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

Vol. VIII.

MADURA: JANUARY, 1932.

No. 1.

The Student Life and After.

By Mr. T. R. Rangaswami Ayyangar, M.A., L.T.

Life without a purpose is a boat without a rudder. Man is not born in the world to lead a vegetative life and die like a dog unhonoured and unwept. If God had meant that an animal growth and decay is all that is expected of him He would not have endowed him with a brain capable of highest thoughts, emotions and judgment. Christ has laid down in his famous Parable of the Talents how it is the duty of every man to exercise his talents in his own interests and to the good of humanity of which he forms a unit. An unused weapon goes to rust and an undeveloped brain makes a man a simpleton or an idiot. A perversely developed brain runs riot and makes a man violate the laws of God and man with impunity. Thus it becomes the duty of every man not only to seek education but also to see that the education imparted is on right lines. The education received by a child of a criminal tribe under the guidance of an expert dacoit does not deserve to be called education, though it does contribute to his development in a particular groove. No man can afford to neglect his education or cease to be a student throughout his life. The scope of knowledge being unlimited, none has the right to claim perfection in any branch of learning. The human brain is so wonderfully constructed that the pursuit of knowledge in a particular direction once begun for the sake of livelihood, reward or glory becomes in the long run an end in itself even when the motive may

have lost its force. The highest ideal of a student, therefore, is to seek knowledge for its own sake and always to look ahead regardless of the achievements already made. A real student is one who *feels* that what he knows is but little when compared with what he has yet to learn. Therefore a student can ill afford to be idle and the greatest harm which a parent can do to his child is to neglect his education. The responsibilities of a student are still higher. The making or marring of his future is in his own hands and he has to thank himself if his life ends in failure. It is not our purpose to enter into an examination of the relative merits of different branches of learning and to dictate to students what knowledge is of the greatest worth to them. But it must be within the scope of this paper to tell them what sort of life they should lead and how best they must utilise the opportunities afforded them and try to improve upon them. Though the writer of this paper runs the risk of being ridiculed as a lover of antiquity and admirer of the past, yet he wishes to draw the attention of all students to the sort of life led by an ancient Hindu in his, what may be now called, scholastic career.

In ancient days the life of every Aryan was ordained from his birth and he had to undergo certain Samskaras, without which he would be outcasted. When a child completed his seventh year he was deemed fit to be initiated into the career of a student and he had to undergo the ceremony of Upanayana, the observance of which is even now honoured by all Dvijas. He was then called a Brahmachari, a term which connotes that he is a seeker of God. He was then sent to a Guru for his education, spiritual and secular. Every pupil had to obey a self-denying ordinance, as it were, and had to beg for his food and serve his guru in all menial duties. Even Lord Krishna had to serve Sage Santipa and work for him as any other pupil. No distinction of caste or rank was observed in the school and the whole system was set up on a democratic basis. A teacher under whose feet 10,000 pupils sat was known as a Kulapati and his assistants were selected from among his pupils themselves. Love of learning, reverence to authority and formation

of character were chiefly attended to. A hum drum class system of levelling all pupils under one label was never attempted and each pupil was free to choose the branch of learning best suited to his inclinations and aptitudes and there were no passes or failures. The teachers had no mercenary motives and the state undertook their care and convenience. At the end of the course a pupil sought the blessings of his guru with some gifts which were either accepted or refused. Knowledge was sought after for its own sake and it was with great difficulty that the state could secure the services of men of learning, as their chief aim was to lead a spiritual life and spend their time in the service of God and humanity.

This was an ideal system and it should not be presumed that the ideal was faithfully adhered to in all cases. Since the choice of a profession solely depended upon one's birth and heredity, every pupil had a career already chalked out for him and what all was required of him in the school consisted in his equipping himself for the life he had to lead in the world. While a minister's son was learning the art of statesmanship and governance, a merchant's son contented himself with learning the art of commerce and speculative trade. So far about professional qualifications. The general qualifications prescribed for all pupils were almost the same. The study of religion and the practice of spiritual development were the same for all. In that respect the teachers were hard task masters and the least sign of impertinence or disobedience ended in summary dismissal from the school. The torch of ancient Aryan civilization was kept burning by such men with no printed book, costly buildings and all the paraphernalia of modern Universities.

It is for the students of modern times to judge how far they satisfy the ideal set up by their ancestors. The awful plight of a young graduate with the University Diploma in the pocket and an empty purse in another seeking a living wage at the hands of Government was then unknown. A start made at a wrong road must needs lead one in a quagmire. Knowledge sought for money may lead to disappointment and despair.

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An Important Announcement.

The next issue will a Special Double Number, April-May, which will be out about the 12th May to meet the XXIV Provincial Educational Conference at Madura.

Nevertheless it is always true that a man of learning commands respect wherever he goes and money he may incidentally come by. Money, a toy maiden, recedes farthest when most courted. *As the struggle for existence becomes keener every day it behoves us to see how best we may mitigate its evils.*

The time of reaction is almost come. People have almost lost their glamour for this exotic plant known as English education which was desired by a company of merchants and statesmen to serve their own ends. It is high time that our young men should shake the dust from off their soles and take to pastures new, where they could at least maintain their self-respect. One serious drawback in our young men is that they think soon after they come out of the portals of the University that their education has reached its climax, while really it has just begun. The University has but made them fit to bear the hardships of life and the real ordeal awaits them ahead. If our students only realize this half their misery would be at an end. In spite of all gibes and sneers let them have a high ideal before them and strive with all the potency of their soul to reach it. If they succeed it is all well and good. If they fail there is no room for disappointment; for it is always true that a little gained is much achieved. Above all, let them learn to labour first and then to wait for a reward.

Education sought after must be such as to make him a good citizen and a useful member of the society in which he was born and brought up. To shine like a jackdaw in borrowed plumes and to move as a stranger in the midst of his own kith and kin are not the ideals to be aimed at. Picking up a smattering knowledge of certain outlandish views and thoughts without proper assimilation and parading it before his illiterate country men is not the ideal to be sought after. Deeper reflection and future experience may expose the hollowness of such views. An earnest student always takes in what is told him by others and makes it fit only as material for future reflection and adoption. A right sort of education enables a man to make himself useful to himself, his family and his society and so it behoves every right-thinking man to seek an education which is likely to bring

about that end. It is high time for our young men to give up false notions of education and seek only such as will enable him to lead a life of honour and of usefulness to his country, home and friends. It is not our purpose to place before our young men certain definite proposals and rules of conduct so as to enable them to seek the right sort of education. It is a thing which must be mostly determined by a man in accordance with his outlook in life and the inclinations to which he is prone. Our purpose is simply to supply a student with a touchstone, by using which he can judge of the quality of the education he has received or aspires to have.

The Usefulness of Library.

By Mr. Girindra Nath Chatterjee, M.A.

A democratic form of Government is that which is carried on by the people for their own good. All the people can not take part in the actual carrying on of it but it is done by some particular persons selected by them as their representatives. Such persons are chosen as are regarded very fit for the purpose. So this selection to be wise requires the voters to be educated. As the present world is moving fast towards democracy, the people are required to be so enlightened as to understand their rights and privileges and to have broad views. The acquirement of broad views is the pivot upon which the stability of the society and Government mainly rests. If the people always try to live upon the principle of 'give and take', the place in which they live, will be the one worth living in. Instead of doing that, if they simply look to their own selfish ends without taking into consideration the interests of others, confusion and chaos will be the inevitable results. Broadmindedness will be the natural consequence when the mind has been purged of all baser thoughts. Education is therefore the prime factor to bring about this happy state. Money used for the spread of education among the people in general is not a useless expenditure!

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THE INDIAN EDUCATOR

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

Vol. VIII.

MADURA: MARCH, 1932.

No. 3.

Vocational Education.

By Mr. Bankim Chandra Roy, M.A.

THE mechanical and stereotyped system of education originally intended to cater to the needs of the Indian administration by creating a race of quill-drivers has become antiquated, nay fossilised, and calls for a thorough change on the basis of modern exigencies. Indian youths receive an education which is of a wholly theoretical, literary and unremunerative character, and as such quite inadequate for their requirements. They have an improper craze for degrees and diplomas. Fascinated by the glint and glamour of decent billets under the Government or elsewhere, they concentrate their energies on passing examinations at the cost of their health and wealth. A vast majority of the alumni are found to lead a vegetative existence with petty jobs. Many again on the completion of their course of education move unavailingly from door to door of employers armed with testimonials, certificates, introductions, recommendations and what not in quest of employment. When they realise to their chagrin that the hall mark of the university brings no grist to the mill, they cannot think of any other means of living and find themselves stranded in life. This is what Dr. P. C. Roy characterises as economic waste. These young men do not care to learn practical arts and useful trades which will enable them to earn something for their living by their unaided and independent exertions.

The capacity to read and write is the most dominant thing in the educational processes as it opens the doors of all knowledge without which a man cannot gain vision, develop social ideas and organise his energies effectively. When this is the fact a man must have education if he wants to live happily. This education is generally imparted to the people first through the primary schools, then through the secondary institutions, and lastly through the colleges. The vast majority of the people in our land belong to the agricultural class. It has been seen that most of their children, after receiving the first stage of learning in the primary schools, cannot go up for further education for want of money. The little learning which they have thus obtained, soon disappears from them. Consequently they relapse into illiteracy because there is nothing by which they can continue their habit of reading. What is acquired by learning proves of little use if it be not put on practice. Therefore the time thus spent in these schools, is a mere wastage. This period would have been thought as better utilised if the boys had used it in helping their parents in house-hold affairs. The institution of libraries containing books especially suitable for juvenile reading offers an effective remedy for this appalling state. The children in that case, will be able to use them to their benefit from the time when they pass out of the primary stage. If there be libraries in the village and the boys can understand that they are easily accessible to them, surely at least some of them will take advantage of them. They by their action, will draw in others into this temple of learning. Thus an atmosphere will be created for reading and the chance of going back to illiteracy will be distant. The creation of this condition which is the only panacea for this ill will mainly depend upon the village-masters. The village-master, after doing his works in the school, should take the elderly boys in the afternoon or in the evening to the library and encourage them to go through the books of interesting and instructive stories and other useful matters. He must shake off the appearance of fearfulness but should freely mix with them as a friend and guide. Conversation and story-telling will go a great

way in attracting their mind and creating in them a hunger for study. When the teacher has been able to do this, these boys, if they have not the good fortune to go up for higher studies after finishing their course in the primary school, will never be able to give up their connection with the library. Thus the continuity of the habit of reading will go on and the fear of being attacked with ignorance again will be gone. This creation of habit to read is the most important step in combating the illiteracy among the masses. India has been found to have been the poorest land in the British Empire in the matter of education. To remove this dark blot from the character of India however larger numbers of primary schools be established and however numerous bills be passed for the instruction of free, compulsory education, all these will prove of no benefit if no attempt be made to follow up this education by the institution of libraries for these boys as ninety-nine per cent of them are crippled by extreme poverty to ascend higher the rungs of the educational ladder.

The importance of libraries to secondary institutions cannot be gainsaid. The library in these places plays a conspicuous part in the education of boys. It should never be regarded as something having no connection with the work in the class but that it should be taken to be the end to gain which is the work in the class. The object of education is primarily to widen the bounds of mental activity and this will be frustrated if the boys do not take advantage of this institution for further information because the knowledge which they gain by reading the prescribed text-books is very meagre. The books which are prescribed for them are very few and they are only intended to prepare the ground for further study. When the boys have thoroughly mastered those books they will not feel any inconvenience to read extra books of similar difficulty. The teachers are therefore required to teach those text-books in such a way as to enable the pupils to go through the books of the same standard in the library. When the teacher has been able

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What is vocational education? Education in common parlance, means the harmonious development of all the faculties of man. It becomes vocational only when it aims at training the pupil for a particular art craft which helps him to earn his bread. In the broadest sense vocational education may include preparation for law, medicine, divinity etc., but in its restricted sense, these are not included.

The importance of vocational education which is to use the words of Sir B. N. Seal, the latest arrival in the world of education. Education for the sake of education only has no significance in these days of bread-problem without the solution of which the realisation of higher aims is impossible. Having bread-earning as its principal concern, it offers realistic basis for education. Moreover it makes a country, prosperous by promoting trade and industry bringing in money and teaching people to prize independence above anything else. It also enhances the productive efficiency and economic welfare of a nation.

The public at large have no clarity of ideas about vocational education. The following observations of Mr. E. F. Oaten sometime Director of Public Instruction, Bengal, will, let us hope, prevent confusion of ideas on the subject, "There are two kinds of vocational education. One is purely vocational which is given in the trade or industrial school and definitely prepares a boy for his life making him spend all his time at it. The other is what is known as practical arts education which consists of the diversification of the ordinary general school curriculum by a certain amount of practical work with the hands. The second class training is primarily educational and not vocational, although in many cases it may assist a boy to find his vocation, but essentially it is a part of general education and not specifically vocational training."

It is, therefore, a mistake to suppose that vocational education, pure and simple, can be imparted in Schools. A little learning of carpentry, smithy, spinning, weaving or agriculture as a part of the ordinary school curriculum neither equips boys to earn their bread nor to hold their own in the competition with genuine followers of the aforesaid vocations. Aptly did Principal G. C. Maitra remark, "It is extremely doubtful if boys with such perfunctory training in their business will be able to compete successfully with men who have practised their occupations with undivided attention from their childhood. Vocational education, to be effective, should, on the principle of division of labour, be taught in schools especially devoted for the purpose." "There is also much truth in the following statement of Rai R. C. Roy Bahadur, Inspector of Schools, Burdwan Division, 'Secondary education with matriculation as the goal leading ultimately to the university, must necessarily be cultural, and it cannot be vocational as well, because the ways and methods of the two are fundamentally different. One lays emphasis on the man rather than on the work, while the other considers work more important than the man. The two extremes cannot meet. All that can be attempted is to give secondary education a vocational bias. Thus far and no farther lest the education should become neither vocational nor cultural. There cannot be anything specialised in the secondary school, but all the same, it can offer a splendid equipment for any vocational life, if the education is given on right basis. "Nevertheless vocational bias should be created in our secondary schools most of which are found to be purely *Lern-Schule*."

The educative value of vocational education was first recognised by the 'philanthropinists' of Deassan who introduced "turning, planing and carpentering" into the regular course of study for educational purposes. Pestalozzi did the same when he admonished, "Combine the workshop and the School." To quote a distinguished educationist, "The importance of practical work in School lies not in a definite vocational value, but in giving a practical bent to the intelligence and creating a different mentality. This would also remove from the mind of the

to create passionate yearnings in the heart for further study in the library, his work in the class may be said to have been successful.

The education in the class is thus the start for further study. It is the river which will lead the young to the sea of learning in the library. What but the library will satisfy their curiosity excited by the teachers in the class-room? The thirst for study will find sufficient appeasement in the spacious hall filled with the glorious works of the mighty old. The vast treasures of the world lying collected in order on the shelves will deeply engage and enrich the young votaries. Library offers a wide opportunity to the boys to come in actual contact with the 'living' minds of the glorious dead. While being buried fully in the study of the books, the readers forget the present but they seem to be living in the past in deep communion with the august literati! The high sentiments coursing through the pages exercise a pleasing influence over their mind which then begins to soar higher and higher. When the noble character of great men breaks out before his view in all its full grandeur it cannot but make a lasting impression upon the reader who is then elevated to a higher level! The object of reading is thus fulfilled. The ultimate end of education is the elevation of mind. This elevation can come off when the mind has been the repository of high thoughts drawn from the books and translates them into action. As the teaching in the class is simply confined to the prescribed texts boys cannot gather many other higher and nobler thoughts if they do not dive deep into the sea of library where those jewels lie buried. It is by sitting in the library that those who cannot hold educational excursions to foreign lands due to poverty, can travel through mind to the distant corners of the world.

Formerly the government of the school rested on an artificial form of rigid compulsion. The teachers acted as so many absolutists imposing their will upon the pupil—subjects who were treated as so many 'dumb-driven cattle' without any will of their own to display. Opportunity was scarcely given

to them in the class for the due exercise of their thinking powers. Slave mentality easily grew. But in the present time a great change has come upon the out-look. Education is not now regarded as an isolated thing having no connection with the practical aspects of life but that it is the most important matter which is the main spring in the clock of human life. It works for the unfolding of all the powers in the child so that they may be utilised for the benefit of all. The students of to-day will be the citizens of to-morrow when they shall have to perform civic duties of various kinds. They cannot be expected to shine better in the practical field if they be not given scope in this adolescent period for the growth of freedom and self-determination. It is for this reason that the schools have come to be conducted on democratic principles. The teachers do not act as dictators but they appear before the boys as a guide and friend. In spite of their attempts to shake off the attitude of an absolutist the pupils are more or less dominated by the will of the teachers as long as they remain in the class. Their power of working independently and thinking freely is directly or indirectly affected. But when they come to the library hall they breathe the air of freedom. Here they get full liberty to do their works without feeling any mental restraint. The character of the teacher is quite changed in this place. He moves among the little learners as a supervisor, pointing out the mistakes, explaining the difficulties and showing the right way. The boys are thus given scope for self-development. Every man is born with some instincts. These instincts remain in dull condition. If they be given proper opportunity for free play, they obtain full development and this happens where there is much more individual work and much class work. Freedom of action under proper control, is a necessary factor for this growth. Class-work puts some restraint upon the free exercise of the juvenile mind but the library gives a wider choice of interest, teaches self-help and provides a spacious field to the boys for self-directed work in which their imagination plays without any check. If the teachers cease from imposing their will upon the pupils and supervise their works which help the buds of their

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instincts in opening into full-grown flowers, the charge of slave-mentality will vanish into nothing-ness. If from the beginning the infants be enforced to do at the dictates of others and if they do not get time for the use of their inborn thinking powers independently, what wonder is there that slave mentality will not grow in them?

The need for the establishment of libraries in rural areas is very great from another point of view. It has been seen in the villages that persons after doing their daily works, assemble in some house after nightfall and waste the time over tobacco, in speaking ill of others and maturing plans as to how some one is to be thrown into difficulty, but if there be any library of good books, these persons can usefully use that time in gathering wholesome information from those books and even the women-folk can take advantage of this fountain of knowledge to the benefit of the family. Thus libraries can create a reading atmosphere in every house and can turn the mind from useless and baneful thoughts to beneficial ones and force illiteracy to take to its heels. Much of discontent will remove from the families and many of them will be saved from disintegration.

True it is that the Art of Printing has caused a revolution in the educational world. It has brought to the doors of all all the works of the old and the present and has thus been the powerful factor in the diffusion of knowledge. But everything has its dark side. This printing has turned out many books filled with unwholesome matters which, when read, cannot but debase the mind. They instead of giving 'God' thoughts, impose upon the readers those nefarious 'dog' thoughts. If these can once get hold over the plastic mind of the young, they will hurriedly drive them down to the swamp of hell. The selection of good books for the boys is the most important task on the part of the teachers who should see that the boys go on in the right line avoiding the dangerous pit-falls that lie around them in this mundane world.

On Examinations.

By Mr. Bankim Chandra Ray, M. A.

Although much has been written, a misapprehension as to the value and place of examinations still prevails in India. Examinations dominate all the stages of education, primary, secondary and tertiary so greatly and affect their tone, spirit and out-look so adversely that the subject deserves more than a passing notice.

The examination system goes as far back as very remote times. It is traceable to the exercises in which candidates were called upon to show, by an actual demonstration, of their capacities to do certain things. The Greeks regulated promotion from one grade to another by insisting upon the above exercises. The trade-gilds of the Middle Ages required apprentices to pass successfully some such tests before being accepted as journey-men. A definite shape was given to the system by the establishment of universities which prescribed for candidates dialectic skill to maintain a thesis before judges as a test of their fitness. The three-legged stool they sat upon to dispute or wrangle was known as *Tripes* which now signifies a university examination for honours at Cambridge. After the Reformation, public disputations fell into disfavour and in course of time questions came to replace such thesis. These questions were at first viva voce and ere long printed fines were substituted. Next to follow was the device of numerical marking which elaborated the system.

The present position of examinations varies in different countries. In Euro-America examinations are few and far between and generally of the internal system except in France. In England the production of certificates from the Heads of Institutions is all that is necessary for admission to all Universities save London's. In the universities there are examinations no doubt, but they are not at all stiff in so far as they relate to ordinary passes. The American and German universities have totally dispensed with examinations. In America

students all false notions of prestige and inculcate it on them that any kind of living is honourable, if it is honest."

Vocational education improves the mind by promoting the faculty of keen observation, developing inventive power and creating, as a consequence of the variation in the nature of school activities, a great zest for the book-work by refreshing and recreating children who are as a rule susceptible to ennui. Mr. Ramananda Chatterjee points out that the prime object of manual training is the development of the intellect. Manual labour reacts favourably on mental faculties. "Recent physiological research supports the view that the development of the higher brain centres is intimately connected with that of motor centres which control the action of the hand and which in their turn depend upon it for their development. It affords great joy and real pleasure by satisfying innate taste for creation and producing a predilection for hobby. It promotes the aesthetic sense and also the ethical virtues of order, neatness, self-dependence and perseverance. The use of the same chisel and hammer develops the physique and strengthens the muscles.

This kind of training is especially useful to those pupils who are not keen on book-study. Dullards who bring misfits under the present over-intellectualised curriculum and constitute an appalling waste (about 47 p. c. in Bengal) of human material may have a natural aptitude for vocational course and are very often noticed to excel in this special sphere of education. "It gives the dull child," opines an educational officer, "the chance of getting on to the same plane with smarter children, and thus gives to dull children a useful incentive to exertion in the other work of the school." This by bringing out the special capacities of dullish scholars will enable them, if supplemented by further training, to earn a living as lucrative as, and more honourable and dignified than that adopted by men of sound liberal education. H. E. Sir Stanley Jackson was perfectly right when he emphasised, in the course of his Convocation Address 1930, the imperative necessity of some discriminatory division of boys unfitted for the higher work of the university like careers better suited to their capacity.

As Sir P. C. Mitter puts it, "Learning a little of spinning or weaving, carpentry or smithy, or of certain agricultural processes as a part of the ordinary training of our boys in high schools, serves the very useful purpose of providing a suitable and simultaneous training of the body and mind, the eyes and the brain. It tends to make him a boy with better developed faculties. It makes his education more complete. These courses however are useful not only for wider educational point of view but also for the purpose of giving a very desirable bias to the boy and to create an aptitude in life to learn one of these subjects properly for the purpose of vocation later in life. A boy of ambition and opportunities, with a training in one of these subjects, will have a better chance in some professions such as engineering or agriculture."

Critics of even vocational education are not non-existent. There are men who have not hesitated to offer arguments against vocational training in schools. They hold that any vocational bias is only narrowing the scope of education and that education is a preparation for life, not simply for living and a school should consider it *infra dig* to suggest that the culture imparted should be turned to some practical account. Against this it may be urged that the objection is based on sentiment rather than on reason. Mr. A. E. Evans, Hon. Secretary of the Association of Technical and Poly-technic Institutions, Battersea has justly ridiculed the intellectual snobbery which regards art, literature, music and classics as members of the aristocratic educational family, with Science as a sort of distant cousin, and which spurns technology as illegitimate. The right view was thus put forward by Prof. T. Rayment; "In both primary and secondary schools, the studies of the last year or two of school should be arranged so as to allow of some preparation, in a general way, for the pupil's future occupation; but not so as to invade the province of those institutions which prepare directly for trades or professions".

