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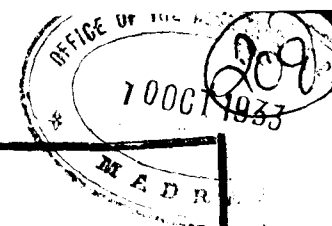
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—Managing Editor.

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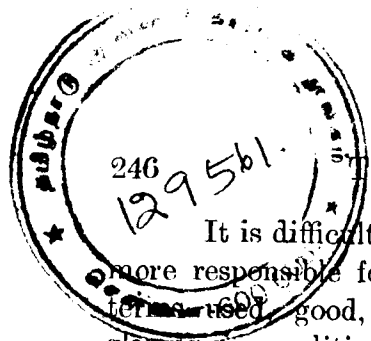
OBJECTIVE TESTS

Their Preparation and their Value.

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

An amusing incident is related by Mr. Ballard in his "New Examiner" in which a professor had to face the risk of failing in his own examination. A panel of six professors of history worked together to mark a paper. The failing line or pass mark was 60 on a scale of 100 and cases below the line were sent round by a reader to his colleagues for proper valuation and justice. One reader troubled with an exacting conscience wrote out for his own guidance what he regarded as a model set of answers. Now by a curious mis-chance, this model paper got mixed up with the border line papers for consideration by the colleagues. Being treated as a *bona fide* paper, the model paper, was evaluated from 40 to 80 and the professor very nearly failed in his own examination.

FACTORS IN VALUATION: Apart from its amusing character, the incident really throws a flood of light on the serious situation in our examination system. It will be readily admitted that the scale of values is imperfect, subject to variations and unsatisfactory in many respects. While character can not be measured by examinations, capacity is only imperfectly tested and difficulties in valuation can by no means be avoided. Standards of judgment vary from school to school and from examination to examination. An element of bias there always is; perhaps it is unconscious. When the same answer is examined by the same examiner but on two different occasions without his being told that he has valued it before, the standard is variable.



It is difficult to state precisely whether bias or fatigue is more responsible for this variation in standard. The qualifying terms—good, fair, bad—are only relative and there are glaring inequalities in the evaluation of several answers. The commonest form which the answer takes is the essay type and it is assessed differently.

ADVERSE RESULTS: The state of affairs is appalling. Appetite grows by what it feeds on and the chaos grows by what it feeds on in the disorganised system. Is there any wonder that the pupils dread the examination and that they and the teachers view it with alarm? Teaching often degenerates into coaching and learning into cramming. The possible adverse results prove a nightmare to the teachers and the taught and the inspirational subjects like poetry and history receive a death blow.

MEASUREMENT: This is essentially an age of measurement. We need only mention the names of Einstein, Edison and to note how even subtle things can be made susceptible of measurement and evaluation. Prof. Thorndike has attempted a measurement of character and the mental tests of Binet have been created to measure intelligence.

OBJECTIVE TESTS: Systematic efforts have been made to minimise and if possible to eliminate the subjective element in evaluation. In the old examination (and it still continues) the examiner makes a fool of himself and diligent is the search for "fool proof" tests. At present, of all subjects, it is only Mathematics that lends itself to any form of objective measurement. But here too the result is in-accurate. The test is objective but also unjust. We often see how in a Sessions Court, a criminal is either hanged or acquitted and in the same manner, a pupil in a paper on Mathematics either gets a perfect Zero or the full value of the paper. Now this rigour is sought to be lessened by the substitution of a large number of small questions in place of a small number of questions involving long answers.

OLD TYPE & NEW TYPE TESTS: There are fundamental differences between the new (objective) type and the old type tests. In the old type, the construction of sentences and paragraphs is carefully looked into and every answer requires to be written in

the form of short essays. Problems have to be solved. Five to twenty questions are included in the question paper. The answer paper is a separate book by itself. While it is not difficult to prepare the test, the scoring is not simple. In the new type the examination becomes pleasurable occupation for the examinees, and of very few things can it be said. It is strange to hear of an examination affording pleasure and yet this is what the new type does. It seeks to attempt a revolution in a world where hitherto revolutions were few and far between. The very question paper is the answer paper. The pupil has to underline a word here, check-mark a few words there and employ a few signs to indicate his agreement or dis-agreement with the answers suggested in the question-paper itself. The questions range from 50 to 200 and the wonder arises from the fact that while the question paper is difficult to prepare, the answers are easier than in the old type and the scoring is simpler. The pupil feels happy and the teacher too is equally happy while the test itself is fool-proof, knave-proof, more scientific and more reliable.

FORMS OF TESTS.

According to Paterson, there are dozen different forms, the main line of division being the recognition type and the recall type. They are as under:—

1. One—word—answer recall type
2. Completion form of recall type
3. True—false form of recognition type
4. Multiple—Choice—Multiple—
answer form of recognition type.
5. Multiple—Choice—Single answers form of recognition type.
6. Pairing or matching terms in parallel columns.
7. Ranking terms in some required order.
8. Analogy type.

GENERAL POINTS FOR GUIDANCE.

Any care and attention bestowed on the preparation of the new tests cannot be too great. It would seem that in the old type, the questions can be got ready at a moment's notice and

in fact the process is not difficult. But in the new type testing and teaching go together and unless one has been or is a teacher he cannot be an examiner as well. It is quite important that we should find what is to be tested and see that alone is tested. One thing alone need be tested in one item e. g. Milk is white. This can be made either a factual test or a language test by the omission of 'white' or 'is'. The directions accompanying each test require clearness, precision and freedom from ambiguity of any kind. The form of the test too has to be so arranged as to make the correction easy.

TRUE—FALSE TYPE.

The teacher has to go over the subject-matter and write down significant statements. If only this test is given, 20 to 40 items are sufficient. The statements have to be definite, and unified and complete. They should be either unequivocally true or unequivocally false. In order to secure this, the form of each statement should be positive, though the meaning may often be negative. With a little practice, the test is prepared with ease. To avoid ambiguity, compound sentences have to be discounted. There is also a danger of the test becoming mechanical or stereo-typed in character and some precautions appear quite essential. There need be no system for arranging the order of statements, either as to material or the succession of true false statements. Verbatim statements from any text-book are taboo because they encourage rote memory and when they are torn from the context, the truth of the statement is affected. Care has to be taken to see that the statement is so couched that it is not free from doubts to those who do not know the facts. This type is the easiest to prepare and is adapted to courses where knowledge other than skill is to be tested. As a test of reasoning it commands a rare value in Geography, Psychology History and Social Sciences.

(To be concluded.)

SCOUTING AS A SOCIAL UNIT.

By MR. N. MAHADEVA AYYAR, M.A., L.T., D. Econ.

THE Boy Scout Movement conceived as a business proposition yielding profits in the form of character, intelligence as well as strong physique to the young men of the community, has a larger claim to lead the trail of civilisation than the present system of general education which has got into a narrow groove of literary research or scholarship. The rapid growth of the movement in recent years, is an index to indicate the great power of the Boy Scout to remove the glaring banes of our schools in which no direct guidance to the acquisition of the art of citizenship, is offered. Yet in some respects the movement is still new in the hands of the local community and stands in need of much propaganda, to enable the people to realise the immense possibilities of cultural development that exist in the natural atmosphere of the camp and the wild wood. In several cities the scoutcraft is an external or ephemeral hobby of the school master, who is often obliged to take it up half-heartedly as a scape-goat to idleness. But the responsibility of watching the younger generation growing up under the aegis of sun and shade, of pleasures and privations, is a problem requiring greater vigilance on the part of the elder members of the community.

Every sound system of boy-training must be based on the fundamental principles of life and be provided with rich opportunities of learning the life-craft itself directly, rather than make a mockish attempt to prepare for life within the cloister. In this respect the educational atmosphere of the Home is very important in the life of the young student. It is pleasant and sweet with the affectionate yet domineering matron who shapes the foundation for the erection of a great edifice. The Venerable Mother who stamps the coin of character and moulds the intellect through her noble environment has been very much responsible for the best intellect in the country rather than the Public school system which aims at mass production of citizens. Yet the mother of great men had been quite happy to dwell in the modest roof and live to fill the air with pleasant perfumes and have been ready to pass unnoticed by the glamour around

them or by their own progenies. A Boy Scout starts his career from his home and the mother gives him the propelling force to look onward during his march through life. He realises the value of his home and reverences the mother, for the more he loved her the more he dreaded of losing her. In fact, the greatest danger for the mother is also to lose her child not by death but by the misdeeds of the boy who fails to honour the trust with which she endowed him. If the scouts do not show the grit and keenness of their tribe and make their tribe and make their career a great success, they cannot enliven her heart. This feeling of loyalty to the mother is in some countries like England kindled by the Mothering Day, during which the family assembles round the table to feast and rejoice at the health of one who had lifted them up through tender years of toil and suffering. Each member of the family delights to perform some act of service to the mother, or if she be not alive, to honour her memory by still nobler acts of charity.

The Boy Scout Movement is in itself a wonderful field for the display of rovers quests of happifying service. Yet the main theme of scouting is boy-training which in itself is a noble form of social service, for it takes up a great deal of our time and energy of our leaders. The limitations of mass-teaching have been realised by the educationists who advocate remedial measures in the form of residential universities. Out-door activities, team-spirit and the proper development of character and individual initiative are some of the fundamental elements of good scouting which gives us the right spirit of adventure necessary for life.

Yet occasionally arguments have been advanced to regard scouting as a social force to strengthen the calibre of the future generation. It is indeed a social movement run so cheap yet at great sacrifice all over the world. The commissioners and scoutmasters, leaders and organisers who toil through life for this selfless enterprise are more useful educators of the race than any of the reformers of the country. It is therefore incumbent on every community to patronise by definite acts of financial generosity, sympathy and approval the movement which can assuredly remedy some of the flagrant abuses of the present

system of boy training. Financial aid is necessary to carry out the different schemes of camping and out-door practices, the upkeep of Headquarters and other organising agencies.

The two great leading characteristics of the movements 'Be Prepared' for the tribulation as well as the joys of the world and 'Follow your leader' touch at bottom the glaring defects of oriental lethargy as well as the lack of leadership essential to economic or political progress. A scientific education implies the attainment of general knowledge of life and preparation for a comprehensive scheme of citizenship, while the present study mainly through books is more suited to cloister discussions than to conquer the hard realities of life. Self-discipline gained by camping and pioneering has more value for life craft than all the experiences of a modern university man. The small court of Honour, the Group Council and the wider links of the District and State Association familiarise the Boy Scout with the main outlines of Municipal or State politics.

The Boy Scout movement had incurred the odium of being alien to the culture of the orient more perhaps due to the external formalities of the uniform or badge decorations than to the broad principles on which it is founded. The uniform and the animal cries are not peculiar to the west. The first imparts an outward appearance of smartness and facile movements while the second enchants the environment with the romance of the wood and the open air. Kipling's imagination and fascination for animal habits are but a westward wind of the rich treasures of practical wisdom embodied in every page of the Hitopadesa, or Panchatantra. The staff, the inseparable companion of the hiker, finds a parallel picture in the defensive pole of the Bushmen or other frontiers men in India. The advocates of the Indianisation of the Boy Scout Movement have to be reminded that the real pressure for reform has to come from inside the game of scouting in which all scouts and scouters should seek to play it aright, abide by the laws of the game and contribute what little they can to its welfare and advancement. This requires that we arm ourselves with the two leading qualities of knowledge and efficiency. Here we have one great possibility that different people can do their scouting well in different ways.

Whatever our experience of life may be, we find in the game of scouting opportunity for the exercise of that experience and to add something to that as well.

The university ideals encourage our young men to grow up effeminate under velvet suitings and lace collars, indoor life and petticoat government ever susceptible to the least dislocation or failure or disappointment in real craft. India has apishly followed the West for sometime and has been obsessed with a superstitious reverence for academical plumes and honours forgetting that they are but the symbols of real culture which could only be acquired by years of patient research. Similar feverish greed for badges and decorations, plumes and ribbons is not entirely absent in the methods of training the Boy Scout. Yet the healthy spirit of rivalry and ambition and a harmonious development of practical and intellectual genius would save the enthusiast from any such rocks and shoals of life.

Rover scouting has not been designed for the school-master alone to patronise nor is it possible to wield any success without the sanction and support of the society at large. Until we evolve a rational system of education in which schooling and scouting do not look askance from opposite poles 'the open air cult' can never be appreciated by those who lead the cultural vanguard. Scout promise and scout law should become the school code of honour. The moral relation between the ancient Guru and his disciple should again be established. The Group Committee and the Local Association should identify their interests with those of the District Board and the Village organisation and strive to co-ordinate the work of different educational hierarchy of institutions and of officers. In these administrative and social responsibilities the village bodies should recognise the immense possibilities of boy power in nation building and educate the parents to appreciate the value of the characteristics of leadership and citizenship in the strengthening of the community. If the parents become keen and alive to their responsibilities open troops secure the patronage of the village directly and progress along the closed troops under educational management.

The constant co-operation of village chiefs and of local bodies helps to make scouting a strong and permanent link

in the educational chain. Though scouting has been everywhere nationally organised, it is internationally practised and yet it is at heart a constructive activity of the local community. To carry out this noble scheme of social service relations of mutual goodwill and the understanding between the scout groups and the home, the school and the community in general are fundamental. The enrolment of the scout as a member of the Association is precedent to the recognition by the parent, that the essential requisite of good education is character training in citizenship and that aim has been fairly well marked in scouting.

In conclusion, let us recall the Golden Arrows of Peace and Goodwill instituted by the Chief in 1929 in fostering the links that yoke the thoughts and feelings of different peoples living in different corners of the world. The Boy Scout Movement grows under the influence of the Personal Touch of the individuals composing the Association, each taking a definite share of responsibility. The scout master has his Personal Touch with his Patrol Leaders who in turn have to study and improve the six or seven scouts under them. The Group System promotes the Personal Touch between the members of the pack, the troop and the crew. The family feeling of the Group is fostered by frequent meetings of the District and the Village councils as well as the national and international Jamborees which ever remind us of the ideal to "Look Wide" with courage and optimism.

TRUTH.

By. Mr. P. R. Gopalakrishna Ayyar, B. A.

What is truth? Not the question of jesting Pilate I ask, nor in his mood or manner, but as a humble seeker after it. I am not an ambitious experimenter with it, but I know this—that it cannot trifled with. Bacon classifies it under 3 heads, theological, philosophical and civil. But I fear even that great empirist has not been free from a defect of logic. I believe it cannot be put in compartments any more than it can be

chemically analysed. It is a light, which like the lamps in the different compartments of a train, shines up from the prime cause and first principle, through all of them, at one touch; and it shines in proportion to the power of the bulb. He says again that "this same truth is naked". We are living in an age which will not approve of anything appearing naked in public. Our Penal Code condemns it as indecent. Our snobbery will discountenance it as barbarous. Naked truth, besides, must be shy, must be tailored first and made to tantalise before you can turn your gaze upon her. We may pardon nudity in infancy, when the truth is inchoate, not in her adolescence and after-attainments. But infant clothes are a feature of our modern fashions. Obviously therefore truth is and at all times a thing requiring some clothing. It cannot appear even in rags, any more than in Adam's apparel, except in the American nudist zone. So it must be a shame to save any cost in dressing her up to look her best.

What is this truth then? It is a fact or fiction favoured by evidence. It is an experience expressive of intelligence—the native in man. The idea of God, not directly demonstrable, is a fictitious truth, one based on universal assumptions. In other words, it is axiomatic. The truth-in-fact is on the other hand, demonstrable, and is therefore a child of a code of evidence. The first kind is what Bacon called the Theological or Philosophical truth, while the latter is the civil one. The courts and the consciences of men appreciate them in the light of evidence. But there is no absolute truth, for it cannot be recognised by the human mind ordinarily; if there were one, it must be self-evident. But the Adwaita is beyond adducible comprehension. Again a self-evident fact, is such only because it appeals to witnesses without a coroner's direction. Each man's perception affords the evidence in support of it. Without evidence there is no truth. Truth then is an evidential myth. Even the categorical imperative is of this type. Keat's observation that "truth is beauty, beauty truth" is generally accepted to be a high-water-mark of good sense. And what is the sense thereof? Truth is a myth made up of perceptions mental or visual, and cannot appear in its native form. If

she appears beautiful, it must be due to adventitious aids. Bacon says: "A mixture of lie doth ever add pleasure." And such a beauty can't be the truth. If Keats had said "Lie is Beauty, Beauty lie," it would have been for more sensible; for falsehood is maya, and maya fascinates. But we have Bacon's dictum that lies of poets make for pleasure. Truth to be pleasant must be polished or painted. I am reminded of Max Nardeau. We have seven lies, not seven lamps, in our lives to shape our destiny.

Suppose all men had spoken what they call the truth, from the beginning of the world—Adam and Eve didn't save themselves from the wrath of God and the fall of man, by their truthfulness—still the course of evolution would have run differently. The present position of the world, not its physiological, but its theological, sociological and political position—is greatly due to divination and diplomacy. The one has warped the wisdom, the other has wasted the energy, of the soul.

Haris Chandra's fidelity to what he conceived to be the truth cost him all his worldly possessions. A spice of lie would have saved him all his trials and trepidations and the turmoils of the time, and the sage who persecuted him would have become his friend. There was a mistake, a kink, in his mental-make. He believed something as absolutely to be appropriated to himself by a certain course of conduct, unalterable under any emergency, e.g., fame or name, etc. and that he should abandon and sacrifice everything else for it. I honestly believe it wrong to think so. No doubt our Gandhis and Garibaldies are made of this stuff. They have the mentality of martyrs, who are men of mettle, without a balance of mind, the golden means to salvation. This single-minded devotion may be admirable, but it discloses a mentality not different from the obsession in the courtier's mind, the sanctity of king or his inviolability. His is a slavish mentality. Haris was a slave to his own preconceived notions of nobility and conduct. I believe it is a serious error to be "true" or "consistent" in this manner. If it is not slavery of the kind, it is quixoticism at the other end. The

standard of practical common sense is not a precipitous conviction like this. It is broad-based on compromises. God has given life not to be killed by fasts or feasts, penance or passions in misconceived missions or manumissions, but to be saved and spent in a sensible (or as my daughter suggests, in a selfish) fashion. All selfishness is based on sense and sensibility, but slavery of every kind is obnoxious. To liberate oneself from self-imposed snobbery is as necessary as to liberate all others as well from their misconceptions and mis-managements, as from their social or political serfdom.

The other day I happened to read of a man who wasted his time in worshipping a woman who didn't care for him—nay hated him. But the man was a Quixot, who I fancy believed in the possibility of extremes meeting geometrically, and that her hatred would meet his love sometime somewhere and continued therefore to condemn himself to a sort of perpetual and voluntary confinement in her vicinity. Perhaps he was wiser than I can make out. His philosophy might have taught him to turn his thoughts upon "the poles of truth", and imagined both were born one for the other—though poles apart. Be that as it may, his mentality showed the same defect of unpracticality, as that of Haris. They become slaves to something deified as a virtue, and something else deified as a vice.

What is truth? Is it Pilate's scoff or pride's purge? We will as practical men, put it to the proof and decide. Call a man a vicious dog, though it may be what he really is, he will sue you for damaging his immaculate reputation, instead of thanking you for your straightforwardness. If it were truth to say so, I would not call it a beautiful, but an ugly truth, for it makes one look upon himself as an ugly being and he will in course of time become what he contemplates. That is why I believe men are not given the gift to see themselves as other people see them. Did not truth cost John the Baptist his head? It is an ugly truth that bodes and brings no good to the speaker. And what of Jesus himself?

Though Kings and their law courts have all along stood for awarding merit to truth, like the Round Table of King Arthur, in theory a blessing—but alas not one courtier, not one

lawyer or law-lord, nor all their clientele, and citizens, but have thought that much consolation and material good have followed in the wake of a lie and only martyrdom and inquisitions, and madness in the wake of what they call the truth—and the concomitant transcendental folly. If Keats had lived longer perhaps he would have transmuted the line quoted above, into something like this in effect.

Truth is ugly—the beauty in truth is its colour.

I am for the alloy—which in the works of the wise Bacon "makes the metal work the better". But with peculiar want of logic he considers "it embaseth the coin". If a thing makes the metal work the better, it certainly cannot be debasing it. Of what use is pure gold, when only in an alloy it can live for the greater ornamentation of human desires, as current coins or comely crowns? Old Avvai has shown greater practical wisdom. She advised us to learn even to steal and to ennoble and elevate our nature by forgetting it! Before one can appreciate the virtue of speaking to an evidenced or well authenticated fact, one will have to acquire the virtue of realising the importance of prudential consideration that must control every human action. The conclusion is thus what Sir John Falstaff came to on a famous occasion. Prudence is the better part of valour. The garb in which truth appears, its presentation, if it is not thereby garbled, is of utmost importance, more so than the plain fact. For truth is a fact fashioned for belief. It is what illumines the heart and the understanding, the light, the white radiance of Eternity, stained by life's needs and necessities and naughtiness.

A LEARNED JUDGE.

Mr. K. S. Ramaswamy Sastri, B.A., B.L., Judge and Educationist.

By Prof. C. A. Krishnamurti, M.A., F. R. Econ. S.

The retirement of Mr. K. S. Ramaswami Sastriar from his office as District Judge of Ramnad was the occasion for a round of entertainments not unusual on such occasions. But the general feeling was that the occasion was one of those when

the formal coincided most closely with the cordial. He retired in excellent health of mind and body, as he himself admitted at one of these meetings.

The life of any one who has made his mark in public life living on a plane higher than the ordinary run must be inspiring. A people who cannot assess the merits of their own men without extraneous help are lacking in one of the higher gifts of God to man. Great or not great in the conventional sense, any one would easily admit that if a list of a hundred notable men and women of our presidency were to be made among those living now, Mr. Sastriar's name would be found high enough. He could have made himself greater in the well-known sense had he only chosen to do so. His very attainments were a disqualification for playing such a role. Among several rare things, he inherited a measure of modesty from his father whose depth of learning is too great to make a mere title or an ephemeral applause attractive. The father's inner vision and outer outlook were in tune with the deep spirit that surrounds the temple of learning. Little wonder he chose the profession of teaching and he is alive to-day, the most aged and venerated of the teachers of our presidency. One is reminded of Dr. Arnold and his poet-critic-official son.

