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TEACHING OF ENGLISH POETRY FOR INDIAN CHILDREN.

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Srivaikuntam.



TEACHING poetry to children is teaching them the art of enjoyment, and children like to enjoy to the utmost of their capacity. An ideal teacher will coax, cajole and entertain his pupils as much as he controls, chastens and instructs them. And once their spirit is aroused, they would take to poetry with as much gusto as they exhibit in their innocent games and sports. They would delightfully lisp in verse than jolt in prose. Their creative energy, their riotous imagination, their sense of humour and their gift of wonder would find a habitation and a name, an evocation and a need in the deliciously tickling world of poetry with its aroma of words, its tinkling symphony of sounds and its moments of magic and mystery: "for the childish perception is the essence of that poetic creation which brings things together to make new forms." The metaphoric gold and silver of the poets would shed their metaphor and loom in their minds as real gold and silver, vivid and vital. Shelley's "golden islands floating on a silver sea" would appear to them much truer than truth itself. For the fact is "children like poets see more clearly and perceive more intently than we are used to do."

Take for illustration this poem:

Old King Cole was a merry old soul
And a merry old soul was he;
He called for his pipe
And he called for his bowl,
And he called for his fiddlers three.

Here is its detailed prose rendering:

"Cole I was now a monarch advanced in age and of a convivial temper. On any festive occasion he would bid his retainers bring him his goblet and his smoking materials, and would command his musicians to entertain him on their violins: which they did."

But what a difference must this spell to the child! Old King Cole is something real to his mind. But Cole I is a lifeless automaton. As the critic truly remarks:

"Well, all the facts are there and many more words, but scarcely a trace of my old King Cole, and not a tweedle-ee-dle of the fiddling. Would anyone trouble to learn that by heart?"

The principal aspect of the question lies in the choice of poems. The anthologies are for the most part quite unsatisfactory. Thomas Campbell, Mrs. Hemans, Robert Southey, Milton, Wordsworth and Tennyson would do for the anthologists. *Casabianca*, *Lucy Gray*, *My Heart Leaps Up*, *When I consider how my light is spent*, *Tiger Tiger burning bright*, *Tell me not in mournful Numbers*, and similar stuff that we come upon in almost all selections are not enough. The selection of poems deserves to be more varied in nature, more original, more modern.

What then is the principle to guide us in the choice of poems? Mr. R. L. Megroz enunciates two principles in his book on *English Poetry for Children*. Whether one agrees with his first test or his second best



of a first-rate poet is usually inferior to the best by a second-rate poet"—or not every-one should agree with him when he thinks that the best children's poetry is modern. Not that he implies that all old poetry now closed out to children should be replaced by any sort of poetic stuff which bears the imprint of modernity. Indeed much of it, as the late T. Earle Welby once wrote, is "ephemeral stuff absurdly over-valued simply because it goes with the mode of the moment." But that is no reason why such masters like A. A. Milne, Sir James Barrie, W. H. Davies, Richard Hughes and Walter de la Mare should be for ever closed books to our children learning English, especially Walter de la Mare. Unquestionably he is "the greatest living writer" of poetry for children offering "immense enrichment" to their "sheer delight of music" and their potentialities of existence. In this connection says Mr. K.S.:

"For there is no doubt whatever that, while Mr. de la Mare may be surer of immortality than any other living poet, he is far and away the greatest and indeed the only genuine children's poet in the whole long history of English poetry."

What a pity that Mr. Walter de la Mare does not find a place in many of the children's books!

It is also significant that more humorous pieces are not included in the anthologies used for children. Children, if they should be delighted, as they should, must be given an abundance of humorous pieces. The exclusion of Edward Lear, the Prince of Nonsense Poets, from the domain of children's poets is simply a crime. His light verse

exquisitely nonsensical with splendid touches of incoherence and incongruity, is "highest carat gold." Mr. and Mrs. Discobobollas, Mr. Quangle Wangle Quee, Mr. Yanghy-Bongy-Bo and numerous others of their ilk should be our children's favourites for all time to come. For in a sense they are more real than the Napoleons, Akbars and Elizabeths of history.

Granted that a good choice is made, it is not very difficult on the part of the teacher to interest his pupils in verse, provided, of course, he has an iota of taste for the subject. But it is necessary that he should unload his mind of all those old-fangled notions which equate poetry in terms of 'prose order,' 'poetic expression,' 'grammar' and things of that sort. All these have their own place. The vital thing about poetry is its verbal music, its vestment of words and phrases that thrills us with joy, its fugitive beauties, its elusiveness, its etherealness. Let the poems be read and re-read, let the children's minds get soaked with their sound and sense (or nonsense). Let the young minds learn to love the pleasing jingles, the fascinating rhymes, the music of the 'l's and r's and the humour, the harmony and the beauty pervading the poetic pieces they do. The other things will take care of themselves.