It becomes abundantly clear that secondary school can not offer full scope for imparting vocational education in the true sense of the term. For the same purpose are *sine dubio*

instincts in opening into full-grown flowers, the charge of slave-mentality will vanish into nothingness. If from the beginning the infants be enforced to do at the dictates of others and if they do not get time for the use of their inborn thinking powers independently, what wonder is there that slave mentality will not grow in them?

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needed separate institutions which alone can teach "the Scientific principles of industrial processes, the processes themselves or the manipulation of materials involved in trades or crafts."

The origin of vocational education in European countries may be found in the apprenticeship system under the guilds, but real technical education may be said to date from the latter part of the 19th century when the politico-economic tendency led to the incorporation of different phases of vocational and industrial training as a preparation for citizenship and as a means of economic and social advance. Vocational education undertaken in Euro-America by the State or under State-guidance has made phenomenal progress with the result that it has brought about vast material improvements. India which is a back-slider in the field welters in squalid poverty and rank oppression. Her upper class men in general and intelligentsia in particular look down upon every sort of manual labour. Technical arts are plied by uneducated persons who are lacking in scientific knowledge. Hence the products of Indian industries are supplanted by foreign imports.

But it is a happy and hopeful sign indeed that the question of vocational education is receiving the attention of the Government as well as the public. The universities of India have realised the necessity of making provision for professional and technological courses in the schools and colleges affiliated to them. As to the nature of vocational training for our country, we cannot do better than reproduce the words of an ex-minister, "In determining the form of vocational education to be imparted to our boys we must bear in mind that it should be such as to suit the requirements of our country and also what we are capable of achieving having regard to the fact that India is mainly and primarily an agricultural country. Let me explain. Agriculture must be tackled; the industries relying upon agriculture or connected with it should be given an impulse. Also manufacturing industries for which special facilities are available in our country must be taken in hand."

Some Random Thoughts on Physical Culture. *

By Mr. R. Narayanaswami, M.A.



It is said in the great Manu Samhita: "Verily Body is the first essential of Dharma." Something like a paraphrase of it is contained in the following words of Addison: "Providence furnishes materials, but expects that we should work them up ourselves. The earth must be laboured before it gives its increase. Had not exercise been absolutely necessary for our well-known being, Nature would not have made the body so proper for it, by giving such an activity to the limbs and such a pliancy to every part as necessarily produce those compressions, extensions, contortions, dilatations, and all other kinds of motions that are necessary for the preservation of the body. And, that we might not want inducements to engage us in such an exercise of the body as is proper for its welfare, it is so ordered that nothing valuable can be procured without it. Not to mention riches and honour, even food and raiment are not to be come at without the toil of the hands and sweat of the brows. And, as for those who are not obliged to labour by the condition in which they are born they are more miserable than the rest of mankind unless they indulge themselves in that voluntary labour which goes by the name of exercise."

The term "Physical Culture" is comparatively new in its usage amongst us. Only very recently, I should think, this term became common and familiar to us with all its denotations and connotations. In the past, they talked and wrote not of Physical Culture, but about Physical Exercise, Physical Training and Physical Education. Now these three other terms do not connote the same thing as "Physical Culture." I should even think that these three terms are representative of the three stages of evolution of human ideas relating to what

* From an address given at a meeting of the Shivaji Vyayam Mandal, Triplicane, Madras.

the presentation of professors' certificates which are usually granted as the result of light tests simply entitles candidates to degrees. In Germany there are no examinations as regards all degrees, doctorate being excepted.

That examinations have their utility cannot be disputed. They are, to use Michael Sadler's words, a sort of public audit in view of the fact that they measure the efficiency of institutions by gauging the educational advancement as well as the intelligence, thought and reasoning faculties of pupils. To teachers, they are a means of knowing the effects of their educational activities. They also serve to scholars as a spur to exert themselves to the best of their power. "Examinations are," says Prof. Raymont, "a powerful means of intellectual stimulus, especially because they provide the right kind of opportunity for the pupil to apply the knowledge he has gained."

Among the other benefits of examinations, it may be mentioned that they demand careful preparation and attention and thereby smooth rough places of study and also produce a great pleasure in the pursuit of subjects.

Examinations have also come in for a large measure of censure. The Stoic philosopher Epictetus was the earliest to raise his voice against the system.

It is the common place of criticism to remark that examinations have the tendency of being looked upon as an end rather than as a means. This misconception has adverse influences upon the spirit and tone of the school room. "It is death to all that is best in a school; death to all training of character and body; death to all development of imagination, observation and reasoning, death to all live education, and life and vigour to cram and hurried, useless, superficial memory work." The result is that the aim of the teacher is directed towards preparing boys for examinations, and not developing their mind, body and character. Parroting becomes the royal road to learning; hence detestable reliance upon unwholesome literature—keys, notes, guides, manuals, catechisms, abstracts, short-cuts and

made-easies—which undermines students' power of self-reliance. The stereotyped, insipid and mechanical method of teaching viz. compelling pupils 'first, to Remember, secondly, to Remember, thirdly, and ever more, to Remember' is at a premium. Prof. Wadia made the following pertinent observations, "Examination is a necessary evil, a means to an end, viz. the obtaining of a certificate or a degree but it is often made the end. It has certain drawbacks as it fosters in pupil no love of culture for the sake of culture itself and it fosters no cordial relation between the teacher and the taught with the result that the taught forget their schools and teachers when they enter the world." It is no wonder that the deadening process of examination has resulted in the production of soulless automatons, miserable marionettes, or what Dr. Thring calls bid-headed dwarfs and hollow-headed animals.

Examinations over-emphasise material success as a consequence of which real education is relegated to the back-ground. Scholars have no genuine zeal for learning and desire for thinking, but are found to depend too much upon cramming and rote-learning. Herbert Spenser was right when he remarked, "Examinations being once passed, books are laid aside; the greater part of what has been acquired, being unorganised, soon drops out of recollection; what remains is mostly inert—the art of applying knowledge not having been cultivated; and there is but little power of accurate observation or independent thinking.

Examinations again prove deleterious to the physical and moral development of 'educands'. Mugging under the strain of examinations ruins their health, and the love of excelling for the sake of excellence generates selfishness and positive dishonesty occasionally.

The most serious defect, even to a casual observer, of the present state of Indian education is the tyranny of examinations. The whole system has been possessed as it were by the incubus of examination. The educational horizon of the teachers and the taught as well as of the public at large is circumscribed

I may call Physical Work generally. Thus the term "Physical Exercise" was used especially in those days when people first realised (1) that voluntary physical action is necessary not merely to those that earn their bread through manual occupations, but also to those others whose position in life involves either an almost motionless life of the body (in other words, an easy-going luxurious life with no necessity even to stir a step for the satisfaction of any want) or merely heavy mental strain, and (2) that physical exercise of some sort is good for, and should be indulged in by, all classes of persons. In other words, men gave a definite place to physical exercise in their daily life. This period of time, I should think, constitutes the first stage in the evolution of human ideas relating to physical labour generally.

People, then, passed on to the next stage when they conceived of the necessity to give an ordered training to the body in the place of haphazard actions of the individual by himself. This period should be considered to be the most important one because it saw the birth of the numerous and varied methods of imparting physical training, such as group-drill, apparatus exercises, bar-practice, etc., etc.

After this came the period when with a view to utilise to the full the advantages of physical training at Schools and Colleges, they hit upon the idea of imparting education itself through play, drill and games, which were found on practical experience to be the best medium of imparting real education to boys and girls in their teens. And this period it is that we have been living in for a time past and everywhere we now find a good deal of emphasis being laid on Physical Education.

The stream of human thought did not, however, stop there. Recently, they began to question themselves whether they were not paying too much attention in the scheme of physical activities, to the body at the expense of the mind, whether they were not giving exclusive attention to what Dr. Eugen Matthias calls "the body-sense of physical Education". Physical giants with none of the developed mental faculties

which make for culture are like huge machines without the driving wheel. They are as useless as the play dolls in our houses. Therefore, a combination of physical and mental training has come to be in vogue, and this system because it gives as much attention to the mind as it gives to the body, has been called "Physical Culture". The Asanas, the breathing exercises, the Pranayamam and the Suryanamaskaras have now formed an essential part of any scheme of Physical Culture.

Culture, in the words of a very eminent English author, is the result on the mind of the exercise of faculties on subjects which arouse sympathetic emotion and imagination, broadening the mind, eliminating personal, local and racial prejudices, acquiring an understanding of human nature in its many aspects and contacting the life-side rather than the form-side of creatures, i. e., something that refines and ennobles the mind. When this is so, we cannot agree with such a definition as Major Edward L. Kelly (the Encyclopaedia writer) gives us: "Physical Culture is the development of the body by exercise to promote and maintain good health or to correct defects or weaknesses of the body"; for he completely omits mention of the mind therein. We may approximate to a sage definition in the words of the great Solon of Greece that it is that something which makes us "virtuous in soul and strong in body".

It is perhaps too late in the day to speak on the need of Physical Culture. Physical Exercises provide employment for such of the organs as are unemployed and which should be saved from starvation and decay. Nowhere is the need for exercise less satisfied than in India, where the worst sinners are the products of Western Education, who are awfully oblivious of their subtle physical decay due to want of muscular exercise. No wonder, then, that fifty per cent of them are tubercular, diabetic or dyspeptic. Active organs, the strengthening of the lungs improved blood circulation, invigoration of the heart, the regular throwing out of the bodily impurities in the form of perspiration, improved appetite, good digestion and increased mental activity are some of the wellknown benefits derived from regular physical exercises.

in as much as all regard education as nothing but examination-passing. "Teaching is," asserts an Indian professor, "being unduly sub-ordinated to examination. The teacher's success depends upon the number of students he has made to pass. Students themselves say that they come not to learn but to pass the examination. Teachers also give way to this view very often. The guardians of students endorse this view."

The late Principal K. K. Banerjee also observed, "In fact examination dominates teaching. All teaching is done with a view to secure successful results in the university examinations."

It is a truism to say that the educational machinery of India is kept in motion by the wheel of examination. Like vultures, pupils have their eyes riveted upon the carcase of examination. Guardians who have got educational myopia want their wards to win laurels in examinations. Teachers in whose imagination too examinations loom large follow the line of the least resistance by pandering to public demands. "Commit to memory and vomit in the examination paper" becomes their motto. The method of teaching followed cripples boys' power of thinking and observation and checks research and initiative. There is no insistence on the assimilation of knowledge which is like 'a flower without roots stuck in the examinee's pot for show purposes until it withers.' Things which are not directly connected with or needed for passing examinations are left in the cold shade of neglect as a mere waste of time and energy. Mr. J. W. Gunn's picture of the educational institutions of India as cram establishments pure and simple was therefore not over-drawn.

The examination is, as Smiles puts it, the Moloch to which modern parents (let us add teachers) sacrifice children. Students are supposed to exist for examinations and not examinations for students. The hall-mark of the university being the sole end, one aspect of the boys' mind viz. memory is hypertrophied to the atrophy of other aspects of the mind such as thinking and observation as well as body and character. The reason for the prevailing mis-apprehension anent the place of

examinations is not far to seek. The degrees and diplomas which formerly unlocked the door to all lucrative avenues of employment have come to possess a 'bread and butter aim' and hence examinations are considered to be the alpha and omega of all educational processes. It must be conceded that examinations have their necessities but should be regarded as a means rather than an end. According to P. C. Wren, education is a wholly beneficial journeying through the delightful fields of learning and examination an interesting helpful wayside incident and nothing more.

Examinations, though a tolerable test of ability, honesty and industry, are not a reliable test because of the chance element, variation in marking and the possibility of success through sheer memory. Arthur Balfour opines that the evils of examinations, by no possibility, by no skill on the part of examiners, by no dexterity on the part of those responsible for university organisation, can be wholly removed. Certain precautionary measures such as skilfully devised questions which provoke original thinking and close co-ordination between teaching and examination are still necessary. Moreover, Intelligence and Attainment Tests, Supervised study method and the unambitious Dalton plan (the modified form of Dr. M. P. West) are certainly calculated to minimise the evils of the system.

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It is regrettable to note that in our country a prominent place is given to the western system of exercises, which I am inclined to think, are more suited to bodily development generally.

Our indigenous exercises,—there are scores of them—while being less expensive, ensure a real physical culture, what is called, *Trikaranasuddhi*. What rendered possible the marvellous achievements of our great ancestors, the sages and saints? It is their magnificent system of physical culture, their all-round development of mind, body and soul, the natural and simple life they led, the high ideals of 'plain living and high thinking' by which they were actuated and their strict observance of *Brahmacharya*. I am not opposed to the western system of exercises, but I would plead for a more prominent place for our indigenous systems of exercises.

One may think that our ancients were ignorant of the so-called modern methods of exercises. It may interest us to know that the so-called modern exercises are only adaptations of our national games and exercises. It is said that the European Military art was copied from the *Mahabharata*. Our present-day dumb-bells correspond to the Indian *Saugidi*; hockey game corresponds to our *Hookud* played by cow-boys; cricket to *Gilli Danda*, football to *Balchapla*, etc. The *Asanas*, *Pranayama*, *Mudra* and *Suryanamaskaras* are known to cure all the diseases known to man. Professor *Ramamoorthy*, the Indian *Sandow*, an exponent of our indigenous system of physical culture, says that he tried all the systems of physical culture existing in the world and found the Indian system the best.

An exercise that costs us absolutely nothing and that is unsurpassed in its all-round influence on the body is Walking. Cricket, football, etc, are manly games and not only afford good exercise for all limbs of the body, but also conduce to the powers of observation and judgment and accuracy and quickness of movement. *Dandals*, *Kusti* etc. improve the build of the body. Exercises on bars give us good muscular training. Swimming

trains respiratory organs and also straightens the back. Nowadays, what is called 'Timing' is being advocated in performing exercises.

Exercises should be graded and suited to the age and constitution of the individual. They should never be taken when the stomach is full or the body is exhausted. They should be taken only when the system is vigorous enough to bear them. A hot bath after exercise is bad. Massage should not be neglected as it helps to eliminate poisons forced into the muscles by effort, and prevents them from contracting into an unnatural state of tension. Above all, the balance between mind and body should be observed. Mental exercise is perhaps harder work than physical training, but if we overcome this mental inertia, there is little that can stay our march to success.

Athletics and games form part of any scheme of physical culture. In ancient Greece they were almost prescribed for every citizen of the State. Pan-Hellenic competitions, too, were held in those days. The aim then was to prepare him to fight and die, if necessary, for the country's cause. Games and group-drill are advocated for the team spirit that they create in the players, for the sportsmanlike habit of 'give and take' it inculcates in individuals, and the absence therein of a sense of monotony attendant to the individual exercises.

Physical Culture, like the other arts, has come to be an art and, what is more, it is not so easy an art as it first appears to us, and, therefore, it is essential that the beginner should have in the preliminary stages considerable tuition at the hands of an experienced instructor.

I cannot conclude better than with the following words of Mahatma Gandhi: "The human body is an abode of God. Our body has been given to us on the understanding that we should render devoted service to God with its aid. It is our duty to keep it pure and unstained from within as well as from without, so as to render it back to the Giver, when the time comes for it, in the state of purity in which we got it. If we fulfil the terms of the contract to God's satisfaction, He will surely reward us and make us heirs to immortality."

The New Teaching.

Mr. Bepin B. Banerji, B.A., B.T.

A famous rhetorician has sternly interdicted the use of the word, 'nice'. What is not nice? A girl is nice, a book is nice, the ear is nice, the idea is nice, rum is nice, toddy is nice and even the devil is said to have nice looks. 'Nice' is the most cosmopolitan word in the language; it extends its love to all and sundry and can cosily keep company with all it meets with. In its wide sweep it covers all things both concrete and abstract. No thought is needed for its use; take it and put it anywhere you like and it will suit. This want of thought, this *laissez faire* of the brain for its use probably led the rhetorician to take the word as a poisoned garment for any word to be clad in.

The word 'new' seems to be on the way to share the fate of the hackneyed little 'nice' of the rhetorician. There is said to be at present a wild use of the word 'new'. We hear of the New Art, the New Theology, the New Nationalism, the New Education and lastly I have now on my table a book written by Mrs. Radice with the title—the New Children. "In short" as Mr. Brooks says "whenever anything is felt to be in the air, the recognised way of pinning it down is to adopt some cast off phrase and tack the word 'new' before it".

The receptions that are thus accorded to 'new' in so many respectable quarters at once rouse the ire not only of the cynic but also of the sane. The teaching profession is the target of the most veritable noodle of society. Even the greatest charlatan will not hesitate to suggest to a veteran educationist some of his quackeries as the panacea for what he takes to be the most fatal symptoms in the educational life of his country. More than 80 per cent of the 'letters to the Editors' from school boys conning over their miserable primers as well as from men with sonorous Degrees and lucrative walks of life are missiles against a much maligned class of public workers who, had they been sincerely devoted to their work, might have by this time spurned these attacks with contempt.

The teaching being thus held in such 'noble' esteem by the high and the low, the tagging of the much used word 'new' to it adds fuel to the fire and at once sets the whole pack a-howling; the air becomes thick with the shout that a regular campaign is started by a body of the most unpractical men for running on in the twentieth century another massacre of the innocents. The sinister laugh at the teachers' intellect and position veneered with a patronising attitude and hypocritical compliment on the dignity and nobility of the teachers' calling is now turned into a downright sneer, as if the Dalton Plan, the Gray Scheme, the Project Method, the Play Way etc. which in the course of two centuries have raised Japan from barbarism to civilisation and made Germany one of the greatest powers of the world, were tomfooleries of a class of branded fools of society.

Now what the New Teaching has done has been very beautifully said or illustrated by Prof. Adams in his characteristic manner—"Verbs of teaching govern two accusatives, one of the person, another of the thing; as, *Magister Johannem Latinam docuit*, the master taught John Latin. When the master seeks to apply the principle in real life, he finds that he can manage his double accusative only by the possession of a double knowledge: he must know Latin, he must know John."

For the master to know Latin was so long considered quite enough. John was there no doubt, but he was held to be not worth knowing. And what the New Teaching has done is to transfer some of the master's attention from Latin to John; the person is for the first time pressing for consideration before his fellow accusative, the thing.

In the new era of education that has been ushered, every thing centres in the child. Montessorianism is a sweeping away of everything that can obstruct the view of the living child. In the Dalton Plan the teacher is asked to keep scrupulously out of the way so that the child may be brought to the focus of the limelight. The Gray Scheme builds the

Importance of Sanskrit Education.

Full text of Speech delivered by D. K. Rama Rao Esq., B. A., B. L., Retired
Judge of the High Court of Mysore, on the occasion of the Annual Prize
Distribution at the Maharaja's Sanskrit College, Mysore, on the
14th February, 1932, in the presence of His Holiness
Parakalaswamigal, Mysore.



I am thankful to the College Council for their kind invitation to deliver the address this year. I accepted the honour not because of any impression in my mind that I am steeped in Sanskrit lore, but because having had some touch with Sanskrit from young age and tasted its sweetness, I have been partial to it and so desired to take this opportunity to give expression to the views of myself and numerous others, regarding the importance of Sanskrit education and the need for its expansion in the interests of India as a whole. The question becomes still more opportune just now, seeing that in our University and in the neighbouring University of Madras, Sanskrit seems to have been of late undervalued, by excluding it in Mysore as a second language and from the honours course in the Presidency College of Madras. You cannot expect from me any learned disquisition on abstruse philosophy; I yield, however, to none in the admiration of the superiority of Sanskrit culture, the vastness of experience stored in its literature, and a harmonious blending of religion with the worldly so as to promote the welfare of the people at large.

Sanskrit in fact is the key to the Aryan civilisation; for, the vernaculars mostly derive their material from that noble literature and contain but a small fragment of it. At a time like the present, when unrest if not chaos has come to dwell in the world, due to purely materialistic objectives set before themselves by some of the nations, the requisite solution can be found in our Sanskrit literature. It has become necessary to re-think and re-build the economics and the politics of the world. The minds of statesmen and scientists are bewildered by the conditions prevailing and the surging spirit of democracy. It is needless to say that the foundation of democracy lies in the minds of the men composing it; hence it is the individual man that

requires to be reformed first, and it is no exaggeration to say that Sanskrit culture can do it. The production and accumulation of wealth alone, as some nations seem to think, cannot bring contentment and happiness either of individuals or collective bodies. Civilisation does not consist in mere wealth, any more than in machinery or electrical power. At the same time it should be remembered that, according to us, a religious bent is not inconsistent with worldly prosperity; to the contrary idea we ourselves are in a way responsible, by confining the Sanskrit teaching of late to mostly metaphysical subjects as if a study of Sanskrit should always lead to asceticism and poverty. Let us by all means preserve a special class devoted to metaphysics so that they can carry on the wholesome tradition, but there are other people who require the wherewithal to live and maintain their dependants. What our teaching really amounts to is, that money is necessary; it is however not the master, but only the servant of man. The principle of plain living and high thinking was not according to us a mere theory; it was actually practised; if that principle was supplanted by other theories of wealth-hunting, it is now regretted by thinking men among all the nations, and a simpler life is being preached and sought after as the remedy. It is the godlike man possessing character that is the real coin of the realm. We have to show that our teaching is such as to be workable, and will lead to the proper culture of the ordinary mass of people, and also guide those who are engaged in guiding the world by demonstrating to them that politics to be successful should stand on *Dharma*, and not be governed by the bare rules of chess.

His Highness the Maharaja who is a Sanskrit scholar, and has derived benefit from eastern and western culture alike and is therefore in a position to give opinion, presided at a similar function in this hall in 1926 and was pleased to observe, "Sanskrit learning embodies a culture, a discipline, a type of humanism which no other learning, old or new, dead or living, can present to our age." He added that Sanskrit culture had given rise to numerous arts and an independant civilisation

schools on the foundations of the child's requirements. The Play Way and all that it means is a veritable children's fete and the Project Method is a complete surrender to child's way. The New Teaching in short, centralises the child—it is the *primum mobile* that sets the whole system in motion.

How has the subordination of subjects to person effected an improvement in education? To answer this question let us repeat here a little story I read in the Training College in one of the works of Prof. William James of Harvard:

A mistress was teaching 'passive voice' to a class of little girls. She took the example 'you kill me'. "In the voice it will" the mistress went on, "be—I am killed by you". While the docile little fellows were listening attentively, up rose a small girl from the back bench and asked "How can you speak, miss, when you are killed?"

"Suppose I can speak when I am killed, that does not matter" was the angry outburst of the vexed teacher who did not or could not pry into the way of the child's thinking. On the other hand, she appeared to be mightily conscious of the superimposed authority of the teacher and exercised it with a vengeance in silencing the little girl with the result that, when the girl was asked the next day, "what is passive voice?" she stood up and said—and said most energetically "passive voice is the voice of a man who can speak even after he is killed."

