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Editorial.

The XXIV Provincial Educational Conference.

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

THE 24th. Educational Conference is to be held at Madura early in May 1932. Madura is known as the "Southern Metropolis," and is the second largest city in the Presidency. It is a great educational centre with 2 First Grade Colleges, seven large High Schools of which one is for girls, a Sanskrit Patasala and the Tamil Sangam which is doing much of the work of a real Tamil University holding examination and awarding certificates of merit and proficiency and conducting a journal devoted to valuable research work. It is also a great industrial centre with four textile mills and a considerable industry in handloom weaving and exquisite works of art in wood and metal. It is a well-known centre of dyeing and manufacture of lace cloth of various designs. Its sister district of Ramnad is the home of the Nagarathars, famous as a community for the benevolent interest they evince in institutions serving ancient ideals and modern requirements. If the need should arise in the future for looking for a proper centre where a genuine Tamil university could be located, the claims of Madura would be sufficient to disarm the most biassed

opposition. It is in such a place that the teachers of our presidency are to muster strong and make the Conference a success.

The Tamil districts have made a solid contribution to the work of the Conference in the person of the President-elect of the Conference. Mr. V. Saranatha Iyengar, M.A., is the Principal of the National College, Trichinopoly, an elected member of the Syndicate, and has already made a name in the world of education in our presidency. His career as Principal of a First Grade College, making headway between two powerful, longstanding and well organised missionary institutions, has been a signal success considered from any point of view—internal and external harmonies, popularity, efficiency and examination results. He has been able to give his undivided attention to his college, and to the study of educational problems. He has tried to be the national head of a national college, and so far his life has been one of service, devotion and sacrifice. The teachers of our Presidency have shown a robust common-sense in their choice of a president, without being carried away by the fascination of great, but, somehow, unattainable names. In Mr. Saranathan, the prophet has indeed been honoured in his own country, and good work can be got done under his guidance.

One may be inclined to doubt the usefulness of such annual "shows". If they have not been able to do all that might have been done, they have at least one good to their credit—that they have indicated a continued and almost united professional existence. The realisation of a high and all-pervading professional consciousness, however difficult, should be in the forefront of our educational plans and programmes. One sure method by which this can be achieved is to see that in matters educational the voice of the profession is decisive in local, governmental and educational councils. In short, the teacher should come by his own, be master in his own house, and lead in the vanguard of the progress of his country.

In this connection, it is interesting to know the sort of opinion that teachers have been able to earn for themselves at the hands of an attentive public. In the first place and as the first axiom, they are said to have no opinions at all. If some should be found who have opinions, they are not worthy of consideration, teachers being unpractical. If they should have opinions about their own problems, the views of others are to be given due if not greater consideration. The Conference would, therefore, do well to see that measures are adopted to ensure that once an authoritative, representative educational organisation has given its opinion after mature consideration, it shall be given due effect to.

Educational problems are neither single nor simple. They are growing in complexity as part of a world phenomenon. One annual Conference can do but scant justice to them. It would be a move in the right direction if a standing representative working committee were formed for the year with the President and the Secretary as the office-bearers to see to the adoption of the measures passed at the previous conference, to note the working of the educational machinery, and collect, focus, and educate public opinion regarding all educational matters, bringing its influence, from time to time to bear on the Government, the Department, the managements, and the teachers as a whole. As matters stand at present, education goes on like a game played by an indifferent team of miscellaneous and promiscuous composition, an Education Minister who is not an educationist, a department of Public Instruction which does not vitalise public instruction, managements and teachers of a bewildering variety, while booksellers and their agents, clerks and ministerial officers play an important part in the direction of matters educational. The proposed Committee can make recommendations to eradicate abuses effectively.

Some of these short comings deserve enumeration. The cost to the parent outruns the benefit he gets for his child; nor does it follow any well-reasoned-out plan. The frequent changes and unnecessary differences in the prescription of

text-books for the same classes from time to time and place to place, in the same town, district or linguistic area; the lack of proper religious or moral instruction; the poor pay and prospects of teachers affecting efficiency of instruction; temporary tenure of teachers under which work cannot be done so well as under a permanent tenure; reduction of salaries owing to economic depression while departmental insistence on equipment and endowment is rigorous with the result that the inanimate factors of education are even overfed, while the human factor so vital for the success of any scheme is subjected to progressive degradation. These are some of the everyday details of actual educational administration. Over and above all these is the engrossing question of how far our present education is worth having and has been successful as tested by the yard measure of the derived ability of one thus educated to earn his own bread.

It is customary to speak of trade as business, and manufacture as industry. The trader is, therefore, a businessman, and a manufacturer an industrialist. Why should not the teacher be, in a corresponding sense, a businessman and one engaged in an industry? Is not education a business, with the trait of industry required in a pre-eminent degree? True, when we speak of business and industry as applied to trade and manufacture, there is the implicit admission of the existence of a certain amount of capital, a plan, a method, the employment of experts and up-to-date machinery, a vigilance, balance sheet a constant comparison between investment and out-put, and an anxiety to make the latter marketable in a highly competitive world. It does not need much of argument or effort to convince anybody that education ought to be immediately made a business proposition and an industry in the broad sense of the term, especially with reference to Indian institutions. If industries require rationalisation and other similar processes, education which supplies the sinews of industries demands the same searching examination followed by an application of its results to no less a degree or as no less urgent a measure. It is hoped that some of these suggestions would receive the attention and consideration of the Conference.

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WHILE it is certain that studying is one of the invaluable and unavoidable activities of children and young people all through their academic career, few institutions make it a point to put them in possession of the appropriate skill and technique. To be able to study effectively is an infinitely greater practical power in life than the ability to recite subject matter, which has been mechanically memorised from a text-book. The proficiency of the student is bound to increase perceptibly if he is taught how to use more skilfully the ability which he has. Sometimes, students are heard saying that they had studied a lesson seven times and more. Such "study" is mere mental dissipation. Nothing that the teacher can do is more essential to the intellectual growth and strength of the students than enabling them to form right habits of study. It is like arming them with the weapons with which they are to fight life's intellectual battles, and inspiring them with skill and courage. In life, information is gained largely through individual effort. We therefore cannot stress too greatly the value of correct methods of attacking and disposing of problem-situations as they occur. The indifference shown hitherto to this most desirable and indispensable acquisition is one of the most astonishing and puzzling facts noticeable in our schools and colleges.

In some schools in America, the importance of guiding pupils in this most important activity is recognised by giving platform talks on study at the beginning of the term or during the session. Sometimes teachers spend part of a period or a whole period making suggestions as to how to approach that or attack particular lesson. Within the last few years, many different plans or directions for study have been formulated by teachers and administrators of public education. They stimulate pupils to regard studying as something improvable. Such plans

are evidences of a growing recognition, that the pupils' attention needs to be directed to the process of study as well as to the achievements in learning. These rules and hints appear in a rich variety of form and statement and are distributed to the pupils at the beginning of the year. However platitudinous they may seem to the adult, they are far really from being well known to the pupils.

USE OF TEXT-BOOKS

Pupils should be taught the proper use of text-books. The ability to judge the value and scope of a book in adult life, is one of the most valuable bits of technique that the school can teach and one that is not commonly taught. It would not be unwise for teachers to develop in pupils a challenging attitude in their approach to print. The use of indices, maps, glossaries, statistical tables, foot-notes, paragraph headings; the value of underlining, analysing, summarising, outlining, etc., the ability to select and reject material in the light of a particular need, the ability to use with economy of time more than one reference book on a particular subject—all these and many other useful habits and skills should be begun and cultivated in the High School, and raised to a considerable degree of perfection in College.

From the beginning, children must be taught to make sure that they know what they are going to do or look for, before starting to study. Better no study at all than aimless misdirected activity. The use of a definite problem as a goal toward which to work, and as a criterion for finding the relative value of material and method, should be encouraged. Purposelessness and ineffectiveness usually go hand in hand.

The demands of economy require, also, that the topic of study receive concentrated attention. Half an hour of concentrated work gives better results than an hour of study with scattered attention. An hour spent when half an hour would do is thus, not only wasteful of time, but is productive of poor results and bad habits of study as well. Students should be encour-

aged to set themselves time limits in various subjects and to adhere to such a schedule. They should learn to avoid doing their study under conditions of worry and excitement.

MEMORISING

When study is primarily concerned with memorising, the laws which apply to habit formation are noticed coming into operation, for after all memory is but mental habit. Further, a child should realise the need for understanding the material that is to be learnt, before beginning to memorise it. He will then be taught to read the entire assignment through, look up difficult words and references, master the content, whether prose or poetry, whether the learning is to be verbatim or not, before proceeding further. Second, he should realize the value of learning by wholes rather than by parts. It will be necessary to return constantly to the whole thought in order to keep clear the relationship of the part to the whole, and to establish the part in the system of ideas which we seek to build up. If children were taught to work in this way, there would be little drudgery about memorising. The careful, thoughtful study once completed, memorisation has been almost accomplished. Here it is important that the child's attention should be on the result rather than on the technical process. Third, the student must be taught to distribute his time so that he does not devote too long a stretch to any one subject. The value of the principle of distributed learning needs to be explained, and the effect of going over work in the morning after having studied it the night or two before, should be emphasised. Fourth, the child should be taught not to stop his work the minute he can recite it perfectly. The need for "over learning" for permanent retention must be made clear. Fifth, the value of outlining material as a means of aiding memory must be stressed. Sixth, he should be taught to search for associations, connections of all types, and even mnemonic devices, to enable him to remember facts.

REASONING

The technique for problem-solving and correct reasoning has been even more consistently ignored, though of increasing

importance, during these democratic days. The child must be encouraged to cultivate the habit of locating the "vital point" of a problem. The first thing to do is to analyse the problem and see what is required. The recognition and assembling of the "given" elements of data is a part of the process. Then he should learn to look for the principle underlying it all. The danger of following the first suggestion which offers itself should be made evident. The pupil should be made conscious of the technique of reasoning, analysis, comparison and abstraction. He should also be taught the commonest mistakes in thinking, such as argument from analogy, from limited data, etc. The habit of drawing provisional inference and of seeking verification, should form part of the mental equipment of our children. Rigorous drilling in the distinction between fact and opinion, also, is part of the duty of the school.

SECURING INFORMATION

In the securing of information, the problem of the best source will arise. Children must be made aware of the relative value of various persons and books as sources of information. We sometimes ask before beginning a new book, "Who is the author?" "What authority has he to be writing on this subject?" and so on. We even study somewhat about the author. We read his preface or introduction to see what he has to say for himself, for his effort and his intention in writing. We read reviews and criticisms to see what others, whose opinion we value, think of his work. Such a critical attitude to print should be steadily inculcated in our pupils.

Our schools are not "educating" until they begin to teach pupils how to study, how to memorize, and how to think. Once teachers understand and appreciate the fact that these abilities are of far greater importance in life than almost any other which the school can give the child, this aspect of the pupil's education is not likely to be neglected as it has been hitherto.

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Exercises.

By Dr. L. P. Larsen, M.A., D. D.

WHEN students have learnt a rule in grammar they are given "exercises", that is, sentences which call for application of the general rule. Some of us in our school days were not very enthusiastic about such exercises, we found them dull and lifeless. When a mathematical proposition had been learnt there would also be exercises, intended to serve a similar purpose. Grammatical and mathematical exercises may not always have been framed in a manner that would make them interesting and stimulating, and the teacher may have failed to do what it would have been possible to do in order that the students might have been enabled to understand the general plan and purpose so as to go into the exercises with more interest. But to give exercises is right enough. It is not in grammar and mathematics only that exercises are used. When the geography teacher sets the pupils a task in map-making, and when the drill master takes the boys through physical exercises, it may at first sight seem to be something so different from what is connected with grammar and mathematics that the term no longer has the same meaning. But when we begin to see what the purpose is of school exercises, it is not difficult to understand that the meaning of the term is really the same in all these cases. The grammatical rule has been explained to the students; they have understood the explanation, and they have committed the rule to memory. What more is there then to be done in that matter? We can now go on to the next rule! Why spend time—and much time—on such exercises, when the matter has been learnt and understood?

The reason is, that it is not enough to remember the rule and the proposition and to understand the initial explanation that was given by the book or the teacher. A very important part of the task of learning can only be done by using the rule or proposition, or whatever the general initial knowledge may consist in. And to "use" means here to apply the general principle, that which we have already got in some of the many connections where its meaning and value will be seen.

School exercises are means of learning, not means of achieving. When a boy is asked to draw a map of a country he has read about, that practice is not meant to be a part of such training as might eventually fit him for a profession; still less is it a piece of drawing work by which may be earn money. It is to aid him in learning geography. Physical exercises are not intended to prepare the boy for the career of an athlete. But the better he learns to do those exercises the better he will learn to keep his body fit and to use the potential powers that are in it. Exercises are not means of doing things but means of learning things. They remind us that we learn only by using what we have already got.

The failure to bear this in mind is one of the reasons why moral and religious instructions in schools and colleges everywhere have so often failed to arouse interest in the students and to profit those who have been receiving the instruction. The ideas and principles inculcated may have been all right, the explanations given may have been good and intelligent, and the principles may have been illustrated by suitable stories. What more then could be done? The exercises! It won't do to say that this is not the school's business. If such subjects are to be taught in the school at all it is just as important to remember in regard to these, as in connection with other subjects where rules and principles and propositions are inculcated, that suitable exercises are necessary if the lessons are really to be learnt. It is not pure ideas and abstract axioms that add to vital knowledge; it is only he who knows to apply the idea who has learnt the lesson. Progress in knowledge depends on our learning to use the principles and ideas we have grasped.

It is this basic truth of education which lies behind much of what we hear in these days of new systems and new methods in educational work. In some form or other all New Schools emphasise the importance of making the children active. The children's initiative must be developed, and they must be encouraged to do things for themselves if they are to be led into

the right way of learning things. When something new is to find its place we are not to be discouraged by the fact that the emphasis may be one-sided and that mistakes threaten to delay the progress. That is a part of the price we have to pay for progress. By all means, let us help one another to avoid all that is wasteful and disturbing in our attempts to follow new ways, but let us not forget that something tentative and experimental—with the possibility of mistakes—it is necessary be prepared for if we wish to follow a road that leads forward.

Whatever the special form may be of the New School that is recommended, the idea of the importance of the child's activity will easily be found to be one of the corner-stones in the plan. That activity is more than the "exercises" we have here been thinking of. But experiments and exercises are not so very far removed from one another. They have both of them their centre in the conviction that we learn by doing. Where this element is absent from teaching and learning the knowledge gained must be expected to be seriously lacking both in progressiveness and in faithfulness. Ideas without exercises (experiments) are like seeds which are not put into the soil. The seed may be good, but if it is only kept safely in a store-room "it remaineth alone".

The school is not merely to inculcate right principles and to furnish true ideas. Exercises are of the very essence of education.

Education among the Israelites.

By Prof. Mir Ahmad Ali Khan, M.A., M. Ed. (Leeds.)
Bar-at-Law.

THE period of ancient Jewish education is considered to cover roughly a span of some two thousand five hundred years, that is, from about B. C. 2000 to A. D. 500, when the ideals of Christianity began to exert their influence upon the aims and content of education that were hitherto affected by the Jewish and Graeco-Roman education.

The people of Israel had a chequered history and vicissitude of fortune. They were driven out of their own country and were forced by circumstances to live in strange surroundings amidst hostile nations. They still exist, however, and maintain almost all their original habits and manners. They have been for ages without a country and government, but are entitled to be and are being called a nation. The reasons for this tenacity are to be found, firstly, in the national characteristics of the Jews. As a race they are gifted with the quality to preserve themselves and their identity inspite of external disrupting influences. They had the sense and understanding to realize that the greater they had of national and racial solidarity the greater was the chance for them to exist. Their bitter experience and hard struggles forced them to achieve and maintain this solidarity. In the second place their system of education has been a great help to them in their struggle to survive. It is to the credit of the people of Israel that they have made a substantial contribution to the civilization of the West not only in matters relating to morality and religion but also in the literary sphere. Their educational history points out the moral that a sound and systematic education is a rich legacy to the future generations.