Poetry is children's birth-right: "for the first connected language a child hears is the sung rhyme from the lips of a crooning mother." He who ensures this birth-right—the teacher—is the type of a true missionary. Has not the poet said?

He who gives a child a treat
Puts golden stones in heaven's street
And he who gives a child a home
Builds palaces in Kingdom come.

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A PLEA FOR VILLAGE RECONSTRUCTION

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THE present day schools are expensive, top-heavy administrations. Besides the fees, books, etc., the wards' parents are required to meet extra expenses such as gymnasium fees, game fees, cost of socials, etc. The average income of a middle class Indian is barely sufficient to meet the daily wants of his family. Such being the case, ninety per cent. of the school going population in India are prevented from attending school for sheer want of the wherewithal to meet the demands of the school. Compare the *tols*, *pial schools*, *maktabs* and *madressahs* of old India. Every boy could get education easily. The books were not changed as often as they are now. My father used to relate that he used the same books as were read by his uncles. The whole cost of his matriculation including the examination fees did not amount to Rs. 100. That was in the early eighties. My mother used to say that the school peon would come to fetch her, and even books were provided to her free of charge. What is the change due to? Teachers are costly, some say. No, the teacher is not so. If there is a miserable creature on earth so far as his financial position is concerned it is the Indian teacher. Teachers in Europe and America are well-looked after. That is because the value of the teacher to the pupil is recognised fully. A day will come when the teacher will be a power in the land and kings will tremble before him. Neither the teachers nor others have realised the potential good or harm that the teachers can do. The teacher's salary is meagre. Then what is this due to? In case of proprietary

schools, the owner wants to make the school a profitable business. The cost of buildings, furniture, library, laboratory equipment and so on absorb money like water in a desert. The *Tapovanas* of ancient India were great seats of learning and people learnt more there than in modern schools. A school must necessarily be housed in a good building. I am not against schools being housed in good buildings. But the first consideration ought to be the education of the boys. Buildings should not be a charge on the boys. After all a building does not make much difference. Teachers at the same time do not take to teaching with zest. It is because of their meagre pay. So it is a vicious circle. Meagre salary—no zest in work—result bad—education incomplete—inefficiency—low wages—poverty—meagre salary and so on. I have elsewhere discussed primary education that will be suited to India.

The poverty of the rural population in India is appalling and as has been proved by eminent economists, 50% of them do not know what a full meal a day is. Prof. Dayashankar Dubey concludes that "64.6 per cent. of the population lives always on insufficient food, getting only about 73% of the minimum requirement for maintaining efficiency. In other words, it clearly shows that two-thirds of the population always get only three-quarters of the amount of food grains they should have." I need only cite "Prosperous British India" by William Digby and "Poverty and Un-British Rule in India" by Naoroji to show clearly the extreme



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poverty of the people of India. The few cities and millionaires do not constitute India. It is said that the Indian nation lives in the cottages. Calcutta and Bombay do not make India—where possibly a visitor is apt to find no trace of poverty—though even there the most abject poverty brushes side by side with extreme luxury.

Education must be suited to such a population. The blue books show that the literate population of India—which means those that are able to read and write, knowing the A. B. C. of the Three R's including those who read holy books at sight—is extremely small. The percentage of literacy for the whole of India is less than 8, the literate population of India being 72 per 1000. It has been shown that 50% of the school-going population never become literate. The percentage of male scholars in primary schools to the male population is 5.71 and that of female scholars to female population is 1.19 and the percentage of scholars to the total population is 3.77. It is stated that out of 100 boys who begin to attend school, only 19 reach the Fourth Class. In no other country in the world one finds such a heart-rending state of affairs. This may be due to two main causes. The mental calibre must be so low as to be incapable of grasping anything. This is not the case as any one can see that the genius of the Indian is such that he can fairly compete with any one in the world. The other reason that the scholar may be lazy is also not to be held because it has been accepted universally that the Indian is the most hard-working. Hence we have to conclude that this disparity is due solely to want of facilities of education. This may be of two kinds—non-existence of schools and cost of education. Both these causes are operating in an enormous degree.

The number of schools is not sufficient. The total number of primary schools on 31-3-1924 was 168,013 and the number of scholars 6,955,634, excluding those reading in the primary classes of secondary schools. Taking these figures to be fairly correct, we see that the number of schools is not sufficient. Hence the first necessity is an increase in the number of schools. As it is, the present number of schools barely touches the fringe. Secondly the cost of education is also very high. The average Indian is not able to bear the cost of the education of his children, especially when we see that he has not one, but more. Some of the municipalities have introduced free primary education, but the number benefited by this is extremely low, as to make us say almost nil.

