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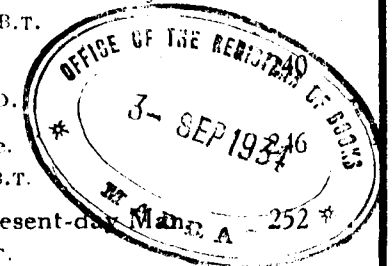
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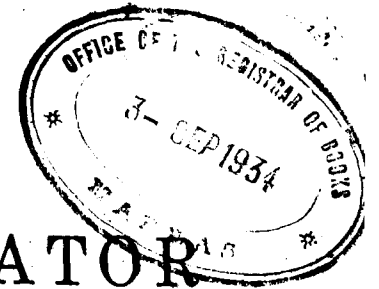
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**THE
INDIAN EDUCATOR**

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

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No. 7.

Indian Education & the New Influences

By PROF C. A. KRISHNAMURTI RAO, M.A., F.R. ECON. S.

Education in India is from many points of view struggling in the back-waters of world forces. Occasionally, no doubt, it catches glimpses of the great ocean, the broad currents, the high waves and the distant horizon. But in the main, its view is narrow, having developed problems peculiar and of a painful type such as the security of tenure of teachers etc. which ought not to be such a formidable and chronic problem as it has tended to be in our country. A good deal of the energy of the Government, the Department, managements and teachers is needlessly spent on such matters while problems of real and vital educational interest await solution. We have thus no time for striking new paths or discovering new solutions for many of the vital problems of education.

At such a juncture it would be of some help to us to acquaint ourselves with certain changes occurring in the world around us which have received due recognition elsewhere, stimulating a policy of adjustment of existing machinery to the new impulses. To be oblivious of them or work in opposition to them would be barren of results or denote obstinacy of a rare type. The first fact we have to recognise is that education must be viewed and defined in terms of existing needs. In a dynamic and progressive social order, new conditions develop, new problems arise requiring new adjustments to be made. We have need for ever putting our house in order. It is a question of social stability amidst strangely unstable conditions.

Remarkable changes have taken place during the last decades in human thought and activity followed by action, reaction and yet more action and thought. Some of them have enhanced and others have jeopardised civilisation.

Such are the challenges confronting education, particularly higher education to-day. In the light of these changes, the organisation, the curricula, and the work of the class room must be determined. It is a stupendous task made particularly complicated by the extent of our country and the variety of languages and communities inhabiting it. Teachers must shoulder the burden, bringing a clear, unencumbered, unembarrassed brain to this difficult task. Under such circumstances, should such simple questions as security of tenure, chilling prospects of pay etc. be permitted to distract our attention? Teachers owe a duty to the nation; the nation, on its part, or its representatives, those who have the power, the purse and the control, cannot claim exemption from their right to discharge *their* duty.

Indian Pedagogics To-Day.

II MORAL AND SPIRITUAL EDUCATION

BY Dewan Bahadur K. S. RAMASWAMI SASTRI, B.A., B.L.

It seems to me that the greatest indictment of the modern system of Indian Education is that modern life has failed to achieve centrality of character, either when persons are in *statu pupillari* or later in life, because moral and spiritual training is disliked or ridiculed by those who are connected with educational theory and practice, and the undisciplined young men and women become frankly or covertly hedonistic in later life and have no sympathy with moral disciplines or spiritual delights. My aim here is to draw attention to an evident confusion of thought which unfortunately besets this topic and to bring into it as much clarity as I could so that we might not be in the unenviable position of the fallen angels who 'found no end in wondering mazes lost' and in the hope that I shall help in the direction of setting right one of the crying evils of our times. That is my only excuse for going deeply into this matter. I am aware that India is a land of many religions. But if each religion is taught in a broad and liberal spirit, and if there is also a comparative study of religions, we can have faith without bigotry. Further, the elements of morality are common to all the religions. We teach the principles of economic science and political science without allowing boys to gather the same from the market or from history and from current politics. Why should we be hesitant only when we have to deal with the most valuable and vital portion of our lives?

What are the lofty ideals towards the realisation of which every being aspires? Eternal and infinite freedom and happiness. The ideals of personal and civic liberty are but the vestibule of the temple of such perfect realisation of spiritual liberty and perfect liberty of spiritual realisation. The few fleeting and pain-haunted pleasures which we so avidly seek through the gates of the senses and the more pure and painless and permanent pleasures of literature and art are but the promises of the perfect fulfilment of infinite spiritual happiness. Can we attain such liberty and happiness in individual or national or international life without an intimate knowledge of ethics and metaphysics? Ethics is the science dealing with the triumphant play of spirit in and through matter. Metaphysics is the science dealing with the unhindered infinite self-expression of the spirit. We may be free and happy even in individual and civic and national and international life without a realisation of ethics and metaphysics, when we can live without the air and see without the sun. Let the Swetaswetara Upanished answer:

When men shall be able to roll up the sky like a skin, then alone can there be a cessation of misery without a vision of God.

Let me view the question, first and foremost, from the point of view of great geniuses in western pedagogy and western thought. Plato and Aristotle insist on the formation of moral habits in early life. Plutarch says that the young man should early accustom himself to self-government, to reflection upon his own conduct, and to taking counsel of his own reason. He would give the young man a director of conscience, a philosopher, whom he will go to consult in his doubts, and to whom he will entrust the keeping of his soul. His famous maxim was: "The soul is not a vase to be filled, but is rather a hearth which is to be made to glow". In modern India we swear by the vase theory and have no conception of the hearth theory at all. After the advent of Christianity the value of moral and religious instruction was even more intensely realised. When the Renaissance came, there was a further intensification in that direction. We find a remarkable passage in Rabelais' famous work. In it Gargantua writes to Pontagruel at Paris: "And because, as Solomon saith, wisdom entereth not into a malicious mind *and science without conscience is but the ruin of the soul*, thou shouldst serve, love and fear God, and in Him centre all thy hope: and *by faith rooted in charity be joined to Him, so as never to be separated from Him by sin*". It is this true and noble and lofty ideal that has now fallen on evil days and on evil tongues. Maigne says: "We toil only to stuff the memory and leave the conscience and the understanding void". Comenius urges that Nature has implanted

in us the seeds of *learning* and *virtue* and *piety* and that to bring these seeds to maturity is the object of education. He says further that all require education and that God has made children unfit for other employments that they may have leisure to learn. He demands education for all. The Reformation intensified moral and spiritual instruction even to a larger extent. It was the French Revolution that first brought in the rational and secular note into undue prominence. Even during that age we see Talleyrand saying: "We must learn to infuse ourselves with morality, which is the first need of all constitution. Morality must be taught as a real science, whose principles will be demonstrated to the reason of all men, and to that of all ages." Though the ideas of morality and spirituality received a set-back, yet a new passion of love and service of humanity began to dominate education as well as life. Condorcet says: "If the indefinite improvement of our species is, as I believe, a general law of nature, man ought no longer to regard himself as a being limited to a transitory and isolated existence, destined to vanish after an alternative of happiness or of misery for himself, and of good and evil for those whom chance has placed near him; but he becomes an active part of the grand whole, and a fellow-labourer in a work that is eternal. In an existence of a moment, and upon a point in space, he can by his works, compass all places, relate himself to all the centuries, and continue to act long centuries after his memory has disappeared from the earth. For a long time I have considered these views as dreams which were to be realized only in an indefinite future, and for a world where I should not exist. A happy event has suddenly opened an immense career to the hopes of the human race: a single instant has put a century of distance between the man of to-day and him of tomorrow".

I have thus referred briefly to a few of the great thinkers on life and education prior to the eighteenth and nineteenth centuries and now proceed to consider the thought of the last two centuries and of our century in the west on the most vital problem of education and of life. Pestalozzi who was one of the greatest educational geniuses of the world said: "The essential principle of education is not teaching, it is love. The child loves and believes before it thinks and acts." And yet it is precisely this faculty of love that is either left unevoked or is deliberately suppressed and stifled by modern Indian education. In a very famous passage Pestalozzi compares the development of the various powers of a human being to the growth of a tree, and says: "These forces of the heart—faith and love—are in the formation of the immortal man what the root is for the tree". Thus, according to this great man who

had both vision and courage in a pre-eminent degree, a child without faith and love cannot attain its fulness of human stature any more than a tree can grow without a root or with an ill-nourished or diseased root.

"At yet when all is thought and said,
The heart still overrules the head".

Mr. R. H. Quick, in his valuable work *Essays on Educational Reformers*, says well on p. 359: "Pestalozzi, then, much as he valued the development of the intellect, put first the moral and religious influence of education; and with him moral and religious were one and the same." This is the heart of Indian thought and Indian Pedagogics as well. Pestalozzi indignantly protested against the then prevalent routine of elementary education. He said: "*Everywhere in it the flesh predominated over the spirit, everywhere the divine element was cast into the shade, everywhere selfishness and the passions were taken as the motives of action, everywhere mechanical habits usurped the place of intelligent spontaneity*". Every word of this passage rings true and is fully applicable to modern Indian primary and elementary education—nay, it applies to high school and collegiate and university education as well. I would any day prefer an illiterate peasant or artisan whose mind and heart and soul have been fed on the divine manna dropping from the *Ramayana* to all the alumni of all the elementary schools in modern India. Pestalozzi had a deep love of the poor and was moved by "the enthusiasm of humanity". He felt acutely the degraded lot of the peasantry of Switzerland but never lost his faith in their human worth and dignity and their power and possibility of uplift. He says: "Now my youth up, I felt what a high and indispensable human duty it is to labour for the poor and miserable...that he may attain to a consciousness of his own dignity through his feeling of the universal powers and endowments which he possesses awakened within him; that he may not only learn to gabble over by rote the religious maxim that 'man is created in the image of God, and is bound to live and die as a child of God', but may himself experience its truth by virtue of the Divine power within him, so that he may be raised, not only above the ploughing oxen, but also above the man in purple and silk who lives unworthily of his destiny". Pestalozzi emphasises this birthright of a human being. He says: "Every human being has a claim to a judicious development of his faculties by those to whom the care of his infancy is confided". Can we honestly say that Indian fathers and teachers to-day are not tampering with this birthright but are respecting it and perfecting it? Pestalozzi's first call is to the mother. That was the call of Rousseau also.

Pestalozzi says: "The mother is qualified, and qualified by the Creator Himself, become the principal agent in the development of her child.... and what is demanded of her is a *thinking love*.... It is recorded that God opened the heavens to the patriarch of old, and showed him a ladder leading thither. This ladder is let down to every descendant of Adam; it is offered to thy child. But he must be taught to climb it. And let him not attempt it by the cold calculations of the head, or the mere impulse of the heart; but let all these powers combine, and the noble enterprise will be crowned with success. These powers are already bestowed on him, but to thee it is given to assist in calling them forth". But do Indian mothers realise this to-day? A passion for reforming the adults who resist and will resist reformation fires the hearts of Indian women to-day. They are giving up more and more their easier and holier task—their primary duty which is at the same time their right and their delight as well. Pestalozzi rightly protests against the primary question being, what is to be made out of a child. The question of questions is, what was intended by God that it should become. He says: "If instead of speaking thus in the abstract, we will but recollect that it is to the great author of life that man owes the possession, and is responsible for the use of his innate faculties, education should not simply decide *what is to be made of a child but rather inquire what it was intended that he should become*. What is his destiny as a created and responsible being? What are his faculties as a rational and moral being? What are the means for their perfection, and the end held out as the highest object of their efforts by the Almighty father of all, both in creation and in the page of revelation?" (To be Continued)

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Gleanings From Tamil Literature

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

CHAPTER III.

THE PURANAS.

The religious revolution in the land brought about the building of many temples and shrines and people resorting to them for worship. Kings and grandees thought it a peculiar merit to build temples in commemoration of their names and exploits. The big Raja Rajesvara temple at Tanjore was built by Raja Raja Chola I and his son built a like temple at Gangaikonda Shola Puram in honour of his northern victories. In course of time, such temples became sanctified shrines and places of public worship. The shrines made mention of by Alvars and Adiyars were considered to be more sanctified than later temples, and poets and scholars began to sing in glory of them. No southern temple of ancient days is without its *stala purana*, a work either in poetry or in prose narrating a fabulous story how it came into existence. Such puranas are a legion in Tamil literature. While a few have some literary merit, the generality are worthless productions both from a religious and a secular standpoint. The stories narrated in them are so unbelievable and absurd that they are not worth a serious man's notice. Most of them are translations from Sanskrit originals and a few Sanskrit translations of Tamil local puranas have also come into existence.

Apart from these spurious publications, Sanskrit puranas written in praise of particular deities, according to the whims and fancies of their authors, have also been rendered into Tamil mostly in the form of poetry. After the decline of Jainism and Buddhism these puranas came into existence, and caught the imagination of the vulgar, who could not be expected to study them with a critical eye. The Tamils too easily caught the superstition of their Aryan brothers and began to attach great importance to puranas, which narrated the stories of their Gods and Kings' adventures. Heroes were deified and endowed with supernatural powers, and credulous people fully believed in stories narrated of them. A grain of historic value may be gleaned here and there in this huge mass of chaffy literature but adherence to truth formed no part of a puranic writer's work.

As pieces of literature, Puranas rank high both in Sanskrit and in Tamil. Some puranas contain such descriptions, imageries, episodes and expositions of moral and religious truths that they deserve to be

looked upon as masterpieces of art and faith. The eighteen Sanskrit puranas ascribed to the authorship of Vyasa are works of that kind and they have been faithfully rendered into Tamil. They are attached to no local deities and their moral and religious values cannot be exaggerated.

A few of the innumerable puranas existing in Tamil literature have been noticed below:—

1. *Kandapuranam* was sung by Kachiappa Sivachariyar of Conjeevaram. It consists of six kandas and contains 10,346 stanzas. It narrates the story of God Subramanya.

An abridged rendering of this purana was made by Sambhanda Charanalaya Swami of Dharmapuram Mutt at the request of a Maisur King.

2. *Bhagavatam* contains 4,970 stanzas. The author is one Anatariappan of Vembattur.

3. *Upadesakanlam* forms a translation of the 7th chapter of Sankara Samhita and was written by Koneriappar. It contains 4,347 stanzas.

4. *Vinayaka puranam*. This is otherwise known as *Bhargava puranam*. This was sung by Kachiappa muni in 3,047 stanzas. It contains the story of God Vinayakar, the god of the Elephant trunk.

5. *Matsya purana* contains 3,717 stanzas—author is Ativirarama Pandyan.

6. *Linga Purana* contains 2,506 stanzas—author is Ativirarama Pandyan.

7. *Kanchi Purana* was sung by Sivagnana yogi and contains 4,851 stanzas. It is a book of high literary value. The second part was written by Kacchiappa munivar.

8. *Tiruttanigai Purana* contains 3,161 stanzas and was sung by Kacchiappa muni. It is of high literary value.

9. *Suta Samhita* in Tamil contains 3003 stanzas, probably sung by Meenatchi Sundaram Pillai.

10. *Tiruvilayadal Puranam* was sung by Paranjoti muni, a native of Vedaranyam. In his visit to Madura he is said to have sung this work in 3363 stanzas. It narrates the stories and adventures of

God Sundaresa of Madura. The corresponding work in Sanskrit is *Halasya Purana*, probably a translation from the Tamil original.

11. *Kaikandam* taken from Skanda Purana and sung in Tamil by Ativira Rama Pandya in 2625 stanzas. It relates to the sanctity of Benares and the Ganges.

12. *Koyil puranam* narrates the sanctity of Chidambaram. This was sung by Umapati Sivachariar already referred to.

13. *Prabhulinga Lilai*, was sung by Sivapprakasa muni of Turaimangalam in 1157 stanzas.

14. *Setupuranam* was sung by Nirambaazhagia desigar, a native of Vedaranyam, at Madura, in 3438 stanzas. It refers to the sacredness of Setu.

15. *Bramotra Kandam* was sung by *Varatunga rama pandya*. in 1321 stanzas. It contains a description of Saivite ritual.

16. *Vayu Samhitai* is a translation of one of the twelve saiva samhitas. This was written by Ativirarama Pandyan in 777 stanzas.

17. *Harichandra Purana* is a treatise of high literary value. The author is Vira Kavi, a native of Nallur in the Pandya kingdom. It contains fine descriptions and pathetic narrations.

18. *Arunachala Purana* was written by a poet Ellapa Navalar. He has also written five other puranas—Sevandi Puranam, Tiruvinjai, puranam, Tirtagiri, puranam, Tirucchankathankudi puranam.

19. *Sevandi Puranam* contains 550 stanzas.

20. *Srikalathi puranam* contains 1031 stanzas and was sung by three poets.

21. *Srikazhi puranam* sung by Arunachalla Kavi of Ramayana fame.

22. *Tiruvappanur puranam* sung by one Kandaswami Pulavar contains 515 stanzas.

23. *Dhakshina Kailasa puranam* was sung by a prince of Jaffna known as Jaganaakesari.

24. *Vedaranya Puranam* was translated by Paranjothi muni.

25. *Sivaratri puranam* contains 711 stanzas and was sung by a native of Jaffna known as Varadaraja Kavi.

26. *Ehadesi puranam* has 358 stanzas and was sung by the same author.

27. *Thirucchenalur puranam* was written by a poet named Venri malai Kavi.
28. *Vyaghrapada puranam* was translated by one Vaithyanatha muni.
29. *Tirukkuttrala puranam* contains 1013 stanzas and was written by Tirukuta Rasappa Kavi.
30. *Tiruvanaikka puranam* contains 1555 stanzas and was written by Kacchiappa muni.

In addition to these there are numerous puranas of recent origin such as:—Perur puranam, Tirupperunturai puranam, Tirukuvappuranam, Karur puranam, and Kandasazhti puranam. Every note-worthy Vaishnavite shrine has also its puranam partly in poetry and mostly in prose. Except a few of these, most of them are of recent birth and as pieces of literature they are not worth much.

(To be continued)

The Meaning and Educational Value of History

By MR. S. VISWANATHA IYER, B.A., B.T.

It is to be admitted, that the educational purpose and value of the study of history had made many writers place the subject in the forefront. With due allowance to the importance of the subject, we should not only aim at the providing of the young with a mere store of information, but also we should desire in addition, to stimulate the imagination of the young, to cultivate the reasoning powers of the youth, to train the critical faculty and to imbue them with the true historical spirit of understanding and interpreting the past and of arousing in them the desire to search its records. Above all, the aim of the study of history should be to make the young realise that they are the heirs of all the ages and to inculcate in them, what the future generations, shall be, would depend in large measure upon them and them only.

Again it is rightly urged, that it should be one of the aims of the teaching of history to lay the basis of a wise patriotism and to endeavour to bring home to the youths of the country the truth, that the institutions, by which we live and move and have our being, have been gained for us, by the labour and sweat of our forefathers. It is our duty to maintain and improve these political and religious institutions

and for the purposes of understanding them in the present, we must know something of their origins in the past, something of the changes, which they have undergone and of the different forms through which they have passed, in response to the changing needs of mankind.

At present, the value of history has been greatly enhanced. This is due to the renewed interest in the history itself. Not only this, but the point of view from which history was regarded in former times is gradually changing. The newer spirit emphasises not so much the constitutional, as the institutional side of social development. Attention is now paid to the changes in the economic structure. Eg. we cannot understand the feudal system of the middle ages, unless we understand the economic institution on which it was founded and by which it was determined. This newer spirit can be traced to the success of the historical method, in the explanation of the natural phenomena. What we have to note is the changed spirit of historical investigation.

Our teaching would be of no avail, unless we lay the foundation for the continued interest in the study of history. History is a subject which shares with Literature and Philosophy, the honour of dealing with subjects of ever-abiding interest and concern to the human mind. Those who worship at her shrine will obtain increase of knowledge. They will have their mental powers sharpened. They can see down the long vista of the ages. They can truly know and understand the present. They may gain practical wisdom for the guidance of life as a man and a citizen and theoretical wisdom, so that they may perhaps learn the meaning of human life. It is on this claim, that history makes her strongest appeal to be admitted into the educational curriculum.

There are four ways of looking at the past and corresponding to these there are four methods of historical interpretation. For the complete investigation of the social past, all these four methods are absolutely necessary and in fact the one passes into the other.

In the first place, we may investigate the past, for the purpose of accurately finding out and of exactly stating what ~~did~~ or did not take place. What has been regarded by many as historical truth has now been found to be one-sided and partial, if not entirely false. As an example of this, we may note the current belief that the Lutheran or Protestant Reformation was motivated by purely religious influences; that it was an effort of the human spirit to free itself from the claims that shackled its free movement. The main purpose of the historian

is to separate the facts of history from the legendary. As Leslie Stephen points out, the task of the historian should be the critical gathering together of and investigation into the facts and the influences which determined social changes. This kind of historical investigation must precede any work of reconstruction.

Having accurately determined the facts operative during any period, the second function of the historian is to make us realise it, in imagination; to bring home to us the events, the manner of men; the social customs and the institutions of the past, to give us, as Carlyle described it, "a picture of the thing acted". In the words of Macaulay, "society should be shown from the highest to the lowest; from the royal cloth of state to the den of the outlaw; from the throne of the legate to the chimney corner, where the begging friar regaled himself."

To represent the world drama in a series of pictures is the aim of such a view of history. The men and events portrayed are represented as real, as active, as the determining agents. In that case, it would show, in the words of Walter Savage Landor, 'how great projects were executed, great advantages gained and great calamities averted. So, to keep the past alive for us is the pious function of the historian. His aim is to make an impression.

The third function of the historian is the scientific interpretation of history. This method will enable us to determine the influences, forces, causes or conditions operative in the production of any particular social change or social change generally. A moderate interpretation of this theory has lately been advanced by Prof. Seligmann. He tries to show that we may rightly speak of the economic interpretation of history.

The fourth method is the philosophical interpretation. In this the problem is, what the significance of humanity is. Can we trace in the social world as a whole or in any particular part of it, the gradual realisation of any final end? If the present can be understood in and by means of light derived from the study of the past, so, in like manner, the past can only be thoroughly understood and interpreted by means of the insight. Then there will arise the need for a fresh reconstruction, nay, a fresh re-interpretation of the past. This conception of history will bring home to us, that the past is not a dead and bygone past, but that it lives and makes its influence felt in the present, just as the present determines and is determined by the future.

To understand the meaning of the historical past and to understand how the past lives and makes its influence felt in the present,

we must endeavour to interpret history from the fourfold points of view mentioned. This fourfold method of interpretation is necessary for the complete treatment of history. If we make history a mere record of past events and mere catalogue of wars, battles and treaties, then we reduce it to a mere chronological set of annals without life and without meaning. However important the imaginative method of depicting the past may be, it can never lead us truly to understand and interpret the past. It can help us much less to understand how the present is not only the outcome of the past, but how the past persists in and still influences the present.

We should therefore consider the kind of history study which may be valuable in the education of the young. Manifestly, the philosophic study of history is beyond the reach of the youths of the country and beyond the reach of any but the man of philosophic temperament. Again the critical study of history, except to a limited extent, cannot be undertaken either in our schools or in our colleges. A successful carrying out of this method will imply a store of knowledge that could be possessed only by a scholar of ripe years and of wide attainments. The kind of history which would interest the young mind is that, which would make an appeal to the imagination. The aim then should be to make the child realise in mental pictures, the action or the scene or the character presented. The proper study of history, should be used not merely as an instrument in the cultivation of the imagination of the young, but also as a means of training the reasoning powers, in order to trace the operation of cause and effect.

