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BY

THE LATE M. S. RAMASWAMI AIYANGAR, M.A.
Chief Lecturer in History and Economics, Maharaja's College, Vizianagram

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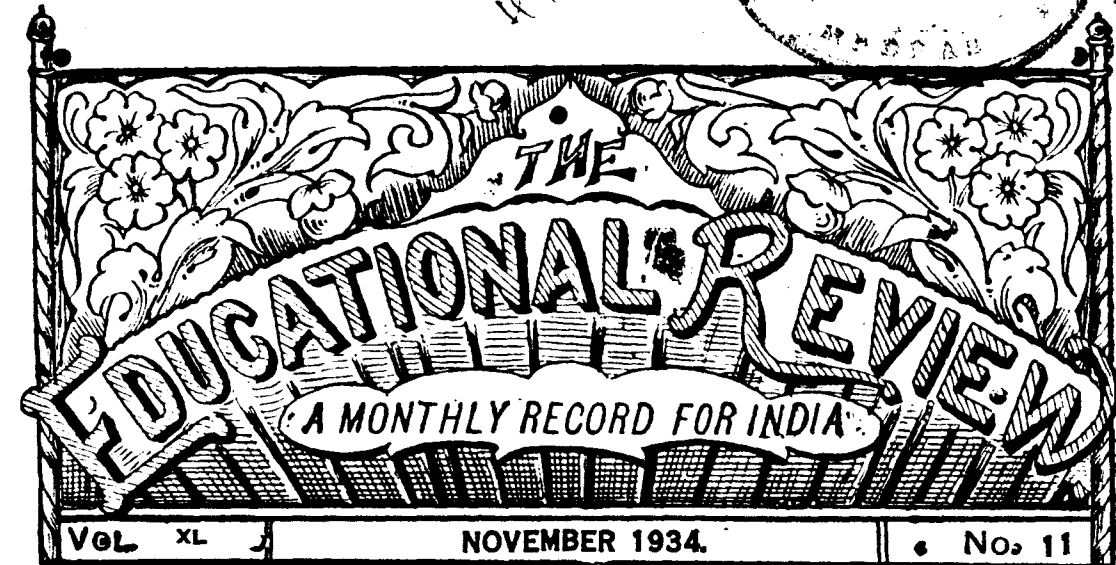
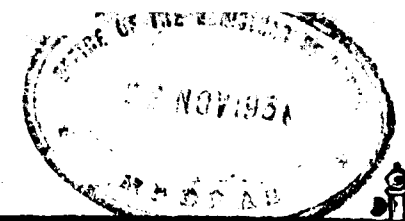
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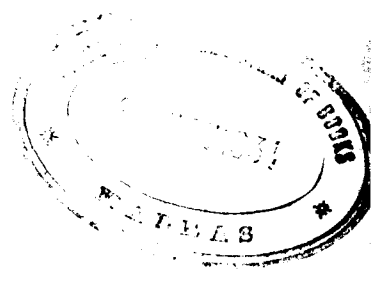
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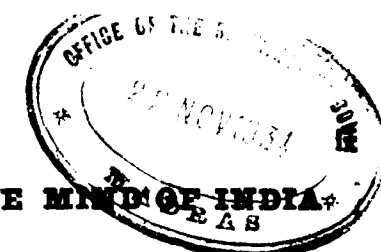
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VOL. XL.]

NOVEMBER 1934.

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SELF-SACRIFICE OF EVIL.**DIARY LEAVES.**

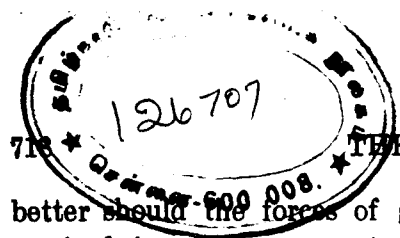
By H. E. PROF. NICHOLAS ROERICH, Naggar.

EVERY step of constructive good calls forth also a special attention of the dark forces. We have often noticed that the dark forces turn out to be in daily life even better organized than the forces striving towards Light—this is very deplorable. At the time when those, who consider themselves servitors of the Good, shamefully permit themselves every kind of destructive disunion, the spiteful entities act very unitedly and are well organized. This is a very sad spectacle but yet one may observe this rather often, beginning from small everyday questions up to affairs of the State. And the energy which is being developed by the dark forces sometimes even leads them to a peculiar form of self-sacrifice.

No doubt everyone can recall a great many instances, when an evil-doer, a slanderer, a traitor, began to act even to his own disadvantage, and yet in the name of enacted evil, he can already no longer stop himself. He was ready to

put his reputation at stake, he was ready to challenge the powerful enemy, he was ready to face ridicule—only to continue the evil sowing, which he had once commenced.

The psychological reasons of such an apparently abnormal manifestation, as the self-sacrifice of evil, are difficult to formulate. Of course, first of all, they have their root in the limitation of evil. Evil, after all, is always ignorant in something or other, and can never reach a high state of consciousness. The methods of evil are in the majority of cases rather primitive and sooner or later this circumstance must come to light; which is by no means a self-consolation for those who have been subjected to the attacks of evil. It will be but the confirmation of the immutable law of limitation and thus of the impracticability of evil. But if one can speak of a self-sacrifice of evil, which even risks its own destruction in order to commit a crime or some evil—then how much



better should the forces of good be organized in order not to bemean their neighbour and brother-warrior! It would seem that all fellow-travellers should already be considered desirable friends. People very easily pronounce such words as "friendship," "amity," and "co-operation." But all this in its very essence is very easily subjected to the influence of evil. By way of self-consolation, it is said that this is not the fault of the seekers for good, but that of the zealous soldiers of evil, who, as if by their resourcefulness, with much ingenuity, sever the knot of co-operation. And when giving such praises to evil, people do not realize at all what a disgrace they attribute to the potentiality of Good. For the acknowledgment of the power of evil is already the best praise.

Verily, the acknowledgment of the power and ingenuity of evil already in itself contains the potentiality of disintegration and bemeaning of Good. Instead of trying in a fit of fear and cowardice to vindicate oneself through the power of evil, would it not be better to think how easily and naturally all good strivings may be applied for self-defence?

And the problem is not only in the self-defence of Good. Every Good is already in itself active and fills the immeasurably far-off space. If evil strikes and infests the atmosphere, then Good is a true healer and renewer of injured tissues.

It would also seem quite natural that constructive Good should be especially sharpened and vigilant in moments of the so-called Armageddon—at the hour

of attack of the dark forces. Yet we see that at this hour which is so great because of its consequences, the good forces become permeated with unbecoming timidity, leaving the field of action to the forces of darkness.

It is sad to see how not only the forces of darkness themselves, but also their greyish allies lie and slander sow weeds, without any resistance from the side of those, who yet consider themselves the guardians of Truth and Good. It is deplorable to see how these deserters into the camp of darkness, without even pondering over the consequences, join the malicious sowers. It is strange that at that moment their feeling of responsibility for the committed evil as if becomes completely atrophied. In their repulsive convulsions, these volunteers of evil do not even care for their position, nor rank, nor age—only to sow their destructive seeds. It is incomprehensible that the experience of age, not to speak of the responsibility of education, does not stop the liars and slanderers. And the voluntary allies of evil shamelessly continue to call themselves just people and consider themselves in the ranks of esteemed and honoured men.

Besides, the liar will not even go to the trouble of checking his cunning devices on facts, but on the contrary will in every conceivable way hasten to evade such possibilities. Whenever confronted with facts, he even falls into a state of physical convulsion and trembles, when seeing that his malicious machinations are in danger of becoming

disclosed. Perhaps, sometimes, the liar himself does not believe in his innermost his own slander, its obvious untruthfulness, but some inexpressible process compels him to slide down the incline. And then his formulas of definition become especially rich and before them often become pale the timid hints of the defenders of Truth. And are there many, who can find the daringness to say at least: "Do not speak of what you do not know"? For if to some one the measures of good are not clear, then at least the clean sound adherence to facts should be the primitive condition of human standard.

It is also regrettable to observe another variety of volunteers of evil, who often do not even support a lie in words, but who silently rejoice. They do not even try to warn the slanderer of the consequences of his lie. On the contrary, by their quiet smile they encourage the doers of evil. Thus between the conscious forces of darkness and the warriors of active Good, there is a legion of volunteers of evil, who, in most varying degrees, assist and back hiddenly the infection of the atmosphere.

The discipline of spirit, the inherent consciousness of responsibility, which is inseparable from human existence, do not worry these malicious evil-doers. One can give them no other name, for they go without a path and in their ignorant licentiousness are ready to join any destructive infection.

All these qualities are neither national, nor are they subject to other divisions. These considerations are purely all-human and prove once more that the forgotten living ethics are necessary first of all,

beginning from the first days of education.

Pondering over the self-sacrifice of the forces of darkness, symptoms of which people see so often, they should sooner or later think of the practicability of the same active self-sacrifice also on the part of the Good. The examples of wonderful heroes are, it would seem, sufficiently real. It would also seem, that not for abstract and hazy unreal problems, but for a true constructiveness, these great souls laboured here on our earth, affirming their thoughts and words by daily incessant actions. The vocabulary of the self-sacrifice of Good is indeed beautiful and by far more complete than casual and conventional encyclopædias had yet time to record. Becoming saturated with these calling examples, people, and mainly the younger generation, can so easily turn away from the unconscious support of evil, not to say even closest co-operation in malicious destruction. It is an old-known truth that children in their first years usually respond easily to Good. It is also usually so that the sad examples of the family awaken in the child's soul for the first time a leaning towards evil and then later on active participation in it. But if now in the whole world the tension reaches its climax, if even the cosmic forces respond to these destructive infections, then it is indeed high time now to become ashamed for the activity of evil, which reaches a state of self-sacrifice. For the very definition of self-sacrifice of evil should awaken in even very ignorant people the desire for similar action in the name of constructive Good.

Self-sacrifice of evil is indeed a serious reproach to humanity!

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primers from the first thousand words of Thorndike's and Gate's lists.⁷²

Hindi first, second and third readers share this characteristic.⁷³

Suggestions.

Assuming that the standards adopted by the authors and publishers of American primary readers are based on more educational research than has been possible in India, these findings imply a number of important suggestions to the writers of primary literature in India.

It appears that a lighter vocabulary burden than that presented by current Hindi readers promises more rapid progress in reading ability on the part of pupils. To secure this desirable objective, the quantity of reading material may be increased while keeping the number of different words constant, or even decreasing the number provided in current

readers. Such a course will nearly automatically increase the number of repetitions given to words. In spite of a light vocabulary burden, however, some words may be repeated insufficiently, which should be avoided. Variations of word-form due to inflection may be given special attention in primers and first readers.

Finally, an authoritative list of common Hindi words, such as provided for English by Thorndike and Gates, would be of great help to authors of children's literature in India. For this purpose a large quantity of reading material chosen from a variety of courses may be tabulated to discover the words appearing most frequently in Hindi. Such a list would enable authors to select with assurance the words of greatest utility to pupils, and by restricting the vocabulary of readers to a common source would secure greater similarity and therefore greater adaptability of readers for the purpose of supplementary reading.

APPENDIX I.

List of Inflected Words.

A. HINDI READER.

No.	Principal form	Additional forms	Total additional form
1	achchha	achchhi, achchhe	
2	apna	apni, apne	2
3	ana	a, ao, ayi, aun, akar, aya, ata, ate, aye	2
4	itna	itne	9
5	is	ise, iske, ismen, is-se	1
6	uthna	utha	4
7	un	unmen, unse, unki, unka, unhen, unhon	1
8	us	uske, uski, use, usne, usmen, usko, us-se, uska	6
9	aisa	aise	8
10	kara	kare	1
11	karna	karne, karega, karunga, karta, karte, kare, karo, kar, kare	1
12	kiya	kiye, ki	9
			2

APPENDIX II.

List of Inflection Types.

A. HINDI FIRST READER.

No.	Type of inflection	Frequency
1	Changing final "a" to "e"	53
2	"na" to "ta"	29
3	Dropping final "na"	26
4	Changing "na" to "a"	23
5	"na" to "te"	21
6	"na" to "i"	16
7	"na" to "ti"	13
8	"na" to "e"	12
9	"na" to "kar"	12
10	"na" to "o"	11
11	"a" to "i"	11
12	"na" to "ya"	9
13	Adding "on" ...	8
14	Changing "na" to "oga"	7

APPENDIX III.

Word List of Hindi Primers.

No.	Words	I	II	III	IV	V	VI	VII	VIII	Hundredth of importance
1	Ank	...	...	1	...	...	...	...	...	8
2	Akela	...	...	1	...	1	...	...	1	8
3	Aksar	...	...	...	...	...	...	1	...	...
4	Agar	...	...	...	1	...	...	...	6	...
5	Agile	...	...	...	1	...	...	...	...	...
6	Anguli	...	1	...	...	...	...	...	...	7
7	Angreji	...	...	...	1	...	...	...	...	4
8	Achchha	4	1	1	1	...	...	1	1	2
9	Ajib	...	...	...	...	...	...	...	1	...
10	Arana	2	...	...	...	...	...	...	...	...
11	Atithi	...	...	...	1	...	...	...	...	...
12	Ati	...	...	...	...	1	...	...	...	6
13	Atyachar	...	...	...	1	...	...	...	...	...
14	Andar	...	...	...	...	4	...	...	...	...
15	Andha	...	...	...	...	1	...	...	...	...
16	adhik	...	...	...	...	3	...	...	...	1
17	andhera	...	...	...	...	2	1	...	1	8
18	anaaj	...	...	...	...	...	...	2	1	7
19	anyayi	...	...	...	1	...	...	...	...	...
20	apna	1	2	3	5	8	1	2	7	1

A COMPARATIVE STUDY OF THE VOCABULARY OF HINDI READERS.

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(Continued from page 656.)

SUMMARY AND CONCLUSION.

The investigations reported in the previous chapters may be summarized as follows:—

The vocabularies of eight Hindi primers and six higher readers were tabulated.⁵⁴

The plan of tabulation followed, as closely as possible, that used in recent American vocabulary studies.⁵⁵

It appeared that Hindi compared to English inflects a great proportion of words. In order to obtain a measure of the reading difficulties presented; thereby, all variations in word forms found in one Hindi and one English first reader were tabulated and the data compared.⁵⁶

To determine the status of the vocabulary of Hindi primers, all the words appearing in eight primers were tabulated according to the usual plan. The data secured were classified under the following topics:—

Total number of running words, number of different words, vocabulary burden, repetition of words, and similarity of vocabularies. The resulting findings were compared with equivalent data of recent American investigations.⁵⁷

In addition to the primers, the vocabularies of one first, second and third Hindi readers were analysed. These data were classified

under the same topics as mentioned previously for primers, and compared with the data of equivalent American readers.⁵⁸

To secure some measure of the importance of Hindi words, the vocabularies of all the readers prescribed for the primary schools of one Indian province were analysed. This reading course includes seven readers and totals approximately 127,000 running words. The thousand words scoring the highest frequencies were listed alphabetically. This list may temporarily be used as a list of the most common Hindi words until a list based on a larger word count appears. The list has the advantage of presenting the words with which the reading public of a large area of India is most familiar. It is, therefore, of great utility to writers and publishers in Hindi.⁵⁹

Findings.

The vocabulary status of Hindi readers as determined by this study may be summarized as follows:—

Hindi readers present a comparatively large number of varying word forms due to inflection. One Hindi first reader contained eight times as many inflected word forms, and eight times as many inflection types as were found in an equivalent amount of reading matter in an American first reader.⁶⁰

Hindi primers present a comparatively small quantity of reading material. It com-

pared to American primers approximately as one to four.⁶¹

The total number of different words introduced by Hindi primers varies greatly. On the average, however, the number agrees approximately with that introduced by American primers.⁶²

The vocabulary burden of Hindi primers is exceedingly heavy. When compared to American systems providing work books in addition to primers, the vocabulary burden is as 2'81 to 31'6.⁶³

Hindi primers provide infrequent repetitions for a large proportion of their vocabulary. On the average 59 per cent. of Hindi primer vocabulary appears only once compared to 4 per cent. for American primers. Conversely American primers provide on the average a minimum of five repetitions for 71 per cent. of their vocabulary, while Hindi primers attain this number of repetitions for 9 per cent. of their vocabulary only.⁶⁴

Hindi primers present less agreement in vocabulary than shown by American primers. The number of "new" words introduced exceeds the number of "old" words repeated when a primer is used for supplementary reading.⁶⁵

Hindi primers vary greatly from one another in the quantity of reading material provided, the number of different words introduced, the vocabulary burden carried, the number of repetitions given to words, and the words selected for their vocabularies. These variations are greater than those presented by American primers.⁶⁶

The findings resulting from a comparison of the vocabulary characteristics of one series of Hindi readers with those of an American series may be summarized as follows:—

Hindi first, second, and third readers provide a much smaller quantity of reading material than do American readers.

The vocabulary burden of Hindi readers is much heavier than that of American readers.⁶⁷

The vocabulary of Hindi readers is repeated less frequently than that of American readers.⁶⁸

Hindi readers repeat a smaller percentage of the vocabulary of preceding readers than is the case in American readers.⁶⁹

These characteristics are most pronounced in the primers. At successively higher stages they approach nearer the vocabulary status of American readers, though an approximation has not yet been attained in the third reader.⁷⁰

As these characteristics of a series of Hindi readers agree remarkably with the characteristics ascertained of Hindi primers in general, the supposition that other first, second and third Hindi readers may present similar characteristics is not unwarranted.

In regard to the importance of the vocabulary of Hindi readers as measured by a list of one thousand common Hindi words, the following may be stated:—

The percentage of vocabulary chosen by Hindi primers from a list of one thousand common Hindi words is smaller than the percentage of words chosen by American

⁵⁴ See page 373.

⁵⁵ See Chapter II.

⁵⁶ See Chapter III.

⁵⁷ See Chapter V.

⁵⁸ See Chapter VI.

⁵⁹ See page 464.

⁶⁰ See page 515.

⁶¹ See page 515.

⁶² See page 516.

⁶³ See page 517.

⁶⁴ See page 518.

⁶⁵ See page 518.

⁶⁶ See page 519.

⁶⁷ See page 588.

⁶⁸ See page 651.

⁶⁹ See page 562.

⁷⁰ See page 653.

APPENDIX IV.

Word List of Hindi Readers.

No.	Words	Primer	I	II	III	Total	Hundredth
1	Ank	...	...	1	12	13	8
2	Akal	...	...	1	...	1	...
3	Akela	...	1	2	5	8	8
4	ark-kapur	...	...	1	...	1	...
5	ankur	...	1	...	9	10	3
6	akasmāt	...	...	...	2	2	...
7	akarna	...	...	...	3	3	...
8	ankwar	...	...	...	1	1	...
9	aktubar	...	...	...	1	1	...
10	akhara	...	...	...	1	1	...
11	ang	...	...	...	4	4	6
12	angrej	...	...	1	2	3	...
13	angreji	...	...	...	1	1	4
14	anguwa	...	...	...	1	1	...
15	anguli	...	...	3	4	7	7
16	agni	...	...	...	1	1	...
17	agar	...	...	4	...	4	...
18	angochha	...	1	...	...	1	...

APPENDIX V.

List of a Thousand Important Hindi Words.

Hundredth of Importance	Word	Frequency	Hundredth of Importance	Word	Frequency
8	Ank	13	6	Adhikari	21
8	Akela	14	8	Anda	14
5	Ankur	22	8	Andhera	13
6	Ang	21	5	Antar	23
4	Angreji	58	8	Ann	14
7	Anguli	15	7	Anaj	16
6	Achanak	21	7	Anek	17
2	Achchha	158	10	Anuman	9
6	Arachan	21	4	Anusar	30
6	ati	19	1	Apna	1,072
4	Ant	34	4	Apradh	31
3	Athwa	45	5	Apradhi	25
1	adbik	185	6	apeksha	19
6	Arth	20	5	aphasar	22
4	Adhikar	35	2	ab	235

(Note:—The words given in the Appendices are only specimens taken out from the complete list.)