It was a mistake on the part of the Hindu parents to have neglected the old system of primary education which was pre-eminently a religious one and to have replaced the same by the modern one which is defective in some ways and also inadequate to the Hindu religious instincts. To run a primary school is not a costly affair. As it is, the primary school teacher is rarely paid more than Rs. 10 per month. One teacher can teach 40 pupils, so that the cost per head comes to 4 annas, but I am yet to find a primary school where the fees charged are 4 as. per pupil per month. The least is 12 as. or Re. 1 in the Infant Standard and it goes on increasing proportionately though the teachers in all classes get the same salary. Another item is cost of books, slates, note-books, pencils, etc. I have seen many tols, pial schools and maktabas where these are not insisted upon. No great calculations are involved in a boy's education as to require paper and pencil. Instead of assimilation, there is mere loading; instead of

mental development, there is a process of what is bound to prove ultimately mental enervation; instead of culture becoming the end, passing becomes the end; and finally instead of a man whose mind has been fortified by the acquisition of valuable and well-assimilated knowledge, whose actions are the outcome of healthy emotions, rational convictions and well-balanced judgment, we have a sorry specimen of a passed candidate.

The Government and its underling, the Inspector, will never tolerate the primary school where books and notes are not used. Perforce some primary schools have to close down. The Government directly or indirectly made primary education in India a commercial concern. India was noted for her culture, industry, education, wealth and so on—all are now history. The ruins of Nalanda and Taxila show that India was great in her educational enterprise, but if she is not so now, it is not because she has no ideas on education, but she is hampered on every side. Elsewhere I have made a plea that primary education should be in the hands of the people without the least check from Government. I refer those that require further information to my father's booklet "Our Indigenous System of Education" published in 1917. He was conducting a primary school teaching up to the Fourth Class and nearly 50 pupils in the neighbourhood took advantage of it. The cost of maintaining it was less than Rs. 20 per month. The building was his own and he never wanted to make any profit out of it. Pupils were never compelled to buy books. Many of them had no books. The teachers were provided with books—not for coaching the pupils in them—but as a guide. Rudiments of vernacular (Tamil) and English languages, arithmetic, history and geography, civics,

hygiene—personal and communal—were all taught. The success of the school can be gauged from the fact that pupils even from a distance flocked in. They were charged no fees. For the first two or three months he paid the teacher's salary himself, but afterwards, local gentlemen seeing that the institution was very useful, voluntarily offered to meet the salary of the staff. This was during the period when living was costly on account of high prices due to war.

Open air schools—though very good and advantageous in many respects—are not possible everywhere and in all seasons. Hence a building is necessary. But I may say that a plain building is sufficient and well adapted. The teaching of architecture and designs is not the object of a primary school. I would go to the length of saying that an enclosure and a roof are all that is required. Instead of regular windows, openings in the walls will do very well. The building of the model primary school of the Madras Corporation is a costly one. I say such a building is not at all necessary. Whatever the building, it must be within the means of the people and should not be a tax on them.

A theosophist lady is conducting an adult night school at Urur. It is lodged in a hut and the open space-outside is also used when there is no rain. The students are provided with individual mats to sit upon. In my opinion benches and desks are not only not necessary, but a waste of the community's wealth. Text-books are provided free of cost; Tamil, civics, and general knowledge are stressed as important subjects. This school or any other such school can be worked on the lines of the Tuskegee Institute at Washington. St. Nihal Singh has described this institute well in his book "Messages of Uplift from the U. S. A." I shall recite only the outlines and the original of the Tuskegee Institute—there being many copies of the same now.

Booker T. Washington, the Negro pioneer and leader (of America), founded the college at Massachusetts. He demonstrated that real education, *i.e.*, real strengthening of character along truly great lines can be given without spending much money. The Negroes of America, after the Civil War, flocked to the University and the schools and had no ideal of their own. Booker Washington realised that their salvation lay in their hands and they should be educated in their own institutions. He had no money; he had to fight against the tradition among his own people that work was not gentlemanly; he started and was successful. He gave two Universities to his people. He gave more than this; he taught self-respect to the Negroes. He did nothing great. He and a handful of his friends acquired some land. Buildings there were none. Washington said: "We will not ask for anything. We are going to show that we can do all alone. We must gain our self-respect. We must build our own buildings." By erecting their own buildings, they got knowledge, more real education. During three generations of the existence of the fine Tuskegee school, the plan adhered to was to have the building erected by the student. In this time more than fifty buildings had been built, all of them the result of student labour. In addition, thousands of men are now scattered in the Southern States who received their knowledge of mechanics while being taught to erect buildings.