The aims of Jewish education may be divided into two categories, viz., those aims that relate to religion and morality, and those that are connected with practical duties of life. On the side of religion the objective was to train and instruct people to worship and perform their religious ceremonies correctly and exactly. They stood for personal holiness both in theory and practice, and their ideal was to turn out pious or virtuous men. The moral aim of Jewish education was to habituate people to do their duties with patriotism, or vice versa. The practical aim of education was so much emphasised that even in elementary education pupils were required to learn a trade. That the Jews considered these aims as interrelated is proved from the fact that the law, which played a very great part in their lives dealt with matters not only connected with religion but also with civil, criminal and other matters concerning the different types

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of human activities. The Talmud went much further than the Law. In the early period of their history the Jews relied entirely upon the home and the family for the education of the young. From the 5th century B. C. downwards education began to spread. Synagogues were established in great numbers as places of common worship. Scribes came into existence as preachers, interpreters, and appliers of the Jewish Law. In course of time elementary education came to be imparted through the synagogues. The scribes and later lesser religious officers also began to instruct the young. In the year 64 A. D. the High Priest Jashua Ben Gamala forced each town under the penalty of a fine to open elementary schools. This brought into being a system of compulsory elementary education for boys living in towns, between 6 to 15 years of age. Girls were also required to be trained in domestic matters.

The spread of elementary public education did not, however, lessen the importance or prestige of the home or the family as institutions of education. Parents continued to be regarded as responsible for education of their sons before they attained six years of age. In the country districts they continued to impart education to boys after the sixth year also. Girls were almost entirely educated at home. Children had to rely upon their family to learn traditions and family conventions. Respect for elders and obedience to them remained intact and elders in their turn felt their duty to love their children. The higher education of the Jews was either imparted in the synagogue or was given by the scribes at their house. Religion and theology were the most important subjects in higher and elementary education. Mathematics, Ethics, Geography, Literature, and Astronomy were the other subjects of study in higher education. In the elementary stage boys were taught reading, writing, some arithmetic, reading of the psalms, and some national history. Teachers attended to pronunciation and were never tired of explaining over and over again the lessons taught. In the course of reading the attention of students was constantly drawn to moral precepts. Teachers were ready with stories and anecdotes pointing out a moral.

In the education of girls emphasis was placed on domestic activities. They were taught spinning and weaving; preparing of food and supervision of household work. They also learnt singing and dancing.

The children used to sit in front of their teachers while taking lessons. Writing was done on wax with stilus and in some cases ink and parchment were also used. The school worked from morning till late in the afternoon with interval at midday. Vacations were given in connection with the Jewish feast and fast days. In the elementary stage particularly memorization and repetitions were quite common. In the higher stage, however, discussions and debates were allowed. In the earlier history of Jewish education discipline was quite severe, but later it was relaxed. Corporal punishment was not altogether abandoned but was administered only in grave cases and to boys who were above eleven years of age.

Teachers were greatly respected. Special qualifications were required of them. They should be married men, and possess knowledge and experience of teaching; should be gentle in their treatment towards their pupils and must have patience. They were helped in the form of salaries, fees and rewards; but they were also expected, if needs be, to teach gratis. This did not impose hardship upon teachers for besides their teaching work they carried on other professions and thereby earned and supplemented their income. In a majority of cases the teachers were also religious preachers and thus commanded an added influence.

The Jewish education had some weak features also. Personal initiative and investigation were discouraged and dependence upon authority was much made of. The range of studies was narrow. The Jews manifested a spirit of hostility and intolerance to outsiders and to foreign contributions. Greek and Roman culture and studies were almost proscribed. The place that was given to aesthetics in Jewish education is quite negligible. Apart from home training in domestic activities women were given limited opportunities for education. In matters of schooling the Jewish system was even inferior to the ancient system of Chinese education.

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The Acid Tests of Indian Education.

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

INDIAN Education is at the cross-roads to-day. It has been for a long time in leading strings and has largely been a subordinate branch of western education. Our teachers have been studying western pedagogics and regard Rousseau and Pestalozzi and Froebel and Montessori as the last words in educational wisdom. Our students regard tilting at examination windmills as the last word in educational knight-errantry, the most recent of such windmills being the Public Service Examination. As for the parents they are so worried by their professionalism and electioneering that they hardly remember their children or the teachers who make or mar the destinies of the children.

Is this a desirable or laudable state of things? Can we say that Indian education is on the right track to-day? What are the acid tests by which we must test its fitness and soundness to-day? Is it enough for legislative councillors to bring up their stock verbal artillery—stated by use year after year—and to get the defensive fusillade from the Treasury Benches during budget time? Is it enough to have an endless procession of teachers' conferences—monthly guild meetings, district conferences, provincial conferences, all-India conferences, imperial conferences and universal conferences specialising in what Belloc calls in a vitriolic way *mumbo-jumbo*? I am afraid not.

Before I indicate what I mean by the acid tests of Indian education, I wish to urge that education in every land must take into account the character of the civilisation of the people and must relate itself to it. Education should not walk with its nose in the air as if the people exist for it, instead of it existing for the people. It must first and foremost understand and broad-cast the heritage of the past. It must enable the boys and girls to become incarnations of the national spirit and racial genius. It must give a very prominent place to the national languages and literatures and induce a passionate

love thereof in the minds and hearts of the youth of the land. Does it do so in India to-day?

One acid test of Indian education is, does Indian education respond wisely and adequately to the New Idealism which is sweeping over the whole world to-day? If so it is a forward force and will go forward and lead the Indian nation forward "down the ringing grooves change" into "all the wonder that would be". Yet, it is a back number and will make the Indian nation a back number as well.

What do I mean by the New Idealism? I mean by it three things—three yet one, and are yet three viz. a new naturalism, a new humanism, and a new divinism. We have seen in the world enough of the pitiable spectacle of study of nature divorced from study of man and of God, of study of man divorced from study of nature and of God, and of study of God divorced from study of nature and of man. But in modern India we see the still more pitiable spectacle of little study of nature and less study of man and no study of God. In this brief article which is a sign-post and not a guide-book, I can say no more. In my forthcoming work on Indian Pedagogics, wherein I am pleading for a better study of the Indian mind and of the true Indian theory and practice of education, I shall speak out in greater detail and in a more outspoken way.

Another acid test is this. To-day elementary education merely creates a distaste for the hereditary professions and then itself goes into the umbra of lapse into illiteracy. Secondary education brings in every year a large army of half-baked and mostly unemployed youth. Collegiate education produces largely denationalised cynics and hedonists who are out of touch with the masses and with the essence of Indian culture. Will our innumerable conferences show the way out of this *impasse* and will the educational authorities adopt that way or not?

What I seek to emphasise is the tragedy of the enormous waste of life all over the world and specially in India—life given by God for high and noble purposes and prostituted and

wasted by us for low and ignoble purposes. We have no real and abiding sense of values. Even this has its basis in our bad will-training to-day. Mr. Baker says well: "The university, its body of teachers and of learners, will be known and judged by the bearing toward the larger function of science and a broader humanism." He says further: "With all our progress it is claimed that in point of will power we are inferior to other periods of civilization. *This is an evil of society but also of the schools, and because much of the educational philosophy is soft*". Thus this is the third acid test of Indian education—does it really train the Indian Will?

Thus we want synthetic and applied science and politics and religion. We want better and more co-ordinated elementary and secondary and university education. We want a better training of the Indian Will. India expects her teachers to do their duty in these directions. Shall she call in vain?

The Gramophone: Its Educational Value.

By Mr. S. C. Sinha, M.A.

WHILE the use of gramophone as an educational appliance has almost become obsolete in European countries, it being more recently replaced by the Radio, it is a sad irony of fate that we in India have hardly considered its immense potentiality as an important aid to the teacher. We are proverbial educational laggards. Rightly did H. W. Orange, Director-General of Education in India, remark: "Educational ideas dominant in Great Britain in one decade, become dominant in Indian administration a decade or so later". We stir ourselves up when the new idea has almost run its race in the educationally advanced countries of the world, and has thus become literarily conventional and obsolete. There is no up-to-dateness in us. We are apt to take things lying down. We lack in initiative and thoroughness. This means cultural and intellectual death for us.

The gramophone had its day in the western countries. The westerners squeezed the best out of it. Now they have caught hold of the Radio which they have hailed as a great educational ally. They are now harnessing it to the best educational use in their schools and colleges. Whenever a distinguished expert in a subject gives a lecture, the students in the class are informed, and they turn their eager ears to the "wire-less talk". Pamphlets, containing the syllabus on the subject talked out, are issued by the authorities, thereby making it easier for the pupils to follow and remember the lesson given. The important and sensational events, national and international, of the day are flashed through the ethereal waves over seas and oceans on to the remote corner of educational institutes. It is indeed fruitful to hear a talk on, say, travel, exploration and aerial wonders, by people, who have actually done them. Who can gainsay the value of a geography lesson on the Himalayas by the leaders of the Everest Expedition?

The educational value of these mechanical appliances in this age of science cannot be overestimated. It may, however, be contended that the Radio may very well be useful for adults; and that what is good for the adult student may not be good for those at schools. Adults, of course, can make a profitable use of such mechanical aids to learning. But with that we are not concerned. We would rather leave aside the Radio for the time being. This article endeavours to suggest that the gramophone record can be of real help to the pupil during school hours. Circumstanced as we teachers are, every one of us will welcome the introduction of any appliance that would minimize our labour, and help the pupil.

Listening to the king's speech at the inauguration of the first Round Table Conference over a good gramophone, one cannot but be impressed with the usefulness of the gramophone as an educational appliance of the first magnitude. To an Indian student, who has to learn a foreign language—a language that, by virtue of its richness, and universality, commands universal respect—it is specially useful; and, we may say,

necessary. The King's speech, as recorded, is an ideal illustration of the best mode of delivery, intonation, accent and modulation of voice as required by the science of language.

However skilfully we may master the rhetorical, syntactical, philological intricacies of the language, it still remains a foreign tongue to us; and it is perhaps, not possible for us to master it as best as one, whose mother tongue it is, will do. We may do our level best to acquire a thorough mastery over the language; and *theoretically* we may achieve our end, but *practically* we cannot be as perfect. We have to re-shape and re-shuffle our tongue. The complex delicacy and subtlety of the difference in the pronunciation of words as *altar* and *alter*; *star* and *stir*; *antic* and *antique*; *assent* and *ascent*; *anger* and *augur*; *cemetery* and *symmetry*; *cite* and *site*; *compliment* and *complement*; *diverse* and *divers*; *eruption* and *irruption*; *sore* and *soar* and so on, reveal to us the extreme difficulty of bringing home to the student the science of etymological, philological and phonetic significance of such words, which to many of us, are hard nuts to crack.

In fact it is the realisation of this linguistic difficulty that brought into being what is called the gramophone courses in modern languages in Europe. There are different courses on different languages that an up-to-date continental scholar cannot do without. A casual glance at the list of gramophone records will give one an idea of the importance of such a scheme. Costly advertisements with such headlines as "Learn to speak French like a Frenchman in three months". "A perfect accent with a minimum of efforts"; "Learn modern languages in your easy chair" are not simply the manufacturers' boom. They are true to their profession; and they have rightly blended utility with profit. Limited as our language requirements are (English being a foreign language) it is hardly possible for us to grasp and master all the important and delicate linguistic technicalities and subtleties perfectly.

A language is learnt by imitation and direct contact. Indian students learn English from their Indian masters, who

themselves work under a great disadvantage. However well-meaning, up-to-date, rich in vocabulary and a perfect grammarian may they be, they can hardly give their students the accurate pronunciation, accent, intonation and stress of the foreign language they teach. It is no slur on us. It is a human frailty that is ingrained in our very nature. We cannot do away with this disadvantage. Here the gramophone can help us, and partly at least, supplement our work. By the use of a carefully-selected and specially made records we can bring our personal scholarship to bear on the difficult part of our work. The gramophone records will then provide good and perfect models of English style, pronunciation, delivery, intonation and accent. The student can imitate and repeat the original as given by the record until he succeeds in so twisting his tongue, and modulating his voice that there is practically no possibility of mistakes or misunderstanding.

A series of well-planned, well-written, well-selected and well-cast conversational, dialectical, phonetical and literary records on "language courses", specially manufactured for school use, played on a good machine—either a Gramophone, Linguaphone, Folyphone, Radiophone, Pathe' Freres or Saphone, will serve a very useful purpose in helping the student to correctly learn the science of foreign words, phrases and idioms. It will, moreover, obviate the teacher's arduous task of training his pupils in the fair use of the perfect accent i.e., the style and intonation of the educated Englishman. It will, further, be an invaluable guide to the language teacher who needs must be a good linguist, able to speak and write the foreign language pretty fluently; and well-versed in the science of the language.

A student, who first receives a lesson on phonetics, often stumbles at the intricate subtleties of the various vowel sounds which seem to jar upon his ears. Far from taking any real or scientific interest in it, he looks vacantly at the teacher's queer facial, pharyngeal and tonic expressions; and exhibits blank indifference at his vocal vapourings. Can we expect him to appreciate a lecture on the complex system of English vowel

sounds or the analytical survey of the English consonant sounds well illustrated as it may be with neatly sketched diagrams and well-chiselled models? With all our scholarship and available mechanical linguistic appliances, is it possible for us to give him the correct sound of the *palatal*, *open-throat*, *labial* and the *foreignized nasal vowels*, however best may we pump the vocal chamber, tax the larynx, shake the walls of the pharynx and blow the vocal ligaments? Can we initiate him into the science of tone modulation, pharyngeal resonance, adjustment of the current of vocal breath, the pitch and cadence of the ever-baffling vowel sounds? Can we impart to him the exact idea of the *sonant*, *spirants* and *sibilant* consonants; and make him realise the significance of *mute* and *explosive* actions of the *Resonant* and *obstructive* consonants?

If we can, well and good. If we cannot, what's the harm if we make use of the gramophone to supplement our task? Instead of wasting a period over a dry lecture on phonetics, let us allow the class to listen to an expert lesson on the matter on the gramophone. It will not only interest the young listeners but will create in them an inspiration to imitate the cadence of his voice, intonation, phraseology and the scientific grouping of words and syllables.

When the King's speech, mentioned above, was played to a selected group of boys of a certain school, the students listened to it not only with interest but with bated breath. Very few of them could, however, follow the gist of the speech. What they were charmed at were the sonorous phrases, the rhythm, the accent, the delivery and the intonation of the speech. What an ideal example of all that is best in the English language it is! There was a tendency among some of them to recite the speech in the prize-giving function of the school. The question of monotony does not come at all. Circumstanced as they are in their schools, such gramophone lessons will be a relief to their monotony and fatigue. These lessons may be punctuated with lessons on music and physical exercises.

acquires from day to day about the material world around him. A new child makes new additions to his knowledge of things around him from day to day by recalling percepts and building up new images thereon; i. e., his imagination extends to both the productive and the re-productive sides. The teacher can and should make the utmost use of the child's imagination and endeavour in every way to stimulate it by such school activities as drawing, painting, and story-telling, through varied forms of oral and written composition, dramatization, and extra-reading of good prose and poetry.

The third stage in the process of learning is "Reasoning" i. e. drawing inferences, deductive and inductive, through correlation, comparison, and contrast of percepts and images already formed and stored in the mind. This stage represents the final stage in the acquisition of knowledge and therefore it is of utmost importance that pupils should be led gradually through the earlier stages of perception and imagination to build sound conception and to apply the knowledge gained to new situations confronting them in actual life. It is necessary that at the end of a lesson the pupils should be given opportunities to use the knowledge gained in new connections and to apply it to the affairs and problems of every-day life in the home, in the school and in the world outside. It is thus that pupils are enabled to form habits of independent and un-biassed thinking and of decisive action in strange surroundings and new situations. Of all the ordinary subjects of the school curriculum those that are most helpful to the teacher in developing the pupil's power of *reasoning* are history, geography, mathematics, and science. The teacher should therefore so handle these subjects in the class-room as to give the pupils ample scope for free and independent thinking on facts directly observed or otherwise available.

In enabling children to learn in the class-room, the teacher can make the utmost use of the child's natural instincts and impulses. Of these instincts and impulses, those

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The Minimum of Psychology which Teachers ought to Know.

By Mr. K. S. Vakil, M.Ed., F.R.G.S., I.E.S.