Improving Personality

HINTS FOR TEACHERS

BY DR. G. S. KRISHNAYYA, M. A., Ph. D. (Columbia)

It is an old proverb, and as true as old, that "the teacher makes the school". As the teacher, so is the school. However important the material environment may be in the line of grounds, buildings, equipment, however valuable good text-books, a fine syllabus and up-to-date methods may be considered, the most important factor in the school, the heart of the school, is the teacher. To say that the success of the school as the instrument for the transformation of the raw material of the little children into efficient citizens depends upon the efficiency of the teacher, is so obviously true that no one is likely to question it. It is as true in the practical sense as in the philosophical that the teacher is the school. He corresponds to the main spring of a watch. He keeps everything going.

Many books on pedagogy and school management attribute the success or failure of a school to the teacher's personality. Rightly so. Teaching is based on personal relationship between the teacher and the taught. There is exerted an unconscious influence. The contagion of a teacher's spirit is a fact although it cannot be measured. It is difficult to describe what personality is: it is so mysterious and intangible. This word is very general. So, abandoning the general and vague term, we may mention the various qualities and abilities which go to form the teacher's personality.

People vary in personality because they possess different ideas, ideals, habits, manners, mannerisms, appearance, abilities, attitudes and interests. If this is true, and personality has much to do with success in teaching work, it must be said that not enough importance has hitherto been attached to the careful selection of teachers, though most are agreed on the desirability of a fine personality. Various studies and statements have been made of what constitutes good teaching personality. One interesting investigation may be described here.

In 1913 Dr. Clapp of the University of Illinois secured from one hundred experienced inspectors and headmasters a list of the ten specific qualities that each judged to be the most important constituents of a

desirable teaching personality. He combined these judgments on the basis of the frequency with which each quality was mentioned, and thus obtained a list of ten qualities which had the highest number of votes. He then submitted this list to one hundred and forty inspectors and headmasters, and asked them to rank their five best teachers, first in the order of their "general teaching-personality" and then in the order of their standing with reference to each one of the ten specific qualities. He thus obtained not only the combined judgment of experienced school-men as to what, in theory, ought to make up good teaching-personality, but also the order in which these qualities actually appeared in a group of teachers recognised as superior from this point of view. The final order in which these ten traits stood is as instructive as it is unexpected.

1. Address (manner of meeting class and people);
2. Personal appearance; 3. Optimism; 4. Reserve;
5. Enthusiasm; 6. Fairness; 7. Sincerity;
8. Sympathy; 9. Vitality; 10. Scholarship.

A very disillusioning and disappointing order indeed, but not the less true for all that!

It would be useless to know what traits are desirable in a teacher if they are all beyond the possibility of cultivation. If personality could not be changed, the situation would be hopeless. Fortunately, however, the fatalistic notion that the important factors in the teacher's personality cannot be improved is not supported by facts. No doubt there are some who cannot change very much but after all allowance has been made for them, it must still be admitted that individuals can change and develop these various qualities through the discipline of experience and training. Dr. Clapp's study also supports the view that both experience and training have positive effect in improving teaching-personality.

If a teacher believes that personality is the determining factor in the teaching business, that personality can be changed, and that he does not have to be content with his present state, there are several things he can do. He may start by making a deeper study of the nature of "personality". A book like the *Personality of the Teacher* by Charles McKenny will serve to make clear the elements of personality. The author discusses sympathy, sincerity, dynamic knowledge, good

breeding, growth in personality and the joy of living. Without understanding this, no teacher can make an intelligent approach to his problem.

No one improves as he should unless he studies himself constantly. If a teacher does not realize his short-comings, he will never change. The best way to do it is to formulate the problem and then to study it scientifically. Self-improvement is helped greatly by working with a definite plan. It is desirable to have a deliberate daily retrospect of the day's happenings. Without such a survey the teacher is not likely to know wherein he had succeeded and wherein he had failed, and why. From this point of view nothing is more suicidal than the attitude—"I never give my work a thought after the day is over". It does not pay to be so overwhelmed with work as to have little time for a calm and judicial review.

The most definite suggestion that can be given regarding the improvement of personality is one which involves a self-measuring plan. Related to the daily retrospect is the writing of a complete analysis of one's teaching-self. The individual makes a comprehensive list of desirable qualities and then gives himself marks and grades. Any teacher can easily prepare such a self-rating card out of the lists of the desirable qualities given above. The teacher who would make well-balanced progress, must have such a conscious, definite programme. Without this comprehensive outline there is the danger of stressing qualities in which one is fairly strong, and neglecting those which really need special attention. The teacher may use the marking system *a, b, c, d, e*, and grade himself with reference to the average in each quality. Sometimes it may be possible and advisable for a teacher to get some honest and friendly colleague to mark him on the basis of the list. It will be helpful to him to verify the reliability of his own estimates. Such a self-measuring sheet may be used once or twice a month. It has to be remembered that this analysis will be of little value unless the teacher adopts a detached objective attitude, studying himself as if he were considering some other person. Another matter which has to be borne in mind is that a single year of conscientious effort in the use of such a plan will prove sufficient to lift intelligent teachers above the level of mediocre performance. Few can expect to approach perfection in all the traits on the list, but this is a scheme that promises years of pleasant and useful effort. Good personality

and effective teaching are largely matters of development. This fact makes the profession much more interesting than it would otherwise be, and indicates that teaching has a real future for all those who teach with the intention of making progress.

It may be worthwhile also to work out with others the trait actions which can be performed for developing those traits. Whether a self-scoring system is employed or not, the teacher will do well to seek frank advice (when-ever it can be done with safety) with reference to the improvement of his teaching self. Such advice will be useless, unless there is the willingness and the resolve to carry out the programme that his counsellors may recommend. Performing those actions will gradually lead to the qualities of which they are the usual expression.

If the teacher has observed himself critically, he is sure to want to notice how other teachers manage the difficult places in teaching. Visiting the class-rooms of other teachers also serves as an impetus to more serious and conscientious effort. It may prove a mirror to one's own faults. It is necessary that the teacher should start out with some definite problems in mind. Otherwise the visiting is likely to mean little or nothing. Very often another teacher's success will lie only in a different combination of essential personal traits, and so unless much thought is given to analysing and finding out what it is that is responsible for success, the secret will not be discovered. Usually the teacher whose work needs most improving is the one who finds least to commend in or profit from another's performance!

Many teachers are content to go on from year to year without ever trying to profit from the example and experience of other teachers. If this opportunity for professional growth is not to be neglected altogether, it may be necessary for inspectors and head-masters to introduce a scheme for regular visits and tours. It will not be wasteful even to allow every teacher some time each year for such observation. Earnest teachers will return to their work with renewed vision and courage. Reports of these visits could be made and discussed with great gain at the teachers' meeting. It may be wise for the head master to make a few suggestions to the teachers both as to how to receive and treat visitors, and also as to how to make a visit. Quite often some unnecessary and undesirable things happen when teachers visit other schools or other teachers' classes.

Another means of cultivating an efficient teaching personality lies along the line of looking at every difficulty as a problem to be solved. Every pupil offers a series of problems: the syllabus and the methods of teaching present problems; many parents are hard to deal with; the head master himself is a puzzle; and the inspector an intolerable nuisance! When things go wrong at school, as they surely will at times, the teacher should try to find out the cause of the trouble. Many times he will find himself to be at fault rather than his pupils. It may be due to loss of temper, hasty judgment or careless preparation. Obstacles are not nuisances or enemies, but facts. There is the constant temptation for the teacher as for others, to regard a difficulty not as a challenge but as a misfortune, for which he, at least, is not to blame! The most effective method is to begin with concrete problems, through these to acquire general principles and then to make use of these principles until action in accordance with them becomes habitual. This is the difference between teaching intelligently and teaching mechanically. Problem-solvers are needed everywhere, but more so in teaching because the present procedure in this field is so dependent on rule of thumb and fashion and untested opinion. The cultivation of the problem attitude is the beginning of progress.

The teacher usually needs cultivation of the human side. He is often accused of knowing more of books than of people. The clannishness of some people is fatal to their growth. School masters often betray in this way what is known as an "inferiority complex". The teacher should take an active interest in the life of the community. Participation in some civic activities and serving on local committees are to be regarded as opportunities for the development of personality. While social life even of the ordinary type has a tonic effect on the mind, more especially is to be sought the friendship of persons of character and versatility. Association with men of other aptitudes and ambitions, persons of large mental and moral horizons, cannot but enlarge one's personality, correct one's conceit, enrich one's experience, and call out the best and the deepest. Thus can be overcome the pedagogue's besetting sins, pedantry, dogmatism, talking shop, etc.

The teacher who wishes to maintain his professional self-respect will have to do not a little private reading. The subject matter of most subjects is ever broadening and changing, and so if a teacher is to know more

than his pupils, and in subjects other than those he is teaching, he can hardly afford to rest content with the work done for the matriculation or B. A. Unless he has clear mental pictures, his teaching will betray obscurity of thought and imagination. Besides adequate study of the subject taught and the related fields, the progressive teacher should conscientiously allow himself a certain amount of biography, fiction, travel and general literature in order to give his teaching breadth and prespective. To this end better libraries and larger use of the library facilities should be recommended. The reading habit most unfortunately seems absent in the vast majority of the men who are expected to inculcate this in the next generation.

Finally, no teacher can make a success of his job until he very early establishes a friendly relation with his pupils. It is easy enough to be a guide and philosopher, but to enter into sympathetic and human relations with his boys as a friend, takes more patient study and persevering effort. The easiest way to get to know one's pupils is to see them off guard, that is, at play, away from the unnatural and stifling atmosphere of the classroom. And yet, how many of our teachers take advantage of this fact? A keener interest in the raw material handed to us will result in the teacher exploring all avenues of helpful service to his trust.

We have been so long absorbed with subject matter and curriculum, equipment and appliances, and it is time for us to study the hero of our drama and see how he might play this part better. If he is as important as we have been led to believe, we should spare no pains to enable him to play his part well, and those of us who are teachers, can ill afford to postpone the duty that is ours to make ourselves more like what we feel we would like our teachers to be.

Measurement of Human Intelligence

BY MR. PARESH CHANDRA SEN, M.A., B.T.

In these ages of scientific experiments and research, attempts have been made to measure human intelligence or native ability of man. Pioneers in this field of research were Binet and Simon—two eminent doctors of France.

At the outset one question arises whether measurement of human ability is possible. In fact, it is almost impossible to measure native traits which have not undergone modifications due to external causes. Even pre-natal conditions have to be taken into account, so far as they have contributed to the growth of the organism.

The task before the experimental psychologists, therefore, is to measure innate abilities and then to measure special capacities in relation to the general ability.

The result of such measurement has got a great educational value. The most important problem of the school is the selection of pupils according to their native equipment for the proper adjustment of work and also the discovery of forward and backward boys, the norms and the borderline individuals for taking special care for them to the best advantage to themselves and to other pupils of the school.

In western countries and America, classifications in schools are now based on the result of intelligence tests and the consequence is that un-necessary waste of teachers' energy has been brought to a minimum. But in our country owing to absence of such merit tests, we herd all sorts of pupils together in the same class regardless of native equipment and the result is that there is an enormous wastage in our schools. Our system of school classification is just like the treatment of the doctor who prescribes the same medicine for all kinds of diseases.

It has now been accepted that a precise method of evaluating the actual capacities of pupils is of great value "in making possible a more accurate promotion or retardation of pupils according to their abilities". It will save time, money and energy.

METHODS OF MEASURING NATIVE ABILITY

There are two types of methods of determining the native ability of human beings. "One consists of a variety of reactions

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to questions and situations made by a child as a result of normal growth". Tests of this type are known as Binet-Simon tests and their various modifications.

The second method is to measure special mental capacities from year to year in order to determine the mental status and the growth of the individual and also to ascertain norms for each year for comparison and for marking progress and development of individuals at different ages.

This method has not yet been developed to the same degree of precision and accuracy as the Binet-Simon method.

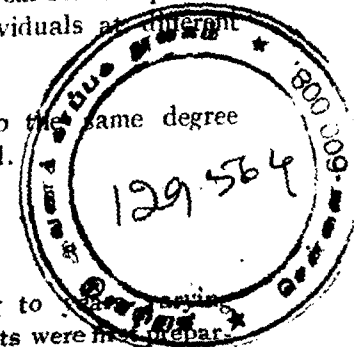
Let us examine particularly both the methods.

THE BINET-SIMON SCALE

There is a series of tests grouped according to from three to 15-yrs. and even to adult life. These tests were made up by the eminent French psychologist Binet and physician Simon. They collaborated for about 15-yrs. in preparation of the tests and assigning them to the proper years of children according to their growth and development. These tests were first made use of in 1905 and then they were revised by the doctors themselves in 1908 and 1911.

A number of experimental psychologists have attempted to revise these tests in different countries according to their requirements. They have tried to improve them so as to make them more accurate and graded according to the growth and development of children. In America many revisions and improvements have been made by many experimental psychologists such as Goddard, Yerkes, Terman and others. But the most satisfactory revision of the original Binet-Simon tests has been recently prepared by Terman and is known as the Stanford Revision. These revision tests are now widely used in America and in other countries.

This revision has eliminated some original tests and has included many new ones of graded difficulty. These tests are grouped and arranged for different ages of children varying from three to 15 yrs. There are six tests for each year (2 months each). These tests after repeated use of several years have been standardised. That is, some tests have been selected for certain year and applying these tests to a considerable number of children of a given age taken at random, if it is found that at least 55 p. c. of children can answer them correctly, then these tests become standard tests for children of that particular given



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year. This way tests have been standardised for each year from three to 15 (fifteen). By the use of these tests mental status or mental intelligence of a child is found. It is expressed mathematically in terms of a quotient known as intelligence quotient commonly called I. Q. It expresses the relation between the mental age and the chronological age of a child.

THE INTELLIGENCE QUOTIENT OR I. Q.

The intelligence quotient indicates the mental maturity of a child and is expressed by a mathematical term obtained by dividing the mental age by the chronological age. It is a ratio between the mental age and the chronological age of a child. Thus if a child of 10 yrs. can answer all the tests of the year ten—his intelligence quotient is $10/10=1.00$. Similarly, if a child of 8 yrs. can answer all the tests of the year ten, his intelligence quotient is $10/8=1.2$. If the quotient is under 1.00 it indicates that the child is below the average and if it is above 1.00, the child is above the average.

Terman has suggested the following classifications of the intelligence quotient.

I. Q.

- Above 1.40—Genius or near genius
- Between 1.20—1.40—Very superior intelligence
- Between 1.10—1.20—Superior intelligence
- .. .90—1.10—Normal intelligence
- .. .80— .90—Dull, Feeble-minded
- .. .70— .80—Borderline deficiency
- .. .60— .70—Definite feeble-mindedness
- .. .50— .60—Morons
- .. .40— .50—Imbecile

Below .25—Idiots.

According to this classification it has been found on examination that the intelligence of an adult idiot is equal to three year intelligence and an adult imbecile would range between three and seven years.

To give a concrete illustration of determining the mental age of a child, we take the following example from Educational psychology by Starch.

It is found that a boy 14 yrs. and 11 months can answer all the tests of year three, 5 tests of year four and three tests of year six

but fail in all the tests of year seven. Hence his mental age is three years and 24 months counting two months for each test and his intelligence quotient is $60/179=.34$. His mental level falls into the class of imbeciles. This way we may find the mental maturity of children.

MEASUREMENT OF SPECIAL CAPACITIES

The method of measuring special capacities in relation to general ability is yet in the experimental stage. Some investigations have been carried out by Simpson and Burt. A series of tests has been devised to measure special capacities and the result of these tests are closely co-related with the general ability and they are used as symptomatic measure of general intelligence. Tests are applied to two groups of persons widely separated in general intelligence. These tests are applied from two to four times each and are then compared with estimated intelligence based on impression of different persons. The co-relations of different tests with the estimated intelligence are the indicators of general intelligence. The result of comparison has often proved otherwise and the discrepancy between the estimated rank and the test has often been found.

This method is still in infancy and no sure judgment can be pronounced on its reliability.

We have so long discussed the problem of measurement of native intelligence of human beings. But what is native intelligence and what is its nature?

NATIVE INTELLIGENCE AND ITS NATURE

The word intelligence is defined by educators as mental brightness. It is innate. Sandiford says it cannot be judged unless it is manifested in behaviour. It is undoubtedly inherited and it requires proper environment for its fruition. It is also used for mental age but there is some difference between mental age and mental brightness. Inherited brightness remains constant, whereas mental age increases with the process of time.

Sandiford defines innate intelligence as follows—1. It is the ability to adapt oneself to novel situations 2. It is the ability to carry on the higher process of thought 3. It is the ability to learn. It is perhaps defined in the best way as a function of the central nervous system. A person whose nervous system integrates easily and tenaciously is said to be bright or intelligent. On the other hand, a person whose nervous system forms neuron paths with difficulty or whose associative bonds

are hard to form or associations are soon lost, is regarded as dull. Thus we see that the main factor in mental brightness is the inherited state of nervous system.

THE GROWTH OF INTELLIGENCE

The common sense view is that intelligence undergoes development from birth to maturity. But it is difficult to ascertain the rate of growth. Results of intelligence tests when represented graphically show that curves of growth "indicate slowing up of intellectual growth during childhood for normal children and it ceases at 16". Brighter boys, however, grow in intelligence more quickly but it is not yet known what happens after maturity. Perhaps the level of intelligence remains constant during the adult period. From this is not to be understood that a man of forty knows no more than a boy of 16. A sceptic will also argue that surely a person of forty is cleverer, more intelligent than he was at 16. But to all these, a plain answer is that, so far as intelligence tests show, a boy of 16 does just as good as an adult and that a man of forty is not more intelligent than he was at sixteen. The paradox can be solved in a way that a man appears to more intelligent and clever at 40 owing to specific acquirements after the age of 16.

One interesting result has been achieved by the intelligence tests. If a considerable number of children, on good sampling, be tested by intelligence tests, it is found, that like all other natural variants, their intelligence, when graphically shown, conforms to the curve of chance, also called the Normal frequency curve or probability curve. It shows the Nature's distribution of intelligence. It is a bell-shaped curve with distribution as follows:—

Near genius—0.25 p. c.	Normal—60 p. c.
Very superior—0.75 p. c.	Feeble-minded—1 p. c.
Superior—13 p. c.	Borderline—0 p. c.
	Dull—13 p. c.

This coincidence has much psychological value, so far as it goes to verify the result of tests in order to show the normal distribution of intelligence. If, however, results of tests show deviation from the normal distribution, it is to be understood that testing is not proper and there are some limitations or there is some defect in sampling.

It has been said before that intelligence tests are of much use to psychologists and educators. What are then their uses?

USES OF INTELLIGENCE TESTS

Intelligence tests are of great use in classifying and grading pupils. Classes are now formed in the grammar and secondary schools and even in colleges in England, America and other countries on the basis of results of intelligence tests. Where segregation of pupils is necessary or desired, intelligence tests are applied. In many schools pupils are now tentatively graded into three classes A. B. C. where bright section contains highest 20 p. c., middle section consists of middle 60 p. c. and the backward section is composed of the lowest 20 p. c. This classification is provisional and shifting pupils from one group to another is allowed but in practice it is seldom done. It is also a device for securing a homogeneous group for better teaching and individual care.

The second use of intelligence tests lies in their diagnostic value. It distributes pupils into feeble-mindedness, brightness, special capacities and mental disabilities.

The third use is of prognostic value. It forecasts or prophesies the future of children. But there are many critics who belittle the prognostic value. Intelligence tests will only tell us which pupils will succeed in schools providing they work hard, possess normal health and are free from mental and moral degeneration.

A summary of the results of intelligence tests has been given by Pintner in his book. It has been found that the percentage of feeble-mindedness is higher among the criminals and delinquents than among the general population. Similarly, the percentage of dull children is higher among the people who have got some sort of sensory defect than among the normal people. The forward nations such as Britishers, Americans have tested higher than the backward nations such as Negroes. But the sex differences shown by the tests have evinced negligible distinction. The boys and girls have almost the same central tendencies of scores.

The science is still in its infancy but the experimental psychologists hope that a time will come when it will be brought to the level of exact science.

Sidelights on the Making of the Present-Day Man.

BY MR. S. THIRUMALACHARI, M.A., L.T.

With the increasing complexities of modern life, it becomes, very often, a matter for great regret, that the fundamentals and basis of several factors are ignored to the great detriment of national and at times international prosperity. One such which has become a subject for scrutiny under my hands is the theme of man getting such culture from school and environment as vitally affects his nature.

The man, as he is, who glories over the discoveries and researches he has been making in departments of human activity, forgets very often that such superstructures do have a basis in the type and manner of education he has been having in his younger days. The present-day has been specially favoured with a set of fine enthusiasts whose end all of existence is the attainment of a reputation which ultimately entitles him to a high monetary affluence—certainly a sure way of enhancing one's Social esteem. We shall not be surprised if we hear very often that he is a mere mass of flesh and money, the soul having departed from him, from the time the nature of the education he has had showed a decided turn for the undesirable. From the very food he eats, to the highest philosophy he talks off, he exhibits a certain amount of soul-lessness.

To be more tangible, we shall analyse his life at the boy-hood stage. The religious and moral side of a boy, which are the very essence to shape the conscience of a man in his future life, are least developed, whether we take to consider the environments in the school in which he is placed, and the tuition, visual and non-visual, he imbibes there. The teacher and most of the boys become mere sermonisers and the word Acharya (meaning one who practises what he preaches) has become a real misnomer. As the citing of particular instances is too painful, I leave the reader to think of them himself. The teacher is not entirely to blame for this state of affairs; but considering the conveniences of the department, he can so conduct himself as to really deserve the time-honoured name accorded to him. This pernicious weakness spreads like a contagion to the boys as theirs is an imitative stage. Further, at school, a certain number of moral sayings and stories he is made to learn by heart, as though such verbatim cramming

will leave permanent impression in a boy's heart. The late Mr. P. T. Srinivasa Ayyangar used to emphasise the utter futility of this method of cramming proverbs and precepts, since they serve no useful purpose in life. Neither does the boy learn such valuable precepts at home, since the very home has now disappeared and has become the bone of contention between the cook and the hotel-keeper. Hence, the boy becomes nurtured in a hot-bed of moral, pithy sayings, never practised in life, never seen practised in life and never associated, by experience, with a healthy and sound atmosphere. I may be excused for adding here the fact that on the contrary, the politics between teachers in schools (as there are very few schools without such politics) become so much common-place to the boy that not only does his regard for the teacher evaporates but he also gets a wrong perspective of what he sees. This is surely unhealthy and requires remedying.

Secondly, the aim of education needs modification since boys, whose aims and activities are expected to differ according to their differences in parentage, mentality, constitution, propensities and eccentricities, flock towards one particular target, sacrificing, at times, fellow-feeling and brother-hood. They are not made for one aim in life; nor could they achieve it. It is the rush towards the common goal that has become now a crying need for solution. They do not become aware that the world is wider and that "One good custom would corrupt the world".

Further, it has been increasingly noticed, that, of late, there is a growing mania to make life still more complex by inter-weaving into our very simple and peaceful life foreign undesirable elements like foreign travel etc. which leave (as all would agree with me in stating) a permanent baneful effect on one's personal character and family affections. At times, such turns are the result of childish imitation (though one is sufficiently old) or assumed superiority. Instances are not wanting to show the utter demoralising effect which such kinds of partly hobby like and partly supposed educative travels lead one to. As if the cup is not full to the brim, this wonderful modern panacea is dragging into its fold even the softer sex, who, easily amenable as they are, to adjustability to changes of environment, good and evil, fall an easier prey to the contagion. This is one other educative factor carrying the modern man one step aloof from conscientious reason and one foot nearer to unalloyed materialism.