Skilled labour there was none. They had to encounter enormous troubles in the beginning. Booker and his friends were new to the work and besides they had to overcome prejudice of their people against manual labour. For instance, they made bricks and they had a very bad time of it; they did

everything themselves; they failed often; they succeeded in moulding 25,000 bricks and these were put in a kiln to burn. The kiln failed as it was not properly constructed; they constructed a second and it also failed; students would not take any part as they did not know where these would lead them. Every one was for abandoning the venture, but Booker said 'No.' They wanted money and nobody would advance them any money. Booker remembered then a watch chain that had come to him; he took it, pawned it and got some cash and with this built a kiln which proved successful this time. All lived together and so they wanted to build a hostel. He called his friends and the few students, dug out a small room and roofed it. This was the kitchen. Washington himself says: 'As I look back over this part of our struggle, I am glad that we had it. I am glad that we endured all those discomforts and inconveniences. I am glad that our students had to dig out the place for their kitchen and dining room. I am glad that our first boarding place was in that ill-lighted and damp room. When our old students returned to Tuskegee now, as they often do, and go into our large, beautiful, well-ventilated and well-lighted dining room and see tempting, well-cooked food, grown by the students themselves and see tables and hear singing birds and note that each meal is served exactly upon the minute, with no disorder and with almost no complaint coming from the hundreds that fill our dining room, they too often say to me that they are glad that we should have started as we did, and built ourselves up year by year.' The struggles they had to undergo in the beginning, how they built the kitchen and boarding house, without beds, tables or chairs, how little by little they made these articles of furniture and other things until now they have dormitories—the best in the U.S.A. all equipped by themselves, need not be

detailed here. St. Nihal Singh fully describes them.

When the Negroes can do so much by themselves, I ask, are we in India so deficient in mental calibre as not to understand this? We are not so idiotic as not to break away from the idea that manual labour is degrading. Difficulties here are much less than those that Washington had to contend with. Many already know making chairs, tables, beds, plates, etc., building houses and so on. Men are wanted who will go to the village, teach them to do all these in a better way. Men are wanted who do not fight shy of the idea that living in villages is boorish; who do not feel ashamed to till the soil even though they are erudite; who will boldly shoe a horse, cleanse a shed, milk a cow, sweep and polish the floor, tend the garden, cook and do a million other things and in addition teach in the village schools.

"I know of the difficulties of a student who has not gone through the recognised school and college. But what of the many who have; are they much better off now-a-days? The student gains his M. A. and he never goes back to his village, but spends the rest of his life, if he is lucky, either in teaching in some centre, or else becoming a superior clerk. And the villages become more and more depleted of its best citizens." Rural India needs such persons. These citizens will be far more valuable than book-worms who can repeat Milton's "Paradise Lost" or chronicle the Roman wars. We need not wait for the millennium to come. Every graduate, or for the matter of that, every person who has received a little higher education—I say this that it will carry more conviction to the village—can go to his native

village or an adjoining one, there call all the villagers together, without distinction of caste, age or sex and propound to them these ideas; band them together and begin building a small shed in the open space, which will become the starting point for the school. This will gradually blossom out in time into a full institution like the Tuskegee Institution at Washington. Each one should take charge of one village on a voluntary basis.

Indian hospitality and charity are well-known. He need not worry over his grub. The villagers will welcome him. He should begin to give them the benefit of his education. He should try to elevate them in every way, but should not put on superior airs. He may begin by teaching the members of one house—both young and old. Gradually he can capture the village. Everything will be found for him. When the villagers find that he is useful, they will provide him with all his necessities. He will not starve even in the beginning. After all our men lack not the necessities of life, but they lack the luxuries or rather superfluities. The Indian climate does not require that one should cover oneself from head to foot, but still a majority of the city dwellers do, and to go out unless one is clad *cap-a-pie* is barbarity itself. This idea is spreading in the villages even, but it should be stemmed. It can be done only by the educated persons setting the example. The dignity of labour can very well be taught by these teachers. Time was when labour was considered as a privilege. In this connection, I think, the German system as followed in the *Insel Schule* can be modified and tried to suit Indian conditions. This is described by Dr. Ziauddin Ahmad and I require no apology to quote his words. He says: "This experimental school is called Insel Schule and is situated in an island on Tadelsee near Berlin. The Berlin Corporation has given

the whole of the island to the school and pays the salaries of all the teachers according to Government scale. It is a boarding school with 83 boys and 5 teachers. All the boys ultimately prepare for the Abiturienten (final examination of a secondary school entitling them to join the University) examination. Some of these boys come from good families. The school has no doctor; I was told that during the past six years a doctor had only been required once, and they sent for him from a neighbouring village. Simple diet in moderate quantity combined with active life is the secret of good health. Every boy is required to run round the island before breakfast. The course is about $1\frac{1}{4}$ miles. The school is performing two experiments.