TWO GERMAN UNIVERSITIES.

I. ROSTOCK: GERMANY'S THIRD OLDEST UNIVERSITY.

AMONG the many historic University towns in Germany, Rostock, in Mecklenburg, occupies a unique position. For it is the seat of the country's third oldest University, founded in 1418, and at the same time it is a modern sea bathing resort. The city lies on the Warnow, a stream broader at the mouth than the Rhine at Koblenz, and it is but twenty minutes by rail from Warnemünde, on the Baltic Sea. A morning dip before the first lecture and more bathing when the day's work at the University is finished are almost parts of the curriculum.

The Rostock University looks back on a checkered career. In 1437, eighteen years after it was founded, it came under the bann of the Church, and was removed to Greifswald—a fact to which the existence of the present University there is due. In 1443, it came back to Rostock, but a local ecclesiastical feud caused its removal for two years to Lübeck, after which it came back once more to Rostock. There was more trouble in 1760, and a part of the faculties went to Bützow, where a rival University was established. They were reunited in 1788, and in 1827 Rostock became the institution's final seat.

All faculties at Rostock are held in high esteem, particularly that of medicine. Scandinavians, Swedes above all, have always furnished the greater part of the foreign students, and there are a large number of Scandinavian courses under Professor Björkman, devoted to the language and literature of Scandinavia. The juristic faculty has special departments for economic science, international law, history of jurisprudence and

criminal law, and the philosophic faculty has its own seminary for comparative philology, and one for low German philology.

Rostock, a city of 82,000 inhabitants, is one of the most interesting cities of Northern Germany. Four old churches testify not only to its piety, but also to its former greatness and power. Behind the market place is the vast Church of Mary, begun in 1280 and finished in 1452. It is an imposing structure of North German brick in the Gothic style, and gives the architectural note to the whole city. Its interior, with its astonishingly light hall, contains a number of important works of art, among them a bell which, after having done service for 499 years, sprang apart in the 500th. There is also an old clock on whose face the twelve apostles appear at noon. At each stroke one apostle appears, passes by Jesus, and disappears through a door on the other side of the face, but as Judas, last of the twelve appears, the door closes in his face.

The Rathaus across the street was also originally of brick, but its facade was covered in 1727 with a Baroque addition, so that only the seven steep Gothic towers rise above it, witnesses of the days when Rostock was one of the most prominent members of the Hanseatic League. This Rathaus had formerly close relations with the University. To-day the Rostockers drink choice wines in its cellar, but in early days one room of the cellar was used as a place of detention for nocturnal disturbers of the peace, until it could be determined whether they were subject to the jurisdiction of the municipal or the academic

authorities and the other room was the University prison, or carcer. The number 7 plays a large role in Rostock. There are 7 doors to the Church of Mary, 7 streets at the market place, 7 city gates, 7 merchants' bridges, the 7 Rathaus towers with their 7 bells, and 7 Linden trees in the Rose Garden.

Life is very pleasant in Rostock. Many retired Mecklenburg officials and farmers make their home there. Mecklenburg, one of the most fertile sections of Germany, has always been noted for its good food. Fritz Reuter, the great Low German writer, describing a retired farmer, noted that "he always wakes up to eat," and the Mecklenburgers appreciate good fare. Everything used for the "mensa academica," the students' restaurants, at the Rostock University, whether flour, meat, or other provisions, comes from Mecklenburg, and fresh Baltic fish fried in Mecklenburg butter are not the least of the material blessings of life in Rostock.

II. FREIBURG UNIVERSITY.

The University of Freiburg in Baden was founded in 1457 by Archduke Albert VI of Austria, as a gesture of conciliation to the town for his suppression of the powerful Guilds. Over-towered on one side by the fir-clad hills of the Black Forest, the city looks out on the other to the volcanic Kaiserstuhl by the Rhine, and on to the Vosges. The bull of Pope Calixtus III confirming the foundation refers to Freiburg's mild climate and the low cost of living at that time.

Despite the existence of Universities in the nearby Basel and Strassburg, students came to Freiburg from all parts of the Upper Rhine and submitted cheerfully to the strict regulations which provided that they must wear mantles with long hoods, and shoes whose

points were not longer than a forefinger. The city controlled the students' private lives carefully and saw to it that they lived cheaply on simple food, "since wisdom does not consort with luxurious living."

That the realization that it pays to advertise is nothing new is shown by the fact that the city magistrates issued, as long ago as 1688, a printed prospectus setting forth the advantages of study in Freiburg—cheap living, good water, fresh air, and, in addition to the usual curriculum of institutions of learning, courses in fencing and dancing. Later the noted natural philosopher Lorenz Oken (Ockenfuss) pointed out that Baden's soil and topography adapted the country in high degree for the study of mineralogy, geology, botany and zoology.

Upto 1820, the University of Baden had possessed only regional importance, but wider ideas came with new men. Rotteck, Welcker, Treitschke and other noted instructors came to carry on the work begun by men like Geiler von Kayersburg, Thomas Murner, the jurist Zasus, Eck and Reisch. The University chapel in the minster, ornamented by a picture of the Adoration of the Magi by Hans Holbein, is still a mausoleum of the scholars of that period. After 1870, English tourists began to discover Freiburg, and the fame of its University rapidly spread throughout the world, even to the Far East. The University now ranks fifth in size amongst Germany's twenty-five Universities, its student population being roughly equivalent to that of Oxford or Cambridge.

To-day more than 4,000 students come to Freiburg each year, among them from 200 to 300 foreigners, including a considerable number of University professors who come

to pursue special studies. The greater part of the foreign students are found in the faculty of medicine. The Japanese furnish the largest single contingent, since the pathological institute and the eye clinic have close connections with Japanese medical men. Among these are Professors Naito, Fujiwara, Miyashita, Arisawa, Nakaizumi, Kohno and Komoto, who work together with the Freiburg medical faculty, and Professors Tawara, Nagayo, Ohno, Kawamura and others, who keep up an exchange of scientific labour with Privy Councillor Aschoff. Americans include Professor Barbour, Dr. Alfred Cohn,

Dr. George Baer and Dr. Robertson; England is represented by McNee and Gaskell, Russia by Anitschkoff and Seeman, Italy by Professor Pentimalli. Professors Torres, Carande, Rubio and Galindo are among noted Spanish scholars who have worked at Freiburg. One of the University's most flourishing student institutions is an English-speaking Club.

In July 1934, a great part of the building was destroyed by fire. The main building which held a rare collection of old manuscripts and books was burnt to the ground. The famous library, which contains 300,000 books was, however, saved.

PROJECT METHOD AND ITS ADAPTABILITY TO THE PRIMARY SCHOOL CURRICULUM.

BY MR. S. S. CHARI, M.A., DIP. ED.,
Warangal.

"We learn by doing."

MODERN EDUCATION AND ITS KIND.

THE system of education to be followed has been, after conflicting opinions, happily arrived at. Modern innovations on the principles of teaching and the psychological researches have tended to promote maximum and essential instruction with minimum labour. Education has become a process of self-instruction and hence it has proved to be pleasing instruction. Accepting "school-life" to be "a world not in miniature but world itself," we find "self-culture" carried on in our schools under the guidance of expert teachers.

THEORY AND PRACTICE.

To satisfy the "many-sided interests" and to stimulate the latent powers of the growing child, the mind must be supplied with rich, varied and right stimuli with right emo-

tions and worthy ambitions. Thus, theory and practice have been so closely imbedded together that it is impossible to separate or distinguish one from another. Elementary schools should have ample provision for education involving both theory and practice, the former always following the latter.

THE SCHOOL OF PROJECTS.

Early in the nineteenth century in America, the Steel-Manufacturing Company started, for the education of their workers' children, a school whose capable headmaster foresaw the necessity of practical teaching side by side with theory. His practical teaching bears the name of "Projects."

THE PRINCIPLE UNDERLYING THE PROJECTS.

The principle underlying "The Project Method" is that mental and physical growths stimulate education and under healthful

resorts, sense-training yields permanent knowledge. The way for tackling the great problems and situations in life is thus made smooth and clear.

WHAT ARE PROJECTS?

By "Projects" we mean methods or schemes of any life-problem. For instance, "construction of a road a mile long," "opening a shop," "making a basket" are all problems real and genuine—true to life. A few such problems were selected and boys of the school were asked to undertake such tasks. Thus, the boys had an opportunity to inspect and observe actual roads outside their school. They were led to note down, by intensive observation, the details of road-construction while it was actually going on. The boys studied the nature of the concrete, the gravel, etc. Then they were driven to the necessity of furthering their acquired knowledge by referring to books on "Road Construction." In short, they soon, with their practical and theoretical knowledge, arranged themselves in batches and democratically carried out the construction of a road a mile long. An engineer finally examined the road and passed a "satisficit."

THE RESULTS OF PROJECTS.

Through such problems, we find our pupils are deeply interested in "Books of Nature and Books of Knowledge" and hold conversations with experts seeking their advice and inductively reasoning among themselves as to the probable expenditure and resource. Thus they become self-instructors. The pupils in the school of projects mentioned above provided a part of the day for criticism and discussion of the practical work and the theory taught. Difficulties of the pupils were also solved under the guidance of their teachers.

7. CAN OUR BOYS WORK AT PROJECTS?

Modern education demands that our children should build their own theories from practical problems that are true to life. Children and boys are quite capable of handling such problems. If at all there is any difference between the tackling of a problem by a boy, a child or an adult, it is only in quality or degree. Psychologically considered, boys select their own trade in handling such life-problems. That is why a list of general problems should be laid out in our schools of the elementary grade. Such problems stimulate their latent capacities and powers. They strike out their own line of action.

PUPILS BECOME SELF-INSTRUCTORS.

In these "projects" there is room enough for correlation of subjects. But correlation cannot be extended too far. A subject for which a pupil shows his disgust, under pressure of necessity and multitudinous stimuli of action, becomes naturally a cherished one in the long run. By this means, attention and interest of the involuntary type becomes sustained, voluntary and subjective. Imitative work in the long run becomes creative and the child becomes a self-instructor.

9. THE SUBJECTS AND THEIR VALUES.

In laying out "projects or problems" for the elementary course, we shall have to consider the subjects comprised in the curriculum. They are English, Second Language and Religion or Ethics forming one group, and Arithmetic, History, Geography, Nature Knowledge (Botany, Object Lessons, Gardening, Drawing, Hygiene, Manual-training, etc.) the other. The two groups can be classified as "the utilitarian or the objective" group where predominance is given to utility, and

"the practical" without the knowledge of which life becomes a drudgery. The one is the social and religious aspect while the other is life itself. As life without society or mutual intercourse and exchange of thoughts and sentiments is valueless, so these two cannot be separated from each other. The two divisions underlie an ethical or moral value which is the outcome of a society in life. Hence, our ulterior view of education is "Moral Training or Character Formation."

ELEMENTARY PROJECTS ON UTILITARIAN SUBJECTS.

Hence, in view of the subjects mentioned above, the following elementary projects may be proposed.

- (1) Studying pictures and constructing a story out of them as well as drawing pictures based upon a story.
- (2) Word-building to motivate spelling.
- (3) Cutting out adjectives or any other part of speech or phrases of a certain type.
- (4) The class to write letters to their own class-mates and these to be got answered by the addressees.
- (5) Conversation on the lessons taught on a selected subject-matter and boys asked to discuss on certain themes to be finally followed by a reproduction of the same in writing.
- (6) A moral to be given out and boys asked to frame a story or reproduce one read based upon the moral and *vice versa*.
- (7) The class to be divided in batches and to act, turn by turn, the part of pupil and teacher, having a few questions on a topic in view.
- (8) An unseen passage to be given and the class asked to express its purport in simple language, in writing, with the help of a dictionary.

(9) Dramatising any poem or a story in prose.

(10) Silent reading for comprehension with less emphasis on speed and reading of useful pamphlets and reproducing the same in writing.

(11) Writing simple personal and business letters and addressing envelopes.

The above programme is only an initial step to the real projects, based on the first group of studies, i.e., the utilitarian subjects.

REAL PROJECTS ON OBJECTIVE SUBJECTS.

As for the second division, the following real projects may be adopted:—

- (1) Opening a class Savings Bank.
- (2) Opening a school Book Depot.
- (3) Opening a shop in miniature conducting the business of buying and selling, maintaining accounts, etc.
- (4) Keeping poultry.
- (5) Gardening and opening a cannery (preparing tinned food and fruit.).
- (6) Sewing clothes for school children to be kept in the school shop for sale.
- (7) School keeping and school management:
 - (a) Care and use of a room.
 - (b) School furnishings.
 - (c) School decorations.
 - (d) Planning games.
 - (e) Imposing punishments or awarding rewards.
 - (f) Enforcing attendance.
- (8) Gardening—growing flowers, vegetables, fruit, nut trees, etc., and selling them in the locality

(9) Practical side of this division :—

- (a) Farm fields and orchards.
- (b) Forestry and wood supply.
- (c) Dairy.
- (d) Gardening.
- (e) Roads and grounds.
- (f) Basket-making.
- (g) Pot-making.
- (h) Weaving, Tailoring, Drawing and Decorating.
- (i) Agriculture.
- (j) Roap-making and making beds.
- (k) Brick-laying.
- (l) Making toys, dolls, etc., out of paper, clay and wood.
- (m) Carpentry and furniture-making.

12. THE PURPOSE OF INDUSTRIAL ARTS.

The main purpose in "Industrial Arts" is a study of primary hand-work with attention to the needs of the locality and the raw materials of the rural environment, including fibre, clay and so forth.

THE TEACHERS' INSTRUCTION.

It should be the endeavour of teachers to illustrate principles profusely from instances of observation and practice and to show exactly how the principles can be safely applied. They should also give instruction regarding Community relations, Village life, Co-operative Societies, Government agencies, concerning local welfare and games and physical education. As for girls, the following problems may be suggested :—

- (1) Home-making, (2) Starting social service, (3) Sewing, (4) Tailoring, (5) Gardening, (6) Farming, (7) Poultry preservation, (8) Basket and rope-making, (9) Social Leagues.

A FEW PROJECT SCHOOLS.

In India, there are a few schools where instruction is based on projects. They are :

(1) The Training School for Village Teachers, Moga, Punjab ; (2) Ushagram—"The Village of the New Day," Asansol, where social life of an Indian village is created for industry ; the village members offer constructed ideas in the forwarding of common interests. The boys here learn everything solely by doing ; (3) The "Rival School" at Dhantari, C. P., where a survey of social, economic, religious and educational conditions is undertaken ; (4) The St. Barnaba's School, Manmad, where some boys are set apart for purely industrial education and others for the agricultural class. Theoretical knowledge of soils, manures, seeds, plants and general farming methods is imparted ; (5) Vocational School, Ankleswar, where committees such as Mess Committees, Lighting, the First Aid, the Municipal, the Social Welfare Committees are started ; (6) "Co-education" at Dornakal, started by the Mission Society of Tinnevely. Here the wish of the parents and the leanings of children are taken into account. There is manual work for four hours, besides five hours of school work.

Weaving, carpentry, farming and poultry are the essential subjects in which boys are trained.

THE SYLLABUS OF STUDIES.

With the projects proposed for the primary schools in view, it would be better to dwell on and work out the curriculum in the subjects of study needed for the primary schools. Thus to facilitate project plans, compulsory subjects should comprise of the following syllabus :—

(a) *Arithmetic*. The four fundamental operations, Fractions, Decimals to two points, the Unitary Method, G. C. M. and L. C. M., Interest—simple, Practice—simple and com-

pound, simple Land Measurement and white-washing, a few problems.

(b) *Geography*. The physical and political divisions of the country, with trade centres, routes and lines of communication, lakes, water-works, places of historic importance and of pilgrimage, forests, climate and productions, seasons and their effects on the people.

(c) *Drawing and its allied subjects*. A short course in general knowledge including Hygiene, Domestic Science and Civics, Gardening and Manual Training, Drawing maps of railways or roads, natural productions, business centres.

(d) *History*. Short stories from History to be dramatised and represented through pictures, as far as possible. The ulterior aim in teaching History is to strengthen character and moral training, to facilitate and foster the democratic elements and to instil patriotism. The immediate aim of teaching History in the primary schools is to give them only stories of people, famous kings, the reign of peace, the trade of our forefathers, the social and religious customs, their inventions, their industries and their religious pursuits, their civilisation, and comparison with modern civilisation. History should, as far as possible, be correlated to Geography.

Hygiene. This should not be taught as a separate subject, but only in the doing of things. Hygienic principles should be carried out—cleanliness and habits in work of every kind, a little knowledge of diseases, First Aid to the injured, prevention and cure of diseases, etc.

EXTRA CURRICULAR ACTIVITIES.

More stress is to be laid on extra curricular activities as these link the outside world and the school-world. There should be close co-operation maintained with the local men and this is of vital importance to the success of the school. Weekly prayer meetings, Sunday or Friday Night services and visits to the local mosques, temples and churches should be encouraged. Boys should be given scope to visit some homes of old and sick people to render service to them. Besides, in weekly meetings, home-problems and clean living are to be discussed.

CONCLUSION.

Wherever possible, projects can be readily brought in for the stimulation of thought and quickening of the understanding and thinking of life-situations. The pupils thereby recognise their relation to the school-world and the world at large. They imbibe the needs of democracy in the uplift of their country. Practical lessons aided by projects simplify their work in understanding the principles. They become self-instructors and leave no stone unturned in executing "the projects" quite successfully. Their life is made happy. School to them is home itself. They become trained subjectively to be the servants of the village or town. They are brought into intimate touch with "Public Utility Services," such as Health, Co-operation, taking Census, Agriculture and Industry.

THE PURPOSE OF LIFE.

BY MR. B. KRISHNA RAO, B.A., L.C.E.,

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MAN is a double personality in his individual and social outlook and capacity. He is both potential and dynamic. His potential nature consisting of pleasure, power and peace is the involute of his normal self and his dynamic nature built up of profit, policy and purity is the evolute of the same self; the former leads to self-realization and the latter to self-manifestation. Profit and pleasure are related to each other as cause and effect; so is policy the seed of power and purity the seed of peace.

The potential virtues are the outcome of restraint whereas the kinetic ones spring from freedom. There are accordingly six cardinal duties imposed on the highest type of man, *vis.*, to receive and to give, to learn and to teach and to serve and to inspire. The body needs service, the mind thirsts for learning and the soul hungers for inspiration. To live at once in all the three planes of existence and to enable others to do the same is the end and aim of life. The rich benefactor, the sympathetic teacher, the wise patriot, all fused into one is the ideal to be kept in view. The rich miser, the isolated philosopher and the insolent patriot are the deformities of nature—not her full fruition.

Self-realization is the master-key which opens the door to the secrets of nature and self-manifestation is the long arm which conquers and controls. Aristotle has very wisely said that the mind is the form of forms and the hand the instrument of instruments, and it might be added that the soul is the vital essence of all life. What is known as

the 3.H system of education consists in training and perfecting the head, heart and hand, leading to self-realization; but this is sadly wanting at the present time.

