerned with it and has something to say about it. Every individual can form some sort of opinion and may express it about the educational problems of his country or community, though one may not take it as the opinion of an educational expert. It is also difficult because even the best brains of the nation have not been able to find out a satisfactory solution of this all important question. We are all endeavouring in vain to lay down a definite system which would be suitable to our country, that we may have the best results. There have been differences of opinion even in the determination of the nature of a National System of Education for India. But it has been the fashion of the day to denounce the present system of education unequivocally and advocate a system of "National Education" a word of which very few have a clear idea. If the aim of true education is the development of individual personality and social efficiency of a man in a society, it is admittedly universal. It cannot be narrowed down and restricted to nationalism which is only a glowing epithet for selfishness; for, what patriotism is to a nation, selfishness is to an individual. Education is indeed universal in character, as its end in view is a full enjoyment of life in its right perspective. This idea of right perspective differs according to the conceptions of the individual or the society. And hence educational activities and systems are restricted to nations only. The educational calibre of the people who may be at the helm of the administrative affairs of a country determines the success or failure of the

Government; for the educational system alone is responsible for the production of good citizens who are expected to be well aware of their duties and responsibilities to the society and the nation. If sound government is the aim of every democratic institution, education of the electorate forms the first duty of the state organisation. "A national system of education," writes Mr. Lajpat Rai in his book on the Problem of National Education in India, "must be provided for, enforced, financed and controlled by the nation, and in performing that function the nation must be represented by the State". So the control of the State over education of the country is the first essential of a national system of education.

But the problem in India is a little complicated one. Self-governing nations do finance and control the education of their subjects in the interests of the people themselves. And India does not possess a government of her own. She is ruled over by a foreign nationality and therefore, the general belief is that the state control over Indian education must tend towards the forcing of foreign ideals over the people and turning them into skilled but obedient men. So Indian national education should be "controlled by Indians, shaped by Indians and carried on by Indians" independently of the State. Financing the educational needs of a country like India purely by private efforts is a gigantic task and even next to impossibility. Lalaji opines, and all thoughtful persons will agree with him, that "the remedy lies in concentrating our energies on the task of converting the State into a national agency".

A number of writers have endeavoured to describe the nature of national education in India. All of them agree to disagree; but some of the most important characteristics they have hinted at can be discussed here with advantage. Teaching of patriotism is the first point they insist upon. Every Indian will agree that love of his own country should be infused in every pupil. How is this to be done? Shall we prescribe books for the purpose? If books are prescribed there is the danger of the pupils and teachers paying more attention to the

letter of the book than to the spirit. The best course will be to leave this matter to the teachers only who can take advantage of many opportunities that afford themselves in the course of their daily routine. Lessons in History in particular can be much availed of for this work. Even while teaching an English poem like "Rule Britannia", it is possible to infuse patriotism in Indian pupils. If that is not done at present it is not the educational system that is to be blamed but the teachers who are responsible for it.

Another point raised by our educationists is whether in a system of national education for India English language should have any place at all; and if it does, whether it deserves to receive as much attention as it receives at present at the hands of teachers and pupils. It is true that English has been forced upon us; but it is equally true that it would have come to us even without the special exertions of Lord Macaulay to do so. English is a language which is understood all over the world. We cannot afford to lag behind the world that is progressing apace; it is quite essential for us that we should know a modern European language, a study of which should be insisted upon. Then again English has become the only language of communication between one province and other in India. It seems, either for our good or evil, it has come to stay; and for that matter it is the language which is most suitable for Indian Nation to adopt as a second language for communicating with other nations of the world. There are people who believe that English would be the National Language of India. But as self-respecting persons we should endeavour to adopt one of our languages as our national language preferably Hindustani which is more or less understood all over India. Hindi has been recognised by the Bombay University, along with other vernaculars of the Presidency, as one of the languages that can be offered at the Matriculation Examination. It is a happy sign of the times that vernaculars are gaining ground in the University. If educationists agree and the public opinion is behind it, it is possible to raise the position of Hindustani to the status which English occupies now. But as long as the national leaders have not adopted Hindi as the *Lingua franca* of India,

and have not been able to replace English by Hindi even in National conferences, the path of the educational reformers who would like to work in that direction will not be smoothened.

In a system of national education vernacular, its study and its use as medium of instruction, is expected to occupy the most important place. "For the many the study of foreign modern languages must be insisted upon, accompanied by a good knowledge of modern languages of India. We study our language for more than eleven years, and yet it is a pity that we are not able to express ourselves well in our old mother tongue. In such a case is the Government who laid down this system of education to be blamed? One would attribute this deficiency to the method of teaching or want of training on the part of the teacher and not to the system itself. Though the medium of instruction in colleges is English, schools are allowed to adopt freely vernaculars for that purpose. Option has now been given to answer some of the papers at the Matriculation in vernaculars. The university has also recognised the importance of vernaculars in the system of education. And moreover, efforts are being made to raise the vernaculars to the status of classical languages, if not that of English. In other words, the present system of education adopted in this presidency, though not without its defects, leans towards satisfying the conditions of national system of education.

The history and conduct of the so-called national educational institutions started independently of the Government and to some extent as rival institutions to the established schools and colleges either Government or aided by the Government do not show a bright record with all the enthusiasm of the people behind the movement. They were merely copies of state-controlled institutions so much so that after the heatwave of enthusiasm passed away, some of them have been affiliated to the University and are preparing students for examinations conducted by or through Governmental agency. This only proves that the established system of education is the best one possible under the present circumstances. It is, however, the duty of all the educationists to see that this system, if found wanting, should be improved in such a way as to produce the best results in the interests of the nation as a whole.

Gleanings from Tamil Literature.

By Mr. T. R. Rengaswamy Ayyengar, M. A., L. T.

(Continued from the last Issue.)

2. *Manimekhalai*. This epic was written by Sithalai Sathanar (சீத்தலைச் சாத்தனார்), a grain merchant of Madura. He was a curious sort of man, who pricked his head with a style whenever he heard an uncouth song sung. It is even surmised that he might have been the court poet of the Chera King Senguttuvan. This work is a clear exposition of the doctrines of Buddhism and its Dharinas. It consists of thirty chapters and its style and diction are of a high order. It also throws light on many historical incidents and teems with many a wise saying. It gives an account to some extent of the customs and manners of the people in those days. The custom of burning the dead, or throwing the corpses as food for vultures, or burying in graves or in underground cells, or disposing of them in earthen pots is all referred to in this poem. The belief that a King's injustice redounds on the heads of the subjects is well expatiated upon. Since Manimekhalai is said to have visited Vanji, the Chera capital, during the time of Senguttuvan and that Pugar was swallowed by the sea in the time of the Chola king Mavan-killi (மாவன்கில்லி) the heroine should have lived in the latter parts of the Sangam age, and as the author of the "Lay of Anklet" is said to have consulted this work before he wrote his epic, there is no doubt that this epic forms part of Sangam literature. This might have been written about 90 A.D. It is in Agaval metre and contains many beautiful descriptions of natural scenery. Evidently the book was written for the propagation of the Buddhist faith. The book is full of romance and supernatural elements introduced perhaps to infuse faith in the hearts of the readers. The story is as follows:—