Mr. Sastriar never knew as a member of the bar or of the bench what it was to appear superior-looking. Everything about him bespeak culture, elegance, modesty and a passionate love of the lovely and the sublime. He is never anxious to thrust himself on the attention of the public by rising on every possible occasion, as some do who love to hear their own voice. But he never failed to respond to any invitation to speak or preside at a public meeting. The subjects of his choice were mostly pertaining to art and culture, religion and philosophy. He generally made pretty long speeches of which he was not unconscious, but the length was justified by the learned treatment. His quotations from Sanskrit, English and Tamil, recited with that peculiar swing and grace well-known to his hearers, were as illuminating and happy as they were surprising for their variety and spontaneity. While on his legs, he seemed to be at the task of weaving a beautiful fabric. The result was charm-

ing in its hues, appealing to the ear, and convincing to the heart. He is not an orator but a sweet clear-thinking speaker, never once struggling for a thought or a word. His voice is gentle; yet strong, sweet, yet never feeble. There was no 'made' attempt at brilliant speaking; it was really so. The light burnt with a steady, ever growing flame.

He is not unlearned in the art of dealing blows; his natural generosity forbids him from doing so in his discourses. Some of his speeches were banquets of thought. When he attended public meetings, he seemed more ready to hear, observe, and meditate than make himself unduly prominent or to court the limelight. When he appeared in public as a speaker or as an author, he was on the strong wings of a clear inner urge. Many must remember the emphatic yet dignified protest he made when he found disappointing response from Bengal in his praise-worthy attempt to make Tagore better known in South India.

Teachers and students always found a ready response whenever he was approached to lecture or to preside. His criticisms as president of meetings always elevated and never hurt.

One of his earliest writings, a pamphlet on "Art and Poetry" is a work of rare literary merit. His studies of Tagore reveal the poet-critic in him. His favourite form in poetry was the sonnet and he was a frequent contributor of sonnets to the Wednesday and Indian Reviews. Mr. T.V. Seshagiri Iyer's article entitled "Indo-British Poetry" in the Everyman's Review raised a well-known controversy. But an estimate of a poet's appeal must also take into account the kind of people among whom it has been the poets's lot to live.

"The Hindu Message" received numerous contributions from his pen. He elevated discussions on Indian life, thought and philosophy into the higher regions of pure thought and reasoning. The titles he gave to his public discourses revealed an uncommon point of view. Though he does not openly profess politics, he is not unmindful of the influences which India could not escape both in the present and in the future. His latter utterances have been tinged with a certain uneasiness at the hollowness and rank materialism that has overtaken Indian life today.

He had an excellent start in life, under highly intellectual and affluent auspices. Yet he never affected aloofness from the poor. The official domineering attitude was foreign to his nature. He would in the evenings, attend the club of the place where he was, and have his tennis or his characteristic talk. His usual posture during a lecture is the erect one with the eyes rolling in a fine frenzy, and with the lips never forsaken by the expressive smile. He often seemed to be a spirit, Shelleyan in fineness, and Wordsworthian in austerity, with a wealth of unpremeditated thought. He is a Vaidic Brahmin in the true sense, but he is not impervious to currents of western thought which he receives through the chastening medium of the Hindu outlook. His latest speech in Madura on "A great analogy and a great opportunity" was a plea for a higher synthesis of life between the east and the west.

If he has not been the recipient of a title or climbed to the higher rungs of the official ladder, the reasons must be sought in considerations other than those of merit or desert. The world of education stands to gain by his recent entry into the Senate of the Madras University. His regular contributions to the "Indian Educator" on "Pedagogics through the ages" show the educationist in him. He might spend the rest of his life in his paternal home at Kumbakonam with the Cauvery and the College tower before him, suggestive of a thousand thoughts. He has carried with him all through his official career a larger cultural life which was more truly expressive of his inner being. Now that he has laid aside the robes of office, he can live this life to his heart's content and to the benefit of his countrymen.

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THE CUCKOO

Loveliest lips singing ever so sweet,
Make not a melody like thine;
With horny beak how does thou beat
Harp or human voice divine,
And strike a lusty note of splendour,
Which leaves us wrapt in wonder?

Hymns ever so polished pour not a flood
Of song as from thy throat doth swell,
To thrill the tide of our heart's blood,
And keep us bound as in a swoon or spell;
No voice is so racy, rich or refined,
As thine is, perfect of its kind.

Does thy charming note charm us
Because it resembles the voice
Of some lone spirit to reform us
Striving, from its own impulse and choice,
Scarce seen, but often heard or felt,
As hope among the Heaven-dwelt.

Like a maiden coy in high casement,
All eyes unceasing turn to thee.
And listen from the lower basement,
To notes so lucious, lovelorn and free;
Till they become all ears and no eyes,
And long only to sing likewise.

We fancy oft thy form is fair,
Of plumage bright or burnished gold,
With throat so superfine to pair,
But thy uncomely body doth hold
The immortal fire of thy song—
I fear God's plan for once went wrong.

Besides from thy leafy abode,
Thou seemest too shy to stray,
As though was felt the shaming code
That handsome form could never pray
In handsome tones—Oh blighting fate!
That thou and peacock needs must ever hate!

Oh warbler warm, thy music throat
Rises when the west wind blows
With strains of sacred charms afloat,
Ere the swollen, golden river flows.
Thy voice which sounds the spell of spring,
Is it thy call the flood doth bring?

To pain ascribes thy pealing note
A legend—a sister drowned,
Upon whom thou long and fond didst dote,
Who now with thy lyric song is crowned;
And grief, lending grace to thy ditty,
Hath made it pathetic and pretty.

Silent thou art save at thy season,
In thy daily tasks or cares enwrapt,
As I am lost and with good reason,
Both when thy nectar fount is tapt,
Or when its memory leads the elation
In a mood of blissful contemplation.

Oh lusty-throated bird, oh blissful cuckoo!
My words are rude, a poor tribute,
To peace of mind and pleasure-true,
Benefits to which thy songs contribute,
And I reap throughout the year,
And which every day grows more dear.

P. R. G.

THE CEYLON UNIVERSITY COLLEGE.

By Mr. G. V. AIVER, B. A.

Strictly speaking, there is but one College for all Ceylon—the University College of Colombo—and this is regarded as the nucleus of a University which is to arise on its foundations in the fullness of time. All the other so-called Colleges in Ceylon of Colombo, Kandy, Galle, Jaffna, Badulla, Negombo, Ratnapura, and elsewhere—are but High Schools, bigger or smaller. One day they may develop into real colleges, affiliated to the future Ceylon University. As they are, their scope does not extend, in the majority of cases, beyond the Cambridge Senior or the London Matriculation Examination—Entrance examinations to the University of London. For the London Matriculation, any Ceylon resident is allowed to sit without attendance at College. The same is the case with the London Intermediate, and the London B. A. But few of the students who rely on their own resources without disciplined instruction from Professors succeed in passing the higher exams: hence the imperative need of a college with an efficient staff of Professors, qualified to prepare the right sort of students for the coveted degrees of the London University. The University College of Colombo prepares its students for the higher examinations of the London University, the Intermediate in Arts and Science, the B. A. and the B. Sc. The total strength of the College ranges between three hundred and four hundred—a fourth of the number studying in any of the big Colleges of India. But quality counts in Ceylon far more

than quantity. During the twelve years that have passed since its foundation in the year 1921, upwards of two hundred students have graduated at London University from the Ceylon University College. Of these about five percent are women students. This number is bound to increase, in the course of years, in Arithmetical, if not in Geometrical progression.

It was in the early nineties that the project of a University for Ceylon took shape, even in embryo, in the formation of a Ceylon University, under the leadership of the late Sir Ponnambalam Arunachalam. In June 1911 Sir Henry Mc Cullum, the Governor, appointed a committee to inquire into the question of secondary and higher education in the Island. The committee recommended the formation of a University College that could serve as one rallying for higher education in Ceylon. In the absence of such a College it was evident that an inordinate amount of the time of the best teachers in each school was sacrificed in preparing classes for the London University examination, and that in the interest of just a few pupils, and sometimes barely a single pupil. Then the scheme was definitely formulated that a University College was to be established in Colombo—that its status, at the initial stage, was to be that of a College qualified at first to grant diplomas, but ultimately to be developed into a degree-granting University—that the College was to be affiliated to an English University, preferably Oxford—that the Professors were to include a Professor of Sanskrit and Pali—that the College was to be residential in character, comprising hostels under proper management—that the Government of the College was to be in the hands of a council, and the conduct of examinations was to be in the charge of a Board of Studies nominated by the council—and last but not least—that the College was to be open to women.

Four years had to pass before the question was taken up once again by the next Governor of Ceylon, Sir Robert Chalmers. At meetings held in November 1915 he emphasised the fact that the University College must be regarded as *preliminary* only, and that the ultimate aim was its development into a degree-granting University. But the early realisation of the scheme was hindered by the upheaval of the Great war and its consequence,

the general economic crash. The question was taken up again in 1917 by Sir William Manning and the Director of Education, Mr. Denham. The College was formally opened on January 24th, 1921. One hundred and fifteen students were registered as students of the College. At the end of the year three students were presented for the B. Sc.; all of them passed, two being placed in the first class. In the London B. A., four secured a pass out of the five that were presented.

The end of the second Academic year was marked by the arrival of Professor Marrs, M. A. (Oxon), C. I. E., who assumed charge as Principal of the University College, relieving the Director of Education of the control of the College. The teaching staff at the time consisted of a Professor of English, a Professor of Classics and Philosophy, a Professor of Modern History and Economics, Professors for Physics and Chemistry, Lecturers in Botany and Zoology besides visiting Lecturers in Mathematics, Geography and Modern Languages.

A Council was constituted to advise the Government with regard to the general organisation and administration of the College and a representative Academic Committee was appointed by the council to deal with the Course of studies. The Academic Committee recommended that the proposal to introduce examinations for University College diplomas should be laid aside, and that the College should prepare candidates for the London University Examinations, until such time as the University began to function with its own courses and degrees.

At the beginning of the Academic year 1922-3, the important step was taken of opening three hostels for the University College Students—the Christian Hostel, the Union Hostel, and the Catholic Hostel. In every case these hostels depended for their establishment on subscriptions from religious societies and private donations but the Government sanctioned a sum of Rs. 16000 as grant-in-aid of hostels.

The teaching and administrative staff have been gradually strengthened. In October 1922 were appointed a Professor for Mathematics, Lecturers in Classics, Chemistry, Sanskrit, Pali and Sinhalese, and a visiting Lecturer in Tamil. The next year

saw the opening of Honours class in Classics, History, Mathematics, and Chemistry. An Honours class in Oriental Languages—Sanskrit and Pali—was opened in 1927.

The principal promoter of the University project, and its staunchest supporter in all the preliminary stages was Sir P. Arunachalam. His death in January 1924 left a void, by no means easy to fill. Governor Manning also left the Island in 1925, after having contributed in no small measure, to the advancement of the University Project. The establishment of the University has been the topic of discussion in the Press and Platform these ten years—at one time the discussion was hot as to where it was to be located, at Colombo or at Kandy. Sinhalese National sentiment strongly leaned to Kandy; expediency pointed to Colombo as the right place. Meanwhile much water has flowed under the bridge, years of bumper prosperity have gone, yielding place to the present chilling economic depression, which forces the postponement, *sine die*, of all costly schemes and projects.

The governing body of the University College consists of the President, who is his Excellency the Governor of Ceylon—the Principal, the Registrar, members of the University College Council and of the Academic Committee. Among the members are the Director of Education, the Chief justice, the Bishop of Colombo, and the heads of a few of the chief Educational Institutions. Prominent among these are Sir Marcus Fernando, the Hon. Mr. D. B. Jayatilake, the very Rev. Father Le Goc, M. A. (Cantab), B. Sc. (London), Ph. D. (Rome), Rector of St. Joseph's, Mr. P. De S. Kularatne, B. Sc., LL. B., the principal promoter of Buddhist Education in the Island, Mr. M. B. A. Cader, B. A. (Cantab), LL. B., Professor C. Sunderalingam, M. A. (Oxon), B. Sc. (London), Professor S. P. Malalasekara, M. A., Ph. D. (London.) The registrar and secretary of the councils is Mr. Gulasekaram M. A., (Madras). The staff consists of picked men from Universities all over the Empire. The guiding spirit and the pivot of the administration is of course the Principal, Professor Marrs, M. A. of Oxford and Camb B. A.'s and B. Sc.'s of London and M. Sc. of New Zealand, all together form a goodly group of gallant hands manning the good ship, the University

College. Professor Leigh Smith, who recently retired, will ever be remembered as one who rendered yeoman's service in the cause of English Literature at the University College. Professor Sarbadhikari M. A. (Calcutta), D. Sc. (London), Professor Bhatia M. Sc. (Punjab), Ph. D. (Cantab), Mr. S.P. Baliga M. A. (Madras), Professor Das Gupta, M. A., Ph. D. (Calcutta), B. Sc. (London) are names that have adorned the College staff from among the Sons of India.

GOD OR NO GOD?

BY PROF. K. S. SRIKANTAN, M.A., F.R.E.S.

God or no God is a problem which the world had been facing from centuries beyond one's memory. Although no definite answer has yet been given, very few have made bold to openly defy His authority and much less to deny His Existence. It is, therefore, no small wonder that Russia, that country of economic and political miracles, should demolish churches, insult bishops and taboo the very name of Christ. It should certainly interest the readers to know why Russia is passing through such a religious crisis. Hence the attempt, though it might appear an economist's trespass on the border lands of philosophy.

If there is any nation to-day claiming our careful attention and study, it is Russia. Her transformation, political, economic and social, has been most remarkable, while her courage unparalleled in the history of the world. While we, here, are despairing of the present short-lived crisis, she has passed through a series of crises undaunted. Successfully overcoming a political crisis, she is now planning to avert an economic one and just on the eve of doing so, she is faced with a religious crisis.

The Russians have answered the question—Is there God? with an emphatic 'No'. They have all become atheists and they are proud of being so. This disbelief in God has permeated in such a way that even the peasants have become confirmed haters of the church and its organization. They are openly boastful of their atheism as if it were a mighty achievement. In fact, the

gusto with which they speak of their infidelity makes one wonder and despair. "The Revolution seems to have surcharged the very air with a substance that, when inhaled, automatically burned up religious faith especially in youth." The Russian attitude towards God reminds one of Shakspeare's Jack Cade, who reproaches Lord Say thus: "It will be proven to thy face that thou hast men about thee that usually talk of a noun, and a verb and such abominable words as no Christian ear can endure to hear." Never do the peasant youths speak with reverence of the church, of religion or even of the Deity. When a Russian youth was questioned whether he had a bible, he said in great pride that he had smoked it up. Even the beggars that bridge round the bazars are beginning to sing revolutionary songs instead of divine ones.

It is therefore clear that a tide of atheism is engulfing the youth of the country. Christ has ceased to command any admiration. Churches are either destroyed or converted to other purposes. To the devoted, Russia presents a most pathetic appearance. If Russian influence spreads, the world would become soon Godless. "Never was I" writes a visitor to Russia, "so poignantly impressed, however, with the disintegration of Russian Christianity as when I visited Kiev, most ancient, most beautiful, most joyous of all Russian cities. Glorious Kiev! What peasant in Russia has not heard of this holy city—Russian Canterbury. It was there that the mighty prince Vladimir converted his savage subjects to Christianity. It was there that the first orthodox school and library were founded. It was there that the first church, and printing press were set up. It was there that the first saint was canonized.....From all over Russia they bridged there, men, women, youths, hundreds, thousands of them—a half million every year, with heavy staffs in their hands and huge loads on their backs, each with a pack of woes and troubles, each full of faith, each eager for a miracle in his own behalf. Kiev, the dream and the glory of old Russia, the hope of the meek, the heaven of the downcast, Kiev, the spirit and the soul of the orthodox. To-day the rows and rows of halls and dormitories that formerly housed monks and pilgrims are now occupied by Proletarians and out of other

interiors issued not the sounds of sacred chants and invocations; but the strains of profane revolutionary anthems."* The bishops with their forlorn look are pathetic to behold. They have become the butts of society and in their helplessness have become strangers to outside life. Meat, eggs and cakes, they never get. The lands and shops that once yielded them rich revenues are no longer their property—they get very little in the way of tributes from pious pilgrims. Though their robes, shirts, and shoes are worn threadbare, they can afford no new ones. They could afford nothing new—not even a tea kettle, a sock or a handkerchief. What was actually keeping them alive was the sale of candles, pictures and other relics—not to pious muzliks—no, alas! but to excursionists, infidels, most of them who were daily coming in search of more weapons of attack on God or Christ."* Verily, Russia to-day is a land of unbelievers. But to know the magnitude of this Revolution, one has only to look back into the condition of Russia just before the Revolution. She was the strongest centre of Religion in Europe having numerous churches scattered all over her external area. The Russian peasants were fanatically devoted to their churches. That a change of this kind should have come over such a country borders on a miracle.

It is easy to trace the Religious Revolution to the Bolshevik propaganda. But that would be unjust. To their credit it should be said that they had nothing to do with this Revolution. In fact, whatever might have been the trespasses of the Bolsheviks, they cannot be accused of persecuting people for, their religious beliefs, although they have prohibited the religious instruction of youths under 18 years of age outside the home. In fact, never did the people of Russia enjoy so much religious liberty as now.

Then, what can be the reason for this callous neglect of God. Is Russia going to negate all arguments of the Upanishads? If the Russian views regarding God are left unchallenged, there is bound to be a real danger for the world. If Russia is

* Ibid.

* Asia—Nov. 1927.

right, then the magnitude of the consequent world Revolution can be better imagined than described. It is certainly strange that philosophers and religionists of other countries should be keeping quiet when such a disastrous change is going on in Russia. Their attitude reminds me of 'Nero's fiddling when Rome was burning'. Those who deny the God of religion may as well deny the absolute of philosophy in no time. In a word, Russia will have neither religion nor philosophy.

The reason for this wonderful change in Russia is due to the fact that the Russian peasant never had really taken Christ to heart. He cared more for the form than the spirit. Even when Russia was intensely religious very few knew anything about the Bible. The Sermon on the Mount was more familiar to us in India than to the Russian in those days. He was over-powered more by the splendour of the orthodox church than by the spirit of Christianity. "The peasant had always regarded God or Christ as a sort of mystical mechanist, who for certain acts pleasing to him, such as prostration, or the performance of acts of physical self-denial, would offer a fitting reward." In a word, it was a materialistic conception of the Deity pure and simple. For the strange conception, the old orthodox church has to share a part of the blame. It failed to stir in him a religious understanding. The church depends for its appeal not on living sentiment, on devotion, on understanding of the purpose of faith and the meaning of service, but on magic, miracle and ceremonial.

Hinduism, in India, has become a transcendent force in the life of every individual, for he knows the connection between this gorgeous ritual, this extraordinary ceremonial and his everyday personal affairs. In fact if to-day it is showing signs of decay, it is because this mental connection is being forgotten. If India should be saved from this way Russia is moving, her philosophers should open their eyes and enable people to realise the relevance of most of our ceremonies. If they fail to develop the inner vitality sure as anything, Hindus would be incapable of with-standing the onslaughts of the Godless Revolution that is now going on. What is urged in this article is that the world should not remain a silent witness to what is going on in Russia. The writer is not divulging a secret when he says that

the type of men responsible for such a transformation in Russia exist everywhere and unless steps are taken to convince the youth in every nation about the folly of Russia in her attitude towards the Church, the repercussions of her policy on other nations would be disastrous. Men who are talking of a Five Year Plan for India on the model of Russia may as well talk of a religion on Russia's plan. Our young men should also be taught that in regard to religious issues, men must not push reason beyond the limits of their choice.

PEDAGOGICS THROUGH THE AGES

(Continued from the last issue as Chapter IX.)

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

The Dalton plan makes the school an educational laboratory. The teacher has reverence for the child-mind, because the child may become a man far greater than its teacher. He relies on the value of suggestion through environment and tries to economise energy and make it more efficient by studying and stimulating the individual aptitudes and tendencies and excellences. In Mr. E. J. Swift's *Mind in the Making*, which is quoted by Miss Parkhurst, it is said: "Economy of energy is quite as truly a problem for education as for mechanics. Efficiency—the ratio of useful work to the energy spent in accomplishing it—may be increased by lessening the resistance, or by applying more power, and teachers have occupied themselves too exclusively with producing power." Miss Parkhurst's experiments in the school at Dalton, Massachusetts, mark a new departure in the world of education. She calls her plan the laboratory plan and says she prefers the word 'laboratory' to the word 'school'. She says: "Let us think of school rather as a sociological laboratory where the pupils themselves are experimenters, not the victims of an intricate and crystallised system in the evolution of which they have neither part nor lot. Let us think of it as a place where community conditions prevail as they prevail in life itself. The children's University School was founded with the avowed object of demonstrating what the Dalton plan could do to revitalize education—to make it a living thing capable of arousing

and preserving the interest of pupils in their work." She says again: "Broadly speaking, the old type of school may be said to stand for culture, while the modern type of school stands for experience. The Dalton Laboratory plan is primarily a way whereby both these aims can be reconciled and achieved.

In the Dalton plan the child is not allowed to do as he likes. Freedom is not doing as one likes. He who does as he likes will become a selfish and rude hedonist. The Dalton method enables the child to organise his own studies in his own way. He is allowed to continue without interruption his work upon any subject in which he is absorbed. Further, in the old type of school a boy lives by himself except when he joins other boys in school-work or in play. But in the Dalton Plan he functions as a member of a social community. In the old type of school the teacher goes his own way except when he meets his pupils in the class room in a formal and distant manner. But in the Dalton plan he cannot isolate himself. Each boy acquires culture in school as in life—i. e. by collective co-operation aiding individual effort. In the modern schools curriculum is everything and the teacher comes next and the boy comes last. In the Dalton plan this order is reversed in toto. Further, it aims at synthetic education. The subjects are not taught in self-contained apartments but are correlated to each other and to the pupil. In that way the pupil gets a comprehensive outlook. Thus knowledge becomes an individual adventure, a collective adventure, and a correlated adventure at one and the same time. The aim is "self-instruction, self-thinking and self-discipline, together with co-operation between child and child, and child and teacher".

The Dalton plan abolishes the time-table. The boy is given his task in the form of a monthly contract or assignment. The curriculum is divided into major and minor subjects. The school consists of a number of laboratories, one for each subject in the curriculum. A specialist in each subject is attached to each laboratory. The boys experiment in the laboratories whereas in the present-day schools they are experimented upon. The entire Dalton plan hinges upon the skill with which the assignments of

work are planned. Each assignment of work is a challenge to which the pupil responds with enthusiasm and delight.

