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## THE BEAUTIFUL VICTORY.

### DIARY LEAVES.

BY H. E. PROF. NICHOLAS DE ROERICH,  
*Himalayas.*

IN India I was once asked what is the difference between East and West, and I answered: "The best roses of East and West have the same fragrance." So, while we are speaking about opposition and differences, essentially we have the great "One," because really all law is One, and under this law, everything is One. We have only to serve this One and if we are unable to do so—we may say *Mea culpa*—for we are guilty of having failed to follow the law.

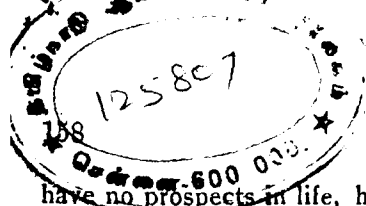
Very often we are trying to discover how to build the next life—how to build the next evolution. Well, that is our duty. And all will very soon wish to build up our own lives, and certainly you will wish to build up a happy life. What is the best medium to reach this happiness? Only through the Beautiful. We are divided in so many experiences, and yet everything is this same feeling of the Beautiful. You note that I am underlining the Beautiful, not Beauty, because I am speaking not only about art, or about some expression of art, music, drama, song, but I am speaking about the *sense of*

the Beautiful, and it is our duty to introduce in our lives this general sense of this great conception.

Perhaps someone could ask me: "Well, it is very good to have such a dream—to make life somehow beautiful. We often think that this Beautiful is only for those who are rich; and he who must work—how can he dream about the Beautiful?"

In various countries, we have seen many collectors and real workers in art, and some of them have been very poor. They have been of the working class, and still this sense of the Beautiful was so strong in them that, even with their modest means, they found the possibility to approach the Beautiful.

The chief thing is to have this inner sense of the Beautiful. Because not everyone has the medium in art, but practically everyone has *thought* and very often our creation in the *realm of thought* is far greater than reflections in some medium of art. I am underlining this because very often people come to me saying over and over the same story: "I



have no prospects in life, how can I dream about something beautiful—I have no time to study." But in a few moments you can see that this man is really gifted—that he has wonderful conceptions and thoughts, and really can project his thoughts and his conceptions into space.

Every thought is recorded in the space. So the chief thing is to create in thought—to be real co-operators in this beautiful creation of the whole universe. Because in this way of creation we will reflect the best creative powers and we will then be really co-operators and co-workers toward the Supreme.

How can we introduce this spirit here? To do this in a vital way, we have to realize the power of thought. We speak often about will-power, but very seldom do we employ this power. We speak about telepathy and we think that it is something very difficult and supernatural, phenomenal; but there are no phenomena, and there is no occultism.

To children, even the telephone is a most occult thing. But when you know how energy is employed, you know that there is nothing extraordinary involved.

We should introduce these possibilities into our lives.

In Asia, they speak about *Agni Yoga*, the Teaching of Fire. Is it something supernatural? No. They are explaining how to use this element of Fire—the flame of Space—this all-embracing element. And you will be told that very soon the Era of Flame is approaching our land. You will hear it in a quite scientific way, and then you will remember that Professor Millikan discovered the cosmic ray, and is about to discover the keenest application of that ray.

In Asia, for ages and ages, they have spoken about this same beautiful energy. In the Vedas vital precepts are given.

In the time of the Buddha, they knew about the iron birds which would serve humanity. They knew from the most ancient times about iron serpents, also for the sake of humanity. So, you see how, for ages, real knowledge was being given out, but in another language, or with other symbols, for if you will regard our prejudices in full honesty, we can have a multitude of very useful facts.

But the problem is how to approach facts honestly. "We have to take science as science, without any prejudice or superstition." At the same time, not infrequently, the scientists themselves fail to regard facts in the pure light of honesty. We should take these facts through ourselves—through our own understanding, and sometimes we will find ourselves more superstitious than some of the people in the desert. When we have such scientists as Einstein, as Millikan, as Raman we feel that our coming evolution is in good hands.

Is it not a great joy to see how an eminent scientist speaks in so broad a way? In him there is no superstition. And he is experiencing this same state of the Beautiful, because every scientist, in the moment of discovery, is the same as the artist, because he is in the same creative spirit of the Beautiful. Some time you can ask a discoverer how his discovery was made—what happened in the moment of discovery. And if the man is honest, he will tell you that something happened at that moment. It was not an accident. At that moment, he touched the Supreme—the highest Cross of Eternity.

Some big businessmen are also artists, and it is very easy to speak to and to receive understanding from a big man, because his consciousness is already expanded and if you are speaking to him about something difficult, still his experience is so big that he can understand everything, and from his understanding emanates his tolerance. Please remember this quality—tolerance. You will need it. So many things have been broken through ignorance.

Intolerance is ignorance.

Sometimes we think we are tired. But we are not tired. We are only using the same nervous centre too long. If we are tired, it does not mean that we need relaxation—that we need to sleep. We should only change our work—change the centre, and in this change of different nervous centres you will become rested.

Remember, the chief poison is the poison of irritation and anger, and this is a most powerful poison. For, with every irritation, we physically create in our nervous system some emanation.

Our best scientists, physicians, know already that the chemical, the physical is created through irritation. In Asia, they will tell you about this crystal of anger. How can we be happy if we know that through our anger, we are creating poisons? The remedy is only not to be irritated—not to be angry. When you remember for ever that anger is something hideous, then it is not so difficult not to be irritated. If you know someone comes to irritate you, you must encounter him with a smile. And when you know that, you are already strong.

I should not like to feel that some of you to-day think that I am speaking of something

abstract, or occult, or something mystical. What is "mystical?"

Something from mist. But we have nothing to do with mists or clouds—only with facts and lights. And with facts we can enlighten our life.

We are speaking about the Beautiful because when you will realize this scientific energy, the greatest power which is in each of you—then you shall release this energy, and energy will grow.

Very often people ask how to release this energy. This energy is our property. One time a young group asked how to release this energy. I asked them—"Each of you, please tell me something unusual about your life." They all became silent. There was nothing unusual to tell! "Our lives are routine. 'I am working in a Bank,' 'I am working in a factory.'" But is it not strange that Boehme, one of the great philosophers was a shoe-maker? And one was a carpenter! Certainly this routine of life is our *pranayama*. That is a new word meaning the using of the energy, the processes of learning how to use the energy. You can achieve through this—but I can tell you that your routine work is the *pranayama*.

When we keep the quality of our work, we begin to be successful. He is the highest artisan, who can attain the quality of art in work. We can even wash the floors spiritually. For then some one will at once remark it saying: "This man is doing this work in such a beautiful way, that he is not in his place. Something higher should be given him." And when we refine the quality of our work, another thing happens—we have the joy of work.

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The 2nd part of the book is in 3

The greatest misfortune is that people often work in expectation of a rest, for a holiday; but when we know the joy of work, then we need no conventional holidays. We can celebrate our holiday in labour, with the clearest conception, and with the best thought. And we shall not be tired, because we shall be enthusiastic, we shall keep our enthusiasm. We shall not sleep too much, because we shall not need to sleep much. When we are sleepy, when we are not thinking, then we are not vigilant and everything bad happens. But if you are producing any work for the quality of the work, in this creative enthusiasm, we are strong and impersonal; this feeling of the impersonal is the greatest aspect of the Beautiful.

Impersonality is the greatest aspect of the Beautiful. Then we can understand that "I" is isolated, and that "We" is strong. Through the "We" is the real beginning of organization, and the real co-operation.

In India we have a beautiful conception of Guru-ship, the Teacher—it is not a feeling of slavery—on the contrary, it is a great feeling of co-operation. In this way, a chain of co-operators can be created. You know your Master; and someone considers you as a Master, in this way there is a precious chain to the Supreme.

When we know the one Road of Ascent, then many things are easy to us.

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## PHYSICS

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## THE BOMBAY PRESIDENCY SECONDARY TEACHERS' CONFERENCE.

### Eighth Session, Bordi.

WELCOME ADDRESS BY MR. T. A. KULKARNI.

ON behalf of the Reception Committee of the eighth session of the Bombay Presidency Secondary Teachers' Conference, I offer you a very hearty welcome. Many of you must have wondered why this session of the Conference should have been held at such a small place like Bordi. Fifteen years back, Bordi had no claims for holding such a conference. But now, on account of the strenuous work of several persons, Bordi has developed into a nice educational centre. Nature has endowed this place with certain charms and the several persons who were entrusted with work both as teachers and leaders of men have all unsparingly worked hard for the development of this place. The most prominent among such workers is Bai Dhanbaiji whose munificent gift has enabled us to build up such fine institutions. Government also has been unsparing in its gift of land. Hindus, Mahomedans and Parsees have all combined in this place for the spread of education. It is not only with regard to education that special mention must be made of Bordi, but also with regard to the village up-lift work that began in this place long before many of us thought of it. Even in matters of agricultural development, Bordi occupies a very high place, and any one who wants to be trained as a good farmer has got sufficient material for his improvement in this place.

We have always heard that in secondary education, we ought to think of quality in preference to quantity. I do not know whether this principle would be accepted by everybody. Quality and quantity both are essential,

and in some places, quality may have its importance, in other places, the other element should be given preference. While improving the quality of work in schools, we have to think of expenses. It is not possible to improve the quality of teaching unless more money is spent. Whence is this money to come? It may either come from pupils or from Government, or from generous donors. Instead of giving more money by way of grants, Government has introduced cuts and these cuts are sure to affect the quality of work, and thus in these days we have either to look to the pupils or to generous donors for funds for the improvement of our work. It is impossible to charge more fees, because the fees which are charged are already excessive. In these times of depression the generosity of donors is also a very uncertain element. On account of these difficulties it is an extremely difficult matter for institutions to think of the necessary improvements in their work.

The Bombay University has again decided to introduce compulsory physical training in colleges. During the discussions in the Senate, hints were thrown out that compulsory physical training should be introduced in schools. Many schools are trying their utmost to look after the physical well-being of their pupils. It is possible to have a system of physical training in every institution. But much latitude will have to be given to institutions according to their convenience. Conditions differ in different places, and the resources of the schools are also not very

satisfactory. But if we are all keen about the physical well-being of our pupils, a way can be found out to have schemes suitable to each institution. Boys and girls are keen about games, and if a wide choice is given to pupils and a good use is made of their enthusiasm, it will be possible for schools to bring quite a large number of their pupils to take part in games with a view to improve their physique. It is not absolutely necessary to spend a lot of money; with the resources which each school can have, some kind of compulsion will be possible, if preference is given to Indian games which are cheap. There is no necessity of any uniform scheme for all schools; but the best facilities for each institution should be availed of and a good deal of latitude should be left to the heads of institutions.

The Matriculation syllabus is a very important matter to secondary schools, and it is at present in the melting pot. There is a move to have three languages compulsory in the Matriculation curriculum. It is for this conference to pronounce opinion on this proposal. The syllabus is moving between the Academic Council and the Syndicate of the University and from one Committee to another Committee. The new Act of the University is responsible for these dilatory methods. It introduced the principle of election to a very large extent, but deprived the Senate of any real power, and the Senate has now to accept or reject what either the Syndicate or the Academic Council proposes. Being deprived of the power of initiative, the Senate has only to fret and criticise what its Committees do. Again efforts are being made for the formation of the Matriculation Board. But the Syndicate is not willing to part with its power nor is the Academic

Council willing to give up its patronage. A good deal of criticism is being heard in newspapers about the appointment of examiners, about the prescribing of text-books, and so on. There is no sovereign remedy for rectifying the abuses which are complained of. But in most cases it is found that the critics are not disinterested persons and hence these critics will always remain so long as there is a large number of dissatisfied persons. This conference will have to give its opinion on all these questions.

In spite of all difficulties with regard to funds, we have got to hold these conferences to improve the quality of our work, to create a feeling of comradeship among the various persons who are following this sacred profession, to place also before the public some of the most serious grievances that face us and somehow or other to meet all our difficulties by mutual exchange of views and by giving publicity to some of our handicaps. These discussions in our conferences have to a very great extent made our work easier and even the social relationships secured among men of the same profession have got their value. When people of the same profession come together, they begin to feel a certain amount of pride and also a certain amount of strength. This consciousness of power is a great incentive to work and the co-operation of different institutions for a common object becomes an easy matter.

Apart from the importance of Bordin as an educational centre for holding such a conference, there is another object which the organisers have in their mind in calling this conference at a rural centre like this. In our secondary education we have almost lost sight of our villages, and most of our teachers have

been so completely urbanised that to think of the education of those who are to lead their lives in villages is something extraordinary, and is to be done merely as a matter of grace. This is our common notion. When we hold a conference in a village like this, the question of making our secondary education suitable to the needs of the villages and village population becomes an urgent question and we cannot easily ignore it. Another question which will also be before us is that of doing village up-lift work through our secondary schools. The conference will have to give us a lead in this matter.

The organisation of secondary teachers is now placed on a permanent footing. Conferences are being invited in different parts of the Presidency. The importance of organisation has appealed to all of us and all our efforts in the matter of the improvement of schools with regard to various items will have to be done by a joint effort and organisation. The educational department has fortunately joined these conferences, and on account of their additional strength, the organisation of the Bombay Presidency Secondary Teachers has become stronger. Each District may have its own difficulties, and its own peculiar problems; but there are certain questions, which, the Presidency as a whole, has to tackle. It is only by the co-operation of all the teachers of the Presidency that these questions will be satisfactorily solved, and the greater the interest of secondary schools in these problems and in this organisation the easier the solution of all our difficulties.

All the above-mentioned questions and many more will have to be taken up for discussion during the session of this conference,

and we shall all have to put our best effort in conducting these discussions. You are all people of experience, and many of you have spent years of sacrifice in this sacred work with sincerity and devotion and it would not be too much to hope that under the guidance of one, who has devoted his whole life to the cause of education and who has got by personal contact with several countries in the world, a clear and comprehensive idea of the real purpose of education, our deliberations for these three days will be crowned with success. In spite of our difficulties we have got to shoulder the burden of giving to the nation citizens who will be able to lead public opinion in the near future. The duties which the coming generation will have to perform will be more onerous and difficult and unless we give all that is best in us to the education of our young generation, we shall be failing in our duty to our country. The work of the secondary school has plenty of scope for improvement. Let us, during these three days, put forth all that is best in us to devise means for the improvement of our work. Many teachers have begun to complain that the reverence in which the teaching profession was held in the past is fast disappearing. There may be several reasons for it, but we too are to some extent responsible for this charge. Let us find out means to give to our pupils all that is best in us and we shall be thought of as highly as before.

Again ladies and gentlemen, I give you a warm and hearty welcome and implore you to ignore the little inconveniences which this out-of-the-way place may cause you. It is a matter of pride to us that you have all made it convenient to attend this conference in this little village.

## PRESIDENTIAL ADDRESS.

By MR. K. S. VAKIL, M.Ed., M.R.S.T., F.R.G.S., I.E.S. (Retired)

I THANK you very much for inviting me to preside over this eighth session of your conference, since it gives me an opportunity of serving the profession with which I have been actively connected for the greater part of my life.

To-day, at this conference, we sadly miss our dear old friend, Principal K. B. Marzban of the Bharda New High School, Bombay, whom the hand of cruel death recently removed from our midst. Mr. Marzban was the greatest school master in this Presidency. He served the cause of secondary education in this presidency for over forty years with unequalled ability and zeal and with whole-hearted devotion. He stood for freedom of schools and school-masters from unnecessary departmental interference and fought bravely for it when fighting for it became necessary. To maintain his independence in the management of his school, he not only did not seek Government grant-in-aid but refused it, although it was repeatedly offered. As Chairman of the University School Leaving Examination Board, as a member of the University Academic Council and as a Fellow of the University Senate, he actively defended the interests of secondary schools. Till the day of his death, he laboured for his pupils and did active teaching in the class room. Believe me, we shall never find a greater friend or a braver champion of our cause. My acquaintance with him began in the year 1901, when I took up employment under him as a teacher and deepened into loving friendship during the years of my association with him as a member of the University School Leaving Examination Board. The words

in which I have just spoken of him express the inmost feelings of one who knew him longer and better, perhaps, than any one of you present here.

You will all agree that our greatest need to-day is training of teachers. We have a costly and highly centralised Department of Public Instruction, fairly expensive divisional administrative organisations, staffs of inadequately trained inspecting officers and some well-built schools in which are placed a number of ill-trained, ill-paid, and often over-worked teachers. A staff of mediocre drudges, to use the words of Dr. Keatinge of Oxford, is thus to serve as the mechanical conduit by which a course of instruction determined by the Department of Public Instruction is to be distributed. An educational system which poises its Department of Public Instruction on detailed syllabuses and its detailed syllabuses on the backs of inadequately trained inspectors is doomed to collapse, unless the inspectors can place their feet firmly on the shoulders of first-class teachers—teachers who are really inspiring, who have a comprehensive outlook on life and a good knowledge of the subjects they teach, and, what is at least as important as the other desirables, have studied educational theory.

The Thomas Reorganisation Committee recently remarked that they could not view the present situation with regard to Secondary Training with equanimity, as out of a total of 4,719 teachers in Anglo-Vernacular schools in 1930-31, only 1,759 or 37·3 per cent. were graduates and of these only 245 or 13·9 per cent. were trained. This represents little

more than 5 per cent. trained teachers in the whole of the teaching staff. If this is the position in the British portion of the Bombay Presidency to which the above figures relate, how much worse must it be in the whole presidency including Indian States?