This evil is perceptible, especially in a country where poverty and pestilence have become the order of the day and inundations of water

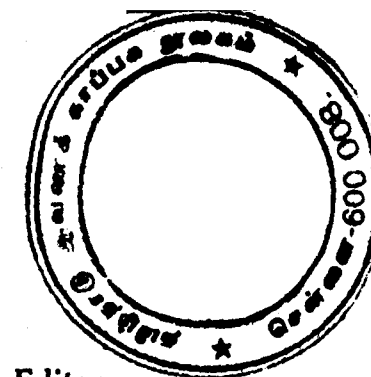
and havoc of earthquakes loudly proclaim the undesirable changes thus allowed to creep into an otherwise polished, humane and reasonable society. The world seems to make a rude disapprobation of such unprecedented and unwelcome changes and threatens the Indians with a further distress if such things are continued. It is in the nature of things that "change is the law of progress" and at times such changes are also a healthy sign of material and moral well-being. But there are certain changes which must be viewed with scornful repulsion. Such changes which are now sweeping over India, are like regular mushrooms, defying choice and selection. If one falls an easy prey to all of them without exercising the discriminating faculty in him and goes in more for fashion than for reason, woe befalls him and society looks upon him as an unwelcome scum.

It may, at times, be argued that man has to drift along the current and feels himself to be too fragile to stem the tide of the great world-wide changes that often sweep the phase of the earth. True it is that he is to a certain extent guided away by them; but he is a man who not only receives a blow but deals one. It is for the truly wise to stamp their individuality on such momentous issues rather than be coolly advanced along the current. Sweepstakes, lotteries, windfalls, and other Eldorados hold a greater charm to an ordinary man than honest, peace-loving work, which should discard short-cuts and by-paths to the achievement of opulence. The very charm of the face of these attractive opportunities, like fashionable, gentlemanly gambling, is enveloped in a sugar-coating to hide the venom in the interior. Society very little perceives the truth and succumbs to the enervating influence of the exterior.

One other common feature is the education that the several departments of human labour afford. Enough it is to show that from top to bottom, the departments are surcharged with an unhygienic breeze, very demeaning. The esteem and respect due to the officers is slowly going down, the reason for the fall being purely subjective.

Thus, at every stage in a man's life, there are found factors, in the present century, which educate him really, and what strikes me most is the fact that it is for man to stem the tide, if for that there is a necessity, rather than move with the current.

Notes



Our New Associate Editor

We have pleasure in announcing to our readers that we have secured, from July, the esteemed co-operation of our friend, Mr. S. Vasudevan, M. A., B. T., as an Associate Editor. We hope, with his zeal and talents, we would be able to enhance the sphere of usefulness of the journal.

The Revised S. S. L. C. Scheme

With the 15th July this year, the old S. S. L. C. Board retired, giving place to a new body. Perusing the list of members, one will observe a sprinkling of Headmasters, only *four*, who may be deemed to be in actual touch with High School education. There is, as usual, a predominance of University and other interests which are least likely to sympathise with the aims of Secondary Education. A legacy has been left to the new Board in the shape of the revised scheme, which is supposed to be the work of the old Board.

The new scheme has come into effect in spite of the teachers who have to work it out. It is true teachers all over the Presidency complained that the syllabuses were heavy and desired lightening. They expected they would be consulted before the scheme was re-modelled and their views would be taken into account. But no such thing took place and something not wholly acceptable to the profession has been sprung upon it. As it is, it is likely to satisfy neither the aims of Secondary Education nor the requirements of a university course. This apart, the sponsors do not seem to have realised some practical difficulties in its working. The division of pupils next year in the optional course is bound to create anomalous situations and financial handicaps to managements. Another sore point is the creation of the B. Group subjects. Laudable as the object is of the framers, experience of the treatment accorded to the old B. Group should have taught them how futile it would be to expect sincere interest in subjects which are not calculated to contribute to the ball-mark of eligibility in a public examination. We, however, hope that teachers will give the new scheme a fair trial. Having in view that schemes, books, examinations and so forth are not our masters but only aids in the educational process, let teachers do their best with a whole heart.

Prescription of Text-books in Schools

It is the concern mainly of the Headmaster in co-operation with his staff to prescribe text-books suited to the needs and conditions of his school. Unless there is clear evidence of an abuse of the trust, neither the management nor the District Educational Officer would be well advised in doing anything that might fetter the discretion of the Headmaster. But it often happens that managements act perversely, forgetting their limitations and imposing their will. Calm thinking would convince them that where they hold the staff responsible for good results they should abstain from interfering in this vital matter. But considerations of finance or party support seem to outweigh and lead them into undesirable channels. There have been instances of aided managements bargaining with publishers for substantial commission, regardless of the merits of their publications. There have also been a few Municipal Councils and Local Bodies which have won notoriety by patronising their adherents in disregard of the advice of educational experts. Rumour has it that these received rebukes recently from the Government for their presumption, and we hope better counsels will prevail among them hereafter.

The scandal does not seem to be peculiar to Madras Presidency. Our esteemed contemporary in Bengal reports of similar vagaries in the Punjab. Serious allegations of jobbery and undue influence in connection with the selection of text-books, it is understood, were made before the Punjab Text-Book Enquiry Committee. It has been alleged that some private managements demanded large sums from publishers as donation in consideration for the use of their books in schools. It also appears, as the report goes, that some Headmasters of Government and District Board Schools were promised promotion or intimidated with degradation according as they favoured or overlooked the claims of certain publishers. The matter is under enquiry, and we shall wait to learn more about it.

Reviews

Books Published by Macmillan & Co., Ltd.

1. **The Prince of Ghizini and other stories:** Price: As. 8.

This book of 116 pages embodies three enchanting stories centering round Sabaktigin, Jehangir and Shah Jehan. The exploits of Sher Atkhan, the life of Noor Jehan and the vengeance that attended the cruel young prince Dawir Bukah are of absorbing interest and written in charming English. Apt pictures add to its attractiveness. The publication is suitable for non-detailed study in the high schools.

2. **An English Course for foreign children:** By I. Morris, B. A. (London). Price: Book I - 1 sh. 4 d. Book II - 1 sh. 8 d.

The author, an experienced teacher of English, seeks in these books to evolve a new scheme of teaching the subject embodying the best features of all systems. According to his view, the learner should understand, speak and write the language. For this a twofold progression along the lines of vocabulary and grammar is needed. The Method employed in Book I is that of drill by automatic responses. Only the simple present tense has been used, and verbs of action have been deferred to a later stage. A set of ear-training exercises, supplementary to the regular lessons, has been appended. The number of new words in Book I is 186. Book II follows the lines of Book I. The question-and-answer method has been elaborated here and conversation emphasised. The grammatical part is strictly limited to the familiar forms. The use of the Perfect tense and passive voice is considered beyond the scope of the class. To enable the pupils' vocabulary to progress within the sphere of the commonest words and expressions, simple situations in connection with the child's daily activities have been taken. A few well-known fables have also been added to increase interest and give scope for oral composition. 236 new words are taught in Book II.

The exercises, the pictures and the bold print of new words appearing in lessons are some of the noteworthy features of these books. Book I has at the end a useful list of words and a key to their pronunciation.

Teachers of English in the lower class will find the books very valuable.

3. **India Reader:** All-Bengal Teachers' Association. Price: Re. 1

Most of the Selections in English published for school use in India very often contain hackneyed matter and very little of modern literature. The book under review is a decided improvement in this respect. Very neatly got-up and illustrated, the volume consists mostly of copyright matter profusely acknowledged. The topics offer a choice variety and the lessons are graded in difficulty. Brief notes and questions have been added at the end. The publication will serve a good text-book.

4. **A School History of England:** By E. W. Green, B. A. (Oxon). Price: 1 sh. 6 d.

The author here tells the history of England in brief outline in simple language. In the compass of 192 pages, all the salient features of the nation's activity have been brought out. It contains just enough matter for a pupil of the Fourth Form and may be found to suit the latest syllabus in the subject issued by the Department. More than 20 maps and a good number of illustrations have been included. The book is very neatly printed and got up.

5. **A Text-Book of Elementary Mathematics:** By V. Venkatasubbayya, B. A., L. T., Headmaster, Pachaiappas High School, Madras. Price: Re. 1-4.

The author does not need introduction to the teachers of the Presidency. His book is a valuable addition to the existing publications on the subject, coming as it does from an experienced teacher who has been long in touch with it. The volume is divided into four parts, Arithmetic, Algebra, Practical Geometry and Mensuration. The treatment is sure to give a strong grounding to pupils in the elements of Mathematics. The edition is dated 1931, and since its publication, the S. S. L. C. syllabus has undergone a few changes. To suit the latest needs of the 1934 scheme, the author has brought out a short companion, *Formal Geometry*. We are desirous by the publishers to inform the teaching public that this supplement will be given free to all who purchase Vol I. The booklet embodies all theorems and problems required to be learnt by the new set. The notes under each lesson are very valuable, consisting of simple questions, answers and explanations. Mathematics teachers will find the volume with the supplement a useful guide in the classroom.

6. **The Young Reader:** Edited by V. S. Krishnaswami, B. A., L. T., Published by the Little Flower Co., 317, Linghi Chetti St., Madras. Annual subscription Re 1/8 inland; (post free).

We gladly welcome this new monthly devoted to the interests of youngsters. Its aim is to cater exclusively to the tastes and enlightenment of young readers. The first number contains variety of interesting information on all useful topics and a good tone is kept up. The contents form wholesome reading. The magazine is quite promising and we wish it a long and prosperous career.

7. **Physics (Patrachari's Rapid Reviser Series No. 1)** By N. R. Patrachari. Publishers: K. V. Raghavachari & Co., Kumbakonam. Price: Re. 1-4.

This Reviser is adapted to meet the requirements of students appearing for the S. S. L. C. Examination in C. Group Physics. The syllabus being followed, the subject matter is presented concisely with due regard to lucidity and accuracy. Matter not absolutely necessary for the elucidation of principles has been avoided. The experiments are described in simple language. Problems illustrative of the principles are fully worked out. The questions in the specimen paper circulated by the S. S. L. C. Board have been answered at the end. Reading through, one will observe that the author has made an intelligent and clear analysis of the subject. The publication will be greatly helpful to students for rapid revision.

8. **How To Study Effectively With Lessons In Practical Memory Training:** Published by R. G. Paul, Bombay, 16. Price 0-6-6

The booklet under review offers sound practical hints to students on how they could effectively study and cultivate a retentive memory. It will be useful also to all earnest seekers after knowledge. The first part gives hints on the methods to be adopted in securing efficiency in study, and the second, lessons in memory training. Students preparing for Examinations will profit by a perusal of its contents. The booklet is well got up.

9. **Abroad for Licker and Learning:** By Milton Reiser. Published by the Meador Publishing Company, Boston, Massachusetts, U. S. A. Price: 2 dollars.

This is a lively tale of travel of four Americans in the countries bordering the Mediterranean. The party, though composed of incongruous elements, enjoys the tour admirably. The *dry* Baptist of the Temperance League seeking to investigate the liquor situation abroad is in happy contrast with his *wet* companions. Their experiences are full of fun and mirth, and make delightful reading. Incidentally one can learn a good deal about the art masterpieces, the ruins, the customs and manners of the people with whom they happen to move. Written in terse and vigorous style, and handsomely got-up, the book will worthily occupy our spare hours.

10. **Heroines of Ind:** Published by the Teachers' Publishing House, Madras.

The familiar stories of Sakuntala, Savitri, Damayanti and Chandramati form the theme of this useful book. Written in chaste and idiomatic English, the publication makes very interesting reading and will prove valuable as a supplementary reader in the high school classes. Now that library periods for silent reading have become a necessity in high schools, teachers will do well to take advantage of this to prescribe this book for study. The publication has been edited by Rev. R. H. Howie, M. A., B. D., Principal, Wesleyan Mission High School, Bangalore, and will be found of great value to pupils.

11. **The Modern Encyclopedia:** A new dictionary of universal knowledge. Edited by Sir J. A. Hammerton, Editor of the Universal Encyclopedia, Universal History of the World. Complete in one volume. London: The Amalgamated Press Ltd., The Fleetway House, India: The Standard Literature Company, Calcutta. Price Rs. 10.

As the volume of Knowledge increases, one has to keep oneself well-informed, and the value of an encyclopedia is bound to become greater and greater. But within certain limits, the size of an encyclopedia is itself a handicap as much as it is an advantage. Judged by this standard, the volume before us steals a march over its compeers. Without being unnecessarily and unprofitably brief, it is at the same time not voluminous. That is indeed a virtue to which very few encyclopedias can lay claim.

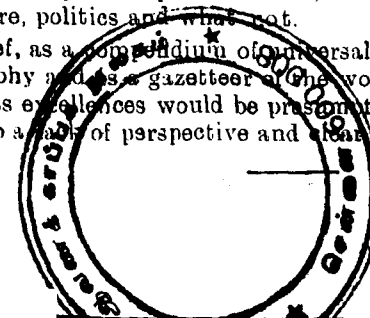
The volume being handy, is eminently suited for desk use. The accounts given or the articles included are authoritative, being prepared by four hundred responsible contributors. Their expert knowledge and their specialized skill are in themselves recommendations, which cannot be easily brushed aside.

Illustrations in the department of natural history, botany and architecture are abundant, so also the diagrams and drawings. Portraits of views and places are a significant but conscious omission.

Despite a few other omissions—and Sir C. V. Raman's name is curiously enough not mentioned in the encyclopedia—the usefulness of the volume is more than enhanced by its notable features. The field of information covered is vast. There is no branch of knowledge of real importance which is omitted. The items of knowledge easily vary from a brief note to a lengthy paragraph, and they bear upon art-forms, artists, biography, history, geography, literature, politics and what not.

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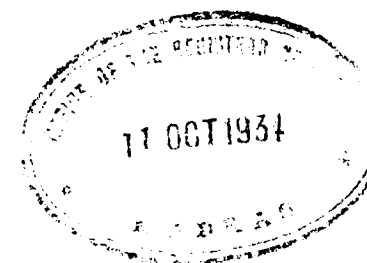
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AUGUST, 1934.

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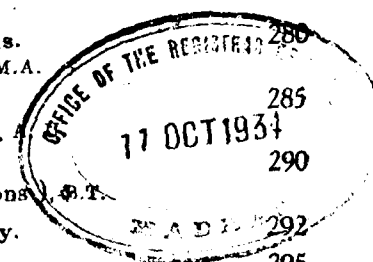
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THE INDIAN EDUCATOR

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

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MADURA: August, 1934.

No. 8.

History of Training of Teachers

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

THE first European educator to advocate training of teachers and establishment of a separate college for that purpose was Richard Mulcaster, the first Head Master of Merchant Taylors' School, London. In his book called 'Positions' published in 1581, he asked:—"And why should not these men (the teachers) have both this sufficiency in learning, and such room to rest in, thence to be chosen and set forth for the common service? Be either children or schools so small a portion of our multitude? Or is the forming of young minds and the training of their bodies so mean a part of cunning? Be schoolmasters in this Realm such a paucity, as they are not even in good sadness to be soundly thought on? If the chancel have a minister, the belfry hath a master; and where youth is, as it is eachwhere, there must be trainers, or there will be worse. He that will not allow of this careful provision for such a seminary of masters is most unworthy either to have had a good master himself, or hereafter to have a good one for his. Why should not teachers be well provided for, to continue their whole life in the school as Divines, Lawyers, Physicians do in their several professions?" *

It was not, however, till a century later that an institution for the training of teachers was established. In 1681, Jean Baptiste de la Salle, a canon in the Cathedral Church at Rheims in France, founded a society called the Institute of the Brothers of the Christian Doctrine and established a professional school for the training of teachers. As a canon of the church, he had to manage two charity schools for female education and had occasion to see how they were conducted by teachers without professional training—without plan and without mutual sympathy and aid. Thus, he conceived the design of bringing the

**Quick's "Educational Reformers," p. 101*

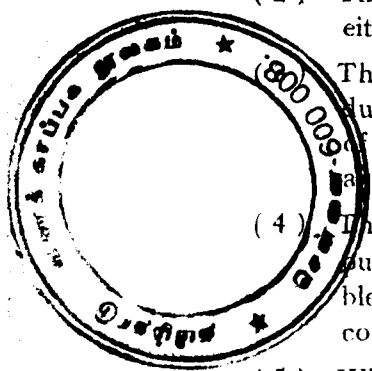
teachers of this class of schools from the neighbouring parishes into a community for their moral and professional improvement.

The following are some of the regulations of the Institute which might well find a place in any modern book on School Management:—

- (1) The Brothers shall teach their scholars according to the method prescribed to them by the institution.
- (2) They shall not receive from the scholars or their parents either money or any other present at any time.
- (3) They shall endeavour to give their pupils by their conduct and manners a continual example of modesty and of all the other virtues which they ought to be taught and which they ought to practise.
- (4) They shall take the greatest care that they very rarely punish their children, as by refraining as much as possible from punishment they will best succeed in properly conducting a school and in establishing order in it.
- (5) When punishment becomes absolutely necessary, they shall take the greatest care to punish with the greatest moderation and presence of mind, and never do it under the influence of a hasty moment or when they feel irritated.
- (6) They shall never exhibit the least anger or impatience either in their corrections or in any of their words or actions.
- (7) They shall not at any time give to their scholars any injurious epithet or insulting name.
- (8) They shall also take the greatest care not to strike their scholars with hand, foot, or stick, nor to punish them rudely,
- (9) They shall take great care not to pull their ears, their hair, or their noses, nor to fling anything at them.
- (10) They shall not use corporal punishment, except when every other means of correction has failed to produce the right effect.*

The Institute gradually extended its work far and wide, and conducts at present institutions of all grades from the elementary

* Barnard's "National Education in Europe," p. 435



to the collegiate in several countries of Europe, Asia, Africa, and America, including within its scope schools and colleges not only of general but also technical, industrial, and commercial education.

The notable contribution that De la Salle made to education was the invention of the simultaneous method of teaching, which consists in teaching all the pupils of the same grade at one and the same time.

The movement for the training of teachers next started in Germany with the establishment at Halle by Francke, † the German founder of charity schools of a "Seminarium Praeceptorum" in 1698 for the training of his theological students who taught in his schools. In these institutions, Francke adopted the Comenian ideal of realistic education and combined religious and practical training with formal school training through the vernacular. He held: "In all instruction we must keep the pupil's station and future calling in mind."

Francke's institutions exercised considerable influence over the training of teachers in Germany for a long time. They were followed in 1774 by Basedow's * "Philanthropinum" at Dessau which aimed at giving education according to nature; treating children as children, not as adults; teaching languages by conversational methods rather than by grammatical methods; teaching by means of concrete objects instead of with mere words; giving the child's mother tongue a large place in language teaching; and including practical subjects like arts and crafts in schoolwork.

England remained practically unmoved in the matter of teacher-training till, in 1797, was published by Dr. Andrew Bell, † the Presidency Chaplain, Madras, an account § of the monitorial system he had seen at work in Indian schools and had himself tried with success in the Military Male Orphan Asylum at Egmore, Madras, as its Superintendent from 1789 to 1796. The system, which came to be known later as the Madras system, consisted in the older and more advanced pupils of the school teaching the younger pupils. James Cordiner who succeeded Bell as Superintendent of the Asylum thus describes it:—

† Monroe's "Brief Course in the History of Education," p. 249

* Monroe's Brief Course in the History of Education pp. 297-300

† Ibid., p. 382

§ entitled "An Experiment in Education made at the Male Asylum at Madras, suggesting a system by which a School or a Family may teach itself under the Superintendence of the Master or the Parent."

"The tuition of the school was entirely conducted by the boys themselves. At least I was the only grown person among them in the character of a teacher. The school was divided into classes, the boys were paired off into tutors and the pupils. The former were those of greater abilities or superior attainments. They assisted the latter in learning their lessons and, sitting continually by their side, secured their unremitting attention. Every class had a teacher and an assistant who continually inspected the tutors and pupils, kept them busy, and heard them say their lessons as soon as prepared, which was generally once every half-hour. The teachers were from 7 to 14 years of age. The lessons were short, easy, frequent, and every lesson was learned perfectly before the scholars were allowed to proceed to another."*

As regards discipline, he says: "A register of offences was kept for the use of the whole school and the offences were tried weekly by a jury of their peers. This book was open to every inmate of the school who could note down in it any complaint or any trespass by teachers or pupils."†

Bell's "Experiment" did not, however, attract much public attention until a quaker named Lancaster opened in 1798 a school in London and showed that he could manage a large school singlehanded with the help of older pupils or monitors. In Lancaster's school, when a child was admitted, a monitor assigned him his class; while he remained, a monitor taught him; when he was absent, one monitor ascertained the fact and another found out the reason; a monitor examined him periodically, and, when he had made progress, a monitor promoted him; a monitor ruled the writing paper; a monitor made or mended the pens; a monitor had charge of the slates and books; and a monitor-general looked after all other monitors. The function of the master was to organise, to reward or punish, and to inspire.†

In working his plan, Lancaster appears to have been influenced by Bell's "Experiment" in Madras. In his "Improvements in Education" published in 1803, he himself acknowledges to have "got several useful hints" from Bell's Experiment.

Both Bell and Lancaster claimed to have discovered a new system of education. There was, however, nothing new in their

* Law's "Promotion of Learning in India by Early European Settlers," pp. 52-53

† The Cyclopaedia and Dictionary of Education, p. 950 "Lancaster"

systems. The practice of the old teaching and managing the young is as old as time. The Indian word 'Guru' and its English equivalent 'master' (magister) literally mean 'old', 'older', 'senior'. The practice of older pupils teaching and managing the younger is well-known in all parts of India. Even in England, evidence is available of the existence of a similar practice as early as in the thirteenth century. The statutes of Merton College, Oxford, made in 1270 laid down:—

"And there shall be in each chamber one fellow more advanced than the rest in age and sense, who shall have charge of the others in the matters before mentioned (viz., attendance at chapel, behaviour in hall at meals, quiet and study in chambers, and talking Latin) through whom the Warden, and others put over them in such a charge, and the whole society, if need be, may clearly ascertain the progress of each of them in conduct and learning."*

The Statutes of Manchester Grammar School made in 1524 directed:—"The high master for the time being shall always appoint one of his scholars to instruct and teach in the one end of the school all infants that shall come there."†

In his "Didactica Magna" written in 1632, Comenius distinctly advocated the division of a school into classes of ten (which he called *decuriae*) and the putting of each class in charge of one of the best boys whom he called a '*decurio*'‡

Lancaster's experiment attracted much public attention and he was able to secure much public support in founding, and working schools on his plan. Seeing the success of Nonconformist schools worked on Lancaster's plan, the authorities of the Church of England resolved to open similar institutions in which principles of their own Church could be inculcated, and appointed Bell to organise them and set them up. Thus began rivalry between Lancastrian schools and Bell's schools, which soon led to the formation of "The British and Foreign School Society" (favouring the Lancastrian system) and "the National Society" (favouring Bell's system, both of which have since done much useful work for the spread of elementary education among the people.