The Dalton plan is hardly twenty years old and is still struggling for acceptance. Its main elements are freedom, interaction of groups, and individual work. It aims at making the rooms of the school "sociological laboratories with children as experimenters". By means of checks and graphs measuring work done, the specialists prevent the freedom of the pupil becoming a muddle. They note the commencement and completion of each assignment. Mr. A. J. Lynch says well: "These then—subject-rooms, specialists, assignments, and checks—are the features of individual work. The two last named are essential requisites of any plan of such work, but all of them are necessary to that form of individual work known as the Dalton Plan."

Thus in this plan the essential idea is learning as opposed to being taught. Further, he has a clear idea of the work ahead. Mr. Lynch says; "In the course of spoon-feeding in the earlier days it was rarely allowed to a child to realise whether one spoonful had any relation to the next spoonful." By the interaction of older and younger boys and of both with the specialist and by interaction of co-ordinated subjects, we have the attainment of synthetic culture and the school life is approximated to life in the world at large.

Two passages may here be referred to as containing fruitful educational ideas which the schools of to-day forget or ignore. Emerson says: "The secret of education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do. It is chosen and fore-ordained, and he alone holds the key to his own secret. By your tampering and thwarting and too much government he may be hindered from his end and kept out of his own. Respect the child. Wait and see the new product of nature. Nature loves analogies but not repetitions. Respect the child. Be not too much his parent. Trespass not on his solitude". Mr. Clutton Brock says: "We must know what we wish society to be before we can know what we wish education to be; all ideas about education are based on ideas about society, even when no social theory is consciously expressed." Each

school is a birth-place of future society, a nursery of the ideal life yet to be realised. The aim of the Dalton method is to realise the truth of the above ideas in a simple and effective way by making the school a social centre and not an austere academy.

It is not that there are or would be no defects and difficulties and dangers in the Dalton plan. Slow and dull boys have to be quickened, and shirkers have to be watched. Further, it will not be wise to allow another subject to be taken up only after one subject is finished. The assignments of work should be controlled and varied, while freedom is allowed in mastering and completing each assignment. Further, the plan can succeed only when we have a good supply of text books as well as good reference books and books of a descriptive kind. It is difficult to combine the principle of individual of work and the principle of corporate work and the principle of helpful supervision but the combination must be aimed at and achieved. It is further necessary to correct possible excessive devotion to the printed page by frequent talks. Even in such talks, the aim is not to lecture at a class of boys but to talk to each individual boy worker. The help of dramas should be sought and encouraged. Cinema and broadcasting are other powerful aids in the educative process.

GLEANINGS FROM TAMIL LITERATURE

BY MR. T. R. RENGASWAMI AYYANGAR, M.A., L.T.

(continued from the last issue.)

16. *Karaikkal Ammayar*. (காரைக்கால் அம்மையார்). Her birth name was Punitavati (புனிதவதி). She was the daughter of Danadathar, (தனதத்தர்) a rich merchant of Karaikkal. She married a merchant of Negapatam named Paramadathan and lived a very holy life. As a devotee of Lord Siva she entertained every day a host of Saivite devotees. One day her husband brought two mango fruits and entrusted them to her. An old Saivite guest came to her complaining of great hunger. The lady served him with food, but, as she had no time to prepare curry-stuffs she offered the guest one of the mangoes. The man satisfied his hunger and went away. As usual her husband returned and had his food. The wife served him the second fruit and after eating it and finding it very tasteful he called for the other fruit also.

She was in a fix and did not like to own how she had disposed of the other. She went within and prayed to the Lord to give her a fruit for fear of offending her husband. Her prayer was granted and she brought a fruit and gave it to her husband. This fruit tasted better and he asked his wife for an explanation. She had to confess the whole thing, but her husband, who did not believe the story, insisted upon having one more fruit, if what she had said was true. Again she prayed and got one more fruit but just as he was going to eat it it disappeared from his hand. The man got alarmed and was in great dread of his wife, whom he thence looked upon as a divine being. He took the earliest opportunity to run away from her and settled in Madura. He married again and had a daughter by his second wife whom he named after his first wife. In course of time his whereabouts were found out and his kinsmen insisted upon his taking back his first wife. He could not treat her as a wife, but revered her as a divine being. To please her kinsmen the lady took shape as a demoness and became an object of worship to all.

She left them all and went on a pilgrimage. She sang two poems known as Arpuda Tiruvantadi (அற்புத திருவந்தாதி) and Tiruvirattai Manimalai (திருவிரட்டை மணிமலை) and walked on her head towards Kailas. The Lord was pleased at her devotion and according to her wish allowed her to take place under his dancing feet. She returned to Tiruvattan Kadi and sang two more poems known as the two "Mutha Thiruppadigams." (முத்தத் திருப்பதிகம்). Thus her four poems became part of the 11th section of the Tirumurai.

17. *Kadavar Kone Nayanar.* (காடவர் கோன் நாயனார்) was a Pallava king of Conjivaram. He soon got disgusted with the office of king, gave up the world and set out as a devotee. He visited many shrines and sang one quatrain of Venba metre in honour of each shrine. Of these twenty are now extant and they find place in the 11th section. He spent his last days at Chidambaram.

18. *Cheraman Perumal.* We have already heard of this Chera king as a friend of Sundaramurthi Nayanar. It was he that gave wealth to Bhanaputrar, who had been despatched to his court by God Siva himself. Though the honours of royalty were thrust upon him, he little cared for them and utilised them only in helping the poor and saintly devotees. He is said to have got upon a horse and followed Saint Sundara Murthi riding towards Kailas on a white elephant. When he visited Chidambaram he sang his devotional song of Puvannanthantadi (புவன்வண்ணத் தந்தாதி) for which he was given the privilege of listening to the sound of the anklet in the lord's legs. After reaching Kailas he is said to have sung the *Kailasa Gnana Ula* (கைலாச ஞான உலா) which was sent down to earth for the benefit of mankind through Sathanar. These two works find place in the 11th section of the Tirumurai.

19. *Nakkirar* is deliberately spoken of as the famous President of the third Tamil Sangam, who picked up a quarrel with God Siva Himself in a song sung by him for the benefit of Tarumi (தருமி) a devotee. Nakkirar denied the truth of the statement contained in it, for which God Siva got enraged and was about to burn him away by opening his third eye. Nakkirar is said to have flung himself into a tank and sang to appease the Lord's wrath the following poems:—Tiruvezhue Kutrirukkai (திருவெழு கூற்றிருக்கை) Perum Teva Pani, kovappasatham (பெருத் தேவ பாணி, கோவப்பிரசாதம்). The Lord of Kailas pardoned him and sent him on a travel towards Kailas. He reached Tiruveengomount (திருவீங்கோம்மலை) where he sang a song of 70 stanzas in honour of the deity there. He there addressed the cloud in 8 stanzas and left for Tiruvalanchuzi (திருவலஞ்சுழி). He composed there a poem known as Tiruvalanchuzi Mummanikkovai (திருவலஞ்சுழி மும்மணிக்கோவை). He then went to Kalahasti, where he sang a song in Agaval Metre known as Potritturu Agaval (பொற்றித் திருவகல்). He was so well impressed with the devotion of Kannappa Nayanar that he sang of his glory in a poem called Tirukkannappa Tevar Tirumaram (திருகண்ணப்ப தேவர் திருமறம்). Then he marched on towards mount Kailas. The story of his being caught by a demon and released through the intercession of God Muruga has been ingeniously tacked on here as an episode.

He returned to Kalahasti at the bidding of God Muruga and sang a poem curiously styled as "half Kailas and half-Kalahasti"—(பாதி கைல பாதி காலாத்தி). He is said to have ended his earthy existence there.

There can be no greater travesty of truth than this fable of Nakkirar's adventures. The Sangham Nakkirar could not have had all these adventures and in all probability some bold man has assumed his name and sung these poems. The style, diction, metre, matter and everything connected with them are quite modern and it must be presumed that it is an outrage done to the great Sangam poet. These poems find place in the 11th Section.

WILD LIFE IN SOUTHERN INDIA.

(Contributed.)

Amongst the many and great changes which have been taking place in India during recent years there is one which is not commonly known and which, if it were realized, would excite the sympathy of all rightminded people. The change referred to is that which has taken place with regard to the

destruction of wild animals, chiefly in order that their meat may be sold to enrich people who have no consideration for the lives of any living creatures in the wild state. No doubt Providence provided many of the wild animals for the use of Man and until recently in India, Man used this gift wisely. Nowadays, however, the march of civilization which has brought the motor car, electric torches and cheap fire arms has made the destruction of Wild Life so much more easy than it used to be that unless Public opinion is stirred up to put a stop to the ruthless destruction that is going on, a time will arrive at no distant date when many species will cease to exist. What is happening in Southern India is also happening in other parts of the world. In several countries the Public have become alive to what is going on and have decided that unscrupulous people must not be allowed to make money by going about at night with electric lights or in cars, shooting any wild animals that they may see, including females and young ones. In these countries Societies have been formed in order to take steps to put a stop to the indiscriminate destruction of Wild Life and to help the Government in enforcing the existing laws. There is no doubt that Southern India should not be backward in following so admirable an example and it is understood that his Excellency the Governor of Madras intends shortly to invite all those interested in preventing the wholesale slaughter of our wild animals to attend a public meeting in Madras, over which he will preside, with the object of forming a Society for the Preservation of Wild Life in Southern India. It is sincerely to be hoped that all those who read this will make a point of discussing this new and very interesting subject with their friends and that as many as possible will attend the meeting and join the Society.

NOTES.

By Prof. C. A. Krishnamurti, M.A., F.R.E.S., Associate Editor.

THE Quinquennial report on the state and progress of Education in the Central Provinces and Berar issued by the Department of Public Instruction is interesting and instructive. We of this province would find food for thought as some of our problems are not dissimilar. We find Education in Central Provinces and Berar certain general features in the Report—a great increase in the number of High Schools and in the number of pupils attending. The increase in the number of girls is particularly marked. But there has been a decrease in the number of primary schools for boys, though there has been an increase in the number of pupils attending. The increase in the number of girls attending primary schools is striking. The inference can be that female education is rapidly progressing, but there is evidence of languor in the education of males especially in the elementary stage. The efforts of the Government or the Department are not lacking but the response from the public and of the teaching staff and the intelligent co-operation of the local bodies seem to be lacking and this, in addition to the fact that the province itself is not generally so fortunately situated as Madras, Bombay or Bengal must account for the features revealed by the Report.

Some of the outstanding events of the period under review that are of general educational interest may be referred to briefly here. Three Committees were appointed to examine the important questions of Girls' education, the revision of the Curricula of Middle and High Schools and the prescription of Readers for primary schools. Government passed orders on these reports and appropriate action was taken thereupon.

The revision of the Educational Manual, the creation of the University Training Corps, the appointment of a Superintendent of Physical Training, the introduction of compulsory

primary education in 22 municipal areas and 351 villages, the establishment of village libraries, agricultural instruction in schools and a Vernacular Literary Academy for the province are pleasant features to be referred to in a review of this kind.

But the report does neither conceal nor gloss over certain facts which had better not have been at all. For instance, it occurs in the report that the administration of the schools maintained by the local bodies was generally speaking, not satisfactory at all. There are serious defects in Primary Education—the immense wastage and stagnation of pupils, the great irregularity of attendance and the excessive number of transfers of teachers. The neglect of local authorities in enforcing responsibility on their teaching staff who are utilised for non-educational purposes, the dilatoriness in the payment of salaries to teachers by these bodies who are also given to generally ignoring the advice of educational officers are features calling for immediate attention from the parties concerned.

Other features of the report are the good and steady work done by Christian Missions who own 263 institutions from the Collegiate to the Primary standard in the province. The total number of pupils in these institutions is 19,889 in 1931-32. Hindu-managed institutions might take a lesson from these statistics.

Coming to University education, the following are of interest. A bequest of nearly Rs. 34 lakhs has been given to the University for the teaching of Applied Science and Chemistry to Hindu students domiciled for not less than 6 years in the province. The donor is the late Rao Bahadur D. Lakshminarayanan of Kamptee. "Civics and Public administration" is an optional subject for the Intermediate Examination. The proposal to make Military Science an optional subject for the B. A. had to be kept in abeyance owing to financial stringency. It is interesting to note that no books were purchased during 1930-31 for the University Library, for want of funds.

The study of vernacular literature is up to M. A. and Assistant Professors in Hindi and Marathi are appointed in two colleges. There was an increase in the number of students in

colleges. A Principal, however, notes "a steady decline in the quality of students." Corporate activities among students are increasing, some of them directed to the study of social problems.

In the field of Secondary education, the usual difficulties in adopting a vernacular medium are felt. In physical education the "class" system of games has been given up, teams are organised on a physical basis of height and skill. Rhythmic exercises and boxing have been included. Medical inspection tends to be perfunctory. The habit of general reading has not been developed. There are factory schools, Night schools, and practical instruction in arts and industries is given in the Borstal Institute at Narsinghpur. There is only extra-provincial provision for technical training. There are industrial schools for boys and girls. There are conferences of teachers and Ladies' Committees to reflect their own opinion.

As regards religious and moral instruction, the attitude of Government is one of sympathetic neutrality towards the former; regarding the latter, it depends upon a number of factors wherein the personality of the teacher, particularly of the head of the institution, is all-important.

In conclusion, and in brief, the province may be said to be educationally progressing on the whole on healthy lines, certain obstacles notwithstanding. A five-year plan concentrating on the rectification of the defects can be usefully thought of for the next quinquennium.

TAMIL LOVERS' CONFERENCE.

All lovers of Tamil should be indebted to the Madras Library Association for the serious attempts it has been making to hold a Tamil-Lovers' Conference. Leaflets setting forth the aims and objects of the Conference have been broadcast profusely, and we are sure every nook and corner of the Presidency would have come to know of and appreciate the Association's efforts and sacrifice in this direction. The Tamil-loving public of this Presidency will be repaying the organisers if they will promptly enrol themselves as members of the Reception Committee, donate munificently and otherwise contribute to the success by complying with the requests of the President of the Madras Library Association, Madras, as appearing in his circular letters.

REVIEWS.

1. **Great Expectations:** (Retold from Charles Dickens' Novel) and

2. **Golden Stories:** by Arthur Mee. Published by M.V.M. Sundaram Bros., Triplicane, Madras. Price As. 10 and 6 respectively.

Consequent on the recent circular of the D. P. I. dispensing with the prescription of books for non-detailed study in the higher forms for examination, it becomes necessary that special class libraries should be formed to encourage reading habit among pupils. Books by standard modern authors have need to be placed in their hands for light reading. There are many in the field suitable for the purpose, and the books under review are a welcome addition to them. Compiled by an experienced Head-master, they are valuable as supplementary readers. They have been got up with care and neatness, and the prices reasonable enough to bring them within easy reach of all pupils. Students will be profited by studying them.

3. **Ettie May:** By Elizabeth Murch: Meador Publishing Company, Boston, Massachusetts. Price 1 dollar.

Ettie May is a collection of Vermont stories for children. Ettie May, Isabel and Nellie form a charming group of sisters whose speech and actions give us a deep insight into child psychology. The episodes centering round Ettie developing from a dreamy cherub into a knowing, worldly girl knocking at hard realities, make exquisite reading. One cannot escape enjoying Ettie's construction on Frank's 'furlough' and Isabel's commentary on its significance. The simple style and the excellent get-up should make the booklet a favourite with all parents.

4. **Thirteen Years in Hell:** By Harry W. Zander. Meador Publishing Company, Boston, Massachusetts. 307 pages. Price: 2 Dollars. (Fine cloth bound).

The sufferings of soldiers in the great World War should have made some at any rate look upon it as a Hell. The present book is a record of the 'blood and thunder' experiences of Harry W. Zander, an American Service Officer, while in active service. Herein he gives a vivid, graphic picture of his life during the thirteen years he was engaged in Europe. Divesting the account of sordid vulgarities and using fictitious names to avoid personal references, the author has attempted an authentic narration of the hardships and tragic conditions under which soldiers had to face the enemy. Readers will incidentally learn valuable information about the War Zone, the physical features of the countries and some idea of the nature of the people therein. The book makes interesting reading.

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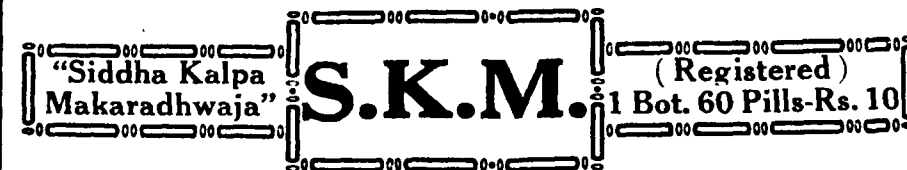
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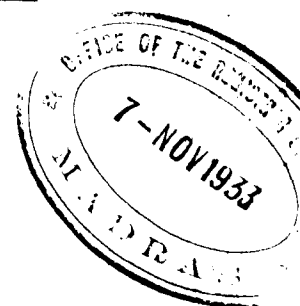
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THE
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—*Managing Editor.*

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No. 8.

OBJECTIVE TESTS.

By MR. A. S. VENKATARAMAN, B.A., L.T.

(concluded from the last issue)

OTHER TYPES.

The completion type is the easiest to make but it is rather hard to render it valid or make it test what the examiner wants to. Certain key-words that are omitted, must be filled in. The form of expression or the knowledge of a fact is tested according as certain words are left out. The difficulty arises with regard to the words that may be omitted. It will however be noted that the more familiar may be omitted and the less familiar is stated, as it is a well-known principle in psychology that recognition is easier than recalling. The more familiar can be easily recalled and so may well be omitted while the less familiar, as being difficult to be re-called, has to be stated or recognised. This test is valuable in Mathematics, language and sciences and is at the same time adapted to our Vernaculars. It commands a peculiar value because it is found highly useful in testing a knowledge of definitions.

The next type for our consideration is the single-answer-multiple choice type. Several answers are suggested because several alternatives are given and the pupil is called upon to choose one of them. When it is remembered that we have long made the pupil rely on memory or encouraged rote memory, it may be difficult now for the pupil to be asked to use his powers of reasoning. It will be readily conceded that reasoning is more

important than memory and so requires cultivation. In the illustration, "The Himalayas are cold, because they are near the North Pole, their altitude is high, the rainfall is heavy, the glaciers make it cold", the pupil is to choose or underline the cause that he deems proper. If two fairly good explanations are given, there is a certain risk and the pupil will be placed in a fix.

The "Ranking-in-order" type is useful in History and Geography. Events of history may be arranged in the order of occurrence or cities and countries have to be ranked in regard to their size, population, area etc.

TESTS IN DIFFERENT SUBJECTS.

We have so far considered the points for guidance in the preparation of new tests in general. Let us now take some subjects for a casual treatment in the light of suggestions outlined in this short article.

1. ENGLISH.

It is clear to every one that the tendency in modern English is towards the short sentence as against the long loose sentence or the majestic periodic structure. The exercises or the questions forming the new English test may be indicated below:—

(a) A short list of words is given first and another list is given below it. It is for the pupils to choose from the latter list, words which form the opposite to the words in the first list.

(b) Pairs of words are arranged opposite to one another. The pupils are asked to say if they are the same or opposite in meaning. If this is not known, it has also to be indicated. The symbols to be used are S, O and N. K.

(c) A sentence is given with one or two words left out. The suitable words is to be chosen from among the words given in brackets.

(d) A set of proverbs is given first, and a number of sentences conveying the meaning of each of the proverbs. It is for the pupils to indicate by letters such sentences, one by one, that gives the suitable meaning of each of the proverbs.

(e) Words and groups of words in a sentence are numbered and dis-arranged. It is for the pupils to re-arrange the words or groups and suggest the order by writing down the numbers. In the new test, silent reading rather than loud reading is advocated and comprehension rather than elocution is tested.

2. GEOGRAPHY.

In this department there has been a pretty rapid change in the quarter of a century. Geography has passed out the bounds of the factual stage into the region of rationalisation. The unit of study is the natural region. Some of the suitable questions may be here shown.

(a) Given a map with numbers instead of the names of places, the number close to a dot standing for a town and the number close to a cross representing a river, given also several names, the pupils are required to put down on the answer-paper the number that stands for the places named in the first thirty questions.

(b) Distance between place and place in a given map.

(c) Missing words to be supplied.

(d) True-false statements.

3. HISTORY.

It is evident that history also is becoming less factual and more rational. The stress on names, dates and events has been shifted to causes and consequences; so also from military matters to political matters, from political matters to social matters, from Kings and Queens to the Commons.

Some of the more common forms of tests are shown here below:—

(1) A list of persons is given and the pupils are asked to choose the name of the man who lived the longest time ago.

(2) From a given list of names or events, the pupils are asked to select the important.

(3) Three or four causes and one effect are written down and the pupils are to mark off the effect.

(4) One event is written, typed or printed in capitals and four or more events in small letters. The pupils are to draw a line under the event caused directly or indirectly by the event in capitals.

(5) The missing words in a sentence are to be supplied.

(6) A number of dates is given to precede, accompany or succeed a number of even.s. Pupils are asked to assign proper dates to the events.

(7) A number of sentences is written. Names in brackets are entered. Pupils are asked to choose the word in each sentence that will make the statement true.

(8) The missing words are to be supplied where the number of the question appears in a given number of paragraphs: e.g. England became Protestant in the reign of (1) and finally in the reign of (2) but the separation from Rome took place in the reign of (3)

(9) True-False statements.

Name of the items. (e.g. a Geography test) A new-type test in Geography may be made to consist of True-False Test, 16 items, multiple choice test, 12 items, completion test, 60 blanks, and Multiple-Answer, 24 items. The test is for an hour only.

Scoring and evaluation. Scoring appears to be a strenuous process and evaluation a trying business. A little experience however shows that even clerks can attempt it. A distinction is often made between scores and marks. Marks are given on the basis of per cent and the score equals the number of correct answers. A rough and ready formula for the conversion of scores into marks is somewhat in the nature of the following:—

$$\text{Mark} = \frac{\text{items correct (i.e. score)}}{\text{total items}} \times 100$$

A point for consideration is if the items in different types are of equal value. There is an un-written law or convention in relation to this:—

3 True-false items = 3 completion items = 2 multiple choice items. It is unnecessary to mention that several types of tests in one paper are essential, though the traditional type of questions also is sometimes added.

Objections answered. There are possible objections against new type tests. One is that there is little scope for originality. We wonder if it is easily measurable. It is contended that only unimportant details are tested. Now this objection owes its origin to an imperfect conception of the new type. As a matter of fact, the new type can be rendered suitable to test unimportant as well as important details with equal precision. What is Caesar's must be rendered unto Caesar and the traditional type, it must be admitted, has a function to accomplish (fulfil) in short, in formal class-room tests, in small classes and as affording pretty good practice in essay-writing. Essay-writing can be tested only by setting essays.