Manimekhalai is the only daughter of Mathavi and Kovilan. On hearing the tragic end of her lover the repentant dancing woman turns a recluse and brings up her daughter in

such a way as to make her think of renouncing the world and becoming a nun. One day Manimekhalai, in company with a Brahman lady called Sutamati, a recluse like herself, goes to a flower garden to gather flowers for her mother's worship. There the king's son Prince Udayan meets her and falls in love with her. To avoid his overtures she escapes into a crystal bower. The disappointed lover goes away waiting for a more fitting opportunity. In the meantime, Manimekhalai Goddess, her guardian deity, carries her off to the island of Manipallavam and sends word to her mother through Sutamati that her ward will return on the seventh day. Manimekhalai wanders alone in the island and accidentally comes to the spot where the sacred Budhapitika stands. She worships it and acquires the power of knowing her experiences in her past birth. Goddess Manimekhalai stands before her and blesses her with three spells, by virtue of which she can assume any shape she likes, conquer hunger and move in the air to any place she wishes to go to. She also comes by a vessel of inexhaustible food in a tank called Gomukhi. She returns to Kaverippumpattinam and relates her story to her mother and guru named Aravana Adigal, a Buddhist monk. The monk narrates to her the story of Aputran and of the miraculous cup. She first begs food of Adurai, a chaste woman in the cup, which thence yields an inexhaustible supply of food. She first cures Kayachandigai (காயசாந்திகை) of her insatiable hunger and begins to supply food to many famine-stricken people.

The Prince Udayan, who hears of her and her charity and who has still not got over his infatuation for her, runs in search of her. On seeing him coming, Manimekhalai takes the shape of Kayachandigai and runs into the shrine of Sambhupati (சம்பபாபதி) a goddess. She comes back and goes on with her work of charity in her assumed disguise. The Prince suspects her and makes his overtures. As she was teaching him the worthlessness of wordly enjoyments, Kayachandigai's husband Kanechanan, mistaking her for his wife, begins to suspect his wife's fidelity towards him. He is waiting for an opportunity to wreak his vengeance on the prince and just as Udayan comes back at night to the temple to meet the disguised Manimekhalai

he rushes upon the Prince and kills him. Manimekhalai, who knows that the Prince was her husband in her past incarnation bemoans his fate and weeps for him. Just then a goddess reveals to her the future and consoles her. The king is reconciled to his son's death, but the queen, in her sorrow and fury, causes Manimekhalai to be imprisoned and tortured. She first attempts to tempt her by sending a false lover, then tries to kill her by administering poison and lastly tries to kill her by starvation. Finding all her attempts to be of no avail, she realizes the greatness of Manimekhalai and sends her away.

Then Manimekhalai goes to prince Aputran and thence to Manipallavam with him. She learns from Divatilakai how Pugar will be shortly destroyed by the sea and hastens back thither. She finds out that her mother and friends have left for Vanji and joins them there. She goes to the shrine of Kannaki and offers worship to her step-mother. She meets men of different religious views, and discusses with them and comes to the conclusion that Buddhism is the best of all faiths. She meets her father's parent Masathuvan and learns from him that the people of Conjivaram were dying in thousands on account of famine. She hastens there and with her inexhaustible supply of food relieves the people of their distress. She advises the king to open charitable institutions and dedicate a shrine to goddess Manimekhalai. After the famine is over and the country becomes prosperous her mother and friends rejoin her. She spends the remaining part of her life there in doing penance to get rid of the inexorable chain of birth and rebirth.

3. *Jivaka Chintamani*. The author of this work is Tiruvakka Tevar (திருவக்கத் தேவர்) a Jain Poet. This is a work of much later date and cannot be looked upon as one of Sangam literature. The author in one place makes mention of the Pallavas, a race of Kings who could not have lived in the Tamil land before the sixth century. Besides, the commentator Nachinarkiniyanar often speaks of the book as of later origin. The style, diction and metres used are altogether different from those of Sangam literature. The book has been written in *Viruttam* metre, which is decidedly of later origin. A copper plate inscrip-

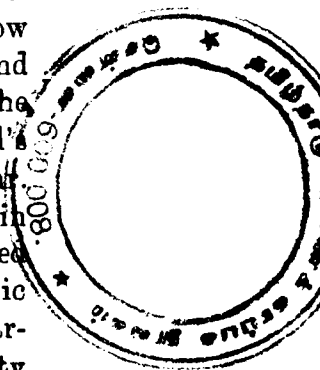
tion recently discovered in Mysore conclusively proves that the poet lived in the early part of the 10th century.

The reason why this poem is treated under Sangam literature is that it is a great epic like the other two already mentioned and the Jains hold it in great reverence. The metre used therein has been copiously adopted by later poets and just as Addison may be said to be the father of modern prose in English literature, this poet may be said to be the father of modern Tamil poetry. The work has all the characteristics of a great epic and has served as a model to no less a great poet than Kambar himself. It throws a flood of light on the customs and manners of the people of those times and though the story itself is an adaptation from Sanskrit it has all the virtues of an original work and brings out clearly the fourfold activities mentioned in the Jain faith and their treatment in literature. The Jain Dharma consist in the search of virtue, wealth, pleasure and wisdom and this work brings them all out in a successful manner. It is divided into thirteen chapters, each chapter being called *Llambakam*. In all it contains 3145 stanzas and this epic is noted for its chaste language, sublime poetry and richness of religious sentiments. It is full of reflections on human activities and the motives guiding them. It has matter enough for an antiquarian's research.

The story is as follows:—

There was a King named Sacchantan (சச்சந்தன்) at Rajamapur ruling over the kingdom of Emengatha (ஏமங்கத). His wife was Vijaya, daughter of Sridatta, King of Videha. The King was so enamoured of his wife that he spent most of his time in her company leaving the state affairs to be managed by his minister Kattiyankaran (கட்டியங்கரன்). Taking advantage of the uxorious tendencies of the King the wily minister plotted against him and with a view to kill the King caused his men to surround the palace. The unfortunate King was caught in a trap. His wife was just then carrying and he asked her to escape in an aeroplane shaped like a peacock through a window. After her departure he rushed to battle, fought and died. The usurper seized the throne and caused the drum of victory to be

beaten. The escaping widow heard the death knell of her husband and swooned in sorrow. The machine having lost its control dropped on the cremation ground near the city where she gave birth to a male child. At the bidding of a deity she dropped the child there and hid herself in a neighbouring bush. Just then a merchant of the city came there to bury his dead child and carried away the living baby home. From the ring on the baby's finger he found out that the child was the son of the late king and brought him up in all tenderness. The widow betook herself to a convent and spent her life in prayer and penance. As he grew old his foster father entrusted him to the care of a good preceptor. Jivaka, for that was the child's name, became a great scholar and well versed in the art of war. He was told the mystery of his birth and asked to keep it in secret till a ripe time offered itself. Being an accomplished prince in every respect Jivaka in a friendly contest at music won the love of a lady singer named *Chandharvadatta* and married her. The usurper grew jealous of the youth's rising popularity and tried to do him harm in many ways. Then two scent-makers asked him to judge between their mixtures and Jivaka decided in favour of *Gunamala* whom he married. He brought under control an elephant at rut and in one of his travels he married a Pallava princess *Padumai* whom he had rescued from the pang of a venomous snake-bite. He went to Kannamapuram and married a Vaisya girl *Kemaseri*. In a contest at archery he won the hand of Princess *Kanakamala* in the land of Susana. He reached Dandaka forest, where he met his mother and received her blessing. Returning to his native city he fell in love with *Vimala*, a merchant's daughter and took her to wife. Hearing of *Suramanjari*'s dislike of males and misanthropical tendencies he disguised himself and played before her a drama known *Githanatakam*. She was so well pleased at the performance that she readily surrendered herself to his arms. Then in a shooting match he won the youngest daughter *Lakshana* of the king of Videha, his uncle. The usurper Kattiyankaran, the defeated candidate, became alarmed at the growing power and popularity of the hero and aimed at his life. Jivaka seized this opportunity to make war with his rival and slew him and his hundred sons in an open fight. He



recovered the throne of his ancestors and ruled it wisely. His mother heard of his restoration and felt joy. He ruled the kingdom justly and rewarded his foster father and friends by making them satraps of various provinces. The land flowed with milk and honey and his subjects led a happy life. In course of time each one of his eight wives brought forth a son and Jivaka gave all his sons sound education and divided his kingdom among them all. Knowing the transitoriness of the world and its enjoyments he betook himself into a forest with his eight wives, where he spent the rest of his earthly existence in penance and prayer.