I understand that with a view to relieving this situation, the Kolhapur State authorities are contemplating to open a Secondary Training College at Kolhapur from June next and have already applied to the University for affiliation of the proposed college. It is hoped that the University and Government will appreciate the need for the provision of another Secondary Training College in the presidency and sanction the Kolhapur scheme at as early a date as possible.

With two Secondary Training institutions co-operating in the field, rapid increase in the proportion of trained teachers and steady improvement in secondary school teaching may be expected.

But graduate teachers form only about one-third of the total number of secondary teachers in the presidency. Even if they are all trained two-thirds of our secondary school teaching will still remain in the hands of untrained Matriculate and under-graduate teachers. Hence, side by side with the training of graduate teachers, the training of these Matriculate and undergraduate teachers requires to be arranged for. The Director of Public Instruction in his last report recognised that there was great need for the provision of training for non-graduate teachers. The Departmental Secondary Teachers' Certificate Examination does, to a certain extent, meet their need, but it does not go far enough. Preparation for the S.T.C. Examination is not training in any sense, since the subjects prescribed for

the examination have to be studied without any professional guidance and the preliminary practice teaching required for the examination has to be done in most cases under inexpert supervision. A regular course of training requires to be organised at convenient centres for the benefit of such teachers in service by Training College authorities either in term time or in vacations and holidays, as is done in England and other countries, and attendance at it made obligatory on those desiring to appear at the S. T. C. Examination.

Training alone, however, will not give us professional status which we all desire. To get it, it is necessary to institute a Teachers' Register, somewhat on the lines of the Teachers' Register in England, and have a statutory provision that none but those borne on this Register shall be employed as teachers after a certain year. Maintenance of such a Register will make for unity in our ranks, facilitate united action on our part for common purposes, and secure us recognition as a professional body.

At the last All-India Educational Conference at Karachi, the desirability of the institution of such a Register was recognised.

To raise ourselves in public esteem, it is also necessary to secure for us suitable service conditions as regards tenure, pay, promotion, provident fund and pension. Satisfactory service conditions may be said to exist at present only in the case of Government teachers. Teachers serving in non-Government schools who form nine-tenths of the total number of secondary teachers suffer from instability of tenure, insufficiency of pay, lack of regular promotion and provision against accident, illness, old-age and death. These unsatisfactory conditions of secondary

Medical Inspectors of Schools which were created after a great deal of deliberation were summarily abolished without any thought of the serious set-back to education involved in their abolition.

In 1920-21 it raised the minimum monthly salary of graduate teachers in Government secondary schools from Rs. 50 to Rs. 70 but in the year of grace 1934 it has thought fit to go back and has reduced it to Rs. 45. This reduction affects not only the interests of the Government school teachers but also those of non-Government teachers, since it gives lead to managers of non-Government schools in the matter. It resolved to increase maintenance grants to aided schools from 33 to 44 per cent. of their expenditure and did give them increased grants for some years, but some years later began to reduce them and has reduced them to such an extent that they now come to the inconsiderable average of 21 per cent. of expenditure in the case of schools for boys under private management and 16 per cent. in the case of those under District and Municipal Boards. In 1924-25 it stopped recruitment of Europeans in the Educational service, but recently it went back on this policy and recruited Europeans, so far as is known, of no special or outstanding qualification.

Besides these doings and undoings, the Department has to its credit some notable non-doings. It has taken no action whatsoever on the reports of Sir Vishweshwar Ayya's Technical Education Committee, Mr. K. M. Munshi's Physical Education Committee and Mr. Hesketh's Primary, Secondary and Vocational Education Committee. The first committee made recommendations for the organisation of technical education in the

presidency; the second made recommendations for the organisation of physical training in schools; and the third made recommendations for the reorganisation and revision of our primary and secondary school courses and for the introduction of a certain practical bias in them. All these, however, have been shelved and consigned to oblivion on one ground or another.

We realise no less than the authorities the limitations placed on their budget by the present financial stringency. But there are a good many reforms which can be carried out without any extra expenditure. For instance, the Department can, as recommended by the Hesketh Committee, introduce, without any extra expenditure, a continuous general course of school education in which the local language shall be the medium of instruction from the lowest class in the elementary school to the highest class in the high school and abolish the present differentiation between the upper primary standards and the Anglo-Vernacular middle school standards. It can make physical training a regular part of the curriculum and have open spaces in towns and cities reserved as public play-grounds. It can rule, through the Grant-in-Aid Code, that none but graduates shall, in future, be employed as teachers in recognised secondary schools and insist on their training within a certain period. It can provide a regular course of training for Matriculate and under-graduate teachers in service and rule that none who have not attended this course shall be admitted to the S. T. C. Examination. It can institute a Teachers' Register and rule that none not borne on it shall, after a certain year, be considered eligible for employment as teachers. It can secure satisfactory conditions of service for non-Government teachers by

ruling through the Grant-in-Aid Code that teachers in recognised schools must be employed under written agreements and that none of them should be dismissed without previous reference of all the facts of their case to the Department. It can introduce a system of common teachers and common laboratories for schools in the same locality so as to save duplication and triplication of expenditure on the teaching of such subjects as Drawing, Experimental Science and Physical Training. It can redistribute grants-in-aid so as to include in its aided school list new schools as well as old and allot them more equitably. It can require schools to charge the same rates of fees as are charged in Government schools in the same locality and thus materially assist them in improving their financial resources. It can establish a Secondary School Examinations Council like that in England for the coordination of standards and methods of examination in schools situated in the same area, *e.g.*, in each Division. It can refuse recognition to schools opened by private individuals and notify that continuation of recognition will be refused to such existing schools unless they are, within a certain period, transferred to society management. It can restrict admission of pupils to the first month of the school year. It can admit non-Government school pupils to Government school hostels if they are not fully occupied.

Turning to the University Matriculation Examination which dominates all teaching in the higher standards of secondary schools, let us hope that the option at present given to candidates to answer papers in History and second language in their mother-tongue will soon be extended to the remaining subjects (excepting English) of the Examination

syllabus. This measure is long overdue. The sooner it is introduced, the better it would be for secondary school teaching. "The use of English as the medium of instruction and examination has imposed a great strain upon the minds of the students and detracted from the benefits which they are capable of deriving from their instruction."

As regards the examination syllabus, it is hoped that the University authorities will think twice before they change the present syllabus which has worked satisfactorily for the last ten years. The sickening controversy regarding the question whether the mother-tongue of the candidates should stand in the syllabus as an alternative or as an addition to the classical or modern European language has gone on very long, perhaps far too long, and must be ended soon. Perhaps a better way to dispose of the question would be to rule out both the mother-tongue and the classical and modern European languages from the compulsory examination syllabus, and have a syllabus comprising (1) English, (2) Elementary Mathematics, (3) General Science, (4) Outlines of World History, and (5) General World Geography as compulsory subjects and one language other than English, Indian or non-Indian, ancient or modern, as an optional subject, *i. e.*, as a subject which candidates might take or might not take. Let those who desire to study more than one language do so, but let not those who do not choose to do so be compelled to do so against their wish. These are days of freedom—freedom also for pupils to determine what they shall learn and what they shall not.

The subject of inspection of schools applying for recognition by the University for the purpose of the Matriculation Examination

also demands urgent consideration. The present haphazard way of appointing any two local gentlemen connected with school or college teaching to inspect them is extremely unsatisfactory, since it involves application of different standards of inspection by different inspection committees even in the same school area and inequality in the judgment and treatment of schools. To improve this state of things, it would perhaps be advisable to try to secure in each Division the services of retired Educational Inspectors and secondary school masters willing to volunteer their services for the purpose and appoint them to do the whole of the inspection work in their area on behalf of the University. Most of them would, I believe, be willing to do the work for just the actual out-of-pocket expenses.

As regards the unsatisfactory character of the Matriculation Examination which has, of late, become the subject of severe comment in the public press, it will be easily realised that an examination of nearly twenty thousand candidates by about two hundred examiners at about a dozen centres cannot but be unsatisfactory. I believe that it is impossible to improve it satisfactorily. The best remedy lies, in my opinion, in abolishing it altogether and replacing it by a school certificate examination in all the secondary school subjects to be conducted by the school authorities and by a college entrance examination to be conducted by the authorities of the college to which admission is sought by students possessing the school certificate in English and such other school subjects as may have to be studied further by them at the college. This plan would substantially reduce the number of examinees at each centre, give colleges a chance of selecting recruits for their

classes, and put a stop to the oft-repeated denunciation of secondary school teaching and the secondary school product entering the University. It would also compel school masters to work up their schools to a high level of efficiency so as to enable their pupils to stand well in the college entrance examination in competition with pupils of other schools in the locality. This system prevails in Japan about the efficiency of whose educational system there are no two opinions.

Another question that has been engaging public attention is the suitability of our present secondary education for the actual needs of life. It is generally admitted that the present system has outgrown its original purpose of supplying suitable recruits for the public service, has glutted the market of clerks and teachers, and has been yearly adding considerably to the large army of unemployables discontented with the system and the Government that has created them. It is high time that the course of secondary education were thoroughly revised and adapted to the life needs of the youth of the country. The present course is purely literary and bookish in tendency. It requires to be so reconstructed as to include in it alternative courses of study suited to the different needs of different classes of secondary school pupils. For instance, we need, besides, (1) the present general course; (2) an alternative course for girls, partly general and partly domestic; (3) an alternative course for pupils of agricultural classes, partly general and partly agricultural; (4) an alternative course for pupils of industrial classes, partly general and partly industrial; (5) an alternative course for pupils of commercial classes, partly general and partly commercial; and (6) an alternative course for sons of art workers, partly general

and partly artistic. What the pupils need more than culture or anything else, on leaving school, is bread. It should therefore be the aim of secondary education to give them, among other things, ability to earn a decent and respectable living. Any course which ignores and overlooks this aim is bound to fail. The same aim requires, in my opinion, to be steadily held in view even in the University stage of education and alternative courses of study suited to the needs of the different classes of students provided. Even in England, it is being asked "whether the genuine need for secondary education of the grammar school type (academic, literary and scientific) has not been more than met, and whether for many of the boys and girls who now attend county and municipal secondary schools a training curriculum intensely "practical" rather than largely "academic is not to be desired."\* In his address on "The Trend of Education" at the last Annual Conference of Educational Associations in London, Mr. Ramsbotham, Parliamentary Secretary to the Board of Education, observed:—"I anticipate that in our secondary schools and Universities education will become broader and will be less academic, for it is quite possible for a bookish education to be as narrow and illiberal as some people declare a technical education to be. Man has hands as well as brain, and the simultaneous development of both will be essential to the well-educated person of the future. I expect that the number of those whose education is mainly literary will decrease, for it will become more and more difficult to live a life adequately adjusted to social environment without at least a fair working knowledge of scientific and technical theory and practice. Moreover, for those—and

they will be the great majority—whose life will be concerned with the ordinary business of the world, an ever-advancing standard of skill and knowledge will be needful."

I have placed the training of teachers in the forefront of this address and I should be failing in my duty to the teaching profession if I were to conclude it without any reference to the equally urgent need of training our inspectors and examiners. As the late Lord Rosebury observed, while opening the London Day Training College in 1907, we need the training of our inspectors and examiners no less than that of our teachers. It would be well, if it were fully realised by the educational authorities. Much of the dissatisfaction of teachers with the present educational system arises unquestionably from unskilled methods of inspection and examination.

Before I resume my seat, I would venture to advise you not to rest content with merely meeting in such annual or biennial conferences but to carry on work on the resolutions passed at each session throughout the following year so as to be able to obtain definite results of your activity. As the President of the Educational Science Section of the British Association for the Advancement of Science advised at the last meeting of the Association at Leicester, the educationist should not adopt a passive attitude towards the current discussion of problems of education, leaving it to go forward while he immersed himself in professional duties. He owes it to the service for which he is enrolled to think out his position, to look before and after, so that where he hears education attacked or misrepresented he may be ready to explain or defend it.

Now I have done. I thank you again for giving me this opportunity of expressing myself on the current problems in secondary education and listening to me with patience.

\*Lord Athlone, Chancellor of the University of London, in his Presidential Address at the last Annual Conference of Educational Associations in January 1933 in London.

## THE JUNIOR RED CROSS IN THE SCHOOLS.

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

*Hadugalli.*

**T**HIS is what we find in the Annual Report of the Red Cross Society (1932): "It is regretted that during this year little enthusiasm has been evinced by most of the Junior Red Cross Branches." It is a fact that this organisation has not received the attention it really deserves. In any scheme framed for the betterment of the child, the Junior Red Cross will come in as an invaluable aid.

In the whole presidency, we find very few Junior Red Cross registered branches. Here is a very short list:

- (1) Board Middle School, Hadugalli.
- (2) C. S. M. Preparatory School, Kilpauk.
- (3) Senior Certified School, Chingleput.

(There are nearly nine non-registered branches.)

When we think of our big presidency, the number is really too small. One should very much regret that schools are not making good use of this splendid organisation.

If the ideal of education in our country is, as expressed by most of India's prominent leaders, ascertained by Dr. Washburn of Winnetka, U.S.A., the development of individual capacities and development of individual character, surely we should make the maximum use of organisations such as the Junior Red Cross. Here, I may be permitted to quote Mahatma Gandhi, as modified by \*Mr. F. G. Pearce only a bit—"If we succeed in developing the character of the individual, society will take care of itself. I would be quite willing to trust the future organisation of society to individuals so developed."

The Junior Red Cross is an inter-provincial and international body which would bring the

child in contact with a wide world. Those who are really interested will do well to address the Hon. Secretary, Junior Red Cross, Egmore, Madras, for the literature about this in various languages.

In this article, my aim is to explain how we can effectively use this organisation to achieve the ideal we have before us. If there is any country which wants so badly a new spirit and life in the rural areas, it is ours, a country mainly made up of villages which are lacking every kind of hygienic condition.

No doubt, there is the health staff. But occasional conversations we have with the members of this body will reveal how utterly useless it is to achieve even a bit without a civic responsibility on the part of the village folk. The villagers are not to be blamed entirely, for they are not very much used to this somewhat new feature in modern life. The civic responsibility our ancestors were feeling somehow gradually disappeared due to various historical causes over which we had no control. Now, we have to create a hygienic and civic sense in the matter. How to achieve this? Here comes the Junior Red Cross, a potent organisation, wherein efficient training is given to young boys and girls to develop such a sense, not merely that, but to act and show to the other brothers of the village how they should conduct themselves.

Plague breaks out in the village. The Junior Red Cross boys and girls are all on the alert. They report to the health staff every case of a rat fall which is very often hidden by the ignorant villagers. They write a few wall posters and show to the public how rats bring plague, and how disinfection would

be necessary. They will arrange the people in batches and bring them for inoculation. Thus they set up a good standard of life.

Again, there is the Health and Baby Week which the Health Department so much wants to conduct and make it purely a non-official work. But the average man has no interest in it, for he is so ignorant. Here we put forward the Junior Red Cross, a band of young boys and girls who would co-operate voluntarily with the health staff and arrange a successful Health Week. Is this not real education?

The member of a Junior Red Cross keeps a small medicine chest, not that he treats all cases, but only those he is sure of, and those very urgent ones. He dresses the wounds of the injured and maintains a diary wherein he records the little good acts he has done. If only one goes through such diaries it would surely give immense pleasure, for we find our boys and girls thinking more about others.

This attitude towards others, an attitude of sympathy and love, should become quite a natural one, and a voluntary one too. To put it in other words, correct habits of good conduct should be formed. These could be cultivated as every other habit by repeating over and over, conscious acts which will ultimately become sub-conscious. To bring our boys to a right standard of behaviour towards their fellow-beings we want an organisation like the Junior Red Cross.

Such a group in a school will prove to be a kind of pupil self-government, a body which will look after the sanitation of the surroundings of the school; a body which will create all the aesthetic atmosphere necessary by taking care of the school garden and the

creepers on the walls. The members will get medicine for the patients from the hospital. We have heard of a good branch sending flowers and vegetables to the local hospital.

Along with the Scout movement the work of the Junior Red Cross may be carried out, for these two are not mutually exclusive organisations; on the other hand, every Scout may be a good member of the Junior Red Cross. The latter body emphasises on the hygienic and aesthetic aspect of life, an aspect, a very important aspect too, which has been neglected so much in schools.

Girls and boys alike can join the group and work like the members of a happy family. Make the boys and girls meet pretty often. Let them take part in health dramas. Here I may be permitted to suggest that dramas for health purposes should be based upon real life. They must suit the age and tastes of children who are expected to take part in them. Introduce some human elements in them. For instance, make a girl, say a very poor girl, suffer from malaria. Here is a Junior Red Cross boy who would feel for her. He runs up to the hospital and requests the local doctor to come and see the patient. The doctor comes and examines the girl. Then a beautiful conversation takes place between the boy and the doctor explaining the cause of malaria and how it should be treated and how it could be prevented. The boy goes out collecting subscriptions for a mosquito curtain for the use of the poor girl. The girl recovers and thanks the Junior Red Cross boy.

Such themes as these have been found to be very impressive, and much liked by the boys as they find a boy of their own age playing the part of a sort of hero.

If education is preparation for life, here is a way of doing it. Every school, even an ele-

mentary school, can achieve really lasting results in this sphere of education, I mean, on the hygienic and aesthetic side. A boy who feels that it is his duty to report a case of a rat fall or cholera to the health staff is growing up surely to be a responsible citizen. A child who knows the importance of keeping the teeth clean is the one who will set up a good example to others. A girl who can understand the need for a good care of the baby is surely going to become an ideal mother. If such things are not cultivated in our schools, education is not worth its name. Hence the need for a Junior Red Cross branch in every school.

