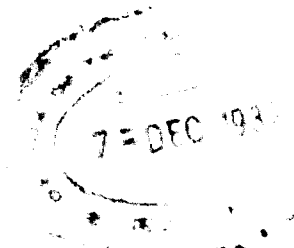


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# THE INDIAN EDUCATOR

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



Vol. VIII—No. 10.



MANAGING EDITOR  
V. ARAVAMUOA AYYANGAR B.A. LL.B.

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*Managing Editor.*

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

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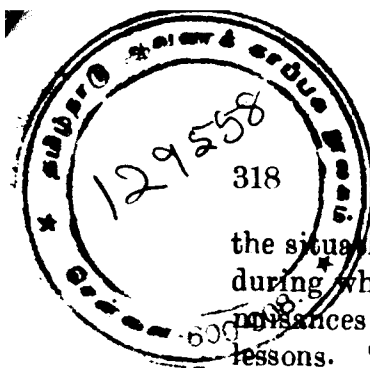
## Lengthening The School Days

By Professor Sir John Adams.

Two villains lurk in the background of the educational drama that is being played on the stage of the English-speaking world, and it is difficult to make out which of them is the more dangerous to the school day.

For secondary teachers, I think Mr. Bernard Shaw plays probably the more sinister part. His doctrine that schools are merely prisons invented for, or on behalf of parents, to secure the absence of their troublesome youngsters, has a dangerous tendency. If schools are merely parking places for exacting children, it is obvious that the longer they kept the young folk in prison the more satisfactory they are to the parents concerned. To be sure, boarding schools are perfect so far as the day unit is concerned; it is only the length of school holidays that enters into the problem here. Perhaps, as parental responsibility continues to diminish, the reduction of vacation time may come to be within the range of practical politics. But, in the meantime, it is the day school that is in the centre of the limelight of parental scrutiny.

The parking problem is not a new one. Mr. Bernard Shaw was anticipated long ago in France, where the creche was a genuine parking place in which tiny children could be dumped for the day—yet without sin. For the arrangement had a recognized economic basis. These refuges for the tiny tots were admittedly non-educational. The motherly folk who conducted them made no pretence of teaching anything. But when we reach the level of schooling, new elements enter and complicate



## THE INDIAN EDUCATOR

the situation. The parent not only complains of the short period during which the children are kept out of the way, but of the nuisances they bring home with them in the way of home lessons. These are a standing grievance with parents. Time was, and not so long ago, when parents claimed that they themselves were treated as a sort of appanage to the school staff. It was asserted that the teachers contented themselves with prescribing certain matters to be learnt at home, and confined their energies to ascertaining next day whether the parents had done their coaching satisfactorily. Though the intolerable stage is now past, the grievance of home lessons remains, and the average parent wants it to disappear. The implicit demand is that teachers shall do their own work, without dragging in fathers and mothers as their partners.

In America, the suggestion is being made that by extending the school day a little, the sort of work that is at present sent home to be done could quite easily be covered in school. The children could then leave their books in the school class-room and scamper home free human beings to take their proper share in the social life of their neighbourhood.

It is here that the second villain of this piece has done his deadly work. To the newly-founded city of Gary, where the great steel industry set up its headquarters, came, in July, 1907, a school superintendent full of ideas. His name was William Wirt: his ambition was to economize time and space in organizing the education of the children found in this rapidly expanding city. These belonged to all sorts of nationalities, and, therefore, presented a specially difficult problem. Wirt believed that the majority of educators are when they set up demand for a separate sea and desk for every pupil in school. There is, he held, no more need for such a plethora of seats and desks than there is for a separate seat in the public park for every individual citizen. When he proceeded to arrange for seating accommodation for only half of the pupils in attendance, the education authorities were delighted; but they were soon disillusioned, for he proceeded to demand all manner of public rooms for the collective education of the youngsters; libraries, conservatories, recreation

## LENGTHENING THE SCHOOL DAYS

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rooms, work-rooms, laboratories, auditoria and the rest. When the schools were built, he saw to it that they were fully occupied all the time. Wirt was like nature in one important respect: he abhorred a vacuum—and arranged that no such thing should be found in his schools.

But he did not confine himself to space. He hated a vacuum in time also, and accordingly so arranged his time-tables that one of his admirers was able to write: "The schools are in session twelve months a year, and for seven days a week for certain features, six days a week for all features."

Then comes the official statement from a survey made by external inspector: "The official school day at Gary is for children seven hours—from 8-15 to 4-15, with sixty minutes for luncheon. The lengthened school day provides the additional time required for the special branches."

In commenting on the lengthened school day, an admirer of the scheme (while obviously suggesting that the lengthening might well be increased) remarks that he likes the increase of the school day because the added time has been taken from what he calls "the street and alley time" of the children. He mentions that temptation to dissipation and vice is thus greatly reduced. He does not even mention home lessons.

The sinister suggestion underlying this description of the Gary plan is the twelve months in the year, and the six days in the week. The vacation is quietly eliminated. Of course Gary is only one city, but the suggestions of the scheme are disquietening, and signs are not lacking that they are bearing fruit, though it is probably true that what we find elsewhere has its origin in quite independent sources. In some of the great American cities the school system makes provision for "summer make-up-courses," the purpose of which is to enable dull pupils, or those who have been ill for a while, to make up lost time, and thus go on with their class at the beginning of the new session. At St. Louis this scheme worked particularly well, and many pupils who had not qualified for promotion to next year's

grade, managed, through the summer school coaching, to "get by" for next year's work.

Naturally, conditions were not so strict in these summer classes as during the regular session, and the teachers were able to make the work to some extent recreative. The classes became attractive, and by and by quite capable pupils wanted to join them. This is the pleasanter side of the development of these summer schools. But the sinister side was not absent. It was only too natural that burdened parents, for whom during vacation trouble-some youngsters made life miserable, should seize upon those summer schools as natural parking places, and as the teachers aided and abetted by making the courses increasingly attractive, the youngsters fell in with the plan, and there has arisen the possibility of an all-the-year-round school course.

To encourage the vacuum-hating reformers who see no need for vacations, there are to be found in America certain all-the-year-round universities—prominent among which is the great Chicago University. In these, there are four quarters each year, and matters are so arranged that the student can pick out his subjects in such a way as to secure graduation by fitting in his attendances to his economic needs. In these institutions, the instructors are not called upon to teach four quarters each year. They may do so if they like, and in this way lay up credits which will give them free time at a later stage. An instructor, for example, may "bank" a quarter's work for each of three consecutive years, and then have the fourth year entirely to himself, with full pay. A further advantage is that an instructor may select which of the four quarters he will omit during a year. Under ordinary university conditions, instructors must teach during exactly the same three terms year after year. Under the four-term scheme, he may vary his vacation so as to enjoy whichever of the four seasons attracts him most.

This plan is described here as a sort of consolation for the gloomy prospect of the lengthening of the school day. It suggests the possibility of the school day being lengthened without the teacher's individual working day being necessarily in-

creased. In the Gary plan, the school day may be lengthened almost indefinitely, without any teacher on the staff being called upon to increase the number of hours of actual teaching. There the vacuum-hating authorities satisfy their craving by permitting and encouraging the grown-ups of the city to use the school-rooms for all manner of evening social work. The new developments of adult education are demanding throughout the world a new set of teachers. No doubt, special qualifications will be demanded for this branch of educational work but the addition of a large group of teaching folk will make it easier for authorities so as to arrange the work of the whole teaching population of their area that each teacher may fit in to the times that suit him best.

In view of this threatened extension of the school day, it will be well for teachers to look ahead and see that the lengthening the school day is established with such precautions as shall ensure a wholesome limit to what it is customary to call in America "the teaching load." Probably none of us like that phrase, but by its very form it gives us a warning of the possibilities underlying the tendency we have been discussing.

Naturally, our wise defence will not include reference to our own ease or comfort. It will not do to proclaim that our special kind of work is more nerve-racking than other people's, and therefore, we must have the short hours we have always had to the envy—often loudly expressed—of lay people. The T. B. M.—the notorious Tired Business Man—smiles when he hears our plaint, and goes on being more tired than ever. Our plan of attack is to meet the T. B. M. on his own ground and turn his weapon upon himself. He is continually twitting us with our puerility, telling us that we are so accustomed to deal with immature minds that we become a little childish ourselves. I like to call this the Gulliver Fallacy, though there is just sufficient truth underlying it to make the charge partly justifiable. The second line of attack on us is to maintain that we are so accustomed to our Lilliputian world that we lose sight of the big outer world and in it we find ourselves, in Cecil Rhodes's contemptuous words, "but children in these matters." Let us

then seek for a remedy of these defects by changing our environment as much as possible. Let us have more opportunities of getting out of the School Lilliputia, and of mixing with wise and sensible men of the world (like the T. B. M. for example), and thus rubbing off our roughness and attaining the polish that is to-day lacking.

If we are at present acknowledged to be somewhat dull and uninspiring in our dealings with our pupils, the remedy is surely not to immure us still more closely in our mill horse round our squirrel-cage whirlings. What we need is not a lengthened school day, but a better distribution of our current teaching hours. We cannot honestly claim that our present teaching time is dangerously excessive, though in the interests of freshness and vigorous interaction with our pupils it cannot be increased with impunity.

Consider what has taken place in German education. The reaction against the school-room has been excessive. In certain districts teachers and pupils alike have been driven out into the streets, market-places and workshops. The monthly whole day compulsory "hike" into the country is very uncomfortable for the older-fashioned teachers, but it is an indication of the trend to-day. Already, the German schools seem to be settling down, but they will probably never revert entirely to the old bookish grind. The paidocentric attitude has come to stay throughout the world, and we teachers must on the whole be glad of it. None of us want to meet the paidocentric movement with an attempt to revive the magistrocentric attitude. But there is certain danger that in emancipating the pupil we may enslave the teacher. The most wholesome way of envisaging is a partnership, and in a relationship of this kind neither partner can be badly treated without the other suffering. The good of the firm as a whole is bound up in the proper relation between the partners.

Signs are not wanting at the present time to indicate that the education of the future is going to be widely different from what the past has presented to us. With the prevalence

of small families, the diminishing need of labour of all kinds, the organization of leisure, it is quite possible that boarding schools may become rather common, and Mr. Tawney's "Secondary Education for All" become a realized fact. In any case, we have before us a definite line of probable development that it will be for the leaders of our profession to observe and guide in the common interest of that Partnership which is Education.

*The Journal of Education.*

## The High Schools

**How to make them more useful.**

By Mr. K. S. Gopal Ayyar, B.A., B.L.

In India at any rate, the duty of earning a livelihood for himself and the members of his family rests on man, and that of taking care of and managing the house, on woman. It is she that does the house-hold duties also. It is just possible that a hundred years hence the position may become changed, but that need not trouble us at present. Now there is, I think, need for separate kinds of education for boys and girls. But whatever it be, it has to be admitted that education has to equip the bread-winner, whether male or female, in the best way possible. Our Colleges are too costly for the ordinary man and the education there is too specialised. So this equipment has necessarily to be obtained from the High Schools. Confining ourselves to the school education of the bread-winner, let us see of what form it should be.

The purpose of High School education, as I conceive it, is to improve the understanding of the pupil and make him fit both intellectually and physically to earn a living, or enter the College, if his finance would permit. It is a mistake to regard the High Schools merely as feeders of the Colleges. There is no doubt that the present day High Schools do improve the pupil's understanding and to that extent they have been successful. But have they succeeded otherwise?

The High Schools were apparently designed to give such training for the boys as would produce subordinate clerks or secure for them admission into University classes; and true to the purpose of the old educationists, the products of the High Schools looked up with considerable success, till recently, to the clerical service or the Colleges for absorption. For obvious reasons this is no longer possible. There is a steady and awkward increase in those that are left behind in their race for employment under Government or other big institutions and admission into Colleges, and these unfortunates are not equipped to earn an independent living. The time has therefore arrived to remodel our High Schools, so that they may serve the people properly. It is to remedy the above evil that subjects like type-writing and book-keeping have been introduced into the curriculum, for the S. S. L. C. Examination; but to my mind, this has only touched the outer fringes of the problem.

India is still a land of cottage industries and small handicrafts and I hope she will continue to be so. Centralised industrialism is a curse, except in certain particulars and it has not yet warped the soul of India. The evils of such industrialism are beginning to be realised even by the West which is its home, and is rightly being condemned by serious thinkers. It is, therefore, very unlikely that such a system will take root in India, and this is full of hope. Popular or High School education need not therefore take note of what are usually called the industrial requirements of the country and need not train youths to become parts of the machinery of big industries. The prosperity of the people at large mainly depends on their ability to manage successfully home industries and small handicrafts and the High Schools should help the youths of the land to get the necessary training in them. The High Schools should therefore provide instruction in every possible kind of handicraft or home industry. In fact they should give instruction in all the occupations by which the poor and the middle-class earn an independent living, except of course those that require no training. Without by any means trying to be exhaustive, I would at random put down subjects like the following as fit for instruction in the High Schools: spinning,

weaving, dress making, pottery, metallurgy, carpentry, smithery, jewel making, masonry, and oil pressing. Instruction in these subjects can and ought to be given by those already doing those handicrafts, and thus it could be made cheap. The industrial products of the School can also be put into the market and I am certain that at any rate enough money to pay the instructors in those subjects can be realised thereby. The students should be compelled to take one or the other of these subjects so that when they go out of the School they may be fit to start life immediately in the handicraft which they have studied. They can choose the handicraft in which their fathers and guardians are proficient and thus the Schools can aptly be made an extension of home instruction; and the sons can easily continue their fathers' profession. It should also be possible to set apart a portion of the earnings of the School from its industries for the benefit of its students. This can be given to them to start life with when they go out of the School. Our cottage industries and handicraft could thus be brought into the hands of trained men with wide mental outlook, and the gain to society from such a state of affairs is immense. Much of the knowledge that is imparted in Schools is useful only to those who enter Colleges. All that will have to be eliminated from the School curriculum and if that is done there will be plenty of time for the bread-winning subjects. What subjects or portions of them could with advantage be removed from the High School curriculum is a matter of detail and so I do not propose to deal with them here. This is the main reform that our High Schools stand in need of. How far this would affect the College courses and to what extent, if any, they would require readjustment is too vast a subject to be conveniently dealt with here.

Very little could be achieved by the youth who comes out of the school without a sound body. Some attention is no doubt paid to physical exercise in our schools but not to much purpose. I would in this connection suggest that there should be compulsory physical exercise daily for all students, except those who are medically unfit. The present system of an hour's drill once or twice a week at the most untimely hours as we have today,

would hardly meet the situation. Between four and five in the evening the whole school should be turned out on the play ground and all but the exempted should have drill or other kinds of physical exercise. This means that nearly three fourths of the students would have to undergo drill in the evening and the cost would be enormous if independent drill instructions should be provided. The question of cost could be solved if all the teachers are trained in drill or some other kind of physical exercise and if all of them take their share in this branch of school activity also.

Another very important means of keeping students fit is to trace out possibilities of diseases in children and take measures to prevent them, or if that is not possible, at least stopping their growth. This duty is admitted by all educationists and it is a welcome sign that arrangements have been made for medical inspection of students. But here again what we have now is only an occasional hurried medical examination which would hardly suffice: predisposition to diseases has to be studied carefully and treated intelligently. This requires considerable time and patience; and this can best be done only if one of the teachers is a doctor. To him may also be allotted the teaching of physiology, home treatment of diseases, first aid and allied subjects. This will be both economical and highly beneficial.

These, in short, are some of the lines on which our High Schools could profitably be remodelled.

### Gleanings from Tamil Literature.

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

(Continued from the last Issue.)

4. *Kundalakesi*, is the fourth epic made mention of in literature. It is now known only in name and no authentic account is yet forthcoming. The journal of the Mahabodhi society has published a story, which may be taken for what it is worth:—

Kundalakesi, was the daughter of a rich banker and on one occasion saw a young man taken along the street to the hall of justice on a charge of robbery. She fell in love with him and found out that he was a son of a minister. Through the intercession of the father the son was released and he married the heroine. After spending a few years of wedded life, his thieving propensity got the upper hand and he made up his mind to take his wife to a secret place and do away with her for the sake of her ornaments. He took her to a distant temple with the ostensible object of offering worship at the shrine. He then took her to the top of a rock and threatened to kill her if she would not give away her jewels. The lady was too astute for him, pushed him down the rock and made the best of her way home. She wished to turn out a Jain nun but unwilling to part with her luxuriant hair she led the life of a Bhikkuni and eventually attained beatitude. Except that the book is a Jain work, nothing else can be said of this book.

5. *Valaiapati* is another epic, whose story is narrated in the Vaisya Purana and it must also be taken for what it is worth. Vaira Vanipan, a Croesus, married two wives, the latter of whom was of inferior parentage. His castemen found fault with him and threatened him with excommunication if he would not part with his second wife. He sent her off to her parent's home where she gave birth to a child without the knowledge of its father. The boy came of age and one day his playmates taunted him for his unknown fatherhood and the boy seriously took it to heart. He ran to his mother and questioned her about his parentage. On hearing from her who his father was he ran to him and claimed his rights. The father and his kinsmen would not acknowledge him and doubted the fidelity of his mother. Goddess Kali appeared before them and assured them of her chastity. The father acknowledged the son and made him his heir to Alakapuri and a sum of money to enable him to set up business as a merchant.

### THE DIDACTIC AGE.

This expression is capable of misinterpretation, as there was no definite period in the development of Tamil

literature, when the didactic works came into existence. A few of them are as old as some books which were written in the early Sangam period. 'Tirukkural' for instance, is a work decidedly older than the epics and the author is known to have lived at the time when the 49 Sangam poets flourished at the Pandyan court. Some works, whose didactic subject-matter admits of being classified under this head are decidedly of later origin, when the Sangam disappeared and existed only in name. The authors of these works lived in different periods of time ranging from the first century to the eighth century A.D. and even after the reaction of religious revival had come into existence. So the transition from romantic to didactic cannot be specified to a definite age, but the renaissance which began even in the palmy days of Sangam poets outlived the Sangam for several centuries.

Removing this misconception at the outset, we propose to treat of such books as are of a purely didactic nature i. e. which deal in abstract morals or which deal in subjects of moral nature. It is beyond question that this kind of literature came into existence under the influence of Buddhism and Jainism, which pay particular attention to morals and duties. As the two faiths languished in the land, this kind of literature yielded precedence to emotional literature more appealing to the heart than to the head. Scholars of a later Sangam period have recognized 18 works as constituting the Didactic literature of the language. Of these twelve have been admitted as beyond all dispute. What constitute the remaining six was a vexed question for a long time. In the end the scholars have decided in a way and the 18 works mentioned are as follows:—

1. Naladyar—நாலடியார்
2. Nanmanikkadigai—நான் மணிக்கடிக்கை
3. Iniyavainarpatu. —இனியவை நாற்பது
4. Innanarpatu. —இன்னநாற்பது
5. Karnarpatu—கார்நாற்பது
6. Kalavazhinarpatu. —கலவழி நாற்பது
7. Tirikadugam. —திருகடுகம்
8. Acharakkovai. —ஆசார்க்கோவை

9. Pazhamozhi. —பழமொழி
10. Sirupanjamulam. —சிறுபஞ்சமூலம்
11. Mutumozhikkanji. —முதுமொழிக்காஞ்சி
12. Eladi. —ஏலாதி
13. Aintinai Aimbathu. —ஐந்திணை ஐம்பது
14. Aintinai Ezhupatu. —ஐந்திணை எழுபது
15. Tinaimalai Nutraimpatu. —திணைமலை நூற்  
தற்பது
16. Tinaimozhi Aimpatu. —திணைமொழி ஐம்பது
17. Tirukkural. —திருக்குறள்
18. Innilai. —இன்னிலை

This classification has been made irrespective of the date of origin and the time of the authors, or authors' life, nor do all these books treat of abstract morality alone. They have been conceived and written in accordance with the fourfold classification of all human activities—Virtue, wealth, love and salvation (அறம், பொருள், இன்பம், வீடு). The last referring to the path divine has been purposely eschewed by all for various reasons and even Tiruvalluvar, the greatest of moralists in the world, has thought fit to touch upon only the first three. As the precise date of the publication of some of these works cannot be adequately ascertained, it is proposed to take them in the order of merit, grace and fulness of treatment.

1. *Tirukkural*. This may be said to be the greatest work in Tamil literature, the like of which can be had nowhere in the world. The author of this reputed work is Tiruvalluvar of immortal fame. This treatise should have seen the light of day during the first century of the Christian era, when Sangam was in the height of its glory and Ugra Peruvazhuti (உக்கிர பெருவழுதி) was the Pandyan king. Since the authors of the two great epics already made mention of, refer to the great author and have even copied his language in some places, there is no doubt that this work is one of the earliest publications of the Sangam age. Later poets of any denomination have looked to it for inspiration. This is a book of cosmopolitan significance, which appeals to men and women of all countries in whatever part of the world and at whatever age. The author

does not tie himself to any particular faith and his views are of such universal significance that all the religions of the world may claim him as their propounder. The Tamils are proud of the book and its author and compare it to the Vedas themselves. They even attach greater importance to this book, as this is available to men of all creeds and grades, while the unwritten Vedas have been looked upon as the exclusive property of a privileged few. It treats of morals and duties applicable to all ages and is written in a treuchant and yet musical style of the shortened Vemba metre consisting of only two lines. Hence the name 'Kural' applied to it and on account of its grandeur it is called 'Tirukkural'. The style is of a purely classical type and out of 10551 words found in it, only 50 are said to be of Sanskrit origin. Some even suspect that 30 of these words have been borrowed from Tamil and imported into Sanskrit. The author has been held in such great reverence and the work in such esteem that the Tamils believe that God Brahma himself came to the world in the guise of Tiruvalluvar and created a Tamil Veda for the benefit of the Tamilians. The book has been translated in many European languages and is held in great respect wherever it has found its way. A superficial study of the book gives the idea that it is full of commonplace thoughts and copy book maxims, but a closer study unravels the depth of the author's loftiest sentiments and unparalleled moral grasp.

A fantastic story is narrated of the birth and parentage of this great poet. A Brahman, by name Bhagavan, went on a pilgrimage to Kasi and on his way he met a Pulaya girl by name Adi, who was being brought up by a Brahman called Niti Ayyan. He fell in love with her and married her on condition that she should throw away her children, if born, at the very place of their birth. She agreed. Seven children were the fruits of this union and they are: Auvayyi, Uppai, Adihaman, Uruppai, Kapilar, Valli and Tiruvalluvar—four daughters and three sons. At the birth of every child the mother had to discard it with great pang but she was consoled by each with a song of philosophy to be left to its fate. Tiruvalluvar, the last offspring, was born at Mylapore and was

brought up by a weaver as his own child. He was given sound education and as he grew sufficiently old he married a Vellala girl, by name Vasukhi, the daughter of a rich farmer in Thondaimandalam.

On the face of it the story is most unreliable and can brook no investigation a moment. From their own statements his so-called brothers and sisters give the lie to this story. Adihaman becomes a King, Auvayyi calls herself as born of a Panar family—a professional class of people known for singing and dancing. Kapilar calls himself a Brahman, Uruppai a Brahman lady marries a Pulaya and subsequently becomes the fell Goddess of Small-pox and nothing is known of others. It is hard to invent a greater myth. At best this story can be made use of to attribute a hybrid birth to our poet, but even that is hard of belief. The fact seems to be that the poet was born of Valluva parents—a class which was held in high estimation in those days. Kamban makes mention of this class of people as forming part of the king's army, whose duty it was to ride on elephants and beat the drums of victory. Unlike the Valluvas of modern days, they seem to have had a high place in the social scale and freely intermarried with the Vellalas. That a rich farmer of the Vellala caste thought fit to bestow the hand of his daughter on the poet is sufficient proof that he could not have been of mean birth. None of the works of these so-called brothers and sisters give even a hint that they could have been blood relations. It was a custom in those days to call a great man by his caste appellation and Valluvar, whatever his birth name might have been, was so named after the class to which he belonged. To reduce him to the level of a Pulaya or a Pariah is doing service neither to him nor to the country at large. It is a favourite pastime with people to attribute low birth to their great men and then show how they cut their way to eminence by dint of their scholarship or genius. A greater outrage has been done to our great poet, for whom we have the greatest veneration, by making him the author of a spurious mythical work known as *Gnana Vethian*, a medical and yogic treatise, whose author takes pride in calling himself a Pariah and author of 'Tirukkural', the greatest work

in Tamil literature. From the evidence that could be gathered from the book itself, it may be easily proved that the great Valluvar, the divine poet, could not have been the author of this book. We know that this *Gnana Vethian* is held in great esteem by many people but we don't see how its value can be enhanced by attributing it to the authorship of our poet. The custom of one obscure man writing a book and fathering it upon a great man is very general in India and most so in Sanskrit literature and so we have to conclude that this is one of those literary inaccuracies, so common in this land. Besides, Sangam literature makes mention of a class of people known as Valluvars. Kurunthohai has reference to a poet Saithi Valluvan, who has sung the 238th stanza in it. Tiruvalluvar declares that he was a weaver and lived on that profession. Elela Singam, a rich merchant was his customer and ardent pupil.