(To be Continued.)

Teachers and Private Tutions.

By a Teacher.

One man's meat is another's poison. It is not therefore safe to lay down rules or even precepts on the matter of Teachers earning an additional income by private tuition, even as doctors are permitted to supplement their salary by private practice. It is however permissible to make a few observations and suggestions and leave teachers to consider what would best suit their case and their interests.

At the outset I may say I propose to hold a brief against private tutions being easily accepted by masters employed in schools. It is for the reader to see what my arguments are worth. I start with a quotation from the Gospel of St. Luke. Chapter III, Verse 14, wherein St. John the Baptist is appealed to, as we may fancy somebody consulting Mahatma Gandhi today, by all sorts of men, among them the soldiers, as to what they should do and how they should do and how they should behave.

"And the soldiers also asked him saying: And what shall we do? And he said to them: Do violence to no man, neither calumniate any man: and *Be content with your pay.*"

"Be content with your pay," and that in your own interest, is the basis of my present discourse. I may quote another proverb: Grasp all, lose all. It is my conviction that private tutions seldom or never pay but work against the best interests of a teacher.

A teacher's time of leisure is limited: his health is limited: he has hardly time for preparation of lessons or the correction of exercises and if in such a state of things, he should be cornered for another hour or more for the sake of a Ten Rupees or a little more and sometimes a little less, how is he to do justice to his duties to keep his own health in order, to do studies of his own for self improvement, or to attend to the affairs of his family? The result would probably be that none of the duties would be properly performed, the teacher would not make his mark or rise or be known for thoroughness in work.

Against this argument is opposed the objection that the salaries are very low, that prospects are nil, that even the best qualified and the most conscientious teacher hardly ever gets any recognition. This is a perfect truth: yet if we as a God-fearing nation trust in Providence, there is no doubt that one day truth and justice will prevail and the workman who has been steadily at his post and been devoted whole-heartedly to his vocation will at last receive the badge of honour and be rewarded as he deserves.

We frequently witness instances in public service of men who have for years been sunk low all on a sudden rising with recognition: and my own conviction is that the day is coming nearer and nearer when teachers' wrongs shall be righted. Let us all work manfully towards that millennium and not fritter away our valuable energies in the quest of a few rupees. On the contrary, let us learn from books and men, from our elders, from masters in every line, let us seek daily to make ourselves more and more perfect in our workmanship and be ready for the day when we shall be called to fill a position of higher trust. Let us not then have to say, "I am sorry I am not ready: if you give me time I shall get ready: I never knew I would have the call."

A private tuition or a pittance is beneath the dignity of a teacher. It is also the encouragement of laziness and the getting indebted to a pupil. Only the laziest of boys who will not work need a private tutor. For the right sort of pupil no private tuition is necessary, except an occasional quarter of an hour's conference with the teacher, which the latter would be only too happy to accord: if the master should refuse the favour, it would be hardly right of him.

The payment is a pittance. Private tuition is strictly speaking a parental duty. A rich parent who is unable to attend to this task ought to pay the teacher, for an hour's work as much as his own hour is worth: for nothing less should a private tuition be accepted at the hands of a wealthy person.

Bookmaking, assistant examinations and the like are coveted sources of an addition to the teacher's income. They are all equally of doubtful utility. An assistant examination with a moderate burden of no more than a couple of hundred papers to value, is within the fair powers of a teacher and his stock of leisure. To overwhelm him with a task beyond his strength to be turned out within limited time, is to cripple his energies. Properly speaking, the number of examiners must be doubled and trebled and a large number must be got hold of to operate at the task, than now is enlisted. Professors in Colleges overburdened, year after year, with examining work out of proportion are not in the best of health and position to do justice to their most responsible work of educating the young. The remedy thought-out lies in moderation, not in monopolizing.

The preparation of a really good book is a labour of enormous time. it hardly behoves the teacher to send to the press work done half and half, notes and annotations, Made Easies and summaries and the like, with errors lurking everywhere. The evil would be mitigated by the combination of a large number of talented and experienced heads revising each other's work.

In all I have been saying above, under correction—what I seek to lay stress on is this: the teacher's greatest satisfaction must lie in the perfect performance of his trust: anything that militates against it deserves to be set aside and shunned. His

honour and the upholding of his position, his own improvement day after day, and the ultimate rise in his own position are considerations that ought to weigh with him immensely more than a paltry, temporary advantage.

The State Educational Vs. The State Political.*

By Mr. L. R. Natesa Ayyar, B. A., L. T.

In India to-day we are in the grip of a social and economic revolution, the nature and implications of which are as yet not adequately realised by the millions caught in it or even by those who happen for the moment to be the country's spokesmen. The transition is from a social organisation which had for its unit the village—primitive but in many respects with a rich indigenous culture—to an economic mass unit. For the time being the pressure is not obvious as the immediate pre-occupation is political. But soon the full force of this tremendous transformation affecting the oldest known human society will become increasingly felt. The problem briefly stated is this: How is India to adapt herself to the phenomena of mass life without sacrificing her traditional culture and institutions?

A certain amount of break with the past is inevitable and we are adjusting ourselves to it, but the danger lies in smothering personality and reducing it to mechanical functions. In other words as civilisation becomes wholly utilitarian it loses all its delights and consequently its deeper utility. It becomes nothing more than a police system engaged in supervising merely narrow and mundane forms of activity. What is this economic mass unit to which this revolution is rushing us all forward? A close study of the lives of millions of to-day discloses the fact that they get their living because they stand somewhere in a line of interdependent people all grouped round some productive activity. Around the

* A paper read at the 24th Pro. Edl. Conference.

manufacture of piece-goods—for instance—is ranged an economic mass which extends from the peasants who pick and pack cotton in India to the capitalists of Lancashire and Manchester to the commission houses of London and New York. Just as around the production and sale of petroleum another economic mass has sprung up whose sway is felt in America, in Europe and in Asia. It is within the organisation of these masses and in their relations with each other that the new balance of society finds its basis.

In a sense the Gaudhian revolt with the primitive spinning wheel as its symbol is a revolt against Indian rural society being dragooned into this web. But is resistance possible or desirable? It is not my purpose here to discuss this question in all its bearings. But I have started with this dominating factor in modern life as it is a challenge to the old notion of the state with territorial frontiers and traditions of life.