There is plenty of literature about this useful organisation and it is not possible to deal with it exhaustively in the compass of a short article. Those who have a genuine desire to work out the scheme are requested to apply to the Hon. Secretary, Junior Red Cross Society, Egmore, Madras. This body is keen about

starting new branches, and efforts have been made in this direction already. But I may say the Junior Red Cross should become a part of the village school, where there is more need for it in a country like India. Mr. Brayne will tell how necessary it is for the remaking of rural India. We have heard so often of rural reconstruction and the role of the teacher in it. The first thing a teacher has to do is to form a Junior Red Cross branch.

A word of caution is necessary here. We should rather proceed slowly and steadily than create a huge number of nominal branches which would not do any work. I would prefer to have a small number of good working bodies than a huge number of useless nominal ones. But if special care is taken and if we work with a spirit, with a spirit of a reformer and an educationist, a spirit dominant with extreme optimism, we are sure to succeed and in a short time we will be able to have a Junior Red Cross group in every school.

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*Professor of Philosophy, Pachaiyappa's College, Madras.*

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## THE NEW EXAMINATION.

By MR. M. N. SUBRAMANYAM, M.A., B.T.,

*Bangalore City.*

IN the article on "The Old Type of Examination and Errors," it was suggested that the New Examination which is occupying the attention of eminent educationists tries to eliminate some of the inevitable errors of the essay type of examination in vogue. It is necessary therefore to enumerate briefly the principles underlying the New Examination.

The one salient characteristic of the new type of examination is that it tends to be objective rather than subjective. It is uninfluenced by the idiosyncrasies of the examiner. To achieve this goal, only one feature is abstracted for purposes of measurement. In English, for example, instead of estimating a pupil's capacity in English composition as a whole, we should attempt to measure separately the different elements which go into the making of an essay, such as spelling, hand-writing, comprehension, etc., for which different scales have to be established. This arrangement will facilitate easy and accurate evaluation of different factors and therefore will yield results which can be relied upon.

Further, in the new type of examination, a large number of questions are set, lessening the chance factor which plays a fatal part in the present traditional system of examination. As has been stated in the previous article, it is but fair, to provide a more perfect sampling of the whole field than is possible when fewer questions are asked. The large number of questions, covering the whole field, will test the composite knowledge of the pupil

and thus will enable us to get a decent estimate of the pupil's knowledge.

The next important factor that we have to consider in the new examination is that the relative difficulties of individual questions must be definitely known. This is necessary only on the score of justice and reason. The evaluation of answer papers becomes a simple affair and the examiners may find themselves easy at the task. One of the ways of finding out the relative difficulties of questions is to know how many pupils can answer the questions correctly, the difficulty of which we wish to know.

Another prominent quality of the New Examination is that the correction or valuation is 'Fool Proof.' It does not depend upon individual whims and eccentricities of the examiners. Whenever and wherever the question papers are valued, the same result must be obtained. The personal factor will thus be eliminated and the success or failure of the pupils will not depend upon the chance factor incidental to the traditional type of evaluation.

The next redeeming characteristic of the New Examination is that intelligence and attainment of a pupil will be measured separately, whereas in the old type of examination the two cannot be distinguished easily.

Further, the zero point on the scale or the point of reference and the unit of measurement are clearly and definitely fixed. There are various methods of choosing the zero

(freezingly), so says Milton. The effects of extreme heat and extreme cold are one and the same. They both burn. This law of the physical world applies equally to the world of emotions: a high tone is as unpleasing to the eye as a drab colour. We shun the wild look of a maniac as scrupulously as the vacant gaze of a born idiot. An ecstatic delight from a sudden wind-fall has killed many, just as a sudden stroke of misfortune has done.

The two extremes are to be avoided here as elsewhere, and Prof. James of Harvard, the prince of modern psychologists, almost simultaneously with Prof. Lange of Copenhagen, deserves the thanks of all thinking men for elaborating a theory known in philosophical circles as the Lange-James theory by which we can regulate our emotions to make life really enjoyable.

Baldly stated, the theory will be denounced as a paradox, but in its practical application in directing the emotions with which we are concerned here, it has worked so well as to win for Mr. James the admiration of almost the whole brotherhood of psychologists of the world. The accepted view of the emotions may be illustrated by a simple example. We see a wild bear, we are frightened, we run away. James and Lange say that the second and the third incidents are to be interchanged and the whole thing should be stated as follows: We see the bear. We at once turn pale and bolt; then we are horribly frightened. In the general view, emotions precede expression, while James, Lange and Sutherland, another psychologist, invert the order and hold that expression precedes emotion. Let me quote here James's view in his own words: "If we fancy some strong emotions and then try to abstract from our consciousness of it all the

feelings of its bodily symptoms, we have nothing left behind. Again, "the bodily changes follow directly the exciting fact and our feeling of the same changes as they occur is the emotion."

Whatever truth there may be in this new view, the fact cannot be denied that by manipulating the expression we may direct the emotion. Lady Macbeth cannot act her part on the stage in the dress of a nun. In order to stir up hatred and anger in her soul and to communicate them to her husband, a clenched fist, puckered-up brow and queenly deportment are necessary. Sack cloth and ashes are needed for drawing tears just as a scrap of home spun and upturned eyes will induce a spirit of humility, if not of resignation. Dress guiding the feelings has been best illustrated by Lord Bacon's address to his official robe as he threw it across a chair with the remark: "Lie there, my Lord Chancellor."

The potency of attitude of which a great schoolmaster, Edward Thring of Uppingham, speaks also goes to support the view held by Prof. James and other pioneer workers. No teacher can manage a class if he chooses to sit in a lolling, lounging fashion with his legs pointing to the ceiling. Smartness catches. The ridiculousness of the instruction "Do not do as I do, but do as I tell you" has for ever branded the pedagogue with a stigma. The fiat, "sit up, boys," can only be followed if the teacher himself has an erect gait and firm look.

Every man who whistles and sings while passing by a grave-yard at midnight to screw up his courage is claimed by James as a witness to his theory. Another excellent illustration is found in the instruction of experienced medical men who ask a wife,

sister or a nurse to maintain a sprightly look and a smiling face and even to hum quietly a tune before a patient, though by the act she may hurt her own conscience. A monomaniac who always feels his pulse or thinks he must be aching in the head or ailing in the stomach, often falls into the very disease over which he broods. Lastly, he must be a glorified angel who can say that a speechless message from the eyes of a Helen does not touch his passions but leaves him quite cold to those out-bursts to which sages and saints have fallen victims so often.

If a *via media* is to be sought between an ecstatic and a disconsolate state of mind and if outward expressions can control an excess in one case and stimulate a dearth in the other, as we have seen they do, the only thing that we should bother about is to try to handle the outward symptoms to regulate the inward feelings. Though our emotions may, like a disease, have various symptoms and no

"similitudes" can be found to cover the whole range, the treatment is successful if the largest number are coped with in a remedy. If a clenched fist, blood-shot eyes, reddened cheeks be controlled, but not the timbre of the voice, anger will, though not thoroughly removed, lose its fangs. To confess a truth, are not many men acclaimed as good citizens really so by the numerous restrictions imposed on them by family, society, the race and the environment, though the bubble may sometimes burst and show the man in his primitive nakedness. The greater is the number of these symptoms being kept under control, the less is the chance of this bubble bursting in life. A placid brow, a quiet look, relaxation of the muscles, a spring in the step and a few minutes' silence regularly practised every day will, if the science of human mind be of any use, end in a calming down of the emotions that will make life really enjoyable.

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## PRIMARY EDUCATION IN INDIA.

BY MR. K. VISWANATHAN,  
Bansda (Surat).

WE believe that all human problems find their fundamental solution in education. We know that all the evils, almost without exception, from which our land suffers, are solely owing to the utter lack of education of the people. Poverty, pestilence, communal and industrial backwardness, which make our paths of life too narrow and perilous, are simply owing to the meagreness of education. No proof is required for this statement; a comparison with other countries, both in Asia and Europe, will make this clear. I will not be mistaken when I say that the purpose of education is and should be such as to make the recipients physically strong, morally sound and socially useful. Education in general, and primary education in particular, should be suited to the conditions and surroundings of the recipients.

Official figures are not available as to the proportion of boys attending the primary schools to the total number of boys of school going age. But it can be said safely to be very low. For instance, in Bihar and Orissa, it was found that in 1920-21, only 2497 out of 9491 were at school. Poverty was the cause of 46% of the boys being kept out of school. The case is similar in other provinces and districts and the cause is also the same. The cost per head of providing books, slates, etc., comes to Rs. 3 per year, as estimated by Mr. Richey. This may be said to be small, but considering the annual income of an Indian cultivator, Rs. 30 as given officially and much less as shown by Dr. Dadabhoy Naoroji—it is a very high percentage—when we see that

the cultivator has not one child but more of school going age. Since the Reforms of 1919, Compulsory Education Acts have been passed in nearly every province, but they are not enforced rigorously. Primary education has not made the same progress throughout India. Local conditions and past history have determined particular systems to be developed in every province. School buildings, furniture, etc., cost much. A passer-by can estimate the cost of the model primary school as built by the Madras Corporation or any other municipality. The lavish expenditure on buildings has given rise to the theory of open air schools or instruction in hired buildings. The latter is not good, as hired buildings are often ill-ventilated and insufficiently lighted. Schools under the trees are not possible in the rainy season. Otherwise, I would welcome this and the Adyar School (Olcott Panchama School) is really more successful. A simple building at a minimum cost should be provided. Bengal has estimated Rs. 1,000 as the cost of building a model village school; but even this is rather high for agricultural India. And I think it can be reduced. My father was maintaining a free primary school at Mylapore in his own house where the verandah was used for instruction—the house was in a secluded street and hence there was not any disturbance from the street traffic. The monthly cost was less than Rs. 25. I think a house can be easily got in a village almost as a gift by the villagers. *Tols*, *pial schools*, *pathasalas*, *maktabs*, etc., do good work and should be continued wherever they exist and have not disappeared. "The ancient Hindu method of

primary education imparted in the *pial* schools or *pathasalas* (that are now becoming rare and that were very common in this country up to the eighties of the last century) has some distinct advantages over the modern system of primary education. Besides learning to read, write and reckon, the Hindu children under the old system of primary education, got themselves well grounded in their respective religious forms, phrases and ceremonies before they were ten or twelve years old. They were also, in the meantime, subjected to home discipline, and practically taught the rudiments of personal cleanliness, health and sanitation, obedience to authority, faith, hope, charity, and other useful items necessary for future culture and formation of character."\*

"Stagnation and wastage constitute another important problem to which attention has been repeatedly drawn." But nothing has been done practically to prevent it. In 1921-22, the total attendance in all the schools and colleges in India was 7½ millions; about five millions were in the first class of the primary schools and the remaining 2½ millions in the three classes of the primary school and among all the other educational institutions. The majority of the boys drop out after the first class of primary schools and only 19% of those who join the first class actually reach the fourth class. Children cannot read or write in the first class and what little they learn there is soon forgotten. Thus there is a preventible wastage and a consequent sorry prospect. The appalling wastage of 81 per cent. is sufficient to stagger anybody. Even the 19% lapse into illiteracy soon (for want of usage of their learning). Since 1921, the percentages have

not increased perceptibly. Thus, adult education is closely linked with primary education. The Y.M.C.A., the other missions and private bodies are doing good work in the cause of adult education by holding classes and demonstrations, lantern lectures and propaganda; the local boards and private bodies are doing much by way of opening night schools, organising extension lectures, circulating libraries and so on, but all these only touch the fringe. As I have elsewhere said, such agencies and institutions as *panchali*, *kathakata*, *kirtan*, *pravachan*, *kathakali*, *jatra*, etc., are really steps in the indigenous system of adult education and God forbid the day when all these vanish out of India!

Only 6% of the male population over five years of age was literate in 1881, 11% in 1911, and a little over 13% in 1921. The progress is enormously slow. Less than 3% of the female population was literate in 1921. And literacy means only ability to read the vernacular books at sight. At this rate, it will take about two centuries for India to reach a percentage of literacy of over 90% (as England and Wales or the U. S. A.) Some figures are given below for the sake of comparison:—

The literate population of India was 72 per 1,000 (males 122, females 18 per 1,000) in 1923-24. Over 76% are in the lower primary stage out of eight millions at school. Over 5% of this never become literate. In 1923-24, the total was, males 126,919,836, females 120,187,505 (total 247,107,341).

The number of boys in primary schools ... 5,690,820

Percentage of scholars to male population ... 5.71

The number of girls in primary schools ... 1,264,814

\* "Our Indigenous System of Education" by Pandit G. Krishna Sastri, 1916.

|                                                 |         |
|-------------------------------------------------|---------|
| Percentage of scholars to female population ... | 1'19    |
| Percentage of total scholars to population ...  | M. 6'15 |
| Percentage of total scholars to population ...  | F. 1'26 |
| Percentage of total scholars to population ...  | 3'77    |
| Number of primary schools for boys ...          | 144,430 |
| Number of primary schools for girls ...         | 23,583  |

On 31-3-24, there were 168,013 primary schools, and 6,955,634 students, which does not include the scholars in primary classes of secondary schools. In the above figures, persons who can read holy books at sight in the vernacular and do not understand them are included in the literate population. Literacy in English on the same standard is M. 1'58%, F. 0'17%, and 0'89% for total.

The example of Japan during the last thirty years and of Russia in the last decade should prove an incentive in the matter of primary education. The poor literacy of India is the more regrettable as she a hundred years before was highly literate as testified to by eminent men. "Sir Thomas Munroe had an investigation made into the state of indigenous education in the Madras Presidency. From the results of his inquiries it appears that in that Presidency, about 1826, the number of schools amounted to 12,498, and the population 12,850,941; so that there was one school to every thousand of the population; but as only a very few females are taught in schools, we may reckon one school to every 590 of the population."\* "It is remarked by the Board of Revenue," says Sir Thomas Munroe, "that of a population twelve and a half millions there are only 188,000 or 1 in 67 receiving education. This is true of the

\* "Illusions of New India" by P. N. Bose, B. Sc. (Lond.), Chap. II.

whole population, but not as regards the male part of it, of which the proportion educated is much greater than is here estimated, for, if we take the whole population as stated in the report at 12,850,000 and deduct half for females, the remaining male population will be 6,425,000; and if we reckon the male population between the ages of 5 and 10 years, which is the period when boys in general remain at school, at one-ninth, it will give 713,000, which is the number of boys that would be at school if all the males above 5 years of age were educated; but the number actually attending the schools is only 184,110, or a little more than one-fourth of that number. I am, however, inclined to estimate the proportion of the whole population who receive school education to be nearer one-third than one-fourth of the whole because we have no returns of the number taught at home. In Madras, the number taught at home is 26,903, or about five times greater than that taught in the schools."\* Thus the number of people literate then was more than six times what it is now, after a hundred years of British rule.

It was the late Mr. Gokhale who initiated the movement for compulsory primary education though there had been persons before him who voiced it feebly. He said: "Even if the advantages of an elementary education be put no higher than a capacity to read and write, its universal diffusion is a matter of prime importance, for literacy is better than illiteracy any day, and the banishment of a whole people's illiteracy is no mean achievement. But elementary education for the mass of the people means something more than a mere capacity to read and write. It

\* Quoted by P. N. Bose (*Ibid.*).

means for them a keener enjoyment of life and a more refined standard of living. It means the greater moral and economic efficiency of the individual (*and consequently of the community*).<sup>\*</sup> It means a higher level of intelligence for the whole of the community. He who reckons these advantages lightly may as well doubt the virtue of light or fresh air in the economy of human health." (Imperial Legislative Council speech.) The King Emperor in his Durbar speech of 1912 said:—"It is my wish that there may be spread over the land a net-work of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life, and it is my wish too that the homes of my Indian subjects may be brightened and their labours sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comforts, and of wealth. It is through education that my wish will be fulfilled and the cause of education in India will ever be close to my heart." I may ask, what has the Government done since then to fulfil the cherished wish of His Majesty? Higher education has made an advance since then. I am not against it and I welcome it. Elementary education has not taken any progressive stride. And higher education at the cost of primary education is not a healthy sign.

A voluntary system is slow; it is financially wasteful and educationally ineffective. The Royal Commission on Agriculture have recommended that "compulsion may be introduced as rapidly as local conditions permit." Education is a transferred subject since the Reforms, but the Minister generally

\* *Italics are mine.*

does not like to do anything new and what little he desires to do, he is not enabled to do. We know how Dr. R. P. Paranjpye was hampered in his elementary education plan. The provincial legislatures have all prepared their Primary Education Acts, but the responsibility for enforcing them is on the municipalities, the district and local boards. Compulsion has been introduced in the following areas:

| Province.        | Municipalities. | Rural Areas. |
|------------------|-----------------|--------------|
| Madras           | 21              | 3            |
| Bombay           | 7               | ...          |
| Bengal           | ...             | ...          |
| U. P.            | 25              | ...          |
| Punjab           | 57              | 1499         |
| Burma            | ...             | ...          |
| Bihar and Orissa | 1               | 4            |
| C. P.            | 3               | 21           |
| Assam            | 3               | ...          |

(I have been unable to get the latest figures).