As every teacher is well aware, according to the present conception of education the teacher does not teach merely the subjects of the school curriculum; he teaches also the *Child*. Hence, he has to know not merely the subjects of the curriculum but also the child he is appointed to teach. To know the child, however, it is not enough to know merely his name, father's name, surname or place of residence, but also the manner in which his mind normally works, i. e., the teacher has to establish contact between the subject of instruction and the mind of the child. Further more, he has also to establish contact between his own mind and the child's mind, so well as to call forth action and re-action between the two all the time the educative process continues in the school room; or as is well expressed by Sir John Adams, 'he has to establish bipolarity between his own and the pupil's mind so that the current of knowledge may proceed from the teacher-pole to the pupil-pole and back from the pupil-pole to the teacher-pole'. You will see then that the educative process in which anyone proposing to teach has to engage every day of his life involves establishment of contacts (i) between the subject of instruction and the child's mind (ii) between the teacher's mind and the child's mind.

You will, however, realise that to establish the first contact, it is not only necessary that the teacher should thoroughly know the subject he has to teach but also the existing knowledge of the child on the subject so that he may be in a position to know the point where he is to start from. This leads us to the first and most fundamental maxim of education, viz., "proceed from the known to the unknown". In proceeding however, from the known to the unknown and enabling the child to acquire new knowledge,

it is necessary that the teacher should determine what stimuli he should apply, so as to evoke right responses to them, i. e., he should determine what he should place in the way of children to see, observe, and handle and how he should do it.

This leads us to the other fundamental maxims of education viz., "Proceed from the simple to the complex, from the easy to the difficult, from the concrete to the abstract and from the particular to the general." Those maxims, common-place as they may seem, are unquestionably the first principles of education and are based on observation of the working of the child mind.

You all know that the child receives the first impressions of the world surrounding him through his senses. Whatever he *observes* in the world around him forms into what psychologists call "percepts". Percepts thus developed in the mind get linked up with one another and lead to the next higher step in knowledge or cognition viz., "apperception" i. e., recognition of a particular object as such, e. g., a table, as distinguished from other similar objects, e. g., a desk, possessing similar size, shape, form or other such general qualities. At this stage, all foundation of knowledge is laid and it is therefore essential that the teacher should take due care to see that objects are carefully and clearly observed from the earliest pre-school and school stage so that all percepts that are formed may be perfectly clear and distinct and easily distinguishable from percepts of allied or similar objects. All teaching, therefore, in the earliest years of school life, should be as far as possible visualised through object teaching, concrete illustrations, maps, charts, pictures, lantern slides, and the cinema.

The next higher stage in the functioning of the human mind in acquiring knowledge is what is commonly known as 'imagination', i. e., picturing or imaging of things, either real or unreal, in terms of things previously perceived and percepts formed from them. Imagination plays a very important part in the manipulation of knowledge the child

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that matter most for educational purposes are self-love, curiosity, love of ownership, love of leadership, pugnacity, and fear. Through the use of these impulses and instincts, the teacher can effectively generate in his pupils a desire to excel others in daily activities, to explore, discover, and know new things, to collect and preserve things and even to improve them, to exercise sway over his school fellows, in matters in which he works with them, to fight firmly all who stand in the way of furtherance of his own aims and ideals, and lastly, to desist from action likely to entail harm or hardship on him. Last but not the least, the impulse that deserves most attention is the self-activity of the child. If he is permitted to exercise it freely and fully in doing and achieving things which he can do by himself, as far as possible, unaided by others, it will pave the way for auto-education or self-learning which is now being gradually accepted as the ultimate aim of all sound education. The play-way, problem, and project methods of teaching are all based on the purposeful use of nascent self-activity of the child.

Elementary Education—A Prospect.

By Prof. K. C. Viraraghava Ayyar, M.A.

Effective Elementary Education is the crying need of the hour. Statistics show that there has been a considerable improvement during the last twenty years as regards the number of Schools and Scholars and the amount of money expended on them. But a closer study of the figures, as has been abundantly proved by the Hartog Committee in its report, that tremendous stagnation and wastage have marred the process of expansion of primary education during the period. How best can we rectify this? Christian enterprise has been very vigorous in this direction. The Fraser Commission of 1920 stated that "Rural India needed a kind of education different from what prevailed". William McKee,

with characteristic enthusiasm and courageous imagination, attempted to work the recommendations of the Fraser Commission and has brought forward the *Moga* pattern which is evolving into a 'movement'.

I wonder if the Hindus and the Mohammadans have taken any trouble to work any scheme of the 'Moga' type. I am afraid that many of the Educationists in the Tamil Nad will even have heard of this. As the late lamented K. T. Paul put it, 'The Indian Community is still profoundly convinced that nothing can be to their good other than what leads to the University. The unemployment situation has, however, already reached a tragic magnitude and is bound hereafter to undermine this mistaken valuation in the public mind. This change in attitude will probably take a very long time to reach the Hindu Tamils. All the same, the change is peeping in. "Less than ten years ago, there was nowhere in India any thought that there could be more than one system of education—the one with which Britain had familiarised Indians for a century. To-day in Educational circles, the idea is coming more and more to prevail that there may be more than one system of education even in the same country and that every such system could still be education on the strictest criteria available." Thanks to the endeavour of the noble-minded Christians, we have the new experiment—the Project method—tried in eight different boys' middle schools, in six different provinces (Madras has one at Erode.)

Vocational middle schools for girls also have been started by these missionary bodies to try the new project method and one of them is situated at Rachayanapuram, Madura. "Adequate supervision is a *sine qua non* for education of the new type" and an experiment in this line of work is being conducted at Vellore. Lastly, 'Care of the Adults as well as children is a necessary feature of rural education' and an experiment of reclaiming criminals of Kuravars through adult education is being conducted at

Atur in the Salem District. All these attempts belong to the past decade.

If stagnation and wastage are to be avoided, new experiments should be tried in various districts, as each District has got its own peculiarities and demands. To tread the trodden path ever and anon will bring out only the old result. Tradition, environment and local needs should be correlated to the educational system to be experimented. A common pattern for all the forty-four millions of peoples of the Madras presidency will be only of a destructive type and each district should get some latitude in working its own system. Mr. Mason Olcott writes:- "The tendency to discourage variation and experiment has been strengthened by the fondness for uniformity of the administrators and inspectors and by the fatalistic inertia found among a majority of the people. In fact the educational system as a whole has shown little adaptability to the conditions and needs of India, being built on the English models of a generation ago and permeated with ideas now discarded in England. There is even less adaptation to the villages of India than to the towns." All this means efficient, honest, bold and wise leadership and a faithful following. Can we get them? That is the problem. To spread education among the masses, to make it effective, to maintain good standard and to adjust it in its various grades to the needs of the people is very big task indeed." (Simon Commission Report, Vol. I, Page 381.)

The English word *Education* and the Indian word *Vidya* are not synonymous. The two connote different ideals of life and in consequence, of education also. "Knowledge is in the west a means to individual growth. Knowledge in India has been a means to social stability. These are conflicting ideals". The foundation course in the process of acquiring knowledge should therefore be carefully worked out so as to suit the tradition, the environment and the needs of the people.

Reading, writing, and arithmetic, as usual, should form the main basis of teaching. Religion, Science, and Civics will form useful additions. There are scores of books and journals in Tamil on religious, scientific, and civic topics which can be very readily utilised for the purpose. There is no necessity to teach English to the boys and girls of five to ten years.

The school hours should be changed so as to suit the changes of season and celebrations of festivals and seasonal harvests, instead of following the stereotyped 10 A. M. to 4 P. M. hours of work. Then the parents of children will not have much cause for complaint. Of course, due notification of this will be made to the controlling authorities. Any way it is cruel to have small boys at school during the mid-hours of the day. 160 days in session will be a good minimum. "City schools in United States have average 182 days in session and rural ones 142 days, the combined figure being 160."

The teacher is the pivot of the whole system. Instead of the teacher being a tool of this or that man, or of this or that party, he should be a common Social unit with broad vision, cheerful outlook, and great enthusiasm for his progressive work. He should find the real village level and rise up to it, instead of slavishly imitating his compeer in the urban area or other people in other walks of life. If he proves the real torch-bearer to the remote dark corners of our vast rural area, he will have done his God-given part nobly and well. More and more graduates must take to this work in a missionary spirit with a view to lead a life of plain living and high thinking. Mr. W. J. McKee writes, "We have succeeded in getting our graduates to go back to villages and also there is an enthusiastic desire to give their time and strength for the uplift of their people." The village doctor and teacher can work miracles in a small group of villages if they only mean to do such. Where there is will, there is a way.

Supervision is a necessary factor and present system may as well continue. Only too much adherence to old and burdensome rules should not be insisted on. A willing co-operation with the inspecting agency will certainly be found when the teachers do not make a commercialised living of their job or do not resort to surreptitious and corrupt practices in their noble walk of life and when the inspecting authorities do not treat them as inferiors. "The bodies dealing with education might direct their attention over a smaller area than a District. A small educational committee should be formed for each Taluk; partly composed by Board members and partly of elected representatives of the teachers." (Biss) There is a mentality that a teacher is a servant and should not sit on the Board of management. This vicious idea must go as far as educational committees are concerned.

Finance is an important item. Instead of trying to introduce wholesale compulsory free primary education in all parts of the presidency at the same time, it will be a wise procedure if a ten year programme is carefully drawn up and two districts are taken up at a time on hand for expansion and consolidation by turns. The backward districts may be taken up first and then the forward districts attended to. We shall consider the Tamil population. There are about twenty million Tamilians. 15% of the population is considered to be of the age 5 to 10 years. There should therefore be 30 lakhs of children both boys and girls available for instruction; if we leave out the children in urban area, there will be as many as 29 lakhs of rural children. If we form a unit of 100 pupils in a school, we must have about 29000 rural schools and four times as many teachers at least. There has been already 50108 primary schools in our province in 1928-29 with 19 lakhs of children. The Tamilians may claim about 50% of these schools and scholars for their area. The figures are worth studying in relation to the wastage that is said to be prevalent in them. If the expenditure for a school is calculated on the basis of Rs. 1200 for four teachers and Rs. 100 for rent, postage and books, we will

require about forty million rupees. But all this is for cent per cent compulsion and immediate introduction. But the scheme is for progressive measures like that passed by the Phillippine Legislature in 1918 providing "for the spending of 45 million rupees or 4'5 per capita during five years, in addition to the tenth of the national income that already goes to education. The programme called for doubling the Elementary School facilities in five years, for training 1200 more teachers, for increasing teachers' salaries and for obtaining several thousand new buildings and sites." This is a time when lakhs of literate voters are imperatively demanded. When aided schools are not efficient, much of the enlarged funds must be used for starting and maintaining publicly-managed schools. "The most important consideration of all, in determining cost, is the fact that the right form of mass education increases the productivity of local communities so substantially as to more than recompense the Government for the expenditure made." The total amount spent in 1928-29 from all forms of education from all sources was 54 million and odd rupees and about 40% of this can be taken as the sum spent on primary education and that comes to about 22 millions of rupees. Even with this amount much better efficiency can be attained if a wise programme is followed. There are many reports on the aspects of mass education. Many people have ideas but, alas, there are not many to work the ideas. If a small board of competent, enthusiastic, courageous missionary-like-educationists will study the problem of one district and if all avenues of resources are properly tapped and pooled, a good system to suit the particular environment and needs of the district can easily be evolved and put into practice with the good-will of the authorities and the people concerned.

Efforts for adult literacy also are in urgent demand. Night adult schools and library movement will be very good aids in this work. A few black sheep begin to feather their own nests by improper means in working the adult schools and libraries. That should be no barrier for the

onward march. We require honest leaders. Books and journals, lectures and shows must be largely used. The method used for teaching these people should be entirely different. One who used a modern method of reading in India writes: "When I had my night school a year ago, the groups would attend and in 20 days the regular attendants have been able to begin on the B class reader prescribed by Government for vernacular schools which is not ordinarily reached by children, until after a year's work. It appears that adult illiterates have been taught to read and write English inside of one month in the state of South Carolina. Mr. S. G. Daniel of Tanjore has evolved a scheme to teach adults to read Tamil of the Swadesamitran leader type, in six months. We require plenty of enthusiastic and honest young men to work out many schemes of this kind in our land. "A very large part of the education needed in India is adult education which will supply the great new electorates with some guidance in the use of the power which constitutional reforms have placed in their hands; which will encourage them to effort on behalf of their own Communities; and impel them to grapple with poverty which now hangs like a miasma over so large a part of India." (India in 1920. Page 166.) This is true even in 1932.

Our Neglect, nay, Our Suppression of Bright Boys.

By Mr. N. Kuppusami Ayyangar, M.A., L.T.

The Psychology of the gifted.

MANY of our old cherished notions on education have been found by modern Experimental Psychology to be based on flimsy foundations. One of such notions is the widespread belief that intellectual 'precocity' is something pathological usually got at the expense of health and growth. Intellectually bright children were generally considered to be puny, undersized, unhealthy and short lived. It was often thought that

by checking their intellectual growth, their physical growth could be ensured. It was this superstition that was responsible for our preventing our bright boys to progress according to their abilities by forcing every pupil to spend a fixed number of years in schools, by fixing a minimum age for matriculation and so on. Thanks to the retiring Director of Public Instruction we had to waste about two hours at the last meeting of the Academic Council in discussing this question. It is a pity that most of our educational fathers are more than a generation behind in matters educational. The findings of modern Experimental Psychology on many of these points are unambiguous and clear.

INDIVIDUALS DIFFER ENORMOUSLY IN THEIR INBORN INTELLECTUAL CAPACITY.

All psychologists are agreed on the finding that not only men are not born equal but individuals differ in their inborn i.e. inherited intellectual capacity much more than what was believed to be the case by the old psychologists. Examine a thousand *ten-year-old* boys and you may be sure of finding, say, about fifty whose intelligence is equal to that of the average boy of *thirteen* years. At the same time you will find on the other side another set of about 50 boys whose intelligence is only equal to that of the average boy of *Seven* years. This means that among boys of the same age you may find in some a *six years* difference in intellectual development.

What is more important is, that these differences do not vary in jumps so that you may classify the boys in 3 or 4 groups. Intellectual capacity varies in individuals just as any other biological trait like, say, height. The distribution closely follows the Probability curve. That is to say there are pupils on both sides of the average at every stage leading to the extreme ends. In the language of Modern Psychology, Mental age is different from chronological age. A boy whose chronological age is *ten* may have a mental age of 13 or 14

on the one side or 6 or 7 on the other. Though one may develop faster than another and thus take less time to reach a given level, every boy develops according to his inborn capacity and therefore there is and there can ordinarily be no intellectual 'precocity' in the sense that a boy can develop before his time. This time depends more upon the boy's inborn capacity than upon his age.

INTELLECT AND PHYSIQUE.

It is equally untrue to say that intellect is developed at the expense of the Physique or any such thing. In this connection it is no argument to point out here and there some bright boys who are physically weak. One can give any number of examples for the other three possible cases also. Statistical investigations into a large number of cases have to be made to find out whether any real relation exists between the two. Such studies among adults begun by Galton and others and continued among school boys by Baldwin, Termare, Hollingworth and a host of other educationists give the lie direct to this idea. They found that not only the intellect is not developed at the expense of the Physique but the two very often go together. Hollingworth says "We may summarise present data by saying that the intellectually gifted tend to be tall and heavy and they are usually superior in health and motor ability as well."

The explanation for this finding may very well be that though the development of the intellect is quite independent of that of the physique, health makes the path of intellectual development smoother and ill-health rougher. Biologically speaking the chemicals of the genus that give intellect to an individual are different from those that give height, weight or health. An individual may possess both, neither or any one of them.

AN EXPLANATION FOR THE ERRONEOUS BELIEF.

But there is a very simple explanation for the intellectually bright are puny, undersized etc. The fact is

that the bright boy is usually *small for his class* but *large for his age*. The teacher usually finds the smaller boys brighter than their bigger class mates. He jumps into the conclusion that intellect is developed at the expense of the physique. He forgets that though the boys of the same class under ideal conditions may be of the same *mental* age, they are of different chronological ages. He forgets that bigness and smallness depends more upon chronological age than upon mental age. He forgets that the bright young boy has very often been found to attain an equal if not a superior physique to that of his bigger class mate when the former attains the same age as that of the latter. Thus it will be seen that we can neither help nor hinder physical growth by retarding or accelerating intellectual growth.

GIFTED CHILDREN SHOULD BE ENCOURAGED.