"As in the Dalton Plan, class teaching is replaced by individual instruction. It is really not a new experiment, for the method has been followed for over 800 years in the East. The schools of India, before the introduction of the British system of education, had no graded class teaching but concentrated their attention on the individual instruction of the pupil. Class teaching is generally supposed to be economical; the teachers of this school, however, assured me that it was not really economical though perhaps more convenient to teachers. The class system sacrifices the brilliant boys for the weaker boys and makes the dull boys duller; it keeps in view the average students of the class and disregards the best and the worst. In order to remove the idea of class altogether, groups of boys are indicated by colours. The teachers sometimes give instruction to individual students; at other times they combine two or three students for some definite lesson. The boys do not go to the teacher, as in the old Indian system, but the teacher shifts to the boys. The system of pupil-teachers, i.e., using the intelligent boys for giving lessons to weaker boys, has been

condemned by this school; an increase in the number of teachers is considered more profitable than the employment of pupil-teachers.

"The second experiment of the school is the attempt to habituate the boys to the simplest mode of living. The only servants in the whole island are two female cooks. The boys themselves sweep all the roads in the island and clean the class rooms and hostels; they make their own beds, lay out the tables in the dining room and wash the plates. They also look after the poultry, the dairy farm and the agricultural farm of the school. No servant is employed for these works. Farming in Europe, it may be added, includes the feeding of horses, cows, sheep and pigs.

"The boys pay one shilling a day for boarding, lodging and games, which, according to European rates, is very little. The teachers have their meals with the boys. The school is self-supporting and, in the case of a deficit, which is rare, it appeals to the parents who make up the deficiency."

For a scheme like this, the villagers will be glad to provide everything. India once abounded in such schools. Every requirement will be provided by the village. The same eminent educationist says elsewhere: "Just before the British came into India, a net-work of schools and colleges existed in the country. The primary schools were *maktabs* and *pathsalas*. The *maktabs* specialised in languages and taught Persian, Muslim theology and a little arithmetic. The *pathsalas* on the other hand, specialised in commercial arithmetic, including fractional tables, but also provided for the teaching of the Indian vernaculars.

"These schools had no graded class system; individual and group instruction was given according to the methods in which experiments are now being made in Europe and

America. The system may have been abused by some of the lazier teachers who left their work to their pupil-teachers. A large number of these primary schools are attached to mosques and temples. Higher instruction was given in Universities and Seminaries. The Universities were either maintained by the State or by special endowments. Seminaries were private institutions run by individual learned men, where advanced instruction was given in specialised subjects. Education was entirely free, the scholars being supported by endowments or contributions from rich people. No registers were kept and no attendance was marked. The method of instruction and the system of examination were very similar to those in the German Universities. Students migrated to different places in order to study under the guidance of specialist teachers. Credit for the ability of a scholar always went to his teacher. Advanced lectures, as in the French Universities, were open to all. The degree was not granted till the student had studied philosophy, logic, and metaphysics, jurisprudence, language, and literature. Theology, medicine, mathematics, history, geography, and astronomy were also taught in some Universities. There were no residential colleges; they were accommodated in cloisters attached to the mosques and temples, or in the Universities themselves. Instruction in medical sciences and jurisprudence was imparted in these Universities, but before beginning their professional practice, students had to work for several years with practising physicians called *Tabibs* and *Vaids*. The institutions for Muslim theology, Islamic culture, and Arabic language were quite different from the institutions for Brahmanic theology, old Indian culture and Sanskrit language and literature;

but the two flourished side by side. Though the subject matter and the medium of instruction in these two Universities were different, the methods of instruction and examination were the same. Education was of an intensive nature and more attention was paid to thoroughness of training in a few subjects than to a superficial knowledge of a large number of subjects. A few such institutions, which have resisted the temptation of Government grants, are still in existence."

"Mr. F. L. Brayne, a Punjab civilian, has recently undertaken the work of village uplift in the district of Gurgaon. By improving economic and sanitary conditions of the villages, by carrying on intensive propaganda through official and non-official agencies, and by providing increased facilities in education, he has already achieved remarkable success, and his efforts, if carried on further, will prepare the people for the acceptance of the system of compulsory education and improved methods of agriculture and sanitation, and for the means of protection against their perpetual indebtedness to Mahajans or local bankers."*

The American Presbyterian Mission is conducting what is known as the Moga school—a school to train village teachers. It is in a town called Moga in the Ferozepore district of the Punjab. It gives an agricultural bias to its students, which is a great step. The mode of living is as simple and close to the village conditions as possible. The boys do their own cooking, washing and mending. They look after the cattle and keep the grounds in order.