* The Cyclopaedia and Dictionary of Education, p. 1332. "Prefect, Monitorial, and Pupil Teacher Systems"

† Sandiford's "Training of Teachers in England and Wales", p. 34, footnote 12.

‡ Sonnenschein's "Cyclopaedia of Education," p. 225, "Monitorial System"

to an end at the age of 18, continued for a short time to teach in the schools as assistant teachers and then passed on to a Normal School after which they became qualified to take charge of schools of their own. This system was adopted in England in 1846 on the recommendation of Dr. Kay Shuttleworth who had observed it practised in Holland. Under this system, selected elementary school pupils not less than 13 years old were apprenticed for five years to their headmasters, given instruction for one and a half hours at least every day before or after the usual school hours in the subjects taught in the school, including those required for their annual examination by the education Department, and afforded daily opportunities of observing and practising the art of teaching. During the period of their apprenticeship, pupil teachers were paid stipends and their teachers, allowances. At the end of the period of apprenticeship, pupil teachers were encouraged, by means of scholarships, to proceed to a training college for proper professional training. In course of time, however, the pupil teacher system was found unsatisfactory, since it involved imposition on immature and uneducated young persons of responsibilities for which few of them could be considered fit.*

More than elementary education was found necessary in persons intending to be teachers. The pupil teacher system was, therefore, gradually replaced by "the student-teacher system". Under this system which was introduced in 1907, intending teachers were required to remain at a recognised secondary school for one year longer, i.e., till the age of 17, and thence to proceed to a training college or to become "student teachers" and spend a year mainly in practising, under supervision, in an elementary school and partly in continuing their general education by attendance on certain days at their secondary school. The introduction of this system emphasised the growing educational opinion that for every intending teacher completion of a course of secondary education was necessary before professional training was entered on.

The student teacher system, too, is now discouraged and dying out. Completion of the full secondary school course is required of all candidates for elementary teacher training.

The movement for the training of secondary teachers in England began about the same time as the introduction of the pupil teacher system for the training of elementary teachers. In 1847, the College

* *The Board of Education "Memorandum on the History and Prospects of the Pupil Teacher system."* p. 11

of Preceptors, London, instituted examinations for its Diplomas for teachers and, in 1873, established the first Professorship of the Science and Art of Education in England and arranged for regular courses of lectures and lessons to teachers. In 1879, the Teachers' Training Syndicate of Cambridge University was formed: and in 1883 an examination for a Diploma in Education was instituted by London University. Today, every University in Great Britain has a Department of Education offering a course of training for four years, the first three of which are devoted practically entirely to preparation for a degree and the last to professional training.

It is interesting to note that the need for the training of teachers was first felt in India about the same time as in England and that the monitorial system which India had given to England as the germ of its system of teacher-training was recommended to India for adoption in the training of its own teachers. In 1824, a special committee of the Bombay Native School Book and School Society which had been formed in 1823 for the purpose of promoting education among the natives and had, "in consonance with the principles and rules on which education is conducted by the natives themselves," adopted the Lancastrian system of teaching, recommended the training of six intelligent natives in the Lancastrian system of teaching and their appointment as superintendents of schools in the districts with a view to the introduction therein of this system of teaching. In 1825, the Society sent out 24 teachers trained on the Lancastrian plan from its vernacular schools to government primary schools opened in the districts. It was not, however, till 1845 that a normal class was opened in the Elephinstone Institution for primary teachers in the Bombay Presidency.

It is noteworthy that as the system of teacher training improved in England, India, too, was recommended to adopt the same improvement in its method of teacher training. Wood's Education Despatch of 1854 stated:—"We cannot do better than refer you to the plan which has been adopted in Great Britain for this object (teacher training) and which appears to us to be capable of adaptation to India. It mainly consists.....in the selection and stipend of pupil teachers (awarding a small payment to the masters of the schools in which they are employed for their instruction out of the school hours); their ultimate removal, if they prove worthy, to normal schools; the issue to them of certificates on the completion of their training in those normal schools; and in securing to them a sufficient salary when they are afterwards employed as school masters. This system should be carried out in India, both in the Government colleges and schools

and, by grants-in-aid, in all institutions which are brought under Government inspection.”*

Following the recommendation, Mr. Erskine, the first Director of Public Instruction in this presidency, “proposed that selected youths in each taluka should be apprenticed as pupil teachers for three years on stipends rising from Rs. 3 to Rs. 5 per mensem, to the ablest schoolmasters in the neighbourhood and that, on successfully passing through their term of apprenticeship, they should be sent up for a further course of instruction on stipends of Rs. 6 per mensem to the District Training College, from which they would eventually return to their respective talukas as trained teachers.”†

Thus the system of primary training has developed here as in England from the Monitorial and Pupil teacher systems.

As regards secondary training, the Indian Education Commission of 1882-84 recommended that “an examination in the principles and practice of teaching be instituted, success in which should hereafter be a condition of permanent employment as a teacher in any secondary school, Government or aided.”

This recommendation remained unheeded in this Presidency till the year 1899 when the present Secondary Teachers’ Certificate Examination was instituted. A secondary training college was not, however, established until after the Government of India in its Resolution of 1904 on Indian Educational Policy had remarked that the time had come to extend the system of secondary training to the provinces where it did not exist, “notably Bombay”. *

The Secondary Training College, Bombay, was opened in January 1906, under the Principalship of the late Mr. J. N. Fraser who introduced the Direct Method of English Teaching. It has since endeavoured to meet the needs of the Presidency in respect of secondary teacher training. A detailed account of this College in its earliest stage was published by Mr. Fraser in Occasional Reports, No. 5—“The Training of Secondary Teachers” (pp. 121-140).

The Secondary Training College, Bombay, has, however, been found insufficient for the needs of Secondary schools in the Presidency.

* *Selections from Educational Records Part II. p. 383*

† *Appendix to the Indian Education Commission’s Report-Bombay Vol. I. P. 18.*

* *Indian Educational Policy, 1904. p. 42*

Hence, another college for secondary training was opened at Kolhapur in June, 1934.

Both these colleges prepare teachers for the Examination for the degree of Bachelor of Teaching instituted by the University of Bombay in 1924.

Indian Pedagogics To-day

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the last issue)

But is this ideal kept in mind by our educational reformers and our educational statesmen in India to-day? Not at all. Do they realise the true purpose and value of education? Let Pestalozzi answer: “Education must consist in a *continual benevolent superintendence* with the object of calling forth all the faculties which Providence has implanted; and its province, thus enlarged, will yet be with less difficulty surveyed from one point of view, and will have more of a systematic and truly philosophical character, *than an incoherent mass of ‘lessons’ arranged without unity of principle, and gone through without interest* which too often usurp its name.” Let the modern Indian teachers lay their hands on their hearts and say whether teaching to-day is or is not an incoherent mass of lessons arranged without unity of principle and gone through without interest. Pestalozzi cries out passionately: “Man does not live by bread alone; every child needs a religious development, *every child needs to know how to pray to God in all simplicity but with faith and love*”. Are children taught this at all? Nay, do the modern Indian parents and teachers know it themselves? Mr. Quick says with true vision and discernment: “The disciple is not above his master, and if parents and teachers are without sympathy and religious feeling, the children will also be without faith and love.” This cannot be urged too strongly on those who have charge of the young. *But there is no test by which he can ascertain that a master has these essential qualifications. As in the Christian ministry the unfit can be shut out only by their own consciences.* But let no one think to understand education if he loses sight of what Joseph Payne has called ‘Pestalozzi’s simple but profound discovery—the teacher must have a heart! ‘Soul is kindled only by soul’ says Carlyle; ‘to teach religion the first thing needful and also the last and only thing is finding of a man who

has religion. All else follows". I do not mean to imply by this that any teacher should give up his job. But he must certainly go through self-examination—a continual self-searching and self-cleansing of his heart. Mr. Quick says well that "before we can have Pestalozzian schools we must have Pestalozzian teacher". Education is a science as well as an art. Mr. Quick says with justice: "Many teachers (perhaps I may say most) are discontented with the greater number of their pupils, but it is not so usual for teachers to be discontented with themselves". It is to this attitude of divine self-discontent that I am inviting the Indian teachers of to-day. Is there no justification for the now existing discontent of the pupils and of the public at large? I do not wish to press the point further and leave it to the good sense of the guides of modern education. They are full of exalted national feeling and a high and holy enthusiasm for humanity. Let them not forget the great teaching of Pestalozzi that "if the religious element does not run through the whole of education, this element will have little influence on the life". Let them not forget his teaching that the whole value of education lies in the evocation of intuition. I would rather call it to liberation of the soul by allowing it to have free and spontaneous play alike in the field of the senses and in the value of the mind, and in the domain of the heart. He says: "Intuition is just the most natural and most spontaneous action of the human intelligence, the action by which the mind seizes a reality without effort, hesitation, or go-between. It is a 'direct apperception', made as it were at a glance. If it has to do with some matter within the province of the senses, the senses perceive it at once. Here we have the simplest case of all, the most common, the most easily noted. If the thing concerned is an idea, a reality, that is, beyond the reach of the senses, we still say that we seize it by an intuition when all that is necessary is that it presents itself to the mind, and the mind at once grasps it and is satisfied with it without any need of proof or investigation. We advance by intuition whenever our mind, acting by the senses, or by the judgment, or by the conscience, knows things with the same amount of evidence and the same amount of speed that a distinct view of an object affords the eye. So intuition is no separate faculty; it is nothing strange or new in the mind of man. It is just the mind itself *intuitively* recognising what exists in it or around it. It (the intuitive method) appeals to this force *sui generis*, to this glance of the mind, to this spontaneous spring of the intelligence towards the truth".

I have thus taken the liberty of dealing at length with Pestalozzi's ideas because he was a great educational thinker and a great

practical teacher and because it is better to elaborate one great man's ideas rather than range in a brief way over the teachings of many men. A man who was as great as Pestalozzi—I refer to Froebel—says, like Pestalozzi, that all true education is founded on religion. He says: "Education should lead and guide man to clearness concerning himself and in himself, to peace with nature and to unity with God; hence, it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of Nature, and to the pure and holy life to which such knowledge leads." He says again: "The object of education is the realization of a *faithful, pure, inviolate, and hence holy life*." It was Herbert Spencer, that great apostle of Scientific philosophy, who first definitely sounded the note that the important knowledge is that which leads to self-preservation. He has a fling at education in the classics and says: "First as the Orinoco Indian paints and tattoos himself, so the child in this country learns Latin because it forms a part of the education of a gentleman". He pleads for an intensive study of science which is, of course, a very good thing. But he does not sufficiently stress moral and religious education, and that is not a good thing at all. William James, however, though he is an out-and-out pragmatist, has sounded a note of warning and requires teachers to study child-psychology with care. He says: "Conduct would remain as the test of every education worthy of the name". The new tendency in education is to study education in relation to behaviour. James says: "Education, in short, cannot be better described than by calling it *the organisation of acquired habits of conduct and tendencies to behaviour*". Jowett, when he was asked what Oxford could do for its students, replied: "Oxford can teach an English gentleman how to be an English gentleman." The secret of this declaration is in the word "be". Habit is not merely second nature. The Duke of Wellington said that it was "ten times nature". James emphasises the need for a positive passion for the good life. He says: "Get then the pupils to tell the truth, not so much through showing them the wickedness of lying as by arousing their enthusiasm for honor and veracity. Wean them from their native cruelty by imparting to them some of your own positive sympathy with an animal's inner springs of joy. And, in the lessons which you may be legally obliged to conduct upon the bad effects of alcohol, lay less stress than the books do on the drunkard's stomach, kidneys, nerves, and social miseries, and more on the blessings of having an organism kept in lifelong possession of its youthful vitality by a sweet, sound blood, to which stimulants and narcotics are unknown, and to which

the morning sun and air and dew will daily come as sufficiently powerful intoxicants." (Talks to teachers page 195). Dr. Montessori urges the need to study "the personal and yet universal force of life, a force often latent within the soul, that sends the world forwards". She denounces the system of prizes and punishments prevailing in modern schools and shows how "all human victories, all human progress, stand upon the inner force". She emphasises the value of auto-education" and makes the teacher a director of the spontaneous work of the children. Let us ponder over her wise words: "To deny, *a priori*, the religious sentiment in many and to deprive humanity of the education of this sentiment, is to commit a pedagogical error similar to that of denying, *a priori*, to the child, the love of learning for learning's sake..... The fact that we assume religious education is only adapted to the adult, may be akin to another profound error existing in education to-day, namely, that of overlooking the education of the senses at the very period when this education is possible..... Not to form a parallel between the education of the senses as a guide to practical life and religious education as a guide to the moral life, but for the sake of illustration, let me call attention to how often we find inefficiency, instability, among irreligious persons, and how much precious individual power is miserably wasted." She says further: "How many men have had this experience! And when that spiritual awakening comes late, as it sometimes does, through the softening power of sorrow, the mind is unable to establish an equilibrium, because it has grown too much accustomed to a life deprived of spirituality.... We Europeans are still filled with prejudices and hedged about with preconceptions in regard to these matters. We are very slaves of thought. We believe that liberty of conscience and of thought consists in denying certain sentimental beliefs, *while liberty never can consist where one struggles to stifle some other thing, but only where unlimited expansion is granted: where life is left free and untrammelled.*" She says further: "Directed by an intelligent teacher, who watches over their physical development as well as over their intellectual and moral progress, children are able with our methods to arrive at a splendid physical development, and, in addition to this, there unfolds within them, in all its perfection, the soul, which distinguishes the human being. We have been mistaken in thinking that the natural education of children should be purely physical; the soul, has its nature, which it was intended to perfect in the spiritual life,—the dominating power of human existence throughout all time..... If physical care leads the child to take pleasure in bodily health, intellectual and moral

care make possible for him the highest spiritual joy, and send him forward into a world where continual surprises and discoveries await him, not only in the external environment, but in the intimate recesses of his own soul. It is through such pleasures as these that the ideal man grows, and only such pleasures are worthy of a place in the education of the infancy of humanity." She says in wise and weighty words: "I understand how the great English poet Wordsworth, enamoured as he was of nature, demanded the secret of all her peace and beauty. It was at last revealed to him—the secret of all nature lies in the soul of a little child. He holds there the true meaning of that life which exists throughout humanity. But this beauty which 'lies about us in our infancy' becomes obscured; 'shades of the prison house, begin to close about the growing boy.....at last the man perceives it die away, and fade into the light of the human day'. Truly our social life is too often only the darkening and the death of the natural life that is in us. *These methods tend to guard the spiritual force within man, to keep his real nature unspoiled and to set it free from the oppressive and degrading yoke of society. It is a pedagogical method informed by the high concept of Immanuel Kant: 'Perfect art returns to nature'*".

(To be continued)

The Educational Problem of Rural India

BY MR. DIP CHAND VERMA, M.A.

By far the most fundamental problem in rural life is the problem of education. Literacy must obviously be the bed-rock of a revived and rejuvenated rural India. The village suffers mostly because it is ignorant, because it knows not how to face its multifarious foes that invade in the form of disease, pestilence, superstition, litigation, and so forth.

Some efforts are undeniably being made to tackle this great problem, but that is a mere drop in the ocean. The bulk of the problem remains unsolved, even untouched.

When talking of literacy it is generally asserted that about 8 p.c. of the people may be regarded as literates. This figure has to be qualified in as far as it contains a large number of people ever on the margin of relapsing to illiteracy. They have just a nodding acquaintance with one of the several vernaculars which certainly does not help them to approach the daily problems one whit different from the teeming millions frankly illiterate. The percentage of English educated is of course much smaller. Besides, the majority of the so-called literates, particularly the university manufactured species, belongs to the town. The village can boast of few graduates and these are soon lost to the place of their birth as they out-grow its atmosphere. The village therefore is not much affected, it is certainly not changed by the light of the West which has invaded Indian shores in the form of her art and science. The village is still a dark place, comparatively darker as the light in the town is also burning at its expense.

There is already that popular notion gaining ground that India has already gone too far in the way of western education and the process has to be reverted. There is no doubt that the university-polished gentleman finds himself arrayed against heavy odds on entering the struggle of life but the fault is not entirely on his side. Little care is taken to understand the vicious system of which the graduate is an innocent victim, and while no effort is made to slim down the topsyturvy social structure, the tendency is to place literacy itself at a discount.

But granted that the city has been flooded by this ever-increasing gentry, what about the village where the trouble is surely not due to the university man?

It is not intended to defend the present system of education which has certainly to be reshuffled, if not entirely discarded. But perhaps a greater change is needed in the more fundamental social and political structure upon which the educational one is to be engrafted.

The village has of course no use of the usual B.A.s' or M.A.s', for they are a particularly wasteful product with no place in the rural society. A mass educational experiment at once bold and wholesale has to be planned if there is any genuine thought of rural emancipation. I do not hope that the narrow rut of the bureaucratic administration will make any such experiment possible. But the national government, I mean the government of the people in a truer sense than what can be said of the present regime—come whenever it may, must begin by this experiment if it means anything different from the *status quo*.

The education that the village needs must be somewhat on lines of the present primary and secondary systems with their centres shifted over to the rural area. Also the ideal and objective of education would be different for the society and the educational system must be mutually adjusted or else the structure will again go out of gear.

To illustrate my point, let me turn to Soviet Russia which has just concluded a very successful literacy campaign. Literacy in Russia now compares most favourably with the most advanced capitalist country and this is nothing short of a miracle, for hardly a decade back Tsarist Russia was proverbial for its illiteracy and backwardness. The comparison with Russia is also pertinent as India shares many problems including agricultural ones in common with her. Russia could put in this fresh blood in her agricultural and industrial veins under the inspiration and stimulus of a socialist government at the helm which thinks and acts in terms of the masses and the society at large. Japan is another country pertinent to our point and there another set of circumstances has favoured the growth of literacy and prosperity of the people.

The main problems of India being rural and agricultural in nature, its educational policy must be accordingly carved out. Some useful purpose would no doubt be served if the direction of education is changed to agricultural and technical channels. It would ease a bit, the over-crowded professions and also remove the odium of ignorance and inefficiency now associated with Indian agriculture. But a mere emphasis on this or that education would make no substantial difference as already most of the agricultural and other graduates are no better than their art compatriots. Surely the height of absurdity is reached when a

man pretending to have undergone the whole scientific course in agriculture is reluctantly driven to the over-crowded trade of a lawyer or else let loose to eke out his livelihood as best as he may, with no means to utilize his acquired knowledge. Here the iron enters the very heart and the mockery of a system that thus crushes the growing vitality of a whole people stands exposed.

Poverty is surely the chief nucleus of Indian problems and it affects the educated as well as the un-educated alike. The poor cannot educate themselves because they have no means; the educated failing to get employment starve in their turn because they get no openings to independent living, and because they are bound down under the tyranny of a vicious circle which burdens them with impossible disabilities.

How the government has been modelling its educational and agricultural policy will shock most of the readers. It is easy enough to blame the provincial minister for having done nothing to improve either agriculture or education. But the wearer knows best where the shoe pinches and the honourable minister can best appreciate his unenviable position. Hedged in between the mighty head of the province and a legislature only too anxious to call him to book, this dignitary makes a laughable sight. He is poor as the church mouse and therefore cannot proceed with one bit of reform for the excellent reason that he has no money. Finance is still a reserved affair and one odd safeguard will continue the arrangement in the contemplated autonomy.

The expenditure by the Government of India on the Nation-building departments, when compared with what other governments have been doing, must be regarded as really trivial. It is due to the huge figures forming a conspicuous feature of the Indian military budget, the much too highly paid civil services and the maintenance of the financial and commercial systems of the country managed predominantly in the interests of a foreign Imperialistic regime rather than in the interests of India itself. Is it then so very difficult to understand, why India is so illiterate and why her agricultural and technical graduates find no work to do because the state does not realise its responsibility towards either? The same explains why the village gets no education or any other return for the very disproportionate taxes that are forced out of its paltry resources.

But that does not explain all. Apart from the indifference of the state, the social and economic structure provides some of the mightiest obstacles in the way. Usually the land is not enough for the purpose, for the absence of the law of primogeniture and the defective custom of

inheritance leaves no consolidated holding where scientific farming may be tried. The increasing dependence of the masses on land is making profitable farming an impossibility. While the paucity of land and capital therefore alike rules agriculture on modern lines out of question, what bit of farming the peasant carries on with his good old tools leaves no margin for improvement along scientific methods.

This is another sin of the state, the sin of omission, because a government drawn from the people themselves will attack all these stumbling blocks in the way of advancement. It is not enough for an Imperial system to take shelter under the cloak of benign neutrality for fear of violating certain blessed customs.

The problem of village education thus remains unsolved, partly because the people are not yet conscious of its blessings and have no stimulus to move that way, but mostly because the state has adopted an attitude of apathy towards the educational needs of the village. The government is not much serious about its declared intentions of the welfare of the people and has yet done little to be credited with any fair deal with the masses. If once the state realises its duty in this direction, it is impossible for the village to remain sullen. The initiative however must come from the powers that be, for the village cannot improve all itself, as it has no means even if it willed.

Religious Instruction in Schools.

BY MR. DHIRENDRA NATH SINHA, M.A.

One serious problem that faces the Indian educationists at present is how to impart religious instruction to the boys along with the general education which they receive at schools. It is desirable, some think, that students must not have godless education so that when they grow up, they must not turn out to be so many atheists and agnostics. Religion has a great value of its own; it gives solace in distress and turns a man's thoughts to extra-territorial matters thus proving to him the hollowness of one's attachments to the transient affairs of this life. It sets a premium on what is eternal and thus points out to a man the necessity of seeking permanent joy in the pursuit of what is imperishable and ever-lasting.

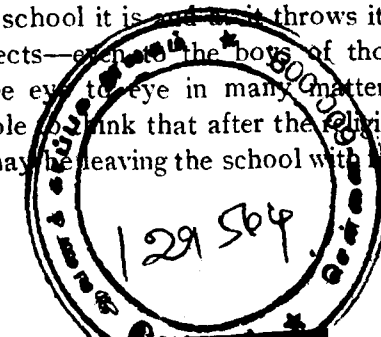
Now a subject of such great value cannot be altogether ignored in settling the matters for teaching in high schools. Education must not *simply* teach a boy various expedients whereby he can attain worldly prosperity. It must, at the same time, open his heart and mind to the influences of extra-mundane things that alone can sustain his efforts and cheer him up when he gets the worst of it in his struggle against the world. The question, therefore, is not whether religious instruction is necessary but how best it can be given to our boys and youths.

India is admittedly a land of diversities. Nowhere are diversities more marked than in the domain of religion. Besides the principal religions such as Hinduism, Muhammadanism, Christianity etc, there are some minor religions, each having distinct characteristics of its own. In each principal religion again there are well-marked divisions, the tenets and doctrines of which do, in many cases, oppose one another. In Hinduism, for example, there are various sects and communities having widely divergent outlooks and interests. There is in some cases open conflict between one sect and another which deliberately throws to the winds the virtue of toleration on which the Hindus as a class generally insist. Muhammadans again are sharply divided into two groups: Shias and Sunnis. The modes of worship of the two are quite different and so there often break out serious hostility between them. Christians also are not above the disintegrating influences. Protestants and Catholics are often at loggerheads: the intolerant and uncompromising attitudes of the two are responsible for much bitterness of spirit.