## The Almighty Mammon

By Mr. K. R. Chandrasekharan, M.A., L.T.

Ah Almighty Mammon! The Prince of Princes! What a vast territory you rule over on this earth! How immeasurable your temporal authority is! What a mighty influence you wield over a man's destiny! How you govern his fortunes! What a balm you are to his ills? Is there a more efficacious talisman to change the reverses of his fortune than your magical touch? When he is espoused to you what a deep draught of the delicious wine of Hope he takes in! How his eyes and cheeks glow up and how bold and strong he grows! What earthly pleasures he experiences then! What worldly recognitions, what memorable incidents, what buoyancy of spirit, and how he is literally crammed with worldly felicities and distinctions!

O King of Riches! O God of gods! You work wonders with mankind. A baby in the cradle, when it sees a shining rupee or a glittering coin, clutches eagerly at it and refuses to part with it. A man whose life has just left him is resuscitated when the news

of his sudden inheritance to a huge fortune is just whispered into his ears. A person with no blessings of brains passes for a wise man. One who is as weak as a child feels strong enough to meet a Gun Boat Jack or any other mighty champion. A person lacking in beauty and virtues is deemed the world's Ideal Man. Then where is the wonder, O powerful deity, if you successfully turned away the minds of the wailing angels in the burning Hell, from woe and gloom and enticed them with your specious arguments and glowing bowels of the earth in the mournful Nether World?

But you are not all attractive. You are even revolting in your conduct and features. You are as hideous and ugly as Dnessa in her true form, and as horrid and loathsome as the ill-shaped figure of Sin. Once a person loses your grace and is no more a recipient of your rare blessings he turns worse than a miserable wretch. He is detested by all; he figures as an outcaste and seems to have no place in the society at all. He becomes all that Charles Lamb says of poor relations in his famous essay of the same title. He who was erenow your true votary is spurned by you. You "void your rheum" on him, you shun his very presence. Thus possessing no grace about him, gaining no recognition at others' hands, missing every sort of pleasure in life, finding only excruciating misery and pain for his part, and degenerating in wisdom, virtues and devotion to God—all due to the loss of wealth—he falls a prey to Despair and the doleful and terrific giant makes an easier victim of him than of the Red Cross Knight who himself was saved from utter despondency and gloom, only by the timely arrival of his guardian angel, Una. The man prepares to kill himself.

How vast the powers of your charm are and yet how cruel and unmitigating? What a patting and what a beating? What a caressing and what a spurning? You are undoubtedly an iceberg in the warm Atlantic, yet a veritable dreadnaught to tear carelessly across the innumerable mighty surges in the wide ocean!

One may feel if I am unjustly hard on you, but if one will know how you handle the poor "human mortals", proper justification will be found for my indictment of you.

Only yesterday Mr. Bhargava was one of the distinguished men of Madras, but today he is nowhere in the estimation of people. He has become a forlorn wretch, and unwanted thing, an eyesore to the sons of Riches, an ungainly patch in a well, painted face, an unseemly sword cut on blooming cheeks, 'a mote in the eye', a blinding glare to it, a vain fleshy outgrowth down on a goat's neck, a dark speck in a diamond, a reproach to the society, a poison in the food.

Till yesterday he was praised as an ornament of Society. His name was the first word in every one's mouth. There were countless servants to do his errands. There were sycophants to administer to him periodical doses of flattery. There were poor relations hanging about him for the favour of some generous act. There were also numerous other persons applying for financial aid for various samajams and mandirs.

Besides, he rode majestically in his costly automobile or gilded coach with his liveried men before and behind him, and was the recipient of broad smiles and warm salutes. He was the object of observation and admiration for many. Some craned their necks to have a sight of him; some talked of his high position and proud enjoyment in life; and some others were lost in the reverie if they could hope to become at any part of their life as affluent as the man. Some, again, praised his gait, some, his manners, some, his jewels, some, his Rollsroyce, some, his shining coach and the rest imagined in him the presence of virtues which he could never hope to possess in his life.

When he rode along the main roads of the metropolis, the shopkeepers left off their occupation to watch if he would step into any of their shops. The errand boys hovered about to know if they would be engaged to carry things for him. The bystanders were wondering if he would be satiated even with a thousand-rupee-purchase.

But today he is a bankrupt. The magic power about him is lost. He possesses no more a magnetic personality. He is now no better than an ordinary man in the street; nay he is no more fit to be befriended than a boor is.

He has most surprisingly lost, in such a brief space of time, confidence and credit with others. The newspaper boy wonders if he can afford to buy paper at all. The ticket collector who would, hitherto, never wish to check Mr. Bhargava now wants to satisfy himself if he owns a ticket. The grocer, the dairy-man, the confectioner and other customary suppliers who till now fed fat on his riches are afraid of advancing him their stuffs and goods, lest they should lose their money. His creditors villify him and call it a bad taste to travel in a first class compartment in a train—the poor man does so, because his season-ticket holds good for the rest of the month. They further condemn that his rich clothes and fashionable habits do not become him in his fallen state and pronounce jeeringly that he cannot hope to continue a member of the high class society any longer. But how can the poor man suddenly come down in the standard of his life? How can he immediately adapt himself to the changed circumstances? Is it so easy, as one imagines, to live down one's usual ways of living?

Thus the poor man is despised by all as one of the dregs of mankind, a drag on the society, a blot in the annals of high life. It is painfully true that he is detested thus by his fellowmen and friends, but will God also, who is the fountain head of inexhaustible and brimming mercy, desert him? No! for even within a month, Mr. Bhargava received the news from his partners of a big Kerosene Oil Firm in Burma that the business had suddenly grown flourishing due to certain favourable conditions of trade. Mr. Bhargava got for his share of immediate profit a lakh of rupees which had already been deposited against his name in the Imperial Bank, and that he was likely to get two more lakhs of rupees, by way of profit, in the course of the year. Hearing this he at once made an announcement in the papers that he was fortunately once again rich and that he would gladly repay his dues to his creditors with the full interest accruing thereof in a week's time.

What a change, do you think, in the life of Mr. Bhargava in a trice! What a sudden return of a host of friends and sycophants! What an attention! What a praise! All the

indifferent people turned at once kind and considerate. Those who reproached him not long before changed in a moment the drift of their censure and lauded him to the skies as fortune's favourite child. Some praised him that he was a true descendant of the line of Harischandra; others that he was a sure avatar of Dharmaputrar; a few that he was a rare jewel amongst the Indians; a section of people that he was a worthy compeer to Sir Walter Scott or Srijit Chittaranjana Das, in returning his dues to the last pie, and some others that they knew even before this sworn return of fortune, that God would surely help him for all his innate choice virtues. Once again the ticket-collector, the newspaper boy, the servants, the creditors, the grocer and the confectioner were full of praise and regard for him. Once again he had every worldly felicity that money could buy. But he had studied too well his inconstant and dubious friends and relations, and he accorded them, thereafter, the just treatment they deserved.

O Mammon! What a metamorphosis you work in men's lives! What a necromantic feat you perform! I aver boldly and without the least fear of contradiction, that you are a living paradox, a perplexing puzzle. Let people beware of you and let them value you at your true worth, having full regard for your inconstancy, ingratitude and utter callousness.

## Economics In Schools.

### I.

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

Can we add one more subject to the already overcrowded curriculum of our schools?

Most teachers would certainly record an emphatic No to such a proposal. I am aware of the intensity and the reasonableness of such a criticism. But as in the case of many of the subjects taught in our schools, the fault does not lie with the subjects, but with the *methods of instruction* and more with the *severity of the examinations*.

Provided our methods are made more attractive, and our examinations more human and less exacting, I do not see any reason why we should refuse to teach the children at school the useful things of life and the everyday knowledge of the world round about them. After all, Economics is "a study of mankind in the ordinary business of life".

If we admit that 'elementary science' is an essential equipment for a high school boy, we cannot ban an elementary knowledge of the principles of Economics. It is unreasonable and unjustifiable that we should keep him ignorant of how men get their living (Production), how the goods made for use (Consumption) pass from hand to hand or carried from place to place where they are demanded (Exchange) and what instruments we have devised for facilitating such transactions. Regretably enough, we have to admit, that in our country, even among the English-educated, there are hundreds of people who have no notions of the present economic system. Questions about Money, Banks, Exchange and Currency are as mysterious to them as the origins of life are. We have not yet recognised that economics is an everyday science for everybody. It is no longer an occult science fit to be indulged in only by a few intellectuals. If we teach history and elementary science in the schools surely we ought to teach Economics as well: the latter is as essential an equipment for life as the former.

Yet another reason, perhaps, far weightier than the one that has already been given. At present the subject is studied by just a handful of college students (their number is proportionately on the decline as compared with those taking up the 'science' subjects) and that too only at the last two years of their course. The time allotted for the study of this subject is all too short. And the average students get just a smattering of the subject to scrape through their examinations—a mere 35%! There is hardly any time for reflection or assimilation, and much less for any practical work, which is most essential in this subject in a greater degree than perhaps in other subjects. At present, according to our scheme of studies, we are therefore

erecting a too top-heavy structure on too feeble a foundation. This is the chief fault of the present curriculum in Economics in the B. A. Degree Course. The only way to rectify it would be to commence economic studies at an earlier stage and carry them on on a concentric system. We have recognised the value of such a system of studies for a simple and easy subject like INDIAN HISTORY. It is high time that we revise our entire course of economic studies. Until we extend the period of study and change the methods of instruction, we cannot expect any tangible results from the average economics graduate of the University.

But the pertinent question of the critics is that Economics is too hard a nut to crack by the young. If the undergraduates find it hard to master the principles, how can they be studied by immature boys. We should be imposing too heavy a burden on tiny shoulders. It is the height of folly—so would many argue—to introduce the subject in the schools. Whatever be the merits of the case, from the point of view of desirability, they continue, the proposal is unsound from the point of view of practicability.

Such an argument would have been valid a decade ago. It has lost all its force within recent years. In the West, the subject is taught to workers in factories and workshops, and what it is more, has been extended even to schools. There are scores of books on the subject intended for young children. "Stripped of its technicalities", so writes an author "the subject can be taught even to babes". If this statement is true, the whole objection to the teaching of Economics in schools vanishes like the morning mist! I shall demonstrate the truth of this dictum in the next article.

A Committee of Cincinnati teachers recently reported that economics should be taught in the senior High School in order:

1. To furnish a laboratory for scientific analysis of the laws and facts of our complex economic organisation.

2. To create in this laboratory an informed, interested, critical, and socially-minded citizen-ship for constructive handling of dynamic economic problems.

3. To appreciate the fact that industrialism has transformed the old individual order into a social one.

4. To appreciate man's effort in obtaining wealth and using it wisely.

5. To give the students some instruments or tools of thought which will be useful vocationally.

6. To form the habit of using economic truths even when personal motives or principles must be sacrificed.

7. To enrich the Student's general reading background and to train for an intelligent appreciation of current literature on the affairs of the day.

(From the Research Bulletin of the National Education Association, September, 1929.)

## On The Art Of Writing & Speaking A Language.

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

One cannot write and speak without subject-matter. And therefore this subject-matter is the first condition of writing and speaking. How to acquire this? He may read print or manuscript relating to the subject. He may hear from others what they have to say on the subject. But more important than these two is that of acute independent thinking based upon the results of a correct and close observation of the Universe. Shakespaere had this largest as against Macaulay who was much noted for his voracious reading and stupendous memory. By this last method one surprisingly comes into possession of information far richer in quality and perfectly appropriate to the subject.

How great this thinking! How indispensable it is! It preserves the mind from mental atrophy. It ensures mental life and energy of a high order.

Now we shall consider how to hold information which gets unceasingly heaped up in the mind as a result of vigorous thinking, and in so many other ways too as we saw at the outset. Information should be kept orderly like the different articles in a shop or the various letters in a post-office. Then only at brief notice, nay no notice, he will spring with full relevant information respecting a subject. By this it should not be supposed that the various parts of knowledge are isolated, for all knowledge is one whole and the various parts are inter-related. It only means that the different parts should not be confounded with one another.

Having acquired the subject-matter, one should be endowed with genuine and intense feeling, a certain bias for the subject to be able to give true and adequate expression to his thought. Without that feeling which acts as a stimulant, all the thoughts will not have come up for true expression. Without that feeling all the charm and dignity of the subject cannot be brought out except in a bald and insipid way. It is this feeling that enables one to identify himself with the subject, and in that rare identification to do the fullest, his best for the subject. Conspicuous for this rare feeling may be mentioned Carlyle.

In some cases it is true, the feeling may be so strong and overpowering that instead of acting as a healthy stimulant, it may even block any expression. That feeling we do not refer to. That feeling is noticeable only in the case of persons of a rude and undeveloped emotional nature, of persons who have not ordered their emotions so that they might be turned to good account.

A man may have thought, a man may have the right feeling. He must also have extensive vocabulary wherefrom he can select with minute care choice expressions to convey all shades of thought according as they deserve. Therefore a good writer or speaker should have under his command an extensive vocabulary.

How to secure this essential extensive vocabulary? Whenever we read a passage, we should strain to visualise the

scene behind it in all its details, and study the relation between the passage and the scene, between expression and thought. This relation, if the passage is good literature, would be of the ideal kind. The language should not do injustice to thought either by under-expression or by exaggeration. The two, language and thought, should not outstrip each other, but on the other hand walk hand in hand producing infinite satisfaction to the writer and reader alike. For instance, R. L. Stevenson unweariedly practised the 'sedulous ape' rewriting his compositions many a time to secure this essential agreement between thought and language.

This visualisation if only carefully practised will increase most suddenly our treasures of thought and imagery on various subjects. Nor is this all. Its inverse process of translating thought into language, interpreting scenes in fitting and exhaustive language, is alike necessary for the acquisition of a wide accurate active vocabulary.

Mahomet had all the glory of thought, and dynamic feeling that knew no resistance. However, as he lacked phraseology being an unlettered man, he could not give elegant and polished expression to his thought.

Now we have thought, feeling, and the right vocabulary. We shall then turn our attention to the practice of the masters of the language who possessed these qualities in an eminent degree. They set forth in clear language their ideas, submitting their writings to the ordinary rules of grammar and rhetoric. For clear writing may be mentioned Matthew Arnold and Macaulay. One would learn how to handle the various rhetoric devices from the pages of Macaulay, not to speak of his dexterity in varying the kinds of sentences he introduces and the flawless paragraphs he constructs.

But sometimes for the purpose of awakening sufficient interest in the subject, for making it attractive in due proportion to its dignity, the masters consciously set aside the ordinary grammar and write in a manner altogether different. Such are the writers like Carlyle who cannot be accused of eccentricity and the like, in such deviations. They genuinely feel that

by such expression they would be making the gulf between thought and language as least as possible.

Here a doubt may arise and a question may be asked, "Are we to imitate this ungrammatical writing of the Masters?" The answer is after we acquired a good first-rate capacity at expression conforming to rules of grammar, if we honestly feel that by such deviations we will be making the sense clearer and fuller understood, the beauty and charm better revealed, we can of course enjoy that freedom. But till then we have no right to it anymore than a school boy can commit the ordinary mistakes in grammar in his school compositions.

Before passing on to the next heading of speaking, we shall examine the masters a little more closely. In the language of Mr. Arnold, they had 'liquid diction and fluidity of movement'. Shakespeare is a master; so also are Chaucer and Dante. There is a melody and harmony about their writings. There is no awkward limping in their composition but on the other hand the movement is easy, graceful, natural and galloping.

Now to the Art of Speaking. A good speaker should have something more than the qualifications of a good writer. He must have a trained voice with which he would be able to deliver his speech without awkwardness, making elegant pauses where necessary for making the sense easily clear.

The speed of his delivery should be adjusted to the understanding capacity of the audience. It should be neither too fast, nor too slow. In the one case, the speaker will fail in his mission to convince the audience about the truth of his utterances, as the audience unable to keep pace with the excessive speed will be left sadly behind: in the other case it will produce feelings of disgust in the minds of hearers, and an impatience and restlessness. But of the two errors, to lean to the latter may be excused in the case of youngsters, as the sense in this case is nevertheless not lost sight of by the audience.

Apart from the speed of delivery, the good speaker must be able to pronounce the words he uses phonetically correctly; for who will respect words without proper intonation and

accent? Who will honour recital of the Vedas without the right Swara? For knowledge of right sound, one should have a trained ear which will easily discriminate the right sound from its opposite.

This is not all. A certain fearlessness is necessary for a good speaker. On ascending the platform, his body should not tremble, nor his heart palpitate. He must cultivate, though gradually, the courage to face the audience from the platform, the habit of cool and quick thinking born of an extraordinary presence of mind, even whilst on the platform, unaffected by the multitude of unnering forces.

The devices of a good speaker are many. Copious are his illustrations and allusions, most skilful are his gestures and modulation of voice, most irresistible are his various methods employed to carry conviction to his audience. Who can forget the magical spell of Antony's oration in Julius Caesar? Who will stand unconvinced, not completely metamorphosed before Burke and Sheridan? Have we not heard of the name of Demosthenes who was a perfect orator, and who rose to it by dint of patient, unremitting practice? In our own country have we forgotten the names of Surendranath Banerjee and B. C. Pal who died not long ago? Coming to our own times, we have Mr. Lloyd George, Mr. Churchill, Dr. Besant, Rt. Hon'ble V. S. Sastri and several others. Probably Mahatma Gandhi outwits all these in his unique persuasiveness, candour, simplicity of language, lucidity of expression and clarity of thought.

After hearing so much about good writing and good speaking, should we not like to become good writers and speakers ourselves? Should we not, at least from this moment, diligently work for becoming so? A good writer and speaker is of inestimable value to his country. He is a great social reformer, preserver and promoter of the culture of the people. Natural obstacles of land, and the barriers of mountain and sea do not confound him. Thanks to the printing-press, and the modern advanced methods of transmission, he is heard all the world over, even the same instant he thinks and speaks. May the Lord transform us all into ideal writers and speakers, and may we live and move and have our being in the proud consciousness that we have after all attained what we were earnestly and so long striving for.

## The Teaching of English in High Schools.

By Mr. V. Mahadeva Ayyar, B.A., L.T.

(A Summary of a Lecture delivered at the Annual Meeting of the  
Madura District Teachers' Guild)

Whether there has been of recent years deterioration in English in Secondary Schools is a moot question, to which no categorical answer can be given. The S. S. L. C. boy of today is perhaps more fluent in speech and more facile in writing than the matriculation boy of old. But it must be conceded that there is a distinct falling off in the quality of English, in correctness and in precision.

One potent cause of this decline is perhaps the adoption of the mother tongue as the medium of teaching in high schools. This evil was of course apprehended when it was resolved to adopt vernacular as the medium. But it was hoped that some time would be released from the knowledge subjects, and this might be devoted to the teaching of English. But other subjects of instruction have latterly increased in importance and demanded greater attention. Geography and Elementary Science have swollen into frightful proportions, and there is not an imaginable branch of human knowledge but is stowed in somewhere or other in these. It may be truly said of those who are responsible for the framing of the curricula and the syllabuses that the love they bear to learning is in fault. Would they had shown greater tenderness to the poor school-going children!

The chief aim of the teaching of English in high schools is to teach language and not literature, to teach boys to express themselves in simple common English. Literature in high schools is too high an ambition, if we except what literature goes inseparably with language in the teaching of the highest forms in the high schools. Even there it may at best be only vaguely felt. It is too slight and elusive to be discovered by any test.

If this aim is admitted, such text-books must be chosen as contain simple, common, colloquial English. If the right standard of text-book cannot be arrived at, an easy text-book is a lesser evil than a hard text-book. For, it must be remembered that language-learning must be an easy, gentle and pleasurable process. A hard text-book demanding frequent references to the dictionary and frequent elucidation is a regular vexation of spirit. The learner should be unconsciously carried on, rather than violently pulled up every now and then by difficult words. There should be no forcing of the pace, no sense of imposition. A feeling of drudgery is fatal to the cultivation of fine art, and speaking is a fine art and so is writing.

The text-books prescribed for the study of English should be by English authors, let it be boldly said. Indian authors, however gifted, experienced and widely read they may be, cannot be expected to write the simple, common colloquial English which Englishman alone can. A proper understanding of common, spoken English is the groundwork on which should be based all teaching of higher language and literature. Proper differentiation must be made between everyday-spoken English and the written language in books. It is not possible to understand humour and the refinements of language and style without a fundamental knowledge of common everyday English. Indian authors with the best care possible are apt to slip. The use or omission of an article, the wrong use of prepositions, the use of transitive verbs as intransitive or vice-versa, these and such as these may betray the Indian taint at a very unsuspected quarter. Language may be grammatically quite correct but still it may not be the English that would naturally come to the lips of an Englishman. It is essential that at initial stages the learner should be acquainted with nothing but pure English, though it may lapse into the colloquial.

Since the aim of language teaching is to give the pupils command of common spoken English, poetry should be omitted in all but the higher forms. In the first place the minds of the pupils are not sufficiently developed to catch the fine subtle emotions and sentiments that find expression in poetry. The

*Beggar Maid, We are Seven, The Blind Boy, Elegy on The Death of a Mad Dog*, and other poems like these where humour and pathos dominate, are quite lost on the young pupils of eleven and twelve. Poetical language with its obsolete words, archaic constructions, broken order of words, distracts the pupils' minds from the normal course of everyday spoken-English, and offers great hindrance to the progress of the pupils. The pupils' command of common English is very slight and feeble at this stage, and should not be confused.

The prescribing of what are called "Non-detailed" texts, particularly in forms below the fourth is a great vanity. These books are meant to be studied by the boy himself without much aid of the teacher, for the interesting subject-matter contained therein. Such easy simple books are indeed hard to find. As a matter of fact, the "non-detailed" books are actually taught sentence by sentence. While the boy is expected to write summaries of his own, they are actually dictated by the teacher to be memorised, or he takes to printed summaries. The centre of attention is shifted from the book to the summary. The books set for non-detailed study should be a joy to read, and should stimulate further reading. But experience shows that those books are hard reading and prove an infliction. Summarising is not an easy exercise, and is far in excess of the mental capacity of the pupils for whom the books are intended.

One word of caution in regard to the use of the dictionary in all but the highest form. For one thing it is difficult to find out the exact meaning of a word in a particular context; it presupposes a certain range of knowledge which many pupils have not. An honest teacher finds it a trying thing to pick out from the dictionary a synonym that will fit in with the context. In one sense there are no synonyms in English. The substitution of what may be called a synonymous word often proves fatal to the meaning of the passage, it makes a vital difference in the feeling, spirit or humour of a passage. In English a knowledge of the meaning of a word is no guarantee to its right usage. It is dangerous to provide the young learner with an armoury of words, the exact meaning and usage of which he does not know.

The Direct Method of teaching is the right and natural method, though it may admit of some variations in the learning of a foreign tongue. Language is learnt by constant hearing, speaking, writing and imitating. The directness of the method consists in relating the word to the thing without the intervention of any word of another language. This is the method now current in schools; only the mother tongue is brought in every now and then in case of difficulty, where the concept cannot be readily and easily referred direct to the foreign language. The mother tongue comes easy to the teacher, and goes home to the pupil, and is thus quite direct though not in the strict technical sense. We really follow the Direct method without knowing it, with all the limitations that the capacity of the teacher and taught may require. When it was first introduced, it was suspected that it was an alien method. It had the appearance of being imposed on the teachers with all the zeal of reformers who forbade as anathema any intervention of the mother tongue. It was therefore unwillingly followed, and in the spirit of showing its absurdity by running it to extreme lengths. The High School teachers, especially those in charge of the lower classes, cannot be expected to be possessed of a sufficient command of easy, common, colloquial English. It levies great strain on the teacher and taught, and has now been condemned as impracticable in Indian Schools.

It is distinguished from what is called the translation method, by which all foreign words are given their equivalents in the mother-tongue, and thus related to the things denoted by them. I do not think this is now religiously done except to ensure the grasp of the sense. Very often meanings and paraphrases are given, but the sense is not grasped, and in such cases translation into the mother tongue fixes the meaning, and ensures its accuracy and precision. Otherwise the thought is floating and nebulous, and lays no hold on the mind. There is of course the evil of the geniuses of the two languages getting blended and confused. But translation for that reason should not be discarded as out-of-date. The teacher must guard against that evil. Perhaps by comparison and contrast of the two languages he may the better fix the idioms of the foreign

language. Translation is an excellent exercise to test the grasp of the full and correct meaning and spirit of the passage. It tests correctness, precision and accuracy. It may with distinct advantage be resorted to in the teaching of certain grammatical forms, of certain special usages of verbs, and prepositions, and of other idioms. Exercises bearing on these are easily corrected and rewritten. It may be here recommended that an English passage be first translated by the teacher into the mother-tongue, and this latter be given for re-translation into English. A *verbatim* translation is to be deprecated, of course. Let it be free, but the thought must be accurately expressed, and not over-stated or under-stated.