There was a net-work of *pathsalas* all over the country. They are thus described by

* See "Socrates in an Indian Village" and "The Remaking of Village India."

Mr. Adams : " These schools (pathasalas) are generally held in the homes of some of the most respectable native inhabitants or very near them. All the children of the family are educated in the vernacular language of the country ; and in order to increase the emoluments of the teachers, they are allowed to introduce, as pupils, as many respectable children as they can procure in the neighbourhood. The scholars begin with tracing the vowels and consonants with the fingers on a sand-board and afterwards on the floor with a pencil of steatite or white crayon ; and this exercise is continued for eight or ten days. They are next instructed to write on the palm leaf with a reed pen and with ink made of charcoal, which rubs out, joining vowels to the consonants, forming compound letters, syllables, and words, and learning tables of numeration, money, weight, and measure and the correct mode of writing the distinctive names of persons, castes, and places. This is continued about a year. The iron style is now used only by the teacher in sketching on the palm leaf the letters which the scholars are required to trace with ink. They are next advanced to the study of arithmetic and the use of the plantain leaf in writing with ink made of lamp black, which is continued another six months, during which they are taught addition, subtraction, multiplication and division, and the simplest cases of the mensuration of land and commercial and agricultural accounts, together with the modes of address proper in writing letters to different persons. The last stage of this limited course of instruction is that in which the scholars are taught to write with lamp black ink on paper,

and are further instructed in agricultural and commercial accounts and in the composition of letters."

My plea is that the villagers who are idle for eight months in the year can very well be utilised usefully for any work which will be for their benefit. They themselves will be the first to grasp at anything that brings them more yield and better comforts. They require to be told that what is done is for their good and they should be convinced. That is the only thing required. They readily took to the spinning wheel when Gandhiji carried the message to the hamlet. This should reach them. There are many items of work to be carried out and I do not discuss them here. But the most important is that of the education of the villagers. And who else than the graduate is better fitted for this work ? Would it be too much if I ask that each graduate should take charge of one or more villages and give the people there the benefit of his education, than run for a job on a salary which barely keeps body and soul together and eke out a precarious existence ? They can get better facilities in the villages ; their work is noble ; they will serve the motherland better ; and they can give a better account of themselves than begging to be a servant of this or that deity presiding over any particular department. What I have said is not the final word—nobody is better aware of it than I. I have given a few examples and there are hundreds of such experiments which are being carried on.

A certain gentleman in some other connection said that out of the seemingly hetero-

genous elements, living in the various provinces in the Hindu population of India—by welding them together properly—a *Virat Purusha* has to be created. I may repeat the same simile in regard to this ; and say that a certain common scheme—shall I say the *Virat Purusha* in village education—should be evolved after boiling all the experiments in village reconstruction now being carried on. I leave this for better minds, and more qualified and better fitted persons.

only plea is that village reconstruction

on a sound basis should be begun at once in right earnest. The villages are already becoming depleted of their wealth, best citizens, brains and all. This depletion should be prevented and what other is there than its reconstruction ? They are becoming weaker daily and they should be made strong in every way, so that India—with her teeming millions strong, powerful and resourceful in the villages—may rise once again and occupy her rightful place in the comity of nations.

God bless Ind!

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ADULT EDUCATION.

A SURVEY AND A PROGRAMME.

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IF we just pause for a moment and take stock of all our achievements in the field of Mass Education, it will be readily seen what little real progress has been made. But, what little has been done, is, for the most part, steady, though slow; and we only wish it may be sure.

A comprehensive survey of Mass Education in the important premier countries of the world reveals, as if by contrast, the comparatively low ebb in which the movement is in our country. For the purpose of this essay we shall here examine its status in China, Italy, Germany, England and America, some of the most progressive states in the world which are in the midst of a great upheaval. While it is obvious that India has not equipped her masses with sufficient education so as to make them feel their position in life as responsible citizens of a Greater India, it is alike plain enough that, while the movement is attracting many of the capitalists in other countries and is amply subsidised by the State, poverty-stricken India has nothing to spare for this branch of the nation's expansion.

CHINA.

Political changes have not, in any way, interfered with the progress of Adult Education in China. Nay, far from it. On the other hand, it has been one of the causes for its steady growth. The movement owes its present status to Y. C. James Yen who, young man that he was, identified himself as one with the masses, and his keen and

practical intellect very soon set in progress a school where he could gather and teach about 500 people the famous *Thousand Characters* at a time with the aid of the magical lantern. And for classes of small strength big charts were used to teach the pupils. The motto that guided him throughout his ambitious life was "Maximum results in minimum time and at minimum cost;" and he left no stone unturned to achieve his cherished desire. Very shortly the *Thousand Characters* had to be expanded into thousand two hundred which, in course of time, grew to four thousand. A People's Dictionary was also compiled embodying all the four thousand characters and thus education was brought within the reach of the poorest of the poor. He found it possible to give the Chinese a decent education within four months at the rate of one hour a day and at the absurdly low cost of six or seven shillings.