A simple child new to the earth and sky knows only the downright audible voice of a cat, a dog or a man; what should it know of the passive voice of that queer abstraction of the grammarian—the transitive verb. Had the foolish mistress had any insight into the working of the child-mind, she would have tried to go from man-voice to verb-voice. She knew her subject, but she did not know Jane and this want of knowledge was the cause of her failure.

All our failures in the past were thus due to this, our want of knowledge of the child. We projected ourselves too much into the child mind and took him to be capable of thinking as we think. The child is new to the phenomena to

which we have grown accustomed. By his little behaviour and constant questionings, he tries to adapt himself to the environment in which he finds himself. And in the New Teaching the teachers' business is to guide the child as to how he can adjust himself to the new circumstances. To father the master's immense lore of 'grammar, nonsense and learning' on the poor little head of the child is to confound him. Let him develop himself in his own way under the judicious care of the teacher. This is the soul of the New Teaching and this has made Japan, America and Germany what they are.

Education is the most crying need of the country at the present moment. It will teach men the just values of things and the best way of imparting this education without any waste of teaching energy is through the study of the child-mind which has been working wonders all over the world

A Theory of Elementary Education.

By Mr. T. N. Krishnamurthi, M. A., L. T.

We are all impatient of theories. We want to have a grip at hard realities, and to be up and doing. Assuredly theory is at best a thin and airy business, when compared with practice; but, it must be said that though "the active and practice part of life is a mistress of the theorique", no art ever suffers in practice, by a clear and rational insight, into its meaning and purpose. Have we got such an insight into the fundamentals of Education? Sifting for a time, the tangled mass of theories of Education, we, at any rate in India, come across certain rough skeletal notions of Education. They are, that Education is a recipe for the banishment of ignorance, that it is a preparation for life, in the sense that it affords scope for more or less lucrative employment, and in the background a diffuse and hazy notion, that it is an instrument of culture, whatever that might mean. This in brief is

and that it would furnish remedies for the world's woes which have been on the increase.

Even a superficial study of Sanskrit will disclose that thousands of years ago powerful kingdoms and empires flourished prosperous and were well administered, with high civilisation. That civilisation which was unique, consisted in the building of Society upon religion and in the unification of the elements of philosophy, religion and social life which unfortunately stand disconnected in most of the other countries. As examples we may cite the pre-historic kings, Janaka, Rama and Krishna, and latterly, Bhoja, Vikrama and the Emperors of Vijayanagaram. Did not in those times prevail great wealth, production, physical strength and valour, army, fine art, and religion? Were there not workmen, artisans, administrators, military experts, and financiers? Ethics, metaphysics and social life advanced helping each other, and forming part of each other. Education and employment in various walks of life were going hand in hand, without merely multiplying trained men and leaving them adrift with no chance of work. It is for us to examine in detail the vast amount of the materials available, and find out by research how such a balanced condition of affairs was achieved and is still achievable. The basic principles if discovered, as no doubt they can be, are applicable to modern conditions and can be woven into them with a view to avert the evil consequence with which we are daily threatened. There is a mass of evidence to be collected from Vedas, Puranas, Kavyas, Dharma Sastras, and Dramas, which are the envy of foreign nations. Without decrying the ancient or the modern, it may be said in general that there was an equilibrium due to the firm faith in God, the ultimate prevalence of His justice and the moral Government of the world, to attending first to duty instead of the right, to the unceasing work and acquisition of wealth and its enjoyment as the gift of God, and to the moral strength in man based on his inner voice not to swerve from righteousness and truth directing all his efforts towards Dharma.

It behoves us to realise the true import of the observations of His Highness and bring the same into practice. At present

we have only the Sahitya, Vedic and Shastric subject and they are taught on old lines. We have to advance in two ways, firstly with regard to the subjects taught, which should include all the departments of knowledge on which Sanskrit literature can throw light, and secondly regarding the study of the subjects including the Vedas, with a wider outlook and with greater attention to comparative study on modern lines. Two points appear in His Highness' speech, (1) the curriculum and (2) the provision for the alumni of the college. On both His Highness stated that the recommendations of the Board would receive the sympathetic consideration of his Government. We have now at the head of the administration Amin-ul-mulk Sir Mirza M. Ismail who is a patron of Sanskrit learning and who unmistakably disclosed his full sympathy in his presidential speech in 1928 at the Prize Distribution in Sri Chamarajendra Sanskrit College at Bangalore. He desires every Indian to know Sanskrit, and he has in his contemplation a grand and noble edifice in Mysore for Sanskrit, which is to be the model for the whole of India. If we do not take advantage of the situation now the fault lies at our door. As to the first point of curriculum, I do not know the progress made so far, nor have I any comprehensive scheme to suggest; evidently the matter is one for close scrutiny by specialists. It is just as well to mention here that, rightly or wrongly one of the charges levelled against us is, that the present teaching proceeds in a narrow groove without taking into account the actual living conditions, that the students do not go out with mind fully developed, that the spirit of tolerance and willingness to give a patient hearing at discussions are wanting. To me it appears useful to add to the syllabus more liberal courses than what obtains now, modern geography, histories of certain countries, and current topics, subjects which while not taxing, will promote a wider outlook. Reading of the newspapers and magazines should also be encouraged to enable the students to pick up current news and views. Vidwans should freely move among the students out of class hours, and instruct them regarding their daily duties with a view to mould their character. It is necessary to get translated

the working theory of Education that the ordinary man in the street has, and many more also who have a claim to trained intelligence. This theory, to say the least of it, is inadequate, and when put into practice, produces very unsatisfactory results.

Confining our attention for the present to Primary or Elementary Education so called, the only fragment of theory we find, is the banishment of ignorance, which it is argued, could be effected by the production of literacy. Hence, our endeavour in the Elementary schools, has been concentrated, in the main to making our boys and girls, learn, to read and write, probably to read a letter, and learn to write their names, or perhaps a letter even. The ancient Egyptians, we are told, reared up a magnificent temple, with infinite labour and love, and in the shrine, the abode of the Holy of Holies, set up the image of a monkey! So do we, in modern days, spend colossal sums of money, set up a bewildering number of institutions and agencies, all working in feverish earnestness to make boys and girls, learn to read and write letters and sign their names! Surely, for such a puerile purpose, we spend far too much; and, these boys and girls, whom we have taught to read and write, forget their skill, a few years after leaving school. Then again we start the supplementary process of re-educating, the educated. So on, the process goes, and the mass of ignorance in the land remains, unlifted, for the very good reason, that literacy by itself can never dispel ignorance.

Now for a more satisfying theory. We want surely to dispel ignorance, and ignorance is rather a wide term. We are apt to limit its application to ignorance of the 3 R's, which is taking a too restricted view of it. It is ignorance, to be lacking in curiosity, lacking in initiative, lacking in perseverance, and 'suspended judgment', and a sense of social responsibility. Surely, these qualities are not the prerogative, of the university man. Every man worth the name, must be endowed with these qualities, and does literacy alone endow them? He must have intelligence, an enquiring mind, knowledge of essential

facts, the habit of looking into the 'toad's point of view,' and the habit of looking up facts, and acting upon facts. The failure of democracy as a form of Government, is, to a large extent, due to the failure of the educational system to produce men and women endowed with these habits of mind, and most of all, of men, who will look up facts and act upon those facts. We, in India are working towards Democracy as a political ideal, and it is bound to leave us cold and unsatisfied, so long as our Educational institutions, have a monkey in the shrine, grinning at our inanity. If Reading and Writing and Arithmetic can't do it, what shall we do in our schools? What shall we do, to produce citizens of the type foreshadowed? Most of the qualities are the results of habits, carefully cultivated, and some, no doubt, are the results of knowledge. That we should cultivate these habits of mind, and impart the relevant knowledge, is a very obvious inference. Literacy however desirable it may be, 'perse,' can never banish ignorance. It is an instrument of knowledge and not knowledge. The popular conception that knowledge is something that could be had only in the university, is the parent of the very ignorant, and of the very suicidal notion, prevalent among the masses, that they do not want it. The villager very often confronts one, with the question, what do we want knowledge for? Give us the skill to write our names, and to read our letters, and, sell your finer ware to the town-dweller, and the rich man. We have first to disabuse him of this attitude of mind, and make him realise, that knowledge is not a glittering tinsel, but of the very breath of his life. To produce such an attitude of mind, we want a larger, a deeper, and a more vivid conception of Primary Education. Such a conception is afforded by the theory of Education as Adjustment, adjustment, in the first instance to the great world of Nature, the great and kindly Mother of us all. In the second instance it is adjustment to the fabric of civilisation built up by the hand of man. In the third place it is adjustment, to the World of Morality, constantly breathing its message of the Good, the Beautiful and the True.

(To be continued.)

selected western works on comparative study and allied subjects, to indicate to the Vidwans and students who do not know English the lines on which the best thinkers in the west applied their mind to particular subjects; this will enable our pandits in course of time to add to such knowledge, and correct the wrong views often expressed by western authors owing to their limited resources.

As regards the second question concerning the future of the college and the provision for its alumni, it has been in my mind all along to urge for a better and firmer footing, and I think it could be done without much difficulty. The question naturally involves two items, men and money. As to the men, modesty apart, we are fortunate in having the best material in the whole of India. Here we are blessed with a Sovereign who bestows, as in the golden days of old, close attention to the advancement of Sanskrit and the maintenance of the pandit class out of his royal purse. In this connection may I be permitted to say, that a large amount of original work can be expected from the learned pandits thus honoured by the Sovereign; though this expectation had not been so far sufficiently fulfilled, I have no doubt that due attention will be paid to it in future. And then, twice every year pandits from far and near come and assemble in the capital, along with the Lowkiks of high position. Learned professors permanently employed in the college live here. There are also Sanskrit colleges in Bangalore and Melkote, and an Ayurvedic College in Mysore and Oriental library besides Sangita Vidvans of eminence. In the capital, and to a smaller extent in other places, arrangements have been made for the students to reside on the premises. We have therefore all the essentials for an atmosphere of a university, though the institutions do not go by that appellation. Why hesitate to constitute them really as such? We have a large number of Sanskrit schools in the State. It only requires all these institutions to be clubbed together so as to form an united whole; that will give to the institutions prestige and dignity of a university, and enable the conferring of degrees so that pandits may go out of the university and spread correct

knowledge among the people both young and old, and thereby save the country from falling a prey to materialistic tendencies and the consequential evils.

Next as to funds, it is well known that the number of great pandits versed in important branches of learning is gradually diminishing; it rests on us to train and maintain a sufficient number of professors hereafter. All praise to those who purely out of love for the sasthanas chose a life of poverty and tried to sustain the ancient learning till now. By the way I am reminded of those good old days when noble rulers made noble gifts of house and lands to leading savants, as much for their piety, as for their learning, both of which were expected to be perpetuated by succeeding generations. Would that some condition had been imposed on the inheritors of such gifts that they would be entitled to the property provided they satisfied the prime objects of the grant; for then we would not have deplored the paucity of eminent scholars. We require money for lodging, boarding, and the supply of books. For the present funds to the extent of at least ten lakhs of rupees seem to be necessary, which after all is a modest sum and by no means beyond the reach of the large population interested in Sanskrit culture. We have to set apart about 100 post-graduate scholarships ranging from Rs. 25 to Rs. 50 per month for allotting to deserving candidates that pass out of the college as pandits. Such stipends may be continued for a period of 7 to 10 years, to enable the recipients to secure other employments and get absorbed in public institutions or as private tutors and public lecturers. The period prescribed is meant to give each an opportunity to show his merit further and win a suitable place. Meanwhile their time will be utilised for research work, lectures to the young or to the general public, translations of Sanskrit and western works, writing of catechisms on the lines of Socrates' teaching; writing of biographies and books on social life at different ages and in different parts of India, and re-writing of Indian History. Once a pandit makes his name, there is sure to be demand for him, not only in Mysore but also outside it, both from private people as well as public institutions.

Libraries in High Schools

By Prof. K. S. Srikantan, M. A., F. R. Econ. S.,
Cert. Libr. (Madras University).

The Libraries in the High Schools have not yet begun to play their legitimate part in educating the boys. The cry '*Books are for Use*' and '*Books are for All*' have not in any way upset them. They are still holding firmly to the time honored principle that '*Books are for Preservation*'. It is certainly a matter of sincere regret that these Educational institutions should be still blind to the meteoric progress of '*Library Science*'. Unless the '*Library attitude*' is created in the boys when they are in the High Schools, the movement is bound to fail. It is hoped that the Educational authorities would soon direct their attention towards this.

No school has given the Library a suitable accommodation. The Library room is as ill-ventilated as the Librarian is ill qualified.

The Library itself is not in charge of any member of the Staff. So long as a member of the staff is not put in charge of the Library, it is impossible to carry out any of the suggestions that follow. One teacher should be put in charge of the Library and designated as the '*Superintendent of the Library*', and, if necessary, he may be provided with a Library attender or a clerk after some time. [It was alleged in one school that no teacher was willing to take up the work. It is certainly unfortunate.] If a member of the staff can be in charge of sports without prejudice to his regular work, there is no reason why another should not be in charge of the Library. If it is found impossible to find a man, then each member of the staff may be asked to be in charge of the Library in rotation.

The books in these Libraries are not sufficiently representative. While in some schools history has been over-represented to the sacrifice of geography and science, in another, science has been over-represented to the sacrifice of the rest. In a word, there has been no scientific *Book-selection*.

BOOK-SELECTION.

The selection of books is of first importance in school Library work. On the increased love and use of books and improvement in the *quality of reading*, the whole success of the Library as a part of the education of the school depends. ‡ Indiscriminate purchase of books is one of the most wasteful of practices. Many of the school Libraries in India are overcrowded with expensive sets, obsolete books on teaching, books too difficult for the students and very cheap editions with bad print and paper, while in the very same schools books actually needed are often lacking. The Library to-day is a workshop where the readers are the workers and the books are the tools. As in the case of tools, the selection of books must be based upon the purpose for which the books are to be used. No book should be bought for any school Library without a definite idea in mind, that it will be of immediate use in connection with some study or for the help of some individual.

The following principles may be taken note of by the Headmasters in selecting books for the Library :—

(1) Books must be in good English, sound in fact, authority and style.

(2) Books should be chosen for some positive qualities or usefulness in some field. It should exclude the poor and mediocre Books. Books should be chosen to be used in connection with every subject taught. The History Department should be provided with carefully selected books of biography and history from all the periods of history taught in the school. This would include a good group of the biographies, histories, and personal accounts of permanent value from the world-war. Biography should be plentifully supplied in all departments. Books which will strengthen the civic and social ideas, foster a feeling for the country and a sympathy for other nations must be included. For the home reading in English, the Library should provide not only the standard fiction, but also

‡ Library Management in Schools. Martha Wilson.
Tyrannies of the School. Charles. W. Barley.

Further, just as English colleges provide teachers for English schools, the Sanskrit colleges may provide professors for the Sanskrit educational institutions maintained in the State. As regards the students of the lower standards, since the syllabus has now been recast so as to include courses in Kanarese and English, there can be no manner of excuse to exclude them from the openings to which English school students are eligible either to the public or other services.

As to collecting money, I do not see why we should despair. We have various sources and what is required is to assiduously tap them. In the first place, in the view above explained, no apology is necessary for allotting money in the educational budget to the study of Sanskrit as if it is a dead language. It is a live language, and as such it becomes the duty of the Department of Public Instruction to contribute liberally for the purpose just as much as in the case of English and Vernacular. Next we have mutts, rich temples and other muzrai institutions, whose legitimate functions include the advancement of Sanskrit learning; we will not be therefore wrong in respectfully making demands on them nor are they likely to find it hard to comply, by parting with a small fraction of their immense properties. No doubt some of them are encouraging Sanskrit in their own way, but it is highly desirable to concentrate the teaching in one place under disciplinary control, and thereby prevent the scattering of resources. Then, it occurs to me and this applies to both the English and Sanskrit colleges that the awarding of prizes in the shape of mere cash really serves no useful purpose, at any rate as compared with the necessity to provide boarding for poor students. If the candidate is poor, an award of Rs. 100 or 150 is but a poor consolation for his hard study for over twelve years; if he is already possessed of means he attaches no importance to the small sum. So far as his special merit is concerned a certificate or a medal made of any metal would equally serve the purpose, provided it is bestowed by high authority as a token of honour. Were not the Greeks satisfied with the bare olive wreaths? Lastly, we have the sense of the generality of the Hindus who

as a rule favour the advancement of Sanskrit culture, and I believe that such of them as could afford will come forward to contribute their mite; the present depression may have no bearing on those who possess means and are able to render help. For, have we not seen munificent contributions made very recently in Nagpur, Bangalore, Mysore and other centres? We cannot be too grateful for the Vedasastra Peshini Sabha which has been collecting donations to assist the poor students, and also to Mr. Ramaiya who recently made a very liberal donation of Rs. 50,000/- and to Dharmipuri Mr. Banumiah who has offered to-day property worth Rs. 7000/- for the benefit of this College. May we hope that their example will be followed by numerous others with a view to sustain the ancient learning at its high standard and thereby advance the cause of India itself.

A Theory of Elementary Education.

By Mr. T. N. Krishnamurthi, M.A., L.T.

(Continued from the last issue.)

IN the concluding sentence, of my paper on the subject, it was stated that the Theory of Education as Adjustment, afforded a very satisfactory basis for the building up of the fabric of Education in our land. Adjustment means, at any rate, three things namely, an individual, his world, and the process of bringing them into relation, the process of 'adjustment'. What is it, that is necessary, in order, to bring the individual and his environment into proper adjustment with each other? It is knowledge of course; we shall want knowledge as much of it as is necessary for adjustment, but we must remember that this 'knowledge' which is sought, is only the means to the end of adjustment and not the 'end' in itself. An imperfect realisation of this, has made most of our educational institutions, purveyors 'of static learning' instead of dynamic knowledge; has produced 'clerks' and 'hirelings' instead of men and women imbued with dynamic power. Knowledge as

existing books of varied appeal, vital biographies, travel and adventure—books to direct the imagination, poetry, plays, and essays on familiar subjects. In connection with vocational guidance, books on ethics, the trades and professions, education and training, and biographies of modern people must be furnished. Science in readable form and with modern application, books of art in all its forms, music, athletics and sports, books of handicrafts, all must be represented.

Every book in the Library should pass the *quality test*, that is, TRUTH, GOOD ENGLISH, WHOLESOME IDEAS, HIGH MORAL TONE, READABLENESS, and VITALITY. Care should be taken to secure the best on each subject. Here it may be pointed out that the *teacher's section* in a Library should not be lost sight of. There is no surer way of escaping from the tyranny of routine than by the liberation of mind which comes from reading inspiring books.† The books written by the great masters and teachers of that subject, the books of massive suggestion, bring a work-a-day teacher into touch with the great minds of his profession. Every school should have a teachers' Library. In any case every teacher should use a Library. Unless he reads, he will lose his interest and his freshness. He must acquire if he is to bestow.

BOOK - SELECTION COMMITTEE.

Proper selection of books depends always upon a committee of experts. It is therefore suggested that a book selection committee may be appointed in each (three Board) High School consisting of the Headmaster, the Librarian and three teachers. In the case of High Schools under the management of the same Board, a common committee consisting of the Headmasters, the D. E. O., the Secretary of the District Board and one assistant from each school may be appointed. This would not merely enable the schools to get the best books, but prevent the duplication of the same book in every school. It

† Letters to a young Headmaster, W. Jenkyn Thomas and Charles W. Barley.

is not always that all books are used at all times in a High School Library. Costly books may be sent from High School to High School in rotation. Such a Committee would also bring the teachers into a constant conference.

LIBRARY CLASS AND LIBRARY DAY.

Some of the schools are now having a Library class, and it is certainly working well. But such a class is only a tiny part of the real Library work. One of the aims of the Library is to enable the students to pick and choose for themselves; to select a proper book from a larger selection, is itself an education, and the teachers' work in this direction should be reduced to a minimum.

A day therefore may be set apart in addition to the present Library class, for allowing students to browse over the books, and pick and choose for themselves. This day may be called the Library Day, and for our present purpose, Saturday may be allotted for such a work. On a Library Day the first hour may be called the Library Hour. In this hour, the Librarian should instruct the students on the method of using books. The following may be taken as an illustration of the work to be done in this connection.

The book—Its importance—How to use—The title Page—Preface—Table of contents—Text—The utility of reference books—The use of a dictionary—The use of an Encyclopædia—The use of the catalogues and other materials available in the Library.

CLASSIFICATION.

Before we create a 'LIBRARY DAY', we should have the Library classified, and it is better to classify the books in a High School Library into study reading, recreation reading and reference study. Every candidate should be asked to maintain a "Books I have read" notebook. These notebooks have become very popular with the readers. It has been exceptionally valuable in encouraging them to make a record of their impressions of the books they have read as well as its

an end in itself has given us dates and names of Kings instead of an insight into the fabric of society; grammar and dictation instead of literature and life; isolated laws of Physics and Chemistry, instead of an insight into the meaning of evolution; forms of life instead of Life itself. Such a theory has fed us with platitudes, instead of making us feel the prick and stab of Truth and Reality. Education is not a mere acquisition of a body of knowledge. It is an intelligent and subtle adjustment to the life that must be lived, and in the process of such an adjustment, the great body of knowledge plays a very useful part. Such in brief outline is the Theory of Education as Adjustment.

Applying that theory to our Elementary Schools, we come across certain basic facts which should be realised and remembered, before a satisfactory theory of Elementary Education on the basis of the conception of Adjustment, could be developed. To begin with, the Elementary School-child, has only a very limited number of years of school-life, within which he should acquire knowledge, that would help him to adjust himself to the three great worlds of Nature, Society and Morality. Within this short period, the process of adjustment to which he is subjected must not only enrich his life, but must promote economic and social efficiency. Thirdly, that being predominantly agricultural, and destined to be so, in the years to come, this 'economic and social efficiency' mentioned above, is bound to go hand in hand, with agricultural efficiency. In other words, in addition to enriching the life of the individual his studies have to be given a Vocational bias, which in the circumstances, in which we are placed, should be agricultural. If by the process of adjustment, we shall evolve a school-child, who has an intelligent if not profound appreciation of the three great worlds of Nature, Society and Morality, and if in addition to this, we also succeed in equipping him, with ideas, with *habits* more than ideas, that would contribute to social and economic efficiency, the problem of Elementary Education shall have been solved. The teaching in our schools, the curricula in our schools, have to be transmuted with reference to their

power to give the necessary adjustment. The curriculum in our Elementary Schools, should therefore be endowed, not with a view to giving the pupils a theoretical knowledge based on 'literacy', but on practical knowledge that would help him to successfully 'adjust' themselves to the three great worlds of Nature, 'Society' and 'Morality' with success, that is, in other words a curriculum that would help to promote 'social and economic efficiency'. It has to be surmised that the vocational adjuncts in our Elementary schools are designed, with a view to increasing this aspect of the child's progress. But, even these evidently practical aspects of the curriculum, have succumbed to the blight of an all-providing theoretical ideal, that they have failed to satisfy the needs which they were designed to meet. The defect lies in the fact that vocational subjects have been tacked on to an eminently unsuitable curriculum, with which they fail to harmonise. It must be woven very closely into the general fabric.