All educationists agree that bright boys should be allowed to develop their capacities to the fullest extent according to their own rates. The Dalton Plan is one of the means advocated for the purpose. Some advocate that we should have special schools for the gifted children just as we have special schools for the defectives. Anyway it is an advantage both to the individual and society to take special care of the gifted children. It is individuals of surpassing intelligence that advance knowledge and culture and create national wealth. They are both the capital and the directing hands of a nation. National well-being requires we must make the most of them. Secondly, one feature of modern life is the progressive lengthening of the period of preparation for all the learned professions. The sum total of knowledge has enormously increased. It would be folly not to shorten the period of preparation by means of rapid progress whenever possible. The ultimate aim of education "to do these things which do the most good for the most people" requires greater attention to the more talented. For it is these that help to build up the nation. It is these that can do original work and add to the total knowledge of the world.

From an examination of the world's great men it is clear that most of them showed their capacity at a very early age. Lord Kelvin entered university when he was ten years old. His brother James Thomson, the great mathematician Gauss, the great jurist Hugo the Good, Sir. V. Raman and a host of others who became great in life were graduated when they were sixteen or less. I am sure many of these might not have become great if they had been prevented from entering the university on account of their age. For, in education as in other things not going forward means going backward.

I am not sure that our university does not prevent promising youths from developing their powers to the fullest extent by fixing a minimum age for matriculation and making them mark time in their schools.

WHAT SHOULD WE DO.

If we want our nation also to contribute to world's progress and if we do not want always to remain dependent on others, we must make the most of our bright boys and not suppress them. The immediate thing to do is to make the entrance to the university depend on nothing else except the capacity to be profited by the university courses of study. If the means by which the university tests this capacity is inadequate, or misleading or leads to cram or any such undesirable thing, it is up to the university to reform its methods of testing as so many other universities in the world are doing. It is certainly unfair, to say the least, to penalise boys especially bright boys for the inability of the university to devise proper tests, by prescribing other irrelevant conditions for entrance to the university courses of study.

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Gleanings from Tamil Literature.

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

(Continued from the last issue.)

CHAPTER III.

THE EIGHT ANTHOLOGIES—(Ettu Tohais).

There are eight collections of songs sung by different poets of the Sangam age. Even the editorship of a few of them is not known. The poets who are known to have sung some of these songs seem to have lived in all the three Sangam ages, but there is no doubt that they were collected and strung into eight anthologies only towards the close of the last Sangam period. They are eight in number and were classified under two divisions.—objective and subjective. They are Purananuru (புறநானூறு), Patitruppathu (பதிற்றுப்பத்து), Aingurunanuru (ஐங்குறு நானூறு), Kalitohai (கலித்தொகை), Paripadal (பரிபாடல்), Aganaru (அகநானூறு), Natrinai (நற்றிணை), and Kuruntohai (குறுந்தொகை). The first two relate to matters of the objective world and the rest relate to matters affecting the mind.

1. *Purananuru*. It consists of 400 stanzas including the invocation to God. More than 160 poets have contributed to this collection. Most of the poets seem to have lived in the last Sangam age, but the songs of a few of the older generations have also been subjoined. In all probability these stanzas have been strung together by some scholar at a much later date. A stanza sung by Muranjiur Mudinagarayar of the first Sangam age refers to Seraladan of Mahabharata war fame. One Poigayar, one of the contributors, lived long after the third Sangam age. He has sung about the Chola king Senkannan, who lived in later times. So a few stanzas are even outside the pale of the Sangam literature and yet as most of the poets have been recognized by the Madura Republic of Letters this collection has been brought under Sangam literature. In this collection reference is made to 15 Pandya Kings in succession from Mudukudumi Peruvazhudi, 18 Chola Kings from Karikal Peruvalatham and 18 Chera Kings beginning from Seraladan. Since these kings should have lived in different ages the stanzas relating to them could not have been sung at one period of time. Nor is there any external evidence to conclude that this collection should have seen the light of day even during the Sangam age. The commentary on Irayanar Agapporul makes no mention of this work. From the fact that Agananuru has been already compiled it should not be inferred that this should have also come into existence. As a matter of fact, few cared for this aspect of literature, while the other had always received the greatest attention. The legend relating to the origin of

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Irayanar Agapporul narrates that the Pandyan King bemoaned the loss of only work of a subjective character.

The stanzas range from four to forty lines and form, as it were, the fountain of many a historical information. The information obtained from this source may be classified under three heads:—Social, industrial and religious.

Under the first head we hear of kings rewarding bards with lotus flowers made of gold, married women wearing the sacred thread round their necks, brides sought in marriage by the bridegroom's party, burying the dead in mud pots, pleasing the dead with oblations of food and toddy, widows removing their ornaments and shaving off their hair or committing Sati, cleaning houses with cow-dung, burning the dead showing great hospitality to guests, breeding of hunting dogs, bartering milk, ghee and butter-milk for paddy, kings using their characteristic seals, using spices in vegetable food and making sea voyages in ships built of wood.

Under the second head we learn that implements such as the Mahut's goad, the javelin, the axe, the ploughshare, the saw etc., were all made of iron, extraction of juice from the Palmyra, the sugar cane and cocoanuts was used for drinking purposes, balloons were constructed with no steers-men to guide them, potters used wheels to make their pots, ships were provided with sails, food was prepared of varagu grain pounded and mixed with honey and hare's flesh, salt was manufactured for sale, carts were constructed for conveyance, women were generally engaged in spinning, warriors were assembled for war by beat of drums, and cloths of fine texture were manufactured.

Under the third head we learn that the people had a knowledge of the four Vedas, worshipped Siva, Vishnu, Muruga, Indra and Varuna and held festivals in their honour, believed in life after death and in the doctrine of reincarnation, offered sacrifice for rain to come or to stop, adopted the ways of Brahmans and Buddhists, had faith in fate, planted stones in honour of the dead believed in possession and omens, salvation by good deeds and charity as the greatest of all virtues and fervently believed that Indra's messengers come to escort the dead warriors to the celestial regions. The description of an ideal sage is well worth perusal. Then he is represented as saying:—

"The world is my country and all men are my kinsmen." Wealth or poverty comes of its own accord and is not of other's making. The flesh is heir to sorrow and joy, and death has no horrors for me, as birth implies death. I feel no delight in joy nor am I affected by sorrow. Just as rain finds its way into a river, so life has its natural course in the way of destiny. Hence I have neither honour for the good nor derision for the wicked."

The stanza referring to the advice given a king is a counsel of perfection. It says:—"You must always be accessible to those who seek justice at your

GLEANINGS FROM TAMIL LITERATURE

hands. Your umbrella is not for shading you from the sun. It is the emblem of protection afforded to the weak and the distressed. Your success in war must be the sign of increased prosperity to your subjects and production of greater harvest under deeper tillage. People will hold you responsible if rain fails, soil yields no good harvest, and people wane in their industry. So listen not to the advice of discontented self-seekers, but protect your farmers and peasants, in whom the prosperity of the whole land lies".

A few other stanzas are of a highly poetic character and their exposition will be out of place in this work.

2. *Patitruppattu* (பதிறுப்பத்து). This consists of ten collections of ten stanzas each sung by different poets. Of these the first and the last are dead and the remaining eight collections are available. They are all in Agaval metre. It is not known by whom or at whose instance they were collected and put in the form of a book. They mostly consist of an eulogy sung in honour of the Chera Kings. Reference is often made to the rewards given to the poets by the kings of this dynasty. There is no reason to believe that the authors of the ten Idylls were the authors of these lines also. Poets of a later origin might have sung a few of these and caused them to be strung together in this collection. These lines give us an idea of the customs and manners of the people of those days and contain a number of obsolete words. The use of words of Sanskrit origin is very rare.

The second group of ten stanzas relates to the Chera King Imaya Varanban who ruled for 58 years and his gift to Kumattur Kannanar.

The third refers to the Chera Selgezhu Senkuthuvan, brother of Imaya-varanban, who ruled for 45 years. One Gouttumanar, king of him and got plenty of wealth for holding a sacrifice.

The fourth is an eulogy on king Narmudiccherai of 25 years' reign sung by Kappiyanar for a reward of four hundred thousand gold pieces.

The fifth was sung by Paranan in praise of Senguttuvan who ruled for 50 years in return for the removal of certain taxes imposed upon him.

The sixth was sung by a woman in praise of Seraladan of 38 years' rule and got a rich reward.

The seventh was sung by the famous Kapilar in praise of King Kandun-govazhian of 25 years' reign and got a rich gift of all the land within his sight from the top of a hill.

The eighth sings of king Perumeral Irumburai, who reigned for 17 years. The author is Arisilvizhar.

The ninth is of Kudakko Ilamseral Irumburai, who ruled for 16 years. The poet Perumkumarkizhar was richly rewarded.

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3. *Agananuru* (அகநானூறு). Stray songs sung by the Sangam poets in Agaval metre exceeding 12 lines each were strung together and named as Neduntohai (நெடுந்தொகை). This is otherwise called Agananuru. The editor of this collection was Rudra Sarma, son of Uppurkizhan (உப்புர் கிழார்) at the instance of the Pandyan King Ugraperuvazhudi (உக்கிரபெருவழுதி). This book consists of 400 stanzas besides the invocation to God. Of these the first 120 stanzas go by the name of Kalitruyanai Nirai (களிற்றுயானை நிரை) (male elephant). 121 to 300 are known as Manimidai Pavalam (மணிமிடை பவளம்) a string of coral and 301 to 400 are called Nittilakkovai (நித்திலக்கோவை) (a necklace of pearls). 145 poets have contributed to this collection. Of these 400 stanzas 200 refer to the desert region, 80 belong to the mountain tract. The remaining arable, forest and the coast lands 40 each. These stanzas have a good deal of historical interest as they refer to Karikala Chola, Attan and Senkuttuvan. Many of these stanzas have been contributed by Parinar and Mamulanar.

4. *Natrinai* (நற்றிணை). This is also an anthology consisting of 400 stanzas collected together at the instance of the Pandya King Maravazhudi (மாரவர்வழுதி). They are of 9 to 12 lines in length sung by 175 poets. Of these one stanza is missing. Of the remaining 399, 28 refer to the forest region, the arable land receives 32, the desert 107, the coast land 103 and the mountain tract 129. The stanzas are all in Agaval metre.

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

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The Social Side of School

By Mr. Girindra Nath Chatterjee, M.A.

THE extra-mural activities of students have now engaged the serious attention of Educationists. They have found that learning which the boys obtain from books does not prove so helpful to them in the practical field as that received from the works outside the school-rooms. It is for this reason that they aver that the school should not remain satisfied with giving only academic side of education. Education prepares a man for life; therefore all the powers—mental and physical—lying inherent in the boys in the dormant state, should be fully brought out in order that they may gloriously pass through the battles of life. Boys should therefore be provided with such works as will exercise their mental and physical powers and will also give them a foretaste of the nature of the actions which they shall have to do in later years. Man is a social being. He cannot live alone. Society is the field of his action to the end of his life. It will not do at all if he, in this place, only pursues his selfish desires without looking to the interests of others. It is a common knowledge that success attends the labours of a man when he is guided by noble sentiments and that he finds himself in the midst of various difficulties if he does anything in pursuance of his selfish interest. This selfish nature which acts as a drop of acid in a mass of milk, should be checked in the very boy-hood by joining in those works which always call for the free play of benevolent propensities. The

drinking water are generally seen to have been responsible for the deterioration of health. The people without taking any steps for the removal of these obstacles simply spend their time in bad health, lamenting over their hard lot. If they could bestir themselves a little, their health would take a better turn. Here the students under the guidance of their masters should take the initiative. They should initiate the villagers into the sanitary laws and persuade them to observe them strictly. The jungles and bushes should be cut down by them and the tanks lying covered with plants and creepers must receive their most careful attention because if the ponds could be put in good condition the question of pure water would be easy of solution. When the boys will remove these obstructions with their own hands it cannot but attract the inhabitants to join in these useful works from their 'lazy' place of inactivity. Mere advice does not always work satisfactorily. Examples serve the purposes better than precepts.

Small ditches which are filled with water in the rainy season, become a source of nuisance and injure the health of the people by emitting poisonous stench from the leaves rotten in them. These ditches can be filled up. The boys in different batches should set the ball rolling and the house-holders cannot remain idle. The ditches thus filled up will offer a good place for laying out a garden where vegetables in small quantities can be produced for their use. Disinfection with phenyle of those places which give out bad smell and burning of rubbish matters will save much sickness. The application of Kerosine oil to those ponds where mosquitoes breed in profusion, will to a great extent prevent the attack of malaria. Vaccination has been found to be a good preventive of pox and this work can be effectively done by the boys. In times of epidemics or in solitary cases of serious illness of protracted nature they by turn can help the house-holders in nursing the patient. The things to which human beings fall easy victims and from which all eagerly wish to be freed soon, are diseases and accidents and the persons who can render some relief to these victims, are certainly the real workers in the cause of humanity. Who else

can earn the lasting gratitude of a man suffering from the excruciating pain of illness, except that one who by nursing and the application of medicine relieves him of the agony? In view of this the students should be instructed in the principles of first aid and this can be easily arranged with the local doctor. The school should invariably keep in its possession some simple stretchers to be used in cases of accidents for carrying the patients to the nearest hospital. A few buckets and ladders and ropes should also be kept to fight with accidental fires. In fairs and great gatherings the boys can do many useful works. They can regulate the movements of persons, supply drinking water to the thirsty, find out lost children, prevent any scuffle that may happen and can act as a check upon the cheats.

The roads and paths in villages are generally unmetalled. In the rainy seasons many parts of them are damaged and in some places water remains stagnant for want of drainage and they are not quickly dried up on account of the obstruction offered to the rays of the sun by the trees and bushes grown on both sides. Some physical labour is sufficient to remove this insanitary inconvenience. Often we do not look to these matters thinking that the District, Local or Union Board will do them and we allow ourselves to suffer and blame the Board but if we had awakened ourselves a little before this suffering would not have taken place. Whenever any inconvenience we shall notice and that can be removed by us though it is the duty of the Board to do, we should face it ourselves. The Board will not suffer from this defect but we shall feel it very keenly. Why should we not cut down the jungles on the road-sides and throw a few basketfuls of earth on the damaged parts? The school boys are generally devoid of malice, envy and hatred. The chivalric spirit is in existence in their hearts and when an appeal is made to it it readily responds. Who but the teachers will enthuse them? Participation in these activities will get them an idea about what true life is. If there be a school in a village, this school should give instructions not only to the students but to the villagers also. The activities of the boys, when they are of good nature, cannot but draw in the outsiders.

The ordinary people form the majority in the village. They are mostly illiterate. The teachers can serve as advisers to them in matters of money-transactions, litigation, improvement of soil, etc. They can help in the starting of night schools for the education of the children of cultivators. They can create in those persons who can read, a taste for the reading by throwing open the library of the school. In order to ensure success in these it is highly necessary that there should be association of villagers with the inhabitants of the school. On two Sundays at least in a month the teachers and the students should organise meetings after night-fall, in which the problems affecting the welfare of the entire village, should be discussed and definite plans hammered out. If it be not possible to collect together all the villagers at one place, meetings should be held in different parts of it. Things done with a will, never go in vain.

When the boys have done some social works, they must each submit a statement on these in the form of an essay, suggesting therein new means and plans for the better way of completing the tasks. The teachers in their turn will correct these essays and discuss with them the points raised by them. I think it will be a more useful thing to ask boys to write essays on those matters that have connection with the practical aspect of life. Essays on abstract subjects should not always be set. This will serve the academic and social purpose of the School.

If these works can be organised in a manner that they will not interfere with the progress of studies, the hum-drum way of the school will be broken and the dulness of the young life will be replaced by innocent and useful amusement without which human life appears a miserable existence. These social works are things in which the juveniles find greater pleasure than in always reading the books. These activities will turn their mind from injurious and evil thoughts to the promotion of health, will throw them into actual contact with men of various characters and will offer them opportunities to

cultivate the high virtues of sympathy, good-will and benevolence. Honesty, truthfulness and habits of cleanliness will follow from them as without these qualities a man cannot properly discharge his duties to others. The idea about the dignity of physical labour will be grown and the spirit of self-help and co-operation will receive a thorough culture. Constant practice of these noble virtues will harden them into their moral character which will raise not only them higher and higher but also those among whom they will move and live.

Practical Problems of Pedagogy.

(With reference to English: Dramatised.)