Now young pupils are worst confounded when they find themselves in such a labyrinth of differences. Their judgment is not well developed; they can hardly be expected to appraise things at their proper worth. So it is not for them to decide which religion or which doctrine is the best. An ordinary teacher who may be called upon to help him, cannot really help him for, after all, he is a creature of his environments and must air his own views on the subject. He may, in unguarded moments, lay stress on his own view-point without caring to know whether his opinion is the best on the subject. This unconscious bias vitiates impartial teaching and wounds the feelings in some young minds even though the teacher does not intend it.

Nowadays there have been set up many denominational schools with the ostensible object of preaching and inculcating sectarian views. Thus the Muhammadans have their Madrasas and Islamia colleges. The Christian missionaries have schools and colleges of their own. Even here, some of the educational institutions are under the control of the Episcopal Church, some under the Presbyterian Church, some under the Catholic Church and so on. Among the Hindus also, such efforts are noticeable. The Sanatanists have Sanatan Dharma Vidyalayas, the Arya Samajists have Dayananda schools and colleges. Now in all these institutions, there are special arrangements for religious teaching. But in each school, teaching is imparted on the lines entirely suited to the purpose of the persons who control it. As it has been already stated that religions vary very much in their methods, the religious views sought to be preached in one school may not be acceptable to the boys not within the fold of the particular religion under the auspices of which the school has been started. Thus in a Sanatanist school, a teacher may expatiate on the manifold advantages of idol-worship whereas in a Dayanandi, Brahmo, Christian or Moslem school, any appreciative reference to idol-worship in course of the religious instruction, is certainly tabooed. In a Muhammadan school managed entirely by the Shias, the Sunni form of prayer is held in contempt. In a Protestant school, there is hardly any toleration for the Mass, the Theory of Transubstantiation and some other ceremonies and doctrines of the Roman Catholics.

As a school of this kind is not confined to the boys of the particular sect whose school it is and it throws its portals wide open to the boys of all sects—~~even to the boys of those with whom the~~ authorities cannot see eye to eye in many matters of religion, is it altogether unreasonable to think that after the religious teaching is over one day, some boys may be leaving the school with feelings of disgust and



some may even be harbouring a spirit of revenge? Guardians have sent their wards to a school, little thinking that the boys will smart under a sense of injustice while listening to a religious discourse in that school. Care should be taken to see that the young learners are not unnecessarily pained at heart. Sometimes the hasty and imprudent actions of the authorities create a lot of trouble. It is a matter of recent history how the head of a Calcutta college got up a veritable tempest in a tea-cup by his unjustifiable ukase that the Saraswati Puja must not be held in college-hostels. The religious susceptibilities of the Hindu boys were greatly wounded; many of them left the college by way of protest and the matter ended after having created a stirring sensation in the town of Calcutta for sometime. Under such circumstances, a healthy development of mind and a growth of wide outlook on life are quite out of the question. If that is so, a boy brought up in such an atmosphere, can never rise above the suicidal differences; he cannot but be an intolerant fool stunted both in his mental and moral growth.

What then should be done to steer clear of the shoals and shallows in this very important matter? Will religious instruction which *may be* fruitful of so much mischief, have no place in the curriculum of a school? Or will it be very cautiously imparted in a limited and modified form?

Some think that school-boys should have nothing to do with religion,—a highly controversial subject, having in many cases seriously conflicting doctrines. For it, should be substituted moral education; the general principles here cannot but be the same even among the people of different religions. Adherents of no religion will probably say that to speak the truth is a sin or that assassination is no crime. It is our aim to develop the character of the young pupils and moral education would certainly serve that purpose. We should not go beyond that, lest we should fall into pit falls and death-traps. Others say that morality without religion is entirely lifeless. A boy will be very enthusiastic over the moral teachings if they have a backing of religion. Moreover, as spiritual culture is an essential part of education, it cannot be summarily dismissed. We think that the best policy would be to steer a middle course between the two. Moral education will certainly be given and at the same time, attempts should be made to give the boys a rudimentary knowledge of religion. The heads of all important religions in the country should meet together and settle the points of religion on which there is a consensus of opinion.

Only these points and nothing else should be presented to the boys with strict impartiality. All controversial subjects should be scrupulously ruled out, else there will be confusion worse confounded.

The teaching of the subject should be placed in the hands of a man who is known to be tolerant of others' views and to possess a catholicity of spirit. The unnecessary trouble usually created in this matter counsels caution and if this caution be not adopted, the teachers and the taught will be hurled down the slippery ground into an unfathomable abyss below.

Another point that should be considered in this connection is that on the staff of every school, no such competent teacher may be found nor will the finance of every school allow his appointment. This difficulty may be easily obviated if the Education Department regularly maintains a staff of able religious teachers and sends them out to schools from time to time with express instructions that this delicate subject should be very carefully dealt with without any unpleasantness being created. There are school medical officers in some provinces who visit schools from time to time and acquaint the boys with elementary principles of anatomy etc., and give them useful advice about the preservation of health. They also detect the early and suspected cases of diseases among the boys. Like them, the religious instructors in the employ of the Education Department, should put before the boys some essential non-controversial points of religion, giving the boys sound advice about the necessity of having a good, moral character. If they notice that the insidious poison of a vice is slowly working in any boy they should draw the attention of the school-authorities and of the boy's guardian to that and leave certain valuable suggestions for them to follow so that that the boys may be led away from the path of corruption and placed on the way to moral and spiritual regeneration.

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Teachers' Service Safety Bill.

BY MR. E. S. SUNDA B.A., B.L., F. A. U., MADURA.

Preamble:— Whereas it is expedient and necessary to secure safety of service, tenure and pay of the teachers in all non-Governmental Educational institutions in the Presidency and whereas it is desirable that the rights and duties of the management and the teachers should be fixed, it is hereby enacted as follows:—

1. Title:— This Act shall be called the Non-Government Teachers' Service Safety Act.

2. Extent:— It shall apply to the whole of the presidency of Madras.

3. Commencement:— It shall come into force on such date as may be fixed by the Local Government and on an issue of notification.

4. Persons subject to this Act:— The following persons shall be subject to this Act.

- Authorities of aided and unaided non-mission institutions.
- Authorities of aided and unaided mission institutions.
- Authorities of Local Board institutions.
- Authorities of Municipal institutions.
- Teachers in institutions (a) to (d).

5. Definitions:— In this Act, unless there is anything repugnant in the subject or context,

(a) Educational institution means educational institution under private or public management recognised by the Director of Public Instruction of Madras but not Government managed.

(b) Teacher means teacher giving instruction in an educational institution.

(c) Authority means management of an educational institution whether individual, corporate or persons authorised by them.

Bill drafted by the South Indian Teachers' Union with my amendments inserted.

6. Service conditions:—The following service conditions shall apply to every educational institution.

(a) Every teacher shall be started on a minimum salary and shall normally be given a scale of annual increments as under.

Elementary Teacher.	Rs. 20— 1— 50.
Secondary S. S. L. C. Teacher, Junior Pandits and Instructors.	Rs. 30— 2— 90.
Secondary Inter. Teacher.	Rs. 40— 3—130.
Collegiate School Teacher, Senior Pandits and Instructors.	Rs. 60— 4—180.
Collegiate College teacher.	Rs. 80— 5—230.
Headmasters of Ele. schools.	Rs. 30— 2— 90.
Headmasters of High schools.	Rs. 80— 5—230.
Principals of Colleges II Grade.	Rs. 100-6-300-10-400.
„ „ I Grade.	Rs. 250-10-400-15-500.

(b) Each teacher shall be eligible for 15 days casual leave every year with full pay, for one month's sick leave every year with full pay and for one month's privilege leave with full pay for every five years of approved service.

(c) Every teacher shall be eligible to a study leave of one month with full pay every five years for undergoing Refresher Course or for higher study.

Note:—The management shall give and the teacher shall get extraordinary leave on loss of pay for conditions not stated above.

(d) No teacher shall be given more than 4 hours work a day in schools and more than 3 hours a day in colleges.

(e) No teacher shall be made to work for more than 180 days in any educational institution.

(f) Every authority shall contribute its quota to the Provident Fund of the employee under it, in accordance with the Government Orders on the subject.

(g) Every authority shall give to the employee copies of warnings administered to him and shall maintain files of all such warnings and of the explanations, if any, submitted by the employee.

7. Agreement:—Every authority shall on the appointment of a teacher enter into a written agreement with the teacher specifying the nature of the post, designation, initial salary, scale of increments and leave rules. A certified copy of the agreement shall be given to the teacher and another copy be sent to the District Educational Officer of the District.

Every agreement shall state whether the nature of the post is temporary or permanent and, if temporary, it shall state the period. No teacher shall be kept temporary beyond a period of three years and the fourth year of his service shall be counted as the first year of permanency.

8. Termination:—A permanent teacher shall not be disturbed by the management till he runs his full service up to the end of his 55th year of service as per school records, provided however it shall be lawful for the employee or management to give him 3 months notice at the end of the academical year terminating his service for any one of the following conditions.

- (i) Closing down of the institutions.
- (ii) Reduction in the number of classes or sections of a class (the retrenchment in staff should be done with an eye to seniority and length of service)
- (iii) Gross insubordination to management or employer.
- (iv) Proved incapacity for work—including physical and intellectual.
- (v) Sentence by a criminal court for an offence involving moral turpitude and not of technical offences.

9. In case of disputes between employer and employee bearing on the question of tenure, stability and emoluments of service, the aggrieved party shall have a right to prefer a claim to the Director of Public Instruction or to such officer he may by order depute by means of a verified petition stating his cause for grievance and demanding such reliefs he may require. Every claim shall be accompanied with a deposit of the under mentioned sums in the local Government Treasury or the Imperial Bank of India (or other Bank recognised as a Government Bank) and the receipt of payment shall accompany the claim. Failure to deposit the amount will entail the summary rejection of the claim.

Rs. 10	in the case of teachers whose maximum salary in the grade is below Rs. 80.		
Rs. 20	Do.	Do.	salary is above 80 and below Rs. 150.
Rs. 30	Do.	Do.	salary above Rs. 150 and below Rs. 250.
Rs. 50	Do.	Do.	salary above Rs. 250.

10. The claim shall be presented within 90 days of the date of the receipt of the order to which objection is taken and the claim shall contain a statement regarding the date of the receipt of the order by the claimant. The claimant shall submit necessary number of copies to be served against the opposite party.

11. On the receipt of the claim, the Director or the authority appointed by him to receive claim shall immediately serve a notice on the opposite party with copies of the claim. The Director or the Officer shall also ask the claimant and the opposite party to nominate one person each to sit on the tribunal to decide the dispute. The Director or the Officer shall appoint his own nominee as a third (not necessarily a lawyer) and the three will form the tribunal to hear and decide the claim.

12. The said tribunal shall have powers to call for records from the parties to the claim and the others, power to summon witnesses and take evidence on oath and enforce their attendance by issuing warrants.

13. The procedure to be followed by the tribunal will be entirely summary but it shall have all the powers of a civil court under the Civil Procedure Code relating to pleadings, hearing, trial and decision of suits. It shall also have power to decide the question and quantum of costs inclusive of the institution charges in each case. And it may also order refund of the amount deposited under Sec. 9 to the claimant if he succeeds.

14. The tribunal may permit lawyers to represent the parties before them.

15. The decision of the tribunal shall have the force of a decree of a civil court and it shall be executed in a civil court by it as if it is a decree of that court and that court shall have all powers of an executing

court over and against the persons and property of the person or persons bound by the order.

16. The services of the members of the tribunal shall be ordinarily honorary but in special cases as decided by the Director or the Officer appointed by him, he may grant such honorarium he considers reasonable and may also order which party should pay the same. The order can be executed in a civil court along with the claim amount or separately as if a decree of that court.

17. No appeal lies against the decision of the tribunal but the Director of Public Instruction *suo motto* or after complaint by an aggrieved party may call for the records of the case (which shall be kept in safe custody by the District Educational Officer of the District), modify, or cancel, revise the decision or remand the case for a fresh disposal of the same tribunal and others as may be appointed by parties and the D. E. O., if necessary. The Director shall have jurisdiction to decide the question of costs in revision if preferred by a party and may order refund of the deposit mentioned in Sec. 18 below.

18. A Revision petition or complaint as stated in Rule 17 shall always be accompanied by a deposit of Rs. 35 irrespective of the salary of the employee. The order of the Director is final and cannot be questioned in any civil court.

19. No civil court shall have any jurisdiction over disputes or claims between the employee and employer in non-Governmental Educational institutions as defined above relating to the question of service regulation, pay, tenure, termination and notice, suspension etc.

20. The Director of Public Instruction shall have power to frame rules of procedure to be followed by the tribunal and they shall come into force after they obtain the sanction of the Education Minister in charge (who may withhold permission for any or all of the rules) and after a notification to that effect in the Fort St. George Gazette.

Whither S. S. L. C. ?

BY MR. V. P. NATARAJAN, B.A.(HONS.), B.T.

ONCE more, the Secondary School-Leaving Certificate system has changed. Ever since its inception in 1911, it has never found favour anywhere. For a time it seemed as though the system would prove stable, and batches after batches of pupils of our High Schools were prepared for the Public Examination. But the "grand" idea bloomed up in the mind of some that the products of the S. S. L. C. system were sadly deficient in the knowledge of even the rudiments of History, Geography and Science. And there began a vigorous agitation for the addition of Elementary Science, History of England and India and Outlines of World Geography to the subjects for compulsory study. To placate the new enthusiasts in the cause of the reform of the S. S. L. C. these subjects were added to the 'A' Group of subjects, while to remove the complaint sure to arise of the heaviness of the course of studies, one of the two optionals under the old scheme was given up. Thus came into being the First Reformed S. S. L. C.

Unfortunately, once it left its safe mooring, it was inevitable that there should be a drift into unknown waters. And that is exactly what has happened. The six-subjects scheme has been holding sway for but a brief time, when now, there appears the Second Reformed S. S. L. C. (to me a better title than the one officially adopted, viz, "S. S. L. C. of 1934") with a reaction to the old five-subjects scheme!

The reversion has not meant an adoption of the old system *in toto*. Even a cursory glance at the new scheme reveals that fundamental changes have been brought in. There is still the classification of subjects into the three groups, A, B, and C; and the B group still remains the *pariah* of the scheme. Under Group A are included English, Second Language and Mathematics—a formidable array. The two papers in English are no longer to be shilly-shallied; a wide syllabus embracing every conceivable aspect of English Language and Literature, has been issued. The non-detailed texts (at one time, four in number) will be prescribed no more, a regrettable blow to enterprising publishers. The Second Language too is no easy job. Then comes Mathematics. The removal of the word "Elementary" before Mathematics suggests that there is something ominous.

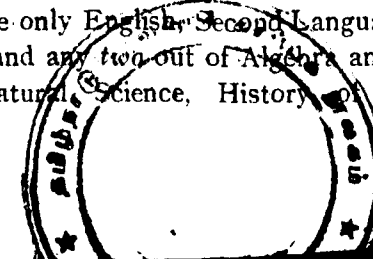
The B Group contains History of England, History of the British in India, General Science and Geography for the IV Form, be-

sides Drawing, Manual Training, Physical Training etc. as before. The all-comprehensiveness of the syllabus for General Science is a thing to be admired from a distance, and sometime later to be condemned. The only consolation is that the poor boys need not face the ordeal of a public examination in these.

An amazingly curious hotch-potch is provided by the medley of C. Group subjects, and the proposed ludicrous combinations. A pupil is to choose two subjects having no semblance of connection between them. Thus one may choose Physics and English History, Chemistry and Indian History, Botany and Commercial Practice, Physiology, and so on. How a pupil taking say the first combination, is going to be benefitted in the Intermediate course, where he has to face Physics, Chemistry and Natural Science, passes beyond our comprehension. There was no need at all to classify the optional subjects into Arts, Science and Vocational. Let the pupils choose the natural combinations of Physics and Chemistry, Botany and Physiology, Indian History, Shorthand and Type-writing, and Domestic Science and Music. Human beings are not perfect, nor are they expected to be experts in every art and science. The S. S. L. C. scheme need not have tried to comprehend every field of human activity open. It is not too late even now to modify at least this part of the new scheme, and let the pupils choose any two subjects out of the long list.

To me, it seems it would be better if we go back to the Matriculation Examination of the Universities. But there is the great barrier of prestige standing in the way of the extinction of the S. S. L. C. Years must pass before the S. S. L. C. bids us adieu. Let us therefore devise yet another mode of adopting the scheme to suit our needs. That the present Reformed Scheme will not continue for a long time unchanged seems almost certain.

I would suggest a modification in the scheme thus. Let the Fourth Form form part of the Middle School, and let it mark a definite stage in the secondary school course. Just as in the Middle School classes, English, Second Language, Elementary Mathematics, History, Geography and Elementary Science may be taught in the Fourth Form. After the Fourth Form stage, there should be the Pre-collegiate or High School course of two years, the Fifth and the Sixth Forms, with a Public Examination at the end of the two years' course. The subjects for the Examination need be only English, Second Language and Arithmetic (for compulsory study) and any two out of Algebra and Geometry, Physics and Chemistry, Natural Science, History of England and India,



Geography, Shorthand and Typewriting, Commercial Practice, Domestic Science, Music, Agriculture and so on, (as optional subjects.) There need not be too great emphasis on practical work in Science: the syllabus of the Madras University for its Matriculation Examination may be conveniently followed. The grouping of the optional subjects is intended to lead the pupils to the Intermediate course. But it may be taken to mark the completion of a stage in education also, as in the case of girls who might conveniently choose Domestic Science and Music. The only apology needed is in regard to the curtailment of Mathematics to Arithmetic. I believe no useful purpose can be served by unnecessarily stuffing into those of the pupils who may not take Mathematics in the Intermediate the extremely unpalatable doses of Algebra and Geometry; after all, a knowledge of Arithmetic alone is necessary and adequate for an average student. Arithmetic to include, of course, the important aspects of commercial Arithmetic.

I would earnestly plead that this suggestion may be viewed with favour in responsible quarters. It is never too late to mend, the old proverb says. Let us hope that we will have the satisfaction of seeing at a recent date the advent of the Third Reformed S. S. L. C. Scheme, embodying some of the above suggestions at least.

“Citizenship Through Geography”

“The approach to the teaching of a subject like that of the aims and achievements of the League is necessarily cautious. Direct or dogmatic methods might arouse the opposition of the parent and in some cases the resistance of the pupil who, in this country, is reserved about giving any outward expression to his convictions.”

The Report itself reveals that, with characteristic diversity of method, there is a large volume of education upon the aims and achievements of the League of Nations in the schools, and everyone familiar with English education will agree that both in and out of school hours, on corporate occasions and by individual study, the schools in making known the work of the League are doing a great work for international goodwill. Undoubtedly, the most effective work is that done naturally in the class-rooms, for when “League Instruction”, as it has been termed, falls within the curriculum as part of the normal syllabus, children appreciate in a way not otherwise possible that the League of Nations is not some abnormal excrescence,

but an integral part of our system of government. I do not intend to suggest that it is not a suitable subject for the school on corporate occasions, but rather to stress the view that it is no less for that reason the concern of the normal curriculum. The abnormalities of School life tend to produce reactions, and, like Christmas pudding and Simnel cakes, can be indigestible. The progress of the study of world citizenship depends largely upon how far teachers succeed in finding it a place in their syllabuses and upon what that place is. Since opinion appears to be strongly against its inclusion as a separate subject, the question resolves itself into its incorporation into existing subjects, of the curriculum or, more correctly, the assumption by one or more of those subjects of an international bias.

POLITICAL AND CULTURAL SIDE OF GEOGRAPHY.

The growing tendency of the geographer at the present time to introduce this bias is one of the most hopeful signs that has yet appeared of a satisfactory method of forming an internationally minded citizenship. The tendency is natural and unforced. The teaching is not extra to the curriculum; nor does it rely for its creation of international outlook upon pamphlets, occasional talks in the assembly hall or an exceptional share of the school notice board. It is a movement of the classroom and is an unstrained evolution of geographical method. In a paper written last year by Mr. Donald Gray on the teaching of geography he puts the position as follows:

Hitherto geography has tended to stop after physical and economic questions have been dealt with. Only very recently has the political and cultural side begun to receive adequate treatment under such teachers as Professor Fleure of Manchester. The interdependence of nations in trade is obvious, but respect for our neighbours will be assured by recounting their contributions to civilisation as well as to the trade of the world,

The movement is strong in many elementary and secondary schools and where it flourishes, the geography room is not only a hive of intellectual activity but also a miniature Chantham House in which information about world affairs, pictorial, statistical, and literary is carefully docketed and readily obtainable.

Outside the class-room, the most valuable ally of the geography teacher is undoubtedly travel. As John Locke advocated the grand tour for the young ruling classes of his aristocratic age, so should we urge forward the well-prepared school journey and the interchange of

teachers as essential parts of the educational system from which our young citizens derive their philosophy. At present, travel and interchanges are incidental, a sort of extra arranged only by special requests but it seems likely that they will become, in time, a regular feature of everyone's education and of every teacher's training. It is encouraging to note that, in 1931, over 60,000 British children travelled under the auspices of the School Journey Association, of whom 10,000 appear to have visited Europe or gone even further afield.

INTERNATIONAL RELATIONS AND THE SCHOOL CURRICULUM.

A word may usefully be said as to the danger of introducing international relations as a separate subject in the schools. Enthusiasm may encourage some in that direction, but not if they reason it out. In the first place, let them remember that in the hands of any but a profound student of foreign affairs—a Wickham Steed or A. E. Zimmern—it can become a most arid theme, a medley of petty detail about constitutions, assemblies and treaties. In like manner, it can relapse into the other extreme, an abstract study lacking that reality which children demand. On the other hand, there can be no question that, in efficient geography class-rooms, pupils are to-day receiving an education which gives them an insight into world problems almost as sure as the knowledge which pupils of an earlier generation had of Caesar's exploits. We may know more about the Gallic wars than they ever will, but they, in their turn, will share our ignorance of Central and Eastern Europe, they will know why China and Japan are unfriendly, they will understand the implications of a White Australia, they will be alive to the significance of the Monroe Doctrine in the New World, and they will realise as we do not, the mighty significance of an awakening Africa. Such knowledge must, at least, help to stimulate an intelligent public opinion in international affairs, and it should tend to give the nation balance in times of international stress. It is premature to speculate as to whether far-reaching consequences may evolve from it, but, if this learning through geography should ever permeate the class-rooms of the world, civilisation will be much better equipped for that "last ascent" which Kant declared mankind could only hope to climb after "a long and intensive education of the spirit for all citizens in every country".

Reviews

1. "*Educational India*" is a new venture in the field of educational journalism in India hailing from the Andhra University area under the editorship of Prof. M. Venkatarangiah of that University assisted by an editorial board. The first two issues of which we have received copies are quite promising of a long career of usefulness and service for this new monthly which is issued from Masulipatam. The Editorial Board has been able to secure articles of value and interest of which particular mention should be made of one from the pen of Sir Jehangir C. Coyajee, Principal, Andhra University Colleges of Arts, Science & Commerce, who writes a highly informing article on "Fascist Ideals in Education" and another by Dr. J. H. Cousins entitled "Towards Educational Synthesis—a notable American step" wherein he gives an account of a Special Summer Course of study tried in 1933, where the creative approach to life and to true education was attempted to be realised in a spirit which can be called that of Bharata Varsha. Other features are the Editorials, the Women's page and news from the various parts of India.

The annual subscription is Rs. 3—8—0. We wish the venture a success commensurate with its all-India outlook.