The year 1923 was a land-mark in the history of Chinese Mass Education, for it was in March of that year that the future Director of the National Association of Mass Education achieved a most brilliant success in enrolling two thousand students in two days. The clarion call was sounded. The nation woke up from its reverie and more than hundred people offered their services free. And in two years more we find a regular network of institutions strewn all over the length and breadth of China. Touring classes were conducted in buildings (usually rented free for this noble cause); and within the com-

paratively short period of four years there were almost five million people with one teacher for every fifty of them.

Most of them, as we might well guess, were farmers and when work in the fields was impossible, due to the rainy weather, they found a very congenial home in the school which provided them with a magazine to boot.

After having initiated them in the mystery of the Three R's, he proceeded to give them some idea of scientific farming and agriculture. It was here that he met with real opposition. But as the persistent and sincere man always wins, Yen, in the end, was able to make them understand the vast possibilities of regular and scientific farming. A regular Touring Institute came into existence and was highly welcomed by the peasant class. The services of specialised and certified farmers were secured and lectures, addresses and agricultural demonstrations were held regularly. The result needs no elaboration.

Apart from this main programme, the more particular aspects of hygiene and social living were never forgotten. The idea of cleanliness and the importance of vaccination were rapidly brought home to the people and the whilom ignorants knew the blessings of a decent education.

ITALY.

A study of the movement in Italy is even more interesting and affords a splendid example of how organization and discipline are the most essential factors in the success of any movement which professes to embrace a whole country.

The first step in any programme, which has for its aim the upliftment of the nation, should be to recognize the value of education

for the masses. As such, Italy, as early as 1922, set itself to the task of reorganizing the educational curriculum. This onerous task was entrusted to Gentile who, in the course of his preliminary investigation, found that the system of education that was just then obtaining in Italy was anything but satisfactory. Lack of organization even in the small number of schools and the poor attendance were the two things that struck him most.

Thus it came about that a central organization was formed with about nineteen provincial institutions having a Superintendent at the head of each who represented the central body. The succeeding years saw the establishment of elementary schools for the education of the masses supplemented by a number of secondary schools which had for their aim the fitting up of leaders for all walks of life; and gradually they were further subdivided into schools that are entirely subsidised by the State, that are private-managed receiving aid from the State and then those that are taught by uncertified teachers receiving State aid.

A necessity, though often disregarded in any programme which claims to give the masses a decent education, is music. Italy was by no means backward to recognize the importance of this. Art also has become an every-day necessity for them.

AMERICA.

Talking about America is talking about the Radio. For the importance and utility of the Radio in modern educational methods are nowhere more fully recognized than in America. No, not only the Radio, but the Cinematograph also.

Chicago, we might almost say, is the centre of educational interest in America. And lately, it has come into the lime-light, chiefly by the efforts of President Hutchins who revolutionised modern education by his radical reforms.

His University was no more one of the Degree manufacturing concerns. Every one of those admitted into his University was to be equipped with a good general knowledge on a variety of subjects, and if one would like to have any specialised training he was quite welcome. He had nothing to do with unmeaning degrees.

The latest start in the field is the invasion of the 'Talkies' in the school-room. Hereafter, children and adults will have the opportunity of listening to first-hand knowledge and not to the 'nine-hundred and ninety-ninth-hand knowledge' which our schools give. They will have the opportunity of hearing Dr. Einstein explain the theory of Four Dimensions with illustrations. They will hear great scientists explain their latest discoveries in popular language and they will see great explorers illustrate their experiences with the aid of actual photographs.

The Radio programme extends to about half an hour daily. On Mondays, music is taught; on Tuesdays, geography; on Wednesdays, art; on Thursdays, literature and on Fridays, miscellaneous subjects. This is a fairly comprehensive programme.

In short, America has already prepared herself for a changing civilization.

GERMANY.

It has been claimed that Germany was the first country in the world to recognize the importance of Primary Education. And the real beginning in popular education can be

traced to the seventeenth century. But, for all practical purposes, we can conveniently put it down as the first quarter of the eighteenth century, when Prussia insisted on Compulsory School Attendance; and since then, gradually steps were taken to give vocational and technical education, thereby greatly strengthening the nation's solidarity which, directly or indirectly, meant supremacy in all aspects of world life over other countries.

The history of Education in Germany, more than all other countries, reveals one main difference between the pre-war and post-war educational ideals. While the former was purely meant to produce obedient and loyal citizens, the latter was characterised for its broad and noble outlook, such as development of a moral, social and religious life. In fine, education in Germany has advanced by rapid strides. And especially Adult Education became one of the chief characteristic features of post-republican life.