(To be continued.)

Teaching of English in High School Classes.

By Mr. B. S. I.

At the very outset, I wish to inform the readers that I am not a trained man, and if my opinions and suggestions are not consistent with the most up-to date educational principles and methods of teaching, I crave their indulgence to go through my article patiently and see if after trials they are of no consequence. I am ever ready to receive their suggestions. I have read some recent books on education and have attempted to understand some of them at least. But the one stupendous difficulty in the way of an Indian teacher is that the books are written mostly by westerners and the principles are suited to

titles and authors. Each book provides place to record the reading of 31 books. There is a page to each book with a place for the reader's name, the name of the author, and the title of the book, impressions and other notes. (Indian Library Service Depot, Lahore.)

A true Library class is different from the one the High Schools are having now. Such a class is conducted co-operatively by the teacher and the Librarian in the Library itself. The teacher will inform the Librarian in advance that he would bring the class to the Library for a specified period for the study of materials on a certain subject. The Librarian will collect all available material on the subject, books, pamphlets, magazines and pictures. The teacher will come with the class for intensive work, during the period. The most satisfactory work is done when each pupil is assigned a definite phase of the subject to study and report upon. Certain of these Library Classes may be reserved for "Book talks". The Librarian now speaks about the new additions to the Library, discusses books on home reading lists, explains the meaning of recreation reading and reads portions from books to stimulate reading. Sometimes the book talk may be upon "how to read a book".

BOOK - TALKS AND AUTHORSHIP.

One of the most important developments of the book talk principle is the creation of young authors. This has become a work of paramount importance in the western countries. Each student is asked to choose a subject he likes best, and is asked to collect all possible material on the subject both from inside and outside the Library. He is asked then, to put the whole thing in the form of a book, giving the title page, half-title page, preface, introduction and contents. Such an attempt is already being made in some of the Indian High Schools. The teacher or the Librarian will have to help the student in the matter of dividing his materials into chapters, and also in the matter of relevant illustrations. The best book produced may be awarded a prize in the school,

while the District Board may award a prize for the best of the books in all the High Schools put together. This would be another line of co-ordinate work. The Librarian or the teacher should insist on a bibliography being added at the end of the book.

CATALOGUE.

If a Library is to render real service to the student community, it should have a perfect catalogue. But a printed catalogue is now out of date. But there is a case for a common printed catalogue for all the High Schools under the same management together which is necessary both for the teachers and the students. This will also help the Book-selection Committee. But each High School should maintain a *card catalogue* on the fashion of the Madras University or the Connemera Library.

PICTURE - CUTTINGS.

Another important kind of High School Library work is the collection of pictures. It is of very great use in the school and may be accumulated without great expense. Pictures from the *Illustrated Weekly*, *London News*, and clippings from *Illustrated Magazines* and worn out books will be of great value. The choice of pictures, however, must be governed by the needs of the particular school. In making picture collection, the help or the co-operation of the students may be taken by the members of the Staff.

Extracts from the report on the management of the Libraries in the High School under Ramnad District Board.

The 'Axe' at the Home.

By Mr. R. Narayanaswami, M.A.

Educationists have long made us familiar with their favorite 'Three R's.' As if in envy, a fourth 'R' of which they had not even dreamt enough, is now threatening them and the rest of the world. The menace stares us in the face and every walk of life is feeling its rigour. In clubs, at meetings, at street corners, at the beach, in the trains, trams and buses, in public parks, in theatres, inside our houses, in front of Govt.

the training of boys (English) who are committed to the care of westerners. I do admit that principles of education will always be the same all over the world. But methods of teaching ought to vary. In a democratic country like America methods employed are certainly far different from those adopted in a place like Soviet Russia (though she is supposed to be democratic). Similarly, the general tendency among most of the Indian teachers is to apply the principles and methods suggested by western educationists in teaching Indian boys. There may have been useful results but I am of opinion that very few have been benefited by those ways of teaching English.

I have often found that the students who usually come out of Board or private or Mission High Schools (in particular) are invariably better either in appreciating the foreign language or in understanding and writing the same because the crux of the whole matter lies in this:—The teachers are not usually transferred from place to place. The same teacher teaches a boy at least for three consecutive years and therefore he can compensate for the losses in a particular year by special coaching in the next year. Thus, I think that teachers handling English in Government institutions should not be disturbed for three years from one place. Transfers may be made, as is usually done in Mysore, before the reopening of the classes after the final examination for the year. The teacher after he takes charge must be given one or two sections of the IV Form and he must be given three complete years to train up the batch of students under him. So far as English is concerned, one teacher for poetry, another for grammar, and a third for prose, such a division of work will bring disastrous results. Except a general inspection by the inspecting officers or the head of the institution every year, the teacher's work may be judged after three years by setting three or four papers, one on general information (novel reading, poems read, essays read, all other than text-books); one on the text-books read; and one at least for essays (one or two general) one or two from the prescribed text, and one passage for paraphrase. If after examining the boys through an examination at least 60 to 70% of the boys don't

prove to have understood English language and pass the examination, then the teacher may be instructed to change and improve his methods. Very often the teacher is examined but not the students who are trained by him.

In this connection, I would like to add a few suggestions regarding the syllabus to be adopted. Twenty five selections in poetry by twenty five different poets will do no good. Usually the number of lines of poetry to be studied forms the criterion. Similarly, different passages by various writers are chosen in prose and the selection of a book for nondetailed study is not satisfactory. Let me suggest the syllabus in the following manner. About eight to ten poems of Wordsworth or any other poet may be selected for poetry in Form IV and by the time the student gets promotion to the next class, he must have read a few other poems of the same author, paraphrase them and the teacher must be the student's guide. In Form V another poet whose style is more difficult or who represents some other school or a typical representative of a century may be taken for study and some of his poems studied. Some beautiful extracts from different poems of each author may be recommended to be learnt by heart. A similar method may be employed in the teaching of prose.

Regarding nondetailed texts one novel of any author may be chosen as the text-book and the teacher must see that the boy reads as many other novels written by the same author or at least the abridged editions within the close of the school year. The master should also read the same and indirectly elicit from the boys answers for various questions so as to be sure that the boy has read the other novels. The boy may be asked to keep a brief record of the novels read and may be asked to produce the same whenever required. If Nicholas Nickleby is a text, almost all the novels of Dickens should be read by the student. In this way, the teacher may certainly do his best to create an appreciation for good novels or poem or prose in the minds of the young boys. He will have deserved his pay for the three years and the boys committed to his care will also bring

offices at 'tiffin-hour', last but not least at the hospitable tables of Restaurants and Lunch houses, in short, wherever men happen to gather for any purpose, the talk and whisper is about 'Retrenchment', 'Cut in salaries', 'Discharge of such and such men from service' etc. etc. Very dire indeed is that 'causeless' entity. ECONOMIC DEPRESSION (Scientists in the line have racked their brains in vain over its nature, cause and periodical visitation!), which makes Govt. poor, which kicks prices down to an awful extent to the traders and merchants, which imperils party identity in politics as in England where the 'National' Govt. is the outcome of despair over Government finances, which sends away from service hundreds of young and old men earning their livelihoods under Government, mercantile firms and Corporations, Railway companies, etc., etc., only to swell still more the ranks of the unemployed (In a way this seems to be to the Govt.'s benefit. The post would carry more applications henceforth, thereby earning more revenue for the Public Exchequer! Is it not 'mad' in these circumstances to think of persuading the Postal Authorities to introduce concessional rates of postage for application-bearing letters too, as in the case of book-packets!)—which in short makes all men needier and therefore greedier. The seemingly fortunate employees continuing in service, either under Govt. or elsewhere, have not escaped from its clutches altogether, as they have had to say goodbye to a portion of their monthly salaries. To the Govt. servant class, the new year 1932 does'nt seem to have started well. Its first fruit for them was the long-threatened 10% cut in salaries. What with the Gandhian 'War Declaration' of 1-1-32, it seems not unlikely that the 10% will rise to 20, 30 or even 40 in the near future—may go on rising up to 100!

Now that it is a settled fact that our earnings are definitely shrunken, is it not incumbent on us carefully to scrutinise, even as others above us did with regard to bigger things, all items of our family budget with a view to prune, to lay the 'axe' on the excrescences that have unknowingly crept in through years?

'Food' is the first and foremost item on the expenditure side of our home budget—unfortunately for many of us the income side of it remains stationary almost always while the opposite side progressively mounts up! Is it any way possible or desirable to effect any cut herein? If in a country a cut were possible or desirable in its military expenditure, we might too effect retrenchment in our food item. As the Tamil proverb goes, where is the picture without the wall?

But.....cannot we put a stop (temporarily atleast if otherwise impossible) to the admittedly 'bad' habit of coffee-drinking? Coffee and company are being vehemently condemned by eminent medicoes as slow poisoning drugs. If this is remembered, it almost shudders one to see some people making coffee take the place of water, drinking it in tumblerfuls whenever thirsty tens of times a day, almost bathing in it. May we not substitute in its place the cheap but healthful 'Avarambu' beverage for example? A revolution in habits indeed—just think of the consequences of a sudden simultaneous boycott of coffee in our country—ruin of hundreds of hotel-keepers, desperate anger of the European planters, unemployment of so many labourers, reduction in the number of guests present at marriage parties and other festive functions etc. etc.—but one that will atonce save us our health and our money.

'Eat when really hungry' I would say then. It is 'criminal', according to Gandhism, in reference both to yourself and to the less fortunate fellowmen around you to reload and overload your belly simply because the shining electric lights and marble tables of a Ramakrishna Lunch Home or a Neo-Komala Vilas Restaurant catch your fancy and take you in! How many of us fall an easy prey to these inborn temptations, really circumlocutious lines to empty one's pockets!

I am also at the same time eager to make myself sure that the proverbial hospitality of the Indian home will not give way under the stress of this passing phase of 'Retrenchment'. I will be curious to collect when time comes statistics picturing the aftermath of this Retrenchment deluge—how many of our families dropped, much against the desires of the house-

the training of boys (English) who are committed to the care of westerners. I do admit that principles of education will always be the same all over the world. But methods of teaching ought to vary. In a democratic country like America methods employed are certainly far different from those adopted in a place like Soviet Russia (though she is supposed to be democratic). Similarly, the general tendency among most of the Indian teachers is to apply the principles and methods suggested by western educationists in teaching Indian boys. There may have been useful results but I am of opinion that very few have been benefited by those ways of teaching English.

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Regarding nondetailed texts one novel of any author may be chosen as the text-book and the teacher must see that the boy reads as many other novels written by the same author or at least the abridged editions within the close of the school year. The master should also read the same and indirectly elicit from the boys answers for various questions so as to be sure that the boy has read the other novels. The boy may be asked to keep a brief record of the novels read and may be asked to produce the same whenever required. If Nicholas Nickleby is a text, almost all the novels of Dickens should be read by the student. In this way, the teacher may certainly do his best to create an appreciation for good novels or poem or prose in the minds of the young boys. He will have deserved his pay for the three years and the boys committed to his care will also bring

wives, issuing invitations to the sons-in-law for Deepavali and other festive occasions, how many families diminished the number of marriage invitations, how many relatives and friends from far-off places had to make their way to the hotels for lack of the familiar formality 'Take your meals and go' etc. etc.

Dress comes next. It is a vast item and of course includes 'hair-dressing'. About hair-dressing, I pretend to know little and I leave it to the experts in the line to suggest ways and means of applying the axe therein. But here are some relevant questions to be tackled by them. Which is more economical to maintain—the tuft or the crop? What is the least number of face-shaves a person should have in a month without the risk of appearing 'bearish' or 'boorish' to others? Which involves the less net expenditure—the self-shave or the barber's? Is it desirable to submit a memorial to the barbers and saloon-wallahs for a reduction in their rates in view of the present stringency? etc. etc.

Three principles I think determine our dress—climate, decency and fashion. The first is unchangeable, it won't mitigate its rigour in sympathy with our desires to effect retrenchment in dress and we must accommodate ourselves to it. The other two are our creation and we can change them, if we will, to suit our purse. The question then is—what are the superfluities that may be done away with? Of course, we cannot afford to allow Mahatma Gandhi to answer this question for us. To a human being (I am tempted to say 'a superhuman being'), who can, working up at 4 A.M. during the severest winter days of England, walk away along the streets full four miles and odd with almost half-naked body, nothing is impossible. If we were to go to him for pointing out our sartorial superfluities, he would perhaps make us all go about in a manner which the impertinent among us would term 'indecent'!

Why should at all we ape the westerner and look-'like' in coats and collars and ties and trousers? The dhoti is decent, fashionable and cheap enough. Our young men, especially those of the metropolitan breed, need to be sermonised on this. I for one don't understand their preference to wear wherever they go

(either to the beach or to the theatre or to a friend's house or father-in-law's house or Lunch house etc. etc.) the superfluous open coat, the non-swadeshi Navy blue or Army blue coat accompanied, mind you, in most cases with a videshi cigar in the mouth,—when a simple dhoti, shirt and angavasthram will look eminently natural, neat and decent. Discipline at the class-room or the office-room does of course require a particular kind of dress—by the way, the foremost of the colleges, the Presidency college, Madras, has relaxed many of its dress restrictions long ago, in anticipation perhaps of these hard days—but outside of it these men can afford to be simple and natural.

Why not lawyers diminish the length of their long coats and save the dust on the floor of the court to the workless 'Thotti'? It is also doubtless possible for the teachers and lecturers to dispense with the superfluous Angavasthram as the coat and turban seem by themselves to be quite enough. To some of course this may appear unthinkable, for to them the Angavasthram is a source of help at crises! While the lecture goes on the fingers would be all active vigorously squeezing out the ends of the invaluable Angavasthram, sucking in inspiration therefrom and passing it on to their otherwise vacant brains! About the Govt. employees class, who seem to be the most stricken lot to-day, how beneficial it would be to them if rules permitted Dhoti cum shirt cum Angavasthram as disciplinary dress!

Above all, the open coat should be allowed to give way to the closed coat, as in that case there is no need to invest in ties, collars etc, and the turban of multiple folds to an easily washable cap. Our women too should be taught to bid good-bye to their unquenching preferences for the costly silk sarees and take in their place cheaper cotton sarees for their daily use. To the average member of the earning class, with an income of not more than 50 to 60 Rs. per month, this saree 'craze' of the wife is indeed a white elephant. In this connection, I am also tempted to see our women advised to make a double sacrifice—national and domestic —by restraining their jewellery craze too.

him honour and a good name. The time-honoured but true complaint of the professors of English in colleges that the high school teachers do not perform their duties properly, will be answered satisfactorily and the student wins a name in the college and the teacher will be admired by many. The department would deserve every praise. And above all the boy will certainly cherish a very high regard for the teacher for having engendered in him a love of literature.

Individuality and Education.

By Mohammed Zamiruddin Shariff.

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In vegetable-kingdom it is quite impossible to find out two blades of grass or two leaves of a tree or two plants absolutely alike. It is also true of animal-kingdom. There are giants and dwarfs, black and white, brilliant and stupid, good and bad, and other such contradictories. Some persons burst forth into song with the most meagre training, while others even after the most strenuous training could not carry a tune or discover a discord, some are ready spellers while many others are hopeless, some people mount up the plat-form and charm the audience with their eloquence, while others get stage-fright, some without a degree of teaching the students, could wield their influence to the maximum degree and others with all the senior wrangler qualifications, could not handle a single boy. Hence we can easily multiply such examples.

Teachers easily recognise the fact of difference in physical structure among pupils, and regard such differences as natural, but in the matter of mental qualities it is assumed that all are alike and would be educated alike. The truth however is different and the failure to recognise the truth has rendered education futile.

If systematic study is made by a teacher of the individual differences of physical, intellectual, and moral qualities of the

members of a given class the results would frequently astonish us. Some people are ear-minded, some eye-minded, and some motor-minded. Capacity for memorising is considerable among the pupils. Ignoring this many teachers are in the habit of assigning the same work to the entire class and expect the same uniform results. As a matter of fact mental differences are far more than any physical characteristics.

Thus the fact is established that among children in the same class there exists wide differences not only in physical characteristic conditions but in the make-up of their minds also. Side by side, children coming from families of different social conditions, with varying advantages of physical comfort, children with varying aptitudes and ambitions, to treat them alike is to misunderstand child's nature. The blighting curse of education is uniformity. In this the individuality of the child is completely missed and considerable wastage results. Any education that has in mind the non-existent average child must be considered as having missed its mark. In the class room very often it is the backward children that receive greater attention to the neglect of the brighter children who for want of proper care and necessary stimulus grow restive and dissatisfied. Again the child is made to fit a pre-conceived educational system instead of the system being modified to fit the needs of the child. It is only when the fact of child's nature is well understood that such differences will disappear.

There is no virtue in an educational system unless it meets the needs of the individual. It is not the *ideal* man or the *average* man who is to be trained, it is the particular man as the forces of heredity have made him. His own qualities determine his needs. A child is better unborn than untaught. A child however educated is still untaught, if by his teaching he has not emphasised his individual character, if he has not strengthened his *will* and guided his *mind* to the highest pitch. The best school is that which exists for individual students.

A botanical Wizard says, "Right here let me lay special stress upon the absurdity, not to call it by a team of running children through the same mill in a lot, with absolutely no

Housing is the next item to be scrutinised. This is a problem especially in towns and cities, and the house-owning lords, though rates and prices of all conceivable commodities have gone down, would'nt reduce a pie from their rents. Why not the tenant-residents, especially in Madras city, form an association for themselves and appeal and agitate for rent reduction etc. ?

With regard to entertainments, it seems perilous to apply the axe. The screen wallahs, and the stage wallahs, and the music wallahs must have their way, lest there should be less of mirth and more of seriousness amidst us, us—already dubbed a nation of sky-looking philosophers, slaves of the phantom 'Fate' etc. etc.

Religion comes next. The ire of Sanatanists and Vaidiks notwithstanding, the question is worth considering whether we South Indians especially spend in the name of religion more than is really needed. I would suggest one point for consideration. Why can we not spend less on occasions like marriages, the thread-marriage, the wedding, the consummation, the Adi ceremony, the bangle-ceremony, etc. etc. Religion is of course a matter of the mind and there can be no human standards to it, but while the great Swami Vivekananda proudly proclaimed to the world India's religious message, he at the same time severely chastised us for our clinging leech-like to the externals of religion as opposed to its reality.

With regard to one item in our family budget, no cut I think, is desirable at all. I would broadly term it 'Education'. I include under it not only education in schools and colleges but all those various items which together contribute to the 'Self-education' of the individual. For example, the expenditure on news-papers, books and periodicals, on travels and tours, on educative lectures and addresses by eminent men in all walks of life (like those being arranged for by the redoubtable Secretary (S. R. R.—of the Madras Library Association) etc. cannot be curtailed without detriment to the moral, material and aesthetic development of the individual. To how many does a journal like 'The Indian Educator' bring occasional 'treats' to enliven

the dull monotony of everyday life! How many else have travelled out away from their houses, seen wonders of Nature and man and have 'broadened' themselves and their 'outlook'! How many again have left lecture-halls and address-rooms with their minds suffusing with new ideas, new feelings and new inspirations! It should be 'unholy' to think of the Axe in this atmosphere!

To compensate for the 'loss' in the sphere of expenditure I mentioned above, here are some items which can be ruthlessly axed away whole-sale without the least compunction to anybody.

1. Buying a motor-car simply because others similarly positioned own it and not because of any real need.
 2. Buying a Tennis racket that eternally adorns the walls solely for posing as a player before 'curious' friends coming to the house.
 3. Signing in the Donation list out of deference for so many friends' names appearing therein.
 4. Offering 'Ring-money' (பொங்கிப்பணம்) on ceremonial occasions for fear of being thought low of by relatives and friends.
 5. Travelling all the way to the metropolis on the New year's eve to see the official 'boss' on the New year's dawn with a basket load of fruits, for prestige's sake.
 6. Spending hundreds on 'mischief-loving' Vakils and courts over trifles worth nothing, to keep up to that invisible illusion of prestige.
 7. Engaging a cook in the house merely to please one's vanity and to make other women of the locality talk in hushed voices about oneself.
- and last but not least
8. Ordering Diamond ear-rings for the wife so that ladies of the neighbourhood might think 'high' of her etc. etc.

difference to their individuality. No two children alike. You cannot expect them to develop alike. They are different in temperament, in tastes, in disposition, in capabilities, and yet we take them in the precious early age when they ought to be living a life of preparation near to the heart of nature, and we stuff them, cram them, and over-work them.....poor little brains are crowded up to the danger-line. Can any one by any possible cultivation and selection and crossing compel figs to grow on thistles or apples on a banana tree?"

I. C. Magazine.

High Schools for India of To-morrow.

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

IN our schools and colleges we should now begin to approach the solution of our problems, as far as possible, in the light of present-day knowledge by making first a scientific determination of the objectives towards which we are working. When we actually know what our schools are for and just what their products should be, then we shall be able to answer the important question: What is the function of the high school? Should it prepare for college or for life?

Then what are to be the objectives of high school education? The Commission appointed by the National Education Association of America for the reorganization of Secondary Education regard the following as the main objective of education:—Health, Command of Fundamental processes, Worthy Home Membership, Vocation, Citizenship, Worthy use of Leisure, and Ethical Character. These objectives apply for education as a whole—elementary, secondary and higher. It is now our purpose to consider specifically the role of secondary education in achieving each of the objectives.

1. Training for efficient personal and public health:—Since every other aim of education is dependent for its realization upon good health, health may properly be placed as the first

high school objective. This makes imperative an adequate time assignment for physical training and requires science courses properly focussed upon personal and community hygiene, the principles of sanitation and their applications.

Training for civic worth and efficiency:—The present day national consciousness in the country and its results by way of a future self-governing India can survive only if the citizens be intelligent, well informed and virtuous. Particularly in view of the very many cleavages peculiar to our country, linguistic, communal, and provincial, civic education that will develop in the individual those qualities whereby he will act well his part as a member of neighbourhood, village, town or city, State and Nation and will give him a basis for understanding international relations is very necessary. For such citizenship, the following qualifications are essential: a many-sided interest in the welfare of the society to which one belongs, loyalty to ideas of civic righteousness, practical knowledge of social agencies and institutions, good judgment as to means and methods that will promote our social end without defeating others, and as putting all these into effect, habits of cordial co-operation in social undertakings. Civic education should consider other nations also. Our pupils should learn that each nation, at least potentially, has something of worth to contribute to civilization and that humanity would be incomplete without that contribution.

3. Vocational fitness:—Since the happiness and prosperity of the individual, as well as our national wealth and greatness, depend upon the vocational efficiency of our citizens, it is important, if not imperative, that our high schools relate their subject matter and instruction, at least in a general way to the training of our youth in qualities fitting them for a good beginning in vocational life and potentially for a good vocational career. This idea demands that the pupil explore his own capacities and aptitudes, and select his vocation wisely. Hence an effective programme of vocational guidance in the secondary school is essential.

Gleanings from Tamil Literature.

By Mr. T. R. Rengaswami Ayyangar, M.A., L.T.