The revival of learning in Europe inaugurated the era of mind-culture, displacing the soul-culture of the classical age. Rousseau had a living faith in the ancient ideal of soul-culture and condemned all attempts at fashioning the mind in accordance with a dead artificial pattern. Pestalozzi, his pupil and ardent admirer, shifted the centre of gravity from the head to the heart, but failed to achieve success. Then came Froebel with his kindergarten and manual training scheme. In this manner, the highest ideals of Greece gradually degenerated into mechanical routine. The great industrial development of the twentieth century killed even the skilled artisan and reduced him to an unthinking and unfeeling automator. The human race, therefore, degenerated into an army of imbeciles and inefficient. The latest innovation in educational reform originated from a lady educationist of Italy, Dr. Montessori, who evolved her system while dealing with the inmates of a mental hospital. According to her system, the most rudimentary acts of life have to be taught methodically. To sit, stand or walk correctly, to dress comfortably, to perceive proportion and symmetry, to distinguish colour, texture and form—all these and many more demand a huge equipment and an elaborate training. Modern educationists, like the empirical physicians, create the very disease which they profess to cure by remedies worse than the disease, with the result that the world has reached the end of its tether.

The future is as full of despair as the past has been a muddle.

The Renaissance gave a death-blow to all true culture and has brought us face to face with a civilization which prides itself on ugly creations, *vis.*, hotels, hospitals, orphanages, brothels and jails which are multiplying with all the speed, skill and recklessness that science and organization can bring to their aid. If the Indian is not falling in line with his Western brother, it is because he has a deep underlying suspicion that the West is going to be engulfed in her own trenches and smothered in her own smoke. India has learnt the verities of life at the feet of the greatest sages of the world and will not bend the knee to the Mammon of lucre, lust and hate.

The modern spirit of democracy gives the lead to this headlong procession towards dissolution. A perverted individualistic outlook has banished all hope of self-realization. Every adult, man or woman, poses to teach, to command and to ameliorate. Beggars masquerading as benefactors, idiots professing as teachers and criminals figuring as legislators,—this is what democracy is coming to, being a fertile source of monstrosities of self-manifestation.

Fancy a child of ten delivering a sermon to an audience of thousands by repeating set formulae for their edification. There are numberless instances of this sort which every man will be able to recall to his memory. Physicians who cannot heal themselves, teachers who are too unpractical to manage their own household, lawyers who make a mess of their own affairs—these are not the pioneers of the hoped for millennium. Owing to an utter lack of self-realization, insincerity has entered into the warp and woof of modern life with show and arrogance as its self-complacent ministers.

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The only hope for the world, then, is to cry "halt" in this fatal precipitant flight, take stock, look before and after, reconnoitre the unexplored regions and retrace its steps before starting on a fresh venture.

True realization must begin with the self. Wealth exploited from the ignorant, policy practised against the savage and peace imposed on a servile mob—these lead to nothing but self-extinction. The fact is that as soon as we change our view-point and think of dealing with the outer world, we lose sight of the self; how can we, by any effort, put ourselves in tune with others? It is easy to say "Know thyself;" but how? It is only when the self divides itself into subject and object, experiments on itself, gathers knowledge of itself, that self-realization becomes possible. "Physician! heal thyself" is an admonition applicable to every man. We must not meddle with man or nature till we have mastered ourselves. The soul is the sovereign, the mind is the prime minister, the will the commander-in-chief, the senses are the intelligence-staff, the stomach, the commissariat, the brain, her Parliament and the limbs her army and navy. Every human being owns an empire richer, more powerful and more blessed than any earthly kingdom can be. It is not merely an empire but a playground, a pleasure park, a library, a laboratory, a battle-field, a hermitage and above all a tabernacle. There is no organization as perfect as the human body, no form as beautiful as the mind and no essence as sublime as the soul. This divine tabernacle of the flesh provides the best theatre for the display of the temporal and spiritual wealth of life. Consciousness and intelligence reside in every cell and tissue of the body so that no external impressions nor internal states can escape detection or correction. The past histories of both the individual and of the race are indelibly recorded therein. Even the

features of the body and the colour of the skin are indications of the latitude, longitude and the geographical and other influences under which man is born and bred. There is endless joy, lasting interest and unalloyed freedom for those who seek and strive for their highest destiny.

No system of education which does not make the perfection both of the individual and the race its highest concern, can withstand the wear and tear of time. The conquest of the material world has not brought the European nations any nearer to salvation. The adulteration of food-stuffs, the abhorrent sex perversities, the wholesale indulgence in meat and wine, the displacement of the family by clubs and restaurants are incontestible proofs of the utter failure of the misnamed "scientific progress." The world is of value to us only in so far as we are in full contact with it which can only be established through body,

mind and soul. Any scheme calculated to throw us off our feet and make us worship nature or humanity apart from our being is an idolatrous system. The self is the real and inmost centre of the universe. There is no royal road to knowledge or happiness except through this self. Materialism, agnosticism, pantheism, theism and all else are mere speculations not worth a moment's consideration. Nobody can enter into the inner workings of nature, much less into those of the universal spirit. The eye is the only instrument of vision—all forms are a mere blank to the born-blind. Neither the sun nor the splendour of creation can help the blind man to appreciate the beauty of form and colour and expression. In like manner, to the individual who has no knowledge of self, the whole world of matter and spirit hangs on mere fancy. If you study anything at all but the self, you sow seeds in a barren region of wild foam bearing no harvest save vanity and vexation of spirit. This is idolatry with a vengeance and spiritual suicide pure and simple.

Above everything else supply good models

—That is the considered verdict of many recent authorities on the teaching of English Composition. And this is true of Essay-writing more than of any other subject of Composition. No amount of mere disquisition on how to write an Essay can help your pupils so much as a few practical hints, reinforced by suitable models with critical remarks. Such models are certainly not supplied by the English Essayists. As every schoolmaster knows their works are suitable only for advanced college students.

The right sort of models for your boys are to be found in PRINCIPAL MARTIN'S "JUNIOR ESSAYS," (*Price, Re. 1*) a book which is being increasingly used as a class-book by many experienced teachers.

"The object of this little book of Simple Essays," says Principal Martin, "is to show school-boys by *examples* the sort of things that may be said about familiar subjects, and how these things may be expressed and arranged. The essays are not meant to be learnt and copied, but to be studied as models of how similar subjects may be treated."

COOPER, Publishers, BOMBAY.

EDUCATIONAL EFFICIENCY.

BY MR. S. KUNJITAPADAM AIYER, B.A., L.T.,

Walajapet.

TIME and again we hear it said that present day education is not so efficient as in the good old days and that the mental equipment of the average School Final is nothing when compared to the enviable excellence of the old Matriculate. Is this just the phenomenon of everything looming pleasant through the softening haze of time; mere glamour of the past that makes old folk talk so much hyperbole about the world having been a very superior sort of place and things having been more like what they ought to be in the days when they were young? If so, it is quite natural and human, for ever since Adam's fifty-first birth-day, it has always been a cry of "Oh! give us back the good old days of fifty years ago." And the young folk of to-day will drone out precisely the same song for the aggravation of the next generation.

But it is not just that. For some years past educationists all over the country have felt that our educational system is off the gold standard. New schemes have been introduced one after another—now has come the 1934 scheme, probably for another quinquennial trial—none of which has so far been apparently successful in stopping the rout. Every new scheme has been boosted in with a good deal of gilt on the ginger bread, and every scheme, in practice, has but confirmed the truth of the saying that promise is never performance. The ultimate result is that we are left with the spectacle of giving 'a fragment of education to a fragment of a child.' It may be that in this, as in many other things, there is much more than what

strikes the eye. But it is up to us to find out what would just tip the beam the right way.

THE ROOT OF THE EVIL

Any scheme of education, worth the name, has for its object the making of men who will function as useful and responsible members of society. This means that the efficiency of any school teaching depends, first and last, on the men who do the making. It is the character and the conditions under which the staff work that are of paramount importance. The root of the evil in the present character of most school teaching may rightly be traced to the status of teachers. "It is idle to think of an efficient form of secondary education to students by teachers who are kept in perpetual misery, with no security of tenure, with inadequate salaries, and with even such inadequate salaries, not paid occasionally for months*." There are as many scales as there are managements. The cry of economic depression and financial stringency has increased the teacher's misery. It is not that he is dead to all sense of the importance of national economic recovery and is averse to contribute his share towards it; but that always it is the lower grindstone that suffers and the upper that grumbles the loudest. Added to these are the sickening features of the active operation of communal, political and extra-academic considerations in most non-government institutions with the resultant atmosphere of fear and discontent. The

* Dr. A. Lakshmanaswami Mudaliar's Address to the Madras Teachers' Guild.

recent re-orientation of the policy of Protestant mission institutions is but an example.

The wonder is that in the midst of and in spite of these disabilities we have been muddling through without going under. We know that it is no good getting up against institutions; they carry too many guns. If any one of us should have the foolhardiness to go for the gloves, sure enough, he comes in for a slating from somebody. "No use making a song—live asses are better than dead lions" seems to be our attitude.

More than all these circumstances of fact and practice, what is wanted is a change of concept. The sense of being a mere hireling, no more than just an employee from start to finish of his service, undermines the self-respect of the teacher and suppresses all true vocational instinct. "We have become so many hands employed in a workshop to be entertained or sent away almost at the will and pleasure of the management." Occasionally, even headmasters—fortunately very rare in these days—forget that they are, first and foremost, masters and that all school work is co-operative effort. They try to boss the show and ride roughshod over the sentiments of other masters. All these causes have led even such an experienced educationist as Mr. Arthur Mayhew to exclaim that it is "terribly rare to see a live man at work in an Indian school."

THE REMEDY.

What is needed most is the development in all schools of the concept that "even the most junior teacher is, first and last, a colleague and not a mere employee, a younger member, but essentially a member of a team."* A sincere and sympathetic effort

* Mr. F. F. Monk in "Teaching," June, 1934.

on the part of government and managements to ensure a certain status for all teachers is necessary. 'Primarily by pay, for pay does mean status.' Standard and uniform scales must be laid down by government for compulsory adoption by all managements. It is even now in the air that such a procedure is under contemplation and that orders would issue in the near future. The existing system of contract is absolutely no solution of the problem of insecurity of tenure. Government should realize that the teacher is doing national work, whether in a mission or aided school, and as such, the conditions of his service should be regulated by government in the national interest. The official inspecting officers could also help a great deal, by a practicable policy of constructive criticism and initiative. Inspection reports at present appear to make a specialisation in the composition of qualified compliments and the art of "damning with faint praise." By virtue of their office, they are in a position to inaugurate and carry out new and improved methods of teaching, and enthuse the teachers of their districts with ideals of creative teaching. A scheme of annual lectures on the latest developments in pedagogical theory and practice, as the one we had last year, will greatly help in rekindling in the minds of masters the idealism of the training college.

These are some of the lines which one would wish to see adopted at an early date. It is the government that should take the lead. It is a common criticism of official routine that if art is long, the reels of red tape are longer still. Cannot this half-truth be falsified for once, and with such great benefit to the cause of efficient education?

TANTALIZING GUEST BOOKS OF OBERAMMERGAU.

BY SOPHIE RÜTZOU,
Germany.

OBERAMMERGAU would be a paradise for autograph collectors but for one thing. That thing is the fact that, while almost every house in the Passion Play village possesses a guest book full of names of the great ones of earth, these books are not for sale. Their guest books are the Oberammergauers' pride, and they will not part with them, no matter what price is offered by the tantalized collector.

Alois Lang, the noted Christus, has two guest books, one from 1922, the other from 1930, and a third will now be added for the 1934 plays, which began on May 21st. One finds the names of many noted guests who come repeatedly to the Lang home. There are Lord and Lady Edward Spencer Churchill, and Lady Churchill adds to her inscription: "A delightful home and charming host and hostess." Mrs. Andrew Carnegie and her daughter, great admirers of Lang's carvings, are recorded, as also Lord Iveagh, the British beer king, who brought his family of twelve persons. And it is tradition that when a Prince of Wales visits the Passion Play, a great delegation of the high English nobility also comes.

Prominent British and American guests appear in the guest books of Guido Mayr, the Judas of the last two Passion Plays, and of his famous predecessor in the same role, Johann Zwink. Mr. and Mrs. John Pierpont Morgan lived in Zwink's home in 1910, and the "Judas house" will again be the home of distinguished visitors this year, when the part of Judas will be played by Johann Zwink's son.

Three heavy, leather-bound volumes lie in an old Biedemeier cupboard in the beautiful house of Guido Lang on the Dorfplatz. The entries in them go back to 1870, and one finds many names that have become historical. President Theodore Roosevelt lived here in 1890, as also the Duchess of Teck, Lady Erving and members of the Russian, Austrian, Bavarian, British and Saxon courts.

The most valuable signature in the guest book of the "Pilatushaus," the home of Pontius Pilate, is that of the German Crown Prince, Frederick William, the later Emperor Frederick III, who visited the Passion Play in 1880 together with the hereditary Grand Duke of Saxony. The Duke of Saxe-Meiningen lived here in 1870, Crown Princess Stephanie of Austria in 1890.

When Anton Lang, most widely known of all who have played the part of Christus, wishes to exhibit his collection of autographs, he must bring out a whole armful of books, for his home, "Daheim," harbours visitors from all parts of the world the year round and many of them have supplemented their inscriptions with drawings or poems. Charles Gliddon, the explorer, who was the first to cross the Desert of Sahara by auto, was here in 1904. Mrs. Lawrence Pethick, leader of the English women suffragists, lived several weeks in Lang's home in 1909, and Mrs. Pankhurst came the following year to the Passion Play.

There was an especially large gathering of notables in Oberammergau in that year. In the guest books of the Christus, one finds the names of Berta Morena, the great singer;

Defregger, the painter; the Colmans (Colman's mustard); Prince Hohenlohe, Prince George of Bavaria, Princess Lobkowitz and the Princess of Courland. The German imperial house could welcome its Hohenzollern cousins, King Ferdinand and Crown Prince Carol of Rumania, in the Lang home and there were guests from far off Honolulu, Australia, India and Japan.

AMERICAN SOLDIERS FROM THE RHINE.

General Henry T. Allen saw the Passion Play in 1922, and was so impressed by it that he sent American officers and hundreds of soldiers to each performance from the army of occupation on the Rhine. Alphonso, Infant of Spain, came to Oberammergau the same year with his wife and sons, and was so delighted with the place that he stopped a whole month. Other visitors were the Duchess of Calabria, with her daughters, and Princess Reuss.

The Church was unusually well represented in 1922, bishops coming from all parts of the world. The bishops of Korea and Cleveland, and Bernard Hubbard, the "glacier bishop" of Alaska, were Anton Lang's guests.

The year 1930 brought a new influx of noted guests. Among those who lived at Lang's home were Waterman, the fountain pen king; Duchess Victoria Luise of Brunswick, daughter of the last German Emperor, with her family; and members of the royal house of Greece. The Queen of Rumania and her sister, Grand Duchess Cyrill of Russia, took tea daily in the home of the Christus; Gene Tunney and Harold Lloyd came in the summer of 1933, and John Barnes has been a guest at "Daheim" twelve times.

Prime Minister MacDonald, who saw the Passion Play in 1930 and was deeply impressed by it, lived in the Wittelsbach Hotel, and Chancellor Hitler, who came the same year, had his quarters in the nearby Ettal, noted for its monastery. Rabindranath

Tagore also lived in Ettal in 1930 with his Indian friends. Oberammergau recalls with great pride that the Pope, then a Cardinal, saw the Passion Play in 1910. He lived in the parish-house. In 1922 he sent the Papal Nuncio Pacelli to the play as his representative.

ARTISTS AND MILLIONAIRES IN THE ZWINK HOME.

Many of the most interesting and valuable guest books of Oberammergau are found in the home of Oscar Zwick, whose family built in 1860 the largest and most modern house in the village. As a result, the majority of the most prominent visitors to the Passion Plays of 1860, 1870/71 and 1880 had their quarters here. Messrs. Thomas Cook & Son established their first Oberammergau bureau in the Zwick house, and lodged their tourists there.

One of the most valuable autographs in the Zwick books is that of Franz Liszt, who visited the Passion Play in 1870. Collectors have offered large sums for this book, but in vain. In the same book one finds the signatures of the Sultan of Johore and of a number of noted Japanese. The Prince and Princess of Wales, the Viceroy of India and the Duchess Elisabeth of Austria came in 1871.

The Vanderbilts and the Rockefellers also lived in the Zwick house. Other autographs for which high sums have been offered are those of Clara Schumann, the great pianist, and of "the divine" Adelina Patti. The King of Sweden and Eugen d'Albert are here, and almost every page contains the names of Bavarian kings and princes, as also of the high Austrian nobility. Tolstoi entered his name in 1871.

Lord Kitchener visited the Passion Play in 1880, the Armstrongs in 1890, and Lord and Lady Gladstone in 1900. Puccini was a guest of the Zwick house in 1922.

The most famous names are also assembled in "the Golden Book of Oberammergau," which is guarded as a precious treasure in the safe of the village's town hall.

VOCATIONAL INSTRUCTION IN HIGH SCHOOLS.

By MR. C. N. RAGHAVACHAR, B.Sc., B.T.,
Kolar.

(Continued from page 676.)

SECTION 4. THE PROBLEMS INVOLVED IN VOCATIONAL INSTRUCTION.

Occupation of the State:—As per Census Reports, the following are the chief occupations of the State:—

TABLE IX.

Name of occupation	No. of persons engaged (in thousands)	Percentage to the total population above ten years of age
1. Agriculture	1,703	46.6
2. Preparation and supply of materials	250	5.4
3. Trade	82	1.8
4. Public Administration and liberal arts	76	1.5
5. Labourers and workmen	63	1.4
6. Transport	18	.4

Agriculture includes ordinary cultivation, tenant cultivation, agricultural labour, cultivation of fruits and flowers and stock-rearing. Weaving, spinning, carpentry, furniture-making, building industries, jewellery, dress and toilet making are included in the second group. Trade in textiles, skins, drugs, foods, food-materials and dairy products, comes under the third heading. The fourth class has got officials of all departments, lawyers, doctors, teachers, auditors, artists and musicians. Those who manufacture or run carts, carriages, cars, buses belong to the sixth group.

Of the main industries of the State, it is found that agriculture occupies the most

prominent place involving more than fifty per cent. of the adult population. Of the six groups of main occupations, except in administration and liberal arts, the number of educated men employed is practically next to nothing. A few may be in trade, and fewer still in agriculture. Out of a total population of 64 lakhs, only 5.5 lakhs are returned as literates. This includes nearly one lakh of the minor population which is either at school or has not enough of education to benefit the vocation engaged in. Out of the remaining number of literates, the majority are in public administration or trade and only a very small percentage in agriculture and rural industries. It does not exceed five (5) per cent, which is a small number compared with the importance of these occupations in the economy of the State.

Vocational Survey:—Any vocational instruction imparted in our schools should be based on the present and future economic needs of the locality in which a particular school is located. There cannot be a uniform course of instruction in all the schools of the State. Places differ in their industrial advancement, agricultural needs, condition of labour, etc. Before any vocational subject is introduced, the art or trade to which it leads should be studied; in other words there should be a vocational survey of the locality, district or State. Such a survey should study an industry from an economic point, its size and importance nationally, and economically, its future prospects regarding expansion or contraction on account of probable inventions or the whim of the people, the overcrowding

or otherwise of the occupation, the physical and mental qualities necessary for success and efficiency in it, the conditions of labour in respect to time and place of occupation, its effect on the health and physical conditions of the worker, the opportunities it affords for the beginners and skilled men by way of initial salary, promotions, training, etc. In brief, the survey should collect data regarding the economic, the physical and hygienic conditions, the influence of the occupation on the character and growth of workers, prospects of the employee and the relation of occupation to school training. Such a survey cannot be conducted over a large area or even a small one by a single individual or organisation. The Chamber of Commerce, Manufacturers' Associations, Teachers' organisations, Municipalities, clubs, newspapers and schools should all co-operate in the attempt. At present there is no organisation in the State which is trying to correlate the work in school with the social and economic needs of the State. There is a great need for propaganda in this connection by means of the press and the platform before any organisation or a set of individuals are roused to action. It is the duty of educationists who have the future good of the State at heart, to undertake this pioneering work.