Conclusion. The new type test has a bright future before it, though it has been dis-countenanced in the Madras Academic Council. It will be realised that the new tests are more valid than the Traditional type (i.e. they test only the items to be tested more reliable because more constant and more objective, as the subjective influences at work are sought to be reduced and ultimately to be avoided altogether. The examiners then will not make a fool of themselves.

THE MADRAS UNIVERSITY AND THE S. S. L. C. CURRICULUM.

BY MR. A. V. K. KRISHNA MENON, M.A., B.L., L.T.

1. The main difficulty in framing a suitable High school curriculum is, as matters stand at present, that the curriculum has to be acceptable to the Madras and Andhra Universities and has also to meet the needs of a course of useful secondary education. In fact, the revised S. S. L. C. Scheme of 1929

(revising the scheme of 1910) was the outcome of a compromise between the Government and the Madras University. A short history of the S.S.L.C. Scheme will make this clear and will not, therefore, be out of place here.

2. The old system of Secondary education with the Matriculation Examination at the end of the school course was found very unsatisfactory and in 1908, a Committee was appointed by the Government to improve the system and bring about a much needed change. The Government stated in their order appointing the committee that "they wished to replace the Matriculation Examination by a School Final Examination which would serve both as an entrance test for the public service and as a final test for young men who were leaving school and who desired to enter a school for professional or technical training not connected with the University", that "the new Examination should embrace a wider range of studies than the Matriculation Examination and guarantee not merely that a boy had passed a certain test but also that he had got through a definite course of study in a recognised school, conducting himself in a satisfactory manner" and that "the examination had to be acceptable to the Madras University as a substitute for the Matriculation Examination".

3. The Committee which consisted of eminent educationists drew up a scheme which, after approval by the Government, was accepted by the Madras University and was introduced in 1910. There were three groups of studies under this scheme, namely, *A group* consisting of English, a second language and Elementary Mathematics, *B group* consisting of History, Geography and Elementary Science and *C group* consisting of many subjects out of which two had to be selected by the student. This scheme was worked for a few years but failed to give satisfaction. One of its most glaring defects was early specialisation; another was the neglect of subjects like Elementary Science, History and Geography in which there was no examination.

4. In 1921, the Government appointed a Committee under the Chairmanship of Sir Venkataratnam to look into the matter. A report was submitted but it was not acted upon.

5. Another Committee, the Secondary Education Reorganisation Committee, went into the question but nothing came of its enquiry either.

6. It was then that the Madras University, alarmed at the unsatisfactory equipment of students entering the colleges, appointed a committee to consider the question of taking away the recognition given to the S. S. L. C. Examination as an entrance test and replacing it by its own Matriculation Examination. This ultimately led to a compromise between the University and the Government according to which the latter agreed to transfer the *B group* subjects (History, Geography and Elementary Science) into the *A group*. The scheme of 1910 was materially altered and the revised scheme came into force in 1929. Under the scheme which is now followed in our schools, there are three groups for study, namely, *A group* consisting of English, a second language, Elementary Mathematics, Elementary Science, History and Geography, *B group* consisting of Manual training, Drawing etc., and *C group* consisting of many subjects out of which one has to be selected by the student.

7. This scheme was received with satisfaction and the only complaint against it till now has been that the syllabuses in History, Geography and Elementary Science are a bit heavy and that the *C subjects* is an unnecessary burden to the young students who without it have to study as many as six subjects.

8. And now comes the strange part of this history. Though the scheme of 1910 was revised in the manner suggested by the Madras University and though it had not been given a fair trial like its predecessor, the Syndicate appointed a Committee in 1931, even before the first examination under the scheme, to consider the question of altering it. This Committee went on with its work and at last, in consultation with the S. S. L. C. Board, has now evolved a new scheme which briefly is this. There are to be three compulsory subjects, namely, English, a second language and Elementary Mathematics, and two optional subjects to be selected out of a number of varied

subjects. It is curious to note that History, Geography and Elementary Science are not to be studied as compulsory subjects even though the University insisted on their inclusion in the *A group* in the scheme of 1929.

9. This new scheme was placed before the Academic Council at its meeting on the 28th August for its approval and acceptance. A keen discussion took place and divergent views were put forward. The scheme placed before the Council was disapproved and an amendment to include History, Geography and Elementary Science in the *A group* and to remove the *C group in toto* was passed by a majority. The result is that according to the scheme accepted by the Council, there are to be only two groups namely, *A group* consisting of English, a second language, Elementary Mathematics, Elementary Science, History and Geography and *B group* consisting of Manual training etc. In other words, *the Academic Council is in favour of the present scheme without the C group.*

10. The decision, so far as the needs of the University are concerned, is, in my opinion, quite correct. I think that a student who has not had instruction in the six compulsory subjects in the *A group* is not eligible for admission to a University course of study. To exclude subjects like History, Geography and Elementary Science from a scheme of Secondary education will result in the production of badly equipped students who are likely to lower the standard of our University. The Madras University which has all along had a reputation for high standards has, therefore, acted wisely in rejecting the new scheme. Regarding the abolition of *C group*, opinions differ but it cannot be said that the University will in any way suffer on account of the want of an optional subject in the school course. For the Matriculation Examination conducted by the University, there are only six compulsory subjects of the *A group* mentioned above and no member of the University has desired a change in the curriculum prescribed for this examination. It is, therefore, clear that the abolition of the *C group* will not adversely affect this standard of the University.

11. But the matter does not end here. The Government have now to consider very carefully in all bearings the question whether the scheme which has now been accepted by the University will develop Secondary Education on healthy lines or not. It is a thorny question and ought not to be disposed of in haste. As Mr. Champion said at the meeting, "the question whether the Secondary Education should consist only of compulsory subjects or should consist also of optional subjects is one over which controversy has waged for many years and in many countries". Optional subjects have some advantages, no doubt, but they increase the strain on our young boys and girls and *have, so far, produced no good result*. In the course of the discussion in the Academic Council, the Director remarked that most of the students took up Mathematics as their optional subjects under the present scheme. This is a strong argument against the introduction of optional subjects, for it shows that the students at this stage are not able to select for themselves subjects for which they have a natural aptitude but have to be guided—or rather they are misguided—in their selection by their parents, teachers or friends.

12. A *Via media* has, therefore, to be found which will effect a happy compromise, unless it be that the university resolves to have its own entrance test for the admission of students into its sacred portals. It is earnestly hoped that a proper solution will be arrived at before long and that once a scheme is settled it will be given a fair trial before a change is thought of. There is no hurry, as the present scheme without the *C group* and with a few alterations in the syllabuses in Elementary Mathematics, Elementary Science, History and Geography may be worked with advantage until a better one is introduced. *Festina lente!*

FATHER CARTY'S CONVOCATION ADDRESS.

BY MR. R. NARAYANASWAMI, M. A.

Father Carty's address at the last Madras University Convocation is a masterly and penetrative analysis of the root problems of a University, rare to be met with in the Convocation addresses of the usual rut. In the address, Father Carty examines at length the questions as what a university stands for and what are its functions and enters a strong plea for a sound intellectual culture, the urgent need for which in the present day world so full of the sense of perplexity and frustration is only too obvious.

The great Professor of Economics deals with the much-discussed question whether Research or teaching should be the primary function of a University in a keen spirit and after allowing that there is no strict separation between the two arms, concludes that emphasis must however primarily be laid on, "the diffusion and extension of knowledge, the teaching as distinct from the discovery of it." In support of this contention he says that it is the very many non-university agencies that have been and are responsible for so much of research today and that a function shared with so many other diverse organisations could not be regarded as the specific object of a University. And he proceeds to say that we can conceive of a University without research departments but not of one without imparting culture.

It appears difficult to accept Father Carty's conclusion. Modern notions cannot separate research from the idea of a University. Mere imparting of already existing knowledge was perhaps the sole and probably the exclusive aim of universities founded in the past. Nowadays a University has come to be so inseparably connected with research that the first question asked on mooted a proposal for founding a new University is—Are there any special facilities in that area for prosecuting research in a particular subject? Not only that; a new University is brought into being on the express condition that far from merely duplicating the teaching work of others it will pursue in a special line of research and try to add to the sum total of knowledge. I would invite a reference to the views expressed and

discussions that took place in our own province at the inception of the Andhra and Annamalai Universities. Even the Madras University which did neither teaching nor research work till lately and which was a mere examining body, could not but fall in line with the trend of opinion and open research departments in Zoology, Indian History etc. Thus the move is towards making research part and parcel of the idea of a University and not towards making it optional. Of course the function of teaching or diffusion of knowledge is a very obvious and a very important function of the University. But a University that excludes any other function except that is bound, now and in the future, to lead a dull and dwindling existence and all the money and energy spent on it could not be regarded as having been spent on the ideal it stands for viz. the search for truth, the quest to rise higher and higher in intellectual endeavours.

India today needs more than any other country, the founding of such Universities as will unveil the hidden treasures of life for which work she offers limitless facilities.

If research has so far been specially the work of non-University bodies, it was because Universities religiously refrained from it. Universities are perhaps better-fitted for research by reason of their greater command over resources, monetary as well as intellectual. The only care that has however to be taken is to ensure steadiness in the pursuits in this line.

In this connection, I cannot help saying with Mr. Littlehailes that greater and greater democratisation of our Universities is not all to the good.

Father Carty refers to the utility value of studying in Universities and rightly condemns the habit of measuring University knowledge in terms of well-remunerated appointments. He pertinently asks, "Do the parents expect immediate economic advantage from the sports and physical training their children undergo in schools and colleges?" and concludes that if a healthy body is a good in itself and worthy of endeavours a cultured intellect is too a greater good in itself. Of course in the India of today a University degree is considered as a passport to the job of life!—but this idea must and will go in the near future.

Father Carty approvingly refers to the widening of the field of University education to include commerce etc. but defends the Madras University for not having yet produced Bachelors of Commerce on the score that there is not the demand yet for such bachelors. May I argue the other way? It is enterprise that is so much in need to day and none can and will take that enterprise and initiative in commercial and industrious pursuits except the properly equipped bachelors. The University cannot therefore absolve itself entirely from blame in this respect.

The distinguished Father then asks, "Of the young men who have entered a profession, are there many who have a library and keep improving it, who seek in their leisure moments to keep abreast of the thoughts of the day by means of something more substantial than daily papers?" There can be no disputing the fact that the mind of the young graduate ought never to be allowed to get rusty after the University period and ought to be cultivated for further advance. But the sad fact in poverty-stricken India of today is that the struggle for existence, what with poor pay and heavy commitments domestic and otherwise of the average graduate is the all important factor that decides the course he or she pursues. The hope seems only to lie in the better days to come, in the spacious days under the coming Indianised responsible government.

Father Carty's concluding advice to the graduates is very timely. "You are coming into a world in which it is fashion to question old ideas and traditions because they are old. This is a poor standard to judge by because things old are not necessarily old-fashioned; and the danger is that respectable traditions and even fundamental truths, ethical, social and religious, may be superseded by unworthy substitutes". Recent events in the social, political, and religious spheres of life in our country have only proved the necessity for such advice. Would that it be more widely realised that in the adoption or in the adaptation of past traditions to present exigencies neither narrow conservatism, nor a rash leap in the dark would help!

PEDAGOGICS THROUGH THE AGES.

(continued from the last issue as Chapter X.)

By Mr. K. S. RAMASWAMI SASTRI, B.A., B.L.

MUCH is said of the Project Method now-a-days. It is the application of purposiveness to the educative process and it emphasises also the need for a personal appeal in education. It makes the pupils work out the project as a fact. For example, a class of boys may be asked to carry out the project of cultivating a field or building a house. By that means they learn practically abstract sciences as well as applied sciences. They study in a pragmatic way Arithmetic, Geometry, Sanitation, Irrigation, Geology, Geography, Physiography, Chemistry, Physics, etc. by doing something in which a knowledge of all of these is involved. An experiment in this direction is being tried at Moga in the Punjab by Mr. W. J. Mackee. The project method enables the boy to adjust himself to the group-life by practically learning group activities. The idea underlying it is a good and sensible one but it may easily degenerate into a faddism. The play way and the group-work way are good to correct bookishness but may be overdone. Scouting is another effort in the same direction. But what we have to guard against is making a fetish of this or that foreign experiment. We have to grow according to our own genius and attend to the all-round development of the child while borrowing all helpful and progressive ideas from abroad.

Though Bertrand Russell is not a member of the teaching profession, he is one of the foremost thinkers of the day and hence a teacher of teachers. He says rightly in his work *On Education*: "The education we desire for our children must depend upon our ideals of human character and our hopes as to the part they are to play in the community". He rightly urges that "progress should not be sacrificed to a mechanical equality". He says: "A community of men and women possessing vitality, courage, sensitiveness, and intelligence, in the highest degree that education can produce, would be very different from anything that has hitherto existed". How is this to be achieved? He says: "I attach great weight to modern psychological discoveries which tend to show that character is determined to

a much greater extent than was thought by the most enthusiastic educationists of former generations". India had emphasised this truth in the past but as the West could not accept it, modern India which is its humble disciple and imitator, would not admit it either. Bertrand Russell, though it is a pity he is not a man of piety or spirituality, stresses the enormous importance of early education of character from boyhood upwards. Educate the child into fearlessness. Give full scope to his instinct of play and to his fancy and imagination. Russell says: "To kill fancy in childhood is to make a slave to what exists, a creature tethered to earth and therefore unable to create heaven". Keep him happy. "It is not through suffering that children learn virtue, but through happiness and health". Teach him to be truthful. Keep him in the company of other children so that his instincts of sympathy and affection may grow and glow. "Affection cannot be created, it can only be liberated".

When after such education of character and along with it the right kind of intellectual education is given the best results will follow. The intellectual education should bring such fine qualities as "curiosity, open-mindedness, belief that knowledge is possible though difficult, patience, industry, concentration, and exactness". He stresses further an important aspect that is sadly neglected to-day. He says: "Throughout education, from the first day to the last, there should be a sense of intellectual adventure. Initiative and individual work give the pupil the opportunity of discovery and thus afford the sense of mental adventure far more often and more keenly than is possible where everything is taught in class. Wherever it is possible, let the student be active rather than passive. This is one of the secrets of making education a happiness rather than a torment". This sense of intellectual adventure is the keenest pleasure in life next to the joys of meditation and of realisation of god. When such boys and girls go to the university the best results will accrue to them and to the nation. Russell says: "Research is at least as important as education. New knowledge is the chief cause of progress, and without it the world would soon become stationary."

Russell gives us a noble picture of the new world as regenerated by the new education. He says: "Knowledge is the liberator from the empire of natural forces and destructive passion; without knowledge, the world of our hopes cannot be built.....Not we, but the free men and women whom we shall create, must see the new world, first in their hopes, and then at last in the full splendour of reality. The way is clear. Do we love our children enough to take it? Or shall we let them suffer as we have suffered? Shall we let them be twisted and stunted and terrified in youth, to be killed afterwards in futile wars which their intelligence could not prevent? A thousand ancient fears obstruct the road to happiness and freedom. But love can conquer fear, and if we love our children, nothing can make us withhold the great gift which it is in our power to bestow".

THE CEYLON UNIVERSITY COLLEGE.

(concluded from the last issue.)

By MR. G. V. AYYAR, B. A.

The College, as has been already mentioned, provides instruction for the External degrees of the University of London in Arts, and Science, and Economics. The subjects of study include most of the chief languages and subjects—English, French, German, Tamil, Sinhalese, Sanskrit and Pali, Latin and Greek—History, Geography, Philosophy, Economics, pure and applied Mathematics, Physics, Chemistry, Botany and Zoology. Honours courses are provided in Indo-Aryan (Sanskrit and Pali), Classics, English, History, Mathematics, Chemistry, Botany and Zoology. An Honours Class in Physics is under contemplation. The degree consists normally of a three years' course. At the end of the 1st years' course students are expected to take the Intermediate Examination of the University of London conducted in Ceylon: at the end of the 3rd year, the Final Examinations are taken—B.A. (Pass), B.A. (Honours), B. Sc. (General), B.Sc. (Special), B.Sc. (Economics).

The fees charged must be considered exceptionally cheap for a superb course of studies conducted by such a costly and splendid staff as that of the Colombo University College. The fee for a full course Intermediate, or Final, is Rs. 50 for each of three terms or Rs. 150 for the year. The Examination fees, payable to the University, are extremely high—a sum of Rs. 108. for the Final B. A., which is three times the fee charged by the University of Madras for the same examination. Ceylon cares for quality at any price, and is willing to pay for it and pays most cheerfully.

Ten scholarships (five for arts and five for science), each of the value of Rs. 480 per annum, tenable at the University College, and awarded on the results of Competitive Examination held annually at the University College to students under 19 years of age who have passed the London Matriculation or secured exemption from it. There are besides three free studentships for two years at the College awarded annually to the two boys and the girl who pass highest in the Cambridge Senior Certificate Examination. There are also four Government scholarships of the annual value of £. 300, tenable for two years, together with an outfit allowance of Rs. 750 and a second class passage to proceed to the British Isles, awarded annually to students of the University College for the purpose of carrying on further studies at a University in the United Kingdom. Scholarships too there are for Agriculture, Forestry and Engineering. Among annual Prizes and Medals are the Coomarasamy Prize, for the best student in Science, founded by the late Sir P. Arunachalam in memory of the late Sir N. Coomarasamy; a Prize for Philosophy and one for Education, for Tamil Literature & Philosophy, for English, for Pali, etc. The College Library includes a collection of valuable books presented by Mrs. Rhys Davids, from the library of the late Professor Rhys Davids. The University College Union Society and the Amalgamated Games Club cater to the social needs of the students.

Information regarding further details is to be found in the Prospectus of the Ceylon University College which is published by the Government Press, Colombo—a book which has been the basis for most of the information supplied in the article.

I may conclude with a few clippings from a humorous article entitled, "Impressions of University College", from the pen of Professor Das Gupta published in the University College Magazine of February 1929.

"The University College was born in 1921. Why the name 'University College' was particularly chosen, is not definitely known. There is evidence however to show that the origin of the name goes back, but does not go forward, to the creation of a University in Ceylon. The University College thus is a college which is eternally trying to become a University, but is always being saved from that fate. The transformation is yet far off.

There are three main elements that make up a College. There are its buildings, its staff and its students. Let us begin with the buildings. The construction follows the usual style of educational buildings, known as 'academic architecture', which combines art and utility in a manner so successful that none is really perceptible.

The constitution of the buildings is bi-cameral. The main buildings are drawn up in a zig-zag fashion, in order to illustrate, as the Mathematics staff claims, some new geometrical principles. The Oriental Department however sees in it the truly oriental symbol of the Swastika. The College House stands across the street. The Library which is housed here, is very properly sought to be placed as far away from the staff and the students as it is possible to do. There is far too much reading indulged in now-a-days.

I have been rather long on buildings. I should really devote more space to our members of the staff. Some of them do require space, if our Lecturer in Tamil will allow me to say so. Fortunately the staff talks and is not to be talked about. In this it is entirely unlike little children who are to be seen and not heard. The staff is mainly to be heard and only occasionally to be seen, as all students know. They not only know their learning, but have a knowledge of the ignorance of others. That is what makes them so interesting. They lecture for sixty minutes because the hour does not give them sixty-one.

Altogether, they do their duty, and more than their duty, and when they assemble in the Senior Common Room and drink tea. It is a most uncommon gathering. Here the dons become once again human beings. How their spirits rise as the noble beverage is drunk! Some of them even forget themselves to the extent of taking to a game of chess or cards.

"Last of all, I have to record my impressions about the students. They form the bulk of the College population, and in spite of all efforts, the staff is finding it impossible to compete with them in numbers. I must say I like the students,—bright young people, all of them. The men are winning in manners and the women,—our Mathematics teachers assure us—are good in figures. Although the men outnumber the women, it is pleasing to note that there is no communal feeling whatever and no demand for separate lectures and laboratories."

THE MODERN NANDA.

By P. R. G.

I don't know if I shall be far wrong to say that the Social upheaval signified by the Anti-untouchability movement has not been much of a success in Southern India, the field of Ramanuja's labours. At all events, it seems to have been valiantly checkmated from different angles in this Presidency, by the two Sankarachariars of Puri and Kumbakonam. Doubtless as the Heads of mutts they must be professors of the faith and protagonists of orthodoxy. They are not freelancers without a trust to execute or tradition to uphold—nor are they bigots bearing the burden of a bygone age. Neither Mahatma Gandhi nor his redoubtable South Indian disciple is a match to them in sheer erudition. In sincerity of purpose and purity of thought, His Holiness Sri Chandrasekerendru Sarasvati, in my humble opinion, transcends them all, having been initiated to Sanyasa and Service from his very teens—and he has also fasted enough without ever thinking of using it as a weapon of propaganda or publicity.

Resort to this weapon, by the way, is ever an index of the decline of the reasoning faculty. It shows the vapidty, not the virility of thought, if not also a vanity of act. The high-souled Mahatma is a hero of many battles, and I am unfit even to untie the latchet of his shoes, but I hope I do not profane to say that this is the art of our "Kallulinugans" in a climax, not the armour of culture; for it betrays the acerbity of the Anarch.

My purpose however in this article is neither to justify orthodoxy nor to censure heterodoxy. I intend merely to draw attention to the salient differences that mark off the old and new phases of the same movement in the wheel of evolution. For to me, Saint Nanda is a representative of a class of spiritual aspirants who have appeared from age to age, to symbolise the Time-spirit, and typify progressive thought. While his life was a revolt against the dominant social ideas of his community, he merely fashioned his habits and conduct agreeably to his faith in a higher order—but with no intention to offend the susceptibilities of his fellow-men. To him his social taboo was a sign of his own spiritual imperfection—not a moral degradation. He believed in attaining social merit by time-honoured rituals, evident from his last submission to baptism of fire. He possessed Gandhian freedom from animosity of every kind. To him, his uplift did not mean the levelling down of the higher ideal. He was an idealist—no iconoclast; a Sadhu, not a Soviet. His inspiration was individualistic. He did not claim to be a mass leader. When he did, the masses declared him mad. For him the Divine interceded by miracles, and awakened in others a sense of his greatness. He would not be a 'Self-Respector' of the modern kind. He was great because he was humble; he was humble because he was Godly. To him inter-marriages advocated to-day would have spelt disaster, and sacrilegious outrage. He would not have touched his Brahmin master even when the latter became his disciple, not because he would have felt himself a social outcaste, but because he would not tear down a social fabric which had sustained and sheltered through the ages the truth of a religion sacred to him. To one as to him, who had realised Truth, there was no need to destroy sociological distinctions. He tuned his soul to the Universal in the same way as one tunes a

flute to his voice or a flute plays in unison with a fiddle. Differences of vehicles mattered not to the melody. Variety is the mother of Harmony. In him therefore there was no suggestion to disrupt society or deform religion. I believe it was his sobriety of thought and conduct that has made him the most popular Saint in South India.