C. A. Krishnamurti Rau.

2. *An Anthology of Modern Poetry*: Edited by Amaranath Jha. Published by Macmillan & Co., Ltd.

It would be really very difficult to find a book of this type, for which the educational public of India should feel grateful both to the compiler and the well-known publishers. The poetry in the anthology is certainly modern in every sense of the term and it is eminently high poetry. Members of the preceding generation might be familiar with Bradshaw's *Anthology* which is excellent in its own way. But the demand of the new age is for something modern. It is not a mere cry or fashion; there is a genuine urge. The book before us eminently meets this demand. The title of the book might receive a slight amplification. It might have been styled "*An Anthology of Modern English Poetry*". But this is a very trifling change.

As one runs one's eyes along the contents of the book, one finds no name earlier than Maurice Baring and towards the end it is discovered that most of the authors are in the land of the living; while, it is really refreshing to read the names of Sarojini Naidu and Rabindranath Tagore along with the names of John Masefield and W. B. Yeats. Here is an international co-operation!

The poems included in the anthology stand on their own merits and speak for themselves. But the introduction carries with it a peculiar value in that it gives a clear interpretation of the new age—the Georgian era. The

points of contrast between this and the preceding Victorian era with its "high seriousness" are clearly and beautifully brought out. We have heard many lament that real and good poetry has died with Tennyson, that there is no poetry to-day worth mentioning. Such people have failed to understand that we are living in an age the burden of whose song is quite different; that "each day discovers a new prophet". "The unimaginable magnificence of every day" has engaged the heart of the poet of the new age who sees the "outward ugliness" of things of to-day but hears beneath it "the heart of the beautiful palpitating in harmony". He dwells upon ugliness "not with satisfaction but certainly with no disgust".

The introduction makes clear another important point. Do the moderns form a school? Two eminent critics furnish two different answers. Sir Edmund Gosse says: "They form a school in a degree rarely seen in this country." Prof Gilbert Murray says: "There is no remotest sign of a school or a coterie." The discussion by the compiler on this point is illuminating.

It is pointed out next that there has been a revival of several old forms of verse. But in prose or verse, the tendency to-day is to rend all evils. The poet is for a certain freedom, fondness for irregular patterns and incomplete sentences. "Disillusionment is the predominant note". Glory and loveliness have passed away. The poet is "depressed that there should be so much ugliness and misery". "The world is more full of weeping than we can understand". The poet of to-day does not think so much of the beauty of the earth as of the "harsh destiny and unfathomable heart of man. He dwells not on realism but on reality".

The following lines from Walter de la Mare is suggestive of an elevated theme in exalted language:

Very old are we men;
Our dreams are tales
Told in dim Eden
By Eve's nightingales;
We wake and whisper a while,
But, the day gone by,
Silence and sleep like fields
Of Amaranth lie.

The omission of the consideration of the poetry of Sarojini and Tagore and of their place in modern English poetry is to be regretted from the point of view of the completeness of a really valuable introduction.

C. A. Krishnamurti Rau.

Notes

The Madras University Convocation Address

BY PROF. C. A. KRISHNAMURTI RAO, M.A., F. R. ECON. S.

Associate Editor.

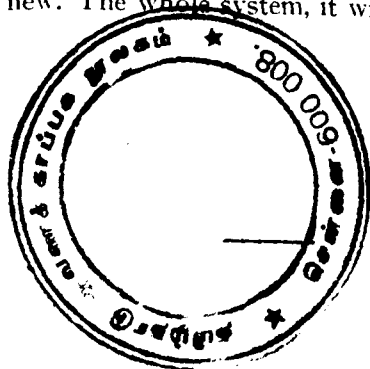
Graduates of our University have been exhorted year after year to live up to high ideals and add to the number of illustrious names which our *Alma Mater* has already to her credit. Prof. Rathnasamy in his convocation address delivered in August does this and more. He examines the foundations and functions of a University as affecting the lives of those who pass through its portals and through them the wider public life of the country. He would have the University play its part in full in the moulding of the destinies of a nation like ours with a hoary past behind, and a great future before it. In recounting its past achievements, he instances the Indian National Congress dominated as it was till some fifteen years ago by University men whose number, however, might diminish in the future public life of our country with the extension of the franchise. The University is the place where new ideas are to be forged, which would obliterate disintegrating forces and prevent the confusion of thought that is so conspicuous to-day in the public life of our country. Universities, with their hostel life, unions and Training corps are, according to Mr. Rathnaswamy, admirable socialising centres, and instruments for the promotion of better understanding among communities and nations. Democracy, which imposes no small responsibility, could be best learnt in a University where one can know how to subordinate lesser loyalties to the supreme one of service of the state wherein all must find their place and have their being. The reading habit, he concluded, would preserve them against stagnation.

Since the learned professor has chosen this occasion to discuss problems of life and education, one might ask oneself whether he could not have attempted to inquire into the working of our educational system and assess the measure of success it has achieved, considering the colossal expenditure on buildings, equipments and libraries. One cannot help feeling after all that has been said and done that the system has not attempted to discover and develop the real genius of India. Our schools and colleges are, as regards aims and methods, working in blissful aloofness from the life of the

nation, resulting in a non-realisation of the ends of education and a consequent disappointment leading to a cynicism and disillusionment which Prof. Rathnasamy explains away as being due to the prevailing depression. There is little attempt on the part of the promoters and the vast army of the workers of our educational system to understand the needs and aptitudes of the recipients of instruction, but the latter are asked to take in whatever is given to them as education by means and methods not always adequately tested as to their suitability and applicability.

Much has been said about the socialising virtues of Hostel and Union life in Universities. But one notes with regret that the products of such a life find themselves, in not a few cases, not quite at home in the midst of the masses of their own countrymen with whom they seem to have very little in common. They are a caste by themselves in this land of castes, sub-castes and outcastes. Have the social virtues which they have learnt at such a cost in the Universities been of real account in life? The explanation is to be sought in finding how far University life has truly reflected the best virtues of our national life. Universities must doubtless attract and radiate light from all sources; but the prevailing atmosphere must be Indian. Then, and only then can our University products be absorbed in the nation as a natural and vitalising part of the same.

Life in and around the Universities, such as it is to-day, unfortunately turns out many of its inmates, at the end of their career there, in possession of certain traits and habits which are alien to the austerity and simplicity of the life of a prior generation of English-educated men in our country brought up in no hostel atmosphere, and under a system of education that was perhaps, less imposing and complex, but whose protagonists and votaries had, on the whole, a surer and clearer conception of the business they were about. This is not to be set down to a tendency to praise whatever is past; but it is claimed that a progressive outlook must seek to conserve whatever may be good in the past while trying to assimilate whatever may be excellent in things that are new. The whole system, it will be seen, needs a thorough looking into.



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**THE
 INDIAN EDUCATOR**

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

Vol. X.

MADURA: September, 1934.

No. 9.

Education And Unemployment

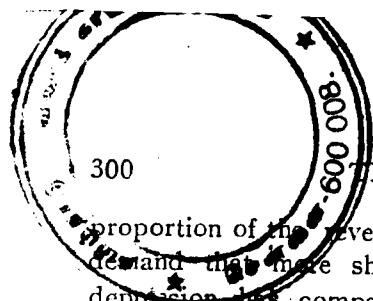
SIR MIRZA ISMAIL ON THE PROBLEM

Inaugurating in August the Educational Week at Bangalore, Sir Mirza M. Ismail, Dewan of Mysore, said:—

The Education Week which I have the pleasure of inaugurating this morning, is intended, I take it, to serve three purposes. First, it is intended to bring together the members of the teaching fraternity and enable them to compare notes and appraise the methods and achievements of different institutions. Secondly, to the pupils this Week is meant to be a source both of pleasant excitement and of inspiration, as instruction and diversion are pleasantly blended in the functions of the Week. Perhaps, I am not wrong in assuming that the third purpose is the most important of all, namely, to rouse public interest in your work as educationists. The school is, so to speak, brought outside its four walls, and exposed to public gaze for scrutiny.

The attitude of the public to education at present is somewhat mixed. On one side, there is an extraordinary mass demand for education in general, while, on the other, there is individual disillusion and dis-content concerning the educational system both in its working and its results. It is, therefore, all to the good that the educationists are seeking by means of this Week to place themselves and their work under the immediate scrutiny of the public. It may be that they will succeed in convincing the public by the evidence of their methods displayed in the Exhibition as well as by lectures and talks, that things are better with education as imparted in our schools than they are sometimes said to be, and thus obtain the continued sympathy of the public.

As you are aware, the expenditure on Education in Mysore has been mounting up from Rs. 19½ lakhs in 1911-12 to Rs. 64½ lakhs in 1932-33 (including the University) and now absorbs a considerable



proportion of the revenues of the State. Yet there is a persistent demand that more should be spent. Unfortunately, the economic depression has compelled our own Government, as it has compelled other Governments elsewhere, to view proposals for increased expenditure with less than their usual generosity. It has been said that a fit of mental depression is only another name for the mood in which a man sees things in their true perspective, and I think that the financial depression, which compels us to tighten our purse-strings, is helpful in forcing us to examine our expenditure carefully, and to appraise the relative social value of expenditure in different directions. As Shakespeare has said, "There is a soul of goodness in things evil" and the financial shortage may really be a source of gain, if it obliges us to examine with care the amount and the directions of public expenditure. It is an accepted theorem that limited resources should be so distributed as to result in the largest total gain to the community and the individual, and, therefore, we are entitled to ask whether it is worth our while to spend more on education as compared, for example, with public health or communications. We may ask our educationists if there are no wastages in the working of our schools which can be avoided. Then, again, there is the question of the relative urgency of different branches of education itself, and importunate voices are heard demanding that more should be spent upon Primary and Vocational Education and less upon General Education of the higher grades.

EXPENDITURE AND EDUCATION.

In suggesting these doubts as to the social utility of additional expenditure on education or even of the sums spent already, I am not to be understood as depreciating the social value of education, but merely postulating the need for establishing a clear and defined relation between expenditure on Education and the resources of the community. A desire to make a special appeal to those engaged in the work of Education, whether as teachers or administrators, to examine carefully the problem of wastage, wastage of resources and wastage of human effort. Take for example the expenditure on Primary Education. In spite of the fact that the expenditure on Primary Education between the census of 1911 and that of 1931 has increased enormously from Rs. 3½ lakhs to Rs. 22 lakhs, the increase in literacy in the same period is disproportionately small and there is the notorious fact that, of one hundred pupils that enter the first year primary class, less than twenty complete the fourth-year course which is the minimum for attaining a modest degree of literacy. I should like you to consider if nothing can be done to get better value for the money spent. This demand

for greater return for the present expenditure on Primary Education does not in any way prejudice the case for taking Primary Education to the enormous number of villages which at present lack schools.

WASTAGE

Take, again, the great disparity between the number of those who sit for the Middle School Examination and the School Final Examination, and the number of those who pass these examinations. Is there not a sad waste of human effort here? Yet the unhappy thing is that, in spite of the large numbers that drop off at every stage, those that are successful in the different examinations seem to be too many for the community to absorb into gainful employment. Enormous wastage all along, and superfluity in even the small numbers that succeed in getting through the examinations—these are paradoxical features of the present educational system that vex the minds of many, and raise fundamental issues as to the utility of the education given in our schools and colleges, and the appropriateness of the methods and curricula.

The great evil of our educational system is unemployment of its products. If even the present low percentage of successful candidates from high schools and colleges finds it hard to get employment, what will happen if larger numbers are turned out and thrown on a market that is already glutted? The answer is obvious. Though the community has everything to gain by the presence of educated—rightly educated—recruits to every branch of the social organization, the trouble has been that the supply has been lopsided. The comparatively small output of our schools and colleges cannot be absorbed in the single field which they seek to enter, namely, Government Service or occupations of which office work is the type.

VOCATIONAL EDUCATION

What is wanted is a comprehensive, well thought-out, and graded scheme of Vocational Education. The young must be diverted after every stage of general education—Primary, Middle School and High School—from pursuing the straight path that leads to the University into parallel paths of Vocational training. At the same time, I have no illusions that Vocational training alone will mean employment, for we have at the present time in the West, the terrible spectacle of millions of people vocationally trained, for whom no employment can be found. That only means, however, that the economic machine is out of gear, and not that Vocational training is useless. The reorganization

of education must be an integral part of the planning of the economic life of the country, in close relation to the economic life of the world as a whole.

I may assure you that Government are fully alive to the gravity of the problem and will do their utmost to solve it in some measure at least. Personally, too, I feel deeply for the young men—many of them possessing high qualifications—who have not been able to secure employment. My office brings me into close contact with them. It will be my earnest endeavour, as is my constant prayer, to see as many young men as possible absorbed in various occupations in the State. In the meantime I advise my young countrymen not to yield to despair. The outlook is not so dismal as all that and things are seldom as dark as they appear to be.

VITAL PART OF EDUCATION

Education in the different senses of the term has two main functions. In the narrower sense, the aim of education is to train a boy or girl for some special work in the community. That is vocational education. But in the widest and truest sense of the term, the aim of education is to develop and mould the pupil's character and abilities so that they become complete, well-balanced, and valuable citizens. Now, a complete personality cannot ignore the body. A pupil must be given the opportunity to develop full bodily health and all facilities for necessary exercises. It is unfortunately true that this very vital part of education has not been given its proper importance in our educational work. The development of full bodily health depends not merely on physical culture but also on clean surroundings both at home and in the school, and above all on the supply of a balanced diet. I am confident that in the coming years greater attention will be paid to this important branch of education.

The great handicap on the proper functioning of our educational institutions is that they are far too crowded. Aristotle has said that a boat is not a boat if it is either only a span long or if it runs to the length of a furlong. A school or a college ceases to be a school or college when spread over too many square yards. Our classes contain far too many pupils; the teacher is unable to pay sufficient, much less individual, attention to his pupils. They lose the personal touch with the teacher which is the true way of learning, for let us not forget that education does not mean merely the ability to pass examinations. It is something higher. True education not only imparts knowledge but develops character, for the agency

which makes education valuable in life is force of character. This is nothing more than the faith that "to believe that what man has done man can do is a step towards doing something oneself". To inspire that faith should be the teacher's first duty and his chief desire.

The Head Master of a school in England spoke the other day of the three R's—Reverence, Respect and Restraint. I would ask you to preach these R's, and to let it also be your constant endeavour to instil into the minds of pupils loyalty to their Maharaja, love of their country and love of their fellow-beings, be they of their own or other religions, be they human beings or animals.

Indian Pedagogics To-day

By DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the last issue)

I have thus far explored the ideas expressed during that vast space of time stretching from Plato to Montessori, not with the object of carrying coals to Newcastle, but out of a desire to provide a scaffolding for the construction of the edifice of my own ideas on the subject. I have shown alive how in the modern age, the swing of the pendulum has gone too far in the other direction and how humanity must begin and is beginning a new process of self-rectification and self-purification and self-realisation. The modern age is truly and rightly the age of science and democracy, But a good thing, when it is overdone, becomes an evil. Education which keeps pace with life, though it ought to go farther and guide and lead life aright to God, is now stressing the sciences and ignoring the humanities and has forgotten the divinities. As observed by Matthew Arnold, "those who are for giving to natural knowledge the chief place in the education of the majority of mankind leave one important thing out of their account—the constitution of human nature." Wordsworth says:

"We live by Admiration, Hope, and Love,
And e'en as these are well and wisely fixed,
In dignity of being we ascend."

The blessed Jesus says: "Man does not live by bread alone but by every word that proceedeth from the mouth of God." He says again in his holy gospel: "For what shall it profit a man if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" The new *Kultur* cult and the new nationa-

lism of to-day are the demoniac descendants of Science who forgot her true function as the handmaid but dethroned the Queen and occupied her throne. This is not the occasion for me to expatiate on the emergent need of a new world order. The Armageddon of 1914 is the most eloquent though silent prophet urging us to destroy the *civitas diaboli* and build the *civitas humani* on the basis of the *civitas dei*. If the nations of the world are wise in their time, they should disarm at once and utterly and not merely palaver and bore the world about the bore of guns or the tonnage of warships. The League of Nations alone should have military power and use it to enforce its decrees. But it should become what it is not to-day—the League of all Nations. The world must be built anew on the basis of economic self-sufficiency in essential, interchange of specialities for which God by special facilities in special areas intended particular countries to be specialists therein, abolition of tariffs and dumping, regulation of universal currency and of international industrial, economic and industrial and commercial and political life by the League of Nations.

"Till the war-drum beats no longer and the battle flags are furled
In the parliament of Man, the Federation of the World."

If this is a worthy ideal—nay, an inevitable ideal of human civilisation is not to set in a sea of human blood,—should not education realise its duty as a pioneer in the path? How can it take the lead except by realising and revealing the need for moral and religious culture. Is not the need even more urgent in India than elsewhere? We are entering into a new era of political freedom and self-government. The voter will ruin himself and others if he is not fired by high moral and spiritual ideals. Nay, in India to-day communal discord is on the increase. How are you going to lessen it? Every town and village will become a Chittagong if we do not care and are not forewarned in time. How are you going to do it if you do not care for moral and spiritual culture? Do we not teach political economy and political science? Do we leave students to gather economic ideals from the market and political ideals from the pages of history or from conflicting and deafening cries of the multi-headed daily press? Why, then, should we leave moral and spiritual culture severely alone and allow students to pick it up anyhow, if they can?

The real root-evil is that we do not realise that what we have to acquire and impart is not education in the abstract but *modern Indian* education. Let us remember the significance of the two words *modern* and *Indian*. We have to be modern and we have to be Indian. There is no necessary or inherent conflict between Indianness and

modernity. Let us not barter away our Indian *Swabhava* for a mess of modern pottage. In our teachers' schools and colleges, we do not study Indian pedagogics at all. What an inadequate equipment it is for an Indian teacher to be to read about the educational methods and ideals in all the world except India! We do not study Indian psychology (and especially educational psychology) and ethics and metaphysics. Dr. Rabindranath Tagore pointed out the three crying evils of our education to be that there is no education in the vernaculars and Sanskrit, that there is no enkindling knowledge and love of Nature and that there is no cultivation of the spirit of compassion and sympathy for the poor. How are you going to better the pupils if the teachers do not better themselves? In my forthcoming work on Indian Pedagogics, I am stressing these aspects. Owing to limitations of time I must arrest my eagerness here.

I have long felt that the best service that we can do is to vitalise our elementary education, secondary education, and collegiate education by the *Bhagavad Gita*. The Gita is simple enough to be known and loved by young boys and girls, for the Lord was passionately fond of the young. It rises along with the rise of our stature and is equal to the minds of our youths and even of our great graduates—nay, it transcends the minds of all.

To give moral and religious education, the teacher must equip himself well. It is often wrongly thought that anyone can impart such education. That is a great mistake. D. A. Anderson says in his work on *The School System of Norway*, "To find lodgment in the heart and expression in the experiences of youth, religious principles must be made to appear practical and vital. They must be shown to be desirable in themselves and in their ends. To teach religion successfully one must be a living example of its true values, an earnest interpreter of its meaning and power, and a sympathetic friend of the pupils. Besides this, he must be a genuine teacher with a knowledge of youth and ability to help others, obtain a clear conception of the beauty and worth of the nobler life". Thus he should have deep knowledge, real insight, purity of life, and above all, a noble imagination. Wordsworth says well:

"This spiritual love acts not nor can exist
Without imagination which, in truth,
Is but another name for absolute power
And clearest insight, amplitude of mind,
And reason in her most exalted mood".

Shakespeare says in *Hamlet*:

"For nature, crescent, does not grow alone
In thews and bulk; but as this temple waxes,
The inward service of the mind and soul
Grows wide withal".

Should we not strive to make such inward service of the mind and soul grow wide withal? Let us ascend in dignity of being and make our boys and girls ascend in true dignity of being. Let us ensure their having "a sweet, sound blood, to which stimulants and narcotics are unknown, and to which the morning sun and air and dew will daily come as sufficiently powerful intoxicants". Let us enable them to have "the spontaneous spring of intelligence towards the truth". Let us above all remember the wise words of Froebel that "the object of education is the realization of a faithful, pure, inviolate, and hence holy life". Let us reacquire the lost art of prayer and communicate it to our boys and girls:

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend.
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Gleanings from Tamil Literature

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

(Continued from July issue)

CHAPTER IV.

PHILOSOPHICAL TREATISES.

It has been already observed that the philosophical disquisitions of Sri Sankaracharya and his successors secured some adherents in the Tamil world, though the major portion of the race could not reconcile itself to its theory of oneness with God and the creation of the world as an illusory shadow. Tamilian philosophers can have no sympathy for a vedic Brahman but when a few of them identified it with Siva the Supreme (not the puranic Rudra), they found no great objection to the advaitic theory. In spite of all their theistic tendencies many of them could scarcely escape from the influence of advaitic Brahmins, who think that they place a higher ideal before mankind. In fact, they tutored themselves into a belief that Vedantism was not opposed to Saivism and looked upon both as complimentary to each other. They believed that they had found out the golden mean and took to the study of advaitic literature. The Vaishnavite vedantin, Brahman or non-Brahman, contented himself with the study of the prevailing Vaishnavite literature. But the Saivite philosopher took to the study of the original works in Sanskrit. The result was a translation of many Sanskrit philosophical books into Tamil, mostly in the form of poetry. Some original philosophical treatises also came into existence but the ideas are all Sanskritic and nothing original is found in them.

The philosophical treatises which have been either rendered into Tamil or originally written in the Tamil language are mentioned below:—

1. *Bhagavad gita* was translated by Sri Bhathar in Tamil verse consisting of 545 stanzas.
2. *Iswara gita* was rendered into Tamil by Tattuvaraya muni.
3. *Brahma gita* was translated by the same author.
4. *Vedanta Chudamani* was translated by Sivaprakasa Swami of Turaimangalam.

5. *Gnana Vasishtham*, a famous Sanskrit work translated into Tamil by one Alavandar of Virai. It contains 2056 stanzas.

6. *Kaivalaya Navamitam*: an original advaitic work in Tamil. It was written by one Tandavarayamurthi Swami and contains two parts.

There are also some other Tamil works advocating the advaitic theory such as Vairagya satakam, Vichara sagaram, Virutti prapakaram, Tatvanusandhanam, Tatva Bhodini, Atmapuranam, &c. But they are all of minor importance.

7. *Prabhoda Chandrodaya*, a Sanskrit drama, was rendered into Tamil by Tiruvengada Swami of Mathai.

8. *Ozhivilodukkam* (ஒழிவினாடுக்கம்), an original advaitic work in Tamil, written by one Vallal. It contains 257 stanzas.

PART VI.

MODERN LITERATURE.

We are now come to a period whence modern literature may be fairly said to begin. This period may be roughly said to begin at the close of the sixteenth century. The renaissance brought about in literature by the revival of religion has been so deeply engrafted in the soil that no influence, internal or external, can root it out. All literature of the latter times savours of religion and nothing else. Till the advent of European civilization, people had no idea of any secular literature and even that as regular literature. The country is now full of dramas, novels and treatises—all in prose, and yet very few have crossed the ephemeral stage.