TABLE X. *Rural Industries.**

Name.	Number of persons engaged correct to a thousand
1. Weaving (Cotton and Silk)	54,000
2. Silkworm rearing	26,000
3. Pottery	18,000
4. Basket-making	15,000
5. Oil-mills	7,000
6. Black-smithy	6,500
7. Gold-smithy	5,500
8. Carpentry	4,500
9. Mat-making	2,000

* The Census Report, 1931.

TABLE XI. *Trade Returns (1929-30)†*

No.	Articles	Import—Export in Lakhs of Rupees
1.	Sugar and Jaggery	25.7
2.	Matches	8.6
3.	Oils	7.7
4.	Explosives	7.3
5.	Paper	3.0
6.	Paints and Colours	2.9
7.	Bangles	2.9
8.	Yarn	— 11.6
9.	Rice	98.0
10.	Cloth	91.0
11.	Raw Cotton	34.0
12.	Oil seeds :—	
	Ground Nut	— 96.0
	Copra	— 35.0
	Gingelly	— 27.0
	Cotton seeds	— 5.4
Total		— 163.4

*Economic Possibilities of the State :—*From a study of the trade returns, the possible expansion in trade and agriculture of the State can be roughly surmised. The State grows less rice, cotton and sugar-cane than it needs. It is importing oil, though it produces a lot of raw material required for its manufacture. It exports a good deal of yarn and imports a large quantity of cloth. There are very good chances for the oiling and weaving industries of the State to expand. The forests of the State possess the raw materials required for the manufacture of paper, matches and bangles. The State is only in need of enterprising capitalists and intelligent chemical engineers to start these concerns. Some of the above articles like oil, cloth, paints can be prepared on a small scale by the application of electricity which is

† Report by the Department of Industries.

supplied even to the rural parts of the State. Many of the other cottage industries are in need of improvement and re-organisation by utilising the applications of science. The schools can probably give training in the manufacture of candles, paints, dyes, matches and soaps. Weaving, carpentry and mat-making are other industries that suggest themselves from a study of Table X. In the School of Arts at Trivandrum, the rural industry of pottery is taught in the improved form of manufacturing glazed porcelain jars and models of figures, etc.

Problems of Vocational Education.

*Training for a specific vocation :—*At this stage, a fundamental question arises. Should high schools train pupils for specific vocations? Vocational training is not an industrial training. It is impossible to give a full and vivid experience of all the vocations even of a village community. Selection is therefore necessary. Trades that give fundamental training have to be preferred. The major principles of such trades should be taught by the actual participation of the pupil in the work itself. The training should not fix a student to a particular calling but should enable him to shift if necessary. Only those trades or arts for which normal intelligence suffices may be included.

The purpose of vocational education is to insure greater happiness of the individual by developing latent abilities, so that each individual may earn his bread by a calling most natural to him in preference to the one forced on him. It is better to choose a vocation than merely to hunt for a job. No one should select a vocation without careful self-analysis, thorough and honest, under expert guidance. The youth should have a large survey of the field

of vocations and not simply drop into a convenient or accidental position. Vocational education should enable the youth to have the correct perspective of the job, not only the knowledge and skill necessary for it but also the high ideal of service. Vocational education should quicken industrial, agricultural and commercial life through the skilled and understanding workers by eliminating wastage in production and consumption and by infusing into the economic organisation the spirit of service rather than of exploitation for profit. The most valuable asset of a nation is not its raw materials hidden in the soil or growing on plants but the undeveloped human skill and intelligence dormant in its citizens. Millions of rupees are annually spent to dig the bowels of the earth for hidden treasure, harness the running waters and utilise other natural resources. But the most valuable energy of the human brain is not harnessed for the common good by any systematic organisation. Vocational education is an attempt at this.

*Who should give the training :—*Schools are the fit places for vocational education and not the factories. If an employer gives the training, he does it only with the view of the employer and not from the general interest of the individual or the State. This will be similar to the apprentice system without the social relation that existed between the apprentice and the worker as father and son or as members of the same community. Hence the employer will be concerned more with profit than with the progress of the worker. It is in his interests to keep a particular workman at one branch of the work for a long time, so that it may be automatically done at less cost and great speed. This leads to the stagnation of the individual. Besides, the

trader will add the cost of such training to the finished product. The training under these conditions will impress more the doing of a job than its significance. Vocational education must train the pupil to become an efficient and appreciative producer in his chosen and appropriate vocation. Every vocation should be looked upon as an integrated and stable organisation of the economic institutions responsible to the needs of the society. Such a catholic view can never be realised by training under the parsimony of the employer who is anxious to exploit labour for his own profit. The parent is concerned only with his child and the employer with his purse and it is only the teacher who can think of the young in general. Even the worst teacher has a broad sympathy towards his pupils and is interested in the welfare of at least the majority of them. He is not bound by the emotional bond of the parent nor by the parsimony of the employer and is in the best position to undertake the work. It is only in the school that a trade can be studied in its natural setting, free from purely economic motives. It is only then that the cultural aspect of a vocation can be inculcated and the future conditions of trade and industry improved.

Warning: Vocational education is not trade education:—But the school, in its eagerness to give a vocational training, should not become an adjunct to an industry and help in the exploitation of labour. It must help the boy to discover himself. The right of choice is his and his only. "The discovery of an aptitude is a constant process as long as growth continues." The factors of industry have to be used to make school life more active, more full of immediate meaning and more connected with out of school activities

than of subordinating the school to the needs of a trade. If vocational instruction is interpreted as trade education, there is the danger of the present industrial order of society continuing with all jealousy, hatred and oppression, instead of operating as a means of transformation. This will work against the ideal of democracy itself. Hence it is necessary that a school should give instruction in a number of vocations, with a broad outlook. This will reconcile the upholders of cultural education to vocational education as well. This may not train all pupils to earn a living immediately after leaving the high school; but it gives them a good insight into various occupations, enables them to discover their own aptitudes and helps them to choose and use further instruction wisely.

Bifurcation of schools:—But the present conditions of the State are such that a number of young men cannot afford to be in the schools for long. Hence it is necessary to give a thorough training in the vocation of their choice, after they are allowed opportunities to select it after trial in the first year of the IV Form course. There may be some purely vocational high schools for such of those who cannot afford further training and general schools with a vocational bias for those who can spend more years in school. The general schools will of course train a boy for the University also.

Advantages and disadvantages:—This kind of division is not an unmixed blessing. In a purely vocational school, there is concentration of effort and of interest of the pupil. It makes for a vocational morale and like-mindedness by keeping those of like experience and interest together. Within certain bounds, a specific vocation may imply a different mode of life from another. But as Pro-

fessor Dewey has said, separation of general and industrial education divides and duplicates the administrative machinery as is the present condition in Mysore, where the industrial schools are under the Department of Industries. This involves wastage of money and men and introduces friction in the scheme of education. Segregation will work disastrously for the true interests of the pupils who attend the purely vocational schools. There will be an inferiority complex surrounding them and the desired aim of vocational instruction will not be attained. The scheme tends to paralyse the most vital movements now operating for the improvement of general education by training the youth for full citizenship including a calling in which each may render useful service to society. Vocational training is primarily not for industries but for the sake of citizenship and is therefore to be conducted on an educational basis.

Remedy:—The best remedy for this is by locating the purely vocational section also in the general school under the same management as one of its departments. A division of labour among such schools according to favourable location for particular vocations will do away with any alleged advantage of the special school. It obviates the necessity for much of the duplication of plant and staff that is entailed in a system of special and separate schools. It provides a wide range of contact among pupils, gives a cultural outlook for those that follow a predominantly vocational course and removes the cultural snobbery of the other group. This can be immediately undertaken after vocational survey in places like Bangalore and Mysore, where there are a number of high schools. Even some of the other districts have high

schools at distances of fifteen to twenty miles and they can also start opening vocational sections in the high schools for those who wish to follow a purely vocational course. They have to be given instruction in the liberal subjects like literature, science, etc., along with their vocational subject. The present industrial schools should then come under the Department of Education and their work correlated to that of the high schools.

The staff:—The procedure requires money, equipment and trained teachers. Many of the present teachers in the industrial schools cannot undertake the work as their general education is of a low order; and the high school teachers lack the necessary training in the vocational subjects. It requires time and expense before the two are adjusted. The reform towards vocational education is too urgently needed to be postponed till then.

Vocationalisation of subjects:—Immediately, the schools should vocationalise instruction of all the subjects now taught and adopt better methods of instruction. They have to furnish a sampling of life's worthwhile experiences, both manual and mental. If the pupil is to be regarded by the teacher as a prospective worker, each lesson should have something to contribute to the vocational efficiency of the pupil. The lesson should be taught with this end also in view. Every subject lends itself for such a treatment. The selections from English literature render such a procedure possible. *Treasure Island*, *Tom Brown's Schooldays*, *Bacon's Essays*, *Silas Marner*, *David Copperfield*, *Benjamin Franklin*, *Ford's Autobiography*, *Up from Slavery* (*Booker T. Washington*), *the Village Blacksmith*, *the Miller of the Dee*, etc., abound in vocational information and suggest the

qualities and attitudes necessary for success in occupations. By making the students visit local factories, shops and farms and having oral discussions with them, the composition periods can also be used for this purpose. The teaching and learning of Arithmetic can certainly be made interesting and useful by relating it to vocational needs or the environmental conditions of the pupil as is done in German schools. Commercial geography is another profitable high school subject of high vocational value. The history of an industry, its evolution and its effect on the political history may form a useful branch of study. Each one of our citizens needs an idea of how he, as a worker, pays or helps to pay taxes, and how the taxes are spent. He also requires a knowledge of the problem of the employer and employee, elements of production, co-operation and causes of unemployment, etc. The newly added syllabus in civics can be usefully employed to impart this knowledge. The purpose of science instruction is not merely to satisfy the curiosity of the boy or to make him know his environment but also to help him to understand the various uses of science in daily life. The use of electricity is spreading very rapidly in our State. A number of villages are electrically lit, use the power for pumping water and running rural industries. A course in science should necessarily give an insight into this very important aspect of modern life and enable the pupil to make good use of this power for vocational needs.

Training of vocational aptitudes:—A knowledge of a vocation in all its bearings alone will not enable a worker to succeed in it. A practical working knowledge can be got by an ordinary worker even after getting employed in it; in that case he has few

chances of either reforming the vocation or becoming the leader in it. Our educated men are not lacking in intelligence to acquire the skill necessary for a job after working at it for some time. But they lack in the qualities and aptitudes necessary for learning the skill and becoming proficient in it. Persistence, initiative, feeling of responsibility, power to co-operate, kindness, selflessness, loyalty to aims and ideals of a team, habits of service, self-control, patience, thrift, punctuality, dependability are necessary for any vocation. These cannot be taught but must be caught in the various activities of school life. The high schools should create proper opportunities and environment for the development of the above qualities. The school club, the debating society, the court of honour, the sports field, the dramatic club, military training and, last but not least, the methods of teaching general subjects—the Dalton or the Project Method—can all be used for this purpose. By studying a boy in his play activities, by giving him serious tasks to perform in achievement work, a boy's natural bent may be easily recognised and guided.

Vocational guidance:—This leads on to the next important step in vocational education, namely, vocational guidance. "Vocational guidance is a systematic effort based on the knowledge of occupations and on the acquaintance with the study of the individual, to inform or advise or co-operate with him in choosing, preparing for, entering upon or making progress in his occupation."* Each school should have at least two teachers to study this problem and help the pupils. The co-operation of the parents is also necessary. The vocational counsellor should have first-

* Brewer: *Vocational Guidance*, p. 228.

hand knowledge of all the various aspects of a trade in the locality—its present status regarding supply and growth, future possibilities, the training necessary, opportunities for personal growth, effect on health, etc. He should study the inherent capacity of the pupil, point out the wide range of occupations, the necessary principles underlying vocational selection, suggest suitable occupations and point out the opportunities for training for those occupations. The personality record of the pupil, judgment of teachers regarding pupils' reactions to different types of tasks and to different kinds of people and special psychological and performance or occupational ability tests will help the counsellor to find the aptitude of the pupil. But it must be clearly remembered that too much of stress should not be placed on the boy's present stock of aptitudes in his choice of a vocation. Grit, courage and moral attitude count more than physical and mental gifts. Self-analysis is difficult; to a great extent one has the qualities he thinks he has. By necessity and strength of will, it is possible to get the desired qualities. One is therefore to be very careful in vocational guidance. Advice is appropriate but prophecy must be avoided. Vocational advice should not take the place of astrology or phrenology. It should merely widen the horizon of the pupil and aid him to make an intelligent choice. Throughout the educational system there should be a consistent attempt to help the pupil to find himself. Insight into varied occupational activities, need for selection of a calling, dangers of blind alleys, facilities for trade education have to be pointed out to the pupils. These are vocational warnings rather than positive directions to specific trades. This kind of guidance can become a satis-

factory system of procedure when it is developed out of the knowledge, experiences and interests of the individual teachers, who should make special investigations by visiting factories, stores, shops, offices, etc.

Training of teachers:—To do this effectively, teachers have to be trained properly in the training institutions. The rural teachers should study the vocational possibilities in the studies and other activities of the elementary school, with a view to guide the students that leave the elementary school. No vocational education need be given in the elementary grade; but immediately after it, there should be lower vocational schools of two or three years' course like the elementary trade schools of Cochin, where boys are taught cottage industries intensively to enable them to earn a living immediately after leaving the schools. The trade skill in an age of machine production need not be considered superfluous. Many of the old crafts still require manual skill; brick-laying, masonry, carpentry, painting, tin-smithy, printing, pottery, do all require the human hand. By the aid of mechanical appliances, production may be increased. The inventions of science can be made to supplement rather than supplant the skilled hand of man. Small scale production still persists and will persist for a long time to come. Cloths, rugs, furniture hangings, jewellery, showing the personal touch of a craftsman, are preferred to purely machine-made articles. A Vocational Middle School can conveniently concentrate its attention on this aspect of the question. The teachers cannot undertake this work unless they receive the necessary training for it in the training institutions. They should not only be taught the methods of guiding but also learn one or two rural industries. This will

make them realise the dignity of productive occupations and may incidentally help them to add to their slender pay which is very meagre at the present time.

A vocational counsellor of a high school should have breadth of experience in teaching, a good knowledge of the various branches of study in the school programme. He should be interested in play and games and must know the ways and means of finding points of contact with commerce and industry. He must possess a capacity to meet people of various types and get the required assistance from them. He is to be social and have a capacity to calculate the future possibilities of the economic and social conditions. The training college should enable him to do all this.

Vocational bureau:—Formation of a vocational bureau to collect, publish and disseminate vocational information, equip teachers for the work, collect scholarships for the needy children, enlist the aid of college students and public organisations in making investigations, get business men for part-time work, advice and help, and aid teachers in the solution of difficult problems, will be the next important step.

SECTION 5. CONCLUSION.

Our education has been one-sided and has increased discontent. "It has placed undue emphasis on the training of the intellect and has neglected the cultivation of other faculties, not less necessary for the harmonious development of the whole man. Godless intellectualism which discards the counsels and consolations of religion and which ignores the fundamental virtue of self-control is mainly the product of this education."* There is no wonder if such

* From the Address of the Acting Dewan at the Provincial Conference of Elementary and Middle School Teachers, held at Bangalore in December 1932.

products are unable to be self-reliant and feel despondent when they do not get employment in directive occupations.

According to the Editor of the *World of Tomorrow*, suicides in America have reached the appalling figure of two per hour. In 1931, 20,000 people died of suicide in America. Two aspects of industrial civilisation are responsible for this, the prevailing love of money, the terrific strain placed upon the human beings by the insecurity of the capitalistic system. Numberless people are so absorbed in the frantic pursuit of things—comforts, luxuries and privileges—that their sense of values has become so perverted that financial frustration and disaster deprive them of the will to live. Men kill themselves because they have failed to discover an ennobling philosophy of life and because they lack inner resources to sustain them in hours of tragic adversity. The tragedy of the present hour demands socialism and religion; a more equitable distribution of income, wealth and privileges; less competition and more co-operation; the substitution of the service incentive for the profit motive; a philosophy of life replacing the mad scramble for power and privilege by the pursuit of truth, beauty and goodness and a spiritual experience of communion with God and fellowship with man.†

The conditions in the advanced country of America should warn us against the dangers of whole-sale adoption of the western methods to our needs. The existing discontent among the educated or the uneducated unemployed or those who are vocationally misfitted, has to be removed by immediate measures of reconstruction of the economic conditions, propaganda and self-help.

† *The Modern Review*, December 1932.

The future citizens may have a better training by immediately adopting the conclusions reached in the course of the discussion of the previous Section. There is to be a differentiation in the high school course between those who want to go to the college and those who wish to enter the work-a-day world. Each school should have teachers trained for special work in investigation and vocational counselling. In lieu of a full course in life careers, the undertakings of such work in composition, English, geography, history, science and civics, an attempt in the training colleges and normal schools to show all prospective teachers the vocational possibilities in the school programme are the most important steps of vocational guidance. The formation of a vocational bureau with the co-operation of the manufacturer and the trader is the next stage in the development of vocational instruction. There should be coordination and better correlation between the vocational subjects now taught in the middle schools, high schools and technical schools. A technological college, giving advanced training in the vocational subjects taught or to be taught in the high schools, with a view to prepare captains of industry, is also an urgent need. The present industrial schools should be immediately transferred to the control of the Education Department. The Government should start work immediately in the above directions and the public should urge for taking the necessary action and co-operate with the undertaking or initiate it themselves.

But conditions cannot be allowed to continue in the present state till the Government or the public starts work. Enthusiastic and selfless teachers should immediately start the

work of vocational counsellors, induce other members of the profession to develop vocational values of school subjects and make them realise that the education is for "a changing civilisation, starting from the present environment to an unknown future." The teachers should get into touch with public bodies and make them realise the need for a change in the system of education and in the view point of vocational education.

As Carlyle says, "Blessed is he who has found his work; let him ask no blessedness. He has a work, a life purpose. He has found it and will follow it."

Let it be the glory of the modern teacher to enable his pupil to reach this state of blessedness.

DEVI AHILLYA BAI.

BY MR. VAMAN H. PANDIT, B.A.,
Indore.

Dear as the mother to the subjects near,
Even fishes in water got her food,
Very birds tho' mute in distant wood,
Indeed they sang her praise loudly clear.

And over all, benign her watch she kept,
Her gifts were growing good on every roof
In daily conduct her life was a proof
Look at her sisters, how she worked and slept.

Look at her brothers, warrior woman grand.
Ye maids of Ind! dear mothers of future day
At least, rock rock that girls may go her way
Be thou my muse, fairy of generous hand.

As Annapurna, 'Goddess of Food' she came
In need of thee we are, O noble dame,

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UPTON SINCLAIR.

By MR. K. P. PADMANABHAN THAMPY, B.A.,

Trivandrum.

(Continued from Page 692.)

VI

SINCLAIR set out on his first trip across the American continent. He stopped first at Chicago and visited the stock-yards into the dreadful and paralysing conditions of which he had investigated four years ago. The next stop was at Laurence where he met Harry Kemp, "the coming poet of America," as Sinclair considered him. Like a bird of passage, Sinclair went from one place to another. At Carmel, the town which boasted of excellent scenery, George Sterling was awaiting Sinclair. He flew into the open arms of George Sterling, the Bohemian Club's Poet Laureate. In his autobiographical novel, the *American Outpost*, Sinclair has drawn a fine pen picture of George Sterling. Sinclair describes Sterling as "a charming companion, tender-hearted as a child, bitter only against cruelty and greed; incidentally a fastidious poet, aloof and dedicated."