Success in the Punjab is due to the efforts of community boards and community schools. The Moga school has also partly helped for success. Three difficulties confront compulsion in the matter of primary education. The caste system prevents boys of the untouchable class from admission in the same school with those of the higher classes. But in the primary schools conducted by the Government and the various missions there is no such distinction. And this cannot be made much of. Due to the operation of various causes, chief among which is time, the narrow orthodoxy of thirty years ago is now fast disappearing and no such hide-bound limits exist now. Hence this need not be considered an obstacle that cannot be overcome. Secondly, the best teachers for young children are women. Women only can deal with young children effectively and in a suitable manner. They

intuitively understand the child mind better and have the mother instinct in them. Men are not so patient; women naturally understand child psychology better. Many of the mission schools and other special schools have women teachers up to the secondary classes, but ordinarily they are to be rarely seen. The supply of women teachers is one of the most important academic problems. Elementary education, especially of girls, can make little headway till women teachers are available. Suitable arrangements should be made earnestly for producing women teachers in large numbers as the supply of female teachers in sufficient numbers is the primary condition for compulsory education. The existing training colleges will not be sufficient for this purpose. One remedy lies in every post primary school undertaking to train up a small number of teachers each year, by offering stipends to the candidates and special grants should be made to the school. Home study of girls should be recognised and allowed for. The teachers, male or female, should be selected from among the local persons. They will be in sympathy with the feelings and traditions of the people they live with. They should be of rural origin and upbringing. They should be trained not only in teaching, but they should be taught and should be proficient in community work and service. They will naturally take part in the healthy activities of village life. An agricultural bias may be given profitably in the elementary stage. This will solve to a little extent the unemployment among the graduates, who for want of this, find it difficult to take to agriculture in a pre-eminently agricultural country like ours. The schools conducted by the American Presbyterian Mission at Moga

in the Punjab, ordinarily known as the Moga school, has set the example in this and can be copied with suitable modifications to suit local conditions wherever possible and desirable. Lest these teachers should become solely rural and backward, they should be enabled to visit neighbouring places and cities to study the conditions and methods there, to apply them in their own schools as conditions and opportunities present themselves. The trained teachers can be employed when they are available in large numbers; till then untrained ones can be engaged. "They may teach according to the old Indian system which is more economical than modern methods." (Dr. Ahmad). This must have some weight, coming as it does from an eminent educationist. Elsewhere I have discussed this.\*

Cost is the third greatest difficulty. Provincial Governments must accept a portion of the financial responsibility. The local authorities will be ready to share the rest. At least a certain minimum of education should be fixed and this should provide for periodic expansion on a compulsory basis, but may vary according to local conditions and needs. Any substantial advance is impossible till funds have been secured and earmarked for this purpose and until the responsibility of raising this fund has finally been attached to Provincial Governments. The average per centage of expenditure for the whole of British India on education is 12.2, and much of this is spent on higher education. In European countries and America, higher education is the gift of philanthropic persons, as many Universities

\* See my paper on "Primary Education" read at the First All-Asia Education Conference, 1930. "Our System of Indigenous Education" by Pandit G. Krishna Sastri may be read with profit.

testify, e.g., John Hopkins University, the gift of a Governor of Madras, while here in India they are all Government ones. Recently only we had a slight exception in the Annamalai University, which is mostly, not completely, endowed. Primary education is a head of expenditure on the Government in England and other countries and a substantial portion of the revenues goes towards this, while here a very meagre portion of the revenues is spent on primary education by the Government. It is but fair to ask that not less than 20 to 25 % of the provincial income should be reserved for educational expenditure. Japan and many other countries spend a substantial portion of their revenues on education. "In every country, a portion of the income derived from income tax and customs is spent on education. In Switzerland, the customs constitute the only source of income for the Central Government, yet the Central Government pays the entire cost of higher technical education. In England half the cost of education is met from the income taxes and customs....."

The grant from the Government will be insufficient for meeting the cost of compulsory education. Special taxes may be levied, but these should be earmarked for education. They will suggest themselves when one is in earnest. Next to food and clothing education is a necessity for man; as such we must pay for it first and then other heads of expenditure may be met. A small number of persons enjoy luxuries at the tax-payer's expense, while he himself rarely gets the bare necessities. I should suggest that the revenue from the salt-tax be reserved for education. There are minor questions such as text-books, syllabus of studies, etc. These can be easily solved. One more question of great magnitude is the

multiplicity of subjects. Now many useless subjects are included in the primary course. I am not against any subject being taught or learnt, but the students should not be burdened with heavy things which they are unable to understand or digest. The boys are expected to cram and vomit these subjects at every examination. "The child is expected to cram all the details of every lesson and to reproduce them at all the school examinations. The burden of the children will be greatly lightened if examinations are restricted, as in Germany and France, to two or three principal subjects." I have seen students who answer the paper (and get a good number of marks) but the day after, they are unable to answer even the simplest question. This becomes a burden because of the multiplicity of subjects.

Reading, writing, arithmetic, arithmetical tables, moral aphorisms, easy poetical compositions, elements of vernacular grammar, domestic hygiene, and brief outlines of Indian history and geography (world geography and physical principles are absolutely useless in the primary course)—all in the vernacular—should form the course of study in the whole primary course, which may be spread over a period of six years or even less. There should be no examination whatever during the first three years and the children should merely learn and develop their infant faculties of attention and acquisition. At the end of the fourth year, there should be an examination merely to detect the deficiencies of each boy, so that the teacher may devote special attention to them, but not for the purposes of promotion. The result of the final examination at the end of the last year of the course should set forth in the certificate, without any classification of 'pass' and 'failure' simply for the

purpose of giving an idea of the boy's proficiency. The result of these will be to ensure a systematic spread of primary education with provision for its being made free, if local boards are disposed to co-operate with the Imperial Government and to rely upon a scheme of efficient persuasion.

I have also advocated that a religious bias should be given to the children. I do not say any distinct religion, but the basis of all humanity. The child grows with no seeds of moral dictates, religious humility, trust and faith sown in his mind at this morning hour of his education. Hence moral and religious education should be given in the primary stage and it will last through life. I am supported in this by Mr. Kirkpatrick, the author of 'Inductive Psychology.' Education has as its aim the bringing out of the perfection already in man as Swami Vivekananda would say. His character should be such that it is possible for him to attain this end. The purpose of moral instruction is to form, strengthen and perfect character. Without going into details, the outlines of morality and the basis of religion may be given, at the earliest stage; this may be developed and enlarged in the high school. The seeds at least should be sown in the virgin mind of the child. I say this because I have seen men who have passed high examinations but their moral nature is blunted, they do not care for morality, and would ride roughshod over every moral principle; it is due to lack of instruction in the early stage; these persons with moral dictates fully developed would be the ornaments of any society.

Let India follow its immemorial method so far as the system of inculcating early moral lessons and strengthening the faculties of the

mind are concerned. Let the Government come after, with the ever-increasing staff of the educational department (inspectors, asst. inspectors, sub-asst.-inspectors, inspecting school masters and any others that may be in store for a service-ridden country like India) and assume charge of the boy after he passes out of the primary stage. But in the first instance, at the softest, tenderest and most impressionable period of his existence, let the community itself perform the ceremony of initiating the child's education. The primary school is in fact a portion of the home; it is not even a neighbouring home as is the secondary school, and not a place of migration as the college; in literal truth, the beginning of a boy's education is a sacrament of Hindu life; it is an actual ceremony of initiation with appropriate hymns which today through the all-pervading fascination of Western ideals is being allowed by men of modern education to fall into disuse. "The Brahmins of old, who were nation-builders, had virtually the entire charge of the primary and higher education of the Hindus and they had a wonderful sense of adaptability developed to the highest degree. This sense of adaptability has been totally neglected by their descendants, the modern Brahmins, and, as a result of it we see the Hindu national character now on the decline."\*

The administrative side of the management of education is under the local authorities and the academic side under the provincial department of education. The department prescribes the course of instruction and text-books, conducts the final examinations and carries on a supervision and inspection through its inspecting staff. The local authorities

\* "Our Indigenous System of Education" by Pandit G. Krishna Sastri.

appoint teachers, provide buildings, and control the financial and administrative sides of the primary schools. They have no voice in the academic side. This is a very sad state of affairs. "The wearer only knows where the shoes pinch" is an age-old adage. This dual control of education is baneful from the financial and academic point of view. Both should be vested in one and I for one would prefer that both be vested in the local authorities, who can adjust to suit local conditions and needs. An alien government can hardly appreciate the sentiments and feelings of the Indians. As everything has its disadvantages, this sole control of local authorities may be questioned, but it is more beneficial than dual control. Nowhere else is this dual control found, so far as education is concerned. Even in England the Board of Education has only a supervision over the county schools, which are sole authorities for all practical purposes.

To have one uniform system will prove a dismal failure, because what is suited to the Deccan or Gujarat is certainly not suitable to Sind or Bengal as conditions and needs differ widely in these places. If the control is entirely vested in the local authorities, they can adjust to their needs better than a detached central one, little conversant with local conditions. I may give an example. The Bombay Education Department prescribes books for all Bombay Presidency. This comprises Sind, Gujarat, the Deccan and the Karnatak. The same book is prescribed in the different vernaculars. The sentiments and feelings of all the people are not the same. The local board should be unhampered and free to do as it likes. It may commit mistakes, but these very mistakes will guide it in arriving at the correct thing. It must have

the right to commit mistakes, and so to learn doroughly. A child learns to walk only by falling. Imposition from outside is not promotive of growth and expansion.

In conclusion I give below the resolutions passed at the All-Asia Educational Conference to show that it supports many of the views expressed here. (1) That in view of the widely different treatment and methods necessitated by the tender age of the child, it is advisable to separate the working of the Infant class from the general time-table of a primary school and to accommodate it in a separate compartment of the same building or place where the environment of play and the spirit of home may prevail to the exclusion of the seriousness of a class room. (2) That the primary school be made a social centre for the village where villagers may be attracted to assemble in evenings or outside school hours and thus be led to take interest in the school and its work. (3) That co-education up to the primary stage should be more encouraged and widely spread. (4) That teaching in primary schools should be made more interesting and life-like by emphasising the planting of school gardens and a practice of games and sports in which every child must take part. (5) That seasonal extension classes be opened with the help of honorary teachers such as University students or lecturers who may be able and ready to devote a part or the whole of their vacation to this sort of work. (6) That a nation-wide Young Men's Movement be started in every country in order to do propaganda work for primary education. (7) That besides making primary education free, the children of indigent parents should also be given refreshments free of cost during school hours.

## LITERATURE IN RELATION TO LIFE.

BY PRINCIPAL M. K. CHAKRAVARTI, M.A., B.L.,

*Bewar (Rajputana)*

IT is a commonplace of criticism that literature reflects the life and manners of the age that produces it. It is also common for us, by extending the meaning of Matthew Arnold, to describe literature as a 'criticism' or interpretation of life. From the practical man's point of view, literature is, perhaps, a field for the holiday excursion of the mind, from the useful to the ornamental, from the real to the imaginative. From a deeper point of view, literature would sometimes seem to be a refuge from life, not only in the sense of its affording shelter to the soul worsted in life's battle, as Shakespeare imagined the Forest of Arden to have done for the banished Duke and his companions, but also in the sense of its offering us an opportunity to recoup our spirits and to "knit up the ravelled sleeve" of life's affairs. Perhaps literature tempted Montaigne in this guise—as a retreat, a sort of nursing home for the fevered life of man. Viewed in this light, part of Macbeth's famous tribute to Sleep would apply to literature:—"Balm of hurt minds, great nature's second course, chief nourisher in life's feast."

From the nature of the case, we may regard literature from different points of view. But one fact holds, that in literature, as in art generally, the mind of man works to please itself, free from all external compulsion. There is no taskmaster to impose his will upon the author. In this domain every man is his own master, taking orders from none and being answerable to none, but himself and truth. Pure literature like pure art has no utilitarian purpose. Literature

like virtue is its own reward. It has had its birth in the same cosmic joy or 'Anandam' from which the Rishi of the Upanishad conceived the whole Universe to have arisen.

The soul of man, an off-shoot of the universal soul, is wedded to the ideal. It seeks perfection, but rarely finds it in the world of reality. Limitation is the condition of man's existence in this world. His physical and mental powers are limited, his mind darkened by mystery, and his will hindered by forces over which he has no control. He lacks knowledge where he has the will to do; and he lacks will where he knows what he should do. In the words of the poet Wordsworth, man finds it beyond his strength to "lift the heavy weary weight of all this unintelligible world." There is so much that is ugly, so much that jars upon our sense of harmony and beauty. To the reflective mind the world of reality so frequently seems to be the work of a child at play or of a tyrant in his caprice. For our very consolation therefore it is necessary somehow to remodel the world nearer to our sense of fitness and justice. And this is what literature helps us to do. The mind of man thrown back upon its own resources, creates a new world to satisfy its thirst for perfection. Thus literature would seem to be a necessary and rival creation of man to God's own creation. This does not mean building castles in the air to please the fancy. For what the mind conceives to be true, good, and beautiful has a tendency to incarnate itself in the world of reality. In other words, as we think so we become. The idea never

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dies, although it may have to wait for ages to show itself as a fact.

Apart from this spiritual necessity, literature serves a great practical purpose. It would appear to be the greatest safety-valve to the social engine that we can imagine. Real life, which ought to mean intense thinking, feeling, and willing, would be impossible in society without the outlet of literature. All the excess energy of the brain and excess vapour of the heart, however generated, is harmlessly discharged in this region of void. In the world we cannot sufficiently express our moral reactions to man's treatment of man, our aesthetic reactions to the convention-ridden, ugly modes of life, or our rationalistic reactions to the blind faith of man for fear of the law of sedition, libel, indecency or blasphemy; but if we are just a little tactful (and art means tact also) we can safely ease our heart and mind in literature. Like Jaques in Shakespeare we can, if we like, vent our spleen against fortune and man, without being called to account. Our defence is the defence of Jaques:—

"Let me see wherein  
My tongue hath wrong'd him; if it do him right,  
Then he hath wrong'd himself; if he be free,  
Why then my taxing like a wild-goose flies,  
Unclaimed of any man."

Apart from criticism, society offers too restricted a scope for new ideas which must either remain shut up within the shell of its conventions and laws, or burst their way out through the channel of action. The first means stagnation and death; the second means violence and revolt, evils both. It is here that literature mercifully comes to our rescue. Is it a politician burning to reconstruct society according to some lofty ideal which he cannot translate into action? Let him not lose

heart or waste energy in unavailing effort. There are Plato, Bacon, More, and Mr. H. G. Wells to show him how to spin out an ideal republic or world-state from his brain. Is it a young visionary seeking to enthrone freedom all the world over? Let him not dream of bombs and revolvers. There is Shelley to help him write another *Prometheus Unbound*. Do we find that the forces of evil are too strong, and that the sacred cause of liberty for which we have laboured all our life is on the brink of collapse? Let us write a new version of *Samson Agonistes* and be amply revenged upon our triumphant enemies.

Talking of revenge, Mr. Galsworthy has recommended that an artist who finds it difficult to make headway in the world on account of the critics should rather turn dentist, for even critics are liable to tooth-ache. What a comforting thought! But literature offers a more spacious occupation for men seeking revenge than dentistry. Do we want to punish evil-doers and yet cannot reach them because they are too high and powerful? Let us follow Dante, and punish the wicked to our heart's content in another *Divine Comedy*. The poor talented young man driven from pillar to post, spurned from every door, scowled upon by the rich and powerful, simply because he has nobody to 'push' him in the world—well, let him only take up the pen and write a story based upon his own life, and put some of the haughty high-brows and big-wigs in it and show them up inside out. Oh, what a terrible revenge it will be! How small the minions of fortune will look in comparison with impecunious merit! It is the privilege of authors alone thus to redress the moral equilibrium of the world. The blear-eyed big ones may not recognise themselves in the reflected image—perhaps we love ourselves

human imagination—the most valuable products of the greatest minds of the world. Not even philosophy, representing the highest flight of thought, can dispute seriously the honour with literature. In fact, literature is philosophy as lived by man or capable of being lived by him. What moral philosophy, for example, is comparable to the life of Christ as recorded in the Bible or of Rama or Yudhishtir as recorded in the Ramayana or the Mahabharata? Philosophy, barring metaphysics, is a system of abstract principles formulated from the lives of the greatest amongst us, very much as criticism is a system of literary or artistic principles based upon the works of the great masters. It was therefore in no narrow partisan spirit that Matthew Arnold said that a time would come when poetry would be recognised as the only philosophy.

Indeed literature is the philosophy of humanity. It is based upon the assumption that man is the most precious handiwork of God and therefore all that interests him and engages his affection is a fit subject for enshrinement in the most beautiful form and language. The reason why literature languished during the Mediæval Age of Europe is that 'humanism' was at a low ebb. A perverted notion of religion persuaded people that life was conceived in sin and the imagination of man's heart was all wicked. It was the clarion call of a new humanism that evoked the age of the Renaissance. Man came into his own after the long dispossession of the Middle Ages, and art and literature shone forth in a new splendour. In a similar way if we study the history of our literature we shall find that it dwindled whenever there was a decline in the popular conception of the dignity and value

of man's life in this world, whether owing to the growing popularity of the ascetic ideal or to the suppression of national life by foreign domination. England in the Tudor age acquired a new sense of the capacity of man, partially freed from feudal bondage, and it found its fullest expression in Shakespeare's famous words:—

"What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension how like a god!" We have yet to acquire this conception of the greatness of man as man in this country, before we can hope to see our literature in its highest glory.