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

Scene I.—ON MOUNT PARNASSUS.

ENTER:—ENGLISH POETRY.

English Poetry.—

Ah me! How I am fallen from my ancient grandeur and dignity! In England I am compelled to take a thousand different shapes, to tread new measures, to move in strange regions and to sing strange tunes. But let that be! This is no time to lament it. Yet whom shall I tell about my agony in India? That ancient country is in a melting pot. Few of her 'arm-chair philosophers' now care for me. For one reason or another—"Un-necessary for our present culture!" "No time to mind it", "What is there in it that has not been said a thousand-fold better in our Vernaculars?"—and this and that—I fear I am ousted from their minds. Only in some jails, which they call schools and colleges am I given a place, however uncomfortable. Jails! do I say? Yes, and why not? Imagination is the breath of my life, colour and melody, the bread and water of my existence. But my treatment in schools and colleges! O dear! I am squeezed and fettered by explanations and annotations. So there I lead a jail life verily! Who will save me from this thralldom?

Who will nourish my anaemic self and bring back to me my natural bloom? Who will... But dive, thoughts, down to my soul. Here my sister comes.

ENTER:—ENGLISH DRAMA.

Ho! my sister! Well met. How d'ye do?

English Drama:—

Why ask me, sister? Don't you see I am almost an out-cast? In schools, I have scarcely a place, though I know that I could delight little children in a thousand ways. There they teach you, my sister, *Prose*, my brother, *Grammar and Composition*, my cousins. But I am neglected. Here and there my good brother allows me to speak to little children. 'To him my thanks!' But I am never given a 'locus standi' among school-children. In the very highest class, perhaps, what they call the School Final Class—Oh! what a cumbrous name! I have just a nodding acquaintance with them. But then God save me! How I am tortured! Instead of understanding me by action and enjoying my quick dialogue and sparkling wit, I am explained word by word, even paraphrased and summarised. Call you this fair treatment?

English Poetry:—

Patience, Dear! I well understand your woes in the High School; but I hope you are held highly in esteem in college classes at any rate.

English Drama:—

Would that were so! In schools, at least I have to stand their torture only for a few months; but in colleges, it is prolonged. It continues for one, two or even three years. And by the time I am left alone, I am all but a corpse to the young men who have all along riddled me with meaning and readings, squeezed me to death for character sketches, and, though less often, speared me with their spears—I mean their accent marks! Sister, tell me, am I meant for the stage or for the closet? O Lord, what fools these mortals be!

English Poetry:—

Come, my sister, it is no use lamenting. Our grievances are many. We must act now or never. Shall we go down to a typical Indian School and try to study first hand what it is that makes the teachers and the taught ill-treat us so? Reasons perceived, remedies are sooner found.

English Drama:—

I agree; We shall go. (Exeunt)

Scene II.—A PLAIN BY THE SIDE OF MT. PARNASSUS.

ENTER:—ENGLISH PROSE & ENGLISH GRAMMAR.

English Prose:—

I have long told you so, my cousin! The wheel of Fortune cannot but revolve. In the pre. S. S. L. C. days you used to reign almost as an absolute monarch. The teachers and the pupils paid you undivided allegiance; they conned nothing in English but yourself day in and day out. Even when I was entertained, as did sometimes happen in some schools, I was treated as your hand-maid. But remember I told you, "The cat will mew and the dog will have his day."

English Grammar:—

Sweet Coz, gloat not. I admit I am in a bad way indeed! In the regime of the Matriculation examination, I was being highly esteemed; rules and exceptions were all learnt thoroughly, by heart or by rote or otherwise. Then, what mattered was that my innumerable concessions and restrictions should be fully remembered. The S. S. L. C., at the beginning at any rate, tried to sweep me off my feet and it was all that I could do to hold my own against the tide. When I was thus put to the test, I was naturally infuriated. I should have revenged myself on the framers of the S. S. L. C. Scheme, who were however beyond my clutches. I had to content myself with exposing the shallowness of their children and inevitably of other children too, by ploughing them in large numbers at the public examination.

English Prose:—

Well, that is all past history. What about you now? Have you been sufficiently compensated?

English Grammar:—

Not sufficiently compensated as you say. People however recognise my importance, but are still groping in the dark. The old method does not satisfy them; the new-method is but imperfectly understood.

English Prose:—

What is the new method? Oh! I remember. The other day you said we should march side by side and present ourselves together to little children so that they may intelligently approach you. Is that the new method? Well, then you cannot exist without me. You have sold away your independence and are now leaning upon me. Hurrah! Dear Coz, I don't envy you!

English Grammar:—(frowning)

No cause for exultation though! From what I have just now said, is it not evident that you too could not stand alone? In fact it was your presumption that led to the slaughter of innocents many a time. Perhaps the sooner we recognise that we always go together, the better for all. Let us not indulge in mutual recriminations. In future, shall we go hand in hand? What say you now? I'll not take a refusal.

English Prose:—

Cousin, I see what you mean. I am prepared to co-operate, though I don't see how I am to play my part in the 'New Method'.

English Grammar:—

Come, hear me. You will give a number of suitable examples which will give a glimpse of me. By a discussion of your examples, the teacher will endeavour to make the children see one of my aspects. They will then try to examine

some of your paces in the search-light they will have derived from me. Thus they will be devoted to both you and me more thoroughly and intelligently. Do you see?

English Prose:—

Oh yes, that's fine. But do they succeed in this game now? I see that the pupils are none the better for this method. Where does the shoe pinch?

English Grammar:—

There you are! You see it in a new game. It takes the teachers and the taught some time to accustom themselves to it. At present I doubt if they are vigorously playing the game. Perhaps they are nearly playing at playing.

English Prose:—

If so, shall we not visit an Indian School and understand their difficulties and put them in the way if possible?

English Grammar:—

Well said! Let us go, Coz.

(Exeunt)

Scene III.—AN INDIAN HOME.

ENTER: MR. VISWANATHAN AND HIS SON KRISHNAN READING IN FORM III.

Viswanathan:—

Come on, Krishna. I asked you to study 'Adverbs' yesterday. Have you studied?

Krishna:—

Yes, father; quite well.

V:—What is an adverb?

K:—An adverb is An adverb is

(Enter English Prose and English Grammar in the adjacent room)

English Grammar:—

(Very gently) Look here, Coz. We have come to the right House. Here is some discussion afoot on me. Let us watch and see.

English Prose:—

(As gently) Oh yes! Let us see how the wind blows.
 V:—Why, you owl! Is this how you study? You aren't able to answer my question. Come on! Oh! Where is that cane?

K:—Please, father! Our teacher says that such things may be learnt at the end.

V:—What! You stupid boy! and what does that famous teacher of yours teach you now? You say it is a week since you began 'Adverbs' and yet you say that your teacher has not taught you what an adverb is. Come on; what is he teaching you then?

K:—The horse runs fast. He talks aloud. She sings sweetly.

V:—Oh! You dunce! You are learning how to use 'adverbs' in class and yet you cannot define an adverb. Well, that is what comes of sparing the rod. Come, I will make you sing sweetly. Come, come. (Exeunt)

English Grammar:—

See how the position is misunderstood by the father who is about to cane the poor boy. I daresay tomorrow he will fight a battle with the teacher, who conscientiously tries to follow the right method.

English Prose:—

Well, God save him!

(Exeunt)

(To be concluded.)

PUBLICATIONS.

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

Senior History Assistant, Town High School, KUMBAKONAM.

1. For Higher Forms English History	Part I.	0 14 0
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A guide to Geography for the use of the S. S. L. C. Students. (In the Press.)		

Some International Aspects of German Literary Criticism.

By Prof. L. A. Willoughby, M.A., D.Litt., Ph.D.

"Den Geist des Ganzen zu fassen
ist das Hochste." Friedrich Schlegel.

WHEN the philosopher-critic Wilhelm Dilthey published his now famous book "Das Erlebnis und die Dichtung" in 1905, he started a movement in literary criticism of which we are still experiencing the force. His insistence on the philosophical cultural values in literature was a revelation to a generation schooled in the biographical—philological methods of Wilhelm Scherer. It began to be realised that the rules of pure science were inapplicable to an imaginative process, that the whole was greater than its parts, and that the history of literature must be a synthetic study which should comprise not only imaginative writings, but philosophy, history, politics, art and music: all that is contained in the convenient term "Geistesgeschichte". Whatever the standpoints from which literature is studied, and they are many and varied, it is the "Geist," the spirit and thought of the work as a whole that matters. The critic's task will be to understand rather than explain the work, to penetrate intuitively into the recesses of the human mind which fashioned it, to project it anew through the medium of his own personality. It is obvious that the process demands not only receptive faculties of the highest order, but also a capacity for artistic expression which makes the criticism itself into a work of poetic imagination.

It is not for nothing that the chief literary critic of modern Germany, Friedrich Gundolf, Professor of German Literature in the University of Heidelberg, passed his spiritual apprenticeship in the school of the great mystic poet Stefan George, and we owe to the pupil one of the profoundest studies of the master (1920). Gundolf was himself a contributor to the famous "Blätter für die Kunst" by which the younger generation of the nineties signaled their revolt against the prevailing

materialism of the time. Gundolf first made his name as a critic by an epoch-making study "Shakespeare und der deutsche Geist" (1911) in which he traces with wonderful acumen the reaction of the chief German poets to the Englishman's literary personality. Gundolf broke once for all with the current teaching which sought to explain the poet merely as a sum of extraneous forces. On the contrary it was less "das Werden"; the becoming, that mattered, than "das Sein", his being, his personality. The poet was in the literal sense of the word, the maker, a seer who created according to the rhythm of his own nature which was itself but the rhythm of the universe. This conception goes back in German literature to Herder and beyond him to Hamann, "Der Magus im Norden," who was the first to teach the Germans that a poet was as the "vessel of the creative deity".

Thus it is that so many of Gundolf's literary heroes: Shakespeare, Goethe, Kleist, George, have almost the character of mythical personages whose actual experiences of life can only be understood in relation to the eternal spirit of which they are the unconscious medium. It was especially this aspect of Shakespeare which appealed to Goethe: Shakespeare first taught him to view nature, and above all, human beings as part of an animate, throbbing and inexhaustible whole. From Shakespeare, too, Goethe re-captured for the modern world the irrational concepts of fate, creation, passion, which the eighteenth century had thought it had explained away once for all. Hamlet was the first work in which the characteristics of the modern man were embodied: for the first time in literature we are presented with a complex personality for whom "the time is out of joint", and his direct descendant is Werther, who similarly succumbs in the hopeless struggle against reality.

But there was another, lighter side of Shakespeare's genius which had appealed immediately to the Germans, and that was the fantastic, fairy element of "The Tempest" or "A Midsummer Night's Dream". The comic interlude from the latter had already provided Andreas Gryphius with the chief source of his rollicking farce "Herr Peter Squenz" (1669). It

was only in this light fantastic vein that Shakespeare really appealed to Wieland when he made the first important translation of the English dramatist (1762—6); and Shakespeare was responsible for the fanciful element in 'Oberon' as he was for Tieck's later fairy plays. This aspect also first attracted the Romanticists: A. W. Schlegel had begun with a few scenes from the 'Sommernachtstraum' while still a young student in Göttingen. With the help of his brilliant wife, Caroline, he had translated sixteen of the plays by 1801. But after the divorce from his wife he became discouraged and 'Richard III' did not appear until 1810. Finally he left the work to be completed by Tieck's daughter and Count Baudissin (1825—33).

The success of the Schlegel—Tieck translations of Shakespeare, Gundolf explains by the fact that the times were ripe for the attempt. The positive achievements of Weimar classicism and especially of Goethe, had at last provided German with the broad basis of language and poetic thought, which was adequate to express the universality of Shakespeare's genius.

Through its poetic excellence and remarkable fidelity to spirit, if not to the actual letter, of the original the Schlegel—Tieck translation is still unsurpassed. It has won for Shakespeare a place among the German people equal to that of their own great poets, while his plays are actually performed more often in Germany than in England. Indeed much of the splendid technique of the German stage which is the admiration of every visitor to Germany is due to the constant study and intense appreciation of Shakespeare. They have inspired a theatrical genius like Max Reinhardt with some of his most successful productions.

Still more important was the new critical attitude to Shakespeare which was diffused by the famous "Lectures on Dramatic Art and Literature" delivered by A. W. Schlegel in Vienna in 1806. They were soon translated into the chief languages of Europe. The French translation was paraphrased by Victor Hugo in the "Preface de Cromwell", and was directly responsible for the rise of the Ecole Romantique. The English

version was so closely followed by Coleridge in his own "Lectures on Shakespeare and Milton" (1811—12) that he could plausibly be accused of plagiarism. "I know no book so generally read and followed or approved as your lectures on Dramatic Poetry. You have become our national critic." So Sir James Mackintosh, philosopher, lawyer and historian wrote to A. W. Schlegel.

There is a tendency to belittle the importance of August Wilhelm Schlegel, in favour of his more brilliant brother Friedrich, but it must be admitted that the latter had the chief share in the foundation of the early Romantic School. This fact is brought out very clearly in Gundolf's latest book "Romantiker" (1930), a collection of scattered essays of which the chief deal with Friedrich Schlegel and Schleiermacher. It has only been gradually realised how deep is the debt of modern civilisation to the German Romantic School in general, and to Friedrich Schlegel in particular. The recent critical activity of the best German critics like Fritz Strich, George Stefansky, Joseph Nadler, Oskar Walzel, Paul Kluckhohn, Julius Peterson and of Gundolf himself, has brought out very clearly the international importance of the movement. The Romanticists taught us most of what we know and feel about literature and art; they led the way in the appreciation of the art of remote ages and distant countries; they evolved the theory not merely of art for art's sake; they imagined a new beauty founded on feeling, emotion, mood, longing; the beauty of that untranslatable word "Stimmung". "The heart" said Novalis, "is the key to the world." From Wackenroder the world learned to appreciate the soaring beauty of the Gothic Cathedral, and the interest he aroused was ultimately responsible for the completion of Cologne Cathedral after 600 years. Wackenroder and Tieck re-discovered the treasures of German national art as they wandered through the smiling scenery and picturesque cities of Franconia in 1793. Friedrich Schlegel and the Brothers Boisseree revived the interest in religious art and started the collection of pictures which eventually found a home in the Munich Pinakothek. Novalis imparted an immense impulse to the revival of Catholicism in Europe, an impulse to which can be traced our own

Oxford Movement; Schleiermacher applied Romantic longing to religion, which consisted for him in the striving of the finite individual to reach the infinite whole; music was for all the Romanticists the "Queen of the Arts", and Wagner was according to Nietysche the chief justification of the Movement. Friedrich Schlegel even broke a lance for the emancipation of women and had advocated and practised "companionate marriage" long before it was discussed in America!

In the profoundest study in this book Gundolf emphasises the intuitive brilliance of his hero as expressed in those wonderful aphorisms, Friedrich Schlegel's real poems, "Die Fragmente". They are an epitome of human individuality under most of its aspects; they embody a theory of life and a whole history of arts and morals. Gundolf characterises Friedrich Schlegel so well because he himself is not unlike him in depth of thought and brilliance of utterance. Few critics have his power of sententious expression: "F. Schlegel is the Winckelmann of Greek Literary history"; "The mind knows no sex." The book, like all the productions of the new "Geistess geschichte", is not easy reading, but it will well repay close study.

It was a source of much rejoicing among the numerous admirers of Friedrich Gundolf, when, early this year, the city of Hamburg bestowed upon him the coveted distinction of the Lessing-Prize.

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TAMIL BOOKS FOR ELEMENTARY SCHOOLS.

By MR. R. KRISHNASWAMI IYYANGAR, B.A., L.T.,

Deputy Inspector of Schools KUMBAKONAM.

(Approved by the Text Book Committee.)

ரோஜாப்பூ வாசகங்கள்.			தமிழ்நாட்டு கணக்கு.		
பாவலிசை	0	2 6	முதல் புஸ்தகம்	1 பாகம்	0 3 0
இரண்டாவது	0	3 6	"	2 பாகம்	0 3 0
மூன்றாவது	0	4 0	இரண்டாம் புஸ்தகம்	1 பாகம்	0 4 0
நான்காவது	0	5 6	"	2 பாகம்	0 6 0

ரோஜாப்பூ வாசக சரலை, தெப்பக்குளம் பேரம், திருச்சி.