The modern Nanda on the other hand may be described, though it may be historically a solecism, as a Gandhian product or protege. To him his birth is a bar of social degradation. He has observed the Brahmin desert his post for a mess of pottage; the Kshatria has no function to discharge—disarmament is the slogan of the age—and unarmed under the arms act for an age, has joined those that seek honours of office; the Vaisaya is no longer a votary of commercial monopoly; the Sudra has like his brethren of the higher castes, discarded the plough for the pen of officialdom. The old-world social organism has thus become dislimbed and dislocated in spite of fossils of the faith. When the Varnasrama which assigned him a fifth place has become a dry frame, a desiccated skeleton, why should he alone be sticking to the age-long stigma and slavery? He has begun a new career of seeking remedies. For his illiteracy he blames the vedic teachers who have excluded the sacred literature from his curriculum. For his insanitary condition he blames the local Self-Government of the land dominated by the higher castes. For his economic depression he condemns the land tenure and agrarian laws. For his social wants, he decries the caste system, responsible for his ostracism. For his political irresponsibility he accuses the electoral system. There is nothing round him which does not furnish him with a cause for animosity, ill-will or bitterness. Naturally therefore he thinks he should grumble, gather forces and grapple with the situation. He does not pause to consider the cure may lie within him. To him individual reform is not the ideal, not even an immediate need. He finds the world altered and mass-movement is his panacea. He does not aspire for the spiritual halo. He longs for temporal power. He recognises too well as the other castes recognise too little, that he is the corner stone in the edifice built up by custom and caste. He does not see anything like his serfdom in other lands,

like his segregation in other religions. He doubts if he is a Hindu, historically or otherwise. He is irritated by his unique position in the world. If he travels abroad, baring his colour, he is the equal of all; within his own country, in spite of his neck-tie, collar and crop, he is an untouchable. It is intolerable, and he has revolted. But he has not reshaped his surroundings. He has not recast his mental attitudes so as to enable his reaching mental altitudes. His temple, in this irksome temper, is not enough for him. He needs must enter another's. He is impatient of all conservatism and considerations. His own bleeding heart he believes would bless his blasphemy. He has a new outlook, a vision of wider life—old Nanda could not have appreciated it. He is stung by the consciousness of his inferiority. He burns for social uplift and would brave disruption of society. If he could not come into line with the old, he would break it. He is a socialist—not a spiritualist. He is not a Sadhu; but a Soviet. And he is the less amenable of the two and he cannot be ignored.

Whether social disintegration or reintegration results, the duty of the Brahmagnani, adept and aspirant, respectively is to disseminate and derive true knowledge; the one to explain the design and energise and elevate the desire for wisdom—the other devoutly to learn the truth and abide by it in peace—not perturbation.

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EDUCATION IN THE PHILIPPINES

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

COURSES OF STUDY.

THE FOLLOWING ARE THE COURSES OF STUDY IN PRIMARY, INTERMEDIATE AND SECONDARY SCHOOLS:—
PRIMARY COURSE.

GRADE I	GRADE II	GRADE III	GRADE IV
Language, conversational English, good manners and right conduct, and civics, hygiene, and sanitation (450)a Reading (400) Phonics (50) Number work (150) Drawing (75) Writing (75) Music (100) Physical education (125)b	Language, conversational English, good manners and right conduct, and civics, hygiene, and sanitation (325)a Reading (400) Phonics (50) Arithmetic (150) Spelling (75) Drawing (75) Music (150) Physical education (125)b Industrial education : Handweaving or making of native baskets, or gardening, or club work (175) Home economics: Sewing, or club work (175)	Language, conversational English, good manners and right conduct, and civics, hygiene, and sanitation (325)a Reading (350) Phonics (50) Arithmetic (200) Spelling (75) Drawing (75) Writing (75) Music (100) Home geography (150) Physical education (125)b Industrial education (125)b making of mats, handbags, etc. or hat making, or making of native baskets, or gardening, or club work (175) Home economics: Sewing three times a week (105) and embroidery, or lace making, or crocheting, or hat making, or club work twice a week (70)	Language, conversational English, good manners and right conduct, and sanitation (250)a Reading (350) Phonics (50) Arithmetic (200) Spelling (50) Drawing (100) Writing (75) Music (200) Geography (75) Physical education (125)b Industrial education: Macrame, or making of mats, handbags, etc. or hat making, or advanced basketry, or slipper making, or carving, or wood-working, or making of brushes and brooms, or gardening, or pottery making, or club work (225) Home economics: Sewing twice a week (90) and embroidery or lace making or crocheting, or hat making, or club work three times a week (135)

EDUCATION IN THE PHILIPPINES

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The figures in parentheses indicate the number of minutes a week, the number of lessons a week being five unless otherwise stated.

The minimum and maximum lengths of the school-day including intermissions not exceeding 20 minutes each are: Grade I, 4 hours and 5 hours; Grade II, 4½ hours and 5¼ hours; Grades III, and IV, 5 hours and 6 hours.

- Opening exercises are included with language, conversational English, good manners and right conduct, civics, hygiene and sanitation since this period is partially devoted to instruction in conduct, civics and health. A five-minute period is provided for songs and games in Grades I and II.
- Exclusive of a fifteen-minute recess period given to group games and spontaneous play.

From the course given above, it will be seen that the mother tongue of the Filipinos is omitted altogether from the primary school curriculum and that English-teaching is introduced from the very start. The ground for doing so appears to be that if the Filipinos are to be tied together by one common language bond and thus unified and prepared for the exercise of self-government, the grant of which is declared to be the aim of the American rule, there is no option but to ignore the undeveloped local dialects which differ in different provinces and to teach English, the language of world communication and business, from the lowest grade.

It will also be seen that good manners and right conduct, civics, hygiene, and sanitation, physical training, music, drawing, and industrial work (from grade II onwards) are regular subjects of the primary school curriculum. It will also be noted that geography teaching is not commenced till the third grade and that history-teaching is not attempted at all in the primary grades I—IV.

INTERMEDIATE COURSES. GENERAL COURSE.

GRADE V.	GRADE VI	GRADE VII
Opening exercises (50) Reading (200) Language (200) Spelling (50) Phonics (50) Conversational English twice a week (40); good manners and right conduct, and civics, hygiene, and sanitation three times a week (60) Arithmetic (200) Geography (200) Writing (100) Free-hand or mechanical drawing once a week (50) Music (100) Industrial education: Making of mats, handbags, etc., or hat making, or basket making, or slipper making, or wood working, or furniture making, or gardening, or club work four times a week (320) Home economics: Cooking and house-keeping twice a week 160; sewing once a week 80; and embroidery, or lace making, or crocheting, or club work once a week 80. Physical education 200	Opening exercises (50) Reading (200) Language (200) Spelling (50) Phonics (50) Conversational English twice a week (40); good manners and right conduct, and civics, hygiene, and sanitation three times a week (60) Arithmetic (200) Geography (200) Writing (100) Free hand drawing once a week 80 Music (100) Industrial education: Gardening or club work four times a week 320 Home economics: Cooking and house-keeping twice a week 160; sewing once a week 80; and embroidery, or lace making, or crocheting, or club work once a week 80. Physical education 200	Opening exercises—50 Reading—200 Language—200 Spelling—50 Phonics—50 Conversational English twice a week 40; Good manners and right conduct and civics, hygiene, and sanitation three times a week—60 Arithmetic—200 Physiology, hygiene and sanitation—200 Philippine history and government—200 Industrial education: Shopwork and mechanical drawing—400 Home economics: Cooking and house-keeping 80; home nursing 80; food selection and diet 8; sewing 80; and embroidery or lace making, or crocheting, or loom-weaving, or club work—80 Physical education: 200

The figures in parentheses indicate the number of minutes a week, the number of lessons a week being five unless otherwise stated.

a. Boys enrolled in woodworking or furniture making should take mechanical drawing.

It will be seen from the above course that the teaching of geography and music ceases and that of history begins from the seventh grade and that no science teaching except that of the physiology, hygiene, and sanitation, is done in grades I—VII.

TRADE COURSE.

GRADE V.	GRADE VI	GRADE VII
Reading—200 Language—200 Spelling—50 Phonics—50 Conversational English twice a week—40; good manners & right conduct, and civics, hygiene and sanitation three times a week—60 Arithmetic—200 Drawing—400 Shopwork: Woodworking or ironwork—400 Physical education	Reading—200 Language—200 Spelling—50 Phonics—50 Conversational English twice a week—40; good manners and right conduct, and civics, hygiene, & sanitation three times a week—60 Arithmetic—200 Drawing three times a week—240 Shopwork: Woodworking or ironwork—600 Physical education	Reading—200 Language—200 Spelling—50 Phonics—50 Philippine history and Government—100 Arithmetic twice a week—160 Drawing twice a week—160 Estimating once a week—80 Shopwork: Woodworking or ironwork—600 Physical education

The figures in parentheses indicate the number of minutes a week, the number of lessons a week being five unless otherwise stated.

It will be seen from the above that half the time in the Trade Course is devoted to practical subjects like Drawing, Wood work or Ironwork and half to cultural subjects like English, Civics, and History.

FARMING COURSE.

GRADE V.	GRADE VI	GRADE VII
Reading—200 Language—200 Spelling—50 Phonics—50 Conversational English twice a week—40; good manners and right conduct, and civics, hygiene, and sanitation three times a week—60 Arithmetic 200; Agriculture—200 Farmwork (minimum 600) Drawing, carpentry, iron work, and repair work on rainy days or when necessary Physical education	Reading—200 Language—200 Spelling—50 Phonics—50 Conversational English twice a week—40; good manners and right conduct, and civics, hygiene, and sanitation three times a week—60 Arithmetic—200 Agriculture—200 Farmwork [minimum 600] Drawing, carpentry, iron work, and repair work on rainy days or when necessary Physical education	Reading—200 Language—200 Spelling—50 Phonics—50 Philippine history and government—100 Arithmetic—200 Agriculture—200 Farmwork [minimum 600] Drawing, carpentry, iron work and repairwork on rainy days or when necessary Physical education

The figures in parentheses indicate the number of minutes a week, the number of lessons a week being five unless otherwise stated.

It will be seen from the above course that half the time in the Farming Course is devoted to Agriculture and Farmwork and half to English, Civics, History etc.

PRE-SCHOOL EDUCATION IN MODERN RUSSIA.

BY MR. S. C. SINHA, M. A.

INTRODUCTION.

The whole educational system of Modern Russia is divided into two well-marked divisions—the one for children and youth, and the other for adults. The former is a well-regulated and unified course of general education that, starting from the lowest rung of the Russian educational system, leads right up to the Universities and higher schools. The latter is a definite course of training for adults, who did not have the usual privileges of an ordinary education, and desire to qualify for any particular profession or occupation.

The first division embraces some pre-school institutions, called nurseries, which are the starting point of the general education for children. Above these come kindergartens and other similar institutions for children from 3—8. The pre-school period extending roughly from infancy up to the age of eight, ends here. Then begins the regular school course. After crossing the pre-school limit, they step into primary schools meant for children between 8—12. Then starts the secondary course of five years for children between 12—17. Thereafter they pass on to the Universities and higher schools for further higher studies for five more years. Scholars desiring to have still higher education then migrate into higher Research Institutes which are also open to adults, who have just crossed the border-line which divides them from youth.

The second division aims chiefly at the removal of illiteracy; and includes schools for teaching reading and writing to adults, for giving professional training for a definite occupation, for spreading political education, and for educating factory workers, who have not had the advantages of the ordinary education. These institutions are specially meant for preparing specialists, social organizers, Soviet economists, statesmen and builders of the new Soviet regime. "In all of these institutions," says Dr. Pinkevitch, an eminent Soviet educationist, "the centre of attention is not on nurture, but rather on equipping the

PRE-SCHOOL EDUCATION IN MODERN RUSSIA 307

individual for life in a particular type of society. At the same time we do not maintain that nurture at this age is practically impossible; our contention is merely that the problem of nurture is no longer all-absorbing as it is during the pre-school age. The individual is already formed and we can but increase his store of knowledge and influence him in developing his system of evaluations of the world."

PRE-SCHOOL INSTITUTIONS: KIND & CONTROL.

The present Soviet pre-school institutions, coming under the first division, are:—

(i) *The Nursery*, (ii) *The Kindergarten*, (iii) *Hearths*, (iv) *Summer Play Grounds* and (v) *The Children's Homes*. The first of these five groups are under the direction of the People's Commissariat of Health, corresponding to our Director of Public Health; and all of the other educational agencies are controlled directly by the Commissariat of Education which corresponds to our Director of Public Instruction. The nurseries are meant for children under three; and are managed by nurses, who take care of the children. Kindergartens provide for the ages of 3—8.

ORIGIN.

The birth of these institutions can be traced in the need of providing care and supervision for the children of women working in industrial factories and elsewhere during their temporary absence on duty. There is nothing original here. Marbeau and Montessori foresaw it long before materialistic Russia dreamt of it. With the awakening of political consciousness, industrial Russia realized the urgency of looking after the children of women-workers engaged in factories, mills and shops. The first nursery was opened in Russia in 1864 at St. Petersburg (Leningrad). During the last few years following the Great Revolution, Soviet Russia has started nurseries in various important and populous parts of the Union.

There is as yet no comprehensive net work of well-organised pre-school institutions to accommodate all Russian children. At the present time she takes care of only 4 or 5 p.c. of the children between the ages of 3—7. But an honest attempt

is being made to bring as many children as possible into these institutions, for without this the unity of public education is hard to maintain. So long, however, the required number of these institutions have not been established, the Soviet Government will, as it has been doing, continue to encourage the establishment of libraries, clubs, professional unions or guilds, and co-operative societies "which will furnish the material means for the creation of the simplest nurseries or kindergartens."

This, they believe, will serve to keep up the interest of the people in the cultural institutions, and, indirectly, arouse popular interest in the education of children. In fact, the opportunity, offered to mothers, of educating their children act as an incentive; and encourages them to let their children have the advantages of a good and useful education. The People's Commissariat of Education has again and again stressed on the necessity of creating as many such institutions as possible, even though resources and the present political upheaval do not enable them to be thoroughly equipped; and even though they have to be established on a very simplified form. This has given birth to such educational institutions as Play Grounds, Moving Libraries, Cottage—reading Rooms etc. in remote Russian villages. There is no ado about them. In simplicity they closely resemble our village Primary Schools.

AIM AND OBJECT OF THE PRE-SCHOOL INSTITUTIONS:

The unity maintained by these institutions with the general scheme of education makes it easy for a child to pass to the kindergarten from the nurseries, and from the former to the ordinary schools. The primary object of the creation of these institutions centres round three things—nature, labour, society; which constitute the chief content of the pre-school work, as also of regular school work. In a conference of Soviet educationists, held in 1927, the following fundamental principles of Soviet system of pre-school training were formulated: (a) "The active participation of children in the building of their own lives; (b) the emphasis on socially useful labour; (c) the establishment

of intimate connection with contemporary life; (d) the study of nature and the development of a materialistic outlook upon the world, power of creative ability and collectivistic habits."

The scheme is rather ambitious; and looks to be beyond the reach of children. But it is not so. All these are inter-linked. The Soviet educationists want to give their children practical training, and let them in touch with contemporary life. Play and games form the most important part of pre-school education. They believe that powers of organization and collectivistic tendencies can be best fostered in children through free play. Labour is used here in its lighter aspect. It is not imposed against the will of the children. It is a joyful labour of their own choice—more a play than forced labour. They are gradually introduced to social works with simple forms of self-service such as washing their faces, bathing, dressing etc. From this they pass to impersonal social services such as setting the table, looking after the garden, serving food, cleansing rooms, scouring utensils, and doing other domestic duties within the institution. Older children work in the kitchen, carry the wood, check the quality and weight of products. This spirit of social service they carry to their neighbours whom they help in their work. By means of convenient excursions, they are acquainted with contemporary labour outside their tiny community. Such excursions are simple in nature; and never hard for the children to follow. Generally they are led to simple labour centres such as the Blacksmith, Carpenter, Locksmith, Cabinet-makers and repair-men's shops etc.

The most important factor in the early education of children is the establishment of relationship with the surrounding social environment of the child. To fulfil this part of what they call socio-political education, materials from contemporary life are woven into talks and stories. By means of political holidays and anniversaries, meant to celebrate great political events and cause, they are enlightened on things political or social. The child has to be brought in touch with what is actually happening all around him. With the growth of the child, the character of kindergarten toys is changed. This

necessitates the introduction of a *productive element* into all their plays and games. The toys are gradually adapted to action, which before long they themselves will take part in, and which they daily observe their elders doing. Thus the coffee mill, the meat-grinder, hammers, saws, plough, brush etc. "enter into the life of the child" and, by and by, displace the toy.

As to getting the child in touch with nature, the child is made to face her both as an investigator and student. This, of course, is a lesson taken from Froebel. Laboratory-experiments and excursions, indeed in a very elementary form, come in here. Simple natural observations and experiments that are within the grasp of these children are introduced into kindergarten and not in the nurseries. They are often taken to a river or a spring to study it. Coal mines and iron-factories are also visited by the older children.

(To be concluded).

GLEANINGS FROM TAMIL LITERATURE

BY MR. T. R. RENGASWAMI AYYANGAR, M.A., L.T.

(continued from the last issue.)

20. *Kalladar* is said to be a great Sivite Yogi. One Kalladar is said to have lived in the sangam age as a contemporary of the Pandyan king Nedunchezhan. The work known as *Kalladam* should have been the work of a later poet who boldly assumed the name of the sangam poet. By closely imitating the style of the sangam poets he has sung 100 stanzas in Agaval metre describing the glory of Madura and its titular deity. But the matter referred to is of later origin. He might also have been the commentator on Tolkapya. One poem known as Tirumaram (திருமறம்) sung in praise of Kannappa Nayanar finds place in the 11th section of the Tirumurai.

21. *Kapilar*. As in the case of the two previous poets, this Kapil seems to be a later poet, who had the presumption to call himself after the name of the great Sangam poet Kapil. The sangam poet was a man of the world, who took delight in singing of war, mountain scenery, and the greatness of kings and especially his patron, Pari. This Kapilar is said to have composed three poems in glory of Lord Siva. They are:—1. Mutta Nayanar Tiruvirattai Manimalai (முத்தநாயனார் திருவிடை மணிமலை) 2. Siva Peruman Tiruvirattai

Manimalai (சிவபெருமான் திருவிடை மணிமலை) and 3. Siva Peruman Tiruvantadi (சிவபெருமான் திருவந்தாதி). These are purely books of sectarian origin and the style and diction show that they could not have been the work of the Sangam Kapilar.

22. *Paranar*. When sangam poets are called upon to take up the task of singing sectarian devotional works, it is but natural that Paranar, the friend of Kapilar, should have his own part assigned to him. The poet who sang of Senguttuvan and got a rich reward is made to be the author of 'Siva-peruman Tiruvantadi' (சிவபெருமான் திருவந்தாதி), which finds a place in the 11th section.

The fact seems to be that these poets in their sectarian squabbles, were eager to give an ancient origin to their faith and passed off their own compositions as the works of the sangam poets. We have not heard of real devotees singing for lucre at the hands of kings and patrons and to make these sangam poets the authors of these devotional poems is, to say the least, derogatory to their own honour and their faith, which can easily maintain its glory ever without such adventitious aids. In their anxiety to see their works included in the category of holy literature they seem to have passed them off as the works of older poets. But if they had declared their own names they would have done greater justice to themselves and to the Tamil world in general.

23. *Ilam Peruman* (இலம்பெருமான்) has sung a poem called 'Siva-peruman Tirumanikkovai' (சிவபெருமான் திருமணிக்கோவை). This also finds a place in the 11th collection.

24. *Pattinathar* (பட்டினத்தார்) was a native of Kaverippumpattinam. His birth name was Tiruvenkadar (திருவெண்கடார்). He was a rich merchant of the place and led a life of luxury. On one occasion God Siva became his slave in the shape of a youth, but the merchant treated him as his own son on account of his intelligence and skill in commerce. To bring him to his senses, the slave youth gave his wife a box containing an earless needle and a loose thread to make the merchant understand that not even that worthless article would follow him after his death. The youth disappeared and the rich merchant learnt the lesson and gave up the world at once. He caused his riches to be distributed among the poor and himself turned an ascetic. In the very place of his birth he began to beg for his food, which provoked his sister's anger. She tried to poison him, but with no success. He loitered in the neighbourhood till his mother died and then left for Tiruvadamaruthur. He seems to have lived there for a time and then went on his travels to several shrines. Finally he lived in Tiruvotriyur (திருவொற்றியூர்) near Madras. He, in sport, would ask playful children to bury him with his head alone up and then come out from another spot. On one occasion he did not come out but in the place of his burial people saw a Siva lingam. Then the people realised his

holiness and showed him a great reverence. He was a devout worshipper of Siva and his songs are full of pessimistic condemnation of the world and its enjoyments. The style and diction are of an excellent character and his words move the heart to its very foundation. He has sung many stray songs about the transitoriness of earthly enjoyments, but his long devotional songs are found in three poems—Tiruvekambamalai (திருவெகம்பமலை), Katchittiru Agaval (கச்சித்திரு அகவல்) and Koil Tiru Agaval (கோயில் திரு அகவல்) which all find a place in the 11th section. Even in modern times he is held in great reverence.

(to be continued.)

MAN'S MEASUREMENT

"A man's no bigger than the way
He treats his fellow man!
This standard has his measure been
Since time itself began!
He's measured not by tithes or creeds,
High-sounding tho they be;
Nor by the gold that's put aside;
Nor by his sanctity!
He's measured not by social rank,
When character's the test;
Nor by his earthly pomp or show,
Displaying wealth possess!
He's measured by his justice, right,
His fairness at his play.
His squareness in all dealings made,
His honest, upright way.
These are his measures, ever near
To serve him when they can;
For man's no bigger than the way
He treats his fellow man!"

The Christian Esoteric.