Even religion or quasi-religious literature has fallen from its high pedestal. Tamil, being a synthetic language like Sanskrit, has imported into it all the verbal quibblings incidental to Sanskrit. The borrowing of many Sanskrit words has rendered the work much easier and so we hear of Yamakams, Tripos, Antadi, Kovai, Ula, and Kalam-bakam, etc. unknown in ancient or older times, and pedantic. The entire field of religion in the shape of lyric, philosophy, itihasa, morals and Puranas having been already traversed by many an older poet, a modern poet has very little scope for his flights of fancy in new pastures and so little of originality is found in his work. The dearth of new matter has ended in the reaction of a class of artificial poetic literature, which, though musical and pleasing, is but a repetition of old ideas

and conventions. A few original works, free from pedantry and verbal somersaults, are not absent and yet even they lack the odour of freshness and romanticism. Greater attention is paid to metrification and rules of grammar and rhetoric than to the subject matter. The spontaneous outflow of sweet numbers from the fertile imagination of a born poet is conspicuously absent and the time is yet to come when Tamil poetry will get out of its rut and chalk out a new path of its own.

There are few books in modern literature which can claim to be free from errors incidental to a bad book. Errors in the treatment of subject matter are of ten kinds and very few modern books are free from any of them.

1. *Omission* is a failure to dilate upon a subject of great importance. 2. *Commission* is expanding too much a subject which is of trivial significance. 3. *Perversion* is twisting a subject to serve one's own ends. 4. *Disproportion* is not observing symmetry in the treatment of details. 5. *Repetition* is repeating the same ideas over and over again. 6. *Obscurity* is expressing one's ideas in a way not clearly to be understood. 7. *Irrelevancy* is the introduction of matter not pertaining to the subject proper. 8. *Futility* is the introduction of useless matter not serving any purpose. 9. *Slang* is the use of obscene language not to be found in a serious work. 10. *Puerility* is use of commonplace expression not befitting a good style.

From the foregoing remarks it should not be understood that in modern times good literary poems have not come into existence. There are poems as good as older ones and their diction is of a high order. But originality so far as subject matter is concerned is rarely found. This is entirely due to the fact that poets think that subject outside the pale of religion is not worthy of their notice. But times are changing and the value of prose in literature is being tardily recognised.

After the beginning of the 17th century which may be roughly taken as the commencement of the modern age, there were poets and scholars whose erudition may compare favourably with that of older literary men and Saivism, especially has received the greatest patronage only in this age. A few great poets of this age deserve special mention.

(To be Continued)

THE Psychology of the Elementary School Curriculum

BY MR. S. VISWANATHA AYYAR, B.A., B.T.

It is true that most of the parents in our country send their children to schools, for the sake of securing personal results and not for the sake of contributing to educational theory. They rarely have the interest or the time to consider the work in relation to the underlying problems. A school cannot lose sight of this aspect of work. At the same time, by attending to it, the school, on the other hand, can retain the confidence of the patrons.

Nevertheless, the school must have another aspect, that is, the contribution it makes to the progress of educational thinking. Its task is the problem of viewing the education of the child in the light of the principles of mental activity and the processes of growth made known by modern psychology. The problem by nature may seem to be an infinite one. All that the school can do is, to consider education both theoretically and practically.

In its practical aspect, this problem should take the form of the construction of a course of study, which would harmonise with the natural history of the child. The chief question is the selection of subjects answering to the dominant needs and powers of a given period of growth and the modes of presentation, which will enter vitally into growth. But it is impossible to make a clear cut demarcation. The chief point is experimentation, as will add to our reasonable convictions. In this sense, the school will resolve itself into an experimental station, in education.

This question can be approached from a triple point of view. The old psychology regarded the mind as a purely individual affair. But the modern tendency is to conceive the individual mind as a function of social life, as incapable of developing by itself. The idea of heredity emphasises that the equipment of the individual, mental as well as physical, is an inheritance from the race. The idea of evolution has made familiar the notion that the mind is developed in an environment, which is social as well as physical and that social needs and aims have been most potent in shaping it.

Studies of childhood reveal the fact, that this socially acquired inheritance operates in the individual under social stimuli. It is through imitation, suggestion, direct instruction and even more indirect unconscious tuition, that the child learns to estimate and treat the bare physical stimuli. It is through the social agencies that he tries to recapitulate in a few short years, the progress which it has taken the race the slow centuries to work out.

Educational practice tells us, that just as mind was supposed to get its filling by direct contact with the world, so, all the needs of instruction were thought to be met by bringing the child mind into direct relation with the various bodies of external fact labelled, geology, arithmetic, grammar etc. The fact that these were selections from the social life of the past was overlooked. No social element was found in the subject matter, nor in the intrinsic appeal, which it made to the child. It was forgotten that to become integral parts of the child's conduct and character, they must be assimilated, not as mere items of information, but as organic parts of his present needs and aims—which in turn are social.

Secondly, the old psychology was a psychology of knowledge and of intellect. Knowledge in schools was isolated and made an end in itself. Facts, laws, information have been the staple of the curriculum. No attempt was made to connect the sense-training or the logical operation with the problems and interests of the life of practice.

The third point of contrast lies in the modern conception of the mind as essentially a process of growth, not as a fixed thing. According to the older view, mind was mind and that was the whole story. Mind was regarded the same throughout. Now we believe in the mind as a growing affair and hence changing, presenting distinctive phases of capacity and interest at different periods.

So, it would be convenient to start from the matter of the stages of growth. The first stage in the child between four to eight years is characterised by social and personal interests. The demand for a motor outlet of expression is urgent and immediate. Hence the subject matter for these years should be selected from phases of life entering into the child's own experience and social surroundings—in play, games, occupations, stories, pictorial imagination and conversation. The material is not to be presented as lessons, but rather as something to be taken up into the child's own experience, through his own activities.

In the second period, extending from eight to twelve, the aim is to recognise and respond to the change which comes into the child. Hence as regards the subject matter, we should select such as will clearly illustrate the importance to mankind. On the method side, the problem should be one of bringing the child to recognise the necessity of a similar development within himself.

On the social side, examples of patience, courage, ingenuity, continual judgment in adapting means to ends, should form the basis of the subject matter. Since the material is definite, vivid and human as come directly within the constructive imagination, it would become vicariously at least a part of his own expanding consciousness. The method involves a presentation of a large amount of detail, of minutiae of surroundings, tools, clothing, household utensils, food and modes of living. In this way social processes and results would become realities. The child can put himself at the standpoint of the problems that had to be met, and rediscovers ways of meeting them.

It is clear that with the increasing differentiation of lines of work and interest leading to greater individuality and independence in various studies, care must be taken to find the balance between undue separation and isolation and a miscellaneous and a causal attention to a large number of topics without adequate emphasis. The first would make the work mechanical, divorcing it from the life experience of the child. The second would make it scrappy and vague and would leave the child without definite command of his own powers.

These subjects are social in a double sense. They represent the tools, which society has evolved in the past, as the instruments of its intellectual pursuits. They represent the keys which will unlock to the child, the wealth of social capital, which lies beyond the range of his limited individual experience.

The conditions may be reduced to two. 1. The need that the child shall have in his own personal and vital experience, and 2. The need that the personal experience of the child shall furnish problems, motives and interests.

The problem then is to furnish the child with a large amount of personal activity in occupations, so that his individuality shall not be swamped by a disproportionate amount of the experience of others, to which books introduce him, and to conduct this direct experience so as to make the child feel the need of the command of the traditional social tools and to furnish him with the motives.

The third period of Elementary Education is upon the borderland of secondary. It comes when the child has a sufficient acquaintance with the various forms of reality and modes of activity and when he has sufficiently mastered the methods, the tools of thought, enquiry and activity. It would then be reasonable, to hope that the children would come to have a greater outlook upon life.

Tiger Subburam

BY MR. C. N. L. KANTAM, B.A., I.L.T.

Who could excel Mr. Subburam in the art of teaching? Hence, who could deserve the title 'Tiger' that has been appropriately bestowed on him, better than he? He is every inch a tiger and every stroke of his in this art is characteristic of an adept. The title 'Tiger' could, therefore, never be a mean title; at any rate, he doesn't consider it to be so. It pleases him immensely; for he is not an unworthy recipient of that honour. His supreme satisfaction is that he has neither hankered after it spending a lot of money nor acted as a minion to anybody, as many do, to obtain Rao Bahadurs and Dewan Bahadurs. Titles so got are, in his opinion, worth for nothing but those conferred voluntarily and received disinterestedly and unostentatiously are worth their weight in gold, if they could be materialised and weighed in a balance at all.

"Tiger"—yes. Nobody had held that title before and it can be honestly vouchsafed that nobody could hold it in future. "Titles are legion" Mr. Subburam would say with a dignified sentiment, "but mine is unparalleled and unknown to the pages of even the world's history." It's no wonder, therefore, that Mr. Subburam gets cholerical if his name is pronounced isolatedly without coupling it with 'Tiger' and doing him that honour which he deserves by virtue of his intrinsic merit.

Tiger Subburam belongs, as you are now aware, to the teaching profession. He knows it is the noblest of professions, though sorriest of trades. It was not with mercenary motives that he sought that department, not even because he could not get a footing elsewhere. A sense of duty to the younger generation had inspired him profoundly. Had he chosen any other profession he would have adorned the top-most chair; but now he is only the headmaster of a full-blown High School, for which he is not sorry. Sometimes he used to regret that the department had not recognised his talents and made him at

least a D. E. O. Even the S. S. L. C. Board had not thought it fit to nominate him as a member of that august assembly and reap the benefit of his supreme intellect, vast experience and what not.

His views on the reorganisation of the present S. S. L. C. course are obviously based upon solid, sound experience. True, he has sent them to many an educational journal such as the S. I. T. U. organ, the Educational Review, the Indian Educator and the Education Supplement of the "Hindu", not to speak of hosts of others throughout the length and breadth of our Province, for giving them wide publicity and circulation and if they haven't yet published them and don't propose to do so—well, hang it, it doesn't forfeit his honour. His profound sense of duty to the teachers and the taught and his equally profound sense of duty to the S. S. L. C. Board and the Madras University (which is as veteran as himself) compelled him in unhesitating terms to write to the press, which he did and which was set at nought by the pressmen's most unmannerly behaviour which very deplorably betrayed their rank arrogance and haughtiness and reluctance to enable the concerned people to profit by the wisdom contained in his views.

Nevertheless, the headmastership of a high school does not mean little to him. Once a naughty advocate said to him, "you are only a teacher dealing with boys", which fetched the ready repartee "God be thanked. I'm no pleader dealing with fools". He is evidently an H. M., even as King George is. He is in charge of a big palatial building with servants to be scorned at, assistants to be teased, pupils to be trifled with and articles of furniture and stationery to be utilised as per the dictates of his sweet will and pleasure. Whoever has got more right than he to perambulate at will the precincts of a building worth more than half a lakh, walk leisurely and dignifiedly over its broad verandhas, drop into the teaching rooms, pick up fellows here and there and cut jokes with them creating uproarious laughter while the roof threatened to kiss the ground and the teacher stood dumb evidently suppressing a resentment at such oft-repeated annoyances?

For purposes of teaching he doesn't go below the School Final class; for is it not *infra dig* for an H. M., even as he is, to go to the lower classes (which means descending to a lower standard) except for purposes indicated at the fag end of the previous paragraph? Hence any question raked up with regard to this, would at once be considered impertinent and frivolous especially when there is ample justification even for the neglect of his regular teaching work in the top-most class,

in view of the fact that as H. M., his duties are multifarious and onerous. Has he not got to stir violently the lethargic roguish servants eating Sirkar's salt for nothing, pull by the nose the drowsy assistants who never write notes of lessons or watch the dogs vehemently barking in class rooms, for all of which he has to do not a little walking (at least half a score of miles for each session, I believe) over the long, wide, airy verandahs of the school, a decidedly troublesome task for a man of such advancing physical decrepitude, though yet young to the department by false age? But he doesn't mind it: duty weighs with him importantly and he has to cover his old age by swift walk which he never hesitates to do from corner to corner of the building.

On one occasion with the contents of his cranium violently stirred up with promiscuous indignant thoughts about the tiny aquatic birds, irresponsible rogues and treacherous rascals as he reproachfully called the pupils, the teachers and peons respectively, he entered his class and began his teaching, an authenticated version of which is here under given for our readers' reverential perusal.

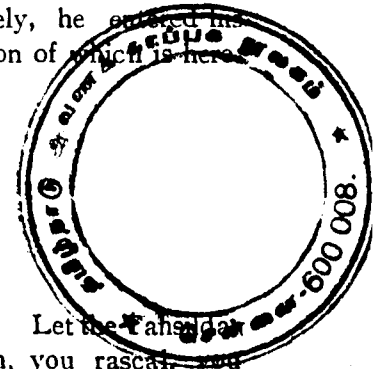
"Model Reading by the H. M.

'Our task is done on Ganga's breast
The Sun is sinking down to rest
And moored beneath'.....

Wait, wait, why should I read, I say, why should I? Let the Tahsildar read. Get up, you Tahsildar.....chush, sit down, you rascal, you dunce. Don't stare at me, you fellow. I'm neither a bullied tax-payer nor a crow-catching clerk under you, mind that. Your brain is on camp now, I believe."

"While he was thus engaged, his eyes were attracted by some cows grazing in the broad school ground and he instantly quitted his chair and class and stepped into the verandah vociferously bursting out 'Velu, peon, you idiot, come here; don't you see the cattle there eating government grass! I shall book you up. Clerk, clerk, (walking towards the Office-Room) where are you? This is again another nuisance to me. I have never seen a clerk like this wretched fellow. You clerk, don't dance before me like a dancing damsel. Demand Velu's explanation for allowing the cattle to trespass.'"

"Later on when the peon gave in writing that the cows were the headmaster's and that they were brought there for grazing at the instance of the headmaster's wife, Mr. Subburam quietly consigned that explana-



tion to sacred Agni (thereby wisely avoiding his own explanation to the Home Department) and never again reprimanded Velu even when other cows happened to graze there by chance."

"He then got back to his class and beating black and blue the fellows who looked east or who looked west, in his brief sojourn, immediately withdrew and entered another class where he heard a roar of laughter and calling that teacher stupid and incompetent and making a dozen fellows stand on the bench and sending another dozen out, he went straight into his private parlour and fell flat in his lounging chair like a jaded charger, quite indisposed."

"Tiger Subburam was an astonishingly indefatigable worker. All the holidays were transformed into working days for the unfortunate School Finals who were always seen to be busy with meaningless engagements which forced one to conclude that the 'Tiger' was preparing the pupils not only for the School Final examination but also for the Services Commission examination, perhaps, for the latter chiefly. No wonder therefore that in spite of his honest efforts, Tiger Subburam never succeeded in securing more than the two per cent success for which, on one occasion, when an explanation was demanded of him by the authorities, he did not hesitate to submit the bare simple truth (which the Department had not the foresight to hit on) that the pupils were lamentably lacking native intelligence and that it obviously signified national catastrophe when Matriculation's death knell was tolled and the rotten putrefactive S. S. L. C. system was inaugurated as its ignominious substitute. But the authorities concerned viewed that explanation (which savoured of insubordination and haughtiness), with disfavour and even thought that insanity could go no further and immediately compelled him unofficially to take long leave preparatory to retirement, which he did, not without the satisfaction that he had, by his own ingenuity, out-lived his term of office in the Department and that there was nothing that equalled a country life, which he had decided to espouse thereafter.

N.B.—The character in this sketch is fictitious.

The Mathematics Teacher

BY MR. K. R. JANI, B.A.

Ag. Vice-Principal, Hunter Training College, Rajkot.

Mathematics is considered to be one of the difficult subjects on the curriculum of the primary and secondary schools. Amongst many reasons contributory to the strong dislike of the subject by a majority of the student-world is the defective method by which the subject is handled by the school-masters who are teaching the fundamental principles of Mathematics. In more cases than one, a teacher, who is neither a specialist with high qualifications nor an enthusiast, is placed to teach the elementary principles of Mathematics. I am going to make some suggestions and statements for the consideration of the Mathematics teacher and those who select him.

In the first place, it should be carefully noted that brilliant academic qualification is not the only thing essential for the success in the teaching of Mathematics. On the contrary, many a time such a teacher is at a loss to appreciate the difficulties of the average student and hence cannot teach the subject to the satisfaction of the majority of his students. Thus coupled with brilliant qualifications, he must possess a strong liking of the subject, and must make himself acquainted with the methodology of teaching Mathematics. On the other hand, a teacher who has an almost perfect knowledge of the subject to a stage a little beyond that to which he is expected to teach it, is better fitted for being selected as a Mathematics teacher. Such a teacher will always have all the essentials at his finger-ends, and will, by steady endeavour, become a thoroughly successful specialist teacher of Mathematics.

As is required of every good teacher, the Mathematics teacher must have a thorough understanding of child psychology, and must ever keep in mind that he is concerned with the child first and Mathematics afterwards. He ought to know that he is not teaching the subject because he likes it, but because it is necessary to teach the subject for the development of the potentialities of the students entrusted to him. He must, therefore, think out, day to day, the subject to be taught in the class and the method by which he would be able to expose it in the best possible way.

A suggestion about the text book will not be out of place. Though a text-book forms an integral part in the learning and teaching

of Mathematics as in almost every other subject, it is, all the same, to be noted that the teacher should never confine himself to the text-book only. An ambitious teacher will always find something missing in his text-book, if, at all, he cares to think a little about the subject before he goes to the class. He will, as a matter of fact, always find material to supplement the treatment of the text-book. Thus the Mathematics text-books should never be followed blindly, but carefully supplemented.

Lastly, about the presentation of problems that can be attacked from directions more than one. The teacher should not, being prompted by the idea of exhibiting his fund of knowledge, give all the methods to the students at the initial reading, but should give only that one which he thinks would be easily grasped by the students. Of course, he will learn the selection of the method by experience. But in the meanwhile, he need not submit everything, desirable or otherwise, to the student. It is a matter of experience of the writer that the students are lost in the labyrinth of the different methods without completely grasping any of them. An example or two will make this clear. Suppose we are given the following exercise in Geometry.

A st. line, drawn through the midpoint P of the side AB of a $\triangle ABC$, parallel to BC, meets AC in Q. Prove that $AQ = CQ$.

This can be worked out by three different methods, by effecting different construction in each case. I will suggest the constructions only.

First:—Through C draw a parallel to BA, meeting PQ produced in N.

Second:—Through Q, draw a parallel to AB, meeting BC in N.

Third:—Through A, draw a st. line MAN parallel to BC.

Evidently the third method is short and handy. The other two methods, though the teacher may know them, should not be presented to the students.

As another instance, consider the following example in Arithmetic:

“A sum of £1640 is borrowed and paid back in two equal annual instalments, allowing 5% compound interest. Determine the amount of each instalment.”

First Method:—£1640 will amount in 1 year to £1722.

Now suppose that the amount of each instalment is £105. Then the amount at the end of the first year would be £205 which corresponds to £1722.

$\therefore$ each instalment is $\frac{105 \times 1722}{205}$, i. e. £882

Second Method:—Suppose that each instalment is if £100. Then the amount at the end of the 1st. year would be $\pounds \frac{4100}{21}$, from which the sum borrowed would be $\frac{100 \times 4100}{105 \times 21} = \frac{82000}{21 \times 21}$

$\therefore$ the instalment = $\frac{21 \times 21 \times 100 \times 1640}{82000} = \pounds 882$.

In this case, the second method is straightforward and tangible, though not short. Moreover it is a method which strikes the average student. Through the first method has the advantage of brevity and intelligent handling, the second one is acceptable to the student of average intelligence. Hence the teacher should not prefer the first method during the first reading. He may, if he thinks fit, make a passing reference to the same at the close of the chapter.

Thus the teacher should weed out the undesirable matter by careful discrimination, and accept only that method which the average student can easily grasp. He should not forget that no teacher is less respected than the bad mathematical master.

Spelling

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

Bad spelling, bad punctuation and bad handwriting are among other things that are apt to create a bad impression or prejudice against a writer just as legible handwriting, correct spelling and proper punctuation are as likely to prepossess a judge or examiner in one's favour. It has also to be realised that they are part of the courtesy due to a person. Even Homer Nods and cultured folk are not free from faults of spelling. Teachers do mis-spell at times, due, perhaps, to contact with pupils who spell wrongly. There is therefore a greater necessity why pupils and teachers should pay greater attention to correct spelling of words. Perhaps, your readers will be surprised to learn that in the case of one word there are three different ways of spelling, Headmaster Head master according to the Oxford Dictionary and Head-master according to Webster's.

In this connection the writer wishes to give below some statistics based on his experience in the valuation of composition exercises in so far as they bear on bad spelling and its origin. The following is extracted from a correction notebook maintained by the author.

Spelling mistakes, as they arise from different causes:—

<i>Cause of mistake.</i>	<i>Example.</i>	<i>Percentage.</i>
1. Faulty pronunciation	Prejent (present) absolete (Absolute)	50
2. Faulty Association	Wey, (weigh, way)	12
3. Analogy	biting, bitten	5
4. Homonyms	weak, week	5
5. Differences in spelling and pronunciation }	Sweet, sweat	14
6. Anomalous English spelling.	Knife, gnat, trough, philosophy	10
7. Oversight	whos, whey	4

Let us now consider how the causes of incorrect spelling can be removed. In the matter of spelling we use our eyes and ears as well. A person knows his friends' face and house by their looks and it is as well that he should learn to know the words by their looks. Perhaps he has already spelt a word wrongly and said to himself when he has seen it on the paper, "That word looks wrong." Then he writes it in different ways until it looks correct. But he experiences one difficulty. He nearly always sees words printed and print is far different from his big hilly writing. So he finds that when he is testing a word for its *looks*, it is always better to write it down in script which is like print. Thus he learns to spell with his eyes. But he cannot forget his ears, though strangely enough they are not so useful as his eyes. The fact of the matter is that in English, the letters in a word do not always stand for their sound in speaking.

There are just two reasons which go to explain the anomalous character of spelling. For one thing, there is in the English language a whole stock of words whose spelling and pronunciation were derived originally from other languages. For this reason, the vowels and consonants in modern English words have no fixed sound or quality. For instance, a, o, ch, s, t, each represents a number of different sounds. We can never be certain of a sound in English by merely looking at its representation in writing, i. e., the symbol or letter. We may note also that one sound has had a great influence on the pronunciation, though not on the spelling of another. For example, see how the *r* sound has influenced the vowels *e* and *o* in the words *clerk* and '*work*'. In brief, we learn that one symbol can represent different sounds and that one sound may be represented by different symbols.

Secondly, in the English language, as in all living languages for that matter, pronunciation is continually changing. Perhaps we do not notice it. Spelling also changes but not so quickly as pronunciation. We have only to note the modern spelling of 'organize' and 'connexion'. Thus it is possible that we spell a word not as it is pronounced to-day but as it was pronounced some centuries ago. The pronunciation has outdistanced the spelling. We still put a *w* in the word *sword* and a *gh* in the word *plough*, but the sounds represented by those letters have long ago dropped out of the English pronunciation.

Not that the recognition of these two truths will make the actual spelling any easier but it will serve to remind us that none of the English words is a mere number of consonants and vowels flung together in a haphazard way. It is interesting to learn that every word has a history, generally rich and sometimes a romantic one too.

It may not be possible, even if it were desirable, to consider the rules of spelling but some of the more fundamental ones require consideration or they may be treated as helpful directions.

(a) Spelling a word merely by the sound is neither a safe nor a sure guide, in consideration of the fact that English is not a phonetic language. We shall have to consider what kind of word we are dealing with. It may be a root-word in its simplest form such as 'throne' or an inflected word having undergone a change in form corresponding to a grammatical change, such as 'thrown'.