The present cycle of human evolution based as it is on the advance of applied sciences, on economic interaction, and on the stern discipline demanded by adherence to machines, tends gradually towards the 'depersonalisation' of the individual who will perhaps become a machine himself. The state has to play a new role to be the protector of a purely intellectual side of life, of the family and of humanism. Only if these conservative positions are maintained will individuals be able to live lives fuller and deeper than the mass units containing them will provide. And unless a state is conceived as an educational institution for the civilisation of all its members—which literally means the induction into citizenship—the outlook is not hopeful. In such a state we must count teachers among its ministers. They are the mediators in this consorting and harmonising of the mind with things good, true and beautiful which is education. They carry the torch and tip with flame the outstretched unlit torches of the young. Administrators exist to secure the conditions necessary for the service of ministration. But ministration is prior to administration.

In other words instead of conceiving education as a consequence of the functions of Government, let us conceive Government as the consequence of education and we shall find the states' rulers in the course and as a result of the creation of an educational system. This is what the Greek philosopher of the Republic meant when he wrote "The teacher is no longer sole monarch; but the Minister of Education; he is the President of the whole college of magistrates".

In India the society based on ordered life was also the society based on a common faith till the advent of Islam. So it expounded not only its own divine traditions or Dharma, but also a general human culture and civility. This Dharma is one of those elusive words whose full import is not conveyed except to those who have steeped themselves in that rich heritage of thought and morals collectively known as Hindu tradition. It was never a fixed code of mechanical rules but a living spirit which grew in response to the development of society. It was and is a process; not a dogma.

The duty now laid upon the Hindu Society is to enable the youths to recapture and recapitulate by the process of education the spiritual experience and the spiritual gains of all its long ancestry. Since this process was achieved by the stimulus and aid of society we cannot enter into our heritage unless that society adopts us as its heirs and trains us to our inheritance.

Three absolute and sovereign ideas are at the core of all education. The True, the Good and the Beautiful corresponding to knowledge, taste and right conduct. The acquisition of any or all three is a social process to be pursued in a social environment. This aspect requires special emphasis as individual effort by itself without the co-operation of the general society does not supply the means necessary for its healthy growth. Self-discipline whose value none of us need decry, has a tendency to become one-sided and even sectarian for lack of correction.

But this means in the first instance both in practice and, in theory a recognition of its educational duty by the state. Perhaps there was no time and no country in which education

was so much the duty of the state and so little its actual concern as in India to-day. Why? It is because, as Tagore has recently observed, the state in India is organised not for education but for exploitation. It is an unnatural relation and will have to be ended. The following words deserve to be reflected. "If the fortunes of those who govern and those who are governed move in the same orbit then there cannot be any case for complaint, that is to say, the spoils are pretty equally divided, whether the products be plenty or meagre. But where there lies the expanse of an immense sea and boundless greed between the bright fortnight and the dark fortnight, where provision of education, sanitation, self respect and wealth never rises above the level of miserliness on the dark side, and yet the provision for the bull's eye lantern of the night watchman is ever on the increase, it does not require much delving into the intricacies of statistics to calculate that; for the last 160 years poverty in all things on the Indian side and prosperity in all things on the British, have existed back to back, like the obverse and the reverse sides of a medal. If one wanted to draw a complete picture of the above, then one would have to place side by side scenes from the lives of the peasant who produces the jute in Bengal and of those who enjoy the profits thereof in distant Dundee".

And yet our boys are taught through a new Socrates that the entire poverty of India is to be found in the waste of the villagers who burn cow-dung instead of using it as manure for their fields! In another place he puts the pertinent question "I wish to ask the Simon Commission: If it be true that it is the ignorance and superstition in India that has entered like a shaft and has been bleeding it to death through all these years then why has nothing been done in adequate measure to alleviate it during the 160 years of British rule? Has the Commission demonstrated by statistics the comparative amount spent by the British rule upon supplying the police with batons and supplying education to the people whose skulls are amenable to these batons?" All this is familiar ground. India is impatient to get political power because she is anxious to divert the stream of gold which has gone out so

long to enrich alien soils, to the nourishment, both mental and physical, of her own starving children. So is her present obsession political, but an obsession cannot be the normal or healthy state of a man or a country. It should cease the moment the tension is eased and the activities begin to flow in usual and well-understood channels-

When and if this power to order our house-hold is gained, as very soon it would be, then, the first task is the task of education. Education, to repeat a trite saying, is the concern of the whole community. But the community includes teachers and we had to devote a whole week recently to demonstrate this elementary truth. The only way in which the community can control education democratically is by the association of the teacher with its control. On the ground that public monies must be expended by public officials subject to the control of public elected bodies, the process of education which is a spiritual process is sought to be subordinated to the administrative exigencies and political machinery. This is not democracy which should surely mean that the essential agents in the process of education are at least partners in its direction. Yet in the name of democracy the negation of democracy is practised and the ideal of the educational state is dimmed by a heavy cloud. For it is no approximation to this ideal that there should be a public appointment of powerful directors and secretaries of education if teachers are obscured and brought under regimentation. It is rather the opposite. The state political triumphs over the state educational and education is guided not by its apostles but by the organisers who stand behind the apostles.

Teachers sometimes like other workmen fall into a clamour about their remuneration. This is but human; but so long as they are thought to be primarily concerned about their own salaries so long will they also be thought to be disqualified from any great share in the direction of education policy; for this, like most other policies, turns largely on finance. It is an enhancing of status rather than of salary that teachers really need. If teachers can earn and receive a recognition of their

high calling, all other things will be added unto them. It is their real claim that they stand for an essential process in the life of their community.

Though in the Utopia of my dreams I would claim kingship as the inherent right of a teacher, I shall be content if the visible state will today associate teachers with its officers in their work. Even now all teachers—among whom I shall unhesitatingly include musicians and artists, preachers and social workers—are already officers of the community by an appointment unattested and unsealed. If their services are accepted, they would gladly offer them to the appointed and attested officers of the state. But I would go a step further. The Minister of Education of whom Plato wrote in the 'Laws' was the Prime Minister of the state. We may yet, I hope, know a Prime Minister of the United States of India who shall also be a teacher. If that should come, I would welcome it as a sign and a symbol of the primacy of the educational function of the State.

There is a momentous choice before us at present. The State may either become socialistic and acting as a universal providence it may seek to solve the problem of the distribution of material things by means of its own elected bodies and officials or it may become educational and acting as a teacher it may seek to train and educate its citizens to solve themselves the problems of the production and distribution of commodities. Which of the two is to be our conception—the state socialistic, or the state Educational? The state is not an economic society at any rate primarily; nor is it primarily concerned with economic problems. It is a society of minds and ought to be primarily concerned with educational problems. It is, as Plato said, in the Republic "If our citizens are well educated, they will readily see their way through other matters a good education is the best safeguard." Plato indeed made his teacher-Kings, monks, in order that they should not forget their vocation. We could hardly enforce a system of ascetic communism on our teachers today much as we may desire it. Far from it today teachers have to be freed not so much from *Property* as from *Poverty* that they may do their work.

I have deliberately refrained from discussing any of the usual details of educational programmes and courses of study as they are all of comparatively secondary importance. But if some were to ask me—granted your ideal of a state educational, what would be your ideal of a school for the training of its young, I would answer in the words of one of the greatest of our living teachers.