Arnold Genthe, a bosom friend of Sterling, placed at the disposal of Sinclair a decent cottage and there he lived alone for about three months in quiet and happiness. He tried his hand at raw food diet which agreed with him marvellously. Sinclair was often honoured by clubs which gave dinners and arranged speeches. The miserable sight of his friend, George Sterling, freely enjoying the liberal favours of Bacchus, annoyed Sinclair awfully. Upon this, Sinclair expressed himself thus with feeling and force: "I went back to Carmel alone, feeling most sorrowful. I was

used to my poor old father getting drunk, and some of my other men-relatives, but this was the first time I had ever seen a great mind distorted by alcohol." Sinclair, with a fierce determination, extracted from Sterling a solemn vow that he would not taste another drop while the Puritan author was in California. This promise Sterling kept up. Sinclair remarks: "Many a time I have thought my best service to letters would have been to stay right there the rest of my days."

A stock company in San Francisco approached Sinclair with proposals to put up his dramatisation of *Prince Hagen*. This offer roused Sinclair from his rest. Between 1908 and 1909, Sinclair organised a travelling theatrical company to produce Socialist dramas. Three of his dramas were staged. The plays attracted crowded houses, seven or eight times each. The dramatic enterprise was a splendid and sensational success from the literary point of view. The adventure proved to be an economic failure and cost Sinclair nearly a couple of thousand dollars of hard-earned cash. For a number of years to come he was tormented by severe unhappiness. He became the target of contempt and ridicule for unscrupulous newspaper magnates. Floyd Dell says of Sinclair: "If this writer was to be henceforth of distinguished use to American literature, he had to suffer more hurts and disillusionments."

The summer of 1909 Sinclair spent near the far end of Long Island. He lived on his "squirrel diet." He had as his Secretary one

Dave Howalt, a fair-haired and rosy-cheeked youth, whom Sinclair described as "a youth after my own heart—vegetarian, teetotaler, non-smoker, pacifist, philosophical, anarchist, conscientious objector to capitalism, dreamer and practitioner of brotherhood." Here Sinclair wrote *Samuel the Seeker*, a novel in which he endeavoured to put the Socialist argument. Critics are of opinion that this book marks "the lowest ebb of its author's powers." Frederick van Eeden, the great Dutch novelist, wrote to Sinclair a letter of rapture about *Samuel the Seeker* and judged it a success. The book pictures the life of capitalists, their exploitation of workers and their mendacity. The life of the proletarian and bourgeois classes is pictured most vividly and fearlessly in this interesting book which suffers from a great deal of foreign words. The church is presented in its hideous robes as working as a handmaid to the bourgeoisie in their exploitations of the poor. Samuel longed for truth and endeavoured his best to get at truth but in vain.

By the end of that summer Sinclair was too bad in health. He was a regular reader of Macfadden's "Physical Culture" and decided to subject himself to the fast cure. Sinclair wrote to Bernard Macfadden, the distinguished health specialist. Sinclair describes Macfadden as "athlete, showman, lecturer, editor, publisher and health experimenter." Sinclair adds: "...I could make 'B. M.' the subject of an entertaining essay, but there is not space here. To the high-brows he is a symbol of the vulgarity and cheapness of America; and it won't help for me to defend him, because I am also on that list." In 1909, Sinclair went to Macfadden's sanatorium and underwent the fasting cure. Sinclair's personal experiences were presented

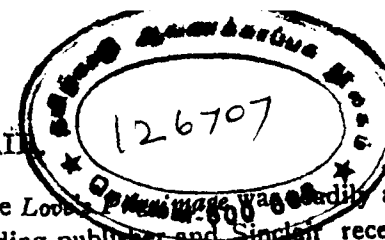
in an interesting book by him named *The Fasting Cure*. This brilliant and entertaining book was published in 1911. "Novelists, like armies in the Napoleonic maxim, get ahead on their stomachs" remarked Floyd Dell.

Harry Kemp visited Sinclair at the Battle Creek Sanatorium. Harry met Sinclair with a heart throbbing with literary excitements. The young poet met Mrs. Sinclair for the first time and found her "interesting." To the forlorn poet, she was maternal. In this connection Sinclair remarks: "The fates wove their webs, unguessed by any of us." At the Kellogg Institution, just down the street, Mary Craig Kimborough, a young lady of sweet, attractive graces, introduced herself to Sinclair. She was far too thin and the propagandist author, immediately on seeing her, prescribed a treatment at Macfadden's. This lady was destined to become Sinclair's second wife ere long. She confided to Sinclair that she was troubled in mind and would much esteem his advice. Giving advice was his speciality. She said she could not believe all that she had been taught about the Bible. Her faithlessness almost caused a wild panic in her family circle. Sinclair assured the young lady of twenty-five that he too was a lost soul.

Sinclair spent that winter at the Fairhope Colony with his family. Sinclair was now a full-fledged physical culturist and a practising vegetarian and leading raw food champion among literary giants. Eugene Wood, Sinclair's Socialist comrade, wrote a brilliant calling article about "America's leading raw food advocate, who happens just now to be living upon a diet of stewed beefsteaks," when Sinclair, after three years of vegetarian diet, became a "back slider." Sinclair wrote a

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three-act play *The Naturewoman* in two days and a half of continuous work while trying the experiment of fasting. Sinclair has referred to this as a "marvellous idea, to have no stomach at all to interfere with creative activity!"

Sinclair's wife was for a time at Fairhope. Later she went away on the understanding that she was to get a divorce from him. Sinclair now made up his mind to write a novel about modern marriage which would show the possibility of a couple's perfect willingness to part and still continue to be good friends! And thus there appeared in 1910, another great novel—the *Love's Pilgrimage*. The novel is the interesting story of his multicoloured and adventurous life. The celebrated Dutch novelist, Frederick van Eeden, hit off thus:—"It is surely your greatest book, and very nearly one of the great books of the world. ...You give wooing, marriage, pregnancy, birth, in great classic lines.Of course you have read Zola's description of a birth. Yours is better, because it is more human, more poetic. It is one of the best things in English literature.This book will make you world fame." The book stands out for its great candour, arresting truth, remarkable poignancy, power and force. It is almost unsurpassed for its teeming interest and never-failing enthusiasm. The author's attitudes towards love and art as revealed in the *Love's Pilgrimage* are, from a mature point of view, outrageously wrong or egregiously neurotic. The self-understanding and self-criticism expressed in the book do not stand to the credit of the author. The book is a powerful and impassioned self-defence. Floyd Dell says that the greatness of the book lies in its "robust immersion in the stream of life" and its candour which is "magnificent, shameless, beautiful."

The *Love's Pilgrimage* was readily accepted by a leading publisher and Sinclair received an advance of twelve hundred and fifty dollars. With the money in hand, Sinclair set to building a house on the edge of the Forest of Arden. His contributions to the "Physical Culture" Magazine brought him \$1.50 every month. This amount provided his living. The two-storey cottage was completed early in the spring of 1911 at a cost of twenty-six hundred dollars.

The ill-matched and ill-fated marriage of Sinclair soon reached its painful climax. His ignorant poetic fear of the stern realities of human love was to a large extent responsible for the prime cause of discord, which created in his girl-wife a state of emotional instability and irresponsibility. Floyd Dell offers the following comments on this interesting affair: "Her emotional divagations, though she might undertake to justify them by modern theories of freedom, would be explained more truly as her exasperated reactions to his aloof and Olympian nature. And he, less aloof and Olympian than he seemed, would find himself in what he later described as "a maelstrom in which a man's physical, mental and moral integrity are subtly and bewilderingly tossed and buffeted and maimed." Jack London was deeply worried at Sinclair's mismatched marriage and wrote warning letters to him. Unfortunately for Jack London, his own pet theories stranded him in a situation where he could not have his wife and another woman at the same time with the result that he of his own accord disappeared from the world. Frank Harris looked on Sinclair with deep concern.

In the winter of 1910-1911, Sinclair, who had the reputation of being "Puritanical," aged

"diehard" Tory. H. G. Wells took Sinclair to the New Reform Club and introduced him to Henry James, Hilair Belloc and Frank Harris. Sinclair next met Bernard Shaw, the modern Voltaire. Sinclair paid a visit to May Sinclair.

After a brief sojourn in England, Sinclair went back to Holland. Without scandal and publicity, Sinclair obtained his divorce through the good services of Dr. Van Eeden. Sinclair pays a tribute to the Dutch thus in his *Brass Check*: "I wishto pay tribute to the kindest and most friendly people I have ever met—the Dutch. When I came to them, sick with grief, they did not probe into my shame; they invited me to their drawing rooms for discussions of literature and art, and with tact and sweetness they let me warm my shivering heart at their firesides. Their newspapers treated me as a man of letters—an entirely new experience to me." Sinclair thought of spending the rest of his days in Europe. Said he: "It seemed to me that I could not bear the sight of America again." Van Eeden himself, who underwent a divorce scandal, naturally sympathised with Sinclair. All friends who helped Sinclair through the days of his trial—the Herrons in Italy, the Welshires and Russels in England and the Van Eedens in Holland—all had been through the mill of the divorce scandal.

Van Eeden took Sinclair to Berlin and introduced him to the German poet, Erich Gutkind. All the three literary masters saw the War coming. Sinclair wrote a manifesto against the War urging the Socialist parties of the world to pledge themselves to mass insurrection against it. He argued the problem with such German celebrities as Ledebour, Fischer, Suedekum, and Liebknecht

who were sympathetic to the programme chalked out by the American thinker. Sinclair acquired the friendship of Walter Rathenau, the Industrial magnate, who went in for social reform and wrote daring books, with the burning desire to make over German industry along more social and human lines.

Miss Craig hurried to her parents and persuaded them to grant her leave to marry Sinclair. Sinclair was busy in his hunt after publishers for his novels. Craig's father, a judge, sternly decreed: "Daughter, you cannot marry a married man!" The girl with sobs and tears replied most tenderly: "Papa, I have made up my mind to marry him!" The elderly judge remained adamant, but the ladies were more pliable and they finally decided not to "break the bonds which held their daughter to the dreaded Socialist muck-racker." The marriage was conducted quietly in Fredericksburg, all in a state of uncertain romance and trepidation. The young couple had no tear to shed or smile to give. Sinclair had even forgotten the ring and with sudden tears his mother-in-law gently slipped her own wedding ring from her finger into his hand. This marriage was treated with marked respect by the press. According to Sinclair this was primarily due to the bride's father "being one of the wealthiest men controlling large banking interests. Probably the newspapers thought that Sinclair would keep aloof from radical politics and lead a respectable literary life. Surely the press was mistaken miserably.

During his stay in Holland and England, Sinclair produced *Sylvia*, an interesting novel, which saw the light of the world in print in 1913, the memorable year, when, contrary to his expectations he returned to America. In

this novel we find most unexpectedly a heroine of authentic charm, a witty, vivacious, sparkling young Southern girl. In truth, Sylvia is one of the most lovely and fascinating heroines in all fiction. The book is tender and appealing. The destiny of Sylvia is to resist and at last succumb to the wooing of a young millionaire. In 1913, Sinclair published *Damaged Goods*, a novelized version of the play by Brieux. *Sylvia's Marriage* appeared in 1914. This book discloses the life of millionaires in its true light, with all its hideous vices and without any embellishments. The life of the heroine after she has left her millionaire husband and come back with her blind baby to live in the southern home of her childhood is particularly realistic without being coloured by zeal for propaganda.

Sylvia is a realistically disillusioned woman, still witty, brilliant and charming. Her suffering gave her strength and she with fierce ardour fought against sham. With a realistic and reckless candour she intervened often to avert tragedies in the lives of others. This bewilderingly shocked her family and provided malicious amusement to her town. A masterly hand alone could picture the duel between the frank and disillusioned young matron and the conventional reticences of the so-called polite world. The book is a fine comedy and deals very frankly with sex and morals.

This period in his career closed one momentous epoch of his life and opened another sensational one.

(To be continued.)

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PLACES OF EDUCATIONAL INTEREST.

XXXVI. TRICHUR.

By MR. L. N. GUBIL SUNDARESAN,
Trichy.

TRICHUR is a characteristically charming, neat, little town in the very heart of Malabar. It was the ancient capital of the Cochin Maharajas, and the most important and richest town of the State.

Till a century ago, i.e., till Tipu's invasion of Trichur, it was the capital of the Cochin Maharaja. Its population is made up of Nairs, Nambudiris, Tamil Brahmins and Syrian Christians. There are no internal feuds among communities at all. Easy going, aristocratic rich Nairs, Brahmins of average means and Nambudiris of old families and the Archakas or priests in the temples all live together a very peaceful, pleasant life. They enjoy all the amenities of civilised society, without losing the old-world charm and healthiness. The Thekinkad Maidan is a characteristic part of the town. In the centre of it is the *Vadakunathan Temple*. It is the most famous shrine in the State and one of the famous shrines in the Kerala country. It stands at the centre of the vast Thekinkad Maidan on an elevated level from the streets surrounding it, as though the Lord should occupy the highest pedestal to keep watch of the moral and material well-being of his devotees. Hence the name of the Lord which literally means "Lord and Protector of the Northern half of the State." A hundred and fifty years ago, the natural idol of Siva that is in the sanctum sanctorum was all enveloped by a dense forest of stately teak. The most famous of the Rajas of old, Sakthan Thampuran, had the forest cleared when he per-

ceived the celestial idol! At once the temple was built and worship begun. It is a beautiful temple built in simple style with four Gopurams at the four cardinal entrances, Banyan trees with outstretched arms keep the whole atmosphere pure and cool. As you enter the Gopuram, you are struck by the sublime simplicity and the scrupulous neatness and the intractable order prevailing all around. Your mind is sure to be elevated and yourself humbled and awe-inspired. You feel the divine presence keenly. As you enter the inner portals, you behold the deity adorned with a golden Chandra Kalai, 4 ft. high. You see a rock of solidified ghee 8 ft. high, 4 ft. broad, the idol being completely enveloped by this sheath that has formed by itself by the Abhishekams of years. You see also the shrine of Parvathi behind Siva and small shrines in honour of Ganapathi, Sankara and Sri Rama with small Mantapams for the use of worshippers. The temple is so constructed that from the distance of a furlong and more, standing in the round road (surrounding the maidan), you can see the deity and the inner lights distinctly. It is a great contrast to the ill-kept temples of South India which have become now mere architectural curiosities.

The Raja's Palace. The old palace, a furlong north of the temple, on the northern side of a large tank used for bathing, still exists, built in the old style, now practically unoccupied all the year round. It was formerly a strong fortress and the remains of the high walls and the deep moat all round

are still preserved as well as the place on the wall where Tipu planted his banner when he took the fort during his invasion of the State. In the east of the palace are the District Courts, Taluk Office, police head-quarters and the Government Training Institute. *The Brahaswam Madom* is to the west of the temple (a furlong from it) on the eastern side of the huge bathing tank. Near the Madom are situated the buildings known as Brahaswam Madom, where the Nambudiris who are the priests reside, hold religious discussions and conduct religious classes. The level of Sanskrit knowledge reached by them till very recently has been of the highest imaginable, some of the most learned Sanskrit scholars and philosophers of Kerala having come out of this Madom. A change for the worse has now come about owing to the influence of western civilisation.

The State Museum and the Zoo:—Scarcely half a mile north-east of the temple is the State Museum where there is a remarkable collection of handicrafts, and wonderful workmanship, cottage industry, etc. There is also a Zoo attached. The unique feature is the rare collection of live snakes with a huge king cobra about 20 feet long, the largest in any Indian Zoo. There are also monkeys, jaghars, different types of tigers, lions, bears, deer, etc., peacocks, hares, and other animals.

The Government Farm and Dairy. Three miles east of the town proper on the road to Palghat through the hilly forest is situated the Government farm. It is more than one square mile in area where various experiments in raising agricultural produce have been successfully tried. A dairy farm is also attached to it where all articles of dairy produce are made on up-to-date scientific lines. Annually the experts exhibit the produce throughout

the State and disseminate also their experiences to the public.

EDUCATION.

The St. Thomas College is a first grade college, run by the Catholic Missionaries. The level of literacy, perhaps the highest in India, is in Trichur. The college is well attended.

There are four high schools for boys and one for girls, while there are more than half a dozen primary schools within the town area itself.

The Annual Pooram Festival. Trichur is best known to people outside Malabar by the famous Pooram Festival which comes annually on the Pooram day of the month of Chitrai (second or third week of April). The idea underlying the celebration is the age old belief that the deities around Vadakkunathan are coming to pay their respects to the presiding Father and Protector of the whole land. The festival is typical of Malabar with elephants beautifully arranged in a row. The number of tunic animals ranges from five to various parties (i.e., villagers) the festival. (A party means the people surrounding that usual beating of drums, sound of horns, etc., are all peculiar to would be a pleasant and queer outsiders, especially to Tamilians fifty thousand people muster for it. The most notable feature of the display of fireworks in the early morning after the day's celebration contending parties belong to the northern and southern halves of the town side burns at least Rs. 3,000 worth of fireworks during the very short hours. The fireworks display is cognised to be one of the best

NEWS AND NOTES.

INDIAN

INDIAN JUNIOR RED CROSS SOCIETY.

The Secretary of the Madras Provincial Branch, Monteith Road, Egmore, Madras, writes:—

Many of your readers are by now taking an active part in promoting Junior Red Cross Groups in their Schools and several have recently expressed their satisfaction at the practical interest in personal health, school hygiene and community responsibility which the movement is stimulating in their scholars. The number of Groups enrolled is steadily increasing, and I shall be glad to send free information about organization of Groups to any teacher, on request. The Provincial Junior Red Cross Sub-Committee of this Society, of which the Director of Public Instruction is the Chairman, has recently issued particulars of a competition to be held for registered Groups, the entries of which must be sent to this office before November 15th. These are as follows:—

(1) For Training School and College Students.

A prize of Rs. 15 for the best School Album.

(2) For Secondary School Students.

A prize of Rs. 5 for the best Essay (to be written in the vernacular, and not to exceed 1000 words), the subject being "How would you help others to be clean and why?"

A prize of Rs. 8 for the best poster measuring 24" x 18", on any health subject, in black and white, paint or crayon, suitable to be hung in a class-room.

N.B. A special certificate will be given to the Group producing the best all-round exhibit, regardless of whether the prize-winners be members of the Group or not.

(3) For Students in Higher Elementary Schools.

A prize of Rs. 5 for the best poster, measuring 24" x 18" on any health subject, in black and white, paint or crayon, suitable to be hung in a class-room.

A prize of Rs. 5 for the best toy made by a member of the Group, suitable for a sick child in hospital.

N.B. A special certificate will be given to the Group producing the best all-round exhibit, regardless of whether the prize-winners be members of the Group or not.

VRIDDHACHALAM.

The Hon'ble the Chief Minister, the Raja of Bobbili, and the Hon'ble the Home Member, Rao Bahadur A. T. Pannirselvam, arrived at Vriddhachalam from Bhuvanagiri on Thursday, the 18th Oct., at 10 P.M. when they were given an enthusiastic reception by the elite of the town, the Scouts of the Board High School presenting arms. Next morning they visited the High School, accompanied by the President, District Board, Rao Bahadur T. M. Jambulinga Mudaliar, and the Collector of South Arcot, Rao Bahadur Manavedhan Raja. Before a large gathering consisting of the local officials and non-officials, an Address of Welcome was presented to the Hon'ble Members by Mr. M. Venkatarama Ayyar, B.A., L.T., Headmaster of the School. In reply to the Address, the distinguished guests spoke in appreciation of the High School. There was also a Variety Entertainment by the pupils of the school including a Veena performance by Miss Sarala Devi of III Form.