It is with deep regret that we record here the sad death of Mr. T. R. Rangaswami Ayyangar, M.A., L.T., one of our Associate Editors and regular contributors. Mr. Ayyangar, after his retirement from service, was in the best of health and with his fine constitution, it was expected he would live long enough.

But lately his health declined rapidly and he gave way. By his death the Rangaswami Ayyangar educational world has lost an able teacher and Headmaster and we, in particular, a sincere well-wisher and friend and an able co-operator in our journalistic career.

The late Mr. Rangaswami Ayyangar was an educationist and scholar of versatile talents. Belonging to the old school, he was good at various subjects. A Master of Arts in English Literature, he was a master too in Tamil Literature, History, Philosophy, Sanskrit and playwriting. Readers of our columns will be familiar with his 'Stray Thoughts on Great Subjects' completed two years ago and the present 'Gleanings from Tamil Literature' appearing in instalments in our organ. The depth of his erudition, the simplicity of his language and the lucidity of his thought and expression going hand in hand will speak for themselves. He had also made his mark by writing on a few themes in Tamil and English, though the publications did not receive the encouragement they deserved. Mr. Ayyangar's ambition was that his contributions appearing in our organ should be compiled in book form capable of supplementing his slender purse. But it was willed otherwise and he did not live to see it accomplished. He also distinguished himself as a playwright, actively associating himself as a member of the Vani Vilasa Sabha of Kumбакonam.

Mr. Rangaswami Ayyangar entered the teaching profession prior to 1900 and had seen life in many institutions including those in the Andhra area. He will be remembered by the present generation of men as an old member of the staff of the Town High School, Kumбакonam, later as Headmaster of the Ramnad Raja's High School and the Banadurai High School, Kumбакonam, from which he retired recently. Wherever he served, he

acquitted himself with conspicuous ability, credit and tact, ever enjoying the love and esteem of his colleagues and students. Ever smiling and cheerful, sociable and humourous, he had a kind word to greet all he knew and met. He was an ideal Headmaster in whose hands the interests of the management and the staff were safe. Those who knew Mr. Ayyangar intimately will miss for ever his genial and inspiring presence. We offer our heartfelt condolences to his bereaved family and pray for rest and peace to his noble soul!

The S. S. L. C. Board of Madras will introduce the new type of questions in the Public Examination of 1934 in all subjects, and for one thing it is good. The test will be objective and will in a large measure tend to eliminate the personal equation of the Assistant Examiner in marking answers. The questions, further, being spread over the whole of the prescribed

The New Type Examination subject in all its bearings. Students will be thrown on their own resources and originality and cannot any longer pay a slavish homage to printed annotations. But teachers and parents should pause to consider whether the change is not too soon, whether it will be possible for the students to adapt themselves to the new conditions immediately. Now that in many schools the 1st quarter Examinations are over, teachers will be in a position to state their experiences in using the new type. From data collected so far, we have reason to believe that the answers are disappointing. Pupils betray an amazing waywardness in giving anything but the right answer to the plain and direct questions and beat about the bush, shooting far beyond the mark. Strict accuracy being needed in answering, pupils have to stand or fall, scoring the maximum or nil mark. Unless regular training is given even from now in the answering of short questions in the classroom day after day, we are afraid the ensuing Public examination will prove disastrous. The D. P. I and S. S. L. C. Board could have used discretion and waited a year or two for inaugurating the change.

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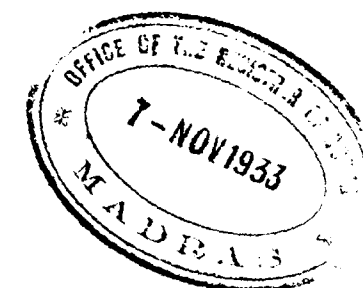
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—*Managing Editor.*

Vol. IX.

MADURA: September, 1933.

No. 9.

Pre-School Education in Modern Russia.

BY MR. S. C. SINHA, M.A., Dip. Ed.

[continued from the August issue.]

A

NURSERIES FOR LITTLE CHILDREN.

These nurseries are pure and simple. In urban areas they open at 8 in the morning, and close at 6 in the evening. In rural areas, the corresponding hours are 5 and 9. Mothers, on their way to work, drop their infants here under the tender care of expert nurses, who wash them and clothe them in clean garments, supplied by the institution. This done, mothers suckle their babies. While the mothers feed their children, the nurses give them instructions about feeding the child, keeping it clean and looking after the health of the child. When the infants have been thus fed, the mothers place them in charge of the nurses, and then leave for their respective work. But before they go away, mothers, who have enough milk but cannot possibly return within the next feeding-time, (3—4 hrs.), are asked to drain the milk into a cup or bottle, which is kept in a cool place. Special precaution is, however, taken to guard it against harmful microbes. Before this milk is given to children, it is boiled in hot water. For artificially fed children, food is prepared and got ready when they are brought to the nursery. There is a strict injunction from the Commissariat of Health not to feed healthy children oftener than every three hours. Food is served to all children at the same time. Formation of habits being one of the most important factors in nursery education, children are, as a rule, kept awake during the period of nursing.

NATURE OF WORK DONE HERE.

Most of the work in such nurseries for nursing children consists of out-door activities. Open air life is insisted on. Children are taken out in the open air whenever possible. The windows of the rooms they sleep in are kept open to let fresh air in. They are put to bed by the nurses whenever necessary, but all artificial means, such as rocking, cradling etc., to lull them to sleep are strictly forbidden. When the clothes of the children need washing, the nurses wash them and hand them over to their mothers when they leave the nursery. After the children have been washed, the wet towels are removed and deposited in a closed receptacle for the sake of cleanliness. The whole building is washed clean after the children have left it in the evening, when the mothers return from their work to carry their children home.

B

FOR OLDER CHILDREN.

These are meant for older children of three and above. The procedure is almost similar to that of nurseries for infants. There is, however, a marked departure with regard to the instructions given here. A pretty regular course of instruction is now intermixed with the elements of play and similar out-of-door activities. Since the children of this age begin to develop some of their senses, the introduction of pedagogical work is no surprise. Children of various ages are graded here according to a particular standard. The instructions offered also vary according to this standard. Training differs with age.

NATURE OF WORK DONE.

These nurseries are thrown open between 5 and 7 in the morning. The most important thing that is strictly insisted upon the children at this period is the culture of self-help. As a rule children are made to do whatever they are able to do without anybody's help. Thus, on their arrival at the nursery in the morning, they are made, under the supervision of the woman in charge of the institution, to wash their hands, faces, necks, and ears, to rinse the mouth and put on clean dress, supplied by the school. While they are thus engaged in having their morning wash, their break-fast is being got ready; and by the time

their wash is finished, their meal is ready. They sit on their break-fast which is served by their older companion on duty. The matron stands by them while they eat, and sees that order is maintained. She is particularly instructed to see that the children eat slowly, and masticate the food well. They are not allowed to make unnecessary noise.

Table manners form another important part of nursery education. No one is allowed to behave impolitely; and courtesy to neighbours is specially insisted on. Not a single child is permitted to leave the table until all the children have done with their meal. The meal over, children on duty clear the table, wash the dishes and sweep the floor clean, the matron herself helping them. While their comrades do the cleaning, the other children, who have done their meal, are led into the open for play, if the weather permits. If the weather is foul, they are either taken to the porch or detained within doors. The games, however, do not begin until their comrades on duty have joined them. There are games of various kinds: some are simple games, and some educative. The Montessori way of developing the gradually awakening senses of the child, through specially contrived play materials, is made use of. Provision is always made for moulding, drawing, play with didactic toys and work with sand. Various instructive things, things that specially appeal to children of that particular age, are put before them to awaken their mental and physical faculties. Little children are allowed toys to play with; and older children are given occasional talks on nature study during the morning hours. The morning hours are thus spent in play and instruction. Lunch is served after an interval of 3—4 hours from break-fast. The procedure followed at breakfast time is repeated again. The matron in charge sees that children properly wash and rinse their mouths. Then they go to sleep, generally on small uniform cots or beds, inside the rooms. But open air sleeping on grassy lawns is always encouraged, especially in good weather. They sleep usually for one hour and a half; and not more than two hours at any rate. On waking, they have a bath and wash in water warmed by sun. After bath they put on their own clothes and await their mother's arrival. Thus the day's work comes to

an end. With the approach of evening their mothers return from work to take back their children. After spending practically a whole day in a happy atmosphere of freedom and play under conditions and environments congenial to healthy intellectual and physical growth, the children, happy and gay, leave the nurseries for their mother's laps!

SIGNIFICANT FEATURES OF THE NURSERY SCHOOL.

The nurseries aim at providing ample scope for the free development of the powers of the child in well-disciplined conditions favourable to their growth. The rigour of a regular school life that retards the growth is not there. The child feels quite at home there. The matron in charge of the nursery has a great responsibility to shoulder. It lies on her to create what they call "a pedagogically rational environment" for the future education of the child. To fulfil this, the nurseries are generally housed in spacious, well-ventilated, sanitarily clean and bright buildings of tolerable size; suitable didactic materials are supplied in plenty, regularity of habits is insisted upon; scientifically balanced food is given at regular intervals; and play mates of his own age only are allowed to play with the child. No artificial means are adopted to stimulate or retard the growth of the child. Like a budding twig it is allowed to grow freely, the matron in charge, like a good gardener, watching it carefully, and judiciously catering to its developing instincts.

THE WORK OF THE TEACHER.

The teacher's is a pretty hard job. Through play she has to develop the senses of the child. During the three years the child is in a nursery, the development of the senses is carefully watched; and emphasis is laid on the sense organs. During the first year of the child's life attention is, therefore, directed towards sensory and motor development. In the next two years this work is supplemented by emphasis on speech, which the child then begins to learn, emotions, which then begin to develop, and thinking which just begins to germinate.

DEVELOPMENT OF THE PRIMARY SENSES.

In order to develop the sense of hearing, the auditory organ is sought to be protected from all forms of undue stimulation.

Children are, therefore, not placed in rooms in which the acoustics are very powerful. Such rooms will be naturally occupied by many children, and there will be undue irritation caused by sharp and loud noises. Too many children are never crowded into the bed room. The number of children in bed rooms are strictly limited. The matron is there to see that children do not make undue noise while going to sleep.

DEVELOPMENT OF THE AUDITORY SENSE.

While all this precaution is taken to guard against undue irritation, provision is, however, made to stimulate the auditory organ of the children. Soft-tuned bells which appeal to children, keep on chiming to lull them to sleep. Songs are sung to stimulate the sense of hearing. Music, soft noises and, above all, sounds of nature are also brought in for the purpose. Children are occasionally kept in half darkness when they wake from their sleep, for these moments are particularly congenial to the development of the auditory sense.

DEVELOPMENT OF VISION.

This is another important factor of nursery education. This is stimulated by means of what we may call 'straining' exercise. Children are asked to focus their eyes on a certain object for a brief period, not exceeding five minutes at any rate. Colour plays a very important part here. The walls and the pictures on them are painted suitably to stimulate the vision of the children. The nature of the pictures also is such as are likely to sharpen the power of the eyes. Pictures of stars, circles, squares and simple figures are generally hung on the walls. Within the rooms are found pictures in vivid colours that go to sharpen the eye-sight. These pictures have another value. The first reading book of the child is arranged from them, so that it may start its first lesson with things that are already known to it.

MOTOR ACTIVITY STIMULATED.

Movement is another important factor that requires special attention. The powers of movement do not develop equally in all children. The children are, therefore, divided into two groups—one consists of those who can change position

without help; and the other of those who cannot move without help. The latter are helped by the nurse in changing their position.

CONCLUSION.

Whatever the socio-political importance of the nurseries, three factors are very significant in their educational aspect viz.,

- (i) the emphasis on the formation of early habits,
- (ii) the scope for teaching manners, and
- (iii) the co-operation between the school and the parents, especially mothers, whose share in the breeding of children is the greatest and most important of all.

As to the first, no one will minimize the importance of forming the habits of children in their early years when they are soft and pliable. Home environments often are not congenial to the formation of good and regular habits. There are various adverse circumstances that often impede the growth of fine habits. Unless the adult members of a family are particularly keen about the good nurture of their children, and unless they themselves are well-disciplined, and expert child-trainers it is hardly possible for them to instil in their children good habits, and cultured manners. In the case of working mothers who have practically no breathing time, this is particularly true. Poor mothers! they can ill afford to bring up their children in the way that would best fit in with the demand of the State. There is hardly any system or regularity in their home. The mother and the father are both engaged in the work of the State. Regular and continued personal touch with their children they have but little. Under such circumstances, is it possible for them to train up their children? Under the loving, motherly care, protection and supervision of trained matrons, their children have far greater scope of acquiring good habits and manners, which are, in fact, the fundamentals of a good citizen and gentleman.

These nurseries, again, enable those in charge of these infant schools to keep a very close connection with parents without whose co-operation no educational institution, especially nurseries, can work smoothly. In the nurseries the matrons

not only come in daily touch with mothers but they have regular talks on child education, hygiene, nursing, feeding and dressing the child with them. Matrons also pay occasional visits to the home of the children under their charge to examine how far the instructions given to mothers and children in the nurseries are carried out in their home environment. They invite the parents' attention to any defects in bringing up their children, and offer constructive suggestions by way of remedying them. They endeavour to help the parents to continue the training and instructions given in the nurseries, in their homes at least partially, if not fully. In our next instalment we shall speak about the kindergartens and other pre-school institutions.

An Equation.

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

That life is not a simple problem of physical existence will be readily granted. It has to be governed by moral values as well as economic ones. In our struggle to live, we not only acquire physical characteristics on the principle of adaptability to surroundings but also corresponding metaphysical equipments. We have thus evolved in the course of the ages those mental and moral insignia of royalty in creation, no less than our human form divine. But unfortunately we have not become angels altogether. We have still traces left in us of the aboriginal savage and senseless animal. We live gregariously no doubt, with a highly developed system of polity, with the veneer of a showy civilisation, but side by side with it we have a mechanism of warfare and what I conceive to be no less an evil, a highly developed order of wealth-making devices. The former leads us to periodic treatment of bleeding on the battlefields; while the latter is fraught with far more serious consequences as it keeps up a perpetual strife between man and his surroundings. It is more dreadful because there is more deliberation and decision in it than that waged in the jungles by the denizens of the wild kingdom. We can indeed secure a

kind of peace when the bleeding in the battlefields is done, due at least to exhaustion, but from the chronic economic jealousies and exploitation of one another's resources of mind, morals and material, there is absolutely no security except in those same vestiges of primitivity. Providence has however marked a path for mitigating the suffering while maintaining the struggle. He has given us a learning of letters, a light of understanding and a love grown from instinct and gathered in humanity and grace, to modify and mould us into a marvellous mankind.

Thus when the physical laws of existence are governed by moral values, we arrive at an equation which for the sake of brevity may be put thus:—

Law + Light + Love = Education = Employment.

The nation which has solved the equation, which has equated Education to Employment, must be an ideal one. That state which has no one living unemployed in its territorial jurisdiction, no one eating the bread of idleness, might well claim to have discovered the Utopia alike of Political Economists and Philosophers. I don't think, by the way, in India at any rate we would require a Platonic dispensation for the weaklings amidst us. I hope that while our prudence will discountenance the profession of idleness our proverbial charity will not desert us at any time.

From what I have said above, it will be seen that true Education is not merely the fruit of the forbidden tree, giving us an insight into the inherent Satanism of our lives, evidenced by a passive wail of woes, or a malignant exhibition of the double set of pearls hidden beneath the coral beauty of the lips, the only vestige of the past that we still retain even after getting rid of the posterior coccysean graces; that fruit will give us no more if its knowledge is gathered not from the living tree but the dry leaves and the dead trunk. It is a compound of learning, light and love. And its aim and end is the attainment of peace within and without. It should lead to the employment of everyone in seeking the inner shanti and

at the same time co-relating his conduct to the circumstances of external life, government, race and religion, in such nicety of balance as to be a blessing to be employed.

A drastic solution is imperative. There is something radically wrong somewhere. We have a numerous army of young graduates who have received the so-called higher education at the cost of their economic self-reliance, and also armed with public service-commission certificates—an altogether unnecessary procedure in my opinion after having sacrificed their all, to be subjected to the humiliation similar to that which some young shy men, after collegiate life, experience at the bar of matrimonial selection by purohits and purse-fond-parents—who in spite of what they call a top-heavy administration, and the ever-increasing number of avocations caused by a progressive civilisation, are in a strange predicament; for they live in a world of hopes made more tantalising by astrologers who flatter them with delightful predictions and who naturally have begun to build up a more lucrative business.—The very problem of unemployment has found for these astrologers their bread, and in an age which prides itself on being less superstitious and which believes it has exposed the pretensions of predictive astrology.—And the army is gathering strength. Till now the evil was only one-sided. Thanks to our ancient ideas of the position of women, we had only young men in the field yearning for a competence. Now of course our young women have come forward to swell the ranks of the unemployed. At any rate they have made the competition for livelihood keener. Though in itself a commendable thing, Female Education has in my humble opinion greatly complicated the problem.

The strength of a body of unemployed educated people is a destructive force and must be remedied before it becomes troublesome. The remedy is not remote. I honestly think that without detriment to our spirituality, Sciences or civilization, and with a view to prevent rural disintegration, the standard of scholastic education may be lowered, thus making school-going more economical; and higher education may be left to private enterprise and libraries. Even when that is

done, it will not be enough to wait but you must go forward half way to meet unemployment. The present schools and colleges should be closed down for a decade at least, till birth-rate, brain-power, breadwinning and the beauty-arts are all mutually re-adjusted on the basis—not of commerce but of cordiality, not of bare existence but of beatitude. It will lead us to reconstruct our rural economic resources and provide against starvation and prove our good sense.

It is not its militant readiness—being a mere fighting bull, all horns, growing them to the great harm of other limbs, and even of the body and the beauty of face; nor its economic abundance—being a mere milch cow of the farm—all udder and proteid of milk, fit for an exhibition in the name of sanctity—that makes a nation great; but its manifold readiness to reach life at every pace, readiness to render living at every point pleasanter and happier than it has been. To that end every man's fitness to live in economic efficiency has to be fashioned to a faith in a higher impulse, a golden hope, which will lead him on from the land of darkness to the land of light and universal love. The highest education is that which elevates us to that level of living where our mental power and moral excellence shine to great advantage, when the parent, pedagogue and pupil are not lost in party politics or political economy founded on individual or international jealousies, but are all filled with the same fervour of faith and the same vision of Eternal Values.

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Examinations and how to improve them.

Certain Practical Points.

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

It is unnecessary to labour the point that we in India cannot but think in terms of examination. We do not think in terms of education, spirit or life. The reason why the importance of examinations is inflated is that the examination and provision of living are closely associated with one another. Rightly or wrongly monetary values have been fixed for S.S.L.C.'s, Intermediates and B.A.'s and there was but recently a hierarchy of values monetary based on educational standards though competition and the demand for equal opportunities to all have been found to affect them adversely. The pity of it is that side by side with the clamour that there is to lessen the rigour of examinations, there is a multiplication of tests. An obvious example is the test instituted by the Public Services Commission.

For purposes of this article, we do not go into the question of the advisability of having no examinations. We have to take some things as they are and we have to put up with tests and examinations. For there is a large measurement of agreement on the point that while examinations are an evil they are also necessary.

Few men have really understood that examinations are a complex exacting science and that a knowledge of the technique is highly essential for one to be a real effective scientific and therefore conscientious examiner. Mr. Wallio says "Examining is an exacting business carried through at high pressure during a limited period". The measurement of intellectual advancement should be free from bias and prejudice. Mr. Ballard says "An examiner should be as free from bias as a pint pot." We know how judged by this standard, our tests are still crude, unreal and unscientific. Examining has not yet been studied as a science. When we understand that examinations open out prospects of livelihood, improve one's status in society and among other things secure political and social privileges, then we would realise that we cannot afford "to go to sleep" or neglect the subject.

The situation is critical in view of the fact that we cannot do away with the subjective element altogether. An objective scale of measurement is necessary. Let me not enter into a discussion of the factors producing variability in marks, of which is called 'deviation due to minimum sensible' i. e., in the inability to distinguish between varying degrees of merit expressed say by 13, 14 and 15, of the part played by personal equation or the idiosyncracies of the examiner, of the difficulties in valuation due to speed and high pressure of work in a limited time, of the handicaps due to fatigue of the examiners, of the temper of examiners, at the time of examining as of the examinee during the time of examination or of the time of examination.

Examinations are of two different kinds but the position that we are now considering is not seriously affected in either case. They are either selective either for entrants into Government service or into the University course or they are performance tests helpful in re-classifying pupils or regulating the activities of pupils in the preparation for a higher or public examination.

But then, the question remains the same and we have to set before ourselves the task of either ending the examination system or mending it. The first can be more easily attempted if only a proper substitute can be thought of. But that is a remote possibility. What remains for us to examine is how to improve the examinations. The subjective element has to be minimised and the objective element enlarged. It is more easily said than done or perhaps it is a counsel of perfection. Within certain limits an improvement ought to be possible. Subjects like arithmetic, handwriting and spelling are susceptible of objective valuation and there can be no trouble in that direction. But there are subjects like languages and history which do not easily lend themselves to an objective scale of values. Here too modifications may be suitably made. Reading and speaking tests in languages may be introduced while comparisons, contrasts and collations and correlations may be requisitioned in the department of history.

Without attempting to be learned or otherwise, let us see if we cannot conduct the examinations without copying wholesale the methods of western educationists. In the first place, some points in the holding of periodical examinations may be noted. Papers for the quarterly examinations may be set by the teachers concerned and as for the annual examinations, an internal examiner and an external examiner may be appointed. The internal examiner or the teacher who teaches the subject may suggest the type of questions commensurate with the method followed and the external examiner or the teacher who does not teach the subject, may set the paper on the lines indicated by the first. The script may be valued separately and independently by them, notes of valuation compared and differences settled. Then the mark-sheet may be prepared.

With regard to the public examination, an internal and an external examiner for each subject may be appointed. As it is not possible for scripts to be valued separately and independently, the standard of marking may be fixed at a meeting of external and internal examiners. The meeting at a time should not consist of more than 20 examiners, Chief and Assistants put together. The standard of marking may be exactly fixed in relation to a few scripts marked at the meeting. Difficulties and points should be raised by each examiner. One can not be too punctilious in the matter of seeking information on details of valuation. On no account should discussion be burked and no false notions of scholarship or dignity shall deter a person from discussing minutely. This makes for reducing the vagaries in valuation in periodical examinations, for securing uniformity in valuation and for creating confidence in the minds of examiners.