In India we still cherish in our memory the traditions of the forest colonies of great teachers. These places were neither schools nor monasteries in the modern sense of the word. They consisted of homes where with their families lived men whose object was to see the world in God and to realise their own life in him. It will be difficult for others than Indians to realise all the associations that are grouped round the word 'ashram'—the forest sanctuary. For it blossomed in India like its own lotus, under a sky generous in its sun light and starry splendour. India's climate has brought to us, the invitation of the open air; the language of her mighty rivers is solemn in their chants; there the sun rises from the marge of the green earth like an offering of the Unseen to the altar of the Unknown and it goes down to the west at the end of the day like a gorgeous ceremony of nature's salutation to the Eternal. In India the shade of the trees is hospitable, the dust of the earth stretches its brown arms to us, the air with its embraces clothes us with warmth. These are the unchanging facts that ever carry their suggestions to our minds, and therefore we feel it is India's mission to realise the truth of the human soul in the Supreme Soul through its union with the soul of the World. This mission had taken its natural form in the forest schools in the ancient time. And it still urges us to seek for the vision of the infinite in all forms of creations, in the human relationships of love; to feel it in the air we breathe, in the lights in which we open our eyes, in the water in which we bathe, in the earth on which we live and die". It is the ashram ideal that has got to be captured somehow and interpreted in our educational institutions of the future. There is indeed something marvellously sustaining and life-giving in this ideal and today two of our living centres of education have the ashram back-

ground,—the Satyagraha ashram in Ahmedabad and the Visva Barathi in Bholpur. The former moulds heroes even out of clay. The latter radiate an atmosphere of what Arnold called in his expressive words "Sweetness and Light." I wish we had today in our midst a representative of each of these Universities if at least to make us realise the world that divides these from us the thousands of 'made to order' graduates turned out of factories that still masquerade under the names of seats of learning. Not that I claim for any of them a higher intellectual equipment. But I do claim that having received their lessons from living teachers—whom I unhesitatingly acclaim as true teacher-Kings—not from mere vehicles of text books, they have a wealth of spirit which is sadly lacking in those that have experienced only the futile labour of having crushed themselves through soul-less examinations. Misdirected effort along purposeless activity results in starvation of the soul too sad to be described. To me the 'ashram' ideal is the very antithesis of the 'mass organisation' about whose domain in modern life and education, I raised a note of warning at the beginning. The one is the exaltation of human personality. The other is the multiplication of stereotyped articles. I do not deny that in meeting the material wants of man—food, clothing, protection from weather, beasts and enemies—organisations have their use. But to apply to religion, education, conduct and arts, the principles of organisation exactly as they are applied to those material needs is productive not of life but death. Education is the result of the impact of one personality upon another amid the patient and enlightened study of life; how can it be secured by an external authority which knows nothing of individuals? To centralise education is a flat contradiction: one might as easily and wisely arrange all marriages from a Government Office. The mechanic indeed has so much invaded the atmosphere of our schools that teachers talk of boys as 'material' and the manager in turn knows then only as so many 'hands' and no wonder it is a 'factory' where all meet. We imagine that because men can be drilled in platoons that they may be educated also. But the business of drill is to obliterate personality, whereas the business of education is to train and strengthen it. We transfer a method devised for men taken as 'material' to a region where the whole

concern is the human spirit. But is not an organisation of some sort inevitable where men gather? Do not all things need some structure or ground work which would preserve the life within from accidental shock or deliberate attack? True. But organisations, if they are only to protect and not to check expansion, should be like the bark of a tree that protects the interior of the tree, yet does not stifle the tree's growth. So the only test for our organisation is—Is it itself alive, expanding in suitable correspondence to the tender expansion of the life within? If not, it does not protect, but merely imprisons. In trying to fortify, it entombs and the springs of life get choked.

To sum up. An economic mass organisation is in the long run destructive of a people's traditional and conservative institutions. In India there is a duty now laid upon the Hindu Society to preserve them if it is to recapture its old spiritual ideals and re-interpret them. State help is immediately needed. Hence political power or freedom to create external facilities is so much and so passionately sought now. A re-interpretation of our Dharma is to be found hereafter in a richer national life whose stimulus will have to be sought more in society than in individual discipline. Herein comes the ideal of a state Educational as opposed to State Socialistic, Capitalistic or Military. And such a state recognises teachers as kings and associates them with all its activity for, the emphasis is on a process of civilisation and not upon acquisition, conquest or economic distribution. But India's ideal of a school or University will always have the ashram background. For it was evolved from the unchanging facts of her climate, physical features and mental brooding through the ages. This ideal is the assertion of human personality as opposed to mass organisation. Organisation in education is a contradiction in terms. Finally he is a king among teachers who does not imprison personality but draws it out and strengthens it. Realisation of the Supreme Person has been the cry of personal man for centuries in India and nothing can be a nobler ideal for a teacher who wishes to be a king unto himself.

The Human Factor In The School-room.

By Mr. A. V. Mathew, B. A., B. T.

Some time ago I was the guest of a certain friend in a big city. He is a teacher in a High School, and his wife is a teacher in another. In the course of our conversation, my hostess grew eloquent about the nobility of her profession, "the profession of imparting instruction" as she put it. I know the manager of a certain High School who, when referring to the work of students, speaks of their "repeating" their lessons. With due deference to these educators, we are constrained to say that these two expressions, the teacher imparting instruction and the students repeating their lessons, represent an old and passing ideal in the school world. The teacher will have to impart instruction and the students will have to repeat their lessons in the future also, but the major problem in the school room is not one of giving information on the one hand and taking it on the other, but it is a social problem. The students and the teachers are workers together in a common cause, and the chief problem in the school room is a human problem, a social problem, a problem in the art of getting on with each other to the best advantage of all concerned.

If the supreme art of life is, as some one has said, the art of living together, we have to give much more attention than we do at present in our educational institutions to the motive forces that work in the school folk—the young people who form the bulk of the school population, and the adults who are supposed to be the friends and guides of the young, the teachers. The chief motive forces are conveniently referred to as instincts. The term instinct may not be unassailed by some psychologists; still that is perhaps the best that many of us can find to denote the urge, the impulse, the driving force that leads us on to express ourselves, to make our existence felt by others and ourselves, to realise ourselves. We shall consider some of the important urges or impulses that are work in the school.

There is no commonly defined list of instincts. Most writers, however, accept the following urges or tendencies as universal: the tendency to find out things (curiosity), the tendency to attack persons or things that oppose us (aggressiveness, anger), the tendency to escape from a dangerous situation (fear), the tendency to display our own importance, the tendency to construct things, the tendency to hoard up things, the tendency to appeal to others when we are in difficulties, the tendency to respond to such appeal, the tendency to find out a mate and the tendency to belong to a group. Almost all these tendencies are at work directly or indirectly in the school world. In this article which is mainly meant for the grown-ups, let us see a few of these impulses at work in the teacher. On a later occasion, we may perhaps consider the other aspect of the problem, the working of the natural impulses in the student. If we select a few of these tendencies, it does not mean that others are not at work in the teacher. They are there, but for want of space we have to concentrate on a few.

One of the natural tendencies in all teachers, as in all other men and animals, is the tendency to display one's own importance. Like Goldsmith's Village schoolmaster, the present day school master also wants to strike the imagination of his audience with his learning, skill, and authority. If in this, any urchin or colleague opposes him he feels angry. He wants to make such people smart. It may not be very gratifying for the schoolmaster to think, but it is all the same true, that much of his regard for discipline may be due not to a special regard for any moral imperative or to any disinterested desire to see the next generation grow into perfect manhood, but to his simple natural desire to show off his own importance. "I have said it, and it must be done. Yours is not to question its right or wrong, yours is not to reason why". This is the attitude of disciplinarians, many of whom, as Sir George Adamas says, are people who hold up their hands and stop traffic but are unable to properly direct it. Let us readily admit that some good results do accrue to society from the attitude of sensible disciplinarians but let us also have a peep into the bare rock-bottom of such an attitude—the natural desire to assert oneself, the positive self-feeling, as some would put it.