Elders brought up in the last generation, men occupying high position, whose opinions cannot be highly brushed aside, lay the entire blame on the scant treatment of grammar in the present day. That, they reason, accounts for the faulty English now rampant in schools and in colleges. Their diagnosis is, let it be respectfully stated, not right. People with no knowledge of grammar may speak and write quite good and correct English; and those with a perfect knowledge of grammar may stumble or lapse into faulty English. Correctness comes of practice and habit, not of mere knowledge. This is true of all languages, native or foreign. A Tamilian can speak and write common Telugu, without any knowledge of its grammar, if he has sufficient practice. Some applied grammar is of course indispensable, such as rules of concord, sequence of tenses; and this should be learnt by practice, by drill, not by memorising. The technical parts of grammar, the classifications of the parts of speech, the elaborate terminology of parsing, these are a weariness of the flesh. Some analysis and synthesis of sentences, such as is essential for the manipulation of sentences may, be taught and largely by practice. Some grammatical exercises involving the use of prepositions and conjunctions, easy transformations of sentences have to be done frequently and regularly. It is these that help composition. All the rest is but vexation of spirit likely to breed a distaste for English. The classifications of the parts of speech, and all the grammatical terminology relating

thereto, may with great profit, be avoided. So should Prosody which is quite a recent invasion into the school syllabus.

Memorising is becoming a lost art. It is now discredited and is half heartedly done in relation to some poetry. In the old Matriculation days the great advantage was that there were a few text-books which could be easily memorised in all subjects. This is the real secret of their mastery of correct English. But latterly text books were increased, and "nondetailed" text books introduced and instead of good well-defined text books, there are vague syllabuses, and an array of reference books, all this designedly intended to put a ban on memorising. The remedy has only aggravated the disease, and it is like falling out of the frying pan into the fire. Instead of memorising good text books by first rate authors, the pupils have taken to memorising annotations, and synopses. In the place of text books in subjects other than English, the pupils have piles of note books, hastily written to the teachers' dictation. The English offered for the consumption of boys is not of a standard quality. The notes are hurriedly written. The hand-writing is bad, the spelling is horrible, and all sorts of mistakes of grammar and idiom abound in the note books, and it is this questionable English that pupils have to memorise. Is it any wonder that English is fast deteriorating in quality? Good prose should be largely memorised, if only to make up for lack of opportunities of speaking and writing. English words should be properly pronounced with stressed and slurred syllables and with the proper quantity of vowels. English should be spoken as an Englishman speaks. It is only then that the music of the language, the rhythm of prose as well as of poetry will unconsciously sink in, and a linguistic conscience will come into being.

Composition exercises should be set very frequently so as to produce a habit. In the lower classes it should be as a rule once a day. The exercises may be in the form of sentences illustrating the usages of some common words and phrases and some grammatical forms. The subject matter should be everyday thoughts and occurrences, everyday life in the home, in the street, in the shop. The exercises may be more or less uniform

which would obviate individual correction. Written exercises should always follow oral composition and no incorrect sentences should be suffered to be written more than can be helped. In the higher classes too the same should be the practice, and a debating class may be held precedent to a formal written exercise. Translation exercises should be largely resorted to. The composition classes should always be bright and lively, there should be no coercion; boys must be coaxed, and patted, not flogged. Composition should be through smiles, not through tears.

Composition in the mother-tongue should be more systematically done, and the higher powers of composition should be put into requisition therein. Paragraphing, unity, coherence etc. should be exemplified in long exercises in the mother-tongue. Different kinds of essays and devices of style and rhetoric should be practised in the mother-tongue. From this to English is an easy step. These essays bear greater relation to ideas, sequence of thought, feeling and emotion than to language structure. In English it is all one can do to correct grammatical and idiomatic mistakes. Composition in the mother-tongue is a very great help to English composition. Neglect of the mother-tongue tells seriously on English. I should recommend that in the school debating societies, where English is now ostentatiously flourished, discussions should be done in the mother-tongue. The deficiency in our pupils is not so much one of language, as of thought.

## Air Transport

By Mr. R. S. Gupta, B.A., LL. B., Dip. Ed., D. Com.

Man has added one more conquest to the many already achieved, namely that of travelling through the air with confidence and comparative safety. The history of this conquest is not a long one, but full and interesting. In this paper the history of transport 'lighter-than-air' will be discussed.

### BALLOONS.

In 1783, the brothers Montgolfier filled a linen bag with smoke and when they released it, the bag rose slowly into the air. It remained in space

ten minutes and then descended some distance away. This was the first balloon and the forerunner of the Graf Zeppelin and the R 101. In the same year another Frenchman filled a silk bag with hydrogen. It rose 3,000 feet and travelled fifteen miles. Late in the year 1783, De Rozier and the Marquis d'Arlandes went up in a hot-air balloon, with a small furnace below the bag to keep the air hot. They remained in the air 25 minutes and travelled five miles.

Balloons have never afforded a satisfactory means of transport because they could not be controlled, though long flights were made from time to time. They were used for observation work in the Franco-German War, and in the late War. They were moored and were thus known as Captive Balloons.

They have also been used from time to time for barometric observations, i.e., by scientists anxious to ascertain the qualities of the upper layers of the atmosphere. In 1901, a balloon carrying two passengers rose to a height of more than 35,000 feet, where they gained valuable information. A sounding balloon without passengers ascended to a height of 125,000 feet, where the temperature was 60 degrees below zero.

### AIRSHIPS.

The Dirigible: Experiments during the nineteenth century proved that the cigar shape was the only successful one for airships. A balloon of this shape was driven by a steam-engine, for a short distance as early as 1851. From 1870 onwards, Count Zeppelin experimented with airships, and his chief difficulty was that although a long cigar shape was essential, yet there was a tendency for the craft to be weak in the middle. He conceived the idea of a rigid framework of aluminium to hold the gas chambers. The first successful Zeppelin was flown in 1900 at 18 m. p. h. Gradually, the steering difficulties were overcome and in 1906 a Zeppelin travelled 250 miles "under control". When war broke out in 1914, the Germans had a fleet of "Zepps" which caused great damage to England and other countries.

The British Airship R 34, built on the Zeppelin principles, was the first to cross the Atlantic in 1919. The crossing was made from Ireland to New York with a crew of 31 in 108 hours and the return journey was made in 75 hours. This ship was propelled by five 250 h. p. engines. Those who have made a special study of the development of very large airships now declare that these vessels will not only provide a swift means of travelling long distances without alighting above land or sea, but they will afford also the most luxurious of all form of transport. The Graf Zeppelin, constructed in Germany, has made an historic flight round the world with Dr. Eckener in command, and is now flying to Central and South America.

The fact that Englishmen anticipate a bright future for airships is exemplified in the construction of two giant airships, R 100 and R 101. R 101 had been completed at the Royal Airship Works near Bedford. It was the largest dirigible yet constructed, was 740 feet long and had a maximum girth of 130 feet. She was successfully launched and made her first flight on October 21, 1929. The crew was made up of 5 officers and 33 men. She was propelled by Diesel fuel oil engines. Sir Dennis Burney was the builder of the R 100. U. S. A. is now-a-days constructing an airship even larger than those mentioned above.

#### HEAVIER—THAN—AIR MACHINES.

Throughout the ages man must have wished to imitate the birds, and today the wish has been gratified. The birds are heavier than air, yet they can fly. Why cannot we? Thoughts like these perhaps stirred the pioneers to experiment with heavier-than air craft.

#### THE WRIGHT BROTHERS.

These American inventors experimented with kites and then with gliders. Their main aim was to obtain stability and speed. Wilbur Wright demonstrated, by means of a glider released from a high hill, that heavier-than-air contrivances could remain in the air, i.e., would not drop like a stone (Note the revived interest in gliding at the present time). Aided by improvements carried out by Professor Langley, the brothers Wright, in 1903, flew a machine having a petrol engine, a six-bladed propeller, the pilot being Wilbur Wright. It flew half-a-mile in one minute. They improved their planes, but as no support was forthcoming in America, they came to Europe where French enthusiasts gave them support. Here they made successful efforts to construct a light, but powerful engine.

Bleriot was the first man to fly the English Channel. He flew in a monoplane of his own design from Baraques to Dover on July 25, 1909. The event had a great significance. France and Germany built about 600 aeroplanes each, for observation purposes in war; fighting planes were a later development.

#### INFLUENCE OF THE WAR ON AVIATION.

In 1914, England had only a few of these machines, but construction and invention increased at a tremendous rate, so that eventually air force played a great part in defending us against Zeppelin, and a great part in the air war over the battle zones. In short the War proved the value of Aeroplanes from a military point of view. After the War ended in 1918, efforts were made to make use of them for commercial purposes, i.e., the transport of passengers and goods. Large planes were fitted up for the carrying of passengers, whilst inventors sought to perfect instruments and safety devices.

The first commercial passenger plane flew from London to Paris on August 25, 1919. It was a converted war machine and carried two passengers each one of whom paid a fare of £ 20! Shortly afterwards Handley-Page Ltd. started a service to Belgium. These services were the forerunners of today's continental services. In 1920, Croydon became the London Air Port. By 1921, there was great competition between English and French aviation companies and the original fare of £ 20 was greatly reduced. (The single fare to day is 4 guineas, 5 guineas, and £ 5—15, according to the time of departure from Croydon.) In common with all transport organisations competition has led to amalgamation and in 1924 all the British Air Lines were merged into the one State-aided enterprise—Imperial Airways Ltd. The board comprises Company and Government representatives. Imperial Airways made great strides from the first, and in 1925 were able to pay a dividend of 5 per cent.

From March 1924, to March 1929, the planes of Imperial Airways flew 4½ million miles on Continental and Middle East routes, carried over 100,000 passengers and 3,000 tons of mail. (Note: There is no regular internal air route in the United Kingdom.) At the present time there are about 1,000 miles of continental routes and the India to England weekly air service. The next Empire link will probably be to the Cape and to Australia. The Company has always followed the principle of safety first, and casualties have been remarkably few. A typical London-Paris express carries 18 passengers, 600 lbs of luggage, an engineer, a pilot and a steward in charge of the buffet. The three engines can develop 2,000 h. p. and the average speed is 95 m. p. h. The saloon is the last word in luxury and is scientifically heated and ventilated.

In 1919, the Post Offices entered into a contract for the carrying of air mails and 2 s. 6 d. was charged for a letter taken to the continent. Since that time there has been a great reduction in fees. The special air fee for letters is now very small. A letter can be sent to Paris from London for 4½ d. i.e., 2 d. air—mail fee and 2½ d. ordinary postage. The air fee from the same town to Holland and Germany is 2d., and 3d. to Denmark and Sweden. Since the inauguration of the air mail service to India, letters can be sent to Egypt for the additional air fee of 2d. per ½ oz., and to India 5d. per ½ oz. Air parcels are accepted for delivery in several European countries. A parcel weighing 7 lbs. can be sent to Holland for 5 s., and to Germany for 5 s. 6d. (air to Cologne and onwards by train), or 22 lbs. for 13s. to either country. Air mails can be accepted for all parts of the world, but in some cases only a fraction of the route is by aeroplane, and thus the saving of time is small.

#### AIR FREIGHTS.

There has been a great development of commercial aviation for the carriage of goods as well as passengers and mails. Occasions often arise in business when it is necessary to despatch samples or consignments so as to reach their destination in a guaranteed minimum time. Where ordinary transport is subject to long and troublesome customs delays, the airway, with

its rapid customs facilities, can often save days. Every kind of article of reasonable freightage is suitable for conveyance by air. Motor-cycles for instance, are frequently seen among the goods despatched from the Air Post of London, whilst recently 5 cwt of pig iron was sent to Belgium in connection with an urgent tender. Some classes of goods are now established as regular air freight, and a wireless manufacturer sends instruments to the value of £ 30,000 in one year. Other freights are bullion, silk, millinery, hosiery, perfumery, furs, cinematograph films, motor parts, horses and pianos.

Some idea of the present day importance of commercial aviation can be gained from the activities of Imperial Airways Ltd. This company operates regular services from London (a) to Paris four times daily (twice on Sundays), (b) to Basle, Zurich, Ostend, Brussels and Cologne daily, and (c) a weekly service to and from Egypt, Palestine, Iraq and India.

There are likely to be great developments in England in private and public flying, and Sir Alan Cobham has been finding suitable sites for municipal aerodromes. British municipal aerodrome will be opened shortly, and many other towns are making preparations for similar ceremonies.

## Editorial The Education Week

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

The practical wisdom and the high educative value of the Education Week organised by the S. I. T. U. as an annual function cannot be better testified to than by the way in which the second year of the movement has been celebrated throughout the Presidency. There was hardly a centre where this important occasion was not duly observed. District Teachers' Guilds, Teachers' Associations of important centres besides those attached to individual High Schools were taking special pains to see that it was made a live affair and not a mere show. The publication by the S. I. T. U. of the pamphlet giving specific instructions to organisers of the Week as to the nature and the method of the work to be done during the Week contributed not a little to attaining unity of aims, efficiency of work and a co-ordination of efforts over a wide area simultaneously, which could not have been otherwise possible; and it was not a difficult affair for a profession like the Teachers' to carry out such

clear instructions especially with energetic Secretaries of Teachers' District Guilds and Associations to organise these.

One note-worthy feature of the Week was that it achieved its object of educating the public to a remarkable degree. In the first place it brought together teachers of all grades and branches, and parents took a more than ordinary interest in the function. The lawyer, the merchant and the doctor, official and non-official, and members of Local Boards and District Educational Officers responded readily and made the celebrations a success.

Madura was among the foremost of the Districts of the Presidency in celebrating the Education Week in an organised and successful manner. There were meetings held at all the important centres of the District like Bodinayakanur, Periakulam, Dindigul, Palni, Pattiviranpatti and Melur, to mention only a few. Among the subjects discussed were Parental Co-operation, Teachers and Society, Health and Schools, and the like. Speakers of ability and experience were secured for the occasion and the enthusiasm exhibited was striking. In several of these places the serving of refreshments was a notable and welcome feature.

In the city of Madura itself a series of meetings had been arranged in the premises of the U. C. High School. A varied programme of interesting subjects was gone through, during the whole week, in the evenings with discussions following. As the meetings were held in a particular part of the town, many of the teachers living in other parts could not attend in larger numbers. More among the parents could have also made it convenient to attend. But such as did attend, parents or teachers, made a real contribution to the discussions.

Educational institutions are, or ought to be, agencies through which Society gets its educational aim realised. So the Education Week cannot be regarded as the Teachers' Week. Society is more interested in this than the teachers themselves. The Education Week did much to bring out this idea and impress it on the public. It had also its social value since it

made teachers cast off their usual aloofness and made them mingle freely with other classes who had also an opportunity of learning first hand of the conditions under which teachers had to work.

The discussion of educational topics from the teachers' point of view is generally done at meetings of Guilds and Teachers' Associations. The lectures and discussions during the Education Week, when the audience is not composed exclusively of teachers, would be of greater value if the discussion could be made such as to make the lay-member take an intelligent interest in the problems confronting the teacher individually or professionally, at school or in society. The opportunity of securing the attendance of those not actively engaged in the imparting of instruction is a rare one and must be made increasingly attractive to them by a careful choice and handling of the subjects under discussion. Topics like the value of certain subjects and the methods of teaching others are more usefully discussed at meetings of teachers. The general, social and non-pedagogic aspects of educational problems would interest the non-teachers section of the audience much more, besides creating in them a desire to have more of such opportunities. Otherwise, there may be the danger of our missing them on such occasions.

## REVIEWS

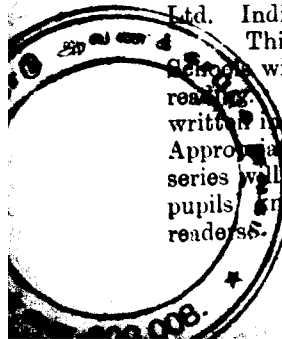
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The December issue follows in a week. An attractive and sumptuous New Year Number will appear by the end of January next.

V. Aravamuda Ayyangar,  
Managing Editor.

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### THE NEED FOR PEDAGOGICS

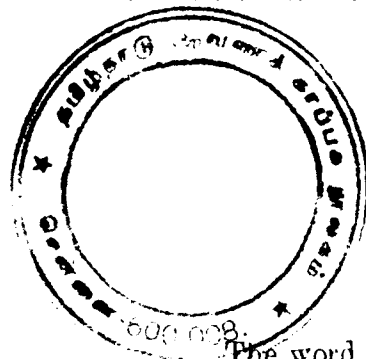
By Mr. K. S. Ramaswami Sastri, B.A., B.L.

Pedagogics is the Science of teaching. Teaching implies the teacher and the taught and the process of teaching comprising the methods and ideals of education. While the value of education as the link of the past and the present and as the creator of the future is well known and realised, there is not a clear realisation of the nature of the mind or of the right methods and ideals of education or of the inter-relations of education and life and super-life. There are many books in the West on Pedagogics and there has been there a long and continuous and distinguished line of great teachers. But unfortunately in India there is no adequate knowledge of the great teachers of India or of the methods and ideals taught by them, and no comprehension of the Indian analysis of the nature of the mind. It is not even known that Indian Pedagogics has its valuable *differentia* and its special excellences and has had its own eventful historic growth and development. The aim of this work, albeit its author is a layman so far as the teaching profession is concerned, is to present Indian Pedagogics to the world in as brief and vivid a manner as possible. A systematic study of pedagogics is necessary even for a gifted teacher. It has been said well: "Personality is of the highest importance, if the teacher possesses the qualities necessary for true Education. But even the best natural gifts can be still further developed and improved by systematic reflection and study of the Theory of Education and its value in practice."

Education is defined by Kant as "the development in the individual of all the perfection of which he is capable".

Herbart says: "To prepare us for complete living is the function Education has to perform." Pestalozzi says that "the aim of object of all education is to prepare and adapt mankind to their respective duties and peculiar pursuits in life". Froebel says: "The object of education is the realisation of a faithful, pure, inviolate, and hence holy life.....The purpose of teaching is to bring ever more *out of* a man than to put more and more *into* him." J. S. Mill says: "Whatever helps to shape the human being to make the individual what he is, or hinder him from being what he is not, is part of his education." James Mill defines the end of education to be "to render the individual, as much as possible, an instrument of happiness, first to himself, and next to other beings." Ruskin says: "The entire object of true education is to make people not merely do the right things, but enjoy the right things; not merely industrious but to love industry; not merely learned, but to love knowledge; not merely pure but to love purity; not merely just, but to hunger and thirst after justice."

It is not my purpose here to collect all the definitions of education by famous men. I have given a few illustrative definitions to point out that education is a many-sided thing and demands and deserves a composite and comprehensive treatment. Only when we have right ideals and methods of education can we have



"A race of real children; not too wise,  
Too learned or too good.  
Simplicity in habit, truth in speech,  
Be these the daily strengtheners of their minds;  
May books and Nature be their early Joy,  
And Knowledge rightly honoured with that name—  
Knowledge not purchased by the loss of power."

Wordsworth.

The word Education is applied nowadays to the process as well as to the product. It is also applied to the utilitarian as well as to the humanistic aspects of culture. Modern education, further, aims at being a science as well as an art, i. e. it seeks to know the laws of mental development and

apply them so as to perfect the minds of children and adolescents. It seeks, further, to attend not only to the training of the mind but also to physical and to moral training and to training for professional life and for citizenship. It has been defined as "the physical, mental, moral and social discipline by which character is formed". It has also paid attention to educational methods. It seeks to make children learn things by doing them and to lead them from the known to the unknown, from the simple to the complex, from the concrete to the abstract. It aims rather at induction than at deduction. It prefers eliciting to telling, education to instruction, training to teaching. That is its right function. But it has been said well that in India it is "the pursuit of a useless thing for a more useless purpose". It is the acquisition of largely useless knowledge in a foreign language for getting a clerical job! It is not the development of faculty, the evocation of power at all. It is now in such a perilous state that it almost appears that to set it right we must follow Rousseau's famous formula: "Do just the opposite of what has been done and you will do right."

Compayre says in a memorable passage in his *History of Pedagogy*: "This means is to establish, through reflection and reason, an education better adapted to our destination; an education broader and more complete, at once more severe and more liberal, since it will at the same time exact more toil and permit more scope; in which his indolence will no longer be encouraged by accustoming him inopportunely to invoke supernatural aid; in which instruction will no longer be a formulary recited as lip-service, but on inner and profound acquisition of the soul, in which the fear of conscience will be substituted for the other rules of conduct, and in which thought and free reflection will no longer be distrusted; finally, an education more scientific and more rational, because it will neglect nothing which can develop a human soul and bring it into likeness with its ideal. Now that education to which the future belongs, notwithstanding the obstacles which the spirit of the past will stir up against it,—that education is not possible, its laws cannot be established, its methods cannot

be practised except on one condition; this is, that the psychology of the child be written and well written, and that reflection draw from this psychology all the consequences which it permits." I have quoted this long passage because it makes it quite clear that pedagogics must be broad-based on a study of the human mind in its fulness of potential and kinetic power.

It is recognised more and more in modern times that there is a vital and intimate connection between education and psychology. Such questions as the law of association of ideas, memory-training, *Libido* (interest), in a state of high or low potential, capacity for abstract thought, ease and fatigue, the training of attention, the relative influence of precept and practice, the ego complex and the herd instinct, etc. are related in a fundamental way to education and are at bottom largely psychological questions. Such study of educational psychology will enable us to prevent waste in education and to maximise the benefits of education. William James has well called education as the "organisation of acquired habits of conduct and tendencies of behaviour". It is, therefore, imperative that pedagogics should have a comprehensive aim and should not confine itself to a little patch work here and a little patch work there, as it does today.

But education must not concern itself solely with psychology, because the mind when analysing itself may lose touch with the realities of life and super life. The study of science and ethics and philosophy and religion will give the necessary corrective influences. Science alone will enable us to test all theories in the crucible of the hard data of external life. The moral law is a categorical imperative; but the mind left to its own self-analysis, may be tempted to bend the moral law to its love of ease and pleasure. Philosophy and religion alone will teach the mind to recognise its petty place in the cosmic scheme of Divine government and thus teach the mind those lessons of humility and reverence and faith and devotion without which it will, in the course of self-idolatry, forget the truth and ruin itself and the world. Thus science connects pedagogics with the external world; ethics connects it with past and the future; and

philosophy and religion connect it with the absolute being of God. Henry Calderwood says well: "We witness the concentration of thought on the problem of Being, the elaboration of an intellectual scheme in accordance with our conceptions of the government of an invisible, infinite and absolute Deity, under which moral excellence is of more value than many worlds."

The chief danger to guard against in pedagogics is pedantry. It has been well said that a pedant is "a man who has got rid of his brains to make room for his learning" and that he knows more and more about less and less till at last he knows everything about nothing. Pedagogics is valuable only if it enables teachers and learners to become better related and adjusted to one another and enables both to become better related and adjusted to life and super life. All discussions about the value of this or that method of teaching and study, the respective places of the sciences and the humanities, the need or the needlessness of moral and spiritual education, the desirability or undesirability of co-education, the need for equal or for distinctive and diverse education for men and women, and other important pedagogic matters have to be tested by the abovesaid acid test. Pedagogics should not be like the spinning of the cocoon imprisoning and killing the spinner but should be a means of the emancipation of the soul. The fundamental element is or should be: Education should be a joy; life should be a greater joy; and God should be the greatest joy of all.

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## SOME PROBLEMS IN CURRICULUM-MAKING.

By Eston V. Tubbs, Ph. D.

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The great problems in the field of curriculum-making are the problems of society itself. The schools are mere instruments through which society is developing its future citizenship. William Von Humboldt once said: "Whatever we wish to see

introduced into the life of a nation must first be introduced into its schools."

The curriculum-maker must always be sensitive to the ever-changing social trends of the times. He must know the direction in which society is moving. For these reasons he must devote a great deal of his time and thought to the aims and objectives of education. He must be familiar with the various phases of educational philosophy. He must be an interpreter of "the good life".

Every nation must decide the ends or objectives that are to be achieved by its schools. There is a good deal of variation among the different countries of the world as to what constitutes the ideal citizen. The junkers, before the war, were very strongly of the opinion that the ideal German citizen should be obedient to authority and efficient in his daily tasks. A program of studies was worked out in detail that gave direction to all education activities in German schools. The English people also have very definite ideas as to the qualities that should inhere in a good Briton, although many observers of English life say that in England there is a total lack of system in the matter of citizenship training. This is not true. Although it may not be apparent in a very real sense of the term, there is definite philosophy that is employed in the education of English youth. Mussolini of Italy depends upon the work of the schools thoroughly to indoctrinate Italian children with the principles and ideas of Fascism. Likewise, in Russia the communists are very definitely training Russian youth in the philosophy of communism through the instrumentality of the schools. Among the Duck-Ducks, one of the higher tribes of primitive Indians, a very definite program is allowed initiating the youth of the tribe into the duties and responsibilities of adult life. The period covered by the initiation is rather short. They are taken up into a high mountain where they are literally starved for a period of two weeks. After this they are subjected to a number of very vivid experiences that include beatings, manlings and bodily lacerations. These are accompanied with lessons in the proper respect for authority, self-sacrifice, and a number of other

qualities that the tribe deems of great importance in preserving the ideals of the tribe and also its very existence. In other words, each nationality decides its own moral. In order that this may be maintained, it is of the utmost importance that a systematic procedure be followed in teaching the youth the ideals that the group has set up for itself.