(b) Words of similar spelling, may, as far as possible, be connected together in the mind:

light	white
bright	write
sight	bite

Past tenses of verbs may be connected with their present; fought, fight, bought, buy.

(c) Words of similar sound and spelling have to be carefully distinguished. Such are "quite" and "quiet", "angle" and "angel".

(d) Many are the words that have the same sound as another word but have a different spelling and a different meaning. With these it is best to try to connect the spelling with the meaning quite apart from the sound, that is, read by eye rather than by ear.

"Beach" is by the sea, "Beech" is a tree. "Cord" is a string; "chord" is to do with music.

(e) Words containing *ei* and *ie* often present a difficulty. The well-known rule, *i* before *e* except after *c* is generally but not always correct. We have 'yield, believe, grieve' and 'receive, conceive, deceive' but also "seize" "either".

(f) Where necessary double consonants have to be used.

hot - hotter }
big - bigger } to keep the vowel in either case short

Similarly, we have affect (ad-fect, *d* being exchanged for the initial letter of the root), approve (ad-prove.)

(g) In other ways, a knowledge of etymology will help us. Polysyllables should be split up into parts corresponding as far as possible to prefix, root, suffix and each part spelt separately - e. g., Begin: Ne-cessary.

(h) Foreign words are usually spelt as in the language from which they come:-

Philosophy, psychology (GK derivatives), the French *lieutenant viscount*, the Italian piano, opera, the Portuguese cocoa, verandah, the American tobacco, potato,

the Tamil word - Rice

the Arab word - Coffee

It is needless to mention here that these rules are not exhaustive, nor do they give the last word on the subject. The rational method of learning spelling is primarily through the sentence and what more obvious way of tackling the sentence is there than by reading it? Words arranged in narrative and descriptive passages instead of words listed for memorisations are more welcome.

Certain types of exercises may be here singled out for consideration:—

(1) Make lists of as many words as you can by putting a single letter in front of the groups:- e. g., —all, —aw, —awn.

(2) Prepare lists of 12 words by putting two or more consonants before the groups, e. g., —awl, —aw, and —awn.

(3) Pick up pairs of words sounded alike, serf, surf; berth, birth.

(4) Form nouns, adjectives or adverbs from verbs or vice versa.

(5) In certain words in a sentence or two, some letters are omitted. Pupils may be asked to supply the omissions.

The mention of a few rules or types of exercises does not preclude the possibility of a good many others but all of them are limited only by the ingenuity and resources of teachers, our objective being to enable pupils to acquire habits of correct spelling.

There are other aspects of the question, such as the unhealthy reaction of bad pronunciation on spelling. It has been borne in on the writer that some words so mis-spelt are *prejent. apsent*.

It is clear that the mis-spelling in either case is due to bad pronunciation or an inability to understand that in no two languages are sound values similar, if not identical. While it may not be necessary to insist on a course of phonetics for every pupil in our schools, it is by no means unnecessary for a teacher to take a systematic course in it, as it is of advantage to him and the children under his care.

To conclude, the problem of spelling is so intricate that the writer will feel more than satisfied, if in the short article he has created in the readers of the journal an urge to investigate it and co-operate in seeking an effective solution.

THE

Spirit of Reverence and Restraint

BY MR. GAURI PRASANNA BISWAS, M.A., B.T.

It is a deplorable characteristic of student mentality that schools are scarcely regarded as sacred a place as a temple of learning or a mosque. Cartloads of information are dumped on the young heads which ill-assimilate them, divested as they are of an aspect of a religious acquisition. The imparting as much as the receiving of knowledge is never attended with any spiritual or aesthetic tone. Young learners commit a thousand and one offence against their school, sometimes knowingly and often unknowingly, because they are hardly trained to approach their school with any devout feeling. Merriments go high on the occasion of the Saraswati Puja which they instinctively clothe with a gloom of reverence. But unfortunately, the "brick and mortar" are looked upon as such, a mere tryst, and not as the benign Goddess of Learning transformed into a living and permanent though an apparently dumb mould, to whom they daily make offerings.

It is a sad experience to recount that the walls of a class are invariably the whet-stones against which the boys sharpen their pencil-points. They scribble on the walls and carve names and uncouth figures on the benches and desks, cut maps and geometrical figures on the mortar, break mat walls, sometimes spit on the floor—an unpardonable offence against sanitation and decency, scatter waste-papers in shreds or orange peels, nut-shells or guava or lichi-skin on the floor in the absence of the teachers, or rub off on the door-way the muddy soles of their feet or shoes if they travel to school along a muddy road; or in the course of a friendly trial of strength, they will loosen the leg of a bench or break a window pane with a tennis ball in a merry classroom practice. Benches and desks are sometimes put in a disorderly way. The small fry will always go a step further with their elvish pranks putting the teachers' chair on the table or under it or sit snug in it in the teacher's absence to play his role. Truly speaking, there is no limit to their genius for wickedness and puerilities that prove home the theory of original sin and Darwinism despite all controversies to the contrary as well as in support of the "Tabula rasa" theory.

I may undeceive my readers, specially student readers, for whom these few lines are prescribed both as a preventive and a curative if they have caught or are about to catch the contagion, that I do not mean any particular institution, far less a class, nor do I insinuate that all the above vices, if I may so term them, have been detected in all their virulence in any particular school. But what I do emphasise is that some of these vices do creep in here and there, in spite of the lynx-eyed Headmaster and careful class teachers. Boys are boys and as such, always on the jig setting their hands to this thing or that regardless of consequences. To direct this instinct in them, call it destructive or otherwise, the teacher has got to supply channels for the out-flow of this surplus energy, such as drawing, modelling wood-work, games etc. which bring into play free movements of both the brawn and the brain. Constant occupation would preclude all possibility of the restless hands getting into wrong manipulations. The teacher cannot be over-vigilant to the movements and tendencies of his charge and too persuasive in his appeal to their spiritual and moral interior behind this seemingly incorrigible exterior. He should, now and then, try to create the right attitude with which a student is expected to view his school. The boy should have it early inculcated in him that his school is his *Alma Mater*, Kind Mother who suckles and sustains him and drags him out of the slough of ignorance.

This done, all defacements, pollutions, insanitary acts and all that will gradually appear to the childmind as sacrilegious.

It was once observed that when a teacher found some lichi stones and paper-scrap strewn over a portion of the floor, he at once began picking these up so that the room might have a clean and tidy look. All the students considered it a sin to allow their teacher to do the sweeping in their very presence, prevented him from doing so and themselves swept the room clean in two or three minutes. He suspended the lesson and read them a moral, spiritual and hygienic lecture (of course the three aspects are identical at bottom) in this strain,—

"Cleanliness is next to Godliness.....Because there is a paid sweeper, we should not commit any and every kind of nuisance in the school. Humanity demands it.....The spirit of Saraswati, Learning, hovers round us.....It is not a true Bratachari spirit (the addressees were all Bratacharies) to allow the sooty and hanging cobwebs to grow into snaky lengths.....The practice of the Brata, as of charity, should, according as our Gururji Mr. G. S. Dutt enjoins, begin at home, nay, in our very reading room.....In ancient times schools and colleges were no palaces with a retinue of servants and overwhelming paraphernalia. The Brahmacharis had to do all the menial works concerning their person and institutions.....Reminiscences are still to be traced in Mahatma Gandhiji's Asram where the inmates, we hear, clear even their own night-soil.

Does not our mother, our highest deity, do the same during our infancy and illness? We hear that the students of the Tapaban school, Satsang, Pabna, laid bricks themselves and erected a building....." The appeal had the desired effect. The said class was found in a day or two to be the tidiest class in the school. This amount of self-restraint and self-help in the orderly keeping of the school may economise, no matter to whatever extent it may be, the incidental expenses under "petty repairs" in these hard times when a pice saved is a pice gained.

In the ancient system of sizarship in the University of Cambridge, the "sizar" etymologically meaning persons serving out the "sizar" or rations to the undergraduates or doing some sort of menial works, received free tuition or other privileges in exchange, on grounds of poverty. The system was a distinct privilege in that it was a training in self-help against the luxury of huge expenditure which the craze for education means now-a-days.

The monitor or captain of a class may be entrusted with the charge of weaning the "black-sheep", if there be any, from the prohibited code of slovenly conduct. The teacher's part is to glance his eyes all round to note if everything is O. K. To go straight to the table with the gong and sit square at it and "teach" and "teach" as we do, week in, week out, and to correct papers, are but a part, not the whole, of this time-worn "teaching". Education is for behaviour and for the right kind of it. Cleanliness outside, cultivating godliness inside, is essentially a pre-requisite to a sound growth.

Correspondence

Lecture at Edinburgh by Begum Mir Amiruddin, B.A.(HONS.)

Begum Mir Amiruddin, wife of Mr. Mir Amiruddin, District and Sessions Judge, Madras Presidency, who is making a study of the social work that is being done in the West, and who has been taken round by The Lady Cynthia Colville, Lord Goschen and others to a number of social welfare centres, hospitals, maternity clinics and educational institutions in England was invited by the All Peoples' Association, Edinburgh, on the 11th August to deliver a lecture on "India's Womanhood". Prior to this, Begum Amiruddin has spoken at different meetings and different places in England enlightening the people of this country about India and Indian women. Miss. Wrench, the President of the Association, gave a delightful 'At Home' to the Begum and when welcoming Mr. and Begum Amiruddin introduced the latter as one of the pioneers of Muslim female education in India and narrated how despite the fact that she had given up purdah only a few months ago, she had all along been doing very useful work for the uplift of India's womanhood. She said it was a great pleasure to have an Indian lady of such distinction and attainments in their midst.

Begum Amiruddin, in her speech to the audience consisting of representatives from ten different nationalities, at the outset, dwelt on the wealth of ancient culture that existed in India, and pointed out that Indian women in their advance, had, to-day, a remarkable background to look to with pride and strengthen them in their ambitions. She narrated in full detail the advance made by the women of India during the past decade and pointed out how everywhere the old order was changing giving place to the new, and Indian women were now-a-days nobly acquitting themselves in every sphere of life. She regretted the ban that is still placed against women by the University of Cambridge, which does not permit woman graduates to wear their cap and gown or hold any offices, and pointed out that at the Indian Universities, women suffered from no such restrictions. She stressed the fact that Indian

women, in their advance, wish to maintain proper equilibrium and do not desire the disruption of home life, which act, in course of time, would inevitably force the tide of reaction upon them. She also stated that they do not wish to adopt the novel ideas of to-day without discrimination, but wish to proceed with due caution and circumspection taking from the West the things that are good and striving to blend the best of the old and new, of East and West.

Miss Wrench, in her concluding remarks, said that she endorsed every word of what Begum Amiruddin had said, and said that the modern craze for sensations and excitement prevailing in the West was not welcomed by the right thinkers of to-day. She said the West had a great deal to learn from the East just as the East had to learn from the West, and this could be done only by the people of the two countries crossing over and enlightening each other as Begum Amiruddin had done.

Notes

By PROF. C. A. KRISHNAMURTI RAO, M.A., F.R. ECON. S.,

Associate Editor.

Dr. Dewey's Philosophy

Dr. Stoffer of the American College, Madura, addressing the Y. M. C. A. recently, said that Dr. Dewey who was the product of American Society erected his theory of experimental knowing on his observation of American conditions of life urging that a rational abstraction from life would enable us to control our actions and shape our future. His is a philosophy of individualism, change, human control and relativism. Such an outlook is in keeping with the ever-changing conditions with their concomitant evils observable in America. But what is wanted is stability among changing things. His philosophy, while admirable in form and essence, suffers from an ignoring of some of life's chief values such as religion and an interest in future life which have salutary effects on our conduct in the present. Growth of personality, education as an auxiliary to self-conscious individuality, knowledge based on observation as in astronomy, and the difficulty of experimenting in the social field with its wide, varied, and rapid, never-ending changes are overlooked in his system. But these, Dr. Stoffer concluded, do not detract from his greatness as a philosopher.

University Course in Journalism

The Indian Journalists' Association of Calcutta has come out with a scheme containing details of the working and the subjects and syllabus to be followed. It has been pointed out by some that it might create unemployment of a different type and Universities need not spend time and money on such courses. But one may point out that the field is more definite and practical than that of law and there is scope for the creation of new ventures, particularly in vernacular journalism, in which we see to-day new and sometimes undirected activity in our Presidency. It is bound, at any rate, to elevate the tone of new journalistic ventures and the supply of better hands for old ones.

Science Versus Humanities

In his article on "Universities and Research" in the September number of *Educational India*, Dr. A. L. Narayana of the Kodaikanal Observatory observes that Universities should have two objects, training for citizenship and the advancement of knowledge, which are not antagonistic. Finding out truth which is real research presents "a shoreless sea" but it must serve humanity. His emphasis on humanistic in preference to scientific research is that "there has been enough of scientific advance, science being a rapid strider, while humanities require goading". Science is in danger of becoming horrible "with an ever-swelling head and an ever-contracting heart". There is a vast field for research in the historical interpretation of Indian literature under Professors of the right type. But great results in such things are largely "by-products" and require time. Advancement of knowledge and the cultivation of high ideals as in India's past, Dr. Narayana concludes, are the requisites for India's salvation.

Unemployment Surveys

These are being undertaken in various parts of the city of Madras and the results obtained by the enthusiastic organisers are bound to be interesting. Such surveys would, at least, lead only to a diagnosis of the disease whose importance cannot be under-rated. But a survey of available occupations and their expansion leading to an absorption of increasing numbers of our unemployed youths would seem to be more helpful. The tale of unemployment is known too well to need elaborate mapping. The provision of more openings and their exploration are what deserve a searching inquiry.

Reviews.

1. **Short History of the Indian People:** By Tara Chand. Published by Macmillan & Co., Ltd.

This is a worthy attempt at presenting the history of the Indian people, in some respects from a new angle. The ancient, mediaeval and modern periods have received due attention, and the author has taken pains to show how each stage has contributed towards making Indian civilization unique. The cultural history of South India could have received more attention. The author has attempted to bring out how the fate of an empire, its social, economic and political conditions, hang upon the character of the rulers and the ruled. The development of art and letters, religion and philosophy has been narrated. The modern material and mechanical changes and their influence on the social and moral atmosphere of the nation have also been explained. The maps and pictures, the dynastic lists and genealogical tables, the index and the large physical map of India at the end add to the value and attractiveness of the book.

2. **To the Forbidden Land:** (Discoveries and Adventures in Tibet) Published by Macmillan & Co., Ltd.

This is a narrative of adventures selected and adapted from *Sven Hedin's Trans-Himalaya*. The story makes interesting reading, is full of thrill and romance, and illustrated by a few pictures and a map. Written in chaste and idiomatic English, it is a good book for rapid reading for boys and girls in high schools.

3. **The War of the Humans and the Mosquitoes:** By Lt. Col. G. Jolly: Published by Macmillan & Co., Ltd.,

How malaria is bred by mosquitoes and how modern methods of malarial warfare have conferred a boon on humanity, are detailed in the form of an interesting story. King Superstition and Dr. Quack give place to King Commonsense and Dr. Health, and Princess Happiness comes into being. Children will easily take to reading a book like this and learn all about malaria and how to combat it, besides improving their English.

4. **First Course In English Grammar:** (in Diglott form): By M. S. Subramania Ayyar, Revised by N. Subramania Ayyar, B.A., L.T., Asst., St. Mary's High School, Dindigul. Price: Rs. 7.

Increased attention has of late been paid to the teaching of English grammar in schools as a result of the recent changes in the syllabus. Teachers actually handling the subject know how pupils look upon it as a bugbear. To interest them in it, teachers have to adapt their methods of presentation to present conditions. One effective method of bringing home the fundamentals of English grammar is by correlating it with Tamil grammar, wherever

possible. Actual experience has shown that the latter method has been fruitful of good. The book under review will prove a helpful guide to pupils and teachers who adopt this system. The First Course is intended for students of the lower classes. The treatment is inductive, and exercises are given from which they are to learn and apply the principles. One significant feature of the book is that the medium of explanation throughout is Tamil. This, while greatly saving wastage of mental effort in comprehending a difficult foreign medium, enlists their interest and tends to inspire a desire for further exploration into the idiosyncracies of English grammar. We heartily commend this attempt of teaching English grammar through Tamil medium, to all the schools in the Tamil Nad. The fore-word of Rev. Fr. Santappan, S. J., an experienced Headmaster and Manager, should itself be a testimony to the merits of this original publication.

5. A Hand-Book of Practical Physics:— Heat and Light: By K. S. Ramachandra Ayyar, B.A., L.T. Senior Science Master, Town High School, Kumbakonam. Price: As. 7.

S. S. L. C. Pupils who bring up Physics under the C. Group for the Public Examination will find the booklet a helpful guide. It has been our experience that pupils rarely comprehend clearly what is asked of them in an experiment and how they should proceed to perform it and record and calculate results. Record books in the laboratory in many cases give meagre and untidy accounts, with details haphazardly arranged. Mr. Ayyar's book, written with his long experience of teaching the subject, will be of value in enabling pupils to overcome the defects referred to above and also gain a clear grasp of the subject. The questions and numerical examples added after each experiment will tend to clarify their ideas further. Neat diagrams and tabular forms have been given where necessary.

6. New Method Composition Exercises in Tamil: (தமிழ் முறை கருத்து அபிப்பிராயச் சுவரிகள்) By C. Gordon Fearon, Ed. B. Published by the Oxford University Press, Madras.

Book I for	Standard III.—	Price.	As. 3.
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This series is suited to the individual method of teaching now rapidly gaining ground in our schools here. The subject matter relates to various topics of interest to modern children, including riddles, specimens of invitations, newspaper cuttings etc. Assignments have been prepared with intelligence and care, based on personal experience in the class room. They are such as will develop pupils' powers of comprehension, spelling, selection and composition, among others. Instructions for procedure have also been given. The matter is graded to suit the 3 standards. Simple grammatical rules are also taught inductively from the lessons.

7. Education in C. P. & Berar during the year ending March 31, 1933.

The reviewer of the Government Report on the state and progress of Education in C. P. & Berar had got himself familiarised with certain features which have unfortunately got themselves associated more or less permanently with this province. Financial stringency and the restrictions imposed on the activities of the various educational agencies in various parts of India must figure prominently in every provincial report. So is the tale of wastage of effort and expenditure, particularly in primary education. There is the usual increase in the number of schools, the number of boys, the number of girls over that of boys, the buildings and equipment and the number of books added to the libraries. All this may form pleasant, even interesting reading.

But the other side of the picture is really dark, if not disheartening; and it becomes a matter of well-nigh despair when it is a regular feature of the report of every year. It is somewhat dismal reading when we are told in the Government resolution on the report that it notes with concern that "the administration of Primary education for boys by Local Bodies which provide no less than 3858 schools out of a total 4119 leaves much room for improvement; and the wastage of effort and expenditure as indicated by the fact that only 21 out of every 100 pupils obtain the Primary Certificate can be regarded with feelings akin to dismay". The irregular payment of salaries to teachers, the frequent transfers of teachers for other than educational purposes to an extent that impedes the efficiency of instruction and the enthusiasm of teachers, show an irresponsibility and indifference that are really painful; and educational authorities and the Government seem to be really perplexed over the problem.

The report speaks of considerable economies having been effected. It may be retrenchment but no means economy to abolish schools and teaching posts, reduce staff and stipends; and diminish grants-in-aid to educational institutions that have already to face not a few handicaps. It is significant to read that the average cost of educating a pupil decreased from Rs. 26-0-8 to Rs. 21-6-9.

In University education the Honours Course has been instituted and the 1st Honours Examination is to be held in March 1936. A Diploma in Education is the result of another ordinance. From 1936 onwards instruction as well as examinations will be in Hindi, Marathi and Urdu. A committee of 14 is to work out a scheme for the organisation of technological training.

In the Vernacular Middle Schools the teaching of English is said to be poor owing to the lack of qualified teachers and the lack of suitable atmosphere for learning English. In Agricultural Schools, instruction tends to be more theoretical, the practical side suffering from lack of suitable agricultural implements. Compulsory Primary Education has not been quite a success owing to remediable reasons. The keynote of the whole is struck in one sentence P. 62—"Mere academic qualifications are not enough. Men of the

right outlook and experience are too rarely found for the very responsible work of introducing various new ideas." (Italics are ours) C. A. K.

8. Elementary Mathematics Book I for Form IV by V. Arunajatai, M.A., L.T., Mathematics Teacher, St. Gabriel's High School, Madras. Published by the Madras Premier Co., 26, Periana Maistry St., G.T., Madras. Price: Rs. 1.

This book revised and edited by Rev. Fr. Pruvot, S.J., Prof. of Mathematics, St. Joseph's College, Trichinopoly, has been designed to meet the requirements of S. S. L. C. pupils according to the recent syllabus. The contents have been carefully prepared and the various topics clearly introduced with due regard to conciseness. The introduction will be found to be a good teacher to private candidates. The problems have been well chosen and are sufficient for the needs of Form IV pupils, except in one or two chapters where more exercises could have been conveniently included to drill them. The intelligent and natural intermingling of Arithmetic, Algebra and Geometry giving an air of homogeneity to the subject is commendable. As a whole, it is a good text-book for use in Form IV.

We would like to conclude our review with two questions to the author: i. Is it necessary to separate theoretical geometry from practical? Would it not be better to prove the theorems just after the pupils learn the construction of each figure? ii. Would it not be more useful to pupils, esp. private candidates and others of irregular attendance, if the exercises had been divided into groups corresponding to the examples they relate. This method would be found valuable to individual work.

S. DORAISWAMI B.A., L.T.

9. History of India: British Period, for Form IV, B. Group, in Tamil. By M. K. Sundaravandachariar, B.A., L.T., published by B. G. Paul & Co., Francis Joseph St, Madras. Price: As. 10.

This is a new publication adapted to the needs of the latest syllabus issued by the S. S. L. C Board for Form IV. The author is well-known to teachers and does not need introduction from us. With his ripe experience of teaching, he has brought out a useful book, incorporating the results of recent historical researches where facts have been distorted. The matter is presented in clear and vigorous style. The author could have avoided the pedantry generally characteristic of the works of learned pandits. Each chapter ends with a set of searching questions useful for revision. Eleven maps have been included. The printing and ~~edition~~ ^{edition} leave nothing to be desired. High schools in Tamil Nad which adopt the vernacular medium will be profited by prescribing this for study.

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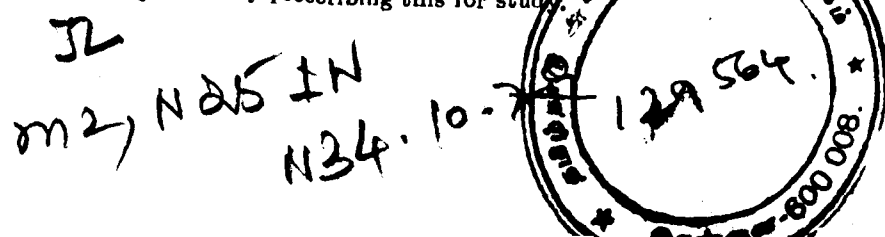
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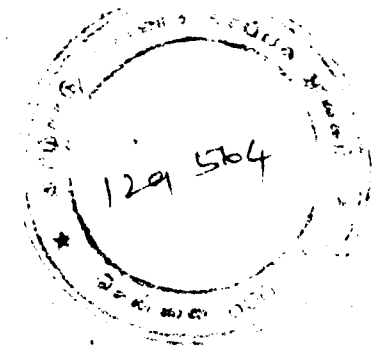


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