When a man wants to do a thing and cannot, he feels a lot of dissatisfaction. He is not at ease with himself, nor is he pleasant in his dealings with others. Perhaps his failure to do what he is inwardly urged to do may not be due to any great fault on his own part. The circumstances may not be suitable, or his ambition may be too great for his abilities, or it may be that he is professionally a round peg in a square hole. Whatever it be, when he is balked in his urge to show himself off, to express himself as we politely call it, he has two possible courses naturally open to him. He fights those who oppose him and tries to humiliate them—a civilized man rarely goes to the extreme length of trying to thoroughly destroy his opponents now-a-days, that has grown out of fashion,—or he tries to escape from such a situation. The trouble with many people is that they can do neither. They have not the power to demolish the forces opposed to them, nor can they easily give up one place and find a better. Such a situation is the breeding ground for discontented and disgruntled people, people who speak ill of their colleagues and superiors, who find a sinister motive in all that other people do, who spread all around them an atmosphere of suspicion and ill-will. These are the manifestations of what the new Psychologists call complexes.

Sex appeal is never absent from an educational institution. Neither the prison-like walls of a girls' school nor the strict refusal to admit any girl student into a boys' school can keep the sex feeling away. That sex is likely to assert itself even where the most rigorous ascetic exercises are practised is illustrated in the story of Shiva, Kama, and Parvati. The manifestations of the sex feeling may range from the most palpable to the most subtle varieties. When a teacher is minutely attentive to the smallest wish of a girl student, especially when she has a handsome face and winsome manners, there may be at play in him something more than a tendency to help a girl student from several handicaps in which she finds herself in a predominantly masculine atmosphere. Every one, with the possible exception of the parties immediately concerned, is likely to conclude that herein is sex feeling at work. The tendency of some teachers to be brutally frank where sex references are met

with in text books, and of others to consider that all such passages are to be scrupulously passed over in silence in the common class, may equally be due to the working of some abnormal interest in sex in the Unconscious of the teacher. Perhaps, even the undue insistence on rectitude and propriety in little matters on the part of some good people may be symbolical of a keen fight they are putting up consciously and very often unconsciously against unwelcome feelings and fancies in their own hearts. Let us hope that some of our readers will not feel scandalised if we find some such explanation for the unreasonable, whimsical, though all the same, strictly enforced rules and regulations that one often hears about in educational institutions manned and managed by unmarried women. The fact is, as we have already observed, that whenever any natural impulse is repressed, it invariably leads to certain conflict, first in the conscious realms of our minds and later mostly in the unconscious. This conflict is not successfully solved by a large majority of people, with the result that wherever they go they carry with them traces of this unequal fight within themselves. And it has ever been the trick of man to let his forces out on some external enemy in order that he may be saved from the more unwelcome fight within. External wars have very often been fought in history in order to avoid what has been supposed to be still worse, civil war. The same is true of people who carry on a civil war in their own hearts. Some of the worst punishments one has heard of in educational institutions have been inflicted on little boys and girls by unmarried teachers, men who projected their misfortune on their helpless victims, their own students.

Teachers are as much wage-earners as those engaged in other trades and callings, and like all other people they also wish to hoard up a little money for a rainy day. That is one of their instincts, and one reason why many teachers are listless and cheerless may be that they are unable to give expression to this urge that is within them. Property is regarded by man as an extension of his own self, as a part of himself, as his *own*; and it is no wonder that when he has no chance of feeling that he is worth something, he feels small in his own estimation and appears as one of no importance in the eyes of the world.

During these days of retrenchment, Governments and managers find it easy to cut the wages of the unorganised, and therefore voiceless, body of teachers; but they do not seem to visualise the grave consequences that may follow. There has been a pretty loud outcry against private tuitions in many parts of India. Do the critics pause to think that there is a psychological basis for the prevalence of the system?

Many other things can be said about the working of primary impulses in the world of teachers. It may be that some people form a hasty notion that the expression of primary impulses denotes an evil state of affairs. The fact is just the contrary. No virtue has a sound basis unless it has some relation with our original nature. The teacher who consciously tries to build up the character of his students and make them fit members of a better society is giving expression to his tendency to "construct". The teacher who leads his students into village welfare centres for training thereby responds to his tendency to "protect", the parental instinct, as some call it. The teacher who teaches his boys to behave courteously to girls is sublimating his own sex feeling and is enabling his students to do likewise. Though the working of the primary impulses may not always be conscious to the individual concerned, nor even be apparent to every on-looker, they are nonetheless important and inevitable controlling forces in the lives of teachers, as of all other men and women. He is the wise man who attempts not to entirely suppress these impulses and instincts, but to harness them and make them his servants in the realisation of the true manhood that is in him.

Educational News Bulletin.

[Issued under the auspices of the All-India Federation of Teachers' Associations by the Association of Editors of Educational Journals, 41, Singarachari Street, Triplicane, Madras.]

PUNJAB.

Arrangements for the holding of the 8th conference of the All-India Federation of Teachers' Association at Lahore are being made. The Secretary of the All-India Federation of Teachers' Association has already circularised

secretaries of the affiliated associations calling on them to send their first nomination for the presidentship of the conference.

The assistant secretary of the Punjab Geographical Association, took a party of about 36 students to Kangra, Dharwasala and Mandi Hydro Electric works. The tour lasted 5 days, 12th to 17th May, 1932.

DELHI.

It is understood that in the month of June several bungalows situated in the old Viceregal Estate have been handed over to the authorities of the Delhi University. The Law college and its hostel have been shifted to the viceregal Estate. It is understood that the question of the other constituent colleges, moving out to the estates is engaging the attention of the authorities.

Acting on the recommendation of the superintendent of Education, the New Delhi Municipality have decided to raise their Girls' middle school to a high school.

UNITED PROVINCES.

Universities Committee Report:— This is now out. It recommends that the Vice-Chancellor may either be honorary or be paid such remuneration as may be determined. This recommendation expresses the view that the University should not be bound down to one course and the law should be elastic. It is remarkable that the note of dissent sent in by Dr. Ganganath Jha, the present Vice-Chancellor of the Allahabad University protests against the proposal that the Vice-Chancellor should be honorary. It also argues in a very dignified manner that if the Bar should run the High Court teachers should run the University. This is a reply to the clamour of non-teachers who think that there are too many teachers on the governing bodies of the University and a very telling reply too.