In the United States of America a great deal of training of children is left to the home, but in many respects the state insists that the individual owes to it certain duties which must be performed; otherwise, the state could not continue to function. This applies particularly to the conditions at the present time, as a human society becomes more and more complicated. The general tendency is for the State and Federal governments to become more and more centralized. In some States the Federal government had little to say in the way of directing the trends of education and the policies by which these are to be determined but in many of the states there are many laws on the statute books that prescribe very specifically that certain things shall be taught in the schools. The more progressive school systems are usually at least a generation in advance of state legislation. Perhaps there is certain service that is rendered through legislation, for they impose certain obligations of an educational nature upon backward communities that must be met. If educational policies in these communities are to be left entirely to public opinion, little progress would be made. In this respect, legislation requiring the teaching of certain subjects in the schools is of real benefit.

When the general aims of education have met with common acceptance, the next process is the selection of specific material by means of which the objectives are to be realized. To the person who has not had considerable experience in education this would seem a rather easy thing to accomplish. In reality, however, it is an exceedingly difficult task. There is involved in this whole matter a good many difficult points. In the first place, the material which is selected must be significant. It is not easy to determine just what material is important and what material is relatively unimportant. After the material itself

has been decided upon, another important point that arises immediately is that of grade placement. It would seem that after all these years of educational effort, that this latter question would have been at least fairly well answered. Such, however, is not the case. Let us take, for example, the subject of Arithmetic. Mathematics is the most fixed of all the sciences and yet there is very little in the way of scientific investigation carried on in this field in the matter of grade placement.

During the last few years a committee of principals and teachers in northern Illinois has been on the problem of the placement of various arithmetical processes in the grades. For example, they are attempting to determine by scientific procedures where such operations as common fractions, long division, percentage, etc., can best be taught. This is the most outstanding study that has been made in the United States up to the present time in arithmetic. It almost goes without saying that in the field of the content subjects, practically nothing at all has been done in this direction. Here is a great opportunity for people who are interested in the problem of curricula construction to make a large number of very worthwhile contributions to educational science.

The necessity will always exist in every progressive school system for constant curriculum revision. In addition to this phase of the work, is an unlimited field of research which is a very important aspect of the work incident to curriculum construction. Briefly, the activities in research should include:

1. A scientific determination of the aims of education in a democracy with particular reference to the United States.
2. The relative values of the different subjects that are taught in our schools.
3. To determine the content of our courses of study. This content must be definitely related to the aim set up for the subject. This is a fertile field for extensive experimental research.

4. After the materials for our courses of study have been selected, a great deal of research must be done to determine the proper sequence in which this material should be organized for teaching purposes.

5. Problems of method are part and parcel of the work of curriculum construction. There is a vast field for scientific experimentation in determining how the content of our courses of study can best be thought in order that the highest results may be obtained.

6. Careful analyses must be made of the outcomes of our school work and classified into direct and indirect in relation to the aims of the subject. Analysis must be made to the units of content. Almost no experimental work has been done in this field.

7. Much remains to be done in the way of adapting our courses of study materials to the individual differences to be found among boys and girls on the various grade levels. The fact that individual pupils vary greatly in every group has not been given the thought and consideration which its importance demands. Our procedures are very largely the result of pedagogical theory.

8. Research is needed for discovering the most effective type of organization for producing usable courses of study.

9. Careful study must be made of the problems of introducing teachers to, and acquainting them with, the materials of our courses of study. This is necessary if the courses of study which are published are to be used widely in our schools.

10. There is a great need for experimental work to determine whether new and revised courses of study actually produce more satisfactory results than the old materials and methods which they displace. Unless it can be shown that a new course of study is an improvement upon the practice that has obtained in the past, there can be little justification for continuing this kind of work.

The work in curriculum construction in the Chicago schools is well under way. It should be regarded as a continual process. In a dynamic and ever changing society, a course of study is, in a sense, out of date as soon as it appears in print. This statement is well illustrated by an article that was written a short time ago by Norman Bel Geddes, which appeared in the January, 1931 issue of the "Ladies' Home Journal." The title of the article was "Ten Years From Now". He describes many changes that will take place in the next decade.

That many of the items enumerated by Mr. Geddes will be actualities within a few short years there can be no doubt. The tempo of present day life has been speeded up to a terrific pace. Only a few months ago the airplane speed record was 250 miles per hour. Today it is 408 miles per hour. Likewise the altitude record was recently extended into the stratosphere to a distance of 52,000 feet.

Changes are taking place in other lines of activity fully as momentous as in the field of aviation. Verily no one knows what a day may bring forth. Whether we will it or not, we are inexorably carried on by the trend of events. It is of paramount importance that we adjust ourselves quickly and intelligently to the new conditions and imperative demands which these changes impose upon us.

The purpose of curriculum-making everywhere is to keep the schools sensitive to the demands of a highly complex civilization. This will require clear thinking, sound judgment and unfailing persistence on the part of those who are charged with this responsible work. As a social organism we cannot stand still. New adjustments must be made to meet every new development that affects human kind, irrespective of geographical foci and ethnological distinctions. Whether we will it or not, the time has passed when any nation can live unto itself, unaffected by the train of world events. The laws of economics are inexorable. The dictates of humanity clearly point to a new era in international relationships. In the light of this broader concept of man's duty to man, we must work our way,

perhaps painfully and tortuously, toward the effulgence of a new day. A day that will be more glorious than humanity has ever known before in any period of its past history. To this end, all our best efforts and loftiest aspirations must be directed in order that the lives of our boys and girls may be all the more enriched.

—*Education, Boston.*

## CHILD EDUCATION

(Why I took it up)

By Mr. J. Krishnan, B.A., L.T.

Before beginning a fresh course of study in a new subject, it is always helpful to analyse one's own mind and discover the reasons that prompted one to take it up above any other subject. This kind of introspective analysis is necessary to clarify our ideas and aims. I shall attempt, therefore, to probe the sub-conscious region of my mind to find out my aptitude, if any, for this subject.

In the first place, being a teacher of about a dozen years of service in the field, whose lot has been cast with children, I cannot help feeling that they are nice little creatures whose tricks, oddities etc., are a fruitful source of study to the sympathetic as they are irritating to the imaginative teacher. Children are the "Sweetest gifts of God to man" and good children are the greatest assets to the state and a boon to humanity. In our own country, several vows are undertaken, sacrifices are offered and penances are gone through so that God, in His Infinite Mercy, may vouchsafe a child to the child-less. The birth of a son is hailed as a great event and the whole house goes rejoicing over it. The centre of hope and life in a house-hold is its children. It is imperative, therefore, that the teacher should realise that he is dealing with products having human-values. The teacher *more than any body else* makes or mars the future life of the child under his charge.

That the first impressions of a child at school should not be bitter and cramping its growth is the moral brought out by the one-eyed Squeers' school in Dickens. It is a sense of responsibility, therefore, more than anything else, that drove me to this subject.

But to feel responsible is one thing and to discharge that responsibility intelligently is another. World's tragedies are caused not only by the depravity of heart but by errors of judgment as well. There is nothing contradictory in a sympathetic and earnest teacher being an in-efficient teacher. It may be a case of "loving not wisely but too well". A general should know the craft of war-fare if he is to lead an army, successfully in an engagement. A doctor should be well equipped with a knowledge of medicine and surgery and it is not enough to possess only a medicine-chest filled with medical-herbs and surgical-instruments. In the same way, the teacher if he is to be successful, should have at least a working-knowledge of the materials he deals with. A knowledge of child-psychology and the methods of teaching play as great a part in the drawing out of a child's talents as the appliances. People would not sit in a motor-car (unless they have insured their lives already, driven by a chauffeur, however good as a man, who does not know the A. B. C. of its mechanism). Yet we find children who are far more than mechanical contrivances coolly let into the hands of any man who passes for a teacher. The pial-schools in some of the villages are an illustration in point. Child-education is not the province for a layman to dabble with. It is of a paramount importance in bringing about the welfare of the state. Students who have gone through a liberal course of study in the university are well-fitted to understand the value of the subject. I feel that I have not only the love, which is undisputed, but the cultural back-ground necessary to take instruction in that subject. My desire to have a good grounding in the technique of child-education is an additional reason for my choice of the subject.

Before expecting further enlightenment, it is desirable to take stock of what I know of the child already. I know that

public-consciousness is aroused to the vital necessity of attending to the child, if there is going to be a good civic and national life. The establishment of child welfare centres is a proof of the enlightened civic consciousness. Child patent medicines, play toys, the organisation of Baby-weeks are all indicative of the tendency of the times. These movements touch but the fringe of a child and its activities. It is the special privilege of the teacher to deal with the child as a living organism, as a thinking, willing, and feeling-being. Somewhere in the class-room the future hero, scientist, poet is hidden. If the teacher could discover that and help him to become the father of the man, he would have done a piece of God's work, and though he may not be appreciated by the sordid calculating-world, the words of God will ring in his ear, "well done, my faithful servant". I know, therefore, that the child is the basis of study, if education is to be on solid foundations. The gardener takes care to sow the seed in a good soil, waters the plant at fixed intervals, fences it round and takes a tender care of it. The child is a 'Moving plant'. It requires to be in the hands of a good teacher, he has to be looked after carefully, and he has to fence round against temptations. All this requires special study under competent authorities. Hence my entry into this section.

Moreover, there are certain aspects of child-psychology, which, if understood properly, can be turned into good educational account. A child is simple, credulous, full of curiosity, fond of motor-activity, likes to hear legends, stories etc., full of 'make believe', a caricaturist and so on. We see the young life at its fountain-source. The kindergarten-student is an apprentice to the child-education expert, who, as an engineer, diverts the thobbing stream of young life into fructifying channels. A special training is as imperative in the branch of study as in any other.

To conclude, the 'Child' is a fascinating piece of study. It is this tender little brook that develops into the mighty Niagara or the Amazon of a Tagore or a Bose or a Sarojini. We cannot afford to neglect that. However, speaking from a

selfish point of view, it is within our experience to have observed that the best way to remain young is to be moving with the Young. The child-education teacher may not come into the limelight of popular recognition. He may not get the leaves and plums of Office and Power. His work is unassuming though most real and conducive to the welfare of Humanity. Ruskin asks every one to put himself the question, "What have you done for your share of sun-shine and earth?" The kindergarten teacher can very well survive the test and with legitimate pride may say, "I have tried according to the best of my lights, to fill the world with better men and women and thus leave it a little happier and richer than I found it".

These are some of the thoughts that fill my mind on this, the first day of my life as a child education student.

## THE QUEST OF THE PHYSICAL CULTURE.

By Mr. N. Mahadeva Ayyar, M.A., D. Econ.

The most valuable contribution of western civilization to the culture of the Orient has been the process of mechanization of human activity not only for the development of industrial skill, and artistic research but also for the advancement of purely intellectual and aesthetic pleasures of social life. But when machinery became more and more automatic, and stereotyped, it eliminated individual skill and natural genius for invention, leaving monotonous work to supersede all other elements of human endeavour. When the same mode of mental or manual operation had to be continuously rotated the attention even of the keenest mechanic or artist become dull as soon as an intellectual lethargy set in under natural causes, and refused to co-operate with the elements of physical fabric of the human mechanism. But this suspended animation would appear sooner or later according to the capacity of the individual in relation to the particular character of the job, in which the

mechanic was continuously employed. Without any consciousness of the fact of fatigue on the part of the artisan, the pace at which he was working slackened or the excellence of his skill and finish diminished, and the work itself became less accurately performed and shabby. When rapidity of output had to be combined with scrupulous precision as with the turning of shells in an ammunition factory or composing of sonnets for a competitive orchestra, happier results could be accomplished if the operator or versifier were to liberate his pleasant evenings from off his out-put. Paradoxical as this may sound, in unsophisticated folk, the more complicated and therefore varied the work is, the longer can the worker stick to it without displaying the signs of fatigue. Artistic work such as wood-carving or painting of portraits could probably be extended, without actual physical fatigue, supervening. The frequent change of attitude and finger play, would prevent any one set of muscles and nerves from being unduly exercised. Moreover, in such a case, the artist or the poet is buoyed up with the pleasure which attends the execution of all creative work so as to feel fatigue less quickly than one who is merely repeating a mechanical process every minute.

The above argument leads to the conclusion that though no hard and fast lines can be drawn for different trades, the hours of work would be light for some or would be excessively hard, if enforced for others. If we accept the Trade Union standard of 48 hours a week as the optimum strain, without lowering efficiency, the problem arises as to how the rovers and scouts would economise, the leisure so gained for them. Rest and sleep to recreate the lost vigour would require eight hours of the day, while meals and ablutions would claim 180 minutes and this programme would still leave them five hours to dispose of in what people call recreation or what the rover scouts classify as stunts and team-games.

Saturday afternoon the joy of the week end, would attract them to a foot-ball or Tennis International when such amusements are in season. This trend of discussion brings to light the strong element of recreation, in the efficient utilization of one's

mental or physical faculty to the progress of the human race. Rovering as a method of training the young citizens of the Empire, provides a wide and congenial atmosphere, of outdoor activities, to infuse the joyous spirit of health and beauty into the practical details of daily-craft.

In this quest of the perfect fitness the finest games are those that call individual effort and skill as an element in the combination and team work of the patrol.

Our city-fathers are often superstitious about the brutal doctrine, that Rugby or wrestling or jujitsu could not be played by their effeminate sons, without any tragic conclusions. The team work is the legitimate ambition of roversportsmanship in which the poor performer gets the consolation reward in the form of true sport which is defined by the Chief-scout not as yelling with hysterical frenzy from the midst of a vast crowd of on-lookers, but of playing the game like an intelligent artisan aiming at a finish; while the star in the team on whom the other comrades look upon with wonder and pride knocks off the international trophy and cheers.

The individual excellence in games might develop the cult of athletic hero worship as is often established in tennis or cricket, but their team character strengthens the quality of usefulness, the source of sound citizenship.

Excessive intellectualism of Indian Universities, apishly modelled on western lines, has failed to accomplish any cultural education without which the joyous quest of life becomes mechanical and militant. The scheme of reconstruction after the great war has opened the eyes of Indians to the need for a fundamental alteration or modification of the educational system that has somehow dominated the university ideals imported from the colder climes. The trials and strains of the rapid transition in politics and economics of life around us has been jeering at the narrow and artificial sphere of intellectual specialisation and at the one-sided literary taste of the educated classes. By education is not meant that inevitable and dominating training or experience which man in common with everything receives from the world around him as he grows to

maturity, or much less the blind literacy of our schools. Every tribe has a chosen and directed course of training and study which an elder generation imposes upon the younger, along with the trail of civilization which the latter must foster and develop as part of the happifying service to the human race. It is here that the Boy Scout movement boldly offers a training for general fitness which strikes a proper balance between the many-sided aspects of human-welfare:—Physical, intellectual or spiritual.

The quest of the physical culture recalls the Greek doctrine of balance in which the heart or lungs would secure the full margin of safety by intermittent periods of rest and labour. Muscular activities must be balanced by intellectual exertion involved in the scientific research or in the planning of businesses. Balance sleep against activity and increase the quality of personal efficiency to wring the maximum of joy from the life-craft. The Physical education of Indian youths has lately absorbed the interest of the educational authorities and of the doctrinaire politicians and even swayed the weight of the polls at elections. Enthusiasm and resolutions at the educational conferences are not wanting to add to the dignity of the problem. But intellectual training must be balanced by physical culture organically, and not as an excuse for the monopoly of the former. The tribal tradition and religious sentiment of the oriental wanderer had always responded to the call of unselfish service but the quest of happifying service or the duty of a citizen is rendered fruitless without the adequate resources of health and vigour to the romantic pilgrim.

## THE PRAYER-CLASS.

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

—♦♦♦—  
All holiness now spells a mockery.  
And reverence for age is past. No more  
The drongo's early whistle opens the door,  
Nor Venus, harbinger of dawn, hurry  
The simple, wondering folk to the reverie  
Of a cooling river-bath, nor they adore

With holy chants, the sum for all his store  
 Of light and warmth and wealth of gold Hoary  
 Sages of the past! O golden age of land!  
 When will return the glory of the life—  
 Ah living plain and thinking high, when man  
 To man was sacred and in each did find  
 A comrade in the common goal without strife?  
 O God! dispel all ignorance our ban!

The common charge made against our present-day education is that it is godless. The imputation is not altogether ill-founded. For whereas men of the ashram-schools of old had for their end and aim in life the realization of the Supreme Being, and so regulated their life-activities that they never lost sight of their ideal, nay, got nearer to perfection day by day by prayer, meditation and learning and by dissemination of knowledge and love of all god-created creatures, we have no such ideal to beckon us onward. Ours is ill-defined, if at all, and world-confined. I mean to say, our aim in life has come to mean, to learn and earn and spend and end and nothing more. Such a crooked ideal could be traced to the sort of education we are having and the world suffers terribly for that.

If a glorious order of humanity should come to be, when man would respect man and love all living beings on earth, and so love God the Creator, if all wars should cease and there be peace and harmony among nations, then it is high time we cast about ways and means of attaining to that glorious era of life. If a man were his own star and he works out his own destiny, which means that he is himself responsible for his actions, and no other,—as he sows so he reaps,—then what applies to the individual applies also to humanity at large. So without our self-toil and righteous behaviour, we can never dream to wake one fine morning to find ourselves in heaven. Now how to begin with for the accomplishment of our ideal? The answer is not far to seek. A strong religious sense should be developed even from our golden prime. A modest beginning must be made at school by prayer.

“For, more things are wrought by prayer  
 Than this world dreams of.”

Prayer is not merely giving expression to one's aspirations and invoking God's blessings, but is glorifying Him for His mercy in ecstatic terms.

The school is said to be the temple of learning. The idea underlying the word temple in this connection seems to be that it is a holy place where God's mercy is to be invoked and he is to be praised for clearing away avidya or ignorance from our intellect.

We glorify god by trimming the lamp of our soul with prayer and making the world shine brighter. If we are not going to praise God the great Creator, then to whom are we going to be grateful? God does not expect either reward or praise from us. But to raise ourselves above ourselves, we needs must pray and purify the soul which is world-crusted. Writing about his school at Bolpur, Tagore remarks, “I believe in the hour of meditation and I set aside fifteen minutes in the morning and fifteen minutes in the evening for that purpose. I insist on this period of meditation, not however, expecting the boys to be hypocrites and to make believe they are meditating. But I do insist that they remain quiet, that they exert the power of self-control, even though instead of contemplating on God, they may be watching the squirrels running up the tree.”

Even to read silently is more difficult than reading aloud. A certain amount of training, or in other words, greater concentration is required for that. So also meditation or silent prayer is more difficult of accomplishment than praying aloud. Meditation is certainly on the higher rung of the ladder of the soul leaning on heaven.

That Tagore has it prescribed even for the young is easily explained. For we must know the difference between his school and the one we have in contemplation. His is on a higher plane of spirituality than ours. We shall see how.

The very name of the school is suggestive of its spiritual aspect,—Shantiniketan, meaning an abode of peace. It is closely associated with the name of Maharshi Devendranath Tagore (the father of the poet).

'Originally three tall-towering trees adorned the secluded spot, and the Maharshi after his many wanderings in quest of solitude, fixed the place as meet for meditation. Many ardent disciples gathered round him and the place became a Tapovana—of course more trees now growing up round the hoary trio, as their youthful disciples, filling the place with shade and fragrance and towering to the skies and offering with their reverent boughs, at the altar of heaven, 'fresh-blown flowers washed in dew'. So too the Maharshi and his new disciples wreathed out fumes of prayer to the lord from the censer of their hearts and worked towards a common ideal—the attainment of the supreme Bliss,—of becoming one with the god-head' \*

'This place,' (Shantiniketan) writes Tagore, "with a permanent endowment, he(his father Devendranath)dedicated to the use of those who seek peace and seclusion for their meditation and prayer." And Tagore, to perpetuate the memory of his father, has started his school in that very hallowed place. Besides such holy associations which inspire us with awe and reverence, Tagore intensifies the religious feeling so engendered by his own saintly presence and godly ways and by gathering about him the choicest souls of varied clime and country who live and move with the delightful youths of the ashram as elder members of a common family—all seekers after God.

So the very atmosphere of the ashram is soul-elevating and it is no wonder that the pupils over there take to meditation more easily than any of our boys who, cramped and confined as they are within the rigid walls of our school-room and distracted by the bustle and hustle of life about them, could ever hope to do.

So before plunging deep into the divine pool of meditation, we shall have the swim of prayer on the rippling waters with all the rhythm of sound and grace of movement and prepare for the dip.

Prayer-classes apart from their spiritual aspect have an aesthetic appeal. The bell is rung. The straggling children

\* *Vide the author's essay on 'Shantiniketan Unvisited' in the Educational Review, Madras, October '32.*

come running up to the common prayer-hall,—the masters now joining them—and fall into line. Two of the best songsters of the school begin to sing in a soft melodious tone and the rest of the band sing in a chorus or keep solemn silence immersed in the mellowing melody. The prayer-hall reverberates with the swelling voice of the singers and slowly dies into a silence. The assemblage now breaks off into groups, moving to their classes for their morning lessons not without breaking into a ripple of murmur as bees out of the hushed silence of a new-blown flower.

Who that has for once been a witness to this holy performance will deny that the mighty assemblage of masters and pupils is solemn and imposing, the song of the pupils is thrilling to the core, and the mellow-mingling of thousand voices rising to the heavens is soul-entrancing?

Any amount of moral instruction given by the masters on the dais could never be so appealing and elevating as the song-offerings made by the pupils themselves at the altar of learning. Besides, the offer of prayer in the most musical of voices has the advantage of unconsciously training the ears of the pupils to the raptures and rhythmic cadences of music and song.

Almost all Christian schools have their prayer-classes and they are surely the better for that. The same cannot be said of ours. So the earlier this system is introduced, the better.

The first step in the right direction would be to create a religious atmosphere. No matter we have sinned against nature by stifling her out of existence and building, without shame, the monument of school over her remains, and against God by forgetting, nay, questioning His very existence! We shall expiate for our past sins by growing up beautiful gardens about our schools and by offering prayers to God mingling our voice with the chanting trees peeping into heaven.

"Be still, my heart, these great trees are prayers," sings Tagore. So is it not but meet that we have such holy trees about us to inspire us with a religious fervour? Would not

birds, the feathery band of nature, come and sit on boughs, on the topmost boughs near heavens call and raise their matin voice above us and about us?

Now to fix up the personnel of our proposed assembly of the garden. The fairy neem with her scented breath (the dower of health) and mystic murmurs, the flame-of-the-forest with her reeky passion of flowers and dreamy floating leaves, the banya' with his bearded majesty, (if space permits the sage for his hoary contemplation) the rangoon-creeper, the champak and the jasmine to twist about the hoary trees like the faithful brides of the rishis of old, these and many more could form a solemn, lovely group in the garden,—all grown up with the tender, living touch of the masters and pupils of the school.

Schools to be started henceforth, whether elementary or secondary, should as far as possible, be situated amidst natural surroundings, viz. in the thickening glade of a grove, or in a spicy garden of fruits and flowers, or at the foot of a hill with a gurgling rill, and the like.

Such a natural and holy atmosphere having been created, prayers might be offered under the rustling trees.

The hours of work also should undergo a slight modification,—changing with the change of seasons. The earlier in the day school-work is begun the better, especially the prayer-class. For then the mind is fresh, the world is full and beautiful.

Here distinction may be made between schools and colleges. To begin with, all schools can have their morning prayer-classes, and in colleges, a quarter of an hour both morning and evening may be set apart for meditation, as at Shantiniketan. For college students, grown-ups as they are, and so having greater powers of concentration than their school-brethren, and having decidedly more imposing and solemn surroundings than schools could boast of, should be able to take to meditation pretty easily.

To avoid monotony and create interest, variety should be introduced even in the prayer-class. Each good songster of

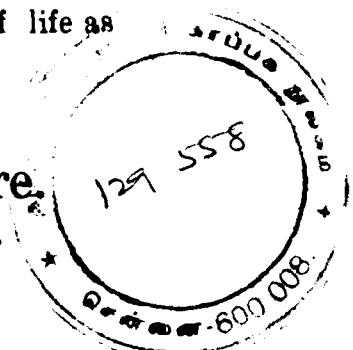
the school, whether boy or girl or teacher, should be asked to sing. The songs sung may be varied from week to week, if not from day to day, and sung to the accompaniment of music. Without distinction of caste or creed, common prayers in varied languages may be offered by Xian, Muhammadan, Hindu and others at the altar of Him who is above all creed and in all creed.

Would not such prayers in common add its own humble quota to the solving of the vexed question of the Hindu-Muslim-Sikh,—if not a more comprehensive unity? Though the beginning seems to be simple and unassuming, this system of prayer and meditation would in the long run achieve results far beyond our expectations,—for then we can hope to see a nobler type of men and women tread the common paths of life as demi-gods on earth.

## Gleanings from Tamil Literature.

By Mr. T. R. Rengaswamy Ayyengar, M.A., L.T.  
(Continued from the last Issue.)