EDUCATION WEEK.

PERIYAKULAM.

Parents' Day.

A public meeting was held in the Central Hall of the V. M. High School, Periyakulam, at 5-30 on the evening of the 22nd under the presidency of Rao Sahib P. S. Nallasami Naidu Garu. Mr. M. R. Rengasami Ayyangar, the Headmaster, accorded a hearty welcome to all the parents assembled and explained the aims of the Education Week. He also referred to the special efforts taken by the officials of the S. I. T. U. at (head-quarters, Madras) to make the celebrations a success throughout by giving the proper lead to the schools. He noted with special satisfaction the increasing attention given to educational problems and the shaping of a proper public opinion relating to education, conducive to the healthy and harmonious development of the rising generation.

The President in his introductory remarks thanked the Headmaster for his invitation to preside over the day's celebration and expressed some regret that the parents did not assemble in still larger numbers.

Mr. M. R. Rengasami Ayyangar next addressed the gathering on "Parental Co-operation." He pointed out the relative part to be played both by the home and school in the educational advancement of the children. He referred to certain habits of the young children which need to be corrected specially at home. He next explained how watchfulness and vigilance on the part of parents would be useful in determining both the character of the children and their progress at school. He then pleaded for non-interference with the school in the matter of class promotions for the public examination. He next analysed the results of the last year's public examination and made out a case for greater co-operation at home on the part of parents

in home supervision and guidance. He next examined some of the causes of backwardness on the part of several children both from the physical and mental point of view and showed how a properly conducted scheme of medical inspection would help forward the progress of several boys who were at present lagging behind for one kind of disability or another. He next touched upon the poor equipment in the schools at present and pointed out how the problem of proper accommodation still remained unsolved due to the financial disabilities of the Board. It was his opinion that proper representations to the Board by a deputation of parents and leaders in the town coupled with the munificence of the moneyed men of the locality along with improved finances of the Board would go a long way to solve important problems relating to accommodation and general equipment. He concluded his address by exhorting all the parents to work in still closer co-operation with the class teachers and by appealing to the wealthy gentlemen of Periyakulam to do greater charity in future as people did in America and elsewhere.

Mr. V. Subbarama Ayyar, B.A., L.T., retired Headmaster, then addressed the audience on the problem of illiteracy. He pointed out several directions in which the school staff itself could help in removing illiteracy in the land. He touched upon the need for starting a good public library and reading room on up-to-date lines and conducting night schools for adults. It was his opinion that by making the school itself a centre of enlightenment and culture, it would be possible to make headway. He concluded his able address by pointing out how here again the co-operation of teachers and parents would bear better results in the future.

Mr. R. Narayanachariar, the Postmaster, spoke next on behalf of the parents. With his usual erudition in Tamil he summed up what was meant by education and laid stress on the growth

of a proper spirituality in boys. He advised the boys to show proper reverence to the teachers and pleaded for strenuous application on their part.

Rao Sahib P. S. Nallaswami Naidu Garu, the Chairman in winding up the proceedings, laid emphasis on a proper system of physical culture which alone could solve all our educational problems. He assured the Headmaster and the school staff that he would do his level best in collaboration with his local friends, to put the school on an improved footing.

With the usual vote of thanks by the Headmaster and the distribution of pansupari, the meeting came to a close.

Health Day.

An open air meeting was held within the premises of the V. M. H. School, Periyakulam, at 5-30 on the evening of the 24th under the presidentship of Dr. Zacharias, L. M. & S., of the Prince of Wales Hospital, to celebrate the Health Day. The first item in the programme was the demonstration of a few selected physical activities including mass drill, wand drill, formation of pyramids and torch drill. The demonstration was successful and created a very good impression regarding the training which was being given in the school in the direction of physical culture.

Dr. S. Pichumani, M. B. B. S., next addressed the meeting on "School Buildings and the Health of Children." He made the subject very interesting by giving at first imaginative sketches of man's life from the original savage stage down to the most civilized modern stage. He pointed out how certain aspects of modern life made it so necessary for man to go out to nature again as often as possible and to have plenty of work and exercise in the open air. It became evident from his observations that the camp life of Scouts was the much needed thing now-a-days and that it would be necessary in the best interests of the health and education of boys

to promote scouting in schools. Passing next to man's increasing creature comforts and the substitution of machinery for human labour, he pointed out how it became necessary for man to have recourse to artificial aids like walking, running, playing of games like tennis, football and hockey, to make up for what was lost from the original savage stage of man in nature. He next indicated how it became necessary therefore to provide first and foremost for ample playgrounds before putting up school buildings. He examined the principles on which an ideal school building should be put up and touched upon good site away from the noise and bustle of the town, elevation—drainage, seating accommodation (cubic ft.), suitable windows and other ventilation arrangements, provision for light, etc. He recommended detached blocks to avoid congestion and laid special stress on suitable and ample latrine arrangements besides provision for good water supply. He then pointed out certain defects in the present school buildings and suggested remedies. He strongly recommended the acquisition of additional playground for the school. The whole address was very instructive and edifying.

The next item in the programme was a lecture on "Leprosy" with the help of magic lantern slides by the Municipal Health Officer, Mr. Krishna Bather. The different stages and aspects of the disease were illustrated along with its contagious character. The necessity for segregation, treatment and propaganda was pointed out. It was brought out clearly that the disease was gradually curable. The steps taken by the Government towards prevention as well as cure, were illustrated. Necessary statistics relating to the subject were also furnished. The lecture was very interesting.

The President, in his concluding remarks, congratulated the school on the success of the physical training imparted by the instructors and observed that in this respect the modern students were lucky. He expressed his special satisfaction relating to the torch drill which was very

novel and interesting. He complimented the two lecturers of the evening and advised the boys to profit by their schooling and to become worthy citizens fit to take part in the future public life of the country. He thanked the Headmaster for giving him that opportunity of coming to the school and spending a delightful social evening.

With the usual vote of thanks to the President and the lecturers proposed by the Headmaster and the distribution of pansupari, the meeting terminated.

The Children's Day.

The public meeting in connection with the Children's Day was held in the Central Hall of the V. M. High School, Periyakulam, at 6 P. M. on the 26th under the presidentship of Mr. S. Santhana Krishna Naidu, B.A., Government Pleader, Periyakulam. The premises of the school were well decorated. A very interesting programme consisting of songs, dialogues, etc., was gone through by the boys and it afforded great pleasure to the audience. The address by a student on "Youths and Social Service" was illuminating. Elocution contests in English and Tamil proved very successful. The boys evinced great interest in the competitions. Silver medals were awarded to the winners in the contests. Books were given by way of encouragement to those who came second and third in the contests.

The President, in his concluding remarks, expressed great satisfaction at the comprehensive and successful programme of the Education Week with the slender resources of the school. He congratulated the Headmaster, Mr. M. R. Rengasami Ayyangar, M. A., L. T., and his assistants on their success in the realisation of the chief aim of the Week which was to bring the teachers, the parents and the community into closer and more intimate contact and cooperation. He recorded his special satisfaction at the earnest and steady application of the boys and their eagerness to provide a real Variety

Entertainment to the guests. He particularly complimented Janakaja, a girl student of the VI Form, on her boldness and pluck in the elocution contest. His impression was that the school was a flourishing one and that the new headmaster, Mr. M. R. Rengasami Ayyangar, during the course of his short stay of just over two years, had achieved tangible success in his special aim to make the school work tell on the people in such a way as to secure the cooperation of the parents and community by getting them all into close touch with the school and its aim. He wished well for the future of the school.

The headmaster adequately thanked the President for his readiness to participate in the day's function and encourage the young boys and observed that the increasing interest of the public in the welfare and development of the school would help the school staff to achieve still greater results all along the line. With the distribution of fruits and pansupari, the meeting came to a happy termination. The boys had a small treat before the commencement of the meeting with the help of M. R. Ry. Rao Sahib P. S. Nallaswami Naidu Garu. The impression gained ground that the whole week proved a thorough success.

PATTIVIRANPATTI.

The Rural Education Week, the third of its kind, was celebrated with much eclat and enthusiasm under the auspices of the Teachers' Association, N. S. V. V. Sala. The celebration lasted for three days, the 23rd, 24th and 26th of October. Every day the function commenced at 4-30 P. M. and was well attended by the public and the teachers of the neighbouring schools.

Monday, 22nd October.

The Week was inaugurated by Mr. W. P. A. Rathinaswamy Nadar, Manager of the school. He extended a cordial welcome to the parents and the public and pointed out the usefulness of such meetings. Then the headmaster of the A. M. C. C. Board-

ing School, Batlagundu, spoke on "The School and the Home." He clearly pointed out the ways and means of bringing about intimate contact between the school and the home. He was followed by the Headmaster of the N.S.V.V. Sala who made an earnest appeal to the parents for their hearty cooperation by visiting the school now and then and see their children work and suggest ways and means to improve the tone of the school. The President appealed to the parents and teachers to see that their children were turned out as good and useful citizens in their future.

Wednesday, 24th October.

On the second day of the Week, the District Scout Master, Madura, presided when Rev. Deva Arul Santiago, L. Th., Pastor, Batlagundu, gave an instructive and useful lecture on "The School and Society." He traced clearly the systems of education that prevailed from the earliest times down to the present day, and how modern educationists felt the necessity of arousing public consciousness towards the education of their children. He said that the education of a child began first at home on its mother's lap. He laid great stress on the need for taking up Rural Reconstruction work both by the pupils and teachers. In this connection he pointed out how the teachers and the taught of the Mission School, Tirumangalam, went out to the neighbouring villages at the end of every month and helped the illiterate villagers by offering them clothing and teaching them the laws of personal cleanliness. His speech was supplemented by the Headmaster, Mr. V. Subbiah, and the Secretary. Mr. T. N. Boominatha Aiyar, Dt. Scoutmaster, Kallar Reclamation, Madura, spoke on how the Scout Movement spread in America and how it was a movement for the cultivation of helping others, etc. The President in his concluding remarks observed that the teachers did the noble work of elevating their pupils to the highest ideals in life and that the pupils should in their turn be unselfish in their later life and the parents should render all the help they could to see that

their children were trained as great helpers to society.

Friday, 26th October.

Precisely at 2 P. M. the pupils of the boys' and the girls' schools marched round the village singing songs and renting the air with 'Jais' for the Education Week. On assembling in front of the school, group-games were conducted after which sweets were distributed to children. Punctually at 4-30 P. M. under the presidency of Mr. W. P. A. Rathinaswamy Nadar, Manager of the N. S. V. V. Sala, the Headmaster of the institution spoke on the "Children's Activities in Schools." He said that healthy children were a great asset to the nation and that children should always be cheerful and smiling. He advised children to leave off bad habits and practise good and regular habits in their life.

The pupils of the boys' school made short speeches on such subjects like 'Education,' 'Good habits,' etc. The speeches from the pupils created a profound impression and a great delight on the parents. Then Mr. R. Divakara Aiyar, an Assistant of the school, spoke on the life of Kambar and pointed out the unique position held by Kambar was due to his high intellectual talents. He was followed by Mr. K. S. N. P. Natarajan who advised the pupils to cultivate good habits like obedience to parents and teachers, perseverance and truthfulness. The Secretary pointed out the place of physical activities in schools and how the playground formed an uncovered school to inculcate sportsmanlike qualities. The President in his concluding speech said that our mother country was and is producing great men in all fields and gave out instances from the Puranas. When his speech was over, the Headmaster announced the results of the Group-games.

At the end, Mr. R. Narayanan, the Secretary of the Education Week Committee, proposed a hearty vote of thanks on behalf of the Committee, to the Manager of the School, Mr. W. P. A. Rathinaswamy Nadar, a patron of

education for over a quarter of a century, for his never-failing encouragement towards the improvement of the school, to the benevolent presidents and lecturers for the valuable addresses they had given and to the hearty cooperation of the Nadar public of the locality. With the National Anthem the function came to a successful finish.

MELUR (MADURA.)

The Fourth South Indian Education Week was inaugurated in the Board High School, Melur, at 5 P.M. on 26th October 1934 and was celebrated for two days on the 26th and 27th ultimo.

The first day was the 'Parents' and Health Day,' when Rev. M.S. Thiruthuvathasan presided. The Chairman in a neat little speech explained the object of celebrating the Education Week every year. Then Mr. G. C. Ramachandra Iyer, the local Health Inspector, delivered an instructive lecture on 'Health and Education.' The lecturer, quoting from 'Sivanandalahari' spoke of the marvellous gifts bestowed on mankind by the Creator. He further explained how health and education were the two eyes of man and deserved very careful attention. The lecturer finally sounded a note of warning that India was far behind the other countries inasmuch as the population was increasing and the earning capacity of an Indian was decreasing, and made a strong plea for improving the man power by healthy living and by spreading education, literary and vocational.

Next Mr. B. A. Subramanya Iyer, Assistant, Board High School, Melur, addressed the audience on 'The Value of the Scout Movement.' He explained how the Scout movement played a prominent part in the shaping of right conduct and character among pupils and how it formed one of the best extra curricular activities of the school.

Lastly Mr. T. S. Ramanatha Iyer, B.A., L.T., Headmaster of the High School, spoke

on 'The School and its Needs.' He pleaded strongly for improved accommodation and for the construction of a Science laboratory. With a few remarks from the chair the meeting terminated.

The second day was 'The School and Children's Day,' when Mr. K. Somasundaram Iyer, Advocate, Melur, occupied the chair. The meeting commenced exactly at 5 P.M. and many of the elite of the town were present. After prayer, recitation and short speeches by some of the students of the High School Mr. M. L. Narayana Iyer, B.A., B.L., Government Pleader, Melur, delivered an interesting and instructive lecture on 'The League of Nations and its Ideals.' The learned lecturer at the outset traced the origin of the League and explained how and why it came into being just after the end of the Great War. He then dwelt briefly on the constitution and working of the League. Lastly the lecturer spoke of the aims of the League and concluded by saying that the ideals of the League were yet in the formative stage.

The above lecture over, Mr. A. Venkatanarayana Iyer, B.A., L.T., an Assistant of the High School, spoke on 'How the Schools may teach the Duties and Responsibilities of a Citizen.' He expatiated on the healthy and intelligent activities at school which ensured punctuality, discipline, concentration and perseverance among its pupils, the observance of which would stand them in good stead in their future career in life and make them worthy citizens of the land. Finally he made a fervent appeal for the introduction of religious instruction in schools to prevent boys' misuse of intelligence along perverse lines and ungodly ways.

The tense atmosphere created by the above mentioned lectures was relieved by the Variety Entertainment given by the pupils of the school. Many interesting items were gone through and

the audience much appreciated the talents of the young boys who took part in 'Mridangam and Fiddle competition.'

Lastly, the Chairman elucidated some of the main points of the lectures and spoke encouragingly of the skill of the pupils exhibited in their Variety Entertainment. With a vote of thanks by the Headmaster of the school to the Chairman of the meeting, to the lecturers of the day, and to the public for having made the function a success, the meeting came to a close.

REQUIEM.

SONNET.

By MR. VAMAN H. PANDIT, B.A., Indore.

Sweet Ganges ! that flows through the
yonder glade
Oh friends, there carry up my corpse I say ;
Let earthen pot be broken by the way,
And wade through weeping gale and willow
shade.

These be the words to cheer when I am
dead :—
' Misunderstood by the world ; so crowds gay
None he drew to hear his words from day
to day ;
Now, burns the deepest grief and woe
unsaid.'

Here burns unwept, unsung, unhonoured
name
To him the dream was life and life a dream.
O hearken ! a tiny spark may inflame
And shine in living hearts with real flame,
Hush ! in fire his dearest memories gleam
Ash and bones float upon the sacred stream.

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KURNOOL.

The Education Week for the year 1934 was celebrated at Kurnool by the District Teachers' Guild, from Monday, the 22nd October, to Saturday, the 27th October 1934. The activities of the Week were many and varied. Elementary school teachers, high school teachers, training school teachers, lady teachers of all the schools in the locality, parents, health officials, business men and other prominent citizens of the place took a lively interest in all the functions.

Monday, 22nd October.

The Education Week was inaugurated by Dr. James H. Cousins in the Coles Memorial Hall. Mr. S. Radhakrishna Ayyar, B.A., L.T., Secretary of the District Teachers' Guild, in explaining the object of the annual celebration said that, with the increasing complexity of social life and the rapid advance of scientific knowledge and achievements, and the gradual annihilation of distance, the need was growing imperative for a new reorientation in the educational policy and curricula of work. Since the building up of character and good citizenship was the joint responsibility of the school and the home, it followed naturally that each should work in a complementary way and facilitate the easy fruition of their common object. He then alluded to the various educational problems confronting the teacher and awaiting solution. To enable the pupils to break through provincial and national barriers, to cultivate in them a wider and international outlook, to help them in the attainment of personal efficiency and cultural advancement, to train them in moral courage and spiritual ideals, to foster in them a spirit of service and sacrifice, to remove prejudices of all kinds—racial, national, communal, and religious—these and many more were the problems that were facing the teacher and the school at present.

Mr. B. J. Rockwood, M. A., B.D., President of the Guild, in proposing Dr. J. H. Cousins to the chair said that it gave him great pleasure that they had an educationist, poet and philosopher of such eminence as Dr. Cousins to inaugurate the year's celebrations and he requested Dr. Cousins to deliver the Inaugural Address.

Dr. Cousins thanked the organisers of the Education Week for giving him an opportunity to participate in a function so dear to his heart. He said that the school was a great centre of social activity and if it was kept constantly in mind that all life was an integral whole and the true function of a teacher was to draw out in a natural way the finest latent capacities in the student, there was every hope for a better and brighter future. Teaching was not something mechanical—the teaching of the rudiments of knowledge and the enabling of boys and girls to pass examinations. It was a life-building process, and the ideal of every teacher should be to make his pupils develop into the best specimens of humanity, disciplined, courageous, resourceful and intelligent pupils, who, when they entered the larger life of the world, would bring honour to their motherland and glory to humanity. This ideal was possible of achievement only if there was a clear vision of the purpose of education and clear understanding and co-operation between the school and the community. The teacher should contact the life around him at every point and help his students to do similarly. The parents should be given frequent opportunities to meet the teachers and the taught at some community entertainment, say a drama or a small exhibition of arts and crafts, which, besides providing an outlet to the creative desire in the young, would secure the sympathy and co-operation of the parents in such matters of vital educative value.

A second thing which a school could do was to instil in the minds of the youth that all work was

worship and in the kingdom of God nothing was high and nothing low. If this dignity of service was nurtured in their hearts, the tendency of the present-day educated young men to detach themselves from their cultural life and form a class by themselves would soon disappear and their knowledge and experience would be made available for the enriching of the society.

Another suggestion he would make was that particular attention should be paid to the teaching of good manners and considerateness for other fellow-beings. At a time when Indians had to think and act internationally, they had to grow into good, sensible young men able to appreciate others' points of view and so adjust every thought and action of theirs as not to wound or impede those of another. A six-penny book on etiquette was not what he meant the students should know. It was something to be acquired by self-control, habits of thought and knowledge of the world. He was clearly convinced that unless the teacher consecrated his whole life to the noble and sacred duty and stuck to his ideal in the most depressing circumstances, he would prove a misfit in life. The Education Week was intended to interest the parents and the community in the activities of the school, so that parents might in their turn accelerate the ideals and aspirations of the school. Wishing the function every success, Dr. Cousins declared the Education Week open.

Mr. B. J. Rockwood thanked Dr. Cousins for his valuable address and the audience for their kind response.

Tuesday, 23rd October.