Nedunalcadai (நெடுநல்வாடை), his second great work, is both a lyrical and a martial song. The name imports the description of the long and dreary winter and the poem consisting of 188 lines is a masterpiece of art and diction. The dull description of a dreary winter night is not the poet's aim. The love-smitten queen bemoaning her lord's separation on the battlefield is skilfully alleviated by the maids' cheering her up by describing the feats and experience of her warlike spouse. Only one line betrays that the poet had in his mind the famous Nedunchezhian of Pandya dynasty. The poem incidentally throws light on the effect of winter, on shepherds, cattle, birds, and plants, on men and manners, the richness of a palace and the ambition of a warrior hero.

Mudattamakkanniar (முடத்தாமக்கண்ணியார்) is the author of the poem known as *Porunaratrappadai* (பொருநராற்றுப்படை) of 248 lines. This is a eulogy on Karikala Chola, the famous king of the Chola dynasty. This purports to be an advice given to an indigent poet how to approach the great king and touch his heart. This gives a clear account of the sorry condition of poets and how it all disappears at the magic touch of Karikala's munificent hand. This commemorates the victory of this Chola King on the famous field of *Vennil*. This gives an elaborate account of the fertility of the Chola country and of Kaveri irrigation. *Naittanar of Nallur* (நைட்டார் நைத்தனூர்).

3. *Sirupanatrappadai* (சிறுபாநாற்றுப்படை) is the work of this poet. It is an eulogy on Nallikkondan of Eruina country and consists of 267 lines. On whose distress in poverty was relieved by the munificence of Nallikkondan advises a brother sufferer to approach the said benefactor and have his grievance redressed. This treatise makes mention of the great patrons of literature and looks upon the hero as great as any of them. It is a panegyric of the Pandya king of Korkai, and of the Chola kings well known for their gift to poets. It also draws our attention to the deeds of Pagan, Pari Kari, Agi, Atiman of Chera country, Nalli, Ori—the seven satraps who rivalled their kings in their attitude towards scholars and poets. It contains an elaborate description of Nallikkondan's territory and its towns. Lines 130-140 contain a fantastic description of hunger and its horrors. Its description of such cities as Muthur, Eyalpattinam, Velur, Amur, Madura, Vanji and Worur then known as Uranthai is of great antiquarian interest.

4. Rudram Kannanar (ரூத்ரம் கண்ணனார்) is the author of two famous Idylls—*Perumpanatrappadi* (பெரும்பாநாற்றுப்படை) and *Pattinappalai* (பட்டினப்பாலை). The first is an eulogy on Ilandarayan (இளந்தராயன்) the ruler of Thondai country and second, in Karikala Chola.

Perumpanatrappadai contains 500 lines. It has a reference to the romantic birth of the hero, who was a son of the Chola king and a Naga Princess. The neglected child was put in a box with a shred of the creeper *Tondai* round its neck as a mark of recognition and sent by the mother to its father. The repentant father owned his child and made him the Governor of a Province which henceforth went by the name of Thondaimandalam the modern Chingleput and North Arcot Districts. The indigent poet on his way to the capital is represented to give a vivid description of the fine kinds of soil, the customs and manners of the people and their chief industries. A fine description of *Conjivaram* and the Vishnu temple at *Vekka* in the neighbourhood is also given. The import of horses from foreign countries is referred to and a fine description of salt traders and cowherds in pasturage enables us to form some opinion of the condition of the people in those days. The points worthy of special notice are—(1) import of pepper from the west on the backs of asses, (2) posting of soldiers to guard merchants and way farers, (3) A Eyini woman bringing up her child on a tiger skin, (4) making pits on hard soil for pounding paddy, (5) extracting liquor from rice grain, (6) using a granite as a touchstone for gold, (7) sinking of deep tanks, (8) plastering walls with lime, (9) weaving cloths with yarns of fine quality and (10) construction of roads for purposes of trade.

Pattinappalai consists of 301 lines. This is an eulogy on the Chola king, Karikala, which secured the poet a reward of sixteen hundred thousand gold pieces. It narrates how Karikala Chola escaped from imprisonment and subduing his enemies recovered his kingdom and made war on his neighbours with success. He introduced many beneficent reforms for the good of his subjects and encouraged trade and industries. The description of his capital *Pugar*, otherwise known as *Karippumpattinam* is really graphic and shows the degree of refinement attained by the people. His capital was the emporium of the world and foreign merchants and travellers were given facilities for settling in the land to carry on a prosperous trade.

Streets after streets were full of merchandise for export and import and the king derived an immense revenue by way of customs duties. The articles of trade in each street were made known by means of flags and all facilities were afforded to people for buying and selling commodities. The book gives a detailed account of the customs and manners of the different classes of people living there and the greatness of the king's sovereignty. That the king tolerated all kinds of faith is fully borne out by the poet's description of Buddhist viharas, Jain convents, and temples of Hindu faith. The description of the city, its forts, ramparts, parks, alms-houses and the customs house is highly realistic. The poet has not failed to give us an idea of the important articles of commerce which was carried there. They were chiefly horses, victuals, pearls, coral, gold, sandal, scents and spices like pepper. Mention has also been made of public festivals and amusements such as cock-fight, ramfight, devil dances and toddy drinking. In the end there is a reference to a love-sick warrior who makes his mind not to separate himself from his love and go to war.

To be continued.

When high schools are to be started in rural areas, it is very essential that the programme should be related to the life needs of the community with due provision for similar but advanced studies in colleges. When I visited rural High Schools in America, I was very happy to find the girls engaged in sewing, cooking and dress-making and such other activities and the boys engaged in agricultural, horticultural pursuits, poultry-rearing, hog-raising, animal husbandry, carpentry and such other work.

4. Worthy Home Membership:—This is especially important for our girls. Of most girls in the high school we can say with assurance that in due time they will find their destiny as the makers of the home and have as their primary problem in life the expenditure of the modest family income so as to secure the most and best of comfort, health, and happiness for their homes and their families. This objective, we must remember, applies to both boys and girls. The social studies should deal with the home as a fundamental social instruction and clarify its relation to the wider interests outside.

5. The best use and enjoyment of the Leisure of life:—The school has so far given little conscious attention to this objective. It has so exclusively sought intellectual discipline that it has seldom treated literature, out of music so as to evoke right emotional response and produce positive enjoyment. The school should, therefore, see that adequate recreation is provided both within the school and outside of it.

6. Inculcation in our youth of the finest ethical conceptions and principles:—The wise selection of content and methods of instruction in all subjects of study, the social contacts of pupils with one another and with their teachers, the opportunities offered by the organization and administration of the school for the development on the part of pupils not only of the sense of personal responsibility and initiative, but above all, the spirit of service and the principles of true democracy that should permeate the entire school—the headmaster, teachers and pupils—are some of the essential means of developing healthy character.

7. Command of Fundamental Processes:—Much of the energy of the elementary school is properly devoted to teaching certain fundamental processes, such as reading, writing, arithmetic computations, and the elements of oral and written expression. But this is not sufficient for the needs of modern life. Proficiency in many of these processes may be increased more effectively by their application to new material in the secondary stage.

If we can so select and use subject matter, so approach the problems of organization and administration, as to satisfy these rightful objectives of secondary education, we can be confident of preparing and sending forth from our high schools well-defined products, both boys and girls.

As the medium of instruction in secondary schools is a problem that is at present engaging the attention of the educationists all over the country, I beg to submit that possibilities of adopting Hindi instead of local vernaculars as the medium of instruction should be explored by an all India Commission of distinguished educationists, psychologists, economists, sociologists and statesmen with a view to secure the greatest efficiency and economy of time and money in the speedy unification of the country, communal, social, religious geographic and linguistic.

The Plea for a New University.

By Academicus.

WITH the establishment of the Board of High School and Intermediate Education, for Rajputana, Central India and Gwalior the question of having a university to provide for the higher educational needs of the said territories has come to be discussed, with more of reality and enthusiasm. The Agra University, which subserves to the needs of higher education in these areas, is an affiliating university, with extensive jurisdiction in such far off distant places as Gorakhpur and Bareilly on the one hand, and Indore and Jodhpur on the other.

Educational News Bulletin.

Issued under the auspices of the All India Federation of Teachers' Associations by the Association of Editors of Educational Journals in India.

Punjab:— The Third Punjab Teachers' Conference was held in Ludhiana, on the 19th December, 1931. Prof. P. Seshadri, President of the All India Federation of Teachers' Associations, presided.

Bombay:— Bombay was this year the venue of two big Conferences, the All-India Historical Conference and the All India Economic Conference. Both held their sessions in the Convocation hall of the University of Bombay and the inaugural addresses in both cases were delivered by His Excellency Sir Fredrick Sykes. It may be further pointed out that both the Conferences were presided over by South Indian servants. The Conferences were most opportune. In the research work on the Arts side the subjects which are best represented in the Bombay University are Economics, Sociology and History. The University of Bombay has its own departments for guiding research in Economics and sociology and Mr. C. N. Vakil, University Professor of Economics, was the Secretary of the Economics Conference, while Rev. Father Heras, Professor of History at St. Xavier's College, who has created a school of History research at the college organised the Historical Conference. Thus not only did the Conferences direct the attention of people to the two subjects of great importance to the nation but they also served to advertise the research work in these subjects done at the University of Bombay.

Another conference of considerable importance was that of Secondary teachers of Ratnagiri District at Mulvan, when Mr. P. A. Dhond of Bombay presided.

Another important item in the month was the opening of the Rajwade Memorial at Dhulia. Rajwade is well known in Maharashtra. Without a pie in his pocket and without begging for any help either from Government or the public he went round the province and rescued a number of important letters and documents which throw new light on the history of Mahrattas. Rajwade has created in Maharashtra a school of research in the history of Mahrattas which has three centres, the Barathetihis Samshodhak Mandal, Poona, the Parasnis Museum at Satara and the newly opened Rajwade Memorial at Dhulia.

In the Christmas week training classes were arranged at Hingne (near Poona) for Primary teachers and at Gokak for Secondary teachers.

Hyderabad:— The State Library is now housed in the new buildings specially constructed for that purpose. His Exalted Highness, The Nizam of Hyderabad, opened the Library in its new premises, in the first week of January.

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Cochin:— The Education Department of Cochin arranged a Refresher course in Geography for the benefit of Geography teachers in the State. Mr. N. Subramanyam, M. A. L. T., Lecturer in Geography of the Teachers' College, Saidapet, conducted the course during the 3rd and 4th weeks of December.

A rally of scouts took place during the end of December.

Madras:— The All India Women's Conference was held in Madras during Christmas Week 1931.

A camp of Scouts and scouters was held at St. Thomas Mount during Christmas Week. Mr. A. W. Hutton was in charge. His Excellency the Governor of Madras, paid a visit to the camp and addressed the scouters.

The General Body meeting of the S. I. T. U. Protection Fund was held on Saturday, the 16th January 1932. The report shows that the strength of the Fund has come up to 670 and that the benefit fund exceeds Rs 20,000.

Mysore:— The Seventh Conference of the All India Federation of Teachers' Associations was held in Bangalore on the 28th, 29th, and 30th in December 1931. Mr. N. S. Subba Rao, D. P. I., Mysore, presided in the unavoidable absence of Sir C. V. Raman.

The All India Science Congress was also held at Bangalore from the 2nd January 1932. Sir Mirza Ismail, Dewan of Mysore opened the Congress.

International:— The British joint committee for the interchange of Secondary women teachers has arranged eleven exchanges for this year, September 1931 to July 1932, between members of the staff of schools in Great Britain and the United States.

An Educational week was observed (November 1 to 8) in Manitoba.

Dr. William Warner Bishop was elected president of the International Federation of Library Associations at the meeting held in Chettenham, England.

The next meeting of the Council of the World Association for Adult Education will meet in Prague, Czechoslovakia, during the third week in August 1932.

The sixth World Conference of the New Education Fellowship will be held at Nice from the 29th July to the 12th August 1932. The subjects of the Conference will be Education and changing society and it will deal with questions of general Sociological as well as Educational interests. Mrs. Batrice Ensor is the organising secretary and her office is located at 11 Tavistock Square, London W. C. 1, England.

Its record of work is no doubt as good as that of any affiliating university, but the unwieldy nature of its extent and the complicated interests found displayed in its deliberations, reveal the fact that much attention could not always be given to the academic aspect of academical matters. Even if a separate university for Central India, Rajaputana and Gwalior is not devised by the authorities at present, a time will come in the future when they will be called upon to create a university for the said areas. It is now becoming a policy to start Residential Universities in U. P. in centres where there is a large number of Colleges affiliated in various Faculties. It is not therefore a vague hope that with considerable strengthening of the financial condition of the colleges Cawnpore and Agra may have teaching universities. We are not concerned as to what would then be the head-quarters of the affiliating university of the United Provinces, or whether the remaining mofussil colleges will be constituted as an external side to one of the residential and teaching universities jointly or separately. But then before such schemes are adumbrated it is necessary for the Central India, Rajputana and Gwalior educationists to bestir themselves.

Even if Agra and Cawnpore may not propose to have unitary universities and the parental hand of the Agra University continues to be always exercised with the utmost solicitude in favour of and in sympathy with the colleges in Central India etc., there is nothing wrong in discussing the pros and cons of the question. If there was anything fantastic in this idea in the past that has been blown out by the creation of the Ajmer Board. The University, if created, will have a fairly large number of affiliated colleges within it. Already there are two First-Grade colleges in Indore. Also there are colleges in Ajmer, Jaipur, Jodpur, Gwalior. Alwar is granted affiliation; Bikaner and Pilani have applied for affiliation, while the Intermediate colleges at Dhar, Ujjain, Kotah and Udaipur may, at no distant date, become First-Grade colleges. It deserves to be pointed out that the springing up of colleges and the establishment of universities are things which are mutually

interdependent. The existence of a few colleges is indeed a condition precedent for the establishment of an affiliating university, while the presence of an affiliating university nearby is itself an encouraging circumstance for educational institutions to apply for affiliation. The history of the Ajmer Board will make this point clear. It is doubtful whether there would have been any large number of affiliations had there been no Ajmer Board at hand. Similarly the existence of a university in the said area will afford an impetus to colleges to expand their educational activities. It is one of the acknowledged methods of developing higher education in India. While the prospect of colleges applying for affiliation will argue the need for a university, it is submitted that apart from that the colleges in existence in these areas in 1933 would be quite enough to enable the Government of India to embark upon a scheme of a university for these areas in collaboration with the Government of the Indian States concerned. That will be a sure method of improving the educational condition of this long neglected area.

Next to the academic expediency of having the university arises the question of the financial possibilities of such a concern. Taking it that nothing else is attempted to be done than merely functioning as an affiliating university, there would be no financial difficulties. The annual income and expenditure of the Agra University approximate to Rs. 128,000. The main items of income are approximately these:—Examination Fees Rs. 65,000, Government Grant Rs. 43,000 and Enrolment fees Rs. 5,000. Those of expenditure are as follows:—Examinations Rs. 49,000, Salaries Rs. 29,000, Travelling Allowances Rs. 22,000, Printing Rs. 6,000 and Scholarships Rs. 5,000. It will be easily seen that the expenditure will be far less in the case of the new university. The corresponding figures of expenditure in this case will roughly be respectively Rs. 20,000, 15,000, 3,000, 3,000 and 4,000, which aggregates to Rs. 45,000. Now about Rs. 20,000 may be easily expected as Examination Fees and the balance of Rs. 25,000, need only be provided for by contributions from the Government of India and the States.

All-India Women's Conference.

"THE KEYNOTE OF OUR CONFERENCE", said Mrs. P. K. Roy, President of the recent All-India Women's Conference is "Educational Reform". Educational reform indeed, is the aim of our journal. And so it is with no small pleasure and pride that we hasten to write a short note in appreciation of the brilliant speech that was delivered by her in the Sixth All-India Women's Conference held in Madras. Convocations and Conferences have become practically annual affairs and one is often sick of the monotony of these addresses soaring often in ethereal regions preaching the impossible. It is with very great relief that we turn to this brilliant address which is through and through sincere and thought-provoking. Mrs. P. K. Roy does not believe in idly flattering the past achievements. Her aim throughout has been to take stock of what has been done. "Do we feel," she asks "we are producing the right type of womanhood in India through our institutions that would be a glory to India in the future?" She in the course of her address, tries her best to answer this question. She does not believe that women could any longer occupy the same old secluded position isolated from mankind, and isolated from the thought-currents of the world. The test of progress among women to her is her capacity to adjust her ideals of life and conduct to the meteoric changes that we are witnessing to day. Are we befitting our girls to the changed conditions of things through the education of schools and colleges or at home? Rightly does she observe that neither the mothers nor the teachers have thought of the matter seriously. She emphasises the need for advice and discipline. She would rather prefer that the girl should have some advice of the olden type than that they should be cast adrift as they are to-day. To her present educational institutions do not serve the entire purpose. In this world, she says, the value of human life does not lie in taking one's degree with honour but in conducting one-self with honour and grace keeping in view the ideals we have gathered and created to guide ourselves in life. If the present system of education is tested in the light of these

presidential remarks, one staggers to find the wide gulf between this ideal and our practical achievement. The moral and the spiritual side of life which are certainly of infinitely greater importance in women's Institutions have gone to the wall. We are holding out to the younger minds only one side of the picture. It is absolutely necessary that the principles of life that would guide our conduct and character, the moral strength that will help us through various struggles of life; the devotional spirit that would take us beyond the idealistic side of our nature should have our immediate attention. She points out that the responsibilities upon the women of India are very great. As it is, the products from the universities are neither of the East nor of the West. It is absolutely necessary that the right ideals of manhood and womanhood must be before us when we mould and teach. She deplores against the existing policy of drift. Speaking of social reform, she observes, that the progress has been absolutely slow. All the prevalent social drawbacks that we are suffering are really due to want of proper knowledge in matters of life. In this connection, we have to refer to one of the points mentioned by Mrs. S. S. Nazir Husain, President of the Reception Committee, who said that in Madras where the progress of women is second to none of the Presidencies in India, we have left still untouched the old dowry system. Education among women will have no justification unless they bring all their power and influence in abolishing this meticulous money grabbing.

Mrs. Roy does not believe in pious resolutions and eloquent speeches. To her a cautious policy, however slow, is by far better than the rash one making us helpless and landing us in despair. The future only is to be blended with a right vision in our minds. The leaders and the workers must cry "halt" now and again to ponder and think. "The brakes of our inner automobile must be kept in order, so that, if the dust of the roads blind our eyes we may proceed with care. There is one above us who shall lead us to light and bring us towards the fuller development of life, towards attaining the right stature of womanhood of which India may be proud of in future."

Considering that the Agra University receives Rs. 43,500, grant from the U. P. Government in the midst of its grants to four other universities, it will not be too much to expect the Government of India to come forward with say Rs. 10,000 for the new university. The balance of Rs. 15,000, will have to be contributed in some proportion by the Indian States in these areas, the total income of which is about 1360 lacs of Rupees per year.

The surprise is only that there has not been any concerted action on the part of the authorities to bring about a separate university for these areas. With the emergence of certain common ideals and aspiration, as a result of rubbing shoulders in the Round-Table Conference, it is easy to bring about an educational Federation between the Government of India and Indian States. This is indeed too small a subject when compared to the momentous issues at the R. T. C., but the very facility of the solution must commend itself at the earliest opportunity to the Indian States concerned and their Governments.

It is interesting to note that Hyderabad with an approximate income of 8 crores, Mysore with an approximate income of 4 crores, the Punjab with 14 crores, Burma with 12 crores, Bihar and Orissa with 7 crores, and C. P. also with the same amount, are each having a teaching and affiliating type of university (except that at Patna which is only an affiliating university). Baroda and Travancore with about two and a half crores each are respectively spending Rs. 36 lacs and 48 lacs on education. Bengal with an income of 12 crores is having two teaching and affiliating universities, Madras with 18 crores is having three such universities and U. P. with 15 and 1/2 crores is supporting four teaching and one affiliating university. Lastly even Delhi is also maintaining a university. Is it then, after all, too much to hope for at least an affiliating university in these areas (as a first instalment), the joint income of which is over 13 crores and a half?

In calculating the expenditure, account has been taken of the University staff independent of the Board, though it is necessary that the University should also control the Intermediate Examination as in the case of Calcutta, Madras, Bombay, Punjab, Benares and many other universities. A board is really necessary only for a purely teaching university. But it is not unlikely that there would be considerable saving if the Board and the University are co-ordinated together for certain purposes like holding of examinations etc., if not for all purposes. But this is a matter of detail for experts to work out as it will result in economy without efficiency being impaired. The question of financing an affiliating university is, to our humble minds, not so serious a difficulty. With the example of the munificence of Raja Sir Annamalai Chettiar, who founded the Annamalai University in the twinkling of an eye, it is difficult for any person to offer excuses for the absence of at least one affiliating university in this part of India.

It is likely to be argued that the multiplication or the duplication of affiliating universities is by itself not an improvement in the existing state of affairs. Apart from the fact that the arguments given above constitute a sufficient answer to the objection, it must be noted that the history of University Education in India is amply illustrative of the inevitability of such processes. It is only by a gradual evolution that separate areas are carved out for affiliating universities which finally result in the expansion of university education. It is perhaps pedantic to refer to the history of the Calcutta University and the growth of the universities in U.P. in this connection. Starting of fresh affiliating universities is a prelude to the starting unitary universities in the fulness of time. The following statement will illustrate the expediency of starting a separate university. It shows the strength last year of the colleges affiliated to the Agra University in Arts, Science and Law:—

This address of Mrs. P. K. Roy cuts a new ground and it is hoped her emphasis upon making education, particularly for women, truer to life with the required discipline and self-restraint will be born by all educationists, anxious for reformation, nor should we omit the emphasis laid by the President upon the influence of home on the education of the future citizens. She is not for the women bombarding the guarded enclosure of masculine privilege indiscriminately. We are sure that in Madras which has produced some of the finest types of women the address of the President will be remembered for ever.

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Name of the College.	Arts.	Science	Law	Total number of students in these classes.
1. Agra College	145	138	129	412
2. St. John's College	104	52		156
3. Meerut College	193	70	55	318
4. D. A. V. Cawpore	159	42	38	239
5. S. D. Ditto	101		38	139
6. C. C. Do	57			57
7. Bareilly College	85	26	26	137
8. Gorakhpur St. Andrews	68			68
Total				1526

The following are the corresponding figures for the remaining six Colleges in Rajputana, Central India and Gwalior affiliated to the Agra University in Arts, Science and Law (Holkar College alone in Law.):—

	Arts.	Science.	Law	Total.
1. Holkar College Indore	155	58	144	357
2. Christian C Indore	125			125
3. Maharaja's C. Jaipur	163	32		195
4. Victoria College Gwalior	67	19		86
5. Govt. College Ajmer	43	31		74
6. Jaswant C. Jodhpur	63			63
Total				900

The figures indicate clearly that there is sufficient scope for at least an affiliating university in these parts. It will furnish to Intermediate Education that recognition and stimulus for which the Ajmer Board has gone about with bated breath and whispering humbleness. While the Agra University has got the right of sending six representatives on the Ajmer Board, it can send only three to the U. P. Board. While the last named Board has got the reciprocal right of sending two nominees to the Senate of the said University, the Ajmer Board has got no such voice. While statutorily five principals of the U. P. Colleges can get into the Executive Council of the University,

by election as Principals, there is no similar right for the Principals in these parts. In fact there is no provision for any principal as such getting in by the royal road of election.