The fact that his 'Tirukkural' was admired and accepted by the Sangam poets of those days is beyond doubt, as many of them make mention of him as a divine poet and even borrow his expressions and use them in their own works. 'Tiruvalluva Malai' an eulogy sung by them proves that even Sangam poets held him in great veneration. Coming to the book itself, we see that it consists of 133 chapters each containing ten stanzas sung in two lined Vemba metre. Hence the total number of stanzas comes to 1330. The book has been divided into three parts treating of Virtue, wealth and love respectively. The first part has Dharma divided into two kinds—worldly (இலாபம்) and spiritual (அறம்). The first four chapters are devoted to the praise of God, rain ascetics and Virtue and chapters 5 to 24 deal in domestic virtue i. e. the Dharmas of married life. 25 to 37 are set apart for the praise of renunciation and ascetic life. Under the first head the excellence of married life, and



ideal wife, begetting children, domestic love, hospitality, sweet speech, gratitude, impartiality, self-control, good manners, sexual purity, forbearance, absence of envy and covetousness, refraining from back biting, not indulging in frivolous words, fear of sin, self-responsibility, charity and fame is all fully brought out. Under the second head benevolence, abstinence from animal food, penance, freedom from hypocrisy, absence of fraud, veracity, control of anger, harmlessness and not killing, realization of the instability of the world and its enjoyments, renunciation, wisdom i.e., perception of truth, self-denial and knowledge of the workings of destiny are the virtues to be had by men who renounce the world.

The second part which deals of wealth, its acquisition and use, treats of kings and their duties (chapters 39 to 63) ministers of state (64-73), the requisites of a model state (74-95) known as Angavial (அங்கவியல்). Chapters 96 to 108 treat of virtues not touched upon in the preceding chapters. Under the first head the greatness of a king, his learning, his ignorance, listening to lectures of the wise, knowledge, self-correction seeking the aid of the wise, avoidance of bad society, deliberation, knowledge of his own strength and that of his enemy, selection of due time to go to war, the place of conflict and confidential agents and employing them in proper duties, cherishing one's kindred, having a good memory, just administration, tyranny, absence of terrorism, benignity, employment of spies, diligence, unsluggishness, manly activity and courage in duties,—are all subjects dwelt upon.

Under the second head—the ministry, power of speech, purity in deed, firmness in action, mode of action, embassy, court etiquette, perception of the king's inclinations, tact in the council chamber and boldness in conclave,—are treated upon. The third head treats of the essentials of a state. They are:—The physical aspect of the kingdom, fortifications, sources of revenue, condition of the army, martial spirit, allies, discrimination in the choice of friends, familiarity with them, evil friends, contracting unbecoming friendships, folly, unwisdom, hostility, winning over powerful enemies in the state, skill in

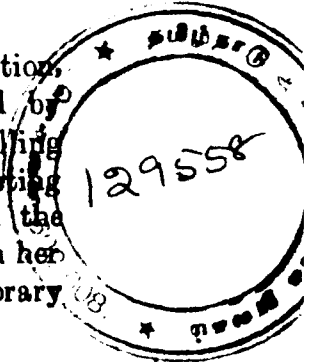
the conduct of quarrel, treachery, not offending the great, uxoriousness, company of wanton women, avoidance of drink, gambling and use of medicines.

The fourth refers to:—Nobility, honour, greatness, perfectness, courtesy, wealth not spent in benefactions, magnanimous shame, the way of sustaining one's family, agriculture, poverty, mendicancy, its horrors and mean-mindedness.

The third part of the book treats of love in two aspects—Romantic and wedded. Chapters 109 to 115 treat of restlessness caused at the sight of beauty, recognition of the tokens of responded love, joy of intercourse, praising her beauty, declaration of love's special grace, abandonment of reserve, and scandal. These come under what is known as Kalaviyal, better known as Ghandharva marriage.

Chapters 116 to 133 describe the pain of separation, bemoaning the lord's absence, the beauty of the eyes marred by grief, grief's pallor, anguish in solitariness, sad memories, telling of her dreams to the maid, lamentation at eventide, washing away, painful soliloquy, reserve overcome, mutual desire, the reading of the signs, longing for reunion, expostulating with her own mind, pouting, feigned anger, and pleasures of temporary variance.

Some critics choose to bring a serious charge against our poet for having treated of 'love' a subject not worthy of being handled by such a great moralist as Tiruvalluvar. They are mistaken in so thinking. The poet set before himself the treatment of ideal love, its joys and sorrows,—a subject of absorbing interest to all mankind. Thereby he has shown to the world how spontaneous love between the contracting parties should be the basis for marriage. One sided love brings on misery and illicit love is worse as it defeats its own end and makes both the parties miserable. Besides, the poet should have set before himself the task of describing the traditional fourfold classification of human activities and he should have been guilty of a serious omission if he had failed to touch upon ideal love—a subject which has received the greatest attention of all Sangam



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poets and their predecessors. This is exactly like asking a young man not to study sexual Physiology as it is likely to pervert his mind. But experience has shown that a knowledge of the science enables him to lead a moral steady life and enjoy the pleasures of life without transgressing the bounds of propriety. In a word, the poet had before him the task of treating the philosophy of human life in all its aspects and if he had omitted to speak of the path divine, he guarded himself against falling into the pit of sectarianism and narrowness of spiritual outlook. But he has said enough to mark a truly spiritual man and it is not the work of a moralist to treat of ultra-human experiences.

2. *Nalladyar*. This work has been taken in order of merit, not in order of time. From a reference made to Perumuttarayan (பெருமுத்தரையன்) in two of the stanzas it may be inferred that this book or rather collection of stanzas should have come into existence about the eighth century A. D. It consists of 400 quatrains all sung in Vemba metre. There is a curious legend accounting for these stanzas. Once 8000 Jain scholars migrated into the Pandya country on account of famine and drought in their own land and were well received by the king. After the famine was over they wished to return to their native land, but the king was reluctant to let them go. But they all resolved to abscond from his territory one particular night and each showed his gratitude to the king by leaving behind him one stanza of his own composition. The next day the king had them all collected together and wanted to test their value by throwing the leaves into the Vaigai. Those that sailed against the current were alone gathered up and they were strung into three treatises known as Nalladyar, Pazhamozhi, and Aranerisarm (அரணேரிச் சாரம்). It simply shows that these alone have outlived the ravages of time. One Padumanar (பதமனார்) is said to have classified these 400 stanzas and written a commentary on them.

As in Tirukkural they treat of the three divisions of human activity—Virtue, Wealth and Love. The first is treated in 13 chapters, the second in 26 chapters and the third in one chapter. Each chapter consists of ten stanzas and this

the number four hundred is made up. Since these stanzas were sung by different men, the collection is not free from the error of repetition. Sung as they were by a set of Jain ascetics, there is a current of pessimism running through the stanzas. And yet they are of high moral value and so they have been assigned a place next to Tirukkural. *To be continued.*

## ECONOMICS IN SCHOOLS—II.

By Prof. J. S. PONNIAH, M. A., Dip. Econ.

All the arguments adduced in the first article advocating the necessity of teaching the elementary principles of economics in the high school classes will be readily admitted provided

- 1 The subject is taught in the vernaculars.
- 2 The course is not made rigid and burdensome.
- 3 The examination in it is strictly confined to testing the ability of the boys to write a simple essay in any one of the topics studied.

The best method of teaching the subject would be to prepare a series of graded readers in Tamil which could be used as a *Non-detailed Reader*. Such a course will hardly be regarded burdensome; for it does not in any way add to the list of the existing subjects. Nor does it become rigid and burdensome with an elaborate syllabus. The boys can read and understand a book of this kind without much difficulty. After all, as I have pointed out before, "stripped of all its technicalities, Economics, can be taught even to babes".

Too many of the Non-detailed Readers prescribed for study in the high school classes are old-fashioned and stereotyped. Most of them contain repetitions of the same matter, puranic tales, stories from classics and the like, of course written in different styles as the authors are different. It would be a healthy change, and a useful one too, that if books dealing with the subjects of modern knowledge are prescribed for study.

The writer of this article has just published \* a book in Tamil explaining the Elementary Principles of Economics in the simplest and easiest language, avoiding all technicalities as far as possible, and illustrating them all from Indian conditions. Not only is this the first and the only book of its kind, but is also the only book which presents the subject from illustrations drawn from Indian Economic life.

At the end of each chapter is given a series of exercises, which are intended to be worked out by the boys themselves after an investigation.

This is the surest way of making the boys take a lively interest in the study of the subject for themselves as well as of equipping them for practical work in sociological problems which are becoming more urgent than ever before.

More will be said on the Methods of Instruction in the next article.

\* A First Book of Economics. (பொருளாதாரம்.) Copies can be had of the Author at Re. 1 each. Specimen copies for Headmasters in return for 3 as. postage stamps.

### Annamalai University.

#### Proposed Syllabus for a Diploma Course in Fine Arts, Printing, Drawing and Design.

By E. S. Sunda Esq., B.A., B.L., Fellow and Member of the Academic Council, Annamalai University, Vakil Madura.

Subjects:—

A.

#### 1. Model and object Drawing Imitative work.

(a) Common objects (b) Still Life Drawing in colour (c) Plants and Natural form. (d) Simple figure drawing from cast or life. c and d in any medium.

2. Memory drawing (Some plants or objects from written description or from carefully examined objects for a few minutes which will be removed out of sight.

B.

#### 3. Decorative Drawing (Design)

(a) A given space to be filled with a coloured or shaded design based upon a growing plant, geometric form or a pattern developed from lines and natural forms such as flowers, leaves, butterflies and shells. (b) Designs for programmes, Book covers, Pannels, Borders (In European, Persian or Indian style, of various varieties). (c) Geometrical Drawing—Solid Geometry in simple position. Projection and perspective principle.

C.

#### 4. Drawing and Painting.

(a) Landscape and sketching. Sketching from nature—Bold pen and ink, pencil or colour. (b) Application of perspective principles and pictorial composition. (c) History of Painting with special reference to South Indian Modern Painting. (Ravi Varma, Darmilla Rama Rao family school, Roy Choudury of the Madras School of Arts and others).

D.

#### 5. Commercial Drawing.

(a) i Cartoons and Caricature ii Picture for books and posters for walls. iii Designs for advertising. (b) Photography and Snapshots—Thier place in modern newspaper. Archaeology and architecture. (c) Place of Pictorial Editor in newspaper. Relation of picture to news.

E.

6. i Architecture and Sculpture (Ancient medieval and modern-general principles. ii Indian styles—Cave and Temple Jain Buddhist Dravidian Pallava. Chalukyan Vijayanagar and Saranconic style. iii Study of a particular Temple or Cave in any Tamil District. iv History and style of ornaments with relation to social life in S. India

#### FINANCIAL ASPECT.

1. The syllabus is given for a Diploma a course for a year. Groups A B C are compulsory; with one of D or E as optionals may be offered.

2. The courses may be run for the present "out-of" class hours either in the morning or evening to give opportunities for arts students to take to this course also. In framing time-tables for this course, non-lecture hours can be availed of. I have no objection to this course being run as a regular college course if it is possible. I would defer the idea of a college course for the University students but I recommend the start of a Training section for this reason. In the Presidency, though qualifications are required from persons who are appointed as drawing masters many of them are not qualified though they will take a course if it is available in the Presidency. As a training course is not available, the education authorities are not now in a position to insist on the presence of qualifications in the present incumbents.

3. A training class if started will maintain our staff for the Diploma courses who can be made to work "out-of-class-hours" for Diploma people and for training students during regular college working hours. That will make the fee income sufficient enough to support the necessary staff.

## 4. The staff which may be necessary at the outset are:—

|                                   |                |
|-----------------------------------|----------------|
| i Assistant Lecturer in fine Arts | Rs. 100 to 200 |
| ii Pundit                         | Rs. 60 to 100  |
| iii Attender                      | Rs. 20 to 30   |

|                              |              |      |
|------------------------------|--------------|------|
| Average is 510/2             | Rs. 225 × 12 | 3060 |
| Contingencies Rs. 25 a month | 25 × 12      | 300  |

Drawing materials ) 3360

Monthly expenditure will be Rs. 280.

## 5. The fee that can be levied on (1) Art students who take the Diploma course also may be Rs. 40 a year.

(2) Training students Rs. 60 ..

N. B.—The fee is fixed with reference to the level now obtainable in Bombay, Baroda, Lahore schools.

## 6. The University can hope at the outset 20 students of the University class and 40 Training students at the lowest.

## 7. The fee income will be:—

|         |      |
|---------|------|
| 20 × 40 | 800  |
| 40 × 60 | 2400 |
|         | 3200 |

## 8. So the recurring charges in excess of the estimated income will be Rs. 3360—3200 Rs. 160 per year.

## 9. Non recurring expenditure at the lowest may be as follows:—

## STUDENTS FURNITURE.

## Non recurring

|                          |            |
|--------------------------|------------|
| Desk—Drawing with drawer | Rs. 12—0—0 |
| Chair—armless            | 4—0—0      |
| Stool                    | 1—8—0      |
| Drawing Board 24 × 18    | 2—8—0      |
| Easel                    | 5—0—0      |

per student 25 0 0  
20 students

500—0—0

## Class room furniture

|                                                |            |
|------------------------------------------------|------------|
| Table 6 × 4 ft. with drawers—two tables        | Rs. 50 0 0 |
| Blackboard & easle materials                   | 25—0—0     |
| As scale divider                               | 25 0 0     |
| Geometrical models toys, objects               | 250—0—0    |
| colour sets oil and water                      | 100 0 0    |
| Sundries and miscellaneous costs, statues etc. | 550 0—0    |
|                                                | 1000—0—0   |

## Library Books

Charts and Pictures paintings architecture  
Reference books  
Library furniture

|          |
|----------|
| 1000—0—0 |
| 500—0—0  |
| 200—0—0  |
| 100—0—0  |
| 200—0—0  |
| 2500—0—0 |

10. The recurring deficit can be made up in course of time as training students may join in larger numbers hereafter. The Government will then insist on the strict observance of the qualifications in Drawing masters in recognised schools. The University will have to note also that the products and experimental work of the students will form the basis for artistic collection in the University, the value of which cannot be over estimated.

## GLEANINGS.

## The High School Course.

Address by the President of the School Day, M. R. Ry. Rao Bahadur

C. S. Subrahmanyam Pantulu Garu, delivered on 5—11—1932.

Municipal High School, Mayavaram.

The object of the School Final Course is to fit the boy to enter a University for further studies or to enter life and work in such avenues as are open to him. The curriculum for the S. S. L. C. course is so framed as to give the student a working knowledge of Elementary Mathematics, and Natural Sciences, History and Geography, besides the acquisition of a facility of expression in the English language, both in speech and writing. His own vernacular is not neglected. A course growing stiffer is provided to equip him to read and understand vernacular classics. It has also become evident that those seeking to enter the public services are expected to know a good many things outside the school curriculum. This latter head of knowledge can be acquired by the lad being in close contact with cultured and educated elders. For the purpose assumed, the curriculum cannot be said to be overloaded. But, we often hear of the very heavy load that is put upon the tender shoulders of a lad of fourteen or fifteen years. The atmosphere in the school is academic, and the home atmosphere is expected to be cultured and learned. The querulous mood in which present day education is spoken of is due to the standards we have fixed to the S. S. L. C. student. He is in no way inferior in attainments to his predecessor of thirty or forty years ago. The question arises when we have fixed a standard which is unexceptionable, 'Is it not also up to us to provide the ways and means, the sinews of war, for working up to that standard?'

What we find at present, is that a class consists of above forty boys, and each subject is taught by a master who has specialised in that subject. Each student comes under the ken of and in contact with four or five masters, just for a few hours in a week. The opportunity for a teacher to be

in close contact with the pupil sufficiently long to have any effect, is absent. It seems to me that the imprint which a master can give to a pupil by example and precept, can rarely be expected. It is the home that has to train the boy in habits of discipline, respect to elders, a modest and deferential deportment, and a faith in his own religion, and above all, the desire for a well-ordered life in conformity to his environment. The master can enunciate maxims during the odd hours available, but that is all he can do. What is required is smaller classes and better paid teachers.

I am further of opinion that the period of six years from I to VI Form is too short for a lad who has to learn almost every subject through a foreign language. The result is that everybody thinks that he has not got as good an article as can be had for the consideration given. The idea of getting something for nothing, or the gambling spirit of 'throw a small fish to catch a big one' does not work in many spheres. The remedy is towards making more efficient arrangements in Secondary Schools, and extending by a year at least, the S. S. L. C. course. There is one sure and certain remedy; that is, making the Vernacular the medium of all learning, and English, a second language if you like, in a subordinate capacity. Then, I have no doubt our S. S. L. C. boys would be really better equipped for life. Will that come to pass? With the State English-speaking, and a diversity of vernaculars in every province, it is, as I can see, not attainable. With a ruler like Mustapha Kemal Pasha, or Sgr. Mussolini, it might come to pass.

#### A PEN PICTURE\*

The Rev. Abel Cane was a sound classical scholar but he was one of those who believe that a knowledge of Latin and Greek can be driven into a boy and that his capacity may be sharpened by frequent punishment. In his drawer he had several canes of various lengths and various degrees of thickness, and for all these he found employment. While calling us round for punishment he got as red in the gills as a turkey-cock, and occasionally rose up to give greater effect to the blows. I have seen boys with 'blood-blister', as they called them, on their hands and others with weals on their backs, but I do not recollect that the castigation did them any good. He would make us stand in the middle of the school for a whole day, and even longer—sometimes on one leg—and the effect of balancing in this posture with a heavy dictionary in hand, and a Virgil under the arm was ludicrous enough though rather perplexing.

Not-with-standing our dread of him, we used to play Mr Cane a great many tricks. We notched his canes so that they split when he used them; put gravel into the key-hole of his drawer; mingled soot with his ink; threw fulminating balls under his feet and even meditated blowing him up with gun-powder. With all his discipline if our dreaded master was called out of school for a few minutes, the greatest row would commence.

\* From—Harrison Ainsworth's "Mervyn Clitheroe" quoted in *School Tales and Episodes* published by George G. Harrap & Co. Price 2 s.

#### TEACHERS' NEEDS

Intellectual and cultural wants should receive adequate satisfaction if one is to acquire the necessary ability, even to discharge one's daily duties as a teacher. Opportunities for mixing in good society without any sense of embarrassment; capacity for buying books and magazines so essential for one's intellectual progress; holidays, recreation and travel without which life is not worth living—all these are needed if the teacher is to be a successful unit in the educational work of the land. Never having been a believer in the virtues of poverty the exhortations to sacrifice made to members of our profession, most often by those who have themselves been amassing wealth in more lucrative walks of life, have never seemed particularly helpful to me. While there is nothing to be ashamed of in working up to a comfortable standard of living, there should be no misunderstanding, however, of the fact that in asking for proper emoluments it is not the personal interest of the members of the profession alone which is involved; it has a bearing on the entire progress of education. We ask for better conditions in the name of the millions of children who have been entrusted to our care, to whom we are anxious to give our best..... One of the highest necessities for a successful teacher is that he should be able to radiate happiness all round the atmosphere of the school-room, and it is absurd to expect it, so long as he is not above want and is troubled with the sordid problem of daily economic needs—P. SESHADRI, *Third Punjab Teachers' Conference, Ludhiana*.

#### THE MATRICULATION FETISH

It is clear from the resolution passed from time to time by educational associations with regard to what it is fashionable to call the "matriculation fetish" that the cause of the evil, so far as there is an evil, is not properly realized. The cause is the absence of contact between employers and the schools. Because employers are not in contact with the schools they go by examination success in selecting boys and girls for their appointments, and because examination success is their main criterion they prefer candidates who hold school certificates qualifying for matriculation to candidates whose school certificates do not so qualify. So long as examination success is their criterion, they are, in at least 90 out of 100 cases, quite right in so doing.

It is, of course, absurd to adopt examination success as the main criterion. Very often boys and girls who have no school certificates of any kind are more likely to succeed in commerce and industry than those who have heaped credits on credits. The policy of those who are responsible for the conduct of schools should be to wean employers from their belief in mere examination success, and to induce them to consult those knowing all the qualities of the candidates—i. e., the heads of schools and the career masters and mistresses. It is no remedy to prevent candidates from qualifying for matriculation through the school certificate as has been proposed. On the contrary, the adoption of this proposal would only bring back the evils from which the schools were rescued by the establishment of the present system. Nor is it a remedy to refrain from indicating in the lists of awards of school certificates whether candidates have qualified for matriculation. It will only lead to inquiries from the candidates, who will want to know, and have a right to know whether they have done well enough to qualify, and it will, by itself,

not have any effect on the demand of employers. Nor again is it in any way helpful to propose the abolition of matriculation certificates. It is not the actual possession of such certificates that employers insist upon. It is the attainment of such a standard as will secure admission to a university, and, so long as their present policy persists, they will require to be assured as to this. Those who are engaged in secondary education should therefore bend their energies to changing that policy, and substituting for it confidence in the recommendations of the schools.

(Times Educational Supplement)

#### TALKIES OF TEACHERS

The talking motion-picture is to be pressed into service as part of the teaching equipment of the University of Chicago. The greatest dramas of life, obscured now in text-books and the minds of educators will be staged on the screen under a new educational plan announced by Robert Maynard Hutchins, President of the University. Says the "Chicago Tribune" in a description of the plan.

"Consider the possibilities of:—

"The excavation of a Pharaoh's tomb going on before your eyes, with the voice of Breasted leading you through the priceless relics of early man.

"The life span of a plant pictured in a few minutes, with a distinguished botanist describing its growth.

"The Moon and Mars and the other planets and the stars paraded on the screen with Professor Frost guiding you through the heavens.

"The velocity of light measured on the screen. The death of Michelson has cheated the world out of hearing him describe his experiment, but this very loss bears testimony to the value of the new plan."

These possibilities and many others will become realities shortly, it was disclosed by President Hutchins. The pictures go into production immediately, and it is hoped that a series of twenty films carrying lessons in the physical sciences will be ready. Moreover—

"They will be incorporated into the new educational plan at the University of Chicago, being presented for the first time to the present freshman class. But more than that they will be available at nominal cost to any educational institution in the world.

"Costly and tedious experiments, now conducted in class-rooms with limited attendances, may be shown in the smallest institutions as well as the largest.

"President Hutchins made it plain that the University is not entering the theatrical business.

"Neither are we trying to jazz up education", he said. "We have conceived the value of this sort of teaching, and we plan to experiment with the talking motion-picture. It will not be a substitute for other work rather it will be an important addition to the educational scheme.

"Although the first object of the university is to obtain the pictures for use in their own regular courses, President Hutchins expressed the hope that many other institutions will use them in their courses. The pictures will be distributed with supplemental written material for class-room use.

"We don't intend in any sense to sub-plant the faculty, or to do away with personal teaching", Mr. Hutchins said. "Each film will require perhaps ten minutes to show so that only a part of a class period will be taken up in this manner, leaving time for lectures and discussion."

#### A COMPARATIVE STUDY OF SECONDARY EDUCATION IN DIFFERENT PROVINCES OF INDIA 1929-1930

|                                    |  | Madras  | Bombay | Bengal  | U. P.  | Punjab  | Behar<br>& Orisa | C. P. |
|------------------------------------|--|---------|--------|---------|--------|---------|------------------|-------|
| 1. No. of High Schools for boys    |  | 363     | 201    | 1066    | 176    | 318     | 153              | 61    |
| 2. No. of Scholars                 |  | 150,544 | 76,893 | 271,492 | 73,024 | 125,178 | 46,957           | 72,72 |
| 3. No. (average) in each school    |  | 414     | 382    | 254     | 477    | 393     | 307              | 116   |
| 4. No. of High Schools for girls   |  | 61      | 60     | 57      | 28     | 33      | 6                | 10    |
| 5. No. of Scholars                 |  | 26,266  | 14,111 | 13,987  | 5,171  | 9,292   | 1,460            | 255   |
| 6. Average No. of girls per School |  | 266     | 234    | 245     | 184    | 281     | 243              | 25    |

Mr. Ramsbotham, Parliamentary Secretary to the Board of Education, England, at the Kent Summer School for Teachers, recently said that like all professions, the teaching profession ran the risk of getting into a narrow groove, and if there was one profession above all others which required a broad and liberal outlook, it was teaching. If schoolmasters were to do good work within the walls of their schools, that work must be continually freshened by their knowledge of men and matters outside its walls. From the point of view of educational administration, the fact that teachers were a highly professionalized body had many advantages. An enthusiastic and devoted body of teachers was the keystone to a public system of education, and each teacher carried a great weight of educational responsibility. As in industry, so in education, first-rate plant and equipment were only an adjunct; their value and productivity depended on the men in charge. It was the human element that came first and foremost every time in the success of our educational system. He would sooner be taught by a good teacher in a black listed school than by a bad teacher in the best school that money could provide. It was not upon bricks and mortar but upon men and women that administration relied. (Times Educational Supplement).

## Editorial.

### HEALTH OF SCHOOL CHILDREN.

The health of school children is one of the primary concerns of all enlightened countries of the West. Organisations have come into existence there which efficiently cater to the needs of the children to grow into robust and healthy citizens. Both the Government and philanthropic public have been working hand in hand, in touch with capable medical officers, attending to the various aspects of the problem. Hungry children are fed, their health examined by doctors, treatment given to the needy, and cleansing and play centres arranged for children. This refreshing picture has a sad contrast in India. Neither the Department of Education nor the parent public think it their duty to develop a race of healthy children. Recently, a half-hearted attempt was made to have medical inspection of pupils, and both the Management and Government met a moiety of the expenditure. But with the Retrenchment Committee laying the 'Axe' the system has been scrapped mercilessly.