In connection with the celebration of the Education Week, Mr. S. Ganapathy Iyer, Vakild, Kurnool, delivered a lecture on the "Teachers' Dilemma" under the presidentship of M. R. Ry. Rao Bahadur S. V. Narasimha Rao Garu. The lecturer at the outset pointed out that the teach-

ing profession was regarded as one of the noblest all over the world. In India particularly, the teacher, till recently, commanded great respect in society and his few wants were amply satisfied by the voluntary contributions of the parents. But all that had changed and the modern social fabric had grown too complex, and wants had considerably increased. The teacher had to meet heavy expenses in connection with such necessary social functions as the marriage of his children and other capital items of expenditure. The good old days when learning and wisdom commanded the respect and admiration of royalty and other aristocratic classes had disappeared, and wealth and possession, however acquired, had become the chief pursuits of life, and a passport to social prestige and respectability.

From time immemorial the true aim and purpose of education had been regarded as the drawing out of the innate talents and capacities of the pupils by an easy and natural process of disciplined self-control and instructional guidance. But the present day system of education and the curricula of studies were based upon a mechanical view of education. The personality of the teacher and his large share in the building up of the character of the youth were completely ignored and his merit was assessed solely on the results of the Public Examination.

A third problem which confronted the teacher was that the policy of education was laid down from time to time by people who were not in close touch with the practical work in the schools.

If in spite of all these obstacles an ambitious teacher wanted to put into practice some of the ideals he had set before himself he met with insurmountable difficulties on all sides both from the parents and the management. By his loving

personality and exemplary life, he could inspire into the students trained under him something of his burning idealism and nobility of character. Secondly the teachers must organise themselves and by co-ordinate efforts bring to the notice of the public and the authorities the imperative necessity for wholesale reform in the scheme of education and for effective provision being made for security of tenure and adequate remuneration.

The President in his concluding remarks agreed with the points touched by the lecturer and observed that the teacher in any part of the world was not as well paid as any member of any other profession, and in an age when money counted for much, his position called for urgent improvement. Education was the Cinderella of the government. Education was relegated to a very unimportant position. In these days of acute economic depression and the difficulty of balancing the budgets in local boards and municipalities, the pay of the teacher had come in for drastic retrenchment. While he could appreciate some temporary make-shifts to tide over a crisis, he would strongly insist on a guarantee of tenure and adequate scale of pay for the teaching profession.

With a vote of thanks to the lecturer and the President, the meeting came to a close.

Wednesday, 24th October.

In connection with the celebration of the Education Week, a meeting was arranged exclusively for Gosha ladies in the Government Training School for Muhammadan Women under the chairmanship of Mrs. P. S. Raju, B.A., L.T. Mrs. Wazeeruddin Saheba, the wife of the Circle Inspector of Police, in the course of a short address said that the decline and downfall of the Muslim community was mainly due to the neglect of education on the part of the Muslim women. The broad and national religion of the Prophet

was misread and misinterpreted, and it was generally believed that it prohibited women's education. This was a wrong idea and the women should acquire knowledge and enlightenment so that they might bring their up children in right ideals and intelligently co-operate with the teachers in the joint task of the education of the youth. This was followed by an interesting programme of entertainment by the school children. Mrs. Wazeeruddin was 'At Home' to all the ladies assembled.

The President wound up the meeting in a neat little speech exhorting the mothers to realise their responsibility in the education of their girls and to co-operate with the teachers in their attempt to develop the powers of the young pupils so that when these grew up to adolescence they might act beneficially on the society and be a blessing to their community.

Early in the morning commenced sports for the children of the local elementary schools. The children enjoyed the several items and their skill was much appreciated. Prizes were distributed to the winners in the sports by Mr. K. Ranga Rao, B.A., L.T., Headmaster, Government Training School, Kurnool.

Thursday, 25th October.

A meeting was held in the Government Middle School for Girls under the presidency of Mrs. M. K. Nair, B.A., when Mrs. W. R. Burton addressed the parents on "The Aims and Objects of the Education Week." The President observed that the education of girls was as important and necessary as that of boys for, in the home, where the formative influences of young children were shaped, the personality of the mother was of greater value and import. In other countries, the mother, while the father was busy with his avocation, took an abiding interest in the education of her children. But alas! their country presented a sorry contrast. Most of the mothers were them-

selves illiterate and therefore incapable of bringing up their sons and daughters on right lines. The child of to-day was the citizen of to-morrow, and to occupy a useful and honourable place in society, the girls should receive a sound education and develop into a fine type of woman, an ornament to the society and an honour to the motherland. To attain this desired end she knew from her own experience that the co-operation of the mothers at home was an indispensable factor. She therefore appealed to the parents to evince a lively interest in the education of their daughters.

Mrs. W. R. Burton in the course of her lecture compared the old time idea regarding the education of girls with the modern liberalising tendency. Happily for them the days when learning was regarded as taboo for women had long ended and the modern problem was how best to educate the girl so that she might best fulfil her role as mistress of the house. Education broadened their general outlook on life, and sweetened their social relations with other people. The school catered to the physical, mental and moral development of the child. All the efforts put forth by the teacher would be frustrated if the home and the community did not co-operate in the important work carried on in the school. It was to canvass the sympathy and co-operation of the parents that the Education Week was celebrated annually. She hoped that the parents would take an intelligent interest in the school activities.

The President thanked the lecturer for her instructive address and added the weight of her appeal to educate the girls, so that home life might be bright, sweet and wholesome.

A long programme of songs, recitations, dialogues and musical drill, and the inauguration of the Girl Guide Troup filled an interesting and enjoyable hour.

With a vote of thanks to the President and the parents proposed by Mrs. W. R. Burton the function terminated.

The same day there was a lecture in the Coles Memorial Hall by Dr. D.S. John, L.M.P., presided over by Dr. H. Krishnan, B.A., M.B.B.S., on "School Hostels as Health Centres." The lecturer began by saying that ideal education must tend to develop the child physically, mentally and spiritually. Any system of education which ignored any one of these was fraught with grave consequences. He said that to preserve the health of the children both preventive and curative methods had to be adopted. He then dealt at great length how hostels could be made centres of health. He suggested the location of hostels away from the din, dust, and bustle of the town, and the provision of the best system of latrine arrangement. Again the kitchens should be scrupulously clean and there should be no odds and ends in them, with cooks who had an eye for neatness. In purchasing food stuffs great attention must be paid to their nutritive value. Lastly the lecturer dwelt upon the importance of playgrounds and gardens being attached to hostels for the children.

The President in his concluding remarks dwelt at great length on the diseases of children and how they could be cured. Defective vision, tonsils and adenoids could be easily detected and cured. He emphasised that good ventilation went a great way in preserving the health of the children. To remove mental fatigue he would suggest diversion and variation in work. He wound up his remarks by exhorting the audience to preserve the health of the children, as the children of the day became the citizens of the morrow.

Friday, 26th October.

Under the auspices of the Education Week, Mr. A. Seshagiri Rao, B.A., B.L., Subordinate

Judge, delivered an address on Friday evening in the Coles Memorial Hall on "Schools and Civic Life." Mrs. M. K. Nair, B.A., who presided, in her opening remarks, said that she regarded it not so much as an honour to herself but as one shown to the women of India. It had been said that the greatest obstacle to the general progress and education of women was the men. She hoped that men would realise the great need for educating the girls equally with the boys to make home life sweet and happy.

The lecturer said that by civic life he meant the larger life outside the school for which the school was only a preparation. Quoting Manu, Tagore, Bertrand Russel, Fisher and Swami Vivekananda, he observed that the ideal of education in all ages and climes had always been the same, "man-making" in a word. It was a gradual process of perfection of the individual in relation to himself and in his reaction to group life. The teacher, like the doctor, filled an important position in the social life of the country and he must take up the profession in a spirit of service, conscious of the high mission that was peculiarly his. He should regard the students as so many spiritual entities striving for perfection, and help them to release the creative energies struggling for expression in art, in lofty idealism and noble deeds. He would like every school to be a model of delight and beauty. The pupils and teachers by their joint efforts could remove all dirt, disorder, and ugliness from the precincts of the school-room and make it a smiling beauty-spot. By its happy atmosphere, the school must enable the youngsters to forget the misery and want at home. The school was the ideal place where the unifying influences of human endeavour and aspiration could be brought to a focussing point and could produce a race of strong, healthy and idealistic young men who would go out into the world as the best type of men.

Mrs. Nair, in her concluding speech, thanked the lecturer for his valuable and instructive address, and was of opinion that to achieve the goal presented by the lecturer, the home life should be equally beautiful and orderly. The responsibility of the mother in rearing children and shaping their character was far greater than that of the father. Mothers in Indian homes were extremely loving and would sacrifice anything for the sake of their young ones. But the percentage of those who knew what was permanently good and proper for the children was very small indeed. She would, therefore, appeal to the men to educate their sisters and daughters so that the children of to-day who were the citizens of to-morrow might be brought up in the best traditions of home life, and grow into healthy, intelligent and useful citizens.

Mr. S. Radhakrishna Ayyar, B.A., L.T., Secretary, thanked the lecturer for his instructive address, and the President for the well thought out remarks.

With a magic-lantern show on "Circling the Globe" by Mr. B. J. Rockwood, the function was brought to a close.

Saturday, 27th October.

A lecture on 'Education and Culture' by Mr. K. B. Krishnamurthi Rao, M.A., B.L., under the presidency of Mr. V. N. Dikshitulu, B.A., B.L., District Munsiff, brought the Education Week to a successful close.

The lecturer began by saying that culture might best be defined as an inner attitude of mind and spirit characterised by a harmonious expansion of the powers in man—intellectual, moral and aesthetic—which sought expression in art, poetry, philosophy and religion. Culture symbolised a never-ending process of perfection which was man's highest goal in life. The ideal of education was to develop the individual into a cultural being. The teaching of the Three R's and the im-

parting of instruction on a variety of subjects like the sciences and the humanities were only preliminary steps in the sublime process of education. Three-fourths of the purpose of education lay in the development of the moral nature of man, and the policy of religious neutrality adopted by the Government resulted in a woeful neglect of this highest aspect of human nature. If education was to be a real and living force in the man-making process, it had to root itself firmly in the past and assimilate its best traditions, highest thoughts and moral excellences, and use those experiences which represented the concentrated genius of their ancestors in wider fields of creative thought and power. He would, therefore, urge upon the audience the imperative necessity for the compulsory teaching in schools of Sanskrit, in which language lay imbedded some of the best poetry and the greatest philosophies of the world for the Hindus, and of Persian or Arabic for Muslim boys and girls. The mind and body were to be carefully attended to in the formative period of school-life. It seemed to him, that, while games and sports had their own place in a scheme of physical culture, breathing and kindred other exercises contained in treatises on Yoga would be more natural and useful. A third point he would stress was the development in skills. One or other of such subjects as gardening, weaving and carpentry should be taught in the schools, and music and dance especially in the case of girls. The aesthetic side of the children was choked by the drudgery type of drawing lessons at present taught in the schools. He would in conclusion exhort the parents and teachers to ponder over their sad plight and evolve a scheme of education best suited to the genius of the nation.

The President thanked the lecturer for his instructive address and observed that modern

education was divorced from culture. It was an earnest ambassador of peace like Romain Rolland or institutions like Shantiniketan and Sabarmati that could bestow everlasting peace. Coming to more practical things he would suggest that a suitable change in the school hours of work would minimise the devitalising effects on the youngsters in a hot country like India. He also deplored the utter lack of co-operation between parents and teachers in the matter in which both were vitally interested.

At 7 P.M. there was a magic lantern lecture for school children. Mr. B. J. Rockwood was kind enough to show several breeds of pigs, sheep and horses in America. The several systems of the human body and athletic feats exhibited were of great educative value to the children.

Exhibition.

There was an educational exhibition in the Rogers Hall in the Coles High School compound. The High Schools, the Training Schools for Men and Women, the Roman Catholic School, the Government Middle School for Girls and the Coles Industrial School sent exhibits. Teachers and pupils, gentlemen and ladies of the town visited the exhibition in large numbers and spoke very highly of the exhibits. A day was set apart for Gosha ladies.

Conclusion.

Mr. S. Radhakrishna Ayyar, B.A., L.T., Secretary, District Teachers' Guild, Kurnool, in a neat little speech thanked the Presidents, Lecturers, the Public, the Educational Officers and others who responded to the invitation and rendered all possible support to the successful celebration of the Education Week.

ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

EDUCATIONAL EXPERIMENT AND RESEARCH SECTION.

Under the auspices of the above Association, it is proposed to prepare an All India survey of the actual conditions in which various school subjects are taught in different parts of the country, particularly with reference to the use of teaching devices, general plan of lessons in different stages, practical difficulties experienced with their possible solutions, and constructive suggestions for improving the quality of teaching along useful and helpful lines. The subject selected for this year's survey is the "Teaching of Indian History" and information is desired on the points given below. All those educationists interested in this topic, particularly those in charge of History in the various Training Colleges of India, are requested to send their replies to Mr. S. C. Kapoor, M.A., B. Ed. (Edin.), (Secretary, Educational Experiment and Research Section), Training College, Agra, by 7th December 1934. The consolidated survey on this subject will be presented at the next All India Educational Conference to be held at Delhi during the Christmas week.

1. What should be the main points of difference in the methodology of History in the different stages, Lower Middle, Middle, and High School? Kindly illustrate this difference by outline lessons on the same topic treated differently in the three stages.

2. What should be the general plan of notes of lessons in History? What is your opinion regarding the following plan?—

(a) Revisional and introductory questions; (b) main lesson divided into a number of sections, each section containing (i) brief summary of the subject matter, (ii) explanation of treatment of the particular section, pupils' and teach-

er's share, mention of some special teaching device, visual aid, etc., and (iii) questions on the section; (c) recapitulatory questions on the whole lesson; (d) instructions for home work. Kindly illustrate the plan actually followed by you by furnishing a model of notes of lessons on any topic for any class.

3. How do you approve of the giving of black board summary, embodying the main points of the lesson? Should this summary be given in all the stages? What do you think of definitely excluding it in the Lower Middle stage? In what language should the summary be given if the class consists of pupils offering different vernaculars? What do you think of adopting simple English in such cases?

4. How far do you find it practicable to employ what is commonly called the "Source Method" in History? In what stages of the school do you consider it definitely impracticable? Kindly mention some useful publications from which extracts (suitable for school classes) could be taken for purposes of this method.

5. Kindly describe the actual steps taken by you to stimulate practical activity on the part of the pupils during History lessons. To what extent do you actually make use of dramatisation, handwork in clay or paper or any other similar device in this connection. If not, what handicaps prevent the application of such devices on a wide scale?

6. What are the various types of visual aids actually used by you in teaching Indian History? Kindly give a list of the publishers or other firms who can provide suitable wall pictures, maps, charts, and other illustrative

material likely to be useful in lessons on Indian History.

7. Do you maintain a History Room in your institution? If so, kindly give a brief description of its actual contents, so as to give a clear idea of the lines upon which it is maintained.

8. Besides the above, kindly mention any special difficulties experienced in the teaching of Indian History in your own or in neighbouring institutions, with your suggestions regarding the ways and means of meeting them. If there be

any experimental work in this subject, actually undertaken by you or one in which you are interested, kindly give its full details.

Correspondents are particularly requested not to indulge in vague generalisations or to suggest over-ambitious but impracticable schemes. Answers should be such as to give a correct idea of the actual state of things in different parts of India, while suggestions, besides being thoroughly practical, should take into consideration the usual limitations of time and expense.

ANDHRA UNIVERSITY.

Intermediate Examination 1935. RS. A.	B.A. Degree Examination 1935. RS. A.
SHAKESPEARE—KING RICHARD THE SECOND, with Introduction and Notes, by J. C. Rollo, M.A. ... 1 12	SHAKESPEARE—OTHELLO, with Introduction and Notes, by M. Macmillan M.A., D.Litt. ... 1 6
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(Prescribed Text-Books.)	
HISTORY OF INDIA, by C. S. Srinivasachariar, M.A., and M. S. Ramaswami Aiyangar, M.A.	
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RAMNAD DISTRICT TEACHERS' GUILD.

A Conference of the Ramnad District Teachers' Guild was held at Karaikudi, on 26th October 1934, in the High School Hall. Over sixty delegates attended, representing fifteen centres.

At the first session of the Conference, which commenced at 2-30 P.M. a very interesting and highly informative lecture on the Junior Red Cross was delivered by Miss Muriel Simon, in which the lecturer clearly pointed out how the principles of health, service and world-peace could be put in practice by boys and girls while at school, and how Junior Red Cross Societies could be started and worked in schools. Mr. V. R. Ranganathan, the District Educational Officer of Ramnad, who was present, spoke on the need and potentiality of Red Cross Branches in this District.

The second session of the Conference began at 8-30 P.M. under the presidency of Mr. N. S. Venkatarama Ayyar, M.A., L.T., the President of the Guild. In his introductory speech, the President outlined the subjects on which the present Conference would be called on to express its opinion; and thereupon the following resolutions were passed, each after lively discussion:—

Resolutions.

I. A proposition to secure relaxation of official control of Elementary Teachers' Range Associations was adjourned to the next Conference of the Guild.

II. (a) Resolved that the S. S. L. C. Board be requested to provide for the continuation, into the Fifth Form, of studies in general knowledge subjects, viz., History, Geography and Elementary Science, inasmuch as their termination in the Fourth Form would not give pupils an adequate knowledge of those subjects.

(b) Resolved that with a view to this provision, the study of C Group subjects, at least under the first and second divisions, be confined to the Sixth Form; and for this purpose,

the examination in these divisions be only in special portions in them, to be prescribed annually.

III. The Guild draws the attention of the S. S. L. C. Board to the following contingencies that would arise from the next school year:—

(1) Very few schools would be able to offer instruction in more than *one* of the Science divisions under the C Group; (2) staffed as most schools now are, the subject would be either Physics or Chemistry for the *entire* V and the *entire* VI Form; (3) the existing laboratories in Physics and Chemistry would not be equal to the needs of an entire form (V or VI), say of 30 to 40 pupils.

And hence the Guild requests the S. S. L. C. Board to drop from the S. S. L. C. Public Examination all practical tests under the Science division of the C Group, though the Guild is of opinion that practical *class-work* of some kind should be insisted on.

IV. Inasmuch as the movement of groups of pupils from place to place for educational purposes is rapidly increasing, and inasmuch as the desirability is much felt of placing them under the guidance and control of teachers accompanying them, the Guild requests the Railway authorities to permit half-fare concessions to accompanying teachers in the proportion of one teacher to *eight* pupils.

V. Resolved to request the Government to modify the rule regarding payment of school-fees by a pupil who has to study in two different schools in the same term, giving discretion to the Headmasters of the two schools concerned to charge all or some of the instalments, provided the pupil is made to pay, in the two schools taken together, not fewer than five instalments in the Long Term and not fewer than three in the Short Term.

VI. Resolved that the Guild send two delegates to the ensuing Provincial Educational Conference in Anantapur—Mr. S. Dandapani Ayyar, B.A., L.T., (Abhiram), and Mr. C. Viswanatha Ayyar, B.A., L.T. (Manamadurai).

REVIEWS AND NOTICES.

THE SCHOLAR'S LIBRARY :—

JANE AUSTEN'S NORTHANGER ABBEY, EDITED BY Mrs. F. BOAS, AND ILLUSTRATED BY HUGH THOMPSON. PP. xviii + 226.

SHAKESPEARE'S MACBETH, EDITED BY M.A. PINK. PP. xxviii + 132.

DISRAELI'S SYBIL, ILLUSTRATED BY F. PEGRAM, EDITED BY VICTOR COHEN. PP. xxvi + 486.

AN ANTHOLOGY OF WIT, SELECTED BY GUY BOAS. PP. xiv + 285.