Knowing as we do the trend of affairs, we may remark that these affiliated colleges enjoy the few privileges they now hold in the academic bodies only on account of the ability and influence of some outstanding personalities. Ten persons are nominated to the Senate by the Chancellor, but only two of them are from these areas, two whose claims cannot be ignored. One is a belted knight, the veteran Dewan of Datia State, and the other the Chairman of the Ajmer Board. Out of twenty-six Executive Councillors only four are from these areas, two of whom are there ex-officio by virtue of having headed the polls in the elections of the Deans of the Faculties of Arts and Science, and two others there through the Chancellor's nomination. The two Deans referred to above are the only representatives of these parts among thirty members in the Academic Board (one of the two being also the convener of the Board of Studies in Economics.) Out of ten members appointed by the Board of Inspection to serve on the panel of inspection, one searches in vain for a gentleman from Rajputana, Central India, Gwalior and Ajmer Merwara. It is no use multiplying more instances.

If proper research is to be carried on in the field of our History and Archaeology this can happen only under the aegis of a separate university. The land of Rajput Chivalry and Maratha valour is full of traditions emanating from a glorious past; in fact "every turf beneath our feet is a soldier's sepulchre". Mandu, Bhopal, Ujjain, Mandasor, Udaipur, Jodhpur, Jaipur, Mount Abu, Gwalior etc. point out many a direction in which the enthusiast of historical research can profitably employ his time and money. An economic survey of the resources of these countries and proper methods for industrial achievements might follow in the wake of the creation of the new University. The impetus which Hindi and Marathi languages will receive will not be negligible. There are heaps of manuscripts waiting to see the light of the day—manuscripts that will engage an erudite orientalist for a life-time.

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In the interests of early economic development, social progress, and intellectual elevation it is high time that a new era is inaugurated for Rajputana, Central India and Gwalior, by the creation of a new university. Want of progress in a progressive age is itself a sign of retrogression. He must be a bold man who denies the benefits of cultural advancement by refusing to accept an opportune scheme. It behoves the Princes, patriots and professors alike to respond to the call of duty and do all that lies in their power so that in this land knowledge may grow from more to more. If the views put forth in the above pages kindle, in at least one educationist, a serious thought about the innovation of a new intellectual epoch in Indian India, with which we are chiefly concerned, we shall feel more than amply repaid.

The Living Soul

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

Is this, then, all? To thrive upon the Earth,
Like ripened fruit to fall - no more in worth?
Why gaze I raptured, on the empyrean blue
And look amazed, upon the sunset's hue?
Why do I scour the starlit midnight skies;
While the tears gather in my longing eyes;
And why mine ears still catch the melody
That the spheres peal in rhythmic rhapsody?

Is this Earth all? To live from day to night,
To eat the morsel given in fitful plight,
To sleep within my crib; and called away,
To fill a length of earth, —there to decay?
Why does my soul, when filled with mystic leaven,
Range far beyond the Universe to Heaven;
And answering to the mighty clarion call,
I soar till Earth becomes a little ball?

It cannot be. My being cries out, no;
How can immortal from the common grow?
What earthly limits bind the Living Soul
That all embraces,—one harmonious whole?
Awhile we linger here, to fly unseen,
To what we are to be and once have been;
This truth the stars declare, on Earth the clod;
"But One abides, by men proclaimed as God."

Educational News Bulletin.

(Issued under the auspices of the All-India Federation of Teachers' Associations, by the Association of the Editors of Educational Journals in India.)

No. 3.]

PUNJAB.

[March, 1932.

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

DELHI.

The All-India Jhagirdars' Educational Conference will meet under the chairmanship of the Honourable Raja Sir Rampal Singh on the 15, 16, and 17th instant in the convocation hall of the Delhi University.

BENGAL.

1. An attempt on the life of His Excellency the Governor of Bengal was made by a Bengali girl graduate, named Miss Bina Dass, during the Annual Convocation of the Calcutta University at the Senate House on the 6th February. Five shots were fired but His Excellency had a providential escape. The Vice-chancellor, Lt.-Col. Suhrwardy and Mr. J. C. Mukherjee, Chief Executive Officer, Calcutta Corporation made a dash for the assailant and secured her at grave personal risks. His Excellency Sir Francis Stanley Jackson P. C., the Chancellor who was delivering his address when the shots were fired, continued his speech, after order had been restored. A special Tribunal tried the case and sentenced the accused girl to 9 years' rigorous imprisonment. The Government has recognised the act of courage of the Vice-Chancellor by conferring on him a Knighthood.

2. It was arranged that the next sitting of the All-Bengal Teachers' Conference would be held at Serampore (Hoogly) during the next Easter Holidays. But it was decided in the last meeting of the Executive Committee of the All-Bengal Teachers' Association, that in view of the situation in the country the Conference would be postponed sine die.

3. Madame Montessori has been appointed a Reader of the Calcutta University. She is expected to come to Bengal shortly.

4. Mr. G. S. Dutt I. C. S., District Magistrate of Birbhum, has been showing great activity in reviving the Folk Dance and Folk songs in the province. Under the auspices of the Rural Heritage Protection Association, of which Mr. Dutt is the President, a teachers' Training camp has been opened at Suri when a large number of teachers are taking lessons in Folk dance and Folksongs to introduce them in the Schools of Bengal. Mr. Buchanan, the Director of Physical Education, Bengal Government, is also actively supporting the scheme.

BOMBAY.

In the last week of January all the students of the Baroda College went on strike in sympathy with some 650 students of the First year and Intermediate classes who were suspended by the Principal for absenting themselves on the day of Mr. Sengupta's arrest. For a time it appeared as if a very ugly situation would develop owing to the difficulty in arriving at an amicable settlement. The situation however suddenly cleared up, for the Principal declared that he valued more the good will of his students and threw open the door for those

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Shagalahya Gritha ..	7 8	Kasthuryadi Pills per 100	3 0
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Agasthya Rasayana ..	0 12	Virechana Pills per Doz.	0 6
Ajamansa Rasayana ..	2 0	Rasa Bhasma per Tola	2 0
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Kankayana Modaka ..	3 0	Pinda Thaila (ointment)	1 8
Kasthuryadi Leha ..	10 0	Balaguluchyadi Thaila ..	1 8
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Maha Vilvadi Leha ..	2 0	Sahacharadi Thaila ..	2 8
Madhusnuhi Rasayana ..	3 0	Dhanwantari Thaila medicated	
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who cared to attend the classes. The students readily responded and probably also realised that the Principal scored a point in apparently seeming to yield. The incident is an illustration to show the excellent relations which exist between the students and the Principals of the colleges in the Presidency.

A very interesting civil suit was disposed of by the High court of Bombay in February last. It was filed by the Bombay Municipality against the Secretary of State for India for recovery of Rs. 12,05,000 as the half share of the Government of Bombay, in the scheme of expansion of Primary Education in the city. In dismissing the suit with cost the Hon'ble Mr. Justice Mirza, remarked "Although my sympathies are with the Municipality on moral aspects of this dispute I have to recognise that I am not in a court of morals but a court of law". On technical objections the contract was not valid not having been made on behalf of and in the name of the Secretary of State as required by the statute.

The case for the plaintiffs was that in or about the years 1916-1917 the Government of Bombay realising that a point had been reached at which primary education in Bombay city could no longer be developed in a manner befitting the city, without substantial contributions from provincial revenues, entered into negotiations with them with the object of bringing such education up to a higher standard.

As a result, a contract was arrived at whereby Government, in consideration of the plaintiff's undertaking to spend large sums of money on the improvement of education, agreed that all expenditure thereon, over and above the amount of the plaintiff's budgetted expenditure during the year 1917-1918 should be shared equally between Government and the plaintiffs. In pursuance of the contract Government failed to pay the full amount of the bills and thus owed the Municipality Rs. 12,05,000 in respect of the years 1921-1926. The plaintiffs reserved to themselves the right to sue the defendants in respect of sums spent thereafter.

His Lordship held that it would seem that an agreement was arrived at between the President of the Bombay Municipality, professing to act on plaintiff's behalf and the Secretary to Government of Bombay, Educational Department, who professed to act on behalf of the Bombay Government, who in their turn seemed to be acting on behalf of the Secretary of State. This would have the effect of binding the parties to a concluded contract. But section 30 of the Government of India Act seemed to contemplate a formal deed or instrument in which the contract was set out. His Lordship therefore came to the conclusion that no valid contract was arrived at which was a binding on either party of the suit.

MADRAS.

The Educational Exhibition arranged by the Corporation of Madras will be opened by Dewan Bahadur S. Kumarasami Reddiar, Minister for education with the Government of Madras.

The Academic Council of the Madras University at its meeting held early this month, sanctioned the appointment of a full timed Teacher for Geography and a part-timed teacher for music. These two departments will be opened in June.

The desirability of dividing the English course in schools and colleges into a language course common to all and a special subject in the optional group was engaging the attention of some member. The Board of Studies in English

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

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

Editorial.

New Schools, Inspection and Pandits.

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

THE Karachi teachers seem to be having a very good time of it. Unfettered by Government aids or grants and unenlightened by Departmental Inspection, the standard of teaching has in no way suffered and more than nine thousand pupils of Secondary Schools are on the rolls of these privately managed institutions, within the Municipal precincts of Karachi alone. Half a dozen new Secondary Schools have seen the light of day during the last few months. Time was, even in this benighted presidency of ours, when enterprising enthusiasts in education found it not very difficult to start new schools and the public were served admirably, receiving, as their children did, most efficient instruction. It also tended to eliminate the weak and the unfit. Departmental officers in their visits of inspection used also to look for efficiency in the pupils as an indication of the good work or otherwise of the teachers.

By a curious coincidence, the introduction of the S.S.L.C. synchronised with the inauguration of a new policy in Departmental inspection of schools in our Presidency. It was not the pupils that were examined but the teachers who were asked to show their notes of lessons and "go on" teaching in the presence of the Inspecting Officers. Human nature is wonderfully adaptive to change, and the teacher and the Headmaster were



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human. The Inspection was necessarily brief and distributed over a number of (not classes but) teachers, the pupils' exercise note-books (once taken in three carts to the Inspectors' residence) the S. S. L. C. books and school accounts. The Headmaster was tactful and guided the Inspecting Officer in the course of the inspection and those teachers and such note books of the pupils as could produce a good impression were skilfully devised to meet the eyes of the officers. The Headmaster's circular a few days before the Inspection regarding the notes of lessons, composition note books etc. was suggestive. The "plodding teacher" was not inspected. The "clever teacher" came off with flying colours, and in the tiffin room or the Teachers' room it was not unusual to recount how successfully a particular teacher had managed, how fortune had favoured another and how a third had blundered and betrayed himself. The actual progress of the pupils remained behind these scenes.

In the pre-S.S.L.C. era, it was the work and the attainment of the pupils that were tested, and teachers and schools vied with each other in the production at the annual inspection of the best results as evidenced by an examination of the pupils themselves; and the distribution of grants was based on the merits of the pupils so discovered. Especially was this the case in the field of what was then known as primary education.

Freedom in the matter of starting schools, the apportionment of grants (which were really substantial then) on the basis of merit and the individual attention that was paid to the pupils both in teaching and in inspection made instruction gain in aim, enthusiasm and definiteness. There was no possibility or room for show.

The inspection of the teacher, i. e. his methods and preparation instead of the class, has ample justification and was due to a well-merited suspicion that the educational defects arose out of the wrong handling of the subjects by the teachers. In their anxiety to attend to the manner, attention to matter is in danger of being subordinated, if not entirely ignored.

The case of the Pundit in schools and colleges, Sanskrit Tamil and Urdu, deserves more attention and sympathy than

has been shown till now. The treatment accorded to him is in every respect inferior to that meted out to the other members of the staff. In the first place, his language is *second* language, while in point of literary merit, history or following, it is in no way second to any other. The space (rarely a room) allotted to his work in the school buildings is one next to the lumber room or something akin to it. At any rate, it is the part considered unfit for any other work. Not less noteworthy is his pay. While he is more than an Honours Graduate in his own sphere, the Honours man gets at least Rs. 100, while the Pandit's height of prosperity is "pegged" somewhere between Rs. 50 and Rs. 60. A graduate can easily become the head of an institution. The Pandit may not, can not. In the matter of class discipline, the Pandit, especially in High Schools, is obliged to maintain it by methods other than those generally accompanying acknowledged status. In the matter of moving in society, general or professional, he is shyer than the teacher whose shyness, now rapidly diminishing, is a by-word. This is due in most cases to a certain self-reliance and indifference to the recognition of society whose standards are at such variance with his own. Among the Pandits themselves there is a tendency to mutual recrimination which, it is hoped, will become a thing of the past. They are exposed latterly to two sorts of new dangers. The one comes from the Sanskrit or Tamil Vidwan or Siromani who has passed in a modern examination while the old Pandit has more solid learning but less of embellishment or advertising to his credit. The other danger is one that threatens even the modern Vidwan or Siromani who has only a smattering of English. This danger comes from the Sanskrit or Tamil Honours man who, in point of attainment of English, has raised himself at least above the Intermediate Standard. He is considered for this and for no other relevant reason superior even to the College pandit except perhaps the Olympic Mahamahopadhyaya whose very name is too complicated to be pronounced with ease. Whatever these things may be or signify, the Pandit deserves a better status, better recognition and much greater practical sympathy.

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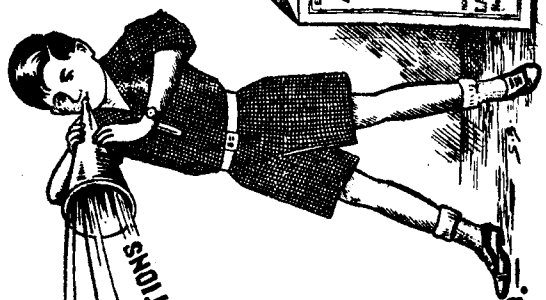
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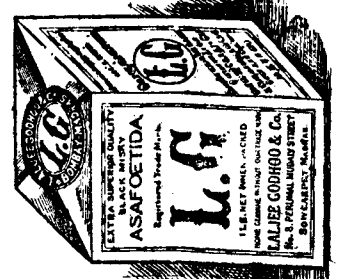
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Vol. VIII.

MADURA: FEBRUARY, 1932.

No. 2.

On What does the Efficiency of a Teacher depend?

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

This is obviously a very important question, but before we give a definite answer to it we must indicate what we mean by efficiency. Now the term efficiency may be taken to mean the capacity to turn out the maximum of useful labour within the minimum of time. Applied to the work of teaching, this implies that the teacher who is styled efficient should be capable of turning out a very large quantity of useful work within the shortest period. Consequently it becomes important to know what are the various factors which contribute to such efficiency on the part of teachers in general.

The question has been answered in various ways. Some maintain that it is all a question of temperament and given the right temperament on the part of the would-be teacher, all will be well with him. Others say that character is the most important requisite and unless the teacher possesses this fundamental quality his work would be of very little value. Still others hold that mere knowledge is a criterion in deciding the usefulness of a teacher. According to them a person who possesses a vast fund of information is fitted to be a teacher. Again, there are some who are of opinion that the ability to impart knowledge is the most important quality required of a teacher. Then there are some who think that personality is

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the most essential thing needed by a teacher and without it his work will not be of any worth. Thus we find that opinion is divided as to the fundamental needs of a teacher, and rightly so, for we need not be surprised that there are as many views as there are teachers and the outside public to judge the quality of their work. But in the midst of such diversity of views it is possible to find an agreement, or at least a common factor or factors, which appear to satisfy most if not all persons who are competent to pronounce an opinion. Before sifting this common factor we shall consider each one of the above factors in detail and see how far they are really required in the daily work of the teacher.

Temperament:—It goes without saying that the teacher should be of good temperament. That is to say, he must have a fine sense of humour and must not be easily excited. This does not mean that he should be devoid of anger or indignation, emotions having their own value when used at the right moment and in the right manner. We need not point out that a teacher who is easily ruffled and who quickly loses his temper will soon become the play-thing of the pupils who will take advantage of his irritability. Hence a certain sense of accommodation, a spirit of give and take and the capacity to take 'a large view of things' are needed on the part of a would-be successful teacher.

Character:—This is no doubt par excellence the quality required of a good teacher. No teacher who is without this precious gift can ever hope to be successful in his profession, or at least command the respect of his pupils. Compared with the people engaged in other professions, the teacher is placed in a peculiar position which he may turn to his advantage or allow to overwhelm and ruin him. For every moment of his professional life is spent in the company of the pupils who are of a much younger age than himself and who look up to him not only for knowledge or information but for principles of conduct. Hence the work of a teacher is truly onerous, for on him depends the quality of the output represented by the pupils coming out of the institution in which he has been

privileged to work. If the teacher bears a good character he will impress his pupils and inspire them to better conduct. If on the other hand his character is not above reproach, then, woe unto the teacher and the pupils in his charge. Hence this may be considered the crowning quality of a teacher.

Knowledge:—Many persons are of opinion that mere knowledge or information is all that a teacher requires to be successful in his work; and although this view is commonly held by the man-in-the-street, still we need not be surprised that a few even among the teachers are of this opinion, however ill-founded it may be. These persons argue that given the necessary knowledge, other questions such as the mode of imparting it, the management of the class and the relation between the teacher and the pupils, will be easily settled. No doubt this is true to a large extent, but it is not altogether correct. For we know from experience in training colleges that even though a person may be duly qualified in a certain subject by virtue of his having taken a university degree in it, still that by itself does not guarantee his ability to teach the subject to his pupils nor the power to manage them. These will have to be acquired as the result of considerable experience. Hence to maintain that mere knowledge will be sufficient equipment for a teacher is to cling to an argument which will not stand examination.

Skill:—The skill or ability to impart knowledge is doubtless a very important requisite, and we may even assert the most important requisite, of a successful teacher, for teaching is in the last resort the art of making pupils learn. Hence a teacher who adopts right methods and follows the correct procedure while teaching is without doubt eminently fitted for his task. But this presupposes a number of qualities such as the ability to understand the pupils' state of mind, their requirements, special aptitudes and so on, and the power to employ the available means so as to secure the desired ends. In other words, it implies perfect adaptation of means to ends and a thorough knowledge of the environment, both of which are acquired as the result of much experience. So we may say that

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To sum up, we may say that although a number of qualities are required if a person wishes to be a successful teacher, still there are some which are indispensable, without which no teacher who is worth the name can be true to his profession. These are a certain modicum of knowledge pertaining to the special subject or subjects which he teaches, professional skill or training, experience, and tact. The last two qualities are especially needed. It is unnecessary to add that a teacher like every person belonging to any other walk of life, must be earnest and sincere. Then and then alone will he succeed in his mission.

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often seen that too much indulgence given to a boy by his affectionate parents or relatives, spoils him beyond any hope of correction. Evil association often tempts him to the ways of life for which he must pay a very high price in his manhood. But in those days when a boy lived far away from his home under the strict supervision of his preceptor, the undue caress could never misguide him and the corrosive influence of evil company could not so much as touch him.

These were some of the many advantages which a boy derived in the past from his constant and intimate association with his preceptor. But, at the same time, we must bear in mind that the training which a boy then received, was quite suited to the requirements of the time. At that time, the outlook on life was quite different; the economic distress did not make itself felt so much as it is now and India, which was then free, was more or less cut off from the rest of the world. It is true that, under the old system, a boy derived certain advantages which will benefit a boy of modern times equally well, if he happens to get them. So far as the development of character was concerned, the old system was unique in its effect. The present system lags far behind the old in that respect.

But in spite of this remarkable advantage, the old system is most unworkable in the present age. The essentially circumscribed life of a student affording no contact with the outer world, was particularly responsible for the absence of that enlightenment and that equipment which alone will enable a modern student to meet the altered circumstances introduced by the impact of the east against the west. Numerous have been the changes following in the wake of several mighty invasions. The continual influx of fresh batches of people into India from the different parts of the world, ushered in ideas and sentiments entirely foreign to the ancient people, which completely revolutionised the whole society and gave a rude shock to the ancient system of education. For it has been substituted a system more or less favourable to the growth of those qualities in the boys which will stand them in good stead in the present state of the society.

The exclusiveness of the old system has gone; the very method of instruction followed at present, makes ample room for the exchange of views between the boys of this country with those of the others. The easy means of communication has greatly facilitated this. The various associations with their periodical sittings, often bring together under one roof, distinguished servants and educationists who effect whatever improvements they can, in the existing educational system. The cause has been furthered all the more through many publications such as 'Teachers' Journal and other magazines of this kind, which constantly hold before the public one grand ideal of education to be pursued in all countries. Modifications of the scheme may be allowed in different places in view of the local necessities but the ideal as fixed upon with due regard to the spirit of the modern age, must be upheld everywhere. Every country wants that its boys,—its young hopefuls—should be so trained as to be able to shoulder the increasing responsibilities of life. There may be differences in detail among the educational systems of the civilized countries but so far as the broad principles are concerned, there exists complete agreement. And these broad principles have all been settled in the light of the special needs of the age.

The old order has changed, yielding place to the new and with it have changed the old-fashioned methods of instruction, which though highly beneficial in ancient times, are entirely out of place at present. The good features of the past system which will ever stand the test of time, should certainly be incorporated into the present. But beyond that nothing can be done. In fact, it would be a suicidal folly in the present age, to raise the cry of "Back to the past". As there has been a marked change in the tastes, environments and in the angle of vision, the present day system of education can never be a replica of the past. Let us take one concrete example. Self-abnegation with the consequent sacrifice of all worldly pleasures was the watch-word of a man of the past. "Make thy wants few so that thy days on earth may be longer"—this was the aim of the ancient people. Hence the system of instruction

was so adapted as to lead to the realisation of that aim. But today things are viewed from a different standpoint. The best standard of healthy living is not to minimise the wants but, on the other hand, to multiply them so that all the mental faculties may come into play and get sharp in the attempt to satisfy those wants. Have wants and strive for their fulfilment—this is the advice which should be given to the modern boys and this alone can lift them unawares out of lethargy and give fillip to their efforts. Hence it has been well said:—

“Give a child a taste for beauty and refinement and then if and when that child has to earn its own living, it will surely strive to attain a standard of life which will place such things within its reach. If we all did that, if we all gave our children a taste for better things and taught them to value such things rightly and truly—not as mere ostentation—and to try to attain them in later life, I am sure that the standard of living and comfort would go up all round.”