One of the aspects of the health problem, medical inspection of schools, was the subject of discussion at a conference of Medical Inspectors at Madras, a few months ago. The Conference was opened by the Hon'ble the Chief Minister, who gave two-fold reasons for the discontinuance of this system. First, he said, there was no commensurate return for the money spent on medical inspection as very few parents took any action on the medical reports sent to them. Secondly, he pleaded, there was no money with the Government. It was, however, suggested that the local bodies and school authorities might attend to this, without expecting any extraneous aid. This is more easily said than done. Several local bodies and school managements, in their inability to balance their budgets, have had to withhold the regular salaries of teachers for months together or make drastic cuts in their pay. One can easily imagine how far the suggestion of the Minister would be practicable in the circumstances. It is deplorable that the Government should thus mete out this step-brotherly treatment to this nation-building department.

One should, however, admit that in questions relating to the health of the people, all departments should co-operate. The parents, especially, have their due share of the responsibility.

It is true that in a majority of cases parents treated the medical reports issued by the Headmasters as mere scraps of paper. Either their ignorance, indifference or abject poverty should have stood in the way of their benefiting by the inspection. Similar difficulties bristled up in the Western countries, too. But philanthropic non-official agencies came to their rescue; honorary workers took a personal interest in the future of each child and in the action taken by parents. Similarly, Social Service leagues in our country may, with credit to themselves, form into committees and do useful work in this direction. Parents and guardians should be educated, and opportunities offered by the Education Week or an Annual Parents' Day may be availed of to make them realise their responsibility.

The Medical inspection and the parents' action on the medical reports form but the fringe of the problem of health of school children. Allied problems of affording wholesome nutrition to the hungry, establishing treatment centres to the destitute and poor, housing and dressing the needy, opening up of playgrounds for recreation and devising healthy occupations and holiday diversions to children, have also to be considered.

The example of the London County Council, in this connection, may be emulated. The Act of 1907 makes it the duty of each local educational authority to have every school-going child examined a number of times during his compulsory school-going, and also to make arrangements for the treatment of the defective children. A very large staff of doctors, specialists and nurses are permanently employed, and there are many who do part-time work. A large part of the service is done by a band of voluntary workers called the "Children's Care Workers".

The method of feeding the hungry children is very interesting. Each division of London has special school kitchens. The food is cooked, under supervision, by girls who learn cookery in schools. Food cooked in this way is taken in motor vans, in special zinc-lined wooden boxes to keep it hot, to a number of meal centres. Children with tickets provided by the schools go to these centres and are served a hot dinner. The

Care Committee decide after looking into the financial condition of the parents how much is to be charged from the parents for the meals. The minimum charge is a penny and the maximum four pence per meal, but the meal may be and is in a majority of cases provided entirely free. No meals are provided on holidays, but another voluntary body looks to it that really needy children of very poor parents do get their midday meal even during the holidays. On the recommendation of the school doctors, milk, malt or cod liver oil is also supplied to children.

The medical inspection is made in school buildings or some special rooms built for the purpose. Health cards are kept for each school child, and the remarks of the doctor and a note of the steps taken by the parent are recorded therein. The parent and a member of the Care Committee who is generally a woman, are present during the inspection. The presence of the voluntary body is important, as it follows up the case and sees to it that the child gets treated as advised by the doctor. Treatment centres are also maintained by the County Council engaging the services of a number of doctors and nurses at a small fee paid in a lump. Children are treated free or on a small charge levied from the parent.

The personal cleanliness of the child is another factor to which the Council pays great attention. Poor children who cannot afford to have daily wash and change of clothes are found to have vermin and dirt on them. They are scrubbed and washed, their clothes washed, sterilized and dried, and they are sent home clean. Parents who persist in continued neglect are prosecuted, the poor sometimes escaping with warning.

Ennobling work of the kind turned out by the London County Council cannot be said to be beyond the bounds of possibility in India. If sufficient propaganda work is done, parents and the affluent public may be made alive to the situation and share the responsibility with the Government. Will enthusiasts give a lead!



## REVIEWS.

1. **Elementary Science** (in Tamil): *Animal Life*: By R. Dharmiah, B. A., L. T., Science Assistant, Board High School, Kulitalai. Price: As. 6.

There are very few books in Tamil on Elementary Science for the High School classes, and the one under review is a welcome addition. Teachers who have been actually handling the subject will appreciate how lucidly the author has written, avoiding pedantry. The topics of the syllabus have been strictly followed, and the similarity of function running through the animal kingdom has been kept in view in the presentation. Suggestive diagrams have been used in appropriate places. The volume should be a challenge to those sceptics in the teaching profession who still hold that paucity of suitable textbooks in the vernacular is a handicap to the use of the vernacular medium for the teaching of non-language subjects. The Tamil equivalents used are familiar and the corresponding English terms have been given side by side wherever a need is felt. We commend the book to all schools which adopt Tamil for teaching Science.

2. **The Story of India**: Books 1, 2 & 3. By Lucia Turnbull. Published by Longmans, Green & Co., Ltd. (1982). Price: As. 7, 7 and 9 respectively.

An attempt has been made here to acquaint young readers with some of the episodes and achievements of great Indian men and woman and others who had contributed to the making of Indian History. The matter has been presented in a refreshing manner from a new angle, eschewing as far as possible references to bloodshed and strife, and touching upon the benefits that have accrued. By this means the author strives to picture India as the home of culture and the scene of progress. The illustrations are original and add to the vividness of the narrative. The nature of the contents, the style and the get-up are tempting, and the reading habit of pupils may be greatly developed by placing the series in their hands.

3. **The Greeks. The Story of Civilization**: The How and Why Series of A & C. Black, Ltd., London. Price: 2sh. 6d. each. Macmillan & Co., Ltd., Madras.

These form the first two volumes of the series of neat little books intended to build up a library of general knowledge and culture. They have been written in simple language capable of being understood by Indian High School pupils. The contents make interesting reading and will be useful to both youngsters and elders who wish to enlarge their mental horizon. The first book, *The Greeks*, presents a vivid picture of the great people among whom art and literature flourished. The authoress has tried to show, by a judicious selection of readable matter from their past history, how a man's Soul matters most. The second, *The Story of Civilization*, deals with the nature, the aim and the scope of civilization, and shows that 'true civilization is an ideal yet to be attained'. There are interesting chapters explaining the contribution made to civilization from time to time by the great religious teachings, by the art and literature of Greece, by Science and by economic problems of the present day. Books like these should prove very valuable for a Boys' Library, and schools will do well to go in for the whole series.

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(Approved by the Text Book Committee.)

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

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## 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.

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The January Issue will appear by the end of January or the first week of February, with a larger number of high class contributions than usual. Attempts are being made to bring out each issue in time.

**V. Aravamuda Ayyangar,**  
*Managing Editor.*

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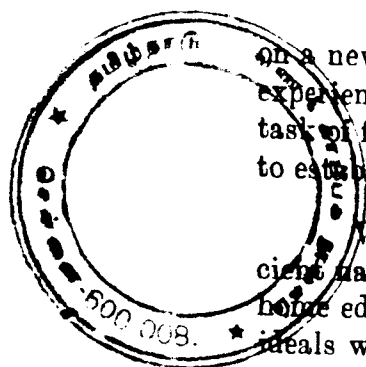
### Pedagogics Through the Ages.

BY **Mr. K. S. RAMASWAMI SASTRI, B.A., B.L.**

(Continued from the last issue as Chapter II.)

My aim in this chapter is not to give a detailed description of the evolution of pedagogics all over the world. That would be a task as ambitious as it is futile and as futile as it is ambitious. My main aim is to present the specialities of Indian Pedagogics so that Indian teachers may not lose their way in the forest of western pedagogic theory and practice. Their primary duty is to study the evolution of the Indian mind and to understand Indian pedagogics and then apply themselves to the task of waking and evoking the sleeping thought-powers of the Indian youth. If today Indian originality is not the great and significant and successful thing which it was in the past, it is because there is a hitch somewhere and Indian educators are not able to bring out the blossoming of the highest Indian genius. Education is at the cross-roads in India today. Indian teachers have to choose the right way wisely and well. I shall briefly refer here to the evolution of pedagogics in the world so that my exposition of Indian Pedagogics may gain clarity and effectiveness by comparison and contrast.

I shall now proceed to describe briefly the educational theory and practice in regard to ideals and methods from ancient times until today. As stated above, I am not doing this with the object of giving a history of universal pedagogics but with the object of giving the setting needed for understanding Indian pedagogics and for enabling us to start Indian education



on a new and fruitful career in the future in the light of the experiences of India and of the rest of the world in the divine task of fitting each generation as it arrives on the stage of life to establish the Kingdom of God on the earth.

We know little or nothing about the pedagogy of the ancient nation of antiquity. We know that among them there was home education and school education as well and that the racial ideals were kept alive by means of education. Education was at first domestic and religious and afterwards became public and secular as well. Among the Hebrews it was required that the school-master should be an elderly and married man. It was said: "He who learns of a young master is like a man who eats green grapes, and drinks wine fresh from the press; but he who has a master of mature years is like a man who eats ripe and delicious grapes, and drinks old wine." Equally well was education diffused among the Chinese. Primary education has spread all over the land for many millennia. Compayre says that primitive pedagogy was narrow in many ways, that education was administered by the hieratic class, that it was in the main religious and ethical and prudential, that there was no free spirit of inquiry, that education was not given to woman, and that there was no appearance of the conception that "education is a universal right and a universal good". This errs by overstatement and exaggeration. We have no extant systematic works on the pedagogics of the ancient nations of antiquity.

The Greeks have left us a great body of systematised thought on pedagogics. The Greeks attached much importance to grammar, music, and gymnastics. Later on the course of studies comprised the seven arts—known later down to the Middle Ages as the Trivium and Quadrivium—viz. grammar, rhetoric, philosophy or dialectic, arithmetic, music, geometry astronomy. The earliest teaching to the Greek boys was by means of myths. The school hours were in the morning and the afternoon. The boys had a vacation in the hot months.

We cannot overrate too highly the Greek emphasis on athletics and on music. The Greeks were, of all races of men, the greatest examples of the combined achievements of strength

and sanity and sweetness. Their love of music and poetry and other fine arts, no less than their gymnastics, led to their attainment, poise and proportion and projection of body and of mind. Plato says in his *Republic* that music has great power "because rhythm and harmony find their way into the secret places of the soul, on which they mightily fasten, bearing grace in their movements, and making the soul graceful of him who is rightly educated, or ungraceful if ill-educated; and also because he who has received this true education of the inner will most shrewdly perceive omissions or faults in art or nature, and with a true taste, while he praises and rejoices over, and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad now in the days of his youth, even before he is able to know the reason of the thing".

Greek Pedagogics attained crystalline perfection under the influence of Socratic interrogation and irony and Plato's intuition and idealism. In Plato's *Republic* we find great and noble ideas on education, though we find also some impractical and unfruitful ideas as well. He says: "Bring up your boys without constraint in their studies, and in a playful manner." He says further: "A good education is that which gives to the body and to the soul all the beauty and all the perfection of which they are capable." He declared that the soul attains the good through the beautiful. He says: "We ought to seek out artists who by the power of the genius can trace out the nature of the fair and the graceful, that our young men, dwelling, as it were, in a healthful region, may drink in good from every quarter, whence any emanation from noble works may strike upon their eye or their ear, like a gale wafting health from salubrious lands, and win them imperceptibly from their earliest years into resemblance, love and harmony with the true beauty of reason". But in his scheme of culture, science and history had no place. In exalting the state he failed to emphasise the importance of the individual and of the family. He however gave a great idea to the world in advocating the state control of education.

In Rome the aim of education was moulding of the man of action rather than the moulding the philosopher who was to

guide and lead the man of action. The Romans paid more attention to law and to oratory than to other things. It has been said well that the Roman was "fond of freedom but was fonder of order". Mr. Oscar Browning asks; "Can we produce anything by education in modern times except by combining, blending, and modifying the self-culture of the Greek and the self-sacrifice of the Roman?". The Romans owed their culture to Greece but had a contempt for the defects of the Greek character. Cato says: Believe me that the Greeks are a good-for-nothing unimprovable race. If they disseminate their literature amongst us it will destroy everything". But Cicero fused the higher qualities of the Greek and the Roman ideals of life, and taught that the aim of education was the perfection of the individual. He regarded politics as the Queen of Sciences. Quintilian advocated the greater love of public education. But the Romans had no genius for abstract thought and made little or no noteworthy contribution to pedagogics. The following advice of Quintilian has, however, a modern note and has got value even today. "Let study be to him a play; ask him questions, command him when he does well; and sometimes let him enjoy the consciousness of his little gains in wisdom".

(To be continued.)

## Efficiency in University Education.

BY MR. R. NARAYANASWAMI, M. A.

IN his spirited address at the Convocation of the Lucknow University, Mr. C. Y. Chintamani has administered an admonition, mild though it is, to the Indian Universities that they have not taken "all the care they can and ought to in this vital regard", viz., efficiency of their alumni. He contends rightly that it is at the highest rung of the educational ladder, viz., the university, that efficiency should be the sole consideration—though in elementary and secondary education its claims are not so very important. "It is not fair to the public that a person should be enabled to parade a university degree when he is not

worth it and a university which so cheapens its gift is not fair to itself." He quotes Mr. Birrel saying that "Universities do not exist in order to bespatter their alumni with letters of the alphabet (which however)" is the function of a queen's birth day." The average product of a university should possess a "certain amount of knowledge and ability and a few qualities without which one can do no satisfactory work in any line".

Unfortunately Mr. Chintamani's criticism is only too true to-day. Exceptions apart, the average student stepping out of the portals of the Indian Universities does not induce as much confidence and respect in the public mind as he ought to. The present-day graduate, at any rate, is considered almost no better generally to his less educated compeer. The sound equipment and character that he is expected (at least in theory) to possess as a result of graduation from a University are sadly lacking in him, perceptibly in many cases. The shallow studies they indifferently receive, the methods of their studies and the diverting nature of the life they lead while at college are, I think, responsible for this. And in the land of Kamba we are not able to say again: "கற்றவனுக்குச் சென்றிடமெல்லாம் கிறப்பு."

Here are a few remedial suggestions which I humbly make with a view to their being considered by those concerned:

(1) The examination should cease to be a bugbear with the university students. This can be brought about by giving it a secondary place in deciding a man's merit or claim to a degree. If this is done, students will feel a burden removed from off their backs and they will devote themselves to real, earnest and deep study.

(2) Let the University education be made comparatively cheap so as to be available even to the poor but earnest student. At present it is a bit costly and it is the well-to-do that can take advantage of it and it is generally the well-to-do lack interest in the studies and demand an easy-going life at the university classes. There is many a poor student who, but for the costliness of the University education, would have benefited by it and be a source of light to others too. At the same time, let the

requisite academic standard for entry into the university be kept as high as possible.

(3) Let the lecture-room attendance be confined to as few occasions as possible. It should be for the purpose not of boring the students with exposition of details they already know from the text-books, but of clearing doubts and exchanging and enlarging the ideas gathered from text-books. The students should be encouraged and given all facilities for private studies, and for forming individual opinion. In a word, self-study and self judgment on the part of the students should be aimed at. Research will come naturally only then.

(4) Let the residential system be compulsory on all students of the University. The students cannot learn what they should if they do not actually live together at least for a time, in an exclusive atmosphere of pure, innocent and elevating studies. There are a thousand diversions internal and external for the non-residential day-scholar to contend with besides his studies and it is but rare that he ignores them in the pursuit of his studies. The result is the shallowness of his studies. Hostel-life, while enabling the students to devote undisturbed attention to their studies *in an academic atmosphere*, will also go a long way towards forming their character. Character is the most important factor in life and it is here that a University should see that a man "going out into the world with its hall mark on his forehead" does not bring discredit to it.

As Mr. Chintamani has said, "quality is the chief source of a University's strength."

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**By M. S. Subramanian,**

**Teacher, Secondary School, VIRAVANALLUR, S. I. R.**

SIR P. S. SIVASWAMY AIYAR, K. C. S. L., C. I. E., writes:— \* \* \* The subjects included in the books are *well chosen* and have been *dealt with clearly* and in a very simple style of Tamil. \* \* \* *I will recommend your books both to my Boys' School at Tirukattupalli and to the National Girls' High School, Mylapore.*

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## If the Kalinga war had not been fought.

BY PROF. N. SUBRAMANIA AIYAR, B. A. (HONS.)

Modern historical thought is rich in speculation. Hypothetical form of thinking is fruitful and enables one to appraise properly the value of circumstances that shape historical events. The 'ifs' of history therefore are not idle speculation but are a sure method to judge properly the historical personalities and events. Great events recorded in history were achieved only when 'time and man' coincide, to quote G. M. Trevelyn. Hence the importance of circumstances, however small they may be, cannot be ignored; for they form the factors that shape and mould great historical events and lives of historical personalities.

The 'ifs' of history besides being instructive are also very interesting. It is the field in which historical imagination could have free-play. But it requires a clear grasp in detail of the antecedents and consequents of all the events of history. 'If Napoleon had won Waterloo' 'if John had not lost his French possessions'; 'if Hasbratul had not been defeated in the battle of Metasur'; if Kalinga War had not been fought—there are very engaging topics of historical speculation.

A connected history of India is written in spite of the bewildering diversity of climate, race, culture and civilisation because 'India offers unity in diversity'. The three factors that help to unify history are the geographical unity, the cultural unity and the ideal political unity. Ideal political unity does not mean that the political unity which was obtained in India in the past was an ideal one. It simply means that the ideal of all Indian monarchs from time immemorial was to bring the whole of India under one umbrella and rule as a Chakravarthi Raja. It is the persistence of this ideal that lends charm to Indian history. The growth of all empires in India must be explained with reference to this ideal.

Chandra Gupta Maurya formed an empire in North India in or about 322 B. C. Extensive additions were made to that empire by Bindusara, son and successor of Chandra Gupta.

Though direct evidences are not forthcoming to prove that Bindusara extended the empire, available proofs, though indirect, go to show, that he conquered the Deccan. Taranath, a Tibetan historian, credits him with the conquest of the countries between sea to sea. Again Bindusara was known as Amitragata or the slayer of the foes; which title he must have earned by his extensive conquests. And lastly the extent of Asoka's empire is well known and we know that Asoka waged only one war on Kalinga and that Kingdom was his only annexation.

The Kalinga war waged by Asoka must be considered as a turning point in Indian history, nay, in the history of the world. True to the tradition of his dynasty, Asoka wanted to make additions to his empire. He could not work the independence of Kalinga. It must be brought under his way. The vast army of the Mauryas led by him invaded Kalinga. The Kalinga army as reckoned by Megasthenes consisted of 60000 infantry, 1000 cavalry, and 700 war elephants and as such the Kalingas offered stubborn resistance. The battle that ensued was well contested on both sides but when the day waned victory declared for the Mauryas. The results of the battle may be as well told in the words of Asoka himself: "Kalinga war conquered by his sacred and gracious majesty when he had been consecrated eight years (261 B. C.). 15000 persons were slain and many times that number died."

"Directly after the annexation of Kalinga began his sacred majesty's zealous protection of the Law of Piety, his love of that Law, and his inculcation of that Law (Dharma). Thus arose his sacred majesty's remorse for having conquered the Kalinga, because the conquest of a country previously unconquered involves the slaughter, death and carrying away captive of the people. That is a matter of profound sorrow and regret to his Sacred Majesty." (Rock Edict No. 13).

As a result of the Kalinga War, Asoka became a Buddhist. Before that he was a devout Hindu, consuming potful of flesh and delighting in the pleasures of the chase. Asoka was initiated into Buddhism by Upagupta who led his royal disciple on a pilgrimage to all the Buddhist holy places. Asoka became so much zealous

of his new faith that he wanted to inculcate it to all the people of the world. For this purpose, he convened a council of the Buddhist theologians at his capital Pataliputra, appointed special officers, known as Dharma Mahamatras and Dharma Yuktas, to spread the new faith throughout his empire, inscribed on rocks and monolithic pillars the sacred law of Piety (Dharma) and despatched Buddhist missions to various parts of the three continents, Asia, Africa and Europe. These activities of Asoka raised Buddhism from being a mere local sect into a world religion. Hence Kalinga War must be considered as one of the turning points in the world's history. If that war had not been fought, Asoka would not have become a Buddhist and the countless millions of Burma, China, Japan, Tibet and Ceylon would have been denied the spiritual solace and happiness which they now derive from Buddhism. "The Kalinga War," says Dr. Smith, "which was the turning point in Asoka's career thus became one of the decisive events in the history of the world. The miseries of the campaign, the sufferings of the prisoners and the wailings for the dead were soon forgotten by the vanquished as they have been forgotten by the other conquered nations after thousands of wars; but the effect which they produced upon the conscience of the Victor is still traceable in the world of the twentieth century."

### Gleanings from Tamil Literature.

BY MR. T. R. RENGASWAMY AYYENGAR, M.A., L.T.

(Continued from the last Issue.)

3. *Nanmanikkadigai* (நான்மணிக்கடிகை). One Vilambi Naganar (விளம்பிநாகனார்) is the author of this book. He is said to be a Naga by birth. It consists of 101 quatrains sung in Vemba metre. Each stanza conveys four moral truths one for each line. The first two are invocations to God Vishnu. The topics touched upon are—mantras, Brahmans, abstinence from meat, teachers, diseases, physicians, tanks, irrigation works etc.

4. *Inyathu Narpathu* (இனியது நரபுது) meaning forty sweet precepts. This was written by Putamsendanar (புதம்சேந்தனார்) the son of a teacher in Madura. On the whole it

speaks of 126 precepts. All the forty stanzas are in Vemba metre, some treating of three and a few treating of four precepts. Some of these precepts are of excellent value.

5. *Inna Narpathu*. (இன்ன நாற்பது) meaning forty things to be avoided. The famous Kapilar is said to be the author of these stanzas. Each is a quatrain in Vemba metre and teaches four things to be avoided at the rate of one for each line. On the whole it touches upon 160 things to be avoided and a few of these are of immense value.

6. *Tirikadugam* (திரிகடுகம்). The author of this work is (நல்லாதனார்). Excepting the first stanza, which is an invocation to God Vishnu it consists of 100 quatrains in Vemba metre. The book has been given this name in analogy with the name of a drug mixture spoken of by Physicians. The author means that just as a mixture of dry ginger, black pepper and long pepper is good to health, his precepts referring to life beyond and life on earth are of immense value. In each stanza he refers to three things as imperative necessities for a man's happiness.

7. *Acharakkovai*. (ஆசாக்கோவை). The author of this book is one Munniyar (முன்னியார்) a native of Kalathur. Besides the invocation to God it consists of 100 stanzas in Vemba metre of different kinds. This work seems to consist of outlandish matter rendered from Sanskrit. It has an elaborate treatment on the rules of conduct relating to one's own and to his attitude towards others. It deals of some home truths well worthy of study. It treats of matters such as food, sleep, dress, guests, cleanliness, respect to elders and kings etc.

8. *Pazhamozhi* (பழமொழி). is a beautiful moral treatise consisting of 400 quatrains in Vemba metre. This is said to have been sung by a king by name Munturai Araiyanar (முத்துரை அரையனார்). This is a book of proverbs and each stanza ends in a familiar proverb. The book is of some interest to antiquarians, who wish to study the customs and manners of the old Tamilians.

9. *Sirupanchamulam* (சிறுபஞ்சமலம்). is said to have been sung by a Sangam poet called Mamulanar. It consists of

104 quatrains in Vemba metre and each stanza contains 5 precepts. It contains many homely thoughts expressed in terse language.

10. *Mutumozhikkanji* (முதமொழிக்காஞ்சி). seems to have been written by Kudalur Kizhar, a Sangam poet of a later age. He seems to have been a Vellala by birth. The book consists of 100 lines divided into ten parts. The book is full of precious maxims worthy of note.

11. *Eladi* (எலாதி). This is known as "five precious perfumes". This was sung by Kanimetayar (கனிமேதையார்) and consists of 81 Vemba stanzas besides the invocation to God and the preface. This book seems to have been written for the guidance of people in the world and for the world beyond. Like Tirikadugam this is a book having a medical name. The name 'Eladi' seems to be the name of a medicinal mixture of six drugs good to health. The poet compares his work to that medicine and has called it after its name. This is full of wise precepts.

12. *Inmilai* (இன்னிடை). The author of this work is one Poigayar (பொய்கையார்) who could not have been the vaishnava saint to be spoken hereafter. Since he styles himself as a teacher of Madura, he might be Maranar or Nallantavanar (நல்லத் தவனார்). The invocation was sung by Peruntevanar (பெருந்தேவனார்) the author of the Mahabharata in Vemba metre. It consists of 45 stanzas, 10 devoted to virtue, 9 to wealth, 12 to love and 14 to salvation. This contains some home truths too precious to be passed over with neglect. The above mentioned twelve are decidedly of a didactic character and they treat of the three traditional categories of human activity. The remaining six which are all doubtful moral value have been classed with them, probably because they partake of the characteristics of Sangam literature. Each one of them proposes to treat of only one kind of activity. Of these the finest and the oldest is *Karnarppatu* (கர்நரப்பது), which treats of love, its joys and pangs.