MACMILLAN & CO., LTD. 2s. 6d. EACH VOLUME.

These dainty little volumes so admirably adapted for use in schools and colleges revive the old classics and introduce the new authors of today. "Northanger Abbey" as a parody of the older romance, and as having all the charm of Jane Austen's manner, is rightly taken into the series. The edition of "Macbeth" provides at the end in brief length, the life of the dramatist, the order of the plays and an account of the Elizabethan Theatre. Interest has been recently revived in Disraeli's novels. Though largely transcripts of the politics of the time, Disraeli's novels have enough qualities to merit detailed attention. The character of John Warren in this novel should interest Indian readers as going on the details of the life of Rumbold, a former Governor of Madras. The Anthology of Wit views with disfavour a too nice distinction between humour and wit and presents an enjoyable collection both from the old and well-worn and the modern and living authors.

MACMILLAN'S PROGRESSIVE READERS :—

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These readers, full of excellent illustrations, many of which are in colour, present suitable reading for children. They are a contrast to the books produced in this country by incompetent writers. The present Readers show how it is possible to break fresh ground even in the matter of children's reading. Lessons for children need not be stale, and they may always be made informing and attractive. To afford scope for drilling, the matter is copiously drawn out in varied sentences, and exercises are always intelligently set. We can recommend these books with entire confidence for use in our schools.

The Fourth and Fifth Readers keep up the same level of excellence as the others of the series above noticed in providing varied and up-to-date matter presented in faultless and attractive form. The themes are largely Indian in character and must therefore have a special appeal to children in this country.

TO THE FORBIDDEN LAND. DISCOVERIES AND ADVENTURES IN TIBET. SELECTED AND ADAPTED FROM SVEN HEDIN'S *Trans-Himalaya*, MACMILLAN & CO., LTD. PP. xvi + 148. Price Re. 1.

This is a fascinating little book which every young reader in this country must love to read. Tibet has an undying charm to people in India

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and Sven Hedin is a gifted traveller who has turned his adventures into imaginative writing. This story is likely to appeal to readers in this country more easily than what may look like the barren expeditions to climb Mount Everest.

THE NEW ERA ENGLISH READERS, EDITED BY H. CHAMPION, M.A., I.E.S. :—
B. G. PAUL & CO, MADRAS.

FIRST PRIMER (5 As.), BOOK I. (8 As.) AND SECOND PRIMER (6 As.) BY M. S. SUNDARESWARAN, M.A., L.T., AND A.S. VENKATARAMAN, B.A., L.T.

The First Primer is well printed and the reading matter is in clear bold type. The lessons are very simple and suitable exercises are provided.

The First Book is also well got up and contains carefully planned lessons which show an intimate understanding of the practical needs of the class-room. We must confess, however, that when an Indian ventures to write an English Reader, he cannot be too careful to see that his English is impeccable. Mr. Champion's share in bringing out this book is presumably only of general guidance. There are many crudities and imperfections in the book which should be removed by careful revision by a competent hand. On page 16 we read : "There is the picture of a forest in the next page." Actually, four pictures are found on the page, and the succeeding sentences refer to each of them separately. Other crudities are :

".....the tailor would give it fruits." (p. 26).

".....he left his money to do good." (p. 77).

Among mistakes of fact may be mentioned : "When the driver starts the engine, the car moves." The authors of the book are not also familiar with the right English use of the pronouns. Mistakes of tense also occur in the book.

The Second Primer also has the imperfections which we have remarked in other readers of this series.

GEOGRAPHY :—

1. THE BRITISH ISLES. A MODERN GEOGRAPHY BY E. G. HODGKIN, B.A., (LOND.), F. R. G. S., AND D. M. PIERCE—OXFORD UNIVERSITY PRESS. Price 2s.

2. PHILIP'S INFORMATIVE GEOGRAPHIES—THE BRITISH ISLES. BY F. M. MILLER, B.A. GEORGE PHILIP & SON, LTD. Price 1s. 6d.

The Modern Geography aims to enable us to read the book of the world and of man with warm interest and keen insight. The chapters dealing with agriculture, the cotton industry and transport show that the aim is well achieved.

The Informative Geography does ample justice to the fundamental facts of position and relief, and the book is really informative and up-to-date in its treatment of farming and of distribution of population. The book can with advantage be taken as a model for Geography of India.

THE NEW MATRICULATION LIGHT, BY STEWART. REVISED BY HUTCHINSON. UNIVERSITY TUTORIAL PRESS, LTD. 3s. 6d.

This excellent treatise has gained new lustre at the hands of Mr. Hutchinson. Though primarily designed for the use of London Matriculation Students, it covers up the syllabus of the Madras Intermediate. It is difficult, in the course of a short review, to make more than a passing mention of the many distinguishing features of this volume.

The book is a simple, straightforward and accurate presentation of the subject, without being pedantic. In similar books a certain looseness of expression is noticeable in dealing with topics like photometry, colours, etc., leading to a

haziness of ideas and even a distaste in the minds of the reader. The present book is remarkably free from this defect. The author makes the underlying principles of each topic quite clear by apt illustrations, as for instance in treating about parallax method, lateral inversion of images, and use of two or three mirrors in a kaleidoscope all of which have been very clearly explained. Again interesting topics like twilight, focal plane, secondary axis in mirrors, aberration, atmospheric refraction, the shape of the sun and the moon at rising and setting, colour, colour-blindness, etc., which find only an incidental mention in similar books have been treated with a completeness giving satisfaction to the reader. Also practical applications such as the use of convex mirrors in motor cars, search lights, defects in vision, compound microscope, binoculars and the latest episcopes and epidiscopes have been

dealt with with a completeness rarely excelled by other authors of similar volumes.

The proofs of certain optical formulæ given in the book are extremely simple. So also are the experiments described. In short the author has a fresh and original mode of presenting the various topics.

A large number of illustrative numerical examples and skeleton diagrams form another attractive features of the book. The insistence on the method of verification of a result obtained by the usual calculation gives a very good training for the student in scientific method. Also the problems like those on spectacle lenses give an insight into the problems facing a practical optician. At intervals a useful summary of the portions dealt with are given which will be a valuable help to the reader.

In conclusion it may be stated that the book with such modern outlook deserves to be in the hands of any serious entrant to the University course.

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THE EDUCATIONAL REVIEW.

In the course of his interesting Convocation Address to the University of Mysore, Sir Hassan Suhrawardy

drew attention to some of the important problems which are being encountered with in higher education to-day in India. The Muslim community continues to be still backward in the matter of women's education, but this did not prevent Sir Hassan from speaking enthusiastically in its support. He, however, sounded a note of warning against the possible ignoring of the highest ideals of womanhood which were, according to him, in the direction of family life and womanhood. He hoped that all efforts will be united in the great task of bringing enlightenment to the female sex, without which the progress of the country can never be an accomplished fact. As a medical man he spoke with special authority when he pleaded for physical fitness on the part of the younger generation. He was absolutely in the right when he said:

"Much of the backwardness and inefficiency of our people might be directly traced to the lack of their physical fitness. On account of their low vitality, they fall easy victims to infectious diseases and there is a constant drain on their poor reserve of vitality. Great attention will have to be paid in schools and colleges to the building up of the physical manhood of the country. Physical fitness is, to my mind, the first condition of intellectual efficiency and mental alertness. Even though the direct task of the University is the intellectual training of the students who go to its doors, it is essential that equal attention should be paid to the physical welfare of our young men and outlets provided for their energy in the domain of healthy recreations, manly games and sports and also amateur theatrical performances and musical entertainments."

In these days of unreasoning prejudice against the English language, due largely to irrelevant political considerations, Sir Hassan did well in uttering the warning that we should not "make a fetish of vernaculars as the media of instruction and the place of English should not be reduced in importance. The world has become small and India cannot remain isolated any more" he said. "We are bound to take our place in the world economy and any tendency in Universities to neglect the use of the English language out of false pride and false ideas of patriotism is bound to tell on our own usefulness and progress and position in the world of thought and life. English is the language which opens to us the treasures of modern science and criticism. It is the language by which we are able to put ourselves in touch with the other nations of the world. For purposes of business and commerce, we require a language that is spoken practically all over the world. And it would be a bad day for us if we should in any manner lower our standard of teaching and knowledge in English. By all means, develop the vernacular, but do not do so at the cost of a thorough and good knowledge of English." The Hindu-Muslim problem is not particularly acute in South India, but Sir Hassan did well in speaking to a larger audience through his Convocation Address pleading for a close understanding between the communities. It is the privilege of those who have received the benefits of University education to stand out as exponents of culture and work for inter-communal harmony. The alumni of Universities are peculiarly well-fitted

for the task and Sir Hassan naturally concluded his address with the appeal: "I put to you this challenge, whether in your daily lives by your spoken or silent deed, you will stand up, even on self-sacrifice for the cause of India, our motherland, or betray your ideal in becoming partisans of a petty creed or community. Let each one answer to himself."

There has been a good deal of loose talk in various Universities in India in recent weeks, regarding the introduction of courses in journalism. It is a laudable desire that our young men should be trained for all possible careers and the Universities should turn their attention more and more to bread-winning education. But the introduction of courses in journalism is not so easy or practical as is sometimes imagined. We are not surprised that the Rt. Hon. Srinivasa Sastri, who cannot be suspected of any want of sympathy with this ideal, expressed himself in a somewhat pessimistic mood regarding the proposal. Journalists are not made by University courses and the subject is learnt best in the office of a good newspaper. It is not easy to find a staff capable of teaching the subject of journalism, especially in Indian Universities where money is so hard to find even for routine expenses. Courses in Journalism cannot be successful unless they are worked in close co-operation with well-established newspapers where the students can be taught the more practical aspects of the subject. The University of London has been running a course for a Diploma in Journalism for some years past with the co-operation of some of the leading newspaper

magnates of the greatest metropolis of the world, but it is difficult to say if the efforts have met with much success. An element of idealism is undoubtedly necessary for the advancement of University life and organisation, but it must be always closely associated with sober commonsense about the practicability of proposals.

We must express ourselves in sympathy with the authors of the memorandum which has recently been issued in favour of a separate University for Kerala. In spite of the constitution of separate Universities at Waltair and Annamalainagar, the University of Madras continues to be burdened with an unwieldy jurisdiction. It will undoubtedly be a great convenience, if the numerous colleges affiliated to the University and situated in Cochin, Travancore and British Malabar are constituted into another University to subserve the special needs of Kerala. The three areas constitute a block of territory sharing the same culture and traditions and deserve special treatment. In spite of their close proximity to the rest of the Madras Presidency, they are so different in many matters that it is not worth while yoking them with other partners in a cultural institution. It is undoubtedly an argument of great magnitude that these areas are under three separate political jurisdictions, and any constitution embracing them will have to face many complications, but we have no doubt a way can be found out of the situation.

Courses in Journalism.

A University for Kerala.

It was an interesting and comprehensive address which was delivered by Diwan Bahadur R. V. Krishnan at the recent Convocation of the Annamalai University. He appealed for technological education and the diversion of pupils at an early stage of their educational career to channels other than the University in case they show no special fitness for higher education. The Diwan Bahadur had some opinions of his own regarding the status and jurisdiction of the Universities of the Madras Presidency. He would like to see the University of Madras functioning as a unitary and residential University, the rest of the Presidency being broken up into three jurisdictions, Andhra, Annamalai and a University for Kerala. It will be remembered that one of the proposed aims in starting the Annamalai University was that of fostering Tamil culture and Mr. Krishnan wanted to lay special stress on this purpose. Speaking about the education of the masses and the present prevalence of unemployment in the country he saw no reason why the large army of unemployed graduates should not be used for educating the illiterate, by some temporary expedients of training and teaching. A good part of the address was also devoted to an appreciation of the antiquity of and achievements of Tamil literature for which there was special appropriateness at the Annamalai University.

We invite the attention of our readers once more to the tenth session of the All-India Educational Conference which is to be held in Delhi during the ensuing Christmas

vacation. It will be the tenth session of the Conference, the first session having been held at Cawnpore in the Christmas of 1925 and annual sessions having been held since at various centres, Patna, Calcutta, Bombay, Madras, Benares, Bangalore, Lahore and Karachi. Apart from its being the Imperial Capital of India, Delhi is a large educational centre containing a University besides several schools and colleges and forms an admirable centre for the holding of such a conference. To the teacher from South India a visit to Delhi should be highly educative apart from the conference itself. Intimately associated with some of the greatest achievements of the Moghal empire in India, Delhi offers a special field for the study of Indian History and the opportunity should not be missed of visiting the great city. Surveying the red-stone fort of Shah Jahan; wandering along Chandni Chowk with its magnificent exhibition of the world's merchandise; exploring the neighbourhood of Delhi with all its ruins and monuments of historical and archaeological interest, or gazing with awe at the vast expanse of New Delhi, the visitor to the conference will have much useful occupation besides listening to valuable papers and speeches on educational subjects. It is perhaps worth while drawing attention to two misconceptions regarding the conference which seem fairly wide-spread in the country. It is wrongly assumed that it is an organisation conducted with secondary teachers only and college teachers have not joined in large numbers and encouraged its activities. As a matter of fact, it is an organisation

The Annamalai University.

The All-India Educational Conference.

intended to embrace all branches of educational activity in India and is not confined to education of any particular grade. Again, it is not a mere trade union of teachers and is actually intended to invite attention to the numerous educational needs of the country. The significance of a recent change in its name is not yet well-recognised in the country. The conference is run by the All-India Federation of Educational Associations and not by a mere Federation of Teachers' Associations as was the case till recently. The name of the Association was changed at the last annual conference held at Karachi with a view to bringing it nearer to its actual aims and work. It furnishes a broad platform to all interested in the educational advancement of this land.

The recent introduction of principles like communal selection in the choice of appointments has undoubtedly

became one of the causes adding to the number of unemployed graduates. In the name of redressing communal inequalities in official preferment, a large number of people with inferior and so called minimum qualifications have been appointed to clerical and other jobs, while all the time candidates possessing superior qualifications in the shape of University degrees have been waiting for employment. Apart from the fact that the State is not able to get the most efficient service possible by this vicious principle of communal preference, there is also the serious evil of creating discontent in an army of graduates who find that candidates of actually lower qualifications have been preferred for

government employment. This leads to political disaffection which any statesman should be anxious to counteract to the best extent possible. The Government of the United Provinces therefore deserves to be congratulated on the orders it has recently issued for the wider employment of graduates. A scheme has been formulated which will provide employment for graduates who will be recruited in a starting salary of Rs. 35 per month. This is being done with a view to increasing the efficiency of divisional and district offices. Under the scheme the maximum number of graduates recruited in a district office will be five per cent. of the total staff. In divisional offices, the number of graduates will be equal to 20 % of the permanent staff. A graduate will be appointed directly and will not have to serve as an apprentice or junior clerk. He will be given increments according to the scale of class III until he is promoted to class II of the district office or is selected for appointment in the divisional office. The commissioner is authorized to select a graduate from the district office and appoint him in his own office on a starting salary of Rs. 60 per month, after which he will take his chance of promotion with the clerks of the divisional office. If similar steps are not taken in other provinces also, for the relief of unemployment among graduates, they may soon become a standing menace to the peace and prosperity of the country like the proletariat in some periods of the history of Rome.

Delivering the address in celebration of the Founder's Day at the Annamalai University, Mr. Littlehailes devoted the main part of his address

Technological
Education.

to an exposition of the difficulties of introducing technological education into our Universities. Mr. Littlehailes suggested three important considerations which must be borne in mind in connection with proposals for the opening of technological faculties in our Universities. The first is, as he said, that an industry must exist even though it may be only in an embryo stage, before we can set out to train men for that industry. It is useless to train men for an industry which does not exist. Secondly, leaders of industry must be associated with the enterprise which is set up for training students and conducting researches in that industry and they should be prepared to employ students so trained. Thirdly, leaders in industry must be prepared to give those who are trained in an industry and employed by them a rate of pay commensurate with their training and qualifications. These remarks of Mr. Littlehailes may seem merely critical, and not constructive, but it is necessary to understand all the implications of schemes of technological education, before embarking on any of them especially in view of the large financial outlay involved.

The great discontent which has existed in the matter of the choice of text-books in various parts of the country is a matter well known to the public. Things came to a head recently in the Punjab, where the evils of patronage and canvassing for school text-books had become so serious that the Government had to appoint a committee of enquiry which has just made its recommendations. The committee re-

Choice of Text-
books.

commends that an Advisory Board consisting of 27 members, nominated by the Ministry and subject to the veto of the Ministry in all matters should be constituted in place of the existing Text-Book Committee. The committee also recommends that the prices of books should be reduced and this task should be entrusted to a competent committee. In any one subject the number of alternative text-books for any one class or sets of alternative books for any one department of the school, primary or middle, should not exceed five and such books should be sent out for review by the Director of Public Instruction. The Director is expected to maintain a secret panel of competent reviewers for this purpose. These reviews are to be laid by the Director of Public Instruction before the Advisory Board. The committee further recommends that alternative text-books approved should be used in schools from the beginning of the academic year, 1937-38. The process of scrutiny and approval of text-books should be repeated every five years when books already on the list should compete afresh with the new books submitted for approval. It is desirable that these recommendations should be studied in detail by other provinces also, as no amount of care and attention can be too much, in a matter of this kind, affecting the interests of thousands of pupils and their parents.

It is pleasant to hear that the University of Madras has recently taken the right action with regard to the recognition of the degrees of the Bombay University. As the University

Inter-University
Recognition.

of Madras did not recognise the degrees of the Bombay University, the latter retaliated and refused admission to those holding the diplomas and degrees of Madras into colleges affiliated to the University of Bombay. It may be mentioned that while a large number of students from the University of Madras migrate to the University of Bombay and often seek admission into its Law, Commerce and other colleges every year, only a few candidates from Bombay have ever sought admission into colleges connected with the University of Madras. The consequent inconvenience thus affected Madras much more than Bombay and we are glad the trouble has ended and there can be migration without any obstacle. The Inter-University Board, India, recommended such mutual recognition of Universities long ago and it is the only principle on which the inter-relationship of Universities in the same country can ever proceed. Besides, it cannot be argued that the standard of Bombay degrees are low and students go there to get certain qualifications and come back to Madras to appear at higher examinations. When a student is admitted with a qualification from the University of Bombay, the University of Madras does not confer any educational hall-mark on him, but is only prepared to extend the right of appearing for certain examinations at which his intellectual fitness for certain distinctions will be judged afresh, let us note, by the University of Madras.

Horace was perhaps right when he referred to the fact that mankind had a deep-rooted desire to exalt the past and under-rate the present.

The cry that standards have deteriorated and that the last generation was somehow better is an old one and has been heard in almost every period of human history, India being no exception. It is therefore not surprising that the Rt. Hon. V. S. Srinivasa Sastri himself showed an inclination in that direction in a recent address delivered at an educational institution in the Coimbatore District. Taking it for granted that the educational level of our schools had gone down, he sought to justify it by the reason that the benefits of education were now being extended to classes which up till a few years ago did not come within the reach of culture. He thought that it was the necessary price which had to be paid for extension. We are sure neither of the existence of the evil nor of the soundness of the explanation suggested. Taking such amusements as the Drama Mr. Sastri was not prepared to say that the general level had not undergone "a sort of corruption." It is true that there has been great progress in all the external details of stage-craft and stage-arrangement, but it is wrong to assume that there has therefore been deterioration in the essential quality of acting. There is ample evidence, on the other hand, that there has been considerable improvement in the actor of to-day and he exhibits ability and knowledge worthy of all commendation. Critics like Mr. Sastri, however, furnish an opportunity for the public to pause and examine periodically the soundness of our progress in many directions.

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