The ancient Hindus gave but little thought to the things of the world, as far more serious matters engaged their attention. Hence their boys were taught, even in the early stage of their life, to avoid pleasures and to deny themselves many of the material comforts. Accordingly, the ancient system of instruction imposed great restraints on the life and conduct of the ancient pupils. But the ideal and outlook having changed, these very restraints would now appear positively harmful to the cause which all educationists hold dear to their hearts. Spiritualism having given way to materialism, man's attention has now been generally drawn off such extra-mundane things as heaven, God, future life etc. the discussion on which has hardly any bearing on the practical life. His sole aim is to hold his own against others in these days of keen competition. Hence his children should be taught accordingly. If they were educated by the old method, they would acquire certain moral virtues no doubt. But these virtues, valuable though they are, cannot by themselves, help them to a very large extent in the present day struggle for existence. If the boys entered the

lists with such equipment only, they would ever remain deficient in up-to-date knowledge and would go without political training. And, thus being out of touch with the changed circumstances, they would hardly be able to meet them. The establishment of educational institutions exactly on the lines of the past, presupposes the reproduction of the old state of affairs. And, as it is impossible to put back the hand of time, the introduction of the antediluvian mode of instruction in complete disregard of the needs of the present time, is hardly consistent with practical wisdom and any scheme, based on this idea has not even the ghost of a chance to succeed.

The Standard of English in Indian Schools—Has it fallen?

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

AN M. L. C. is never tired of haranguing his friends on the modern “deterioration” and the sad decline of English in our schools. In his eyes the fall has been so sudden and surprising that he will not be satisfied with anything less than his “old school,” his “old teachers” and the “old system.” The conditions in his time at school were ideal. At the same time, he staggers at the bewilderingly large number of subjects, books and notebooks that a pupil at present has to carry either in his mind or with him, when he goes to school. Critics of this kind number not a few, but muster strong and cast a fling whenever the teachers have to be damned, especially at the time of the hardy annual, the announcement of results, of promotions and detentions.

Let us examine the state of things further. There is also a certain amount of dissatisfaction in other quarters. In offices, the old products of schools are compared. We are told that there is no comparison between them but there is a sharp contrast. The new clerk, an S. S. L. C. holder cannot be

relied on to write a few correct sentences and cannot cross swords with his compeers in office. Or is it teaching ability? We hear that the old teachers everywhere in India were ideal, their teaching was excellent and impressive. The modern teacher is a feeble copy of the original. Take the lawyers. It is said that the old set in every town was pretty brilliant. They were of exceptional attainments and commanded lucrative practice. The modern lawyer is poor in intellect and poorer in resources, material or moral. Of course, the exceptions are to be left out of account. An amusing incident relates to a vakil's clerk. His complaint is against the Junior Vakils in the office of his master. He finds fault with them (by the way they are the products of the S. S. L. C. System), their plaint, their English, their language and their grammar. He even corrects their drafts. And it must be said to his credit that he is a *persona grata* with his master's clientele. More often than not, the master has approved of his corrections and his language and grammar! There must be a substratum of truth in the complaint. Truth there is, must be admitted on all hands, What measure of it there is, cannot be exactly described or expressed. To me however it appears that English-knowing people a generation ago with no academic degrees or with them, succeeded better in their lives than the modern counterparts and that the average of the English standard in some respects was higher than at present.

Apart from the attitude embodied in "My country right or wrong" or "My school and my days, the best", in a sense it is true that there has been decline in the standard, though it is not without its compensating influence. What has happened is that English education has broadened and has permeated the different strata of society, so that there is no class of people, which has not been in some measure or other affected by its spread. And again the language has been requisitioned for various purposes. The clerk who had to assist the English Officers picked it up to suit them. The lawyer has had to argue cases and the teacher has trained pupils more with a view to write English than to converse with the English. Above all,

there has been and is the shop-keeper, who in his eagerness to parade his knowledge of English, used to say "one pie-betels, one pie nuts and chunam, gratis." Moreover the stress today is more on spoken English than written English. The fling against an Indian is that he reads more than he talks, so far as English is concerned. Now efforts are made to counteract this tendency. In so doing it is possible that the standard of written English has fallen. We have to note however that the expansion has been horizontal, more horizontal than vertical.

As against this, there are forces working in an opposite direction. It must be conceded that so far as general scientific knowledge is concerned a modern pupil is any day better than an old pupil. We have only to examine the syllabus, the examination papers, practical work, notes, records to establish the fact that the scientific equipment of a modern pupil is infinitely richer than that of any pupil in the past. The advance of Science and the progress of scientific knowledge have had their repercussions on the standard of English. At a great cost, laboratories have been fitted and the days of "Blackboard Experiments" are beyond recall. In the same manner the methods of teaching non-language subjects have changed or have received a new orientation. Is it any wonder then that to the extent that the general knowledge of the pupil has increased, the knowledge of the language, even then, the ability to write English, apart from the ability to understand spoken English or to read English or to speak, has a tendency to wane? The law of compensation has been at work and surely we cannot have the plum and eat it too!

The deterioration in the standard is due to various causes. It is not my object to make a lengthy or exhaustive investigation but the more note-worthy among the causes will be taken up. Time was when the demand for English knowing clerks was insistent and persistent and that is why several English schools were started. Almost every person who received English education was provided with a job and he could work his way up by dint of merit or industry. Education was not costly and it did not matter even if a person lost his all in

the matter of receiving education, for there was a sure return for his hard work. What is the state of things now? The job-seekers are far too many but the jobs are far too few. There is therefore the uncertainty of a job for many. The future of many a youth hangs fire and the policy that is followed is one of drift. The result is not surprising. In the absence of a spur to initiative and spark of ambition, there is bound to be a feeling of general indifference and apathy.

There are people who hold, that with the cancellation of English as a medium in some classes, some adverse influences have been at work. All honour and glory to the vernacularists who in their zeal and fervour to encourage and enrich the vernaculars and in their not ill-founded fears that vernaculars may be extinct in course of time, have done away with the English medium. It is conceivable that with the removal of the foreign medium, the vernacular is bound to improve. That it has improved we need hardly doubt. But whether the improvement is substantial or commensurate with the efforts or energy spent on it, is more than we can vouchsafe. In the S. S. L. C. Examinations year after year, pupils are given the option of answering the non-language subjects in their vernacular but how many have taken the option? How many among them have showed any decent knowledge of the vernaculars? As an examiner, the writer has come into contact with a good many papers and he is compelled to the conclusion that barring certain expressions such as 'is' goes' etc., almost all the others were *English transliterated*. One is prepared to admit a certain admixture of English words but if it is more than a sprinkling, one must cry 'halt' to such a process. Pardon me for the observation that as a fish rises to the surface for breathing, that pupil seeks the aid of English for expressing his answers clearly and confidently. The unfortunate result is that in a few schools—and they have been very few indeed—where the vernacular medium was tried, a retreat has been ordered. As a superintendent in the S. S. L. C. Examination the writer feels constrained to observe that his experience confirms the same view. A pupil answered his mathematics paper

in Telugu. In interpreting a sum in his Telugu version of the mathematics paper he has certain doubts. When the corresponding question in the English version of the paper was read out, he had no difficulty and he proceeded right through. In the face of these difficulties, it is my painful observation that while the vernacular medium has not clarified that situation of ideas, English medium has been poohpoohed and blamed. There are also educationists who are of the opinion that with the improvement of the vernacular, English also will improve or is bound to improve of its own accord. The fault lies then with the defective organisation of English studies. The Direct method advises a person to think in the foreign language but our pupils think neither in their vernacular nor in English.

All the evils can be traced to a prime defect viz. the absence of a definite aim in English studies. What is the aim of English studies in our secondary schools? Do we attempt to teach pupils forms of practical English or train them to appreciate literature? The first is primary, the second is the apparent aim and that is ill-done so long as the first is not well-done. For a pupil to study literature is to study the thought and expression in that language with a view to appreciate the nobility and beauty of what he reads. In the words of Mr. H. G. Wyatt "The lack of a clear distinction between the teaching of language and the teaching of literature has led to the persistent confusion of the two in school, as in college teaching, with much harm and hindrance to the pupils' progress in both directions".

The system of Education is also to blame. It is dominated by the S. S. L. C. Examination. The teaching is governed by the S. S. L. C. Syllabus. Text-books in English are prescribed and they are too many or too long. The detailed text is itself long and the selections, some of them though good in themselves as literature, are not suited to the standard whether because the style is loose or the diction is quaint. Most of the selections must be from modern authors. There is an inherent defect when the selections are either long, difficult or quaint. For then, the pupils begin to rely on printed notes or summaries.

An Apparition of Beauty.

(*Kurinjik-Kali* 20)

By Mr. K. G. Sesha Iyer, Retd. High Court Judge.

Who is she coming here towards where I am standing?
On her luxuriant hair, which descends on her shoulders,
Does she wear fragrant bunches of flowers freshly opened,
She has plucked from the *Kongu* trees, spreading their

branches,
In the grove by the river, that runs near the hamlet.
As scatters abroad the free moon its soft fulgence,
So her face with its beauty illumines her surroundings!

II

Is she, perchance, an image rare,
New formed by *Kolli's* deity?
Or, did great Brahma's self deprive
Each maid he into being brought
Of her distinctive excellence
Of limb and feature, and compound
Those graces all in this fair nymph,
So perfect in her loveliness?
Or, can it be the god of death,
Displeased with men, thus masquerades
In female form them to destroy?

III

How like a tender vine she sways, her waist,
Adorned with belt, her eye-lids unguent-streaked!
Youths of their self-possession does she rob!
How hard her guardians, who have ceased their ward
And let her unattended go abroad!
Let me accost her, ere she disappears.

IV

O thou, coy maid! the gaze is thine
Of timid dear which love attracts!
Thine too the graceful gait of swans,
The peacock's form, the innocence
Of gentle doves that swallow stones!
Say, knowest thou or knowest not
Thy beauty rare will hold in thrall
All who may set their eyes on thee?

V

O beauteous and gentle maid,
With shapely arms and shining teeth!
Thy golden, rounded shoulders soft,
Scarf-covered as a bed whereon
A tenuous coverlet is spread,
Are tempting rafts to help one cross
The sounding sea of strong desire!
Say, dost thou know or dost thou not
They will torment all seeing thee?

VI

O comely maid! Thy rising breasts,
Resembling full-grown *Kongu* buds,
Before they open, gently nursed
By rain drops yielded by the clouds,
Rayed like the round palmyra fruit,
Art thou or art thou not aware,
Will of their life deprive the youths
Whose eyes may chance to fall on thee?

VII.

As dazed and in a dream, thou passest on,
Without a word, not knowing others, woe!
Thou dost not hear me! Thou art not to blame,
Nor even they who have permitted thee
Before the public to freely appear!
If an unsafe and murderous elephant
Be taken out to bathe, without the beat
Of warning drum, whom should the people blame
Except the King? Such peril to prevent,
He should have issued orders strict in time.



The Meaning of Ideals.

By Prof. K. Seshadri, M. A.

AN ideal is a vision of perfection. We get glimpses of its full glory in moments of profound inspiration; but it never vanishes from our horizon. It lights our life with hope and meaning, and makes it ever progressive. Under its radiance life reveals itself as dynamic and purposive. But it does not give us false wings of fancy for a cowardly flight from reality. On the contrary, it makes us ever more conscious of the existence of the concrete world and its imperfection. And without it we would fall into a stagnant sleep, brought on by an irrational sense of self-sufficiency and plenitude. To recognise the inadequacy of the present, to be stirred by a discontent about the actual, is the first step of progress. Such inadequacy is always felt when we discover a gulf between our achievements and our possibilities. Man not only takes stock of his past acquisitions but also reckons his future hopes. He is not only an epitome but also an embryo. If he merely prides over his having reached the pinnacle of biological evolution and imagines he has no more battles to fight, he takes a perilously incomplete view of evolution, and instead of swimming with the current of cosmic progress pits himself vainly against it.

The ideal reveals the defects of the actual by contrast. It is a standard by reference to which we judge our progress from time to time. It acts as a corrective to all our wayward digressions, bringing us again and again to the right path. Its attraction does not lie in the certainty of its full realisation, for it is in the nature of an ideal that it should recede farther and farther as we approach it. It is the main spring of our life activity. With its complete realisation life comes to a dead stop. The progress of life is an eternal adventure. There are always new realms to conquer, new fields to cover. We never come to the end of it in time. It is a process in eternity; and ours is the joy of going on.

Perseverance in the pursuit of ideals would make us forget our sorrows and lose ourselves in activity. Our personal failures and peculiar griefs would dwindle into nothing before the glory of our life-ideal. We would leave our petty false

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selves behind, and rise into a larger selfhood. We would break the chains of narrow individuality, that bind and isolate us, and offer our very lives for the service of Man. Truly, the import of one's life increases a hundredfold when that life has been directed towards a great ideal; and even death cannot detract from its value. What a world of difference between one who merely died and one who died for an ideal, like Socrates or Jesus!

Philosophers have often emphasised three ideals, Truth, Beauty and Goodness. Of these, the first is fundamental, and may in a sense be regarded as inclusive of the other two. When we have grasped the essence of Truth, we may be said to have comprehended Beauty and Goodness. Beauty is primarily that which thrills us and fills our hearts with joy. A beautiful work of art, and its appeal is not purely emotional. The attainment of truth or goodness in any of its aspects also reveals to us beauty, and fills us with joy. The three ideals are three phases of one glorious ideal, which we may strive to realise by the perfect exercise of what are imperfectly called our cognitive or affective or volitional faculties, through Gnana, Bhakti or Karma. The first primarily leads to Truth, the second to Beauty and the third to Goodness; but all abide in One. Whatever we may call that One,—the highest Good, the Highest Reality, or the All-that-is—its realisation is bliss. The Upanishads define it as Sat-chit-anandam.

is true work of art.

At The Close of a Song

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

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When Earth's music's o'er, Heaven's music begins,

When the minstrel's quiet, new song is heard,

Where the light is fled, new Light is seen;

Echoes take up where the voice doth end.

When the stream's no more, the river begins,

When the flower's no more, the fruit appears,

When the flowers are dead, the honey is rich;

Nothing is lost but is gained elsewhere.

When the Christ's dead, the cross is alive.

Thus we from high to higher things climb,

We stop at the parting of the roads,

And think the journey hath ended there.

Rural Women's Schools In Germany

By Lotte Matsc Hoss.

THERE is a special type of school called "Wirts chaftliche Frauenschulen auf dem hande" (of the "Reifensteiner Verband") which stands for a very intelligent and interesting part of educational and cultural work in Germany.

About thirty schools are spread over the country, all of them in the midst of beautiful landscape. Some of them were specially built, but for most of them old houses were taken, formerly used for other purposes. Some fine old nunneries have been changed into women's schools, young girls now living in the cells of young nuns, working and laughing through the cross arched vaults, halls and courts.

The schools are well equipped for all kinds of home farm work, they have large gardens, fields, poultry and dairies and all that belong to the rural life of a woman. The girls work in groups, each group spending a certain time at each kind of work in ordered succession. Besides the practical work, there are courses in science and economics to acquire theoretic understanding for the work done, some social courses (the schools have "kindergarten" for practical work), courses in gymnastics and handicraft. The girls live in boarding houses and have their own administration. Each group elects one girl as leader, who has to represent the interests, wishes and ideas of her group. There is much good fellowship in work and play.

The schools offer several courses of instruction. The vocational education deals with the training of teachers of rural home economics and the training of country housekeepers. It takes five and a half to six years to become a teacher: one year of home economic school, two years of practical apprenticeship in rural households, two years of training in a "Wirts chaftliche Frauenschule", one year of apprenticeship in teaching. The way to become a country housekeeper is "shorter and less expensive; two years of apprenticeship in rural households and one year of work and learning in a "Wirt schaftliche Frauen schule". Then the girls may become managers of the household

on estates or in institutes of any kind. Besides the vocational training, there is a one year's course just for girls who wish to get some training in home economics, who want to become good housewives or who think that the training and the education of these schools might be of use in the future, no matter what kind of profession they are going to take up.

It has been proposed to make this year of women's training, "Frauenlehrgahr" as it is called, compulsory for all German girls after leaving school. This would be a very happy solution of the problem of giving an equally good education, at least for one year, to all girls. The "Frauen lehrgahr" spent in a "Wirtschaftliche Frauen schule" in the country, gives pupils the benefit of a healthy open air life and contact with the work and needs and joys of country life.

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Recreational Aspect of Scouting.

By Mr. N. Mahadeva Iyer, M.A., L.T., D.Econ.

THE Rover Branch of Scouting has been so well organised as to provide an attractive form of recreation for the training of the adolescent in the art of perfect citizen-ship which calls forth the noble qualities that build up a successful career in modern life. The Rover quests of our complex life, are some of the excellent channels of providing the nucleus of a world-brotherhood of young men working under a common ideal of service, and under a common bond of friendship and understanding. It appeals wonderfully to the imagination and ideals of the adolescent adventurer, and offers an alluring field of practical instruction through an ingeniously knit scheme of games, and outings that sterilize the sting of excessive mental tedium. An inseparable bane of modern university educational organisation is the militant discipline, the outward fabric of which has been excessively concentrated in a centralised and bureaucratic agency whereas the discipline of the crew is delegated down to

each individual through Patrol responsibility, and training of leadership and by a high ideal of honour and trust. Rovering transforms all the abstractions and principles of loyalty, duty and obedience into jolly functions to be enjoyed by the members of the Court of Honour or Camp, Fire circle. The introduction of the serious and the grave element into the romantic freaks of boyish fancy would sometimes arrest the natural development of the aesthetic side of human activity. Recreational field of hobbies, and handicrafts, games and songs not only develops our skill and powers of observation but also guides us by its cheerful outlook in camp and the woodcraft. In fact Rovering has been practised as a game and as a logical sequence of its renderings itself into a happy recreation the serious tests, and duties that the training imparts to us, are full of pleasant tactics and stimulating manoeuvres, that make us entirely oblivious of the severest form of nervous tension. It is a recreation in the sense that rover spirit that underlies all our laws and quests is harmonious with the playspirit that views the world from the telescopic visions of the boy's frolicsome heart. As a marked contrast to this method of outdoor school of training what is known as "Parlour scouting" degenerates into mere note-book instructions, and cloister activity. With adolescence there emerges an impulse to explore the wider world outside his own limited home-life, which appealed to him while only a child. His ambition to seek duties of a more responsible kind must be allowed to harmonise with the energies that he is expending on his "Gang life"—so should he tread along an enchanted avenue to seize the joy of manhood, the ultimate goal of life.

Holiday Hike:—A delightful holiday hike offers to all who are in quest of a new lease of health and vigour the most marvellous comforts of congenial natural environment that wakes up even to the last fibre of your physical and intellectual nerves. It is a romantic trip through sun-lit fields and crystalline streams, and as such is an alluring renaissance in the art of climbing over the snags and rocks of life. In this, as in other Rover recreation, we arm ourselves with three powerful weapons—self-knowledge, self-reverence and self-control that

are embellished in the triple promises of our fraternity. In ancient days, the Spartans and the Mahrattas cast their children under a very rigorous training in hardness and endurance before they were enrolled as fitful citizens of the community. Our Puranic love is also full of thrilling anecdotes, in which the snow clad forests and lovely banks of rivers were the abode of wisdom. The Red skin ideals and totem ceremonies give an insight into the methods of early training which leaves their warriors to track, to stalk and seize their own food and keep smiling until they pass through the severest ideal and finally be honoured and invested with the blessings of the tribe. In spite of our civilization, full of artificial pleasures and readymade kit and equipment, we need some such wonderful training for our lads in order that we may inherit all the manliness of our ancient fathers and enjoy the "glory of the Garden". The real spirit of sports-man-ship that the Chief scout has defined centres round the essence of personal experience acquired through the backwood, by exploration and campaigning and in which the hiker is dependent on himself alone.

Sparetime activity:—Just as hiking is recreation that needs a real knowledge of practical scouting, sparetime activities in camp and in the club room during winter or afternoon, provide plenty of scope for idealism and romance for the rover who in the first flush of manhood, has also to restrain his strokes of brilliance by constant touch of practical wisdom. Apart from the fact that invention of camp gadgets, wooden mugs and stump-chairs, would cultivate the qualities and resources for relieving the strain on the problem of unemployment, the joy of recreation that they produce, is of great value to reduce the weariness of the continued teaching of tests and abstract principles. A hiker who provides himself with all the articles of equipment by a judicious use of the sparetime is an A1 rover who never allows any idle moments to conquer him. The rovers who develop skill in hobbies like photography or painting of portraits, may save themselves in later life for want of a proper job or enjoy the pleasures of their voluntary exertion.

Yells and Dances:—Those who have witnessed the spirit of life bubbling in our children, would desire to leave them free to give vent to their wild boyish elements into open tumult and fun. This takes the form of an yell, very often indulged in by scouts and rovers, to gain relaxations or rest in the midst of prolonged physical or mental activity. An yell, well produced and in proper time is itself an art that evokes in us a spurt of enthusiasm, and echoes in the wild wood and serenity of nature, and recalls the herd instinct indicated in the fourth and sixth laws. The sixth law of comradeship is an excellent corrective to medioeval notions that flora and fauna are not sensitive to the higher emotions that are common to human outlook. A scout is a friend to all and a brother to every other scout, no matter to what social class the other belongs. This fourth scout law makes the Boy-scouts Association an asylum which leaves its doors flung open in all directions for making friendships, and rallies her members to "look wide", and to build up an unselfish edifice. The spirit of this law runs wider into that of the sixth which ordains that a scout is a friend to animals. A genuine feeling that men and animals are created to co-operate with each other, each gaining in the process, makes the rover a bold internationalist. Scouting is a method of education through the garb of animal life, and it is a legitimate aspiration of children to study the habits of living animals and to play games like them. Mowgli's hunting, Baghera dances, in which the cubs take immense delight, appeal to their romantic environment, and develop a sympathetic understanding towards God's lower creation. The division of the scout troops into patrols named after animals, help to extricate ourselves from the black art of cruelty—the psychological mal-development frequently observed in juvenile delinquencies. Yells form a wonderful device borrowed from the animal world, for providing the scouts with a stimulating sensation to brush aside their weariness. Zoology has brought to light that certain animals possess wonderful powers of music varying from the uncouth sounds reiterated with no apparent harmony to those sung in different pitches with interminable persistency as to constitute a melodious song. The musical instruments of these animals

are the inimitable yet perfect organs of nature. The birds are the world famous songsters and the greatest exponents of vocal music. The yells that scouts produce, in imitation of these animal cries, stir up their buoyant spirits and recall our fellowship with the law and order of the jungle.

The Spell of the Camp fire:—Besides these yells and dances, the true spirit and meaning of the camp fire recreations are brought to light by means of well organised stunts and games. The mountain scenery round the camp, the atmosphere of the still night, with the glowing fire in the centre, would not but seize the genuine expression of the young faces with ambition and ideals for which they have united into a powerful gang. The joyful fellowship pledged in the presence of the camp fire, brightens their hearts with the spirit embodied in the eighth scout law—smiling and whistling, ever ready to tackle even the most unpleasant situation. Camp fire songs, folk dances and choruses are of immense value to infuse life and energy, and are woven into a well organised scheme of recreation. It is not only cubs of tender age, but scouts and rovers who are in constant need of rest and overhauling. An alternation of games and tests adds plenty of variety to out-door practices and make the intellectual exercises very attractive to our children.

Romance of Rovering:—Boy Scouts Association with an ultimate mission of building up an excellent mechanism of self-preparation, and culture, kindles our strange emotions to honour a code of ethics, like that of the legendary organisation of King Arthur. A law is never popular with those who are overlaid with duties and injunctions, but the rules and conduct of Rover Government never admit of a policy of repression, but invite them to join the chorus of the camp and the woodcraft, full of pleasant recreations, skilfully knit into a definite program of duties and responsibilities.