Untrained teachers:— In 1927 the Department of Education issued a circular that those teachers who were on permanent staff before December 1926 would be considered trained for purposes of employment. This was the result of agitation carried on by teachers' conferences during the previous 5 years. The authorities had told the managing committees of Anglo-vernacular schools that trained teachers alone should be employed. This had led to the situation that if an untrained permanent teacher had had to sever his connection with the school where he was employed he had no chance of getting another permanent employment elsewhere because he was untrained. The Department tried to solve this difficulty by issuing the circular of 1927. Now this solution was certainly no solution at all. And the U. P. Secondary Education Association had, year after year, at its annual conference adopted resolutions suggesting several ways out of it. So far, the Government had not agreed to any one of them finding one flaw or other in every one of them. The main contention of the Association was that either the untrained teachers should be

allowed to appear at the Training College examination as private candidates or they should be awarded some sort of certificate. The Government felt that unless teachers worked under the supervision of training college teachers for the full term of nine months no certificate could be given nor could they be allowed to appear as private candidates. Now it is reported that after due deliberation the Government has arrived at the conclusion that teachers who were on permanent lists till 1930 should be exempted from training and certificate to this effect will be given individually to all such persons; and that those who have been in service since 1930 onwards would be asked to give 12 lessons at the training college, would be exempted from the theory examination and would be awarded a newly created certificate of A. T. C. (Acting Teachers' Certificate). It is hoped that if really all this comes true it would be very much welcomed by everybody concerned.

Games Teachers allowance:—Sometime back the D. P. I. had caused a sensation here by his circular that no allowance should be given to games teachers out of the Games funds. In private schools games teachers had been getting an allowance of Rs. 5 or 10 for the extra work of supervising and arranging the games. The Government schools had a grievance in this respect for there no such allowance was given. It is understood that the D. P. I.'s circular referred to was issued in response to an appeal by Government school teachers asking for the allowance. The circular of the D. P. I. was very much resented and the columns of *The Leader* were almost daily flooded in with representations and resolutions of branches of the U. P. Secondary Education Association all over the province. Whether it was the effect of the pressure of the agitation or the result of the usual due deliberations, the Government have now ruled that the allowance that may be given to Games teachers may be between Rs. 15 to 25.

Lucknow University:—Dr. R. P. Paranjpe, Ex-Principal of the Fergusson College, Poona, (1902-1920) the Minister of Education, Bombay Government (1920-1923), and a member of the India Council, London, (1927-1932) is by the Executive Council of Lucknow University, unanimously elected its Vice-Chancellor in place of Pandit Jagath Narain, who has resigned.

BENGAL

1. The Senate of the Calcutta University has passed the New Matriculation Regulations. The most important innovations are:—

- (i) making Physics and Chemistry compulsory after first five years;
- (ii) making vernacular as the medium of instruction and examination in all subjects except English;
- (iii) providing separate syllabus of studies for girl students;
- (iv) opening a register for teachers of English;

- (v) making Physical instruction and Vocational training compulsory; and
- (vi) abolishing age restriction.

The regulations now require the sanction of Government which, it is expected, will be obtained.

2. Indian State Broadcasting Service at Calcutta has arranged for educational lectures by well-known educationists for School and College students.

3. Government has effected a 10 p. c. cut in grants to Schools and Colleges.

4. Calcutta University has offered the Chair of Bengali Literature to Dr. Rabindra Nath Tagore, which the Great Poet has accepted.

5. It is understood Lt.-Col. Sir Hasan Suhrawardy, the present Vice-Chancellor has been re-appointed Vice-Chancellor for another term of three years.

BOMBAY

The annual convocation of the University of Bombay is to be held on the 17th of August when Sir C. V. Raman is requested to address the new graduates. As usual the Syndicate has published its annual report to be submitted on this occasion. If all the graduates (Bachelors and Masters) of the last examination season present themselves for receiving their degrees they will make a small crowd of 1800 persons ready to launch their ship of life into the world which is every day assuming a more threatening aspect. Of them 1821 will be B. A's, 323 B. Sc's., 224 LL.B's., 75 B.T's., 46 B.Com's, 66 B.E's., and 68 M.B.B.S's. Of the rest 75 will be M.A's, 19 M.Sc's., 6 M.Ag's., 1 M.E., 2 LL.M's., 4 B.Hy's., 3 M.D's., and 6 M.S's. This shows great progress during the last ten years but in its annual output of graduates Bombay is probably still behind Madras and Bengal.

At the last Matriculation examination, of the 15477 candidates registered 5806 or 37.5 per cent passed. Last year the percentage of passes was 57.2. This University allows candidates at the Matriculation to answer their (Indian) classical language and history papers in their mother-tongue. This permission was first granted in 1926 and advantage of the opinion is taken by the students every year in increasing numbers. The figures for the last examination are given below.

The organisation of Post-graduate instruction and research has been for sometime past a much debated problem. That Post-graduate work needed greater supervision and guidance every body accepted but opinion widely differed on how this could be achieved. Some suggested the usual method of

affiliation even for Post-graduate work; others held that affiliation for Post-graduate purposes was not contemplated under the new Act and that the University could control Post-graduate work only by recognising qualified persons to do the work. A reference was made to the Chancellor and his ruling has been in favour of the latter group. An army of University Teachers (about 225 out of a total of about 550 college teachers) are recognised in all parts of the Presidency and many more will be added to the list when the names of University Teachers in medicine are announced. This means practically every one who was doing some kind of Post-graduate teaching in the past will hereafter have the new designation of "University teacher". Whether this mere change in designation brings about the desired improvement or whether it only tends to create new division among Professors and proves a source of friction can be ascertained only with the lapse of time.

The political conflict in the country is to some extent noticed in Local Bodies where elections are often held with candidates flying political colours. And whenever the Congress party has the majority, trouble peeps its head up although it must be admitted to the great credit of both the Local Bodies and Government, that this has seldom presented itself in an acute form. One of these rare cases is that of the Municipality of BROACH. It seems in 1930, not liking the ways of the Municipality Government withheld its grant in aid for education and the Municipality in its turn retaliated by not paying the teachers for about ten months. It is difficult to distribute the share of guilt; both the Municipality and Government are probably wrong and in their fight the innocent teachers are being crushed.

MADRAS

1. The special conference of the Madras University to confer honorary Doctorate degree was held on the 3rd August. His Excellency, Sir George Frederick Stanley, presided.

On the following day the annual convocation of the University was held. The Hon'ble Dewan Bahadur, S. Kumaraswami Reddiar, B.A., B.L., M.L.C., Minister of Education and Prochancellor of the University of Madras delivered the convocation address. His Excellency the Chancellor presided. 1247 graduates and Diploma holders took their degree and diplomas in person while 588 were allowed to take their degree in absentia. It is noteworthy that as many as 250 ladies took their degree at this convocation.

2. The teachers in the employ of the corporation of Madras are running an Educational camp at Red Hills on the 13th and 14th instant. Mr. D. S. Reddy, Deputy Director of Public Instruction (Elementary Education) is the camp officer.

3. Sir, C. V. Kumaraswami Sastri, it is understood has been requested to deliver the convocation address at the coming convocation of the Mysore University.

4. It is understood that the Director of Public Instruction, Madras, is not in favour of permitting withdrawals from the Provident Fund account of teachers employed in aided schools for paying the premia on life policies. The Director, it is said, is of opinion that it will lead to several difficulties as the scheme of Provident Fund for teachers in non-government aided schools is different from the General Provident Fund, from which withdrawal for such a purpose is permitted.

5. The Mysore Government is reported to be contemplating a big reduction in their annual contribution towards the Indian Institute of Science, Bangalore.