It has been said above that literature is a parallel creation of man to God's own creation. It remains to add that the mental progeny of the great poets, dramatists and novelists are superior to the men and women of history of whom we have any authentic account. In our dealing with the world of reality we are repeatedly reminded of these poet-made men and women, and not of the historical characters. The very historical figures come closer to our heart when they have been subjected to the imaginative treatment of a literary artist. In fact many of the literary characters are more real and living than our own friends and acquaintances, partly perhaps because we know their lives as a whole while our knowledge of the others is fragmentary; and partly also because the authors' genius has made them more interesting than the people we know in real life.

The nursery of literature is as full of variety as the world itself. It has been said that

Shakespeare's creations epitomise humanity at its height and depth. But it would be a mistake to suppose that the business of the literary artist is to create types or models, although the great literary figures have a tendency to become types. Shakespeare himself has supplied the world with so many types, *i.e.*, concrete examples of virtue, and vice, although he never intended to create types of character in the sense of lay figures upon which to hang the drapery of his philosophy of life. He has indeed shown human nature at its very noblest, side by side with its very basest, for nothing less would satisfy the imperious craving of his heart to realise the ideal. But mostly he has depicted average human nature. If Desdemona and Iago represent the two extremes of the human scale, Othello stands in the middle, combining both the strength and the weakness of the average man, but each in a magnified form to suit the heroic proportions of his character.

The literary man is not interested in creating a heaven or hell and peopling them respectively with immaculate saints and unmitigated rascals. His world certainly contains heroes and saints, but villains and cowards are also not wanting. The world of literature must keep close to the world of reality, for otherwise the point of contact that gives reality to both would be lost. We should take little interest in a ghostly world *in vacuo*. The world of imagination must be both like and unlike the world of experience, so as to exercise a perpetual fascination upon our minds. We have come to see from experience that no man is utterly depraved and no man is crystally pure; but that we are all mixtures of goodness and evil. Morally

speaking, what matters is the proportion in which the elements are mixed. Artistically speaking, what matters is the degree of interest that a character evokes, the measure of sympathy that it draws, the appeal that it makes to the reader. In the last analysis, it is not so much in the moral quality as in the intellectual that the characters of Shakespeare or Dickens, to take the two most prolific literary creators in the English language, differ from the creatures of God that we know or history tells of.

What then does a library of literature denote? It denotes that these supremely interesting men and women shaped by the genius of the great authors are waiting, in our ante-chamber, so to say, for an opportunity of becoming acquainted with us. A library of drama or fiction means that and nothing less. And once we take these persons by the hand and look into their face, they will abide with us for ever—the most delightful of acquaintances, Don Quixote, Falstaff, Dr. Primrose, Elia, Mr. Pickwick, Sam Weller, and a host of others. Some of them may not be very desirable men to know in real life—it is best to know the rogues and heart-breakers on the stage but they are supremely interesting in literature, persons who have left this world a more enjoyable place for having been conceived and shaped forth by the mind of man.

But the great advantage of literature over life is that while it is difficult to see life as a whole in the world of reality, literature affords us a long view of man's life stretching over years. In the real world we see no more at a time than what is revealed by each day. These horizontal sections of life, if we

may use the expression, are so crowded with details and commonplaces that are apparently unrelated, like the news items of a daily newspaper, that it is almost impossible for us to trace the central thread that binds our days together like the leaves of a book. What systematic history or biography is to the daily journal, that is literature to daily life. Only, history deals with life collectively and literature individually or in small groups. To strike a comparison between the two, literature is greater than history in proportion as our daily life is greater than the daily report of its incidents in the newspapers. In literature alone do we see man's life as a whole and get a vision of the larger life which stretches beyond its horizon. In literature alone do we look at life in its full perspective—against the back-ground of the past, in the foreground of the present; and what is rare in painting, beneath the shadowy outline of the future projected in the sky overhead—the destiny to which the whole creation is moving.

For man is much greater than his life here below. He is as great as his thoughts and aspirations. Literature is the history of this greater man—greater in aspiration than in achievement. It is a record of what the mind of man has dared to think, and the will of man desired to be. There is reason to hope that in proportion as civilisation and science shall make progress, the distance between the world of reality and the world of literature will diminish. Although we shall never attain the ideal, we can hope to be much nearer to it in the future than we have been before. The curve of man's life may be expected to

describe an asymptote in respect of the ideal, *i.e.*, a curve that will perpetually approach although never quite reach it.

Thanks to the progress of knowledge we no longer feel as powerless before the forces of Nature or the vagaries of what we call fate as our forefathers used to do. This new feeling of power in man is bound to change his outlook upon life. In fact it has already changed it a good deal. There will therefore be great changes both in the tone and in the theme of our future literature. Much of the present and past literature of the world based upon the sense of man's bondage, the omnipotence of fate, the glory of war, even the virtue of patriotism and the pride of national superiority, will probably become antiquated. But as fresh provinces will be annexed by science and human goodness to the world of reality from the domain of the ideal, the creative imagination of man will acquire new materials to work upon and present to the future generations in the glorious forms of literature. New fields will be opened up to the expanding vision of man. The fountain of earth's youth will not fail, nor the eternal mystery of life and death be ever fully revealed. So long as light and shade exist, day and night alternate, youth is followed by age, so long as good and evil, true and false, love and hate, beautiful and ugly, are perceived as different, and so long as man remains conscious of "something afar from the sphere of our sorrow"—well, so long will the creative urge of man's soul continue to raise harvests of literature from the common field of life.

[To be continued.]

## SECONDARY EDUCATION IN TRAVANCORE AND THE STATHAM REPORT.

BY ONE INTERESTED IN EDUCATION.

**A**FTER the Great War, secondary education has undergone a process of reorganisation and reconstruction in almost every part of the civilised world. It was felt that the domination of secondary education by the University requirements is the cause of the great wastage that was going on. Only a small percentage of the high school product enter a University. It was felt that something must be done for the vast majority who are either unfit, or unable for other reasons to enter the colleges. Things are not much different in Travancore. Therefore, the proposals of the Statham Committee may be read with interest and profit by educationists in British India also.

### VERNACULAR HIGH SCHOOLS.

There is one special feature in the Travancore secondary education system, which is perhaps not found in any other part of India. In Travancore, we have two systems of parallel secondary schools above the first four years of primary course but both of them purely literary. The one is the system of English schools more or less on the lines of the secondary schools in Madras and the other is the system of vernacular schools. We have a three year middle school course in the vernacular and over and above this a set of vernacular high schools having a two year course. In these schools, all subjects including the sciences are taught in the vernacular, and English is an optional subject. Compared with the School Final Certificate-holder the vernacular high school product saves two years in the whole course and attains the same or a slightly higher standard in all the

School Final subjects except in English and vernacular. In the vernacular, his attainments are very much higher than that of the best S. S. L. C.-holder. Of course, in English his attainments are very low if at all. No doubt, Travancore has demonstrated to the other parts of India that one could have a high degree of modern cultural education wholly in the vernacular. Those who think that it is impracticable to make the vernacular the medium of instruction in our secondary schools may take note of this. But this is by the way.

From a practical point of view, the defect of the system is the vernacular high school leads the pupils into a blind alley. They cannot enter a University and they cannot get into any occupation or profession in which a knowledge of English is useful. The result is all of them want to become vernacular school teachers. "If you cannot do anything, take to teaching" is practised to the fullest extent by these vernacular school products. No wonder the vernacular high school is not popular.

### THE NEW PROPOSALS.

The Reform Committee's proposals are:—

1. The conversion of the vernacular high schools into vernacular training schools with a two year course instead of the present one year.
2. To make the vernacular the medium of instruction in all the secondary schools.
3. To have a selection examination at the end of the Fourth Form.
4. To have alternative courses in the Fifth and Six Forms to meet the requirements

of agriculture, commerce, industry and the lower ranks of clerks.

#### THE ABOLITION OF VERNACULAR HIGH SCHOOLS.

I have already stated that the only purpose served by the vernacular high school is to supply the vernacular schools with teachers. There the abolition of this class of schools is criticised on the score that it would lower the standard of attainment of the vernacular school teachers in the vernacular. The critics forget that the report does not stop with the abolition of these schools. The loss of two years of schooling caused by the abolition of these schools is compensated for, in two ways. By increasing the primary course by one year, the pre-vernacular high school course is extended by one year, *i.e.*, the First class in the present vernacular high school becomes the highest class in the new post-primary or vocational-bias schools. Secondly by extending the present training course by one year, another year is added on to the total schooling of the teacher. Thus there is no real loss for the vernacular school teacher so far as the duration of schooling is concerned. And I think, so far as efficiency is concerned, the new vernacular school teacher might be in a better position. For in the new training course, the study of the vernacular as well as the other subjects of the school curriculum will occupy a prominent position in addition to the methods of teaching them. In fact, both in Europe and America the training course of the elementary school teacher runs to three and four years. A good deal of this time is devoted to the general education of the pupil-teacher. This is considered to be more efficient than taking in a candidate educated in ordinary schools and training him up to be a teacher in a year or so.

#### THE VERNACULAR MEDIUM.

So far as Travancore is concerned, the present vernacular high school has served the purpose of demonstrating practically that all the subjects in a secondary school can easily be taught in the vernacular, thus facilitating the change of the medium of instruction in English schools. If the people of Travancore only cared to do so the New English schools can easily be turned into vernacular high schools with English as a compulsory subject preparing the students for the University also.

The success of the vernacular medium from the point of view of higher education depends a good deal upon the organisation of teaching adopted in the schools. First of all, proper arrangement must be made in bilingual areas. Even at present there is a good deal of heart-burning because no proper arrangement is made for the Tamil boys in the lower classes. Secondly, the purpose of English teaching should be redefined and the teaching and examination adjusted to the new requirements. For instance, text-books in English should be so selected that they contain not only good English stories and extracts from famous authors but also contain topics of scientific and other interest. Thirdly, neither false patriotism nor squeamish requirements of grammar should prevent us from using other languages. It is waste of time and energy to invent or coin new words in the vernacular for technical terms. These new words are as much new to our pupils, and require as much explanation and teaching as the corresponding words in English. Anyway, the English words have to be learnt at the University stage. There is no fun in learning a set of words in order to forget them afterwards and learn other words instead. It

is good anyway for making the vernacular the medium of instruction in our schools that the present Minister of Education in Madras from his presidential chair in the Tamil Lovers' Conference supports this view of the matter. It is not an altogether ill-founded suspicion that those who trot out the want of technical words and the want of text-books in the vernacular as reasons against the vernacular medium have an axe to grind.

#### SELECTION EXAMINATION.

This examination at the end of the Fourth Form is intended to divert pupils from the mainly literary course of the pre-University classes to parallel practical courses in the same classes or to the technical schools. The need for such a diversion, as I have already said, has been felt in almost all the countries of the world. The controversy is only about the means of bringing about this diversion.

The Report says that the examination should be "so designed that special minima will be required from pupils who desire to continue the S. S. L. C. course in forms Five and Six; and separate minima for the others." In another place the Report says: "It should be brought home to the public, to the parents and to the students that an inability to reach the University stage of education confers or should confer, in a proper scheme of things, no stigma on the pupil concerned." You cannot have it both ways even with the 'special minima,' 'separate minima,' *mean minima* in different subjects unless and until the learned professions cease to be attractive from the point of view of both power and money. Once you call it a Selection Examination, failure to be selected necessarily carries with it a stigma. "The grapes are sour" will be the retort if you say otherwise.

Every educationist condemns the introduction of another public examination in an already examination-ridden system not because failure to pass any examination is not, theoretically speaking, a stigma, but because our present system of examinations is so unreliable as a test of either ability or achievements that it leads to undeserved passes and

undeserved failures and consequent demoralisation of our educational system.

Therefore, if a selection has to be made, the method must be such that the public, the parents and the student would feel the selection to be fair and just. It is now generally agreed among all educationists who had at all thought about the matter, that the present system of examination is neither fair nor just to the students. The Committee does not seem to have thought about this aspect of the matter at all. At any rate, no indication of it is shown anywhere in the Report. Unless a more satisfactory system of testing the ability and the attainments of the pupils is devised, it would be disastrous to introduce another public examination at this early stage.

#### ALTERNATIVE COURSES.

There is, no doubt, a lot of loose talk going on nowadays about the dignity of labour and all that. Most of this, I am afraid, is meant for the other fellow's children.

The Committee very properly says that the vocational work that could be introduced in the pre-University stage should be either of the kind such as agriculture, which may lead to higher studies in the University or of the kind such as Type-Writing and Shorthand which leads to *occupation acceptable to educated persons*. Without the co-operation of the University it is difficult to make these courses a success. In Travancore, we have put down, at least on paper, as optional subjects a number of practical courses. At present, as far as I know, no high school provides for any of these courses—not even the Government high schools. The main obstacle is that the University does not recognise a pass in these courses as qualifying for entrance to the University courses of study. If our University can be made to face facts and is willing to be reasonable, it might also find that students who are good at some of these vocational courses not excluding Type-Writing and Shorthand, are at least as good from the point of view of taking even the literary courses of study, as those who mug up a lot of facts about Hyder Ali and the savannahs of Africa and America.

## EARLY CHRISTIAN ART IN BERLIN.

BY DR. CHARLOTTE WEIDLER,

*Germany.*

THE exhibition of early Christian art now assembled in the Kaiser Friedrich Museum here is a revelation even to those who knew this museum well, for the treasures had formerly been scattered through various poorly lighted rooms, so that it was impossible to gain any adequate conception of the comprehensiveness and quality of the collection. Professor Fritz Volbach, head of this department, has now brought them together in the new rooms of the museum, and one finds a collection which takes its place worthily beside the collections from the same period in London, Paris, Rome, Stockholm and New York.

One enters first the "Coptic hall," which contains the characteristic works of the early Christian era, for which interest is especially strong in the whole art world just now. Across from the entrance stands a splendid head of a Roman emperor from the fourth century, with a laurel wreath which still shows traces of gilding. A rare treasure in this hall is a bas-relief with a still legible inscription showing it to be the gravestone of the Abbot Schenute, the greatest saint of the Coptic Church. It was secured in Cairo in 1902.

Among the paintings is a portrait of a bishop, *in tempera*, from the sixth or seventh century. It comes from Bawit. Both in its composition and delicate colouring it has a completely modern effect. Another interesting painting is one of St. George with a red diadem and golden halo in semi-Oriental costume with lance on a horse richly caparisoned in white. It dates from the

Mameluke period in Egypt's Arabic era. Many small plastic works are shown in cabinets, ornamental figures and vessels, moulds, small dishes, rouge-boxes, small altars, ivory carvings, bronze lamps, fine goldsmiths' work and a collection of crucifixes. It will be recalled that the employment of crucifixes for religious or ornamental purposes became especially widespread in the fifth century. The Coptic glasses, in wonderfully iridescent colours, were articles for daily use without any ornamentation.

One goes on to the four rooms containing early Byzantine and Italian Christian art. The first contains a large and very valuable mosaic from the sixth century. This room is constructed along the lines of an early Christian basilica, which heightens the effect produced by the treasures exhibited. The great mosaic, which came from the Church of San Michele in Ravenna, depicts God the Father and Christ surrounded by angels. It was acquired by King Frederick William IV of Prussia in the middle of the last century, and brought to Germany in the face of tremendous technical difficulties. But since no adequate place could be found for the gigantic work, it remained neglected in the Berlin Palace. In 1904 it was discovered by the late Wilhelm von Bode, who recognized its high artistic worth and besought Emperor William II to present it to the Kaiser Friedrich Museum. The plea was readily granted.

The exhibits in this part of the museum include Roman sarcophagi. Some especially

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fine examples show plainly the transition from pagan Rome to the new world of Christianity. The old pagan symbols give way to depictions of the sufferings of martyrs, and to the well-known Christian symbols—peacocks, lambs, doves, fishes and the cross.

The bust of a princess from the second half of the thirteenth century, in Carrara marble, comes from the so-called Casa Romana in Scala, near Ravello. A large coloured and gilded Madonna by the Presbyter Martinus dates from 1199. This splendidly preserved statue of Mary with the Christ Child, who holds an apple in His left hand, is one of the finest examples of the rare wooden plastic art of the Abruzzi. This department of the museum ends with a collection of beautiful Russian icons, representing the leading schools of Moscow and Novgorod. The whole wall across from the great mosaic is covered with an iconostasis, dated 1775, from Chios,

with alto and bas-reliefs, open work and painting.

The antique department of the German museums is now showing in the middle hall a special exhibit of original weapons from the days of Alexander the Great's successors. It includes swords, arrows, spears, bows, catapults of all kinds and armour. The exhibits are interesting in themselves, giving, as they do, an idea of warfare in the days when man fought against man, and city walls had to be breached by primitive contrivances, and interest is added by practical demonstrations by Professor Wilhelm von Massow. He has had models made of the ancients' 'ballistas and other breaching instruments,' and has had these wooden weapons set up in the Pergamon Hall, where he shows with light projectiles how the machines functioned in casting heavy stones and arrows against enemy strongholds.

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*Chief Lecturer in History and Economics, Maharaja's College, Vizianagram.*

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## RE-ORGANIZATION OF S. S. L. C. STUDIES.

BY MR. A. S. VENKATARAMAN, B.A., L.T.,  
Chittoor.

A BATTLE royal has been going on between the *knowledge subjects*, as they are called, and the optional subjects. The columns of the daily press have been flooded with letters representing various schools of thought and the different sides of the question. In all this controversy two points have been ignored or there has been a confusion of issues and they require clarification.