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Parents, Teachers and Education.

By Jessie Gray.

(Former President, Philadelphia Teachers' Association).

THE immortal Lincoln, whose source of inspiration, devotion, and service was his "angel" mother, was once in committee. A program was being planned for reconstruction and he was asked to state what items should be written in the report. He replied, "I care not what else is written on that sheet so long as *unity* is written at the top."

In our complex social order there is greater and greater demand for unity. Any plan of education must make unity of each child's life by tying up the great factors of life closely, harmoniously, and inseparable. The home is a school, and conversely, the school must be a home. The home and school form an intimate community in which to stage all endeavor, achieve success, endure failure, offer service, effect improvement, and create benefits for the race. Home and school are factors which must unify life. So long as we write unity at the top of our educational page, we shall begin aright the evolution of that long-term plan for living which brings ultimate success.

Education has done well to set up its own objectives; but what rules in the game of life will insure arrival at each of the goals? The home and the school are equally responsible, though the home has at times shifted the responsibility to the school. In the sacred cause of gaining our triumph and unity, such a shift is disastrous. Can worthy home membership emanate from such procedure? Can faithful citizenship mature from such shifting? Will the wise use of leisure recreate body, mind, and spirit from a fifty per cent participation of either the home or the school? We must play and rest in our home life even more than in the school. Health, too, is vitally related to home habits of cleanliness and personal hygiene. The home should be the rightful preventive agent. The school, at its best, is but a curative agent for dirt, improper nourishment and clothing, and the habits which keep a child from associating with classmates.

The School's Challenge to the Home.

Recently the school has been shifting back to the home its share of responsibility for the life equipment, not in a spirit of defeat, but in a spirit of partnership. Home and school leagues; parent-teacher associations; the visiting teacher are all manifestations of the school's challenge to the home to help, to co-operate to unify, to gather together the forces of life that they may unitedly gain all the objectives of education. The appointment of the visiting teacher is a forward looking movement in schools. Wherein lies the cause for disinterest, the sense of failure, the feeling of injustice, the sense of misunderstanding, the inferiority complex, the non-promotion, the leaving of school, truancy, delinquency, social inefficiency, and criminality? These questions are of vital importance and can be successfully answered by the visiting teacher who can bring to us the causes for the evils which we as technically trained educators can hope to change.

Schools must trace causes scientifically in order to cure symptoms. Disorders must be followed back to their source. Surely the ounce of prevention is worth the pound of cure. The value of the visiting teacher is unquestionable. By her appointment the school offers, in turn, its challenge to the home for co-operation.

Home and school must unite; they must pool their efforts. Education begins in the home through the teaching of good attitudes and good habits. The school continues those good attitudes and good habits, and life is well begun. Sometimes, however, the school must change wrong attitudes and wrong habits which have begun in the home, and must try to make up for lost time.

Education seeks the elimination of such loss of time. It seeks to secure better as well as quicker results. Schools develop skill, ease, and satisfaction in securing health, safety, worthy home membership, right behavior, social efficiency, and good citizenship. This is the positive work which the schools hope to begin at once, rather than after a corrective period due to home indifference or neglect. School in the home and home

in the school help one to survey life in all its relationships; to alter, change, or adjust; to plan for its development, not only through the wise use of leisure, but through the wise use of opportunity.

This inscription is graven on one of Pennsylvania's finest schools; "This is the place where youth and opportunity meet." Whether or not youth and opportunity shall be friends and continue the journey of life together is decided by what youth does with this opportunity in the school, in the home, in leisure, in vocational and economic relationship. The difference between a happy, efficient life and a woeful, wasted life is usually the difference between good and bad habits. Habits contribute much to the satisfaction of getting something worthy back to life.

That education is right and just which views life as a whole and helps the individual to set up the aims, see the vision, and develop the strength to bring it to pass. Such a schooling is a long-term process which is carried on in all places—home, school, community, state, and nation. It is not the narrow technique of method or curricula. It is that unifying force which welds the individual, the home, and the community together. It makes home quite as responsible for citizenship as schools can ever be.

During American Education Week, they stress the day on which the home and the community get better acquainted with the schools. May this acquaintance ripen into friendship which shall bring to pass the common blessings of health and safety; worthy home membership; the mastery of the tools, techniques, and spirit of learning; wise use of leisure; and ethical character. May it strengthen the bulwarks of the nation itself!

"To you from parting hands we throw.
The torch be yours to hold it high;
If ye break faith with us who die
We shall not sleep, though poppies grow."

These immortal words from the famous war poem, *In Flanders Fields*, are quite as much a challenge from parent to child as from comrade to comrade. It is a challenge to carry on for all human victory.

Home Training for School Life.

My specific message follows, with a hope for greater co-operation in home and school training. It would be a fine thing if school people could set upon the home a minimum mandatory training before admitting a child to a community where thirty-five to forty-five individualistic members are brought, for the first time, into a close corporation from which no one can escape, and in which each is responsible to the other for quick adjustments if the wheels of progress are to move at all. By mandatory I do not mean relative. I mean *mandatory*, taboo as that word is in this day and generation. I should expect a child to know how to comply with a reasonable request.

To change the one for whom we are responsible by the blood tie or by the stranger tie of educator, from utter disregard for law to complete regard for it is an ultimate goal possible of accomplishment only when all educative forces—home, school, and community—co-operate for its fulfilment. If love is the "fulfilling of the law," then we must know about laws, we should love and appreciate all laws—natural laws, physical laws, mental and moral laws. Nature makes no mistakes. Nature cannot disobey her own laws of gravitation, magnetism, the fixed boiling point for different liquids, and myriads of others. Disobedience to a law does not break the law, but it does break the individual, and spoil the experiment that ignores law. The physically perfect man is proud of his able, beautiful body. He loves to obey the laws that keep him fit. It is this desire for fitness that motivates his obedience. I would ask, therefore, that each family set up laws which may be loved, and which may not be infringed. For example, the quiet voice and step, the gentle answer, and many other laws governing human relationship and the fine art of living together happily.

Greater co-operation could be effected in managing to have the child do his home work when all the other members of the

family are working, that is, during the day time. It should not be left until the evening. Family relaxation and recreation are broken into by the tasks of the school room. It is unfair, not only to the family, but to the child. He cannot be expected to concentrate when he is surrounded by the radio, merriment or visitors. To banish him upstairs to work when he normally desires to be with the family develops in him a hatred for his tasks. School preparation should be made before the family reunites in the evening.

I would suggest that for table talk each child be expected to make a worthy contribution, perhaps a happy incident of the day, a story, or some choice bit gleaned from his day's mental activity and school life. The mother or father who can set up such a program and see it through not only makes a rare home, but offers to the school a child who is willing to contribute for the good of the group and capable of listening to others. The development of these two attributes solves the problems of encouraging the timid and inhibiting the garrulous whose chatter and noise are but an annoying disturbance.

Growth is so natural that we think it cares for itself; and it does. But ministering to growth is cultivation, is education. Are we not educators, all—mothers and fathers, teachers and friends?

—Child Welfare.

Gleanings from Tamil Literature.

By Mr. T. R. Rengaswami Ayyangar, M.A., L.T.

Nappudanar's Mullaippattu is an eulogy on Nedunchezhan. It consists of 103 lines and was sung by a native of Pugar. This describes the restlessness of a queen who is anxious for her lord's return from the battle field. Incidentally it gives a vivid description of how a king engages himself in a battle and returns crowned with success. It describes how warriors spent their nights on the field, how they measured time and how they consulted auguries. Strange to say, this poem finds no dedication. The appointed day comes and the king does not return. The queen grows restless and sends her

maids with offerings to consult oracles and omens. When she is in a despondent mood not satisfied with the replies got, she hears the sound of conches blown and trumpets blared and her lord arrives with all the glory of a successful campaign. Attention may be drawn to the mention of foreign guards, named Yavanas.

6. *Mangudy Maruthanar* has written a poem of 782 lines called *Mathurakanchi*. It first narrates the martial glory of Nedunchezhan, the hero of Talaiananganam battle, where he overcame the Chola and the Chera kings and the seven satraps of lesser importance. After praising the king to the skies, the poet gently draws his attention to the transcient nature of earthly enjoyments and glory and seeks to divert his mind to religious matters. He sets before him the noble example of Muthukudumi, his illustrious ancestor who spent his time in performing sacrifices and in doing good to his people. Incidentally the poet gives a graphic description of Madura, its streets, shrines and Jain and Buddhist monasteries. He throws light on the customs and manners of the Madura people and their commercial activities. He draws attention to the pearl fisheries near Korkai, trade in horses, chank industry, the ministers' duties and the Brahmin's austere life.

7. *Kapilar* has sung *Kurunjappattu* (mountain song). It consists of 261 lines. Its apparent object is to instruct the Aryan king Prahastan in the Tamil language. This is an ideal song of romantic love. A maid with her friends goes to a millet plantation to look after the crop. Accidentally a young man comes there and falls in love with her. His love is responded and both are engaged in an agreeable conversation. Just then a wild elephant breaks upon them and the ladies run for their lives. The hero meets the elephant boldly and drives it on. He escorts the ladies to a safe retreat. Since then they often meet clandestinely with the connivance of the attendant maids. At last he parts from his love, assuring her that he would soon return and wed her. Finding him not coming for a long time the love-smitten wench grows famished and the mother mistakes it for the evil influence of a devil. The maids apprise her of the fact and she is consoled. The absent lover turns up and the tale ends a comedy. The poem teems with similes and has a fine description of the flowers and a mountainous tract. This poet is held in great reverence and his song is looked upon as the model of a mountain Idyll. His great patron was Pari, one of the seven satraps of the Tamilian country. On his death he grows disconsolate, but lives to see his patron's daughters duly married to the ruler of the Thondai Kingdom. Then he commits suicide by starving himself to death on the bank of the Pennar near Tirukkivilur.

8. *Perumkousikbanar* has sung an Idyll named *Malaipadukadam* in 583 lines. This is the last of the series of the ten Idylls. This work is otherwise known as *Kuttar-atruppadai* (a dancer's guide). It has been sung as an eulogy on Nannan son of Nannan, a mountain chieftain. It gives an admirable description of the mountain tract of Naviram, its temple and the

river Cheyyar. He pays tribute to Nannan by describing his hospitality to bards and dancers. His description of water falls, elephant taming, dancing feats, sugar mills, women engaged in pounding corn and the stone epitaphs forms the last part of the poem. It also gives an idea of the produce of the land, its roads and rest-houses. He throws some light on the customs and manners of the people, especially their hospitality to guests and strangers.

The ten Idylls enumerated above form the unalloyed portion of Sangam literature and are purely characteristic of the genius of the Tamil race. Heroism and love are the chief themes the poets delighted in describing and the style and diction adopted are such that the age may be truly called the classical period in the development of Tamil literature. The concerned bards have, in a way, given an insight into the customs and the manners of the people in those days and the tributes they pay to their patrons throw light on the history of the times in which they lived. These poems have been carefully collected and commented upon and posterity owes not a little to the great *Nachchinakiniyanar*, the greatest commentator of the day.

To be continued.

Educational News Bulletin

[Issued under the auspices of the All-India Federation of Teachers' Associations, by the Association of the Editors of Educational Journals in India.]

PUNJAB

A Committee has been appointed to scrutinise the expenditure of the Punjab University and to suggest means of reduction in the same. The Committee is reported to have started work.

UNITED PROVINCES

Mrs. Kailas Srivastava, M.L.C., the wife of the Minister of Education, is the President of the Committee appointed to enquire into conditions regarding the education of girls in the Province and to suggest ways and means of improvement.

A uniform cut of ten per cent in the salaries of teachers has been decided upon by the Department. The grants-in-aid to non-Government schools will also be so cut as to bring about a reduction of ten per cent in the salaries of teachers.

Mr. A. M. Mc Kenzie, the Director of Public Instruction, is keen on introducing the Junior Red Cross movement in the schools of the Province.

Dr. Ganesh Prasad, the Hardinge Professor of Mathematics, Calcutta University, has donated Rs. 22,000 for encouragement of girls' education in the Battia District.

BENGAL

The proposal of the Syndicate of the Calcutta University to revise the Matriculation Regulations came up before the Senate in the middle of December last. The suggestion that has provoked criticism is to make the classical language an optional subject for the Matriculation Examination. A Sub-committee of 12 members has been appointed by the Senate to submit their well-considered opinion on the subject.

The Syndicate has issued certain instructions to the Principals of Colleges as to how they should deal with the students who absent themselves on a Hartal day. The lecturer is asked to hold his class even if one student is present and in case of no one coming up he is to wait for ten minutes and then come away making all the students absent.

BOMBAY

The Primary and Secondary teachers in the Bombay Presidency held the Second Geographical Conference at Baroda during the last Christmas week, when Mr. B. K. Bhate, Commissioner of Education, Baroda -State, presided. The most important resolution passed by the Conference was to request the University of Bombay to give Geography a place in the syllabuses of the Intermediate and Degree examinations.

The Government of Bombay have officially declared that they would not, this year, adopt the recommendation of the Retrenchment Committee to make a five per cent cut in the grants to secondary and higher education, thanks to the obstinate fight by the D. P. I. and certain members of the Legislature on behalf of the secondary schools and colleges.

The Governing Body of the Deccan Education Society, Poona, has directed the retirement of six life-members of the Society—all of them Professors at the Fergusson College—for in the opinion of the Governing Body they were mainly responsible for the bickerings among the staffs of Society's institutions.

In a recent meeting of the University Senate, 30th January to 2nd February, the following important resolutions were adopted.

1. That the Engineering College, Poona, be affiliated for three years for B. E. (Electrical).
2. That the Ismail College, Andheri (Bombay), be affiliated for three years for I. Sc. (in Physics, Chemistry, Mathematics).
3. That the Willingdon College, Sangali, be affiliated for I. Sc. (in Physics, Chemistry, Mathematics).
4. That Government be requested to discontinue under-graduate teaching in Science at the Royal Institute of Science, Bombay.

5. That the Senate appoint a Committee to conduct the Matriculation Examination which is at present conducted by the Syndicate.

6. That the Senate accept with thanks the donation of Rs. 10,000, from Mr. D. R. Naik of Bombay, for a scholarship to the Indian student who stands first in the Bombay Matriculation, in memory of the donor's mother.

7. That the Syndicate consider and report on the possibility of the University conducting a hostel for the women students in Bombay colleges.

8. That a grant of Rs. 3,000 be sanctioned for a University Journal.

9. That two new degrees be called "Doctor of Letters" and "Doctor of Science" be instituted in the University.

The Wilson College, Bombay, has built a hostel for women students attending that College. It will be soon declared open and accommodate twenty students. Additions will be made to it if there be any more demand. This is the second college in the Presidency to make this provision, the first being the Fergusson College, Poona.

MADRAS

The Andhra Federation of Teachers had their First Conference on the 16th January 1932, when Dr. Sir S. Radhakrishnan, Vice-Chancellor of the Andhra University, presided. The office-bearers for the current year were elected and the Conference passed resolutions protesting against the proposed retrenchment in education and the abolition of the Arts College, Rajahmundry.

The Syndicate of the Andhra University has accepted with thanks the offer of Sir Alladi Krishnaswami, Kt., of an annual donation of Rs. 1,000, to the University.

The First North Malabar Educational Conference was held at Cannanore on the 20th and 21st January 1932. The Hon'ble the Minister for Education opened the Exhibition. The Rev. Streekeisen, Principal of the Malabar Christian College, Calicut, presided.

The Madras Geographical Association proposes to conduct a summer School of Geography in the Teachers' College, Saidapet, from Monday the 4th April to Saturday, the 30th April. It is intended to give practical training to teachers of Geography in high schools. The Association also proposes to hold its annual conference in Madura, about the 2nd week of May. It will then conduct a refresher course in Geography for secondary teachers.

The Twenty-fourth Provincial Educational Conference will be held in Madura in the second week of May. A refresher course for elementary school masters is being arranged. An educational exhibition will also be held.

The annual meeting of the Boy Scouts Association will be held in Madras on the 27th instant. His Excellency Sir George Frederick Stanley, Chief Scout, has kindly consented to preside.

A Conference of Scout Commissioners will be held on the following day. It will be opened by the Hon'ble the Minister for Education and presided over by Mr. E. Conran Smith, C. I. E., I. C. S. Assistant Provincial Scout Commissioner.

MYSORE

Under the auspices of the Kadur District Scout Council a rally of Rovers, Scouts, and Cubs was held on the 18th and 19th January 1932, when the Deputy Commissioner, Kolar District, presided.

The monthly rally of the Rovers, Scouts, and Cubs of Bangalore City was held on the Cuppon Park, on the 31st January 1932, under the Presidentship of Sir Mirza M. Ismail, Kt. C.I.E., O.B.E., Amin-ul-Mulk, Dewan of Mysore. Nearly a thousand scouts were present.

The Investiture of the Nandydoorg Rovers came on the 31st January, 1932, under the presidentship of Mr. Kenneth B. Tylor of the Kolar Gold Mines. About 200 Rovers, Scouts, and Cubs took part in the display.

To the Hermitage.

Mr. R. Seshadri, B.A.B.L., Madura.

Raghuwamsa (Continued)

Having recounted the royal qualities of King Dilipa, an ideal king, Kalidasa proceeds to describe in the following strain, the Journey to the hermitage of Vasishta by the king and his consort for the purpose of doing penance for the birth of a royal heir to his vast Empire.

- | | |
|---|---|
| 1. § He possessed for his spouse
For her courtesy far-renowned
Born in the royal Maghada house
A lady Suthakshena by name.
§(King Dilipa) | 5. Then the royal couple turned
With pure hearts to Brahma pray
All their hopes, now centred
On Vasishta's Ashram far away. |
| 2. Though in his palace lived
His several royal wives,
A fortune he prized, by her to leave
A worthy son for his race. | 6. As in a dark cloud overhanging
The lightning-creeped white
[Airavatha, slide
So on a chariot, sweetly thundering
Graceful, they shone closely
inside. |
| 3. Thus with desire for a son
He shared her graceful pleasure;
But though for long the years wore on
He was not blessed with his
[treasure. | 7. For fear, of troubling the hermitage
They went with retinue small;
But so illustrious the personages
As though an army all. |
| 4. Now to attain his desire resolved
His royal burden placed down
Upon ministers whom he ever
[trusted
With charge to guard the realm. | 8. Greeted them, the delicious breeze
Laden, with flower's golden dust
Sweet-scented, by the gum of Sala
[trees
In that rustling-rich forest. |

But the cause of the whole trouble seems to be a vague and undefined fear in the minds of the Department, the profession and the University that all is not well with the S. S. L. C. The parent and the pupil may be equally, if not more discontented, but they are actors who are only assigned their parts, tragic or otherwise, which they must play without calling into question the cast or the plot. That there is something wrong with the S. S. L. C. is what is haunting the minds of the three sets of people referred to above. But the setting right of the wrong has not been done with sufficient clearness, understanding, firmness or patience. Was it sufficient justification to give up taking into consideration the pupils' progress at school in the 3 higher forms simply because some one blundered somewhere in the awarding of marks? The profession ought to co-operate with the Department in securing a high level of honest work; and the energies of the Department ought to have been concentrated on persistent attempts to secure this. Instead of this they adopted the less troublesome policy of preferring the result of a single annual examination to the connected and progressive records of school work which have been thrown into the W. P. B. The outstanding merit of the S. S. L. C. over the Matriculation was the due importance it gave to the school record; and the responsibility of having contributed to the loss of this lies heavy on us, the members of the profession. The result is a vacillating policy and no benefit to the teachers or the taught. Have we not circumnavigated back to the point where we gave up the Matriculation?

The aim of the S. S. L. C. has also been lost sight of. Was it not for the clear purpose of not only extending its scope but also to make it a stage self-sufficient and complete in itself and branching off in two different directions, one to the University and the other to take up some avocation in life? What has happened during these pretty long years to make this position less true or desirable? Why should there be such an anxiety to distort the curriculum and the required standard of the examination which satisfy neither of the two objects mentioned above? If the University requires 40 p.c. in English

in the eligibles let it have it. If life in India under present conditions requires no more than 25 p. c. in English in the S. S. L. C. examinee, confer it upon him and let him go. Do not harness the whole team by a single uniformly heavy and high yoke where the sizes, surfaces and heights of the necks fated to bear this yoke vary widely and the roads to be trodden are also different. This will, at least for a long time, set the problem of the S. S. L. C. at rest.

The S. S. L. C. student and his parent are penalised for acts of commission and omission of other people. One of the most important reasons for the appalling failure list both in the public examination and in life is the want of sufficient earnestness displayed by the Department and the profession in the matter of introduction of the Vernacular as medium of instruction, the former clad in the plenitude of authority in not enforcing it and the latter in possession of ample opportunity and leisure in not making it a working hypothesis. Any amount of shunting of subjects from group to group or other manipulations are too trivial and ineffectual in view of the gravity of the problem and the wastage of the most precious human energy of the nation. Subjects, any number of them, have to be made *intelligible* to the last student of the class, which can be only in the mother tongue.

There is a mistaken tenderness exhibited regarding the assimilating capacity of the Indian youth. The powers of the Indian young mind for intellectual capacity have been marvellous as proved by the past. It is now getting not only malnutrition but undernutrition. Hence the frequent talk about lightening the syllabus. It is not the lightening of syllabus but the enlightening of the agents and factors of educational production that is needed. The present deterioration of the young is due to unnecessary changes in a number of things—masters, books, aims (to the vanishing point), time-tables, curricula, etc., etc. Not all changes are indications of progress; nor is the continuance of a well-tried thing akin to stagnation. Changes have to be made after due thought, and having made

The teacher and the taught, the conditions in which they work and live, the books and the methods employed seem to require a searching examination rather a revision of the syllabus.

Reviews & Notices.

The above Primer has been written by an experienced teacher alive to the difficulties of introducing a foreign language and its idiosyncracies to Indian children. A judicious combination of the principles of the Direct Method with those of Phonic Method, sight method and sentence method, has been made. A consolidated list of words has been given in Lesson XII for revision purposes. The most common words which a beginner meets with are emphasised. Most of the words consist of three letters. The illustrations are neat.

The Adventures of Haji Baba of Ispahan: Published by Macmillan & Co. Ltd., (1931.)

This is an abridged edition of the larger original, intended for schools. Students should be familiar with these entertaining adventures narrated with absorbing interest. It is an historical document dealing with personalities who actually lived, their names only being disguised. It gives an insight into the Persian customs, habits and manners, and as such is an invaluable contribution to sociology. Written in idiomatic English, suitably illustrated, and provided with brief notes at the end, the volume will serve as a good supplementary reader for High Schools. The get up is good.

We acknowledge the receipt of a fine picture calendar of God Parameswara and His consort, from Guru Basava & Co., Ltd., Madras, and a picture calendar and a fine sample of L. G. Assafoetida from Laljee Godhoo & Co., Madras. The Assafoetida is of excellent quality.

Mathematics Publications.

By P. R. Subramania Aiyar, B.A., LL.B.
Assistant, H. H. The Maharajah's College, Pudukottah. (Madras)

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