Editorial

Sir C. V. Raman's Address

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

The number of convocation addresses in our country has, in recent years, been on the increase, as a result of the additions to the number of universities in India, some of which hold even two convocations in a year. So, it must be a really arduous task for those called upon to deliver convocation addresses to be obliged to say, on all such occasions, something original, something lofty, something, in short, befitting the solemn occasion. At all these functions in the past, graduates have been exhorted to be worthy of their degrees, and true to their *Alma Mater*. Ways of curing the growing evil of unemployment have been suggested; hints have been thrown that they should not be swept off their feet by slogans and catchwords. Being citizens of to-morrow, it behoves them to so conduct themselves both in the present and in the future that is to be, that the country should be proud of and grateful to them. All these have been said over and over again in a variety of ways. Sir Raman's address, however, is attuned to a different note and key and puts one in mind of those towering intellects

"Pouring their full heart

In profuse strains of unpremeditated art",

to which the world is privileged to listen occasionally, as the Bombay audience was, the other day.

The Address makes no attempt to say good and pleasant things, to flatter or please the hearers. On the other hand, it has some very hard and, possibly unpalatable, but very wholesome, truths to utter, with the object of reaching a better state of things. It is the Surgeon-general's knife that is applied to the very depths of the system, reaching the very marrow of the bones guided by the light of a "Raman" ray of scientific perception. Surgery and a course of tonic of the system, with necessary injections, are authoritatively prescribed.

The occasion is availed of, more to point out what our Universities ought to do and be, than to preach the usual homilies to the graduates. It seems to be intended, quite unconsciously it may be, to be beneficial to the organisers and authorities of our Indian Universities. The graduates, of course, have been admonished to earn and practise the scientific outlook and habit acquired in the Universities as they ought to be. They should have been enabled here to feel the joy and the inspiration of their place in this planet, whose cosmic position has, thanks to the aid of modern astronomy, a new vista to open, in point of time, space, dimension and being. The Universities, throbbing, as they should be, with genuine sensations of true scholarship, should help their *alumni* to this end.

But the wheels of universities are clogged in the mud of scholasticism, stinking with the odour of examinations, degrees and convocations, rewards and appointments to mere memory of book-knowledge and second and third rate production, which have jostled out and put to a discount a real desire to know what the ancients used to call '*That*' and kindred things of scientific sanctity and eminence. The Universities must put their house in order and perceive more clearly and definitely their present befogged aim and goal. In the *Sanctum Sanctorum* of these great temples of Learning, he notes with some surprise, the presence of lawyers, politicians, and Government servants who are experts in turning out an "obedient, tractable and docile" species of human beings. But the exalted function of a University required an agency that would be capable of creating and developing a mental faculty which would unceasingly

labour in the higher regions to seek, discover and reach Truth nothing but Truth.

The pavement and the ceiling, the brick and mortar, the foundations of this noble edifice consecrated (as a University ought to be) to the lofty and austere search for Truth, must be mended, designed and composed entirely of scientific material, from top to bottom, from beginning to end, the very air, in and around it, breathing of the very spirit of Science. If he were permitted, the esteemed Scientist would preside over a periodical burning of nine-tenths of the volumes of the world's libraries and spare humanity a prolonged and needless agony. He would put science in one compartment and the rest of knowledge, so called, in the other. The best literature could be had, not in raving poetry, but in scientific literature written by Scientists. In short, education required a thorough overhauling and emancipation from the conservative elements that now controlled it. It needed to be purged of several extraneous growths. Science must be assigned the first and the last place in the curriculum, leading to independence of thinking in place of the present tendency to import everything, including their intellectuality, from abroad. But such consummation, so devoutly to be wished for, requires a courageous handling of the problem.

The faults of our own Universities were many, mostly due to their having taken Western institutions as models, without due note being taken of their unsuitability to Indian conditions. But this justified neither the jeering attitude adopted by some, nor the pessimism that had overtaken another section. They had a great prospect before them in India. Given proper conditions, our people had proved themselves to be equal to any other in intellectuality, originality and powers of work. It was doubtless a matter for some regret that results in this direction had not been commensurate with the extent of the country, its population or the efforts put forth. But with a proper grasp of the facts and requisites of the situation, the solution was bound to suggest itself much sooner than later. But Sir Raman would only remind the audience and the world that the spirit of an Indian University should be in such close association with the

spirit of Science as to make it declare, in the words of the Genius of the wood in *Comus*—

"Before the starry threshold of Jove's Court
My mansion is, where those immortal shapes
Of bright aerial spirits live insphered
In regions mild of calm and serene air,
Above the smoke and stir of the dim spot
Which men call Earth:"

Such his errand is; and the whole address deserves careful perusal and a determination to follow it up in spirit and in letter.

Reviews

1. A Text-Book of Elementary Science—Book V—Physiology and Hygiene.
By K. S. Ramachandra Ayyar, B. A., L. T., Senior Science Asst., Town High School, Kumbakonam. Price: 8 As.

This completes the series of Elementary Science books written by the author for the use of the S. S. L. C. pupils. The departmental syllabus has been carefully followed, and unnecessary matter and technical terms have been avoided. The language is simple, and the treatment popular. Diagrams have been used wherever necessary. The arrangement of the subject matter in clear-cut paragraphs with appropriate headings will be helpful to give pupils a lucid grasp. Useful questions have been added at the end.

2. The Golden Book of Prose and Verse for High Schools: Books I & 2
M. Seshachalam & Co., Hindu Press, Masulipatam.

The Selections above edited by experienced educationists show a marked literary taste and a clear grasp of the requirements of pupils to get them a decent grounding in the foreign medium. The pieces offer a wide variety and choice to teachers, and will make interesting reading to pupils. Mythology, Travel, History, Biography and others have been ransacked; narrative, descriptive, humorous and didactic forms have been attended to. The passages and poems are all from standard authors and adapted for use for the upper forms. Each book has useful notes and exercises at the end. Stress is laid on proper pronunciation of words and use of words and phrases occurring in the text. Book I is intended for Form IV and Book II for Form V. One would wish that the authors had chosen more from modern celebrities in Literature including Tagore and made the contents Indian in tone and feeling. The books are neatly printed and got up.

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These three little volumes of Mr. Chettur's poetry contain very fine poems. In these poems words flash with sounds, and images are reverberant with colours. Though all the lyrics are thrilling with the music of a receptive mind, it is his sonnets that contain its *creme de la creme*, and his "Triumph of Love" promises to take rank ere long with Rossetti's "House of Life". Some of them, no doubt, seem to breathe the perfume of the best sonnets of Verlaine and Rossetti, as is perhaps inevitable in the work of a poet steeped in European literature, but all their colour, leaf by leaf as it were, is derived directly from his own iridescent Indian imagination. There is scarcely any exotic string in his lyre, or any borrowed tune in his song. His poems verily import some new notes into English poetry, the haunting music of which it cannot afford to lose. To mention only a few, it may be said that the "World's End", "Nocturne", "Cow", "Blacklead", "This Dawn", and many of the sonnets of the "Triumph of Love" seem to have been hatched in the nests of "the white birds of Fate" and can easily defy the onsets of the dark oblivion; and lines such as "Have I not loved you since the world began?", "It is the woman's soul of you I love", "Dear God, what beauteous paths are Thine (& ff)", "Love built on mortal life is built on Death", "The One shall re-embrace the manifold", etc. seem to have emerged with the stamp of immortality upon them and are bound to live as long as English poetry will.

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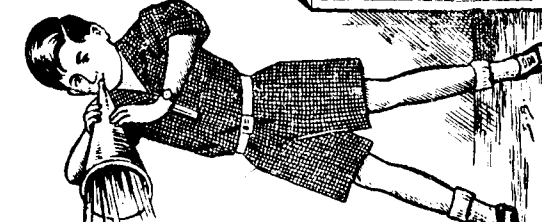
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