This necessarily pre-supposes care and attention in the matter of framing questions. No fetish need be made of limiting the number of questions with a view to get long answers. Let us by all means increase the number of questions involving shorter answers. Questions involving essay-form answers may be restricted, if not altogether eschewed. To remove them at

one stroke would be an extreme step and would mean a break with the past. Our aim shall be not to do away with the past but to build on the foundations built up in the past. At the same time be it said that there can be no harm in not demanding essay-form answers when they are written in a foreign medium.

Artistic side of Education.

BY MR. T. KRISHNAMOORTHY, B.A., B.ED.

Whatever the ideals of education might be among different nations, there is no disagreement on the point that every educational institution should provide in any scheme framed for children a course for the development of a healthy appreciation of everything beautiful in the world. In most of our schools there are drawing teachers to teach our boys to draw fine figures and paint beautiful pictures. Go to any ordinary school, you will find in the time table a separate period for drawing. This is indeed the class where it is expected that every boy would give his time for developing an artistic taste in drawing. This is indeed the class which is naturally considered to train the boy and girl to see and enjoy the many coloured paintings, the graceful figures, the enchanting gardens with the setting Sun and rising Moon. But alas! the drawing class is the last one to give the child these. What we generally see in the drawing class is a teacher with a chalkpiece and a black board on which something very unartistic is written. Now and then a wooden cube or a cone on a table will be seen; the most dull object for a class to create taste in the boys in this fine art. Of late educationalists of the school of Mr. J. Little Johns are of opinion that the aims of art in schools is not so much to produce a number of artists, but to send out into the wide world a majority of citizens who can very well appreciate the art.

As Mr. Tomlison would put it, 'Finally we must remember that we are training citizens and not artists only, consequently the chief thing that should persist is appreciation.

We must therefore so direct our teaching that all children may understand and enjoy to the full extent of their capacity."

What is to be done is to make boys observe for themselves the beauties of nature. Show them the twinkling stars and the full moon in the clear sky. Show them the green grassy plains and the high hills with valleys. Make them observe the flowers in the garden and creepers on the walls. Let the boys enjoy to the full extent of their capacity, the divine blessings which have been bestowed upon us by the Creator.

Here difference should be made between appreciation and expression. Most of the boys will be in a position to appreciate but perhaps very few will be able to express what they have observed. This expression of everything beautiful through some medium is called an art. This capacity to express is not uniform but differs from individual to individual, which capacity should be developed wherever it is found, but there is a greater purpose to be served; to make our boys observe, understand and enjoy. This expression of what the children appreciate may be by means of language either with music or without, or it may take the shape of figures and painting, or in some cases it may take some form out of a rough weed with the help of a saw and chisel or some mud may be used for the purpose. In any case it is the expression in some form of what an individual enjoys.

This side of education, if well attended to, will make the boys like good dress and keep tidy. A clean body and a clean dress adds to the personal appearance of any individual which any child will appreciate. A child will easily realise how much important it is to have a good dress and a clean person. Perhaps a boy would like to use a good soap twice a day to wash his face, and would comb his hair oftener, and would think twice before appearing in the class with a shirt which has a stain. These are really the qualities we wish our children to imbibe. A boy who comes to the class with a dirty hair and dress is the one the teacher should endeavour to rectify, however intelligent he might be.

Above all, we want an atmosphere in our schools which would create a more refined taste in our boys and girls. A school has generally a garden. Some teachers are generally proud that they can grow a good number of tomatoes and some, a good number of pumpkins. But this is not the purpose for which a school garden should be grown. It should afford for the children a place where they could happily sit and enjoy the sight of the growing trees and interwoven creepers. It should be a place where they can enjoy the sight of the green plants and bright flowers.

The school walls are very often perfectly blank and only here and there we find some scribbings of boys with charcoal or colour or chalk. Every school should have on its walls fine paintings and figures which should be hung up at a place easy for boys to observe and enjoy. These factors go a long way in developing an artistic bent of mind.

The Gate of Heaven.

Simple labours, over long and serene years spread;
Tastes discreet, never overflowing decent bounds;
Temper without tempests; thoughts that through mists peer ahead,
Peaked with pious impulse; and cares ungilt with pounds;
Laughter inlaid with wit, that hurts no hearts;
Sorrows borne with dignity, holy and reserved;
Speech replete with sense, though impassioned in parts;
Temptations overcome, or shunned when known or observed;
Truth that turns not at every corner, but shines
Through every impulse, and strains through every act;
The self unsuppressed, but unobtruded, which pines
Not for praise or blame, living as a righteous fact;
Lead you straight to the Gate of Heaven, unshut in all the tense;
Nor guarded nor unembellished, but not fit to tarry long;
Wide enough for all the world to walk in at once;
And yet too narrow found for the faithless ever to come along.

P. R. G.

Men I have met.

THE LATE MR. C. SUNDARA SASTRIGAL.

BY "SATYA-KANTHA".

A robust citizen with a squint eye, absolutely orthodox in manners, gait and dress, with a *panchagacham* and an upper thrown across the manly chest beaming with *Veepudhi* marks, a stick of decent size becoming the hand that held it, is a familiar figure in Madura streets. Absolutely vedantic in outlook, he was not lost to the material world. It may surprise many to be told that the late Sundara Sastrigal was always setting a premium on good physical constitution and instituted a prize out of his poor savings as a Secondary Grade Schoolmaster in the Madura Hindu College, for the best athlete.



Standing: Sundara Sastrigal.

Sitting: Mahamahopadyaya Raju Sastrigal.

Sundara Sastri belongs to a race of intellectual giants who have marked an era for themselves. The late Appiah Deekshithar, and Mahamahopadyaya Raju Sastriar are his distinguished ancestors. Learning his life-ideals under the best auspices, he remained to the last as an ideal citizen, a typical schoolmaster and above all a MAN to his finger tips.

Born on 16-7-1853 he lived a life of eight decades with more than three decades of honest service in the Madura College. Streams of students have passed under him who always look up to Sastriar as one of their foster-fathers, a benevolent soul and a kind elder of their own family. Stern in his school, kind in the play-fields and jovial and social outside the class-room, he was the centre of attraction both to his colleagues and pupils. His tone was a call, at once welcoming and dignified. Never lost his position and prestige as a teacher in the play-field, never compromised the dignity of a college assistant, as new-fangled men do when they talk glibly of the tutorial system and English University education. A relic of the ancient Gurukul system, who harmonised the old with the new, who lived a modern life with ancient ideals, an outlook which did not conflict with the aims of old India, Sastrigal is a model for the Secondary School Teachers to follow.

Sastrigal understood his modest position as a Secondary School teacher too well, but never suffered from inferiority complex, the bane of the modern teacher. He never cared to introduce himself as the son of or brother of somebody else; not that he had reasons to disown them, but he followed the highest principle that "Sastrigal" as "Sastrigal" should be known and acknowledged if possible. A lesser man might have been parading that one of his brothers was the Dharmaseela Vakil Mahalinga Ayyar of the Vaigai Mandakapadi and Veda Patasala fame, brother of Mr. A. Sambamurthi Ayyar, Retired Judge of Small Causes, Madras, or coming nearer home, brother of Mr. A. Viswanatha Ayyar, one of the lawyer-giants of old Madura—happily surviving in the best of health—and, a member of the Madura College Board to boot. Hating to shine in borrowed feathers—disliking even a brother's—Sastrigal, wanted to stand

and be tested and apprised as Sastrigal, unassisted by other worldly advantages. This dogged outlook and ideal pulled him in the eyes of the Madura Public and the poor Secondary School Teacher was moving most cordially and on the best of terms with the distinguished members of all other professions including College Board Members and successive Secretaries. One of the earliest to join the Madura Theosophical Society, he remained to the last a loyal member, of course owning his own opinions on the recent changes in the Theosophical world, but the religion of Theosophy in essence was never forsaken by him. A person who knew his means, knew what he was spending on, and why he should spend, he never came to anybody for pecuniary favours. Never a dependent on others, he walked through his life as an absolute independent, true and saintly character. One doubts whether persons placed more fortunately in life—as apparent positions always indicate—were happier than Sastrigal. This self-confidence born of pecuniary self-possession and absolute rigour in ideals of worldly life made him an object of admiration and his way to the confidence of the old leaders of the Madura Bar and Public was rendered easy. Successive Principals treated him with deference and consideration, rarely shown to Secondary School assistants. Sastrigal's was a life, of a low-placed worldly official certainly, but lived nobly and in the highest of traditions of a Guru. He retired in full glory and lived in fuller glory till his departure the other day.

Sastrigal's life has a lesson. Early days of strict discipleship under the biggest of persons of the times, a happy grāhastha life, a well-praised professional tenure of over three decades of a guru in modern surroundings, happily saw their end in a life of vedantic renunciation. Days of retirement were spent in silent prayers, punctual attendance at religious discourses and the most happy of all, in the happy recollections and pleasant enquiries of and about the achievement of his students old, older and oldest, and colleagues old, recent, more recent and most recent. A more happy, more modest life, Madura has yet to see.

Types of such modern Gurus are hard to find. Sastrigal of the Madura College had his parallel in Muthuswami

Ayyar of the Setupati High School who too just left us. Some are still in harness, many have already parted. To hear of their parting is bitter and agonising. But to recollect and remember their old young days of activity is pleasant and happy and always adds to our strength in life. May they rest in PEACE!

The Essentials of Pedagogics.

By MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

The essentials of Pedagogics will depend on our central idea about education. There is no use in adopting wholesale any particular system of educational methods and ideals or in making an *olla podrida* out of many systems of educational methods and ideals, without making clear to ourselves what type of social life we want or what is our concept of human values. My aim in this chapter is not so much to give a dogmatic exposition of methods and ideals as to probe the question of values and reach out from values and ideals of life towards values and ideals and methods in education.

Plato says: "The purpose of education is to give to the body and to the soul all the beauty and the perfection of which they are capable." Among recent philosophers, J. S. Mill tells us: "Education includes whatever we do for ourselves and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature." Herbert Spencer says: "Education is the preparation for complete living." I have referred to these views covering thousands of years to show that the aim of education should be to perfect the individual on the lines of culture and character to take his proper place in the city of Man and in the City of God. If a boy or a girl is not imbued with the highest ideals of the society into which he or she is born, if the youth is not fitted to adorn and improve the society as a unit in the human commonwealth, if the young persons do not seek to know and love God and to keep

His Commandments, his education is wasted indeed. The educational ideals and methods of to-day may be regarded as the acme of perfection by those who are in charge of them or who are trained under their influence. But that will not be an unbiassed and valuable judgment at all. By a comparative study as well as by a reference to absolute standards, we must have to evaluate aright the prevalent methods and ideals. While borrowing all that is valuable in educational systems elsewhere, we must borrow wisely and assimilate our borrowings with the object of vitalising our social and spiritual life, so that we enrich universal culture and contribute to universal progress by preserving the best elements of our distinctive cultural endowment while purgating the baser elements of our cultural life.

Long ago Aristotle said in his *Politics*: "There is no agreement as to what the young should learn, either with a view to the production of goodness or the best life, nor is it settled whether education ought to be directed mainly to the culture of the intellect or to the development of character. Nor is the perplexity removed by an examination of the actual education we see around us, for there is no certainty whether education should be a training *in what is merely useful as a means of livelihood, or in what tends to promote goodness, or in the disciplinary studies*. Each of these views has some supporters. Further, even amongst those who accept goodness and character as the end, there is no agreement as to the right means to adopt. For at the outset there is a difference of opinion as to what kind of goodness is most worthy of esteem, and, as a natural consequence, as to the nature of the training necessary for its development". Every word in this passage is even more applicable to-day than it was more than two thousand years ago. Despite man's vainglorious boastfulness, it appears that in literature and art and philosophy and religion and ethical and social life, and even in science and economics and politics, man re-discovers what he knew and forgot or lost and prides himself upon his supposed powers of invention and originality.

The humanities were regarded as all-important in Europe before. Since the nineteenth century the emphasis is on scientific and industrial and economic and political studies. Philosophy

and Religion are occupying less and less attention. Art is accorded a fairly high place but is withering because it has been sundered from religion which itself has been sundered from life. It must be said that as modern knowledge has grown wide and immense and modern life has become complicated and elaborate, modern education cannot be confined to the three R's and the classics. History and drawing and natural science and modern literature and manual training supplement the three R's and in the higher courses, natural sciences, and modern history and economics and modern literature have established themselves along with the classical studies. But as yet the West has not recognised that the moral and spiritual values are the highest values in life and that all secular studies are of value only to the extent to which they help eventually in the evocation of our highest moral and spiritual nature. History dealing with human achievements and Science dealing with Nature's achievements should be related to the knowledge of God.

Some educational reformers stress the individualistic aspect of education and say that education prepare the individual for a happy and efficient adult life. Other educational reformers stress the social aspect of education and say that the primary function of education is the good of the State or the Community, and that the aim should be to discover the proper place and function of each person in a well-adjusted and harmonised society and train him to fill such place and perform such function worthily and well. The former regard the society as an instrument of individual betterment whereas the latter regard the individual as an instrument of social betterment. But as a matter of fact both the points of view are correlated and co-ordinated. Plato and Aristotle taught that the whole organization of the state is a means for the perfection of the individual and that the betterment of the individual is a means of bringing about the betterment of the State. Christianity added the idea of fitting the individual to be a citizen of the Kingdom of God. In modern states, education is regarded as the prerogative of all. Thus it is clear that the individual has a new meaning only through his social relations and has yet his own special value. Life is a nexus of relations towards Nature and Humanity and

God, and education must teach us the significance and value of such relations. The home and the school and the larger life of the world should be a harmonious whole. As Lord Frebure says well: "There are three great questions which in life we have over and over again to answer. Is it right or wrong? Is it true or false? Is it beautiful or ugly? Our education ought to help us to answer these questions". (The Use of Life, Chapter VI.)

We can never assess aright educational ideals and methods unless we relate education to our ideals of life. Froebel says well: "Life forms a complete whole, hence in the education of the child there must be unity and harmoniousness." The acid test is what kind of life is regarded by us as the highest and noblest type. The means will inevitably depend upon the end. It is a mistake to assign the entire educative function to the school and the teacher. The home and the school and the society as a whole are co-ordinate factors in education and must have a harmonious view of the highest ideals of life. If the home and the school and the society have unharmonious and discordant ideals, the individual child and the national civilisation will suffer and deteriorate alike. Discipline and knowledge as imparted in schools are no doubt important values but they are subordinate and secondary compared with the ultimate national concepts as to the highest and noblest life. As a matter of fact, we have not got in schools to-day either the love of discipline or the discipline of love. Knowledge as imparted therein is often mere information, and even that mere unco-ordinated information related to mere industrial or professional life. It is often mere words and not facts at all. It is often diffuse and shallow and not concentrated and profound. It is chaotic and purposeless and unrelated to final values here and hereafter. A well-known educational maxim is that the education of the child should agree in its sequence with that of the race. Every child is entitled to be educated and is bound to be educated till it participates in the full cultural heritage of the race and becomes in its own special way an incarnation of the genius of the race. As Plutarch says well: "The mind is not a vase to be filled, but a hearth which is to be made to glow."

Gleanings

What is the Good of Educating Me?

BY A. JOBLESS UNIVERSITY GRADUATE.

This is not a personal complaint, although there are grounds enough for that. It is rather an examination of the peculiar anomalies of the position into which the slipshod character of our social organisation has allowed me to drift. It is an ironical comment upon that conventional anti-socialist tag which upholds the sanctity of "individual initiative".

My story is this: that the community has during the past seventeen years contributed approximately £ 1000 towards my education and that so far that education has proved useless to me; much more important than that, useless to the community which has educated me. The son of working class parents, I spent seven years at a State elementary school, and three years at one of our senior universities. With the exception of the first four of my seven years at the secondary school when my parents paid my fees, the entire burden of paying for my education has been borne by the State, the Local Education Authority, and a Charitable Organisation devoted to the subsidising of higher education. As a result of my own energies, but principally as a result of the expenditure of the community's money, I became last June a Bachelor of Arts.

Now it would seem natural that those persons and bodies which have contributed so much towards providing me with what is considered to be the best education this country can offer, would also have seen to it that their money was not wasted. But of course this does not happen. "We cannot guarantee posts" say all these various organisations upon whose money I have lived all these seventeen years. They suggest it is up to me to make my own way now that they have given me a start in life which, without their aid, I should never have achieved, and that I have no right to expect a job from them as well as a very expensive education. I must look to myself: make use of my individual initiative. Admirable advice, but it disregards entirely the state of the labour market and the extreme difficulty of entering it.

To the bodies which have educated me and those whose money was used on my behalf, I ask this: Is it not a fact that if my present worklessness continues, the money you have spent on me becomes sheer dead-loss? Can you deny that to pay for my education and then have no more to do with me is a grossly uneconomic procedure?

Nothing is more certain than that the present system of higher education is rapidly becoming a snare and a delusion not because as its opponents declare it is too "socialistic" but because it is not socialistic enough. If the State undertakes to educate young men for the tasks of citizenship, it should by all the precepts of reason undertake to see that they do really become active citizens, servants of the community which has educated them. As usual the

reactionaries in power demand the burking of the whole problem by cutting down grants for higher education. The universities are overcrowded, the teachers' training colleges turn out more school-masters than are wanted, there are about twice as many men with degrees as are wanted, so that the obvious thing to do is to cut down grants completely, because the State is wasting its money.

These gentlemen fail entirely to see that what is wrong is not higher education itself, but the way in which the community is unable to assure itself that it gets value for money. For seventeen years I, and many others like me, have been treated socialistically. But now I am jettisoned into the seas of competitive individualism.

In a planned socialist State, where education was a reality, a genuine preparation for the fuller life of manhood, I should never have been sent to a university if there was no chance of my benefitting myself and the community by going there. As it is I have had all the money spent on my education only to discover that it was the prelude to the life-destroying vacuum of unemployment. We are faced with the astonishing paradox that what we are doing with our higher education is very often nothing more than educating our unemployed.

Such is the chaos into which contemporary topsy-turvydom has landed our much vaunted system of higher education. As I sit here at home I marvel at the stupidity of the utter lack of foresight and plan on the part of those benevolent persons who took me as a small child, as a youth, with sufficient brains to win a university scholarship, gave me the money to develop my share of talents and then forgot to see that I was also given full opportunity to use them profitably to the community. I begin to realise that the most characteristic feature of the system under which we live today is, not its brutality but its crass stupidity. It is brainlessness which we are up against.

I am not a weakling and it is this aspect of my present position that strikes me most forcibly at the moment, the utter absurdity rather than dreariness, of being an individual cut off from the main stream of life, forced into an unproductive back-water where my energies stagnate and my "individual initiative" just stifles in the black hole of enforced idleness. In my buoyant moments I laugh, laugh at the dear old gentlemen who have so beautifully wasted their own and other peoples' money and who are now running round in scatter brained circles still befogged and befuddled by the twin catchwords, "crisis" and "economy" wondering what on earth to do about it all.

New Leader, London.

Education for Liberty.

We educate for a livelihood, we educate for leisure; we must also educate for liberty. The youth of to day enjoys liberty that was almost inconceivable a generation ago. The family and social restraints of forty years ago are now unfashionable. We unfortunates, who then as children had to obey our parents, are now in danger as parents, of having to obey our children. Instead of imposing external restraints and prohibitions the schools now endeavour to promote self-control or internal restraint. Restraint externally applied, it is held, had a repressive influence on character, tending either to check the development of personality, or to provoke the spirit of rebellion against properly constituted authority. and so it is better to direct the free will rather than forbid, to inhibit rather than prohibit. Of course this theory may be carried to excess or applied prematurely: for a wise use of liberty cannot, as a whole, be exercised until a child has first been taught the value of restraint. But what the modern world has particularly to watch is that liberty does not degenerate into licence. The caution is applicable to the individual: it may also be applied to the mass — K. R. CRAMP, O. B. E., M. A., *The Australian Teacher*, August 1933.

Defects of External Examinations.

Such (external) examinations are necessarily conducted by examiners who, except by accident, have had nothing to do with the instruction of candidates, and the questions must be so framed as to be fair to the candidates who have been entirely dependent upon private study. All that is provided is a syllabus and all that the examination can profess to test is a knowledge, at the time of the examination, of the subjects prescribed by the syllabus. The candidate may work hard and well, and he may have the best instruction, but the test of the examination affords no evidence of this. As far as it tests his knowledge or information alone it can obtain evidence only of memory, and not of lasting memory: because, in the case of some subjects at any rate, cramming is the most successful way of preparing for the test and it is notorious that a good coach can enable a candidate even to dispense with cramming more than fragments of subject prescribed.

No doubt the successful candidates for external examinations have to work hard. We do not suggest that the examinations are easy to pass; the large percentage of failures is sufficient evidence that they are not. But the large number of failures also proves that a wide syllabus of prescribed subjects, with an external examination as the test of the information acquired, inevitably tends to uneducational methods of work, and that far too many of the candidates are only "having a shot at it" because there is a fair chance of scraping through a rather indiscriminating test with a minimum amount of knowledge and a turn of good luck.

Both a detailed syllabus and an external examination are inconsistent with the true interest of university education, injurious to the students,

degrading to the teachers, and ineffective for attainments of the ends they are supposed to promote. The insistence on a system of external examinations is always based upon want of faith in the teachers. The effect upon the students and the teachers is disastrous. The students have the ordeal of the examination hanging over them and must prepare themselves for it or to fail to get the degree. Thus the degree comes first and the education a bad second. They cannot help thinking of what will pay; they lose theoretic interest in the subjects of study, and with it the freedom, the thought, the reflection, the spirit of inquiry which are the atmosphere of university work. And the teachers' powers are restricted by the syllabus; their freedom in dealing with their subjects in their own way is limited; and they must either direct their teaching to preparation for an examination or lose their attention of the students. Indeed the best teachers are apt to lose their students' attention either way; for if they teach unreservedly by the syllabus their own interest must flag, and consequently that of their hearers also.

However conducted such examinations are an insufficient and inconclusive test of the attainment of university education; and when account is taken of individual idiosyncracies and the special qualities which examinations favour, and when allowances are made for the accidents which inevitably attend such limited and occasional tests, it appears to us only fair that due weight should be given to the whole record of the students' work in the University.*

* From "The Essentials of a University in a Great Centre of Population" being a Reprint of Part II of the Final Report of the Royal Commission on University Education in London. This Reprint is not for sale. The price of the original Report is Rs. 2/-.

Gleanings from Tamil Literature.