The Technique of Teaching

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

For many years, in considering the technique of art, I have had a recurrent thought. This: all technique, stripped of subtlety and technical terms, is based on sound common sense. And this applies to teaching, as one of the arts.

It took a great philosopher, namely, Herbert Spencer, to point this out in a famous essay on style. In it he made the point that good writing should aim at 'economy of attention' in order to convey the writer's meaning with least trouble to the reader. And he set down one big educational truth in saying it.

The trouble with a great deal of teaching work, even among professionals who should know better, is that they confuse their own interest and that of their pupils. They overlook the hard-and-fast fact that all teaching is a communicative act. Every normal teacher wants to interest his pupils. Very good; if so, he must consult their interests, study their psychology, meet them half way. He must not make an effort to imitate a certain type of teacher to-day who seems to think he is talking to himself privately, not addressing his juvenile audience at all.

By the very act of presenting a lesson in some class, the teacher probably is confessing that he is not only telling something but is telling it to scholars. They are the audience and by their reception of it, his teaching stands or falls. No teacher can even say his lesson-presentation is right, until his audience has passed on it, exactly as in the case of a stage play. It may satisfy the teacher, and to him seem to obey all the pedagogic laws governing teaching, but unless his work attracts his pupils, the said teacher is talking in a vacuum. He is having fun with himself detached from the humanity around him. The teacher who declares grandiloquently that his work is only for himself,

or for God, is indulging in a foolish rhetoric, as his emoluments will show. The lesson-presentation deceives no scholar. Here again, common sense should guide sane, honest and capable teachers.

THE OPENING MOMENT.

Once grasp what a teacher should aim at in starting his presentation, and the rest will follow as the sparks fly upward. The opening and close of any lesson-presentation are its two most important moments. A good start means securing the attention of students, making them sympathetic to all the rest of it. If you enchain their interest and liking at the very outset, they will be led on to what is to come, and with unceasing attention and the steady growth of interest, continue to the end. Of the two, beginning and close, I personally feel the former to be the more important.

Supposing you are calling upon a busy man of affairs with a proposition in which you hope to interest him. You have an array of facts about the matter all ready to bring forth; you know the precise order in which you are going to produce your facts, and as you are ushered into his presence, he recognises the fact that you are there upon some special errand. You greet each other and he waits for you to open the conference. You want to put him in a receptive frame of mind, interest him, and at the same time pave the way for your proposition by your first remarks. The time allotted for the interview is all too short at best. You realise that the man's whole interest, and the success of your proposition rests, in great degree, upon that opening paragraph.

FIRST CATCH YOUR PUPILS.

Precisely this is the problem of the teacher with his juvenile audience. Psychologically analysed, what every teacher or expositor does is to form pictures by his descriptive words. It is this picture which is grasped by your audience or the recipient of your instruction. Your own positive personality, charm of manner, and straightforward

way to attune the mood of your listeners to what you have to say will undoubtedly determine your technique in opening the presentation.

Three things will assure a good beginning; vividness, novelty, and clarity. When your presentation is clear, vivid and smacks of novelty, no student can fail to understand precisely what is meant. No student will be so blind in his mind's eye as not to see the picture. Never forget that interest has to be secured from the students who have not yet been caught with the presentation unless by chance the peculiarity of the subject has intrigued their interest. They are more likely indifferent to it and possibly even hostile.

I have seen many a student in a class begin to listen to a lesson-presentation, give it a try, become indifferent. Sufficient interest was not secured, you see, nor enough curiosity aroused to keep on and see what was next. I venture to say that fifty per cent. of teachers make a false start, or an ineffective one. If even short sentences, brief statements, were called for, it is at the beginning of the presentation. Long, intricate, languid statements, should be indulged in homeopathically, if at all. The unawakened mind of the students cannot grasp the presentation at once, and they must go deeper into the matter before able co-operation is supplied.

There is no one way—no definite number of ways, indeed—that can be given as a method of beginning the lesson-presentation. Let your first words capture the pupils' attention; then you can create in them a desire to listen to your presentation to the end.

And do not begin by philosophising—no matter how many teachers have done it in the past. Things first, thoughts second—that is a safe rule for modern teaching.

You must realise, too, that no teacher is at his best when he starts. He is not warmed up to his work. Like the students, he has not got into the centre of the situation.

When once the thing is under way the machinery works more fluently. Thus there is a special demand for skill in opening, to balance the inevitable lack of necessary heat which will be generated as he gets fully into his stride with his presentation in flow, speeding along to its finish.

The beginning of a lesson-presentation is very important to the success of the lesson, but before a good beginning is made, the teacher must have a plan for the rest of the presentation.

If you know how to continue, making skilful use of and appeal to the psychological forces of your juvenile audience, you have probably already succeeded as a modern teacher with your professional touch.

A point of supreme importance to the success of the lesson is the fact that nobody, especially the youthful audience, is disposed to take a task as a task, although as a matter of fact, the performance may be imperceptible. Students have, therefore, to be made to feel as if they were engaged in a delightful entertainment in the success of which they were playing no small part and to which they were making no insignificant contribution.

Boys have a sense of humour. A dose of gentle humour, therefore, administered from time to time cannot fail to be a successful factor in making the lesson delightful. This element should not be lost sight of by teachers.

Self-restraint, patience and self-respect are the cardinal virtues of a teacher and a suitable combination of these in a good measure cannot also fail to make the lesson successful. Outbursts of unhealthy emotions such as anger, distemper, hate, not only create unpleasantness, but also poison the system both of the teacher and the taught. Sweet reasoning should instead rule the roast and set everything right.

UNDESIRABLE TRAITS HOW ELIMINATED.

Our own acts and attitudes towards things reveal much of us—our habits, our tendencies, our desires and our beliefs

and everything. Students instinctively imitate these and repeated imitation confirms them in those acts and attitudes and develops in them undesirable traits which we are always loath to tolerate. We have, therefore, to be vigilant about our own acts and tendencies. If undesirable traits are imported by students from outside, with a little exercise of patience and charitableness, these can be eliminated by setting before students wholesome examples by our own constantly repeated acts performed with an intelligent purpose.

THE VALUE OF APPRECIATION.

No opportunity should be lost in showing due appreciation of the good work and conduct of students. Nothing is more efficacious in awakening the dormant faculties than a good word, and nothing leads to suppression and extinction of the same than condemnation of any weakness where judicious encouragement would serve admirably well.

THE PSYCHOLOGICAL EFFECT OF GOOD MANNERS.

The psychological effect of little examples of good manners upon the juvenile population is great. In fact the most natural way of teaching anything is by means of examples and of learning by means of constant repetition and use. If it is desired that the scholars should keep good discipline during the lesson, it is absolutely needful that the teacher himself should exercise discipline over himself to avoid yielding to any temptation of being impatient with boys over any sign of inattention and any indication of carelessness on their part. Instead of seriously taking them to task for any irregularity or undesirable attitude, he should appeal to their good sense and self-respect and point out to them by cogent reasoning the incalculable harm they do to their inner forces by disregarding their true purpose and character and ignoring their tremendous possibilities instead of helping them to come to full development by their proper exercise and functioning. Discipline is the proper function of the healthy forces within and it should be allowed to show itself spontaneously rather than imposed from without and

the sense of the same made defunct by resisting nature. Even the most wayward and the most refractory element in the student population becomes the most willing, the most obedient and the most respectful members of the class by administering this sort of treatment. On the other hand the worst and the most reprehensible traits are developed by too frequent outbursts of anger, measures of punishment and other types of rectification, and thus more harm is done than good to those committed to the teacher's charge.

THE TEACHER'S TROUBLES.

The matters touched upon above though foreign to the subject herein being considered, are such as cannot be divorced from actual teaching of the lesson if successful results are at all in view. It needs but little effort to show that without such preliminary qualification on the part of the teacher no successful lesson can be given. There are those who will say that these are matters they can hardly handle within the short space of a school period and that even if they were to deal with them it would hardly leave them any time for the lesson of the day. In my opinion, this is an idle sophistry. In the first place, a teacher worth the name, would have little occasion for such matters. But if such troubles should arise they can be dismissed with judicious and patient handling in no time by a capable teacher. The trouble with the average teacher is that he soon gets out of temper and thus complicates the situation in a fit of a sort of insanity and confusion of the psychological forces brought on by submission to anger and loss of reasoning power. A false feeling of injury to dignity and prestige and the fear that the student having gone wrong under the very nose of an august personality like him, he would be thought little of by other students, reigns over him and he is lured into the most abject form of cowardice that dethrones his crowning forces and demoralises him in an immense degree. He then loses the opportunity of exercising his reasoning powers and loses also his self-respect, lowering

him in the notice of his juvenile audience, and the worst of it is that he teaches his pupils that the only way of rectifying wrongs is the way in which he himself proceeded, with the result that many complications arise and the evil is intensified involving simultaneously waste of time, effort and temper. With each repetition of the same treatment in the case of the same boy, the teacher becomes responsible for the delinquent student's waywardness and deprivation of even the least remnant of self-respect by exposure to the notice of his class-fellows, and thus he creates himself an instrument for the manufacture of one thick-headed youngster who persists in his doings and indirectly cripples him seriously in the estimation and regard of his pupils.

My Co-tenants

By 'NAMI'

OF Messrs. Sundal Sastri and Aduppankarai Iyer—both of them my house mates—Mr. Sastri has claims to be introduced first, not because of any of his three physical peculiarities—his conspicuously big tuft of hair that seemed to weigh him down from behind and which he tended with care and religiosity or his abnormally long nose which abutted straight into space from his 'hair-ridden' face or his constitutional infirmity, when he speaks, of bubbling forth sprays of saliva on his hearer's face and limbs—but because of his intense faithfulness in money-matters to his aged widowed mother. Young Mr. Sastri belongs to an orthodox Brahmin family of the Tanjore Dt.—the district dear to the Vaidik Brahmins of the South on account of its innumerable water-courses hospitably catering to their daily religious needs. He has his little hard-earned ancestral property in his native village and fortune has now sent him to the metropolis on a Govt. appointment, to wit, stenographership under the head of a Department, and his over-cautious mother has accompanied him to the 'city of vices' lest it should in any way corrupt him and make him imprudent with regard to his purse.

Does not the Tamil poet speak of parents as our first gods? It is not strange therefore if Mr. Sastri is doubly devoted to his mother—'doubly' because his father is no more now and naturally his share of his son's devotion has gone as by reversionary right to the surviving mother,—and has too imbibed from her much of inspiration in the matter of saving the pies.

Mr. Sundal Sastri's life is smooth-sailing. For the maintenance of his family consisting of five members inclusive of his new-born babe, he has not only his monthly salary but something else too to fall back upon—a few thousands of rupees in cash, loaned in parts to several friends in his village and bringing him annually a 'decent' income in the shape of interest. This latter fact is an anxiously-guarded 'family-secret' with Mr. Sastri, who, though plain and outspoken in all other respects is a firm believer in 'family secrets' and could never be coyed away into letting them out. I have often had occasions to anchor Mr. Sastri on this matter, but I have always found him seriously shying away the topic with a "Thsu,—it is nothing," and showing an unwillingness characteristic of one that faces an Income-tax assessor!

Mr. Sastri knows three principles by which to adjudge all domestic matters: firstly, to save all the pies that you can save *at any cost*; secondly, not to let slip out of your hands a single pie more than is inevitably necessary in this 'buy and sell' economic world; and thirdly, to do nothing that would in any manner displease his old mother. He wouldn't take much notice of your calling him a 'miser,' being neither 'imprudently' sensitive to others' feelings nor refined to any pitch through our present-day 'virtueless' education and the fashions engendered by it.

Suppose, for instance, I proposed and Mr. Sastri had needs to consent that we both should subscribe and get the daily 'Hindu'. Mr. Sastri wouldn't undertake the task of buying the paper daily. Nor would he pay up his subscription in advance to his 'partner'. He would scrupulously and in a suspicious manner wait till the month actually runs out,

saying to me if I gently remind him on the matter, "I know and I will give, I will give." 'Komutti like' indeed!

Mr. Sastri, whenever he wants to make any purchase, would invariably take every trouble to walk up to all available vendors of the required article, compare prices and go in for that one offered cheapest—whether it be 'Kothamalli' or cloth that he needs. Not being inconveniently sensitive, Mr. Sastri has on many an occasion coolly put up with the protests and reviles of market vegetable wallahs, street-hawkers of all classes, fruitsellers etc. at his 'merciless' underbargaining the price of their wares. If he experiences doubt with regard to the price of an article, he would know it only after consultation with his mother.

On one occasion, when Mr. Sastri brought home a big deal-wood box bought by him at an office auction on the advice of friends, he met with showers of protests at his mother's hands for 'wasting away the wealth of the family in that manner'. On another occasion, when, to avoid his mother's displeasure, Mr. Sastri communicated to her the false price of a certain newly bought article, his mother, somehow getting scent of the 'fact' subsequently, began to curse herself bewilderingly that she had such a 'prodigal' son!

Very suspicious of every transaction that smacks of money, Mr. Sastri thus would invariably act on the advice of his mother on all matters ranging between the buying of a news-paper and the fixing of the financial limit for the celebration of his Seemantham. His supremest satisfaction consists in pleasing his mother by all means and many a day have I been witness to his coming away to my room with a laughing countenance betokening a good deal of triumph and poor plain Mr. Sastri would on such occasions reveal by his behaviour his inward jeer at other lesser mortals for failure in this domestic art, this achievement of pleasing one's mother!

Of views too Mr. Sastri has some. He has the blessed habit of contradicting whatever others say about a thing! A legal bent of mind certainly! He is trained to believe that only

in that way he should endeavour to be taken for 'one who knows'. You may tell him about the virtues of having a crop, especially for one serving as a camp clerk under a European who is certain to be bored by the constant appearance of a 'boorish' face beside him, or about the educativeness of attending lectures, meetings, exhibitions, shows etc., or about the untold advantages of subscribing for news-papers and periodicals or about the humaneness attached to the buying of Khadi etc. etc. and he would pay no heed to them. But if you make bold to brand him as 'conservative', he would protest and would either look into the blank space above or slip away hastily to his room on pretence of business.

* * * * *

My other friend Mr. Aduppankarai Iyer is a totally different individual. He is a 1913 graduate of the Madras University and is employed on a handsome salary of a couple of hundreds under a Municipal body. He is in his fifties and has seen life; and is neither too stingy with his purse nor so plain and out-spoken as Mr. Sastri. In regard to his own family matters he is a little prestige-ridden and would stand on formalities. Of a typically "Tanjorean" bent of mind, he is nothing if not an adept in the art of showing himself up before others on every occasion of importance and unimportance and enjoying the satirical pleasure of indirectly cavilling at others' powers and status. Circumstances have placed him above want and placed him too in possession of a rather young, but hot and exacting wife, whose dictates he never irreverently questions. Femininely sentimental and a little amiably garrulous, he has always seemed to me to possess the qualities necessary for the spokeswoman of the midday aftermeal gathering of women in our households!

Sometime after I came to move with him, he treated me with his triumphant narrations about his wife's jewellery--Diamonds worth hundreds, goldchains, necklaces, 'pepperbangles', maistries (not your maistries of the P. W. D. please) etc. etc., implicitly—though to me it was so explicit—sneering

at the lot of humble mortals like myself unendowed with such things! I would on such occasions allow him the fullest time to empty himself of his puffing vanity and he would conclude in serious whispering tones, "I am desirous very soon of making a good 'Kasumalai' for my wife. It is always best to invest in jewellery." As a matter of *fact* however, the making of the Kasumalai would never be a matter of *his* desire, but one that surely was thrust on him in an irresistible manner from his other and better half.

Mr. Aduppankarai Iyer has a pet child—his only son born to him in his advancing age after pilgrimages to sacred Rameshwaram and on whom he showers his affections. If he got a diamond ring for his kiddie, he would become blatantly enthusiastic over it and his vain-glorious nature would not allow him to be satisfied with the child's mere wearing it. He would immediately take occasion to meet each and every inmate of the house in order to get the thing seen and 'admired'.

Suppose the long-awaited 'Kasumalai' for his wife comes home from the goldsmith's, Mr. Iyer's vanity would know no bounds, he would abruptly stop all other business and he would be seen gloriously exhibiting the jewel and himself, the author of it, to all his own house as well as in his brother-in-law's house in the adjoining street.