13. *Karnarppatu*. This was sung by Kannankuttanar (கண்ணன் குத்தனார்) a native of Madura. It consists of 40 stanzas in Vemba metre. It has a typical description of love and its

characteristic season. A hero goes to war, assuring his spouse that he would return by the beginning of the rainy season. Finding the appointed time drawing near the heroine grows restless and expresses her anxiety to her maid, who, in return, consoles her by saying that the season has not yet begun and that her lord will yet return in time. We are then transported to the scene of action, where the hero, after accomplishing his object, is anxious to return for fear of disappointing his love and gives expression to his concern in a conversation he holds with his charioteer. The third scene opens in the heroine's chamber with a request made by the maid to the heroine not to be incensed at her lord's prolonged absence. The dramatic effect of the poem is sustained by drawing our attention in the fourth scene to the hero who keenly feels for his separation from his love even after his work is over. In his anxiety he sends a messenger to inform his wife of his approaching return. In the fifth scene the maid makes known the arrival of the messenger and infuses hope in the heart of the heroine. The second Act opens with the starting of the hero for his return home. In the second scene the hero speaks to the charioteer of his wife's condition and urges him on to speed up. The third scene describes the desperate condition of the heroine and the consolation offered by the maid. The third Act describes in two scenes how the long-absent hero returns home and the maid describes the greatness of her mistress' lord. The book has been so realistically written that it can be easily put on boards as a drama, though the main object of the poet is to describe the season and its glory. The only justification for bringing this work under didactic literature is that true love forms part of the three activities treated under this head.

14. *Kalavazhi Narpatu* (கலவழி நரப்பது). treats of war and its glory. The author of this work consisting of 40 stanzas is one, Poigayar (பொய்கையார்) —not Poigayar, the Vaishnava saint. War broke out between the Chera king Irumborai and the Chola King Sengannan (செங்கண்ணன்) and in the battle of Kazhumalam (கழமுலம்) the former was defeated and made prisoner. The poet who was the court poet of the Chera King, pleaded for mercy by singing these songs and expounding them

in the court of the Chola King. The victor was pleased and set the prisoner at liberty. This poem contains a vivid description of the four kinds of forces which the kings of old employed in war.

15. *Aintinai Aimpatu* (ஐந்தினை ஐம்பது). The author of this book is one Maran Poraiyanar (மாரன் பொறையனார்). This is also an one-sided treatise treating about the five kinds of soil with their characteristic influence on love. The romance of the lovers' meeting takes place in a woodland scene; they enjoy each other's society in a mountain tract, they quarrel on an arable plot, they separate in a desert and repent on the sea-shore. This consists of 50 stanzas in Vemba metre and refers to certain customs of the people of those days.

16. *Aintinai Ezhupatu* (ஐந்தினை எழற்பது) was written by one Muvatiar (முவாதியார்). This is on the model of the previous but each section receives 14 stanzas, which are in Vemba metre.

17. *Tinaimozhi Aimpatu* (தினைமொழி ஐம்பது) was written by Kananchendanar son of Sattandaiyar (சத்தந்தையார் மகன் கணஞ்சேந்தனார்). The five sections receive 10 stanzas each.

18. *Tinaimalai Nutraimpatu* (தினைமலை நூற்றைம்பது) was written by Kanimetaviar (கனிமேதவியார்) a famous poet. It consists of 153 stanzas in Vemba metre, each section receiving 31 stanzas except two—desert and sea-shore. This contains a beautiful description of the five tracts of land in detail.

## “The Ideal Teacher”

BY MR. KRISHNAMACHARI, B.A., L.T.

THE Ideal Teacher is a great personality, a growing personality, a respectable personality and—should I say?—an useful personality too. He is ever in quest of new knowledge, fresh illumination, for as Newton said, the immensity of the Universe is too big for the understanding of one man. If you examine him, he will disclose an all round development, physically, intellectually, socially, morally and spiritually. Hence his in-

fluence is tremendous and irresistible, and he metamorphoses, so to say, the pupils who come in contact with him.

As soon as the child comes before such a magnetic personality, he undergoes effervescence, as it were, within himself and unconsciously expands in all possible ways and in his height of genuine feelings covets to become one like the Teacher, may even more than that if possible, and makes many warm resolutions.

The Teacher who is a good psychologist notices with happiness the process that takes place within the child, and takes a firm resolve to see that the child is given all possible facilities to reach the highest levels physically, intellectually, socially, morally and spiritually. In other words, the teacher proposes to exert his utmost to draw out the child to the full and in some rare cases to see that the child is not prevented from ascending even beyond his grasp and reach.

The play-ground attends to the physical growth of the child while the class-room, Literary and Debating Societies are employed in sharpening the child's intellect. But along with these developments proceed simultaneously developments in other branches also. For instance, the child learns how to move in a society in those different places. The unseemly and inhuman eruptions among the pupils are nipped at their first appearance, and the students are transmuted into a happy commonwealth, thanks to the indefatigable efforts of the ideal teacher. Besides, the pupils develop their other natures which are equally important and form many noble qualities—sympathy for the less gifted, kindness towards juniors and respect for elders, tolerance towards other religionists, and the sportsman's qualities of give and take, justice and fair-play, and so on. Not only these. But equally important, if not more important, are the qualities of organisation and leadership they come to acquire in their various activities.

Are not these students who grew under the genial sunshine of ideal teachers and who were perfected by them, the pride of the Society at large and the country? Cannot the Society and the country confidently look forward to such students

to study the diverse disquieting problems under which the former are groaning and bring early relief? Such students by virtue of their trained intellect are able to penetrate into even the most knotty problems that affect the welfare of the people and the State and arrive at the most satisfactory solutions. They do not stop with solutions arrived at within the four walls of a room but bestir themselves to give immediate effect to such wholesome solutions. They muster their forces, educate the concerned people, show tremendous organisation and at last succeed in their objects. They are the salt of the country. They have ever the interests of the people and the country at heart. They consider no sacrifice too much to achieve their cherished goal.

Just as they are lovers of their own country, lovers of peace and prosperity for their own people, so they are lovers of people in far off lands. They readily sympathise with the numerous sufferings of their brethren in other climes and volunteer to do their best to afford relief.

It is not possible to exhaust the immense potentialities of such a sturdy race of students brought into being by an ideal race of teachers. They are the unequalled wealth of a country.

The makers of such a powerful race of citizens!—do they not deserve adequate emoluments? Is it not criminally uncharitable to meet them with saying that the Teaching Profession is the noblest profession if not a lucrative one? Is it not unkind and insulting to say that their salary is regular though low and that there are many professions with no fixed monthly income? Only men like the Rt. Hon. H. A. L. Fisher perceive in full the value of a teacher and are not tired of repeating that the teacher's financial status should be elevated if society is to be saved from danger. It will be quite in place here to recall what a distinguished educationist, a retired District Educational Officer,—I mean Mr. Natesa Ayyar M. A., L. T.—has recently remarked, that it is possible to foresee an improved state of society which may dispense with the Police and the Bar, but that it will never be possible to dispense with teachers, so long as there are parents and children in the world.

But short-sighted people who evidently belong to the other professions, cruelly assume the role of dictator in this profession to whose fundamentals they are utter strangers. They do not realise that the Teaching Profession is as much serviceable to the people as any other. There is no inferiority complex. If they think that the Teaching Profession is waning in usefulness to the people, they should at once organise themselves and bring necessary pressure to bear so that the desideratum is reached. Otherwise the defect in one branch will be conducted to other branches, for are not teachers suppliers of men to the several branches? Thus the whole machinery will be weakened and finally paralysed.

If only they view things in the proper perspective, their mentality will freely allow of better prospects for teachers. They will then think that if there are defects in one profession, they are alike found in other professions, and that these defects can be weeded out by conjoint endeavour so as to secure a high level of efficiency.

Again adequate reward is necessary to teachers just as it is necessary to the members of any other Profession, in order that teachers may continue to discharge their work to increasing satisfaction. In the absence of any such reward, the teachers have to go about hunting for private tuitions so as to supplement their slender income—which means extra-work for them. Now it will be easily seen that such over-worked teachers have little leisure to attend to their own growth and therefore become stunted. It is no wonder therefore that they are not able to achieve more than a moderate degree of success in their Profession.

Oh! how I wish for the day when the Teacher's worth will be correctly understood, the teacher's work amply rewarded, and consequently there will spring into the world a sturdy race of student-citizens, and I may add, a sturdy race of saviours of their country!

## PROMOTION OF Social Understanding FOR Public School Teachers.

BY HENRY R. LINVILLE.

(President, American Federation of Teachers.)

A fundamental need in public education today is the development of professional and social understanding among teachers; not the understanding of two fields of thought and experience, but of one. For, the knowledge of the most important phase of the profession of teaching may correctly be referred to as being social in scope and in function. Indeed, teaching is a social function before it is anything else. Even as an economic opportunity for men and women who need to make a living, the occupation of teaching requires and secures a social sanction through the employment of the teacher by the community. This much of the social relations of the teacher is well understood, as also in general is the immediate development of these relations into relations with one or more social forces inherent in communities, as for example, in political, religious or economic groups.

Whether or not the average teacher comprehends in its true significance the bearing of these forces in his immediate environment on his work as teacher, we find that the desire for success leads him to find adjustments to his environment and to let the matter rest there. In fact, if he accepts the advice of his practical elders in the profession, he will not challenge the apparent compulsions of his social environment, but will find that his business is merely "to teach". How he is "to teach" without understanding and without having some part in the ultimate working out of just such social relation may not seem impossible except to the challenging few.

How the socially-minded teacher (there should be no other) shall solve the problem of his community relations, maintain

his self-respect, and be the agent of progress and enlightenment may not be clear or simple. Indeed, a direct attack on the solution of the problem may be doomed to failure from the beginning. One of the reasons for this appears to lie in the fact that even without any call upon profound intelligence the average community's estimate of the importance of average teacher is comparatively low one. The challenge by such an average teacher of the validity of the existing relation of social forces of education would not go far. Perhaps that is just well, for the consideration of social relations requires the participation of experts employing their best talents.

In such situations, as well as for the larger purpose of promoting the general social education of public school teachers, it is especially fortunate that the World's Federation of Teachers Association offers the opportunity for the study of the possibilities of developing on a world scale a type of teacher that is superior to the kinds we now have. It should be understood, however, that no association through its official acts can do more than promote such a study and call attention to the benefits involved for the profession as well as for the communities. The real work of educating for the desired new order in education and for understanding for teachers come through the participation by the teachers themselves in a co-operative effort to set up ideals and to work out educational policies. The method of relying on the inspiration of a few leaders to build the profession of teaching has had the effect of leaving at some distance behind a horde of non-thinking followers. In an era of conflicting interests it is unsafe to have so many followers who do not think. If the new movement of professional self and collective determination fostered especially by the American Federation of Teachers results in the questioning of accepted standards, the profession as well as society should be the gainers.

*(An Address delivered at the Denver Conference.)*

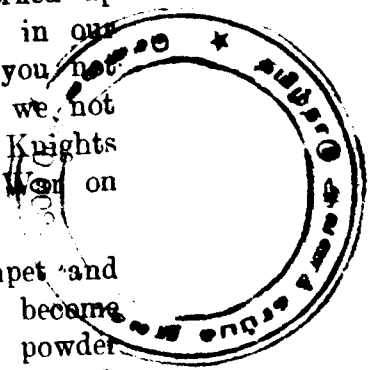
## Snuff and its Heavy Premium on Mankind

By MR. K. R. CHANDRASEKHARAN, M.A., L.T.

ONCE in a company of friends, in the course of a friendly discussion, I unwittingly sniped in: "Beware, you snuffers, beware of your sufferings in store, beware of your eternal slavery, beware of the insurmountable difficulties you shall be beset with as a consequence." At once a staunch votary of Snuff thrusting a big pinch of the incense into his nostrils, drawing it in with full breath, leaving the odorous remains down on the upper lip and on the sides and tip of his nose, and getting highly incensed to the result that his eyes grew fiery, his veins tingled and his passions were worked up to a pitch, thundered out, "Who asked you to intrude in our affairs? Who wanted you to feel concern for us? Do you not know that we are the ardent devotees of Snuff and have we not vowed to fight all unbelievers to the end, as the Knights Templars of the Middle Ages vowed to wage the Holy War on the Holy land of Palestine?"

I did not, however, mind this blare of his trumpet and so continued with utter ignorance: "I wonder why you become willing victims to the devil that tempts you with his powder of charm! Don't you see that this pulverised Myrrh which gets into your "odoriferous concavities" makes you snore, snort, sneeze and snuffle, produces on you several bodily affections, gives rise to crosses in your lives, and leaves you in utter nervous prostration?"

Even before I could finish my words, a huge storm-cloud gathered in the firmament. The heavens grew dark, lightning and thunder rent the sky, and with a blaze that dazed my eyes and a yell that deafened me permanently as I thought, there sprang upon the earth the god of Snuff. His frame quivered with rage, his eyes shot forth streaks of fire, and with his hands which held a big jar of snuff—his life-substance, his very soul—shaking violently, and his waist closed in with a girdle of human skulls rattling, he roared out hideously: "Ha! ha! Who is the man that dares blaspheme me? Who is the grave-smelling



wretch that talks heresy to my ardent devotees? Recollect, thou foolish mortal, how the Lollards suffered at the hands of Henry IV, how the men of the New Faith fared at the hands of the Bloody Mary, and how the new-fangled Reformers on the continent became victims to the stakes and the raging fire. Believe me—if you want to save yourself—that I have worse weapons to torture my foes. Do you, therefore, wish to unsay all that you blurted out a few minutes back and pay instant homage to me, or shall I make a victim of you, even in a moment, to my invulnerable charms and spells!

Even as he was yelling out these words, puffs of snuff came out of his mouth and nostrils and tingled my nose and eyes; my mouth too, as that of Meddlesome Matty, was filled with the irritating powder. So my eyes at once poured out torrents of water, my nose opened its air-shots of sneezes, and my tongue which tasted the bitterness of snuff brought upon me a faint. However, my good angel which soon blew on me his balmy breath of pure, cool and refreshing air brought me back to consciousness. I was up again with redoubled vigour, like Anteus when he fought Hercules on his way to accomplish one of his twelve mighty tasks, and wanted to reply the deity fittingly. But before I could do so the god vanished into thin air, for my kind angel raising his mighty fist to deal him a death-stroke, the god of snuff fell down in great fear, and before the resolute fist of the angel could reach him, the glorious god skulked away most dexterously, never more to make his appearance before me!

Since then I was emboldened against this god and I thought I would be doing a philanthropic act if I preached to mankind against snuffing; and I was further confirmed in my conviction by a dream I had, one night, not long after the incident. It seemed to me in that dream that Brains, Hands, Ears, Legs, Eyes and Energy came to a passage of arms. Legs and arms seemed to cry out in great wrath: "Energy is playing a cheat with us. He does not aid us to accomplish even our routine work. We grow weak and thoroughly exhausted, and drop down helplessly to our master's sides. Can there be a worse fate for us?" Ears then complained: "It is really very

discourteous of Brain that he does not help us to hear anything at all. Why should he cast us thus into the bad books of our master?" Eyes also censured Brain that he did not assist them to discern things and that theirs had become only a vacant look. But Brain spoke to himself: "What shall I do? All the passages of hearing and transmitting are clogged by hard-crusted clots of snuff; my delicate servants are exhausted and my powers of nativity as well are completely hampered." Energy too mumbled to the same effect, complaining bitterly of the loss of its powers of resistance and endurance. Now Stomach who was listening closely to the whole discussion came forth to be their arbiter. First he reproached those Fingers that took the snuff and Nostrils that drew it in, but he continued: "It is in vain that I reprimand these co-members of mine. In truth, our master is to blame for this woeful state; because he has made snuffing a habit with him, the long use of snuff has produced this decadence of health in us. How can poor Brain help it?" Justice Stomach was just in his decision.

Snuff, therefore, is a powerful scion of the haughty and rebellious line of Satan, who with all his audacity measured his strength against the Almighty God in the glorious Heaven of radiant beauty and immeasurable cheer. Satan, to avenge the punishment meted out to him by the god of Thunder, went to his newly-created world hanging in the southern end by a gold chain—like a pendant attached to the girdle of the bright heavens—and induced Adam and Eve, after a great difficulty, to eat the fruit of the Forbidden Tree. But Snuff makes an easier victim of mankind. When a person addicted to snuffing uses the powder to answer the needs of his nose, it avails itself of the airy transportation and enters the region of the face of the bystander. Then it unnoticedly attacks his eyes, nose and mouth and soon prostrates him down as a confirmed victim. It discomfits him thus on other occasions as well, so that he becomes used to it and ultimately turns into its ardent devotee, unless his good angel helps him to withstand the enemy's coup de mains. Thus Snuff gains day by day, hour by hour, and minute by minute, a number of victims, and the

roll of casualties, which it maintains, is incessantly bulging out in volume.

Snuff, as many may know, is a clever dissembler. He knows that a man's weakness is vanity and once that chord is strung and attuned, he can be beguiled to play a pleasing tune on it. So this master of craft tempts him by advancing his plausible theory that no man could be considered great unless he uses tobacco in some form or other, and that to all other forms of tobacco, snuff is preferable, for while cigarette or tobacco takes a pretty long time to be consumed, snuff requires only a good sniffing which can be done within a wink of the eyes.

Snuff further harangues to its yielding listeners: "What shall I say of your folly in suffering yourselves to be the victims of insomnia, indolence, cold, nasal catarrh and adenoids when I can, without the least exertion on your part, enter your nose, mouth, brain and other cavities in the head and cure you of a host of these ills. Does it need telling that my virtues are countless and my charm is highly efficacious? Who requires to be instructed that no problems can be solved successfully, no books of art can be produced easily, no interpretation of law can be made unerringly and no major operation can be conducted without the failing of heart, without summoning me once or twice for assistance? Which musician is successful in his performance, which astrologer is accurate in his predictions, without me, to open the portals of his brains to sing or think aright? A painter fails to see the defect in his picture, an orator is halting in his speech, and a cook spoils his choice dishes without praying to me for my rare gifts. Was peace-making at any time attended with good results, or were any discussions in conferences fruitful at all without appeasing me before the commencement of such momentful events? The editor who writes his 'leader' or the acrobat who astonishes his audience with his thrilling feats, feels the inability to triumph in his efforts, without being helped by me. Is there a merchant who strikes a favourable bargain without my aid; and an accountant who does not feel my indispensability in unravelling intricate and knotty points often puzzling him in his work?

The student seeks my aid, to repeat a passage in the class; the teacher looks to me to begin his work vigorously. How does the police officer feel? To be true, he confesses shamefacedly that shrewd detection is completely out of question without me. Likewise the judge owns that his pen and thoughts automatically cease to flow without constantly nerving his weary minds with the stimulus obtained from me. The best athlete fails for lack of my assistance and the best sportsman is not in form, unless he prays to me and obtains my blessings beforehand. Why! even Sultan Khan of international fame in the game of chess, and C. K. Naidu of the Vijanagaram Cricket Team, propitiate me with true bhakti, before they begin their games."

However glibly Snuff expounds its virtues, its statements should not be trusted in, for he is a ruthless malefactor and a *veritable liar*. Most of his arguments advanced above, are glaring falsehood, as one can see. So, if we lend our ears but once to his ensnaring words, he will entice us into his bewildering labyrinth and we will not be as fortunate as Theseus, to be guided back by a loving damsel to the open ground.

He works, if we care to scan his powers, many evils on us. He spoils our clothes. He leaves ugly scarlike patches on our lips and noses. He gets us into disfavour with our superiors. He even makes us lose the kind attentions of our *sweet-hearts*. He further necessitates our securing regularly loose change to buy snuff without for a moment paying heed, to the threatening retrenchment schemes, the motions of merciless cuts in our salaries, the special and untoward domestic indents on our purses and the general economic depression prevailing everywhere. He deadens our natural powers to resist sleep and indolence, and once his panacea for all ills, as he styles it—this stimulant to the nose—is exhausted, we are shamelessly goaded to wander on in search of it—in the hot sun or in the pitch night, when a storm blows or hailstones fall, either near or far off—and beg of people—be their status low or wretched—though we have not met them even once in our lives. Can there be a worse plight for us?

Kind Readers, then, judge for yourselves what great ravages this cruel gnome makes on our purses and on our domestic and official relations and what piteous slaves he makes of us. He turns us into eternal bondsmen and we are exhorted to pledge our souls to him eternally and pine helplessly under his sway, as Dr. Faustus sold his to Satan to reign supreme in the world as the foremost necromancer for a period of twenty-four years, to give himself up ultimately to the mighty Devil and rot with him, with all the agony of his soul, in the dark, dingy, sulphurous and smoky Hell.

Will any one yield to the witch-craft of Snuff yet? If any is about to be vanquished by the cunning cheater, let him only remember the fate of Dr. Faustus who entrapped himself by pledging his soul for mere temporary pleasure and suffered acutely thereof. He will be himself again.

## A Radio-Fancy.

By MR. P. R. GOPALAKRISHNA AYYAR, B.A.

The importance of the Radio in social life cannot be exaggerated. It is becoming more and more recognised as a factor contributing to our general well-being. To-day, however, we are not so radio-ridden, it is more or less like a piece of rare embroidery in our social ward-robe. An occasional Service or Sermon indeed lifts it to a higher plane of utility, than that merely of a plan or platform for musical or other comical entertainment. Even Reuter, quoting the current rate of commodities or the news Bulletin, may find himself a bit too late in some households. But that is about all it has so far done for us. To my mind, there is yet one field where it may be of immense benefit, the field of Education, with an immense future.

2. I am not sure if it would be at present an idle curiosity to investigate whether the Radio may not supplant many of our ill-built, ill-equipped, and ill-tutored schools. No two schools in any town would appear to have the same text-books, nor the

same mental methods; nor do they possess the same teaching efficiency. Uniformity is not always a virtue, but I fancy it may be here. Abolish these, and in their places just furnish one school in the heart of the town, with the perfect teaching implements, men, mind, matter, and broad-cast the benefits to as many centres as practicable. These receiving centres can be easily manipulated by persons of either sex who need not possess any high or special University qualification. Technical and scientific experiments will of course have to be segregated in places where laboratories can conveniently be located for the practical course. The purely literary and general knowledge classes might be commanded from a highly-cultured Radio central station. Given the necessary power, the system can very well be applied to a wider area, to the whole of the Presidency or linguistic Division. The supply to different standards will be regulated of course by different wave lengths or similar device. Such a step would, I expect, tend to diminish the school-going body in big cities, with their care-takers and caterers, and scatter them, much to the advantage of sanitation there.

It is to be regretted that at present the parent is bewildered by the diversity of methods and differences in texts which leave him and his children little choice or chance to acquire the maximum knowledge at the minimum cost. Nor, frequently, is he able to follow the progress of his children at school. Pupil and pedagogue may be delighting each other by their temperamental characteristics or physical attractions, or be lost entirely in their own reveries, but he may never know them till the Pass list is out, omitting the dear one's name or he finds it scored out in red ink. Instal the Radio in the place of the school and if the father is absent on the food-seeking job, the mother at the food-making spot, can very well watch what the young ones learn. It can take the place of a night or day school, High School or College with equal facilities for all.

Perhaps economically the subject may bristle with many a difficulty. The weakest aspect of the case is where the teacher or his personality is concerned. But this is not insuperable. Nowadays, this factor is almost non-existent;

the magnetic voice is lost in the multitude of the class-room. One may feel sorry for its disappearance, but alas! it is gone for good.

Checking the regularity of attendance of pupils is another item for consideration. But one Registrar for every centre would be quite enough, I believe. This can also be very well afforded, for the radio would do away with the ascending and descending scale of Inspectors and Inspections. Certain, a number of radio experts will take their place, but I hope there will be no room for boredom at least, though at the same time my young friends may complain that they will have to spare or sacrifice the hilarity they enjoy at the expense of quixotic professors e.g., the ancient Tamil Pandit. Perhaps, in the days of Radio-schools, a self registering instrument will be available for the purpose.

In the Utopia of my suggestion, I am confident that the radio will not be much unlike the ubiquitous "Notes", where the voice of the author too will be available in every home provided with a plant for reception. May it not then be called "home education" as well?

I wish somebody really conversant with both radio and educational matters will dive deep into the subject and give us their considered judgment. It is well worth ascertaining at least whether a Radio institution of the kind contemplated above is practicable and whether it would tend to increase the number of bread-makers and bread winners, or bread-eaters and bread-wasters or keep up the equilibrium.