By THE LATE MR. T. R. RANGASWAMI AYYANGAR, M.A., L.T.

(continued from the last issue)

26. *Nambi Andar Nambi* was born of Brahmin parents in Tirunavayur (திருநாவையூர்) in the Chola Kingdom. He was once sent by his father with some food to dedicate it to a Vinayakar. The child, in simplicity, thought that the God would eat the food offered. When he saw it untouched he was going to knock his head on a stone. The god was pleased at his devotion, stood before him and blessed him with great learning. The great Raja Raja Chola I hearing of his greatness came to him and requested him to collect all Saiva literature and put them in order. As already mentioned, the works of the Saiva saints

were at first collected and put under 8 sections. These alone formed the pure literature of the period. The latter four sections should have been added later on at the instance of Kings and devotees, as there are a few which were decidedly sung even after the death of the great King. Since the Tirumurai literature should have become looked upon as the standard works of devotion a few people who lived long after this collection was made should have been anxious to add their own works to the collection. At any rate Nambi Andar Nambi himself had the honour of having his own works included in the list under the 11th section.

They are:—Tirunarayur Pollapillayar Irattai Mani Malai (திருநரையூர் பொல்லை பிள்ளையார் இரட்டைமணி மாலை), Koil Panthiyar Viruttam (கோயிற் பண்ணியர் விருத்தம்), Tiruttondar Tiruvirutham (திருத்தொண்டர் திருவிருத்தம்), Alludaya Pillayar Tiruvantadi (ஆளுடைய பிள்ளையார் திருவந்தாதி), Tiruchanbai Virutam (திருச்சன்பை விருத்தம்), Tirumunimani Kovai, (திருமுன்மணிக்கோவை), Tiruvula Malai (திருவுலாமலை), Tirukkalambakam (திருக்கலம்பகம்), Tiruttogai and Tirunavukkarasar Ekadasa Malai (திருத்தொகை and திருநாவுக்கரசர் ஏகாதசமலை). Probably this was done by a grateful posterity.

27. *Sekkizhar*. (சேக்கிழார்). This is a class name and the poet himself was called Arunmozhi Tevar (அருண்மொழி தேவர்) by his parents. He was a native of Kunrathur (குன்றத்துர்) in Tondaimandalam. He had a brother by name Palaruvayar (பாலருவையர்). King Kulotunga I made him his minister, hearing of his great learning. Finding on one occasion the King studying the Jain work Jivaka Chintamani with great admiration, the minister turned his attention to the study of Saivite devotional literature and explained to him the meaning of certain books. The King was fully taken up with this study and begged the poet to sing for him the lives of the great Saivite saints. After obtaining the grace of the deity of Chidambaram he sang his lives of the saints. This is known as Periya Puranam (பெரிய புராணம்) and forms the 12th section of the Tirumurai. Sekkizhar returned to Tirunageswaram and spent the remaining part of his life there.

There are some Tamil books which give an account of the formation of these Tirumurais and they may be used for reference:—

They are:—

1. Tiruttondar Puranam (திருத்தொண்டர் புராணம்) by Umapathi Sivachariyar.
2. Tiruthondar Purana Saram (திருத்தொண்டர் புராண சாரம்) by the same author.
3. Tiruthondar Tirunamakkovai (திருத்தொண்டர் திருநாமக்கோவை) by Sivagnamana Yogi.
4. Tirumurai Kanda Puranam (திருமுறைகண்டபுராணம்) gives an account of how the Tirumurais came into existence.
5. Tirunakshtra Kovai (திருநட்சத்திரக்கோவை) gives the dates of the death of the 63 Adiyars.
6. Tirupathic Kovai (திருப்பதிகக் கோவை) contains the names of the places where the Adiyars were born.
7. Tiruppathikakkovai (திருப்பதிகக் கோவை) gives an account of the stanzas in the Tirumurais.

It should not be presumed that the saints and poets who contributed for the formation of the twelve Tirumurais of Saivite devotional literature lived in one age. The earliest of them is decidedly Appar who, it is historically known, lived in the reign of the Pallava King Mahendra Varma. The last poet of the Tirumurai Nambi Andar Nambi was a contemporary of Raja Chola and the works of some later poets have also been added. So the formation of this literature should have had its origin in the 6th Century and run up to the 12th Century at the least. The introduction of the names of some Sangam poets has confused some scholars who, looking upon them as the true authors of the works attributed to them, brought down the Sangam age, almost to the middle Age. In their confusion some have even questioned the very existence of the Sangam. It is all due to the fact that some late poets unblushingly assumed the names of the Sangam poets. The 27 poets mentioned above have been brought under one head more for the sake of convenience than for making them as the poets of a

definite age or a period of time. In the following pages we shall have to refer to poets and scholars, who lived long before a few of the poets mentioned here and so chronology has not been our guiding principle in classifying the poets. Since the issue has been considerably mystified by false dates and false names, it is almost impossible to get out of this tangle nor is it out task to assign definite dates to poets passing under our review.

(to be continued)

The Romance of Excavation. *

By Prof. K. S. SRIKANTAN, M.A., F. R. ECON. S.

THE importance of excavation in reconstructing the past of a nation cannot easily be exaggerated; in fact, the neglect of this important work is in no small measure responsible for the innumerable uncertainties in the history of Pre-Mussalman India. The study of literature alone cannot carry us a long way in writing the history of a country. Long before man learnt the art of writing, history began. A study of the condition of these times has therefore to depend entirely upon the relics of their customs and manners which are found in abundance underground. These tell a tale absolutely unprejudiced. It is really unfortunate that such an important subject as Archaeology should have been neglected in almost all our universities. What Archaeology has done to restore the past of a nation would only be too clear if attention is focussed for a moment upon the remarkable work that the excavators have done in Egypt and Assyria. The works carried out in these two places have become so important that they are now the subject matter of two sciences called Egyptology and Assyriology.

There is hardly anyone who has not heard of the Rosetta stone. It is merely a small piece of bleak basalt 28½" wide and 45" in length. The stone, though destroyed, is one of the world's greatest treasures; for it has given the clue to the past, unfolded for us the romances of ancient Egypt and enabled us

(* Extracts from the Madras University Extension Lecture.)

to glimpse the Pharaohs in all their glory. The Rosetta stone is divided into three sections, each of which is covered with a writing going into the surface. The top section is composed of hieroglyphics, the curious picture-writing of ancient Egypt, the middle section is in the everyday writing of the ordinary people of ancient Egypt and the bottom section is in Greek. The Rosetta stone is a gift of Napoleon to world's knowledge of Egyptian civilisation. "Had the Rosetta stone not come to light, one of the vital links with Egypt's past would have been missing. We might still be groping in the dark, wondering what all the quaint picture writing of the Egyptians meant, seeking for the clue that would tell us."

More amazing than the Rosetta stone was the discovery of the famous tomb of Tutankhamen by Howard Carter. People have practically exhausted their vocabularies of wonder and admiration in attempting to depict the splendours of this extraordinary tomb. Inside this have been found chariots, chairs, couches, statues, sandals, textiles, jewellery and many other impressive things. Numerous are the collections of superb works of art. All these reveal the dazzling brilliance of Egyptian civilisation thirty centuries ago.

Excavation has, therefore, become a matter of great importance to-day. Modern excavators have worked out a scientific technique. They remove one layer at a time, planning, making diagrams and photographing each part most carefully before taking it up to see what is underneath them. It is no doubt an expensive method; but is far better than the old 17th century one of sinking wells and digging haphazard here and there.¹ They mixed up everything and destroyed the finds before they were understood. The new way reveals the life of the city as the old way never could do. In the early days, however, the main object of digging was to get antiquities to take back home for purposes of exhibition. The aim of the present day excavator, on the other hand, is to bring to light in their totality the various stages of ancient culture; the early archaeologists were curio-hunters; the modern archaeologist, on the other hand, is a

¹ Dorothy Mackay.

historical detective who uses every shred of evidence in his study of the mystery of an early civilisation. Every basket of earth is searched for beads, small terracotas, bronze nails, carnelians and fragments of stone.

The question of importance to an excavator, however, is where to dig. It is a question with which the field archaeologist is often faced. But to an expert archaeologist this presents no difficulty. People had always a habit of living close together on the valleys of rivers. The alluvial soil naturally attracted them. But the river often deceived them by changing their course; these people had to leave these valleys in search of new homes; the inhabitants of the valley deserted the towns and moved to new places. But the houses remained there only to crumble later on to form mounds. So in the wide alluvial plains of the Nile, the Indus, the Tigris and the Euphrates the archaeologist simply keeps his eye open for a rising ground. The winds and rains help the archaeologists considerably. They blow or wash away the surface dust smoothening and levelling down and widening the mounds in the process. And little by little masses of potshreds and broken bricks, fragments of inscribed stones or clay tablets, tools, beads and bits of figurines come to the surface. An examination of these debris soon tells an experienced hand at the game what he may expect to find. The potshreds and things that he picks up at the very foot of the mound on the outer margin of the carpet of debris give him a fairly good idea of the farthest period to which he may hope to trace back the history of the site under consideration. As soon as funds have been found for the digging, the field archaeologist's first considerations are water supply and labour. Indeed, the more or less complete absence of water in the neighbourhood is the best of auguries for the value of the contemplated dig. Many an ancient city has found itself dry by the rivers changing their course; its people gradually deserted it to follow the river. The Euphrates left them waterless when it moved farther west. The archaeologist therefore has to begin his work by digging a well. In the excavation of the tomb of Tutankhaman, hundreds of water-carriers were employed to carry water for the labourers. Each worker, it is calculated, requires as much as a gallon of

water per day. In the words of Dorothy Mackay, journeys to the water jar are oftener than journeys to the Dumpheap. The only consolation for the archaeologist in spite of all these difficulties is the excitement of possible great finds. This excitement robs the discomforts of their sting. In Egypt excavation has become a family occupation to many. Many interesting things are told by Findlay Petrie and others about the labourers bringing curious things from their own homes and trying to deceive the archaeologists as finds in the mounds.

The field of the excavator in Harappa and Mohenjadaró is limitless. The area excavated so far is not much but already most remarkable things have come to light. In Harappa in the Punjab, more than twenty walls (each going up to a length of 54') have been unearthed. Each wall runs parallel to its neighbour with an aisle of 24' between. The walls vary in thickness. Some of them are 9' at their base showing clearly that these must have reached fabulous heights. But an excavator could hardly hope to find a more promising site than that of Mohenjadaró, though it is much smaller than Harappa. Mounds rising up to 40' have been unearthed. For a mere scraping of the mound, the excavator has had the privilege of seeing hundreds of seals, beads, bangles and other stones. Immediately below the surface a finely built city of the Chalcolithic period has come to light and beneath this city, layer after layer of earlier structures are well on the way of being found out.

One feature in these buildings is the lack of ornamentation. This work-a-day appearance of the buildings and the signal absence of decoration is the more remarkable; because Indian architecture is notorious for the rich exuberance of its ornament and the art of brick carving itself was developed to a wonderful pitch as far back as the Gupta age. It is, however, possible that carving was limited in this period to only wood and that might have been burnt.² An extraordinary feature of these buildings is that most of the houses are provided with bathrooms well-paved and provided with drains connected with the system of drains in the street. These are found both on the ground floors and on the upper floors. The horizontal drains

² Sir John Marshall.

are all of them built of brick. The vertical ones are of terracotta pipes with spigot and faucet joinings. There are also sluices built into the walls for throwing out rubbish. These lead into the public rubbish bins built in the street. The drainage system compared to what it is in Madura must be pronounced as most remarkable. The roofs of most of the houses are flat, laid on stout timbers covered with planking and beaten earth. Certain huge public halls have been unearthed which might have been the meeting places of the Samiti, or the Sabha, or the Vigatha or the Samaja about which there are numerous references in the Vedas. The houses range in size from those containing only two rooms to those which contain as many as twenty five rooms. The general plan of these houses is that there is a courtyard in the middle, and the opening into the streets is generally by means of a single entrance. There are sometimes two or three in very large houses. The rooms are built all round the courtyards, and doors and windows open into these courtyards. The rooms upstairs have a different design and are provided with bath chambers from which water can be carried by drains to the courtyard, below and out into the streets. The ground-floor rooms where houses have an upper floor seem generally intended to serve household purposes, such as kitchen, bath rooms, and store rooms. Some of the rooms upstairs appear to have had balconies projecting into the courtyard.

But the most enviable feature of the city of Mohenjodaro appears to have been its public baths. Of the several baths, one alone requires mention. This bath shows that there was a huge hydropathic establishment.³ In fact this great bath is the most imposing of all the remains. Its plan is simple; in the centre an open quadrangle with verandahs on its four sides and at the back of three of the verandahs various galleries and rooms; on the south a long gallery with a small chamber in each corner; on the east a single range of small chambers including one with a well; on the north a group of several halls and fair-sized rooms. In the midst of the open quadrangle is a large swimming bath some 39' long and 23' broad and sunk about 8' below the paving

³ Sir John Marshall.

court with flight of steps at either end, and at the foot of each a low platform for the convenience of bathers who might otherwise have found the water too deep.

The temples stand on elevated ground and are distinguished by the relative smallness of their chambers and thickness of their walls. Whether the worship performed in these temples was iconic or aniconic has yet to be determined. The only objects found in association with them and intended apparently for cult worship are the ringstones and chessmen. The former, have been compared with the mace heads of Sumer, but the undulating shape and the ponderous size of many of them make it very doubtful if they were intended to represent mace heads at all. The latter are sometimes of faience, sometimes of stone or other substances. The fact however that no anthropomorphic images have yet been unearthed in these temples must not be interpreted as proof that the worship of such images was unknown. On a tablet of blue faience, is depicted a figure seated cross-legged like Buddha or Dakshinamurthi on throne with a kneeling worshipper to right and left and behind the worshipper a snake, while at the back is a legend in the pictographic script of the period. This suggests that the worship of image was not unknown.

Enough has been said in the foregoing paragraphs to show that a remarkable civilisation flourished in the third and fourth Millennium B. C. That these were a happy people is clear also from the figure of a nautch girl. One bronze figure of a dancing girl has her left arm entirely bedecked with bangles up to the armpit. Bangles covering the whole arm are still commonly worn in Gujarath. Numerous earthenware vessels, such as offering stands, goblets with pointed bases, heaters and stone jars and a multiplicity of other vessels, each adapted to its own particular purpose are found. The offering stands might have had some ritualistic or ceremonial significance. These are commonly found among the offerings made to the dead about which we will see later. The goblets with pointed bases were perhaps customary drinking cups of the periods as is conclusively shown by a large number of them found round some of the public drinking wells. The fact that they are turned upside down in tens

was in other respects correspondingly primitive, it was deemed impossible that the older races of India, the contemptible out-cast Dasas—could already have been living in well-built cities or fortresses or in other respects have attained to a high state of culture. Mentally, physically, socially and religiously their inferiority to their conquerors was taken for granted and little or no credit was given to the achievements of Indian civilisation. Never for a moment was it imagined that 5000 years ago, before ever the Aryans were heard of, the Punjab and Sind, if not other parts of India as well, were enjoying an advanced and singularly uniform civilisation of their own, closely akin, but in some respects even superior to that of contemporary Mesopotamia and that of Egypt. Yet this is what the discoveries at Harappa and Mohenjodaro have now placed beyond question. They exhibit the Indus people of the 3rd and 4th millennium B. C. in possession of a highly developed culture in which no Indo-Aryans influence is to be found.⁵

⁵ *Indus Valley Civilization: Sir John Marshall. Vol. I.*

Notes

India has lost one of her most sincere friends by the death, at a ripe old age, of Dr. Besant. Coming to India about 1892, she had made this the country of her adoption and dedicated her all to her. She has left a

Dr. Besant brilliant record of magnificent services here, which will live for all time. Her contribution to the religious, social, educational and political progress of our motherland, will be cherished with gratitude and pleasure by all of us.

Dr. Besant's magnetic personality was some time the centre of a religious upheaval in our country. Turning a Theosophist from a Christian, she propounded a form of universal religion which drew to her discipleship innumerable intellectual giants who were all adoration to her. Thousands of educated men and women - Hindus, Parsis, Mohamadaus and

others - became theosophists and a new brotherhood came into being all over the land imbued with high ideals of culture and ethics. Theosophy under the bewitching oratory of Dr. Besant would have become a new religion in India but for the decadent influences that had set in - the later identification of occultism and theosophy.

Dr. Besant has left India a legacy of high class educational institutions which provide the best type of education. They have a flavour of their own distinct from the other Government aided schools and colleges. Mainly intended to counteract the influence of the godless secular education and the Christian Missions, they have developed among the teachers and students in them a love of discipline and service and left a stamp of true culture conspicuously rare in other institutions. She also was in no small degree responsible for initiating and popularising the Scout Movement in India.

Dr. Besant's political life in India was remarkable. Founding the Home Rule League in 1916 and doing an intense propaganda on its behalf, she opened the eyes of the Indians to their defective sense of their political birthright. The agitation she stirred up was highly embarrassing to the Government and she had to be interned for a time. Her release was greeted by her election to the presidential *gadi* of the National Congress that year. She collaborated with Mahatma Gandhi sometime and openly opposed his methods of political warfare at other times. A few years ago, she was up with her Commonwealth of India Bill, but it proved abortive, in spite of the fervent bolstering it was accorded by her admirers here and elsewhere. All the same, people in this country would ever be grateful for her sincere endeavour in widening the political angle both of the rulers and subjects of India.

Dr. Besant had a journalistic career, too, which was attended with similar vicissitudes. She purchased the '*Madras Standard*' and christening it '*New India*', did remarkable work, threatening to pull down the popularity of even the '*Hindu*'. She was instrumental in the starting and conducting of a

a few more journals for the spread of culture, religion and social reform in the country. But some of them were short-lived.

Dr. Besant offers an excellent character study. Her brilliant career of world-wide reputation, her dynamic energy, her inimitable powers of oratory and persuasion, her strength of conviction and her unique contribution to human thought entitle her to be singled out as a *super-woman*. Sometimes the idol of her followers and at others standing out severely alone defying her adherents, she suffered martyrdom to the cause of uplift of a country which was not her own. "I am not going to die until India gets Swaraj" was ever on her lips. This, perhaps, may be considered true, if we accept her theory. To Besant, death was but a process of rejuvenation, and, in pursuance of this, her soul may have, probably, sought another medium through which to work out the fulfilment of her worthy ambition and ideals.

Reviews.

The Song of Wissahickon and other Poems: Meador Publishing Company, Boston, U. S. A.

"The Song of Wissahickon and other poems" is by an American poet Don Haldeman Jeffries and the first feature that would strike an Indian reader who handles the volume and turns over the pages is the costly binding and paper and the attractive printing, get-up and the excellent illustrations. The author is an American and the book which is printed and published by the Meador Publishing Company of Boston is dedicated to her four children. The book is at once suggestive of American wealth or American care in the art of book publication.

The volume contains nearly sixty poems of which the Song of the Wissahickon is the longest. But there are other pieces which arrest the reader's attention such as Church-yard, the Quest Nameless Fantasy, Hands, What man can draw a line and Even as the Christ.

The author has a style peculiar to herself. There are not traces of influence of any well-known poet in British literature. The lines come out fresh from her brain which is aglow with thought and feeling. She is a keen observer and an ardent admirer of nature.

colour in forest, hill and sky appeal to her most. Her heart is in tune with the deep spirit of the forest and the lofty mountain. She is the product of a country on which, according to Washington Irving, "the charms of nature have been most prodigally lavished".

While Solitude has thus her own charms for this poet, Society has no less attraction for her. But here she is in a deep pensive mood and the frailties and frivolities of man and woman in society awaken in her trains of thought that lead her to the depths of philosophy. Here she is more oriental. May, she is Indian. Some of her lines like the following could have easily come out of the mouth of an Indian.

There must be God
Or I couldn't Be,—
This spot of dust
That I call Me.

"Nature's Mahatma" is rich in imagination and deep in insight and evidently the influence of India is to be seen.

The poet's mental out-look and her ideas of the life here and beyond can be understood from the following lines:—

It is well that ere the last note dies
And ere the virgin petals
Hide again the sweetness of the hour,
Ere there be oblivion,
Oblivion that would swallow one,
There on the last step of the stair,
It is well
To draw aside rich folds
That hide a Newer Day
And pass Beyond the Curtain!

The poet is fond of dwelling on cosmos and cosmic forces:
Your tongue, now scarlet tinged
In the making!
Leaped far beyond
Expectant terrors of the soul,—
Ignescent as a cosmos.

An American must be expected to speak about Slavery and Abraham Lincoln; and the lines on Lincoln are worthy of the subject.

In the Entirety of his Being
Between the Yesterdays and Tomorrows
Our Lincoln stands.

The mother in the poet is beautifully brought out in the lines "You - - my baby".

One day, God thought his sweetest thought,
And that thought was you.

The dignity of labour could not have been better brought out than it has been done in the poem "Hands".

Simple toil worn hands
Of a Carpenter
The hand
Of the Galilean
And verily
The Hand of God!

"Easter" brings out the poet's best thoughts becoming the occasion.

To me
Oneness
Of all things
In heaven
And earth.
The vastness
Of Infinity.

"The Church-yard" reminds us of Matthew Arnold's "Rugby Chapel"
Slowly, Sadly

Descends the autumn evening.

The very last poem in this beautiful collection "Even as the Christ" is of peculiar interest to the India of to-day.

The fearless, Godless man,
From India's charming mysteries,
Strode down the halls of Kings,
Simply clad, but in his heart
The rich and regal purple,
A velvet, priceless hanging,
That ten million years
Have draped about his Soul!

We extend a hearty welcome to this poet of spontaneity who has burst the barriers of flesh, race, creed and convention and placed herself in intimate communion with Nature and Cosmos and the Allness transcending all bounds of artificiality and convention. The mysteries of Life and Nature are beautifully approached by a woman, a mother and a sister. Everything about her seems to be Indian and very little of the American as we have been made to believe. We congratulate the author and hope she will give the world more of her beautiful views through the language of poetry the apt vehicle of best thought.

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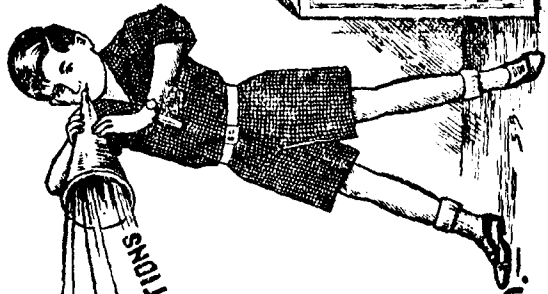
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