If in consequence of his official position, some official subordinate gets one or two New year calendars for him and brings them to his house one dawn, Mr. Iyer would eagerly rush out, take pride in seeing them 'first' in the morning and talk loud over it in his anxiety to make this his achievement known to one and all in the house.

When at home, there is only one place in it that always attracts Mr. Iyer—the place whereat one and all of us have sometime or other received judgments and heard sermons over our actions, behaviour etc.—the kitchen-hall. Innumerable were the occasions when, to answer the calls of his numerous visiting friends, I had the unpleasant duty of calling him away from his post of duteous assistance to his mistress.

Another feature of Mr. A. Iyer also deserves mention. He is a little 'female-mouthed'. Suppose for instance I put him a casual query like this—"Mr. Iyer, where had you been this morning? You were absent so long from the house," he would treat me to a long narration, for that is Mr. Iyer's occasion to pass for a 'plain' man. He would begin from the littlest detail, his very starting from the house, describe tiringly all the commonplace unimportant details pertaining to his business—like his going in front of his friend's house, sitting on the pial and waiting for his friend, his calling out to his friend again on the latter not turning up in a few minutes, his friend's invitation to go to the 'Kudam' inside, his sudden call of nature etc. etc. and conclude with "And thus I went to my friend simply to have a chat,"—all, mind you, in most serious mood, his palms all the while aimlessly rubbing over his rather fat body and limbs.

Mr. Iyer has strong views too. He would often lament, whenever some loophole in our conversations gives him occasion for the good old days when plenty and prosperity were the order of the day, when the Non-brahman communities stood in awe with folded hands before Brahmins, when Govt. service was within the easy reach of the efficient Brahmins, when musicians like Poochi Iyengar and Tirukodikaval Krishna Iyer lived and flourished, when they all ate "Palayadu" (cold rice) in the morning, when the Purohits chanted mantras in a sincere fashion, when in short the world was unsophisticated and young.

Mr. Aduppankarai Iyer is a neo-nationalist too. Innumerable have been the occasions when during our homely discussions on nationalism, Politics and Swadeshi etc. arising over the day's newspaper, Mr. Iyer would speak enthusiastically of the patriot-heroes of our land and would plump in for pure Swadeshi. But, precept and practice are however two different matters for him. The very next day after he votes for Swadeshi in our discussions, he would go into a Chellaram's shop and buy 4½ yards of best English Serge, in which, as it seemed to me, to make for the lack of personality inherent to

his black complexion and his scar-ridden face. If an irreverent person like myself even tickles him on the matter, he would indifferently say "you see I have long been thinking of it. My friends in office too wear it. It alone fits with my full suit, you see—etc." and would embarrassedly slip away immediately into other topics.

Thus are they—my two co-residents, each characteristically individual in his own way. They are two different specimens in all matters of life with this only common feature among them (which I beg pardon of readers for omitting to mention till now) their resourceful ability to ward off guests. Only, the one does it to save his purse from getting lean and the other to avoid the risk of spousal displeasure!

To Truth

By

Dr. Louis M. Eilshemius, M.A.

I.

Let Truth assail mind's darkness—as a flash
Of storm's quick lightning vanquisheth the gloom
Of ebon cloud-wracked Night! Upon her Tomb
Let these bolts fall—destroy her stone and crash
It to a thousand atoms, till there swash
Those floods of supernatural light—assume
A tranquil sky of brilliancy, in bloom—
O, shower light, light—till it, spreading, lash
Th' unconscious clay; kindle it till it burn
To one eternal pure effulgence divine!
So may Truth, aft' its grave, more hugely shine.
All what is hidden—hath the Devil there.
Ask Heaven for true Light—all you will learn—
And life flows thrice more sweet—O thrice more fair!

II.

Youth's education be the flower's knowledge,
The rain's moist wisdom, and the star's true light
Forbear those abstruse nothings taught at college
That bring to golden locks sparse hairs of white
First tell thy youth his destination's duty;
What all his body hath—for life—and action
Then aye uphold to him the stars of Beauty
Inure him to the woes of lust's Distraction.
O, let him aye revere his body's doings.
Tell him wherefore, whyfore and what is Right—
Implant in him the sacredness of Wooings;
Give him the keys to conquer every Plight.
O, man, before thou thinkest of thy pelf,
Rear up thy child—To KNOW, at first HIMSELF!

III.

O, know thyself, O Man! This conquers scruples.
O, joy in what the Lord so richly gave.
From all you know, gain with it constant Pupils;
Till, having gloried all, you seek your grave!
O, woe to vice, and wrong and wretchedness!
They thrive where Truth hath sullied her own self.
Imbue thy children with Truth's loveliness.
Away with profit, a miser's sordid pelf.
Where Truth smiles there Spring Violets will blow.
Where Truth sings there is Happiness for all.
So then, Man, let thy children always know
Where She abideth, so they'll never fall.
I wot, if Truth held sway in all our doings,
O, sweeter life—and sweeter all our wooings!

IV.

I would to flow my voicings like a flood
Within the stormy World, and, as the sea
In every cavern feels the rivers flood,
So would my sooths to all as welfare, be.

O, first, before the dullest mathematics,
 Blow loud the office of the vitals; give
 To growing brains the truths of high aesthetics,
 So they may aye by virtue's blessings live.
 Go thou to India's temples; or to where
 Their wooings by the patriarchs guided are.
 So know; the thriving nations are not there
 Where breed licentiousness, or lingering war.
 I would my voicing spilled in every heart.
 As floods in oceans flow to every part.

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Gleanings from Tamil Literature.

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

(Continued from the last issue.)

5. *Kuruntotai* (குறுந்தொகை). 205 poets have contributed to this collection. The stanzas 401 in number are of 4 to 8 lines in length. They were collected at the instance of Purikko (புறிக்கோ). Of these 45 stanzas refer to woodland, 46 to arable land, 94 to desert, 70 to coast land tract and 146 to mountain tracts.

Since the poets sing greatly of mountain and desert tracts it is clear that they chiefly describe the emotions relating to lovers meeting and their separation. The subject matter, as usual, refers to two lovers. The heroine bemoans the separation of her lord and is anxious about his continued absence, though he has given his word that he would return before the coming of rainy weather. Her maid consoles her by saying that the cold weather has not yet really set in and that her lord will return up in time. The ingenious explanation given by the maid at the sight of the love-smitten heroine separating herself from her companion is really delightful.

One stanza contains a funny description how a heroine scolded a cock for having awakened her at an improper time and made her feel the pain of her lord's absence.

6. *Paripadal* (பரிபாடல்) is so called after the peculiar metre adopted in these stanzas. Irayanar Agapporul makes mention of 70 stanzas

comprising this collection. Of these 24 alone are now available. Seven refer to God Vishnu, eight to Muruga, the popular Tamil God, and nine to the river Vaigai.

7. *Iyankurunuru* (ஐங்குறுநூறு). The last two anthologies give a complete description of the five tracts of land spoken in Tamil literature. This collection consists of 500 stanzas. It consists of five parts each describing a particular tract. Each part is sub-divided into ten sections comprising of ten stanzas in each. The lines run from three to six in length. These were collected together by Kudalur Kizhar (கடலூர் கிழார்) at the instance of King Mantaramseral Irumboraiyar (மந்தரம் சேரல் இரும் பொறையார்). The hundred stanzas describing the arable land were sung by Ambhogiar (அம்போகியார்). Ammuvar (அம்முண்ணர்) sang the coast land hundred. Kapilar was the author of the mountain hundred. The desert hundred are ascribed to Othalandayar (ஒதலந்தியார்). The hundred referring to forest land were sung by Peyanar (பேயனார்).

8. *Kalittotai* (கலித்தொகை) is so called because it is composed of songs sung in different kinds of that particular metre. Besides the invocation to God it contains 149 stanzas. Of these 35 refer to the desert and 29 to mountain tracts. Coast land has 33 stanzas. Forest land receives 17 and arable tracts 35. The first was sung by Perunakdumkone (பெருங்கடும்கோன்). Kapilar sang the mountain songs. The third was sung by Nallantuvanar (நல்லந்துவனார்). The fourth owes its origin to Marudanilanaganar (மருதன்இளநாயகனார்). The last was sung by Chozhanalrundanar (சோழன்அல்குந்தான்). These seem to have been collected under this name by Nallantuvanar. This anthology has been looked upon as one of the best of these collections. This teems with excellent illustrations, comparisons and fine descriptions. Portions bearing on love, its joys and sufferings are, as usual, the best part. They are generally in the form of dialogues between the heroine, her maid and her lover. Some stanzas would have been obscure but for the commentary of Nacchinarkinilar (நச்சினர்க்கினியார்).

Chapter IV.

THE EPICS.

The latter part of the classical age has been characterised by the publication of five great epics, which are decidedly of high literary character. The growing influence of Buddhism and Jainism has given literature a new happy turn and the oft-trodden path of glorifying love and war was given up in preference to subjects of social and historical interest. The men of the new faiths had immense faith in the doctrines of reincarnation and Karma and read history in the light of their faiths. Tamil literature owes not a little to the efforts of Jain bards and scholars.

who brought forth a mass of literature, social, historical and didactic, which admirably portrays the spirit of Renaissance that have taken possession of men's souls. It is they that taught the Tamil world that war or love does not form the *summum bonum* of life and to burn incense at the shrine of Luxury and Pride was not the work of an ideal poet.

Of the five epics that saw the light of day in this age Silappadhikaram, Manimekhalai, Valmiki, Kundalakesi and Jivaka Chintamani, three and four are dead. The fifth is a work of a later period and has nothing to do with the Sangam age. The first two are decidedly of Sangam age, as the authors and Kings made mention of there lived in that period. The spirit of romance and human interest is so beautifully sustained throughout that the soul of the reader is enraptured and his heart is filled with a pathos, rarely to be found in the literature of any language in the world. The style and diction are purely of the classical type and their influence on later literature is of immense value. They were decidedly meant for the propagation of the new faith, but the spirit of tolerance and good faith breathed in them might justly make many a later poet blush at the narrowness of his vision and outlook in life. The first of the series is Manimekhalai, but the story narrated in it is sequel to that contained in Silappadhikaram and we may take it first for our investigation. The story, though so well known to the Tamil world and dramatised in a distorted form on the modern stage, yet bears reiteration.

Machattuvan, a rich merchant of Pugar, had an only son by name Kovalan, accomplished and well versed in all arts. He married a rich heiress, Kannaki, the type of a model wife. After some years of wedded bliss Kovalan one day happened to attend a dancing concert in the court of the Chola king on a festive occasion and fell in love with Mathavi, a dancing girl of bewitching manners. Being himself a good singer, he was engrossed in his infatuation for her, deserted his wife and lavished all his riches upon her. The dutiful wife even parted with her jewels to please her rival and bore all her distress ungrudgingly. In course of time Kovalan became penniless and found his love less and less responded. Mathavi, by this time, had a daughter born of him and she was named Manimekhalai. On the occasion of Indra's festival Kovalan and Mathavi went to the sea-shore to enjoy themselves and a beautiful love song sung by Mathavi excited Kovalan's jealousy and he lost faith in her fidelity. He came to his senses and went back to his devoted wife. The wife was pleased at his return and was ready to do whatever he wished. Kovalan blushed to live in a city where he had been once a rich man and made up his mind to go to Madura and begin life anew as a merchant. His dutiful wife followed him. On their way they visited Worur, where an old lady, a Jain nun, Kavinti by name, joined them. After meeting with some adventures on the way they reached

Madura. The wife offered her gold anklets, the only ornament at her disposal, for him to sell and set up business as a merchant. The unhappy husband, leaving his wife under the custody of a cowherdess, Mathavi by name, took one of her anklets, went into the city and offered it for sale to a goldsmith. The wily smith, who had robbed the queen of her anklet, found this to be a good opportunity to foster the crime upon this stranger and pass off this anklet as the queen's. He dragged Kovalan before the king's officers, who at first would not believe in Kovalan's guilt. The king without proper inquiry ordered his execution as a thief and a thick-headed soldier cut off his head in his fury.

On hearing the news of her husband's death Kannaki grew disconsolate, rushed to the palace and showing the king her other anklet succeeded in establishing her husband's innocence. The conscience-stricken king fell down dead from his throne in horror and the unfortunate queen shared her husband's fate. Kannaki in her spirit of revenge showered curses on the doomed city and caused it to be consumed by fire. The guardian deity of the city appeared before Kannaki and begged her to spare the city, as her husband had met with his death as a result of a sin he had committed in a former life. He had been a minister then and had caused an innocent merchant to be put to death on a false charge. Her anger appeased in a way, the bereaved widow went up the river Vaigai along its banks and reached a hill in the Chera country. After starving herself for fourteen days she met her husband coming down in a celestial car. She joined him and both flew away to the celestial regions.

The shepherds and cowherds, who were witnessing this miracle, ran to their king Senguttuvan and reported the matter. The king, in his admiration for this devoted wife, made up his mind to build a temple in her honour and consecrate an idol of her likeness within the shrine. He made political capital of this adventure and led an expedition to the north with the object of bringing a stone from the holy Himalayas to make an image of her. On his way he conquered several kingdoms and succeeded in bringing a block of stone on the head of a northern King. An idol, in the shape of Kannaki was made and placed within the shrine. A grand festival was held in her honour, to which all the kings of the Tamil country and even the king of Ceylon were invited.

On hearing of this tragedy, Kovalan's and Kannaki's parents turned hermits in their grief and even Mathavi became a nun on hearing of the tragic end of her quondam lover.

The author of this wonderful epic is no less a person than the princely brother of the Chera King Senguttuvan, known as Ilamko-Adigal, a Jain ascetic. The whole is in Agaval metre mixed with lyrics of sweet melody. The book has been divided into three cantos according to the three scenes of action mentioned in the poem.

The first canto runs over ten chapters and brings down the story to the time of Kovalan leaving his native city and entering Madura to set up business as a merchant. The second canto narrates the story of Kovalan's tragic death and Kannaki's revenge and has thirteen chapters. It takes us on to the Chera country and describes how Kannaki was translated to heaven along with the spirit of her dead lord. The third canto consisting of seven chapters purports to narrate the adventures of King Senguttuvan in his expedition to the north, his return and dedication of a shrine in honour of the heroine in the midst of several kings and grandees.

In the first canto a full description of Kaverippumpattinam, its citadels, palaces, pleasure gardens, rest houses, temples and shrine is given. It gives us a clear idea of the activities of the people, their amusements and the greatness of their Kings. The second has a fine description of shepherd dances and their devotion to Lord Krishna, the titular deity of their tribe. The third describes the valour of the Chera King, his wealth and power.

Besides referring to the three great Tamil Kings, Kaikala Chola, Pandyan Nedunchezhan and Cheran Senguttuvan, the author speaks of Gaja Bahu of Ceylon and Kings of Kongu and Malwa. So the temple should have been erected about 120 A. D. and the epic should have been written some-time hence. In some places the poet's fancy has run into the region of miracles and supernatural occurrences, which he perhaps introduced in his poem to heighten its effects or in full faith in what he had heard narrated. The cause of Kovalan's death is fully accounted for by referring to his Karma in a previous birth, which could not be known except through supernatural agencies. Jain stories are full of such ultra-human experiences, which were readily believed in those days. Even without these miraculous elements the "Lay of the Anklet" is a great work worthy of great admiration and earnest study. This is said to have been sung by the behest of the King to his brother who, after hearing the story of Manimekhalai thought fit to let the world know the story of her ill-starred parent. (To be continued.)

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Editorial. The 24th Provincial Educational Conference.

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

THE 24th Provincial Educational Conference was held at Madura on the 11th of May 1932 under the presidency of Principal V. Saranathan of the National College in the main hall of the American College, Madura. About 600 delegates including ladies attended the Conference which sat for three days, concluding its sessions on the 14th of May 1932. There were other conferences held under the wings of the parent Conference, the 3rd Geographical Conference, the Conference of Physical Directors and the 1st Pundits' Conference. The Educational Exhibition was noteworthy both from the point of view of the quality and the variety of the exhibits. Educational publishers exhibited their fine sets of books, charts, maps and globes which attracted in large numbers the various delegates and visitors to the Conferences. A Refresher Course was held in the Sethupathy High School buildings for Elementary school teachers, while lectures in Geography were delivered by Mr. N. Subramaniya Iyer of the Teachers' College in the Y. M. C. A. Hall and the U. C. High School.