## Education Week.

An Address by Mr. T. Purushotham Mudaliyar, Secretary,  
Ramnad Dt. Board, at the Board High School, Rajapalayam. (17.10.32)

Mr. President and members of the Rajapalayam High School Teachers' Association, ye citizens of Rajapalayam and my young friends: The celebration of the "EDUCATION WEEK" is a novel feature dating its inception last year, and it is gratifying that the idea has taken root and is being observed throughout the presidency beginning from to-day. I am happy to be able to be here this afternoon and to associate myself with the celebration in this school,

which is under the management of the Ramnad District Board. I should have felt that a layman like myself, concerned only with the administrative aspect and not with the technique of education, may not find a place here and that a tried educationist or even one among the prominent people of the place who have been taking keen interest in the educational welfare of the district should have better filled the place as President of this evening. A lay person like myself could not however resist the innate desire to take such opportunities to mingle with you with a view more to be benefited by the display of your ideas and to learn at first hand your aims and aspirations than to afford anything substantial to your deliberations. I thank the Rajapalayam High School Teachers' Association most sincerely for the honour they have done to me in asking me to open this week's celebrations.

We have Health & Baby Weeks every year but we did not have hitherto the Education Week. What exactly is the objective of the celebration of this week needs not much emphasis. Here we are, several members of the District Board and myself to represent the management of this school, round about the teachers representing the staff of this institution, there the citizens of Rajapalayam, the parents and guardians and in front the pupils. This gathering composed of these divergent elements represents the true spirit of this the education week and what greater reasoning is necessary to justify the organisation of this week than this fact of intercommingling of the varied interests concerned in this institution ensured thereby. So our thanks are pre-eminently due to the South Indian Teachers' Union for the inauguration of this step, which while it affords the opportunity for all concerned to consider and arrive at definite conclusions with regard to the needs, aims and achievements of the schools, at the same time establishes the cooperation of the management, the school, the community and the pupils for real and orderly progress.

The days when the teachers were treated a community apart are gone. True, it is, that there has been a certain undesirable social aloofness as far as teachers were concerned for which the teacher as well as the society were equally to blame, for the teacher himself felt as the educated among the community that he should keep himself away from contact with what he considered the low and the rustic. He preferred his own loneliness, loneliness of his own study, to the broad light of the day and the public gaze. But this aloofness could no longer be justified. I remember what the other day, the Headmaster of a sister institution not far off has been telling as to how badly the society treated the teachers, how the common rights of citizenship were denied to them and how in a particular place the sight of a teacher going in the evening with the tennis racket under his arm evoked public criticism, but I sincerely believe that such things are of the past. It is generally conceded that the position which teachers occupy in public life is one of mutual advantage. Modesty might try to hold the teacher from his rightful place, but society cannot afford to be deprived of the contribution in service of a large section of men constituting the teaching profession. The teacher with his general

culture and knowledge of child training is indeed an asset to the society. The time has come when the members of the teaching profession must come forward and take a leading part in social and public affairs. You must set aside the 'inferiority complex' which you might have felt hitherto. India expects every man to do his duty. Let the teachers gird up their loins and set an example to others in the cause of public service. The society is bound to recognise their place. I am glad to learn the active co-operation the teachers of the school lend to the 'Buy Indian' movement. I may assure you on behalf of the Board that there is absolutely no objection to your doing so. Doubts have been expressed on this question, but they have been set at rest by the assurance given on the floor of the Madras Legislative Council by the Hon'ble the Home member to the Government of Madras, that the 'Buy Indian' is not an anti-governmental activity. I have always held that officials are not precluded from their legitimate share of service to the country. You should not be scared away by the words 'national' or 'political'. You teachers by the very fact of your profession, are really doing national service and every official should feel that way. That has its ennobling effect. The village re-organisation work is a field socially opened to the teachers. The teachers of the Rajapalayam High School along with the teachers of the other Board schools have been given special training in what is called library service and it depends on you how far you utilise the special training you have received for the benefit of the public of Rajapalayam and the rural areas around you. A scheme for widening rural library activity has been inaugurated by the District Board and it is our earnest hope that teachers would take to this work on week end holidays and visit villages nearby and do their little bit for the removal of illiteracy. Despair not of the infinitesimal nature of your work against the ocean of ignorance. No, do your humble work just as the squirrel of old built Rama's bridge, which was content to put its little quota of sand dust on the bridge. Adult education through night schools is a special feature in which the teachers could employ their energies. The school alone should not be your concern. The school perhaps serves to maintain you and your family but the work that you do outside the school, the work that you do outside your little town would earn you the gratitude of many and your own satisfaction in having served in a noble cause for which you have been specially marked by your training and attainments. In passing I may tell you that the District Board is now preparing to place at your disposal a travelling library cart with which it would be possible to disseminate knowledge in the village parts. To begin with the library van would be sent for work in the most backward parts of the District and with such means, it should be possible for you to do your best for the spread of education, and in whatever you do, you should not forget that you are held as the ideals for the pupils studying under you and by your noble example, you are laying the seeds of the glorious coming generation on whom the hope of morrow rests.

Much of what I have been saying with regard to what teachers should do depends largely for their realisation upon the co-operation of the parents in

the work of the schools and the teachers. If the Education Week has achieved anything, it is the close contact of the parents and the teachers for the good of the school. The teachers should consult the parents in all important matters affecting the pupils and the parents should take the keenest interest in the administration and progress of the school. Therein lies the germs of success. The parents should not think they have done their duty when they have sent their children to school; on the other hand, what the children do in the schools, how far their activities go to shape their character and their fitness for future life are matters which should engage the serious attention of the parents. The formation of the Parent-Teachers' Associations is an excellent feature. If the Education Week succeeds in the establishment of such associations throughout the country, a real step forward might be said to have been taken. The expression of sound public opinion would go a long way to shape the future educational policy in this country. Much is talked of nowadays that the present system of education is defective. True, it is defective but what have you done to put forward constructive proposals for the reorganisation of the system, what have you done to bring the public opinion to obtrude the question. The state shapes its policy on the amount of public opinion that is expressed in favour of a particular measure. If the system of education is what it is, I am not one to blame the State, for it is but the want of strongly expressed public opinion that is responsible for the present state of things. In that view the Education Week could do a great deal. You could meet during the Education Week and discuss the various problems affecting the school and the educational system in general and lay down a policy of work that you should like to be adopted during the coming year and when the educational conference meets next, it would be able to consider the proposals you put forward for its decision and when again you meet during the next year's Week, you would have had time to consider how far your proposals have been carried out and what further steps you should adopt for the achievement of your ideals. You could thus effect a wholesome change in the outlook of the present educational scheme. India is undergoing tremendous change and with the advent of provincial autonomy, the control of important branches of administration would have devolved on you. The first concern of yours should be to constitute a Board of Education for each province with as little of state control as possible. The Board of Education should regulate the educational policy of the province. It is recognised on all hands that the present system of barren education should go. You have got a splendid opportunity of expressing through your gatherings what kind of education you would like your pupils to learn. It is up to you to lay down, it is up to you to consider deeply how far the present system has been beneficial, what its defects are and what the results have been, and taking stock of all the facts, try to evolve a system which would suit the conditions of our country and our ideals. The syllabus of study requires thorough change. Very little of what you learn nowadays is of practical use to you in later life. Do therefore consider and put up constructive proposals and I am sure they would be given due consideration at the proper quarters. You should lay aside the idea of training the

pupils in the schools for jobs. Most of the pupils who are turned out of the schools or Colleges go job hunting. You should not start up with the idea that the institutions are mere training grounds for securing employments in public offices or elsewhere. That the Educational institutions are really centres to train the children for true citizenship should not be forgotten. The sooner the parents are divested of this idea of education for the sake of appointment, the better it is for the good of the country. The various professions are over-crowded and do you wish to add to the already large number of the unemployed. To meet the situation, the system of vocational training has been introduced in the various schools and it is to be hoped that the students would take to this in larger degrees. As I have been saying, the syllabus of studies requires to be radically changed. Dry subjects which are absolutely of no use in the after life should be scrapped; on the other hand, subjects which would tend to raise you to your fullest, studies on administrative topics, studies of the lives of our heroes and great men, religious and moral courses and useful systems of Vocational education are to be introduced. All this you could achieve if strong public opinion is created. Every one feels the necessity for change and it is through such parents' organisations and gatherings that you should try to lay down a clear cut policy for the training of our youths. Effectual system of vernacularisation of studies could be achieved by proper expression of your opinion on the question. I am glad to say that the experiment which has been introduced in this district in the matter of teaching non-language subjects in Tamil has been quite successful and I am proud that the authorities have also recognised the fact. The state control too, I feel, as I have referred to in another place, should go for the success of popular educational policy: The diverse educational institutions based on communal considerations etc., should go. I am strongly of opinion that it is the existence of these communal institutions that is the bane of the country. There are different controlling agencies for the different schools which should all be unified and it is time that at least in elementary stages boys and girls should be educated together. To achieve all this, public opinion should be expressed in unambiguous terms and when that is done, I am sure the authorities would only be too glad to introduce the needed reforms.

What the pupils themselves should do towards this common ideal, largely depends upon the guidance given to them by the teachers and the parents. The young minds are best fitted to receive the correct impressions and if they are properly trained in the initial stages, the future is assured. In the work of social reforms, it is the youth that should take the lead. The best way the students could apply themselves during the Education Week would be to go in conjunction with the teachers making door to door collections for the School Poor Boys' Fund. Every morning and evening during the Week, I would appeal to you, to organise yourselves in batches which would go to different parts of the town and collect funds for the poor Boys' Fund. Your Headmaster has been pressing this question to me and has been requesting me to see if some money could not be allotted to the fund from the District

Board Staff Recreation Club, but for want of it, I could not comply with his request and now there is a splendid opportunity for you to see that you do your bit in this direction.

The other ways in which you could all engage yourselves during the Week are the organisation of lectures in which the teachers, the parents and the pupils could take part, the holding of educational exhibitions, laboratory demonstrations etc. The teachers should explain to the parents what is being done in the school and the parents should take lively interest and place before the teachers what exactly they would like them to do for their pupils. Demonstration of physical activities and exhibition of articles, drawings and charts prepared by the pupils would indeed be popular and afford the parents an occasion to know what their young ones are doing. The value of medical inspection of pupils should be explained to the parents. You know the medical examination scheme has been suspended because the parents did not take that amount of interest and try to carry out the recommendations made in the inspection reports. This question might be usefully explained. The important question whether eugenics and sex education should be imparted in High Schools might also be discussed. I am certain, mutual co-operation and exchange of thought in the right spirit are bound to have their beneficial results and, would tend to work up the true ideal of service.

I have been referring to the activities of the teachers, parents and pupils and last I should like to put in a word about the management itself. I may assure you that the District Board is trying to do its best through its enlightened President and members for the advancement of education in this district. The cause of the teachers, parents and the pupils is considered sacred and whatever representations are made to the Board, they would receive earnest consideration. It is the want of the interest of the parents in the affairs of the school that we felt and the District Board welcomes this move of teacher-parents' organisation and would only be too glad to receive through your representatives on the Board what your needs are and what also your suggestions and proposals for the advancement of the institution and see what best could be done in the general interest. I have referred in brief, to the different factors connected with the school, viz., the teacher, the parent, the pupil and the management and towards the achievement of the common ideal, let us all work up and strive our best to make the institution a really useful one. Gentlemen. I thank you once again for the honour you have done me.

## Editorial

### The late Rao Bahadur S. Appu Sastriar

BY PROF. C. A. KRISHNAMURTHI, M. A., F. R. ECON. S.

*Associate Editor.*

THE death of Rao Bahadur Appu Sastriar at a ripe old age, at Kumbakonam, his native place, removes from our midst a striking personality which had exercised a great though unostentatious influence for nearly half the period of by no means an uneventful century. His death has created a loss not only of a great member of the teaching profession but also of a rare type of teachers which is, we fear, well-nigh threatened with extinction. A teacher's life is rarely filled with events that startle and dazzle. He is content to live in comparative obscurity and radiate a light that "shines like a good deed in a naughty world", that burns without blazing. Mr. Appu Sastriar's life was no exception to this description.

Those who have seen Mr. Sastriar once cannot fail to remember him as long as memory lasts. There was the note of distinction about him which, added to his towering personality illuminated by an expansive forehead and eyes that gleamed, would tempt any stranger even in a crowd to question his neighbour, "Who is *he*?" His was a typical intellect of the Tanjore District and that centre of intellectual brilliance as Kumbakonam was well-known to be especially during the last decades of the 19th century. He was a descendant of that illustrious scholar and teacher, the great Appiah Dikshitar, whose name is a household word in every Brahmin house in South India. He was the renowned opponent and contemporary of another great name, Sri Vijeyendra Theertha, whose remains lie on the sacred banks of the Cauvery and between whom and the great Appiah Dikshitar many an intellectual duel had been fought with "words of learned length and thundering sound", about which several interesting stories are still narrated by reverent admirers of both these scholars. Mr. Appu Sastriar was no unworthy descendant of Appiah Dikshitar.

The educational world, the teaching profession, the systems and ideals of education in South India or, to be more particular, in the Tamil Districts, have passed through several changes since the days when Mr. Sastriar was himself a student and later became a teacher eventually developing into a Headmaster and Manager-Proprietor of a pucca institution. Mr. Sastriar's life may well be regarded as an epitome of all the changes and the effects thereof in the world of education as seen in the life and fortunes of a typical institution that was wonderfully responsive to the currents of thought, system and educational administration in the Southern Presidency.

As a student he belonged to the generation which inherited and developed a fine and sturdy physique without any impetus imparted by medical inspection, scout training, physical directors, and fields presenting a bewildering variety of physical training apparatus. He belonged also to the days when students did not start the day's work with energy derived from coffee clubs and sustained by later instalments between 1 and 2 and after 5. The instruction imparted was definite and readily assimilated and not such as to leave the student anaemic and unfit for the occupations and enjoyments the stress and turmoil of life. The curriculum of his days did not branch off, it is true, in so many channels as now, nor did specialisation puzzle teacher and student as it does now especially in the Secondary Education stage. It was a specialisation of the entire curriculum as it was. Employment after educational course was not the problem that is now. Discipline in schools and colleges was quite different from what it is or is not now. Teachers thought more of the students and their teaching work with no distractions like elections and examinerships and all that these indications of modern advancement breed in the teaching profession. Memory played a very important part and not all of it was cramming. Judged by the products, the system of education obtaining then, with the words system and methods uttered less frequently than now, was productive of an army of young men, hale, healthy, strong, highly intellectual, vigorous in mind and body, and endowed with powers that were creative, constructive, organising and influencing the

environments to a degree that might seem really incredible in these days. The entire life and activities of Mr. Appu Sastriar is a monumental illustration of these.

Mr. Sastriar became a teacher early enough in life. Here again the choice of the profession was happy, the best aptitude for the "noblest profession". It was not the result of drift, the pressure of unemployment; nor was it an instance of the entry of one unfit for every other occupation. He could have easily been a successful lawyer in those days. It must have been the inner bent towards "teaching" that must have brought out the later "*Kulapathi*". He had not learnt under his teachers in vain. It was not in any Training College that Appu Sastriar the teacher had his training. The teachers of his days taught and lived the life of a teacher so impressively that the methods and the manners transplanted themselves in the students that were to be the future teachers, the foundations of teaching ability being unconsciously laid even in these classes rather than in the Training Colleges which might at best polish and embellish the rich ore already deposited. The truth of this will be evident to every teacher who recalls the days of his student-ship as well those of his training. Mr. Sastriar was twice blest in that he both took and gave admirably. His becoming the Headmaster and Manager of his Native High School is a landmark in his life and a characteristic of the times. It was an era of the growth of new institutions when restrictions regarding conditions of recognition were not what they have become since 1909. Many of the best institutions of the present day had their birth during that period. Qualifications for Headmastership did not require even a B. A.; still less an L. T. Mr. G. Sesha Ayyangar still happily living amidst us was one of the founders as well as the Headmaster of the National High School, Trichinopoly, at present the National College, and he was only an F. A. Mr. Sastriar was only a B. A.; not even an L. T. He organised the Native High School which he worked as Headmaster and Proprietor not far from the sister institution, the Town High School, of which he had been himself a distinguished alumnus.

We are to-day familiar with the teacher-managers of Elementary schools. Mr. Sastriar was the Headmaster-manager of a High School and achieved that identity of management and teachers which in spite of its tendency towards individual autocracy was responsible for general harmony. The policy of the Department of Public Instruction had been since the days of Lord Curzon and Dr. Bcurne to insist on the transfer of management from individual managers to Committees of management. Many were the schools that underwent this transformation; in a few cases, sales or amalgamations took place. It was and is a matter for wonder that the Departmental pressure did not deprive Mr. Sastriar of his absolute management of the school until he himself voluntarily arranged for a transfer under certain conditions to a body of his own colleagues. The attitude of the Department would not have been and was not the same towards others similarly situated.

The Government honoured him with a Rao Bahadur and the profession conferred on him the distinction of *Kulapathi*. Few teachers have become rich. Very few have had honours from the Government. Mr. Sastriar was in several respects lucky. He could not, of course, escape domestic calamities. He died full of years and honours. His life was coeval with many of the most important changes that have taken place in the world of education in general and secondary education in particular. His views on many of these have not been available to the public, possibly due to the fact that he avoided limelight. If he had been born in any Western country, the scope for his activities would have been wider and public recognition even more emphatic than it has been here.

## REVIEWS.

1. *English Readers for Secondary Schools*: By Benjamin Brady, B. A. Hons. Publishers: Macmillan & Co., Ltd., Madras. Price: First Year—Re. 1-6, Second year—Re. 1-6, Third year—Re. 1-9.

Written by an author attached to a Secondary school in Alexandria, the books under review have been approved for school use by the Ministry of Education, Cairo. They may, however, be used with advantage by pupils here also, provided they have a good preliminary training in English. The characteristic feature of the three Readers is the robust modern English in which the matter finds expression. The First Reader deals with fairy or traditional stories, the Second, with such topics as Perseverance, means of transport, etc. and stories specially written, the Third, selections from masters of literature mainly intended for the higher forms. The incidents and stories have been designed to illustrate and impress upon the pupils, the principles of right or wrong. No poetry finds a place in any of the readers. The print and get-up leave nothing to be desired.

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(Approved by the Text Book Committee.)

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

Book I for Form IV As. 12.

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### OPINIONS.

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

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THE TWENTYFOURTH

Madras Provincial Educational Conference.

Madura, 13th and 14th May 1932.

PAPER CONTRIBUTED

BY

MR. V. RAMADAS PANTULU.

### A PLEA FOR POPULAR EDUCATION IN NATIONAL ECONOMY.

The real problems of India to-day are Social and Economic; these problems again are virtually identical in their ultimate analysis. Every question affecting our national economy is essentially socio-economic. No schemes of national reconstruction can be successfully carried out, unless and until the average citizen is instructed to understand these socio-economic problems which have a profound effect on his daily life and their reaction on the national economy as a whole. People can regulate the currents of national life along proper channels, only when they know in which direction to move in order to attain national well-being and prosperity. Nevertheless, it must be clear to the most casual observer of Indian life that the masses are phenomenally unaware of the forces, on the incessant play of which their weal and woe entirely depend. It hardly requires mention that they have no part or lot in controlling those forces. To mention only a few factors of our present day national economy, which are uppermost in our thoughts, what does the peasant know of the effects of the rupee-sterling ratio, the divorce of the rupee from gold and its linking to the pound, the weekly export of fabulous quantities of gold to England and elsewhere, the manipulation of duties on exports and imports and the operations of the Foreign Exchange Banks on the prices of the food stuffs and money crops he produces from the land and of the goods he buys for his daily consumption? What do our artisans and workers know of the effects of the rise and fall in the bank rate, of the sterling loans raised by the Secretary of State for India in the London money market, and of the open market operations of the Government of India in the Indian Money market, on the trade commerce and industry of the country, on which wages and cost of

living depend? Again, what does the average teacher of the masses know of the incidence and implications of Public Finance in India or of the causes and remedies for the unemployment of the middle and lower classes in the country, or of the probable results of the establishment of the principle and practice of Imperial preference? Does any one seriously believe that a sound political and administrative structure can be erected in India without a national awakening in these matters?

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

It is idle to contend that the present educational machinery in India provides the necessary scope for the promotion of the true ends of our national economy. It does not require much argument or documentation to convince a distinguished and enlightened gathering of educationists like this, to establish that a marked divergence of views exists between the official directors of our national economy and the leaders of un-official thought, on almost every matter of vital importance to the economic advancement of the

country. On the one hand, the official Financial Expert of the Government of India emphatically asserts, in all his public utterances, that the 18d. ratio, the linking of the rupee to the pound even after their divorce from gold, the large exports of gold from India, the huge expenditure on the Defences, increase in the level of taxation, short term borrowing by the State in the open market at high rates, and the establishment of Imperial Preference, are all highly beneficial to India. The British Chambers of Commerce, and the Anglo Indian Press stand solidly by the official expert and wonder why the Indians are so perverse as not to appreciate these economic boons. On the other hand, the accredited, unofficial, Financial Expert categorically denies the claims of the official expert on ever one of these matters. The Indian Chambers of Commerce and the Indian Nationalist Press stand solidly by him and wonder how the Government and their supporters can be so oblivious to patent facts and afford to ignore the significance of the strength of wide-spread public opinion and feeling in India. These controversies are not academic by any means. They go to the very root of the nation's economic life, nay, the very existence of the peasant and the worker, who practically constitute the Indian Nation. But, all the time, the voice of the masses, who are most affected by the ultimate results of the policies in dispute, is to be heard nowhere. It is not their fault; it is their misfortune. No national effort is forthcoming to awaken them to a sense of the reality.

Where do educational institutions and the teachers stand in this situation? Is there any responsibility at all cast on them to educate the people in these vital problems affecting the national economy and the daily life of the people and to give informed and practical guidance to the masses? Are the Universities Colleges and Schools free to examine the relative merits of the official and unofficial view-points and propagate those which appear to be sounder and better calculated to promote the Indian national interests? The exponents of both the official and un-official standpoints may be credited with equal sincerity and courage of conviction. Again, it may be readily conceded that those, who are in charge of the educational institutions, are expected to possess a balanced frame of mind and to conduct their investigations in an academic and dispassionate atmosphere. But, having granted them that opportunity, can they avail themselves of it with an equal amount of freedom to expose the dangers of the official or un-official view, as the case may be? Can the Professors of Economics in the Universities and

Colleges, for instance, openly condemn, in the lecture halls and the class rooms, the 18d. ratio and the Imperial Preference, assuming that they are genuinely convinced of their dangers to this country, and explain to the students their adverse effects on National Economy? Can the text book committee prescribe books for elementary and secondary schools containing a few popular lessons on our rural and urban economy, written from the Indian national stand point? Will Messrs. Macmillan & Co agree to print them? If they do not, can the Educational Minister supersede them and entrust the job to an Indian Publisher? These questions, to my mind, admit of only one answer and that is in the negative. Popular education in national economy cannot, therefore, be had from these recognised educational sources.

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

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

the people of this country the benefits of insuring with Indian offices and expound to them the disadvantages of paying their premia to foreign capitalistic concerns? I presume, in all self-governing countries, normally these officials not only can do so, but are expected to do so. It will be deemed a part of their legitimate official duty to tender advice which will promote the trade, commerce, industry, banking and insurance of their country. In India, without for a moment questioning the honesty of purpose of the officials, and their sympathy for Indian advancement, it must be recognised that they do not enjoy the same freedom to do so, owing partly to the conflict of economic interests between the State and the people and partly to the peculiar conditions of public service in this country.

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

I have put before you this somewhat elaborate plea for popular education in national economy, for, notwithstanding the limitations

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

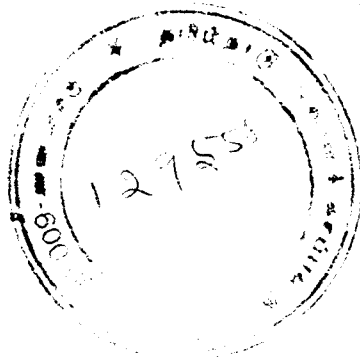
The utility of your educational work among the masses, however, depends upon the suitability of your ideas and ideals for national advancement. Sometime ago, when a proposal was put forward in the Senate of the Madras University to depute the Professors and Lecturers employed in the Department of Economics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

It is becoming increasingly evident that genuine national economic thought should be developed among us. India's economic problems are peculiarly her own, and economic theory and practice, which may be good for other countries, may not necessarily be good for her. It is only teachers, who are fully alive to the special

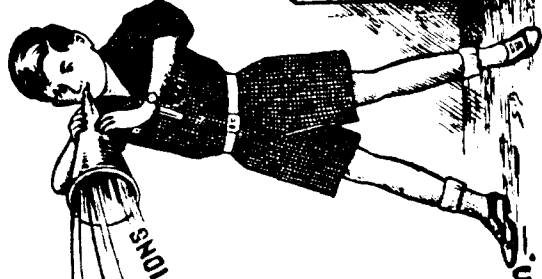
economic needs of India, that can be beneficially entrusted with the noble task of Popular Education in National Economy. I, therefore, make an earnest appeal to you to take the initiative in the foundation for a National School of Economics from which will emerge the true teachers of the Nation. Those, who go out to help the people to attain the full stature of nationhood, must themselves be inspired with ideals of undiluted nationalism and abiding love for service of the Motherland.

"Thou must be true thyself,  
If thou the truth would'st teach,  
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