It has to be clearly recognized in regard to the number of subjects on what basis the inclusion of a subject has to be decided upon. Does the multiplicity of subjects or their limited number matter or is it the main factor in the situation? What are the considerations that determine the importance of a school subject? Modern life has become so complex that the inclusion of a number of subjects in addition to those now taught in schools would seem justifiable. Some people make a distinction between 'information' subjects and knowledge subjects, confining the latter to those which have gained the rank of school subjects and calling the other subjects, in fact, almost any subject, as information subject, though it would be unwise to call them 'non-knowledge' subjects according to division by dichotomy. The tendency in course of time is to demolish the barriers between the two, so that the 'information' subject of to-day becomes a knowledge subject of to-morrow. But, as the so-called knowledge subjects are not directly helpful in earning bread, and as other subjects give us immediate return and command a ready market-value (and they are technical, vocational or commercial subjects) modern educa-

tion being to some extent regarded as a preparation for living, there will be no wonder, if in a short time, the so-called knowledge subjects (or culture subjects by whatever name you call them) are replaced by the technical subjects. Indeed, we have come to a stage where matters have reached a climax and have made solution inevitable. Knowledge is no longer the monopoly of priests, whether in the East or in the West and has extended her sway over different classes of society, even the lower strata of society, and it is knowledge of a kind which has come to be synonymous with information. The changing conditions of life, the needs of society and the stress of altered circumstances are bound to have their reaction on school life, if schooling is to predict life-situations.

The number of subjects that demand admission into the school are legion (and this is limited only by the number of faddists) and the educationist is so hard put to it that for every subject he chooses, he will have to reject at least four subjects so that for every doubtful friend he gains, he makes four definite, implacable enemies. It is in this fashion that the forces of general knowledge or general knowledge subjects (if you will) on one side and the forces of optional subjects on the other, are marshalled.

A close examination of this aspect of the question makes one feel that the mind at one stage, more than another, requires to be disciplined rather than filled up. And this is very well described in the words of Mr. H. E. Palmer, Head of the Institute for Research in English, Tokyo: "Of these

linguistic disciplines (he refers to languages) there are many, each having its own normative or corrective function, designed rather to foster a line of behaviour or an attitude than to serve as a means of inculcating this or that item of concrete knowledge." What applies to languages, also applies to the other subjects as well. It is not so much that the information that a subject is capable of imparting as the line of behaviour or attitude that it is capable of creating, that really matters.

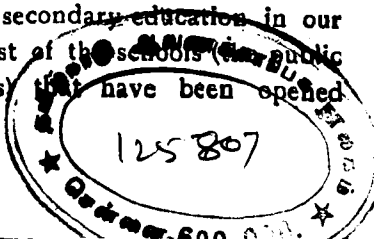
When we look at things from this angle of vision, we can readily perceive that the importance of science subjects has been enhanced in view of the progress of science and modern society is insistent that the school should give a prominent place to the science subjects. A second point for consideration is that they offer abundant scope and possibilities for experiments, the lessons lend themselves for experimental work so that children can *learn by doing*. If they are rightly conducted, they are likely to give a real practical turn to the theory-ridden, book-ridden and black-board-ridden school life. The views of parents and the society cannot be brushed aside, particularly in view of the fact that "parents are something more than necessary evils or mere biological antecedents and their wishes merit fuller consideration, so too, the views of the community concerning the nurture of its young member." In the light of these observations it is evident that the training which the strictly science subjects are likely to impart, is more important than any, that the other subjects can give, and if so, we cannot jettison the chances for practical work that the science subjects have already brought with them into our schools. It is conceivable that in other subjects, a

properly trained pupil in a High School can make easy headway if he has been taught to read rapidly. Mr. E. J. Parkinson observes, "so important in modern methods is the change of incidence of attention from the subject of study to the individual pupil that a special word was coined by Stanley Hall to describe the character of the changed outlook. This word 'paido-centricism' or (child-centric) has been accepted by English writers though Sir John Adams shudders at its ugliness."

Not only has there been a confusion of issues regarding the choice of subjects for the school curriculum and the principles of selection lost sight of, but there has also been a fundamental assumption that every secondary school pupil seeks the University course. In fact, it may be so put, tersely put, rather dogmatically for the sake of brevity, two notions have been the bane of our secondary school system, one of which has been already examined; that the number of subjects is legion limited only by the number of faddists. We must take all possible advice from them, but we should decide things for ourselves. The other notion is that almost every secondary school pupil means to enter the University course. Drifting into careers with no plan, no forethought has been due to the multiplicity and uniformity of schools that are scattered throughout our Presidency.

A study of the education reports, annual reports and the quinquennial reports on the progress of education reveals a deplorable lack of settled policy and programme on the part of those that have been responsible for the expansion of secondary education in our Presidency. Most of the schools (the public managed schools) that have been opened

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since 1918 have been election schools, meant to seek the support of some electorate or other. For aught that can be said, this is an honourable and straightforward way of securing support, but it must also be admitted that schools have been opened or were opened in areas where they are not and were not wanted. It is a matter for investigation, if they have fulfilled a civilizing mission or have tended to provoke or perpetuate party strife and faction. At any rate a good number of them have not justified themselves. The position that has been taken up is demonstrable and illustratable from the closure of some schools, the transfer of others and the poor strength in most of them.

It is a matter of common knowledge that very few of those who are eligible for the University course seek it and that very many of those receiving education, drop out from the First to Sixth Form. Perhaps only thirty-five per cent. of the eligibles seek the University and 65 per cent. of them wish to enter the Government Service or swell the army of the unemployed, who also become "unemployable," not to speak of a good many who discontinue at varying stages from the I to VI Forms. A modest calculation will make matters clearer. We start with hundred pupils in I Form and on the assumption that a third drop out owing to detentions and other circumstances, only ten seek the University course and on the liberal estimate that only a fourth drops out, only fifteen seek the University. Let us take it that 10 to 15 per cent. of those who get into I Form seek admission into colleges.

Our schools do nothing but prepare the pupils for the University, and whether they do even that successfully is a moot point. Some of those who do not go into the University,

seek Government Service. And the Government has purchased a costly filter under the name of the Public Service Commission, the S.S.L.C. Examination itself being a crude filter. In a sense, the so-called S. S. L. C. Examination is a misnomer, because it is neither a final nor leaving examination but functions more as an entrance examination. It becomes imperative therefore, that we must separate the University going pupils from the non-University pupils and impart a truly technical or vocational bias to them. The geese must be separated from the swans.

If this point of view is conceded, then the syllabus can be easily recast. The principle herein followed follows the suggestion of Lord Eustace Percy (See "The Year Book of Education, 1932"): "No national system of education can meet the conditions of the modern world unless it makes a systematic and enlightened use both of applied science and languages as effective agents for the training of the mind."

I. *A Group*: 1 and 2. Languages (The mother-tongue and English)

3. Elementary Mathematics.

*B. Group*: Manual Training and Physical Training.

*C. Group*: Any two optional subjects. in (a) technical, (b) commercial, (c) University course.

II. Pupils that are trained for the University courses are to be separated from those that take the non-University section.

III. The middle school course is to be so re-organized as to cover forms I to IV and offer instruction in History, Geography and Science, in the vernacular medium. The

S.S.L.C. syllabuses are to be so re-cast that only the main or the more important features of the syllabus are incorporated in the middle school syllabus, the bare elements of the science syllabus requiring to be laid down for the middle school forms.

IV. In the V and VI Forms pupils may be permitted to choose two optional subjects in any one of the courses mentioned above.

V. Pupils are not to be burdened with excessive home-work and they may be encouraged to work on the basis of assignments. They may be given to begin with, five free periods in a week in which they may be trained to work under supervision.

Daltonizing the school lessons may be had as the ultimate goal.

On the basis of these suggestions, a provisional time-table is given below:—

|                                    | <i>Periods.</i> |
|------------------------------------|-----------------|
| 1. Mother-tongue or vernacular ... | 7               |
| 2. English ...                     | 8               |
| 3. Physical Training ...           | 2               |
| 4. Manual Training ...             | 2               |
| 5. Optional subjects ...           | 10              |
| 6. Moral Instruction ...           | 1               |
| 7. Free periods ...                | 5               |
|                                    | <hr/> 35 <hr/>  |

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## THE CITY OF THE MUSES— LEIPZIG, THE BOOK CENTRE.

BY MR. K. P. PADMANABHAN THAMPY,  
*Trivandrum.*

"Leipzig is the Place for me."

GOETHE (FAUST, PART I).

NOBODY who goes to Germany, the heart of Europe, should miss Leipzig, the international centre of the great Sample and Technical Fairs, the town busy with rich and roaring trade, the foremost centre of the German Book Trade and the classical stronghold of the Muse of Music. Leipzig, founded nearly ten centuries ago, is one of the leading trade centres of the world. The origin of this famous seat of trade is almost shrouded in the obscurity of ancient times. In the history of the world, especially of the European world, Leipzig has played many an epoch-making part. During the brief periods of peace occurring between the raging wars that devastated Europe, Leipzig gradually developed into a centre of civilisation and the foremost market in the occidental world. To-day Leipzig is internationally reputed. In the intellectual, economic, cultural, artistic and commercial life of Germany in particular, and the world at large, Leipzig holds the predominant position. To-day, Leipzig is a *World Emporium* which has achieved immortal fame in connection with its fairs, and book trade; and in the realms of music, science and art, its prominence certainly belongs to the first magnitude. Leipzig, the heart of Germany, justly boasts of a highly cultured population of not less than 720,000.

In the long and eventful history of Leipzig, many are the interesting and important dates. The city has exercised very great influence over the art, science and literature of Germany. As early as 1519, in Leipzig,

there took a place a memorable theological controversy between Martin Luther, "the Morning Star of the Reformation," and Dr. Eck, the distinguished thinker. The illustrious philosopher, Gottfried Wilhelm Leibnitz, was born at Leipzig on the 1st July, 1646. Johann Wolfgang Goethe, one of the supreme literary masters of all ages and climes, was a student in the famous University of Leipzig, during the years 1765 to 1768. Johann Sebastian Bach, the greatest of all organists, was, for a long time, at Leipzig, giving concerts in the far-famed St. Thomas Church. The celebrated fabulist, Christian Furtchegott Gallet, was a professor at the Leipzig University till his death in 1769. In 1746, Gotthold Ephraim Lessing, the noted thinker and critic, was a student at Leipzig. Friderich Schiller wrote his *Lied an die Freude* in 1785 while at Leipzig. Felix Mendelssohn Bartholdy, the gifted musician, conducted the concerts in the Gewandhaus in 1835 and helped to found the Academy of Music. It was while living at Leipzig that Robert Schumann taught at the Academy of Music and composed his best known works. The world famous operas of Albert Lortzing were all composed at Leipzig, the city of the Muses. Richard Wagner, one of the first and greatest names in the roll of the devotees and favourites of the Muses, first saw the light of day in Leipzig, on May 22nd, 1813. These are but some of the many notable dates in the glorious history of Leipzig, nay of the world.

The Sample and Technical Fairs are held at Leipzig twice a year. There are many exhibition buildings in the city. Underneath the extensive market square is situated the

largest subterranean exhibition hall in the world. The Technical Fair with a whole series of exhibition buildings stretches at the foot of the mighty and marvellous memorial to the Battle of the Nations.\* The Leipzig Railway Station† is one of the biggest in the globe and has a 300 metre frontage and more than two dozen platforms. Leipzig occupies a very central position. It is reached from Berlin by rail in a couple of hours. The beautiful city throbbing with life, lies midway between the Italian mountains and the Thuringian forests, both of which are long renowned for their charming scenery and sanatoria. The important cities of Dresden, Breslau, Bremen, Cologne, Frankfurt and Munich are easily reached from Leipzig. The Old Town Hall, the Market Square, the New Town Hall, the Academy of Music and the University are some of the finest buildings in the world. Beautiful structures, which bear eloquent witness to the glorious vitality of art, are to be met with in Leipzig.

As the centre of German culture Leipzig is supreme and has exercised profound influence over all the civilised world. For centuries past, Leipzig has remained a *City of Books*. Three important causes have contributed to the greatness of Leipzig as the leading book centre of the world. First and foremost Leipzig is the city where the largest and most varied and international fair is held; secondly, it is the seat of one of the ancient and illustrious Universities in the world, and lastly it is the accepted centre of music. In

\* Thirteen years were required for the erection of the monument, which was finished in 1913. Towering over 300 feet high, it is the biggest memorial monument in Italy.

† Begun in 1902, it was completed in 1915, despite the coming of the World War, at a cost of 150 million marks.

all these ways, the pre-eminence of Leipzig is universally admitted and proclaimed.

The most outstanding organisation of the German book-sellers, *Bornesveren der Deutschen Buchhandler*, is established at Leipzig. The three vital essentials of book trade—the art of book decoration, book production in general and book-selling—are taught most efficiently in the institutions set apart for the purpose in the *City of Books*. There are a number of rare and costly treasures of book art in the excellent libraries of Leipzig. The *Deutsche Buchere* is the only truly national collection of books in Germany, for it alone is in full possession of every book, periodical or other publication appearing in that country. This mighty and wonderful institution has been truly described as the *National Archive* of Germany. This great and unique institution is one of the wonders of the intellectual world. Its department of artistic prints provides the finest and most precious treasures of modern German book art. This organisation constitutes "the living symbol of Leipzig as a book centre."

There is a special "Book-Sellers' Quarter" in Leipzig and this has proved to be an interesting attraction to all intelligent people. Two monumental edifices exemplify the overwhelming importance of this great city in the world's book trade. There are many well-known publishing houses of sound standing in Leipzig. *Leipzig, the Book Centre*, a highly interesting and stimulating pamphlet, speaks thus: "Whole streets in the 'Book-Sellers' Quarter' are lined by handsome buildings wherein are housed the offices of well-known publishing firms and the stores of retail book-sellers, or else those graphic art establishments for which Leipzig has long been renowned, the range of whose activities extends from the printing of books to the most up-to-date proceedings employed for the reproduc-

tion of artistic works." Some of the publishing houses are known throughout the civilised world. To mention but one, the *Durr'sche Buchhandlung*, which has specialised in educational works and pedagogic literature for young people, from its birth in 1656, is now considered to be the best of its kind on earth. All the publishing houses of Leipzig, centuries old, incorporate the city's great traditions as a book centre. Graphic art in Leipzig is mainly based on the city's enviable position as the foremost book centre. Berlin alone among German towns, can claim to be abreast with Leipzig in regard to printing. Some Leipzig firms have made it their speciality to bring out works in various oriental types. Their admirable performances have earned unstinted praise abroad.

The prestige and importance of Leipzig as a book centre was eminently enhanced and its significance fully exemplified by the International Book Art Exhibition organised by the Union of German Book Artists." The exhibition was a marvellous, cultural, intellectual and commercial success and afforded ample scope and chances for research to interested people. Leipzig's position as a centre of the German book trade is fittingly illustrated by the unique institutions for technical education which the city possesses. These excellent places of study have strengthened the position of the city as the foremost book centre. Foremost among them is *The State Academy of Graphic Art and the Book Trade*, the only institution of its kind in Germany, founded in 1764. The first Director of this internationally reputed Academy was Frederick Ceser, under whom Goethe learned drawing and etching. Professor Hans Wahl, Ph. D., in his edifying book entitled *In Goethe's Footsteps* says thus: "From the artist Adam Friderich Ceser, whose daughter Friederike was on friendly terms with Goethe, the young man received his first lessons in

painting, the results of which may be seen to-day in the Ceser Collections in the Leipzig Historical Museum."

The greatest achievement of the German Book Trade Union is the creation of the *Deutsches Museum für Buch und Schrift*. This Museum enables both the specialist and the layman to obtain firsthand, a clear, comprehensive survey of printing and book production, from the earliest origins to the present day, in every conceivable sphere of civilisation. The museum contains a magnificent collection of books and manuscripts—all valuable in historical importance—and is looked upon as one of the finest and costliest throughout the globe. The collections of the museum dating from all epochs and produced in countries widely separated from each other in respect of distance and culture, have been pronounced to be the best in the world. *The German Book Museum* at Leipzig, founded in 1854, is the store-house of authoritative information regarding everything associated with book trade in Germany. It was started with the purpose of cultivating printing, writing and all graphic arts and processes in an historical, artistic, industrial and technical manner. During the half century of its existence, the museum has developed into one of the most remarkable institutions of the kind in the world. At the present day, the museum stands out unrivalled in many respects. Most of the materials which were exhibited at Leipzig in 1914, in connection with the International Book Exhibition, were presented to the German Book Museum. Now it exhibits a general view of the gradual evolution of printing and book craft from the primitive times to the very modern. Examples of the oldest writings, specimens of the oldest manuscripts, and the most famous typogra-

phical monuments of the fifteenth and later centuries are all to be met with among the collections carefully preserved in this museum which is growing from day to day. One of the precious Gutenberg Bibles on vellum forms the richest treasure. There is a first class library of over 50,00,000 historical and technical books, housed in the Museum. A large and varied collection of single sheets, more than a quarter million, systematically classified containing title pages, book-plates, printer's marks, wood-cuts, etchings, book bindings, also a collection of historical machinery are some of the inspiring possessions of this great institution. The museum publishes a comprehensive and profusely illustrated annual besides a "Literary Sheet" in six numbers, embodying reviews of recent literature.

The libraries of Leipzig deserve special mention. The University Library is extremely praiseworthy. The University Library in the handsome building decorated with Preller's frescoes illustrating episodes of the Odyssey is interesting and full of rare collections. The rich libraries attached to the Saxon Monasteries which were dissolved in 1553, formed the nucleus of the University Library which today is very famous. Among its most noticeable features are the Goethe collection, formerly in the possession of Salmon Hitzel, a well-known Leipzig book-seller and enthusiastic student of Goethe, which contains upwards of thousand printed works and over 500 MSS; and the not less famous Kastner collection comprising some 20000 autographs and other documents. The Leipzig Municipal Library is remarkable for the priceless specimens of book art it has in abundance. The Library of the Supreme Court of the German Reich is universally recognised to be the best in the world as regards works on legal subjects.