The Conference which was a big and multi-sided affair could not have found a more spacious or suitable accommodation than the various blocks of buildings and extensive grounds of the American College, situated amidst quaint and picturesque surroundings, afforded. The holding of various conferences and business meetings, simultaneously, and arrangements within the Conference area itself for the physical comforts of the delegates gathered in large numbers from the various parts of the Presidency, all which meant the getting on with the ambitious programme of the Conference with speed and efficiency, would have been otherwise, if not impossible, at least, highly taxing to the Reception Committee which

was responsible for the making of necessary arrangements. The delegates could not have gained an adequate idea of the heat of Madura in early May, thanks to the cloudy weather prevailing over a greater portion of the Conference period with now and then an agreeable downpour.

The Geographical Conference began its work earlier by a day under the presidency of Dr. A. L. Narayana of the Kodaikanal Observatory, with a suitable introductory speech by Mr. T. C. Srinivasa Ayyangar. A series of interesting papers succeeded, followed by a brief discussion on each. Among the papers read were those on 'Meteorological conditions of the Madura Dt.', by Dr. A. L. Narayana, 'Place Names of the Madura Dt.' by Mr. S. S. Bharathi, 'Town-planning of Madura' by Mr. Dann, 'The Economic conditions and possibilities of the Pandya Nad' by Prof. C. A. Krishnamurthi Rao, 'Roads and Communications of the Madura and Ramnad Dts.' by Mr. N. Subramania Ayyar, the organiser and the moving spirit of the Conference, and the 'Hill products of the Madura Dt.' by Mr. K. C. Ramakrishnan, University Reader of Economics. An excursion to the Cumbum valley was also organised under the auspices of this Conference.

The Educational Conference proper commenced at 9 A. M. on the 12th May in the Assembly Hall of the American College which was filled with delegates and visitors. The address of Mr. R. Foulkes, O. B. E., M. L. C., the Chairman of the Reception Committee and the President of the Madura Dt. Board, while heartily welcoming the Conference, dealt ably and clearly with the various educational problems. With his long experience of an able, practical administrator, his candid examination of the various problems connected with Elementary and Secondary education throws most helpful light on their solution, especially from the non-pedagogic point of view. He held that the scope and aim of elementary education should include only such subjects as are indispensable for *any* career later and overloading the child's mind with knowledge that was of questionable use later must be avoided. He felt that the unfit schools, now too many, should be

mercilessly eliminated in order to benefit the better ones. He questioned the wisdom of compulsion in elementary education under present conditions and recommended compulsion only for a part of the day to ease the hardship of the poor. The apathy and inefficiency of teachers and their utilisation by others for party politics came in for well-merited censure. A good deal of wastage due to overlapping in the various institutions could, in his opinion, be prevented by some institutions specialising in particular subjects. Physical education and women's education were suitably dealt with. The address showed a very clear perception of the various branches of education, Elementary, Secondary and Collegiate, both in their mutual relationship and separation.

The address of the President of the Conference was one befitting the occasion. This and his concluding extempore address were one fervent appeal for higher ideals, a broader outlook, and a deeper understanding of the responsibilities and privileges of the profession functioning under peculiar circumstances at present in India. He was not a blind worshipper of the modern or the ancient, but realised the underlying unity of both. He invited recognition of the time-spirit and the changes following in its wake, but pleaded for a retention of the never-too-old spirit of purity, sacrifice and voluntary service to humanity that characterised the true Hindu ideal of life. He pleaded for national education not in any narrow spirit and urged the adoption of the mother-tongue as the medium of instruction. He noted with regret the absence of any definite educational policy and rightly emphasised the need for the teacher to be learning that he might the better teach. He lifted the controversy of the 'C' Group to a higher level by demanding that the advanced pupil shall not suffer by anything retarding or denying his rapid progress nor the backward one be hurried on in more brilliant company. The distribution of grants-in-aid ought to be better regulated and a Standing Committee of the S. I. T. U. should look to it. The existence of an increasing number of graduates, many of them poor in real

attainments and poorer in finance, is no justification for the abolition or restriction of higher education in any manner or measure, but only calls for better handling of the problem. The spirit of ancient Indian culture even now persisting among the people ought to be rightly understood and adapted to serve new and changing conditions. It should be the duty of the teacher to teach a higher patriotism envisaging a new materialism and a new economic dispensation.

Among the papers read at the Conference was one by Mr. Ramadas Pantulu who pleaded for an education of the masses regarding such national questions as Indian Currency and Exchange and Imperial Preference. Among others were 'Philosophy of Mastery' by John de Boer of Vellore, two papers on Experimental Psychology by Mr. K. Kuppaswamy of the Mysore University, 'Domestic Science' by Miss Paranjothi, 'Some educational problems' by Prof. C. A. Krishnamurthi Rao, and a lecture on the Teaching of English and Intelligence Tests by Mr. R. M. Savur, the D. E. O. of Madura.

Important resolutions were passed regarding standardisation of scales of salaries in all schools, the Government form of service-agreement between teachers and managers, revision of the S. S. L. C. syllabus, the adoption of the mother-tongue as the medium of instruction and the inclusion of Hindi in the S. S. L. C. syllabus.

At the business meeting of the S. I. T. U. it was resolved among other things that the teaching Staff of Colleges and the vast body of Elementary school teachers be requested to join the S. I. T. U. and that a Silver Jubilee Fund be started, the interest accruing from which should enable the S. I. T. U. to function with greater continuity and efficiency. The Conference was invited to Trichinopoly to meet next summer.

The Conference, on the whole, must be pronounced a success. It made it possible for a large and representative body of teachers of the Presidency to come together realising their professional unity, discuss educational questions, and give and receive enlightenment in an atmosphere that was not only educational but also educative.

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, 41, Singarachari St., Triplicane, Madras.)

DELHI.

A severe heat wave is passing over Delhi and its neighbourhood, the temperature rising to 120°. Several deaths are reported each day. Acting on the advice of the Municipal Health Officer, all the schools in Delhi will close at 10-30 a.m. June is a very hot month. In the interests of young pupils, it is suggested that schools change their working hours working only in the cooler hours of the day.

UNITED PROVINCES.

1. Powers of chairmen of Education committees of District Board are being gradually cut down. Sometime ago the headmasters of vernacular middle schools were given the power to select books for their schools. Now the Department itself has decided which books of which publisher will be used as text in primary classes.

2. A little before the A. V. schools closed for the summer vacation, the Inspector of Schools, Benares Division, launched on an interesting experiment of supplying sprouting gram to scholars in the mid-day recess. Boys are reported to have taken to it with much liking.

3. The new edition (1932) of the Education Code is out. It is reputed to be the best of all Educational Codes in the country. It is noteworthy that powers of heads of schools in matters of internal administration have been defined. This is expected to save the heads of institutions from unauthorised raids of managing committees in this respect.

4. Speculation is much rife regarding the proposed legislation to compel the Allahabad and Lucknow Universities to have honorary Vice-Chancellors. Educationists like Dr. Ganeshprasad and Dr. Tarachand are arrayed on opposite sides.

5. June is the month of anxiety for teachers. Notices to quit are the order of the season. Even the most insignificant members of managing committees suddenly grow important. A very interesting case concerning the N. R. E. C. College, Khurja, is engaging attention at present. The Principal allowed a Mushaira to be held in one of the College hostels. A local wat-maker perhaps suspected by students to be an informer was belaboured by boys. Some teachers including the Superintendent of the hostel got involved and had to leave. Certain members of the managing committee holding the Principal rather than the teachers responsible for the whole thing have resigned thus causing an impasse. Developments are being watched even by The Leader ordinarily accused to be indifferent to teachers' lot.

6. Due to representation of the U. P. Secondary Teachers' Association the Government has agreed to effect a 10 p.c. cut on the Government grant-in-aid rather than on teachers' salaries as was previously proposed.

BOMBAY.

When about a month ago it was announced that Sir Dorab Tata had made a trust of his property—about 3 crores—no one had any idea that that announcement was soon to be followed by the announcement of

the death of Sir Dorab Tata and the conditions of the trust were discussed in newspapers where it was maintained that a good part of the trust money should be ear-marked for the benefit of the Parsee community.

This is the second big endowment for charities on a cosmopolitan basis, the first being the well-known N. M. Wadia charities, and it is worth noting that both of them are made by Parsee millionaires—India owes a lot to the foresight, courage and patriotism of the late Sir Jamshed Tata and on his death his mantle had deservedly fallen on his two sons who maintained the high traditions of their illustrious father. It was the Tatas who gave India its Iron and Steel Industry and it was they who founded and helped to maintain the Indian Institute of Science at Bangalore, a premier institute of research in Chemistry and Electrical Engineering. There is hardly a line of trade where the Tatas do not have a prominent share and by their enterprise they have given India some notion of what real industrialism may mean. The Tata Hydro-electric works, the Tata Oil Mill Industry, the Tata construction syndicate, are some of their well-known undertakings and recently they were planning to run an air line across the country from Karachi to Bombay.

Sir Dorab Tata who died of heart failure on the 3rd of June was the last of the famous house of Tatas, there being no male member now left to continue the line for Sir Jamshed. Ever since his wife's death last year Sir Dorab had been anxious to make some kind of settlement of his properties and a trust deed was duly executed on March 11. It follows the same lines as those of the Wadia charities, the funds being utilised without any consideration of caste, creed or race. Sir Dorab has also set apart a sum of Rs. 2500,000 for instituting scholarships for research in what are commonly known as incurable diseases. Born in 1859, Sir Dorab was 73 years old when he died. His death creates a gap in the public and industrial life of Bombay which may not be filled for years.

MADRAS.

1. The results of the S. S. L. C. examination conducted by the Government have just been published. While there is a fair amount of satisfaction at the results, still there are several cases of real hardship and the Moderation Board appointed by the University of Madras has recommended certain modifications in the rules of eligibility. A meeting of the syndicate is expected to come off on the 25th June, after which a supplementary list of eligibles will be published.

2. A conference of medical Inspectors of schools will be held early in August. The Minister for Health is expected to open the conference and Major. J. R. D. Webb, Director of Public Health, to preside. The Minister for Education will watch the conference. This conference is arranged in good time as it is expected to throw light on the results so far achieved by the system of Medical inspection in schools, and make valuable suggestions for more effective medical inspection.

3. The Government of Madras acting on the recommendations of the Retrenchment committee have ordered that one teacher in every Government secondary training school for men be retrenched. It is estimated that this will result in an immediate saving of Rs. 50,000 and an ultimate saving of Rs. 75,000 per annum.

4. The Y. M. C. A., Madras, conducted its annual Summer school of Music this year also. A large number of Women Teachers attended the school.

Reviews.

1. **Modern Elementary Mathematics:**—By P. R. Subramania Ayyar, B. A., L. T., Asst. H. H. The Maharajah's College, Pudukottah. Sixth Edition in three parts. Book I for Form IV. Book II for Form V, and Book III for Forms IV, V and VI. The last of the series is in print and will be published in a few weeks. Price per part, Re. 1 only.

The enterprising author above needs no introduction from us to the teaching public. He has given us the best of his experience in his popular work, and the present edition exhibits great improvement over its predecessors. A freshness and originality characterise the treatment of certain topics—the methods for calculating percentages, the synthesis method of teaching mathematical problems, and the hints and suggestions to pupils and pupil-teachers. Examples are copious and varied to suit the requirements in different localities. Chastened of its defects, the present volume assumes a studied, thought-out, well-planned and comprehensive publication deserving of continued support.

2. **A High School English Grammar:**—By Yates and Mahadevan. Published by Longmans, Green & Co., Ltd., Madras. (1932)

This new publication is specially intended for Indian schools. The authors being men of long experience and recognised standing in the Indian educational field, have made it pre-eminently suitable to be studied by Indian pupils endeavouring to acquire an accurate knowledge of the English language. Being intended for students of an advanced stage, the book rightly passes over the minor details of grammar and deals mainly with those points which give special trouble to Indian pupils—esp. the prepositions. True to the maxim that practice makes perfect, each difficult expression is illustrated by a large number of sentences bringing out even the slightest shades of difference in their meaning. It is also worthy of note that not a single sentence in the book contains an idea foreign to the Indian mind. The language is very clear, simple and direct, so that it can be easily grasped by pupils. The authors deserve the gratitude of both the teachers and pupils of Indian schools for placing in their hands such an excellent guide for mastering the habits of a difficult but useful foreign language.

D. Manuel, B. A., L. T.

3. **Lessons in Geometry:**—Part 1: By S. N. Chatterjee, M. Sc.; published by Macmillan & Co., Ltd. (1932). Price: Re. 1—8—0.

This is a first course in Geometry written on a novel plan. The author holds that the fundamentals of Geometry should be learnt by beginners by practical work, by measurements and inferences. The method and arrangement of subject matter, consequently, have not the logical and axiomatic aspect. The learner is expected to start with the use of instruments and absorb geometrical truths from his own experiments. Circles have been taken at an early stage. The language used is simple and direct. The examples are easy. Prof. Strang in his foreword refers to the possible advantages and dangers of this method, but the latter need not stand in the way of teachers giving it a trial in their schools.

4. **My Humble Bit:**—By K. V. Subba Rao, L. M. P., Kaikalur, Kistna Dt.

Mr. Subba Rao has made a commendable beginning by composing short poems, original and interesting. His translation in verse of some sayings from the Hitopadesa, his lines on the 'Glow of Bliss' among others, reveal a budding poetic fancy combined with flow of expression. The booklet is promising, and we wish his literary hobby every success.

5. Durga Das, the Rahtore:—Published by Macmillan & Co., Ltd., Madras. (1932)

The publishers have done a service by bringing out this historical romance within reach of High School pupils. It is a tale of Rajput chivalry inspiring high ideals of conduct in readers. Durga-Das' devotion to his royal masters, his utter fearlessness in the face of danger, his astonishing purity of private life, and his suicidal magnanimity towards foes, have been brought out clearly in the course of the interesting narration. The book is charmingly written in a flowing style, and illustrated with a few chosen pictures to enhance its attractiveness.

6. A Junior Regional Geography:—By A. M. Druitt. Published by Longmans, Green & Co., Ltd.

This is intended for use in Anglo-vernacular Middle Schools. The author has described the features of the different natural regions of the world, taking a few typical countries for illustration. The book is written in simple language and printed in attractive types, interspersed with fine pictures. Each chapter ends with a brief summary of its contents. A good coloured map of the natural regions of the world appears on opening the book. The observational and informative facts have been skilfully blended so as to create interest in youngsters.

7. An Introduction to Biology:—Part I - Plant Life: Part II - Animal Life: Part III - Human Physiology, Hygiene and First Aid. By M. V. Sundaresan, M. A., L. T., Asst. Master, Govt. High School, Kolar, (now at Shimoga). Price: As. 8, As. 8 and As. 12 respectively. Copies can be had of Typewriter Mart, Post Box 209, Madras.

With his long experience of teaching Ele. Science, Mr. Sundaresan has attempted these three valuable books for use by the pupils preparing for the Madras S. S. L. C. Public Examination. Being a specialist in Biology besides, he has clearly grasped the requirements of the students as defined in the departmental syllabus. Teachers who have been handling the subjects will be in a position to appreciate the lucidity and conciseness of his exposition, and the highly instructive character of his well-thought-out and original illustrations. The subject matter has been presented in a simple and popular manner, avoiding, wherever possible, technical terms and details. Very neatly got-up in lino-type printing, the series of books easily tempt even unwilling readers to taste of its contents and master them for their good. Students of the High School classes will find these handy volumes useful guides for their examination.

8. The Rose Readers:—By R. Krishnaswami Ayyangar, B. A., L. T., Deputy Inspector of Schools, Kumbakonam, (now at Vellore.). Copies can be had of கோஜாப்பட்டு வாசகசாலை, Teppakulam Trichy. Primer - Price As. 2½; 2nd Reader - Price As. 3½; 3rd Reader - Price As. 4; 4th Reader - Price As. 5½.

The readers above have been compiled by a senior Deputy Inspector of schools long in touch with elementary schools. The subject matter and language of each have been adapted to the standard for which it has been intended. The readers have been carefully graded. The contents are interesting and treat of varied subjects connected with the daily life of the pupils. Appropriate pictures have been used wherever needed to illustrate and explain the subject matter. Books of this kind need to be introduced in all elementary schools. They have been approved by the Text Book Committee.