The Comenius Library is acknowledged to be the leading pedagogical collection of books, without any rival. The Central German Library for the Blind established in 1894, is a conspicuous achievement. In respect of municipal public libraries and reading rooms, Leipzig has served as a model in several countries and worthily upheld its great reputation as the book centre. The public libraries of Leipzig are decidedly far ahead of most of their kind in other parts of the world. Closely connected with the public libraries is the Central German Office for the development of public libraries, an organisation run by a host of celebrities in the field of literature. There are many private collections which are great in themselves, owned by publishing houses. All the museums of Leipzig have excellent libraries attached to them. It goes without saying that all museums in Germany worth the name have all of them very valuable libraries. As a centre of training for librarians, Leipzig is pre-eminent. The Museum of Local History in the Old Town Hall alone is enough to impress the foreigner with the superiority of Leipzig as the seat of book art of the first magnitude. This museum, one of the oldest in Germany, is most perfectly equipped and dexterously organised. Under its auspices exhibitions in the top notch of excellence are held from time to time. The success of the all world Exhibition of Book Art in 1927, and the Beethoven Exhibition was mainly due to the endeavours of this museum.

Leipzig's fame as an important centre of book trade and graphic art has been firmly established centuries ago. Everything connected with books—printing, illustrations, binding etc., is well exhibited in the great institutions possessed by Leipzig. But Leipzig

does not rest on her laurels. She continues to win fresh and fresher laurels to the envy of the rest of the world. Nowhere else in the world is the art of book production so well developed and so exquisitely expressed as in Leipzig and in this respect she challenges the rest of the globe.

One is often inclined to consider Leipzig more as a city of Fairs than of the Muses, but in spite of its marvellous development into a great city of flourishing industry, it has achieved rapid strides of progress in other lines of human activity as well. It is a mere truism to say that the museum and libraries of Leipzig, the city of Fairs; Music and Book Trade, are full of treasures which sing loud praises of the cultural back-ground of the past epoch-making days which have left such

a rich heritage of supreme glory and sublime grandeur.

Goethe's verdict on Leipzig is at once true, interesting and intelligent. True it was then and so it is even to-day.

*"Leipzig can be regarded as a small moral republic.....There is unbelievably much here. Wealth, science, talent and possessions of all kinds give the place a fullness which a stranger can well enjoy and use to his advantage if he understands it."*

A famous Latin scholar wrote:

*"Extra Lipsiam non est vita, siest vita, non est ita"* which was paraphrased as follows by a poet of the younger generation.

*Him who outside Leipzig living  
Fate is but a half-life giving.*

## A Hand-book of the English Language

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By K. SUBRAMANI AYYAR, B.A., L.T.,

A Fellow of the University of Bombay;

An Incorporated Accountant of London, and late Principal of the Byramjee Jeejeebhoy College of Commerce, Bombay

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## OUR SCIENCE COLUMN.

### THE STRUCTURE OF MATTER.

By MR. V. N. VISWANATHA AYYAR, M.A., L.T.,  
Madras.

The savants of various climes and times developed theories regarding the constitution of matter to explain its behaviour under varying conditions. Such theories held the field for a time and when they failed to explain any newly observed phenomena or relationship, they were either given up altogether or modified.

In olden days, these theories interested only the specialists. Laymen were altogether indifferent about them. But the conditions obtaining in modern times are very much different. The man in the street takes a lively interest in all that concerns him. He is confronted with practical problems in understanding the conveniences afforded to him in this age of machinery such as the use of electricity at home, in the workshop, in locomotion, of the use of telegraphy, telephony with and without wires, in communicating with distant places, in television, in phenomena of radio activity, etc.

One of the well-known properties of matter is *divisibility*. We can split any lump of matter into smaller and still smaller pieces and every such piece exhibits properties akin to the mother lump. This process of division can be carried on almost indefinitely. If, for example, a crystal of sugar or a particle of potassium permanganate were dropped into a vessel of water, the particle breaks up into extremely small particles and spread

throughout the mass and may be identified by the taste or the colour. Similarly, if a drop of scent were placed in any part of a room the smell may be discerned even in the most distant corners. Thus matter is divisible. The limit to such division without any change of property is the molecule. The chemist for his purpose supposes the molecule to be further divisible into a definite number of atoms which take part in chemical changes, similar if the substance is elementary and dissimilar if compound.

The classic experiments connected with the discharge of electricity through gases at low pressure culminating in the identification in atomic form of negative electricity by Sir J. J. Thomson in the closing years of the last century demanded a further elaboration of the atomic theory. The chemical atom already so minute that not even the most powerful microscope could make it visible is in size of the order that  $10^8$  of them placed in a row will just make an inch. Each atom is a system—a miniature solar system. What corresponds to the sun is a spherical nucleus of positive electricity at the centre—a *proton* as it is called. This is surrounded by a number of very much smaller revolving balls (corresponding to planets in the solar system) termed *electrons* charged with negative electricity. The proton has a charge of positive electricity equal to the total

negative electricity of the surrounding electrons. Hence the atom is neutral. Electrons are similar and their size is about  $\frac{1}{1800}$  of the highest chemical atom, hydrogen. The atom itself is so minute. What about the electron, which is only one hundred thousandth of an atom? In order to give an idea of the relative size of an atom and an electron, a well-known author states that if the former is magnified to the size of a circular field of  $2\frac{1}{2}$  miles in diameter, an electron will be of the size of a golf ball.

These conceptions simply stagger our imagination—the astronomer dealing with stupendous quantities on one side and the analyst with his inconceivably small quantities on the other.

The next question that arises is how one element differs from another, if all atoms are built of protons and electrons. An atom is built of a central proton surrounded by revolving electrons. What differentiates one element from another is the number and distribution of the electrons relating to their distances and velocities. In the simpler hydrogen atom there is only one electron with the associated quantity of negative electricity and one proton with an equal charge of positive electricity and having a mass nearly two thousand times that of an electron. An atom of uranium of the highest atomic weight has a proton surrounded by 92 electrons. In short, the chemical properties are a function of the number of electrons and seem to have nothing to do with the proton.

This view of the constitution of an atom explains the periodic classification of the elements, and the interesting behaviour of matter electrically and chemically. We can explain the present-day successful attempts at transmutation of elements which, with 'the philosopher's stone,' was the dream of the early alchemists and which the nineteenth

century chemist poohpoohed. Again, the most marvellous achievement of the present age, namely the radio, can be explained in terms of it. But we have not yet come to the end of this fascinating story.

Recent researches have elucidated still further the nature of the proton. The latest work in this connection is mainly that of the English physicists like Lord Rutherford, Bohr, Aston and others. There is an illuminating article on the discovery of the neutron in the May 1932 issue of the 'Discovery.' The neutron is therein described as 'the proton in intimate contact with the electron.' Dr. Chadwick of the Cavendish laboratory is the discoverer. To the neutron is attributed properties of a most revolutionary nature and the wildest speculations are rife about its possibilities.

## TYPICAL TAMIL BOOKS FOR MODERN TAMIL HOMES

BY

**E. S. SUNDA, B.A., B.L.,**  
Senator and Member, Academic Council,  
Annamalai University,  
Vakil, Madura.

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## PLACES OF EDUCATIONAL INTEREST.

XXXI. VELLORE.

BY MR. L. N. GUBIL SUNDARESAN,

Trichy.

Vellore is a city of great antiquity and a centre of modern educational activities. It is situated on the right bank of the River Palar and is 87 miles west of Madras. It is reached by the South Indian Railway which passes through the town and also by the Madras and Southern Mahratta Railway from the Katpadi Junction which is only three miles from the town. It is the headquarters of the District of North Arcot and a big trading centre, especially in grains, tamarind and jaggery.

The city can lay claim to the distinction of having many unique historical remains. The chief objects of interest which have always drawn distinguished visitors from all parts of the world are the fort, the ditch and the temple within it. The fort which has been preserved from the destruction of man and time has been acknowledged to be one of the most perfect specimens of military architecture in India. The fort is traced on an irregular four-sided figure. 'The fortifications consist of a main rampart broken at irregular intervals by round towers and rectangular projections.' The main walls are built of massive granite stones, admirably cut to point and fitted together without mortar. According to local tradition, the fort was built by one Bowmi Reddi and the construction was begun about A. D. 1350. The temple, the carvings of which are thought by some to rival those of Madura, stands near the north-east corner of

the fort. The entrance is topped by a fine gopuram with massive gates and rich carvings. The most exquisite sculpture is found in the Kalyana-Mantapam or hall in which the idol was placed when his marriage was yearly celebrated. 'It contains monolithic sculptures of marvellous beauty. The outer line of pillars represents mounted figures, elaborately worked. The cornice running round the roof is probably the most elaborate thing of its kind in Southern India. The centre of the hall is supported upon huge monoliths cut into groups of fine pillars, joined by thin stone panels fretted with graceful patterns. The five pillars and the four joining panels are carved out of a single stone and how the work could have been executed without fracture seemed a marvel.' Every stone in this extraordinary building is well worth notice.

Besides the temple, the fort contains five mahals and many offices. It was in these mahals that the sons of Tippu Sultan and the wives of Tippu and Haidar Ali of Mysore were residing after the fall of Seringapatam till the close of the Vellore Mutiny in 1806. One of these mahals is now used as quarters for the probationary Sub-Inspectors under training in the Provincial Police Training School and a second for recruits in the Central Recruits School. A number of the old military buildings still survive and have been adapted as modern offices.

Other objects of historical interest are the old cemetery near the fort which contains the

tombs not only of those who fell in the Vellore Mutiny but also of many other famous names in the history of India. On the Arcot road are the monuments erected over the tombs of the wives of Haidar and Tippu and others connected with their family.

The glory of the town does not lie entirely in the past. Institutions, which are quite modern, shed such a lustre upon it as to make its importance to be envied by others. The town can boast of two large educational institutions, the Voorhees College maintained by the American Arcot Mission and the Sri Mahant's Devasthanam High School maintained by the Tirumalai Tirupati Devasthanams. Of more recent origin are two other secondary schools. In the heart of the town is the Government Girls' High School with a training section attached to it and the Government is running a separate High School for Muhammadans in the Officers' Line.

Vellore can boast of a number of special institutions. The American Arcot Mission is

running a medical school for women which was the first of its kind to be started in this presidency. It is hoped that it will be shortly raised to the status of a college. Attached to this school is a large hospital of modern type whose reputation along with that of its Principal, Dr. Ida S. Scudder, has gone far and wide. The Muslims of this presidency are maintaining two Arabic Colleges for the promotion of Arabic learning and culture and students of these colleges are appearing for the Oriental Title examinations of the Madras University in Arabic and Persian. On the other side of the river Palar is the Union Mission Training School where new experiments in Rural Reconstruction are being tried and teachers trained according to the latest methods to meet the requirements of an Indian village. At Katpadi four miles to the north is the American Arcot Mission Agricultural Farm and Institute. Vellore, in short, is a place of great educational atmosphere.

## INTERMEDIATE MODERN HISTORY Being Outline Notes of Lectures

BY

P. S. RAMAKRISHNA AIYAR, M.A.

*Professor of History, Maharaja's College, Ernakulam.*

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## NEWS AND NOTES

### INDIAN

#### ARNI.

A function was got up under the auspices of the Teachers' Association, Board High School, Arni, recently to bid farewell to Mr. V. Vedamoney, a teacher of the school, on his retirement.

Mr. S. Natesa Aiyer, Headmaster, who presided, paid a fitting tribute to the teacher referring to his sweet manners, his equanimity of mind, his well-disciplined life and his vast experience in the teaching world for over thirty-six years. Eulogistic speeches in appreciation of the qualities of his head and heart and of his long and meritorious service were made by many of his colleagues. Mr. S. Sundaresa Aiyer, Deputy Inspector of Schools, Arni, who was present on the occasion, associated himself with the sentiments expressed by the previous speakers. The guest made a suitable reply after which he was profusely garlanded.

With a vote of thanks and the singing of the National Anthem, the function terminated.

A function was got up under the auspices of the Teachers' Association, Board High School, Arni, on Friday, the 16th instant, to bid farewell to Mr. S. E. Bedford, B.A., L.T., the Senior Science Assistant of the school, who retired on 10-2-'34. Mr. S. Natesa Ayyar, B. A., L. T., Headmaster, Board High School, Arni, who presided, paid a glowing tribute to the teacher and referred to his sauvity of manners, his cheery out-look on life and his technical skill in varied arts and crafts. Speeches in appreciation of the long and meritorious service as a teacher and his successful attempt at journalism as the Editor of the "Deenabandhu," an organ which espoused the cause of the Depressed classes, were made by several of his colleagues. The guest made a suitable reply, after which he was profusely garlanded. With a vote of thanks, the function terminated.

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### PAKALA.

The Education Week was celebrated during the period commencing from the 5th of February to the 9th of February.

As per programme the first day, i.e., the 5th idem, was a Scout Day when the Scouts of the I and II Pakala Troops showed their display. Mr. C. Venkatramana Iyer, B.A., B.L., District Scout Commissioner, presided. The Scouts displayed tent pitching, exhibition of the articles made by them, drill, games, signalling and First Aid. The chairman was immensely pleased with the work turned out by the Scouts.

On the second day, the display of physical activities was made. The boys showed their skill in the form of a circus. Apart from individual feats of strength, group games, pole-drill, exercise with clubs and pyramids were shown. The Chairman, Mr. C. Raghunathan, B.A., L.T., T. D. (Iond.), Headmaster of the Government Training School, Chittoor, and the audience appreciated the performance. The Chairman advised that group games and pyramids must be more encouraged as they lead to corporate life and unity which are essentially needed for India.

On the third day, the boys held their Literary Society meeting under the presidency of Mr. B. Peri Sastri, B.A., Sub-Registrar of Pakala. Many parents were present. The boys discussed the subject "Which is preferable—Riches or Learning?" It was an interesting to hear the boys discuss the subject with clearness of thought. The Chairman spoke at length on the question and said that both are needed, only when they are well-used. He encouraged the boys to cultivate their habit of speaking at such meetings.

The fourth day, i.e., 8th February, was a day when the drama "Paduka Pattabhishekam" was enacted by the boys in the presence of a large gathering under the presidency of Rao Bahadur

M. Rama Krishna Reddy, B.A., President of the Taluk Board, Chandragiri. The boys acquitted themselves creditably. It was well appreciated by the Chairman and the audience. The Chairman exhorted the audience to show greater co-operation with the teachers in their arduous work. He felt sure that with their co-operation, the school would be raised to a High School.

On the last day, *i.e.*, the 9th idem, an educational exhibition was held. Janab Muhammad Sahib Bahadur, M.A., L.T., District Educational Officer, Chittoor, opened it at 5 P.M. The exhibits consisted of maps, pictures, Drawings and articles made by the boys. In this exhibition the local Board Elementary School and the American Mission Elementary School also took part. Many parents visited the exhibition and benefited by the show. At 6 P.M., after the reading of the report by the Headmaster, the Chairman distributed the prizes for sports, drama and general efficiency. At 6.45 P.M. the boys enacted three important scenes in English. They were "The Most Precious Thing," "Antony's Oration" from Shakespeare's *Julius Caesar* and "My Autobiography." The boys conducted themselves very creditably. The Chairman, in his concluding remarks, congratulated the staff of the school for their organising such a week for bringing the parents into close touch with the work of the school. He hoped that, by the parents sending in more children, it would be raised to a High School. He complimented the actors in the English scenes and distributed the prizes for them. Finally, the Headmaster proposed a vote of thanks to the Chairman and to all those who contributed to the success of the functions.

Thus the celebration of the Week made the parents evince greater interest in the work of the school.

#### PERIYAKULAM.

A monster meeting of the citizens of Periyakulam, Vadugapatty, Sedapatty, Melmangalam and Keelmangalam was held at 5 P.M. on 19-2-1934 in the spacious premises of the Sri

Varadaraja Swami Kovil to concert measures for the continuance of the management of the Victoria Memorial High School under the Madura District Board. The meeting was presided over by M. R. Ry. S. Sundaresa Ayyar Avl, B.A., First Grade Pleader and President of the Periyakulam Urban Bank. The President made out a strong case for the continuance of the school under the able management of the Madura District Board which alone by its increasing resources will be able to run the school on sound lines. Messrs. Krishna Ayyar, P. S. Sundaram Ayyar, First Grade Pleader, P. V. Venkateswara Ayyar, Pleader, and others spoke on the same subject touching also on the financial aspect of the question. It was at last unanimously resolved to request all the members of the Madura District Board to continue the Victoria Memorial High School, Periyakulam, under the management of the District Board and to drop the proposal to appoint a committee for considering the question of retaining the control and management of the V. M. High School in Non-District Board area and making necessary recommendations to the Board.

The proposition was moved by Mr. Krishna Ayyar, seconded by Mr. Kasim Bava Rowther and supported by Mr. P. Narayanasami Chettiar of Sedapatty.

It was next agreed that a very strong and representative deputation should wait on the President and members of the District Board at the time of the next meeting of the Board to press upon them the case for the continuance of the school under the management of the Madura District Board.

After a hearty vote of thanks to the President, Mr. Sundaresa Ayyar, who ably conducted the meeting, the meeting dissolved.

It was gratifying to note the increasing interest of the public in the welfare and advancement of the school.

## REVIEWS AND NOTICES.

READINGS—SELECTED BY WALTER DE LA MARE AND T. QUAYLE—WITH WOODCUT ILLUSTRATIONS BY C. T. NIGHTINGALE—BOOKS IV, V AND VI—*Prices Re. 1-4-0. Re. 1-6-0 AND Re. 1-8-0 RESPECTIVELY*—BASIL BLACKWELL, OXFORD.

These excellent selections from English literature, chosen for the use of the young by the poet Walter de la Mare and Dr. Quayle, form a veritable storehouse of literary delights. The editors observe in the Preface: "The pieces chosen here are concerned more with things than with thoughts. One cannot pay too much attention to beautiful things and in particular to living things, and more especially when we are young." Every piece in these volumes is loaded with the precious ore of Life. The play of light and colour and music in Nature, the appeal of all living things, both great and small, the joy of adventure, the romance of the road and of the open air, the quiet happiness of the hearth,—these are some of the things celebrated by these extracts. Literature and life are mutually reflective, and the study of what great artists have sincerely felt about the life and the beauty of the actual world around us cannot but assist the student in quickening his appreciation of all that life offers us. Hence great English writers (from Roger Ascham in the sixteenth century down to Conrad, Gosse and Masfield of our times), who have, in some form or other, recorded their deep-felt impressions of the actual life around us, have been indented on by the compilers. Foxes, bats and bears, trouts, and toads, magpies and canaries jostle in these selections with Christmas feasts, stories of folklore, battles at sea and escapades on land. Roger Ascham sees the wind through the falling of the snow, this same sixteenth-century schoolmaster narrates to us

why Lady Jane Gray liked her studies so much, Izaak Walton discourses to us (in his own quaint spelling) the joys of sweet content, Defoe describes the Great Plague, Pepys chats to us about the Great Fire of London, Cowper dwells on a dream-interview with Milton, Lamb rollicks eloquently over the joys of London town, Dickens delights us with many a picture of life and incident, Reade recounts the hair-raising story of Denys and the bear, and Scott (the explorer) tells the tragic tale of his last days. Fun and humour are also interspersed in a generous measure. Mr. Collins proposes to Miss Bennet, Moses brings home the green spectacles, David puts Peggotty in a flutter while reading to her about the "crock-kindells," *Pickwick* falls into the ice, and Lamb makes merry over the discovery of the art of roasting in China.

The fare placed before the young reader is varied and delicious. He will, we are sure, not only consume it with relish, but will feel stimulated to look out for more from the original sources.

CONTEURS FRANCAIS—FROM CHARLES NODUR TO HENRY BORDEAUX—A SCHOOL CERTIFICATE FRENCH READER—BY HERBERT F. COLLINS—MACMILLAN AND CO. 1933.

This book contains thirteen nineteenth-century French stories, selected and edited (with notes, exercises for composition and a vocabulary) for the use of the School Certificate class. The stories chosen here are marked by swift action and are refreshingly free from philosophical and other digressions. The subject-matter and the style are sufficiently varied to enable the student to familiarise himself with differing kinds of the French *conte* and the short *nouvelle*. Hugo

and Maupassant are represented in this collection, each by two stories. Hugo's pen-picture of the heroism of an English sea-captain is short but moving. The other story from Hugo is in a different vein, but equally appealing. Maupassant, the great master of the French *coute*, indulges his love for the *macabre* in both the tales by which he is represented in this collection. The other stories are also interesting specimens of technique and art. Balzac describes the story of a French soldier who cultivated a strange companionship with a she-panther in an Egyptian desert, Prosper Mérimée recounts a prophetic vision seen by Charles XI of Sweden, Daudet (the French Dickens of *Tartarin de Tarascon* fame) narrates a tale of the Franco-German war of 1870, Zola presents the humorous picture of a school-strike, and Emile Souvestre gives us a vignette from Brittany steeped in local colour.

This book deserves to be prescribed for "detailed study" in the upper forms of our high schools wherever French is taught.

AFRICA—A GEOGRAPHY NOTE-BOOK: BY S. J. B. WHYBROW, B. SC. (ECON.) (J. M. DENT & SONS LTD., LONDON.)

The book is useful as a map-study of geography. The aim is to show facts in map or diagram form. The notes are concise and clear and the tables as well as the maps are very useful.

POEMES FRANCAIS POUR LA JEUNESSE—SELECTED AND EDITED WITH NOTES, QUESTIONNAIRE AND VOCABULARY BY N. W. H. SCOTT, M.A. MACMILLAN & CO. 1933.

This collection of French poems is intended for the use of those who, having made some headway in the study of the French language, require to be trained in the appreciation of the peculiar musical rhythm of different kinds of

French poetry. With this object in view, the editor has introduced into this collection as many different verse-forms as possible in the shape of interesting extracts from the works of French poets. A simple sound-effect is aimed at in poems like the *Shepherd's Song*.

"Eho! Hélo!

L'aollette s'envole au blé Horélélé

La mouche à miel au mélilot, Horélélé.

The grace and the suppleness of the movements of the Spanish *danesuse* are reflected in Gautier's *Seguidille*:

"Un jupon serré sur les hanches,  
Un peigne énorme à son ehignon,  
Jambe nerveuse et pied mignon,  
Œil de feu, teint pâle et dents blanches:  
Alza! olà! Voilà  
La véritable Manóla!"

The splendour of the three wise men of the east is brought out in *The March of the Magi*:

"Ce matin,  
J'ai vu dans le lointain,  
Frémir au vent des banderoles claires:  
Ce matin,  
J'ai vu dans le lointain,  
Venir des gens vêtus de frais satin.  
Sur leurs hybits perles et rubis,  
Partout de l'or aux harnais des dromadaires;  
Sur leurs habits perles et rubis,  
Turbans de soie et casques bien fourbis."

*Tristesse* is everywhere in Chateaubriand's poem *Le Montagnard exilé*:

"Combien j'ai douce souvenance  
Du joli lieu de ma naissance!  
Ma sœur, qu'ils étaient beaux les jours  
De France!  
O mon pays, sois mes amours  
Toujours!"

The peculiar rhythm of Paul Fort's prose-poems is that of a more modern *genre*:

"Le bonheur est dans le pré. Cours-y vite,  
cours-y vite.  
Le bonheur est dans le pré. Cours-y vite.  
Il va filer."

Roundelays, sonnets, specimens of *vers libre* and dramatic and humorous pieces are included in this fine selection. The elements of French versification are briefly explained in the Introduction, and suggestive notes (along with questionnaire and vocabulary) are provided at the end.

DEUTSCHE AUSSPRACHE (GERMAN PRONUNCIATION) --FOR FOREIGNERS--BY DR. WALTER KUHLMANN -- "GERMANISCHE BIBLIOTHEK" SERIES -- CARL WINTER, HEIDELBERG--1933--Price 2 Marks and 85 Pfennigs.

Here is an excellent little book on the pronunciation of German *Hochsprache*, written by a German teacher for the use of foreigners who, having learnt the elements of German, would wish either to study the theoretical aspects of the accurate evaluation of German sounds or to perfect their knowledge of the principles of German pronunciation from a comparative stand-point. The author does not claim to have introduced any original matter in this book, his express aim having been only to offer guidance to foreigners in the accurate pronunciation of the language. The best method of studying the pronunciation of a language is undoubtedly to acquire it through systematic conversational exercises carried on with the help of a native who has had experience in this line; nevertheless, there are circumstances in which a practical handbook like the one under review would be eminently helpful in enabling the foreigner to tide over pitfalls. It is this need that Dr. Kuhlmann has sought to remove by writing this book. For the purposes of this book, he has taken the *Hochsprache* as the norm which all foreigners learning German

should have in view; the provincial dialects of German are so numerous and so full of complexities that the foreigner has of necessity to confine himself to that form of the common language which is used in Germany by the cultured classes in literary compositions and on the stage. In this book, therefore, the author gives us a clear description of the values of German sounds in the *Hochsprache*, compares them (wherever necessary) with similar European sounds (particularly English and French), comments on the difficulties that might be felt by non-German Europeans in the evaluation of the sounds, and gives copious illustrations under each heading.

In the First Part of the book, after a brief survey of the evolution of the *Hochsprache*, the author treats about vowels, diphthongs and consonants in detail, and offers helpful and suggestive observations on difficult consonant groups, the pronunciation of loan-words, assimilative changes affecting the pronunciation of sounds in combination, stress, intonation and a comparative account of the basis of articulation in French, German and English. Particularly illuminating are the author's remarks (offered from a comparative stand-point) on difficult German sounds like *ö* (as in *östlich*), *ü* (as in *müssen, müde*), the palatal *ch* and the velar *ch*, the semi-voiced initial *s*, the aspiration of the voiceless plosives, the peculiar German *l* and *r*, and unusual collocations of consonant sounds in compounds like *Lichtstrahl, Kunstsprache*, in word-sequences like *du sorgst pflichtgemäss*, and even in simple forms like *schluchzt*, etc.

The Second Part of the book supplies reading matter (with inter-linear phonetic transliterations), selected from the prose-writings of Goethe, Kant, Thomas Mann and others. The phonetic script requisitioned by the author for the transcriptions appears to us to be somewhat unusual and old-fashioned. We wish that the

author had used the I. P. A. notation which has now come to be recognized by scholars all the world over as the most scientific for purposes of phonetic representation.

This book can be heartily recommended to Indian students proceeding to Germany for advanced studies.

A DICTIONARY OF LEPANTO IGOROT OR KANKANAY—BY MORICE VANOVERBERGH C. I. C. M. LINGUISTISCHE BIBLIOTHEK SERIES — "ANTHROPS" OFFICE—VI + 508 pages—Price 20 Marks.

Father Morice Vanoverbergh is a Belgian missionary who has specialised in the languages and the folklore of the peoples inhabiting the Philippine Islands. He has just brought out a very useful Dictionary of the Kankanay speech which belongs to the Philippine branch of the Indonesian group of languages. The meanings are given in English, and in several cases phrases are explained and folklore notes are embodied. On the structural side, the stems of words and the full forms built on these stems with prefixes and suffixes are provided. The work covers 508 pages of printed matter in double column. The folklore information supplied in connection with some words (*cf.* items like *men-begnas*, *men-haan*, *labeg*, *sagaga*, *men-sedey*, etc.) enhances the usefulness of the book. Excellent work in the comparative study of the Indonesian languages has been done by scholars like Blagden, Brandstetter, Schmidt and others; but the need for source-materials can by no means be said to have been completely satisfied. Hence compila-

tions like the present work, undertaken by scholars who have studied the languages of the Far East on the spot, would be welcomed by all those who are interested in the further advance of Austric linguistics and in the comparison of groups like Indonesian with others like Austro-Asiatic and Austronesian.

EINFUHRUNG IN DIE SYNTAX—BY RUDOLF BLUMEL — "INDOGERMANISCHE BIBLIOTHEK" SERIES—CARL WINTER, HEIDELBERG. Price 4 Marks.

The province of syntax has points of contact with many other departments of language-study. The student approaching the subject of syntax has necessarily therefore to gain a preliminary perspective of the scope of the subject, of the numerous problems that he has to tackle and of the methods of procedure. The work under review aims at giving the student a clear and fairly comprehensive exposition of the perspectives that he should have before him in the study of syntax. These topics are grouped by the author under the following main headings: Definition of syntax, the relationship of syntax to other branches of grammar, the scope of the activity of a researcher on syntax, a systematic exposition of its problems, historical evolution of syntactical features, practical hints for the student and the teacher, and an exhaustive bibliography.—The book is intended primarily for German students; but as the author gives illustrations from many European languages (both classical and modern), this book could very well be used by others also as an introduction to the study of syntax.

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## THE EDUCATIONAL REVIEW.

Opening the buildings of a new girls' school in England the other day, Lord Irwin—who has now become Lord Halifax owing to the death of his father—spoke on the qualities which constituted a good school and his remarks apply with equal effect to educational institutions in any part of the world. Lord Irwin asked himself 'What is it that really constituted a good school and distinguished a good school from a bad one?' He had no hesitation in saying that it did not consist in buildings, though good buildings had an invaluable part to play. It was not even in prowess in examinations or in athletics or numbers. The real distinction between schools is something akin to that mysterious thing which in the case of human beings is called personality. Lord Irwin suggested that the tone of a school is to a school what personality is to an individual. He also pointed out that the problem to-day at every institution was how to make the fusion between present-day progress and advance and the inherited wisdom of the past known as 'tradition.' His Lordship proceeded to hold up the ideals which must be fulfilled by any good education. According to him there were four standards. The first thing that education should give was the ability to recognize realities and not to be misled by mere names or catch-words. Another quality was tolerance. Somewhat allied to this was the quality of being able to see another person's point of view. His Lordship concluded by saying that the development of personality should be the highest aim of education and it should lead on to attempts at the service of fellow-men and women. Amidst the mere routine duties of life, one is apt to forget the ultimate aims of one's work and it is good to be reminded of them occasionally with such vividness and sympathy as in this statement.

The inadequate education and training offered for entering the legal profession in this country has come in for considerable adverse criticism by two such eminent lawyers

Legal Education in the United Provinces.

as the Hon'ble Justice Sir Sulaiman, Chief Justice of the Allahabad High Court, and the Rt. Hon'ble Sir Tej Bahadur Sapru. Things are perhaps not quite so bad in Madras as in some other parts of India, but in the United Provinces where a large number of 'half-baked' lawyers are turned out every year by the five Universities which exist within their borders, things have become serious and have begun to demand wide attention. The education imparted, mostly for a period or two in the evening is only nominal and candidates pass in the Law Examinations with an amount of preparation which is ridiculously inadequate. That the lives and properties of people should be entrusted to people of this description is a matter which requires serious consideration. Sir Sulaiman rightly complained that the Universities made from Rs. 40,000 to Rs. 50,000 every year and still did not provide 'the vestige of decent education.' He condemned the greediness of Universities which had led them to enter into unhealthy competition with each other and to confer cheap diplomas. We are glad he also held out the threat that "if things did not improve, the Bar Councils would have to take serious action to check this wanton turning out of law graduates by holding their own examinations to control admission to the profession and ensure good legal talent." These remarks have also been supported by such a distinguished authority on the legal profession in India as Sir Tej Bahadur Sapru and there can therefore be no

longer any doubt that action has long been delayed.

In the course of an interesting article in the current number of the Bulletin of the Institute of International Education, published in America, there is an interesting exposition of the French conception of education, written apparently by a Frenchman. The French ideal of education, according to him, is that the educated gentleman should be prepared to understand everything. Though he has in modern days acquired the special knowledge necessary for his everyday avocations, he is not a specialist but a cultured gentleman. He does not think of himself primarily as an engineer, a salesman or a lawyer, but as a man to whom nothing human is foreign and the qualities that he values are not the technical skills of the moment, but the perennial virtues of humanity. The claim is made that in French schools and Universities, it is not to science or literature, or philosophy, or to the plastic arts or any technical knowledge that preference is given but to culture, that full and rounded development of the human faculties which is itself a work of art. This conception of the pre-eminence of general culture is the most original, the most specifically French of her educational ideals and practices. It dominates every grade of the system, even the elementary and the technical. "The ideal of culture is almost a religion on which all are agreed; when it is in

**The French Conception of Education.**

danger, all the country is up in arms to defend it." Proceeding to a definition of culture, the writer says that it is easier to explain what it is not than to expound what it is. "It is certainly not cyclopaedism: the knowledge of everything; neither is it specialization: the knowledge of one thing. Indeed it is not knowledge at all, but knowledge transmuted into power—pollen into honey. It is the result of a method for a training of the mind, that has endeavoured to teach it to think, to think clearly." Montaigne has said: 'Better a head well-made than a head well-filled. A head well-made is the product of culture.' One of the best definitions of culture according to the writer is to say that culture is what remains when you have forgotten everything. What are the things which remain?—"Many things: the understanding quickened and deepened—a breadth of outlook—a catholicity of sympathies—a refinement of taste—an appreciation of beauty—a delicacy of feeling—a sense of measure—a modesty of judgment—a critical habit of mind—the habit of taking nothing for granted—of thinking for oneself, that habit which is the very soul of liberty—the habit of sincere, unbiassed approach to any problem and of the undaunted pursuit of its ultimate solution in a real scientific spirit—a proper and balanced conception of the various uses of life, of its graces as well as its utilities. These are some of the things which remain, some of the elements of that full and rounded life for which we endeavour to prepare our students."

We have every sympathy with the attempt which is now being made at the Osmania University to impart instruction through the medium of an Indian language, but it must be made plain to everybody at the same time that the language employed for the purpose is not the language of the people, being the mother-tongue of only a small minority of the ruling class which consists of less than ten per cent. of the total population. In the course of his recent address at the Convocation of the Osmania University, Nawab Mahdi Yarlung Bahadur maintained that Hindustani—apparently the Urdu taught at the Osmania University—is the only language which can become the *lingua franca* of India. He did not, however, tell the audience that even in the Nizam's Dominions in which it is the State language and in which it is encouraged by all sorts of ways, it is not spoken by even ten per cent. of the total population, and Telugu, Marathi and Canarese are actually spoken by a much larger number! By making Urdu the medium of instruction you give an advantage to a section of the people and handicap others who are subject, as it is, to many other disadvantages. The Nawab does not make any reference to Hindi, the existence of which he does not probably wish to recognise. He will have to make an effort at getting the millions of Hindi-speaking people in Northern India to accept Urdu before he can hope to make the latter the *lingua franca* of India. In recent years the gulf between Hindi and

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