ENGLAND.

We shall now study in some detail the progress made in Mass Education which our ruling race has made.

The awakening of the masses in England had its origin, as was natural, in the clash which was occasioned between Capital and Labour just preceding the Industrial Revolution. The concentration of wealth in the hands of a few idle rich naturally led to the many misunderstandings which eventually ended in the Industrial Revolution. Moreover, it synchronised with the French Revolution and it did not take long for the idea of Liberty, Equality and Fraternity to invade England. Political Societies and Social Clubs were formed here and there to promote labour interests so as to bind them into a separate and strong class by themselves. Here it met

with real obstacles. For the Combination Laws tied their hands against forming themselves into any such associations.

The invention of the steam engine was a land-mark in the history of England. For then machinery rapidly displaced manual labour, but a large number of labourers were recruited as operatives in the mechanical workshops. But with the improvement of machinery, it was found that so many labourers were not wanted and hence were thrown out of occupation. Handspinning, weaving, etc., could not compete with the machine-made goods; and hence a regular stream of lower class unemployed began to flow into towns in search of work.

It might be safely set down that it was Robert Owen who made a real beginning in the matter of education of the masses. As a labourer himself, he knew the dangers and difficulties that threatened any public effort and had first-hand knowledge of the living conditions of labour. A co-operative store was started and he rapidly gained the confidence of the masses. The years succeeding 1824 saw the springing up of many Trade Unions.

Simultaneously the press began to play a prominent part in life. Several newspapers chiefly voicing the grievances of the labourers came into existence and they were largely resorted to by the great number of labourers working in factories and in mines.

The Bible which could hitherto be read by only the few rich gradually spread to the lower strata by means of the Bible classes headed chiefly by John Wesley. Preachers were recruited from the labour classes as well, and there was a steady growth in the religious outlook of the people.

Now, more than ever, it was felt necessary to educate the masses and Adam Smith and Robert Owen, though they differed in minute details, yet on the main agreed that the large masses in the cottage should be given some substantial education which would fit them to be responsible citizens in the growing world. Very soon many Sunday schools and Bible classes were established and were at once recognised to be great factors in the upliftment of the masses.

Thus was created a regular desire in the mass mind to elevate itself and where there is a will there is surely a way. The need for scientific learning was the next step and it was brought home to them in a very impressive manner. The response was satisfactory and many Mechanic Institutes were formed which were attended by a large number of people who grasped everything with an avidity worthy of themselves and of the authors of the movement. Political clubs and reading rooms were formed as part of the wide co-operative movement. And in spite of so many obstacles that threatened to frustrate their attempts, the desire for education has struggled and survived. Every avenue of education was invaded and today we have a wide net-work of their activities, namely, Night schools, Sunday schools and lectures by famous Trade Unionists and publicists.

And thus it is clear that the education of the masses is not a matter which can be accomplished in one day, or even one year for the matter of that, but is the progress of patient centuries.

INDIA.

It will also be seen that much of the improvements in the condition of the masses

and adults in other countries has been brought about more by clash and conflict than by mere adjustment and under peaceful conditions. In this respect India stands alone. The little education that the "toiling millions" of India have so far been able to get is really due to the progress of time and experience. Even the small beginnings are due to our religious leaders and social reformers and cultural traditions and cannot at any time be said to have gained any impetus by political conflicts. Still less can it be traced to the ambitions of any political reformer.

The first efforts in the direction of educating the masses in India could be easily assigned to the early part of the sixth century B. C. when great men like Buddha, having attained to lofty heights by sheer force of character and concentration gave to the world the divine laws and truths which they had found out.

The pleasures of the Vedic period degenerated into sheer license. Dancing and singing became the pastime of the people. It was feared that the world was fast going to the dogs. And furthermore, it was found necessary to protect the people from the vicious contact with the foreigners like the Persians who were just then pouring into India. Therefore, it was found necessary in the interests of Hinduism, to enact new and stricter laws for the guidance of the people; and just then Gautama Buddha came in amongst them as a God-send. He gave to the world important ideas of truth and of habits of life. He never spared any pains to teach the great fact about "Ahimsa." He taught them the ideas about abstinence and of non-eating of meat. He said: "The householder who delights in the law should not

indulge in intoxicating drinks, should not sanction the acts of those who drink knowing that it results in insanity." This was followed by "Meat can never be obtained without injuries to living beings and to injure living beings does not produce heavenly bliss."

With such simple and attractive slogans, Buddhism began to spread itself widely like the Bodhi Tree under the kind patronage of Emperor Asoka, who dedicated his whole life to the cause of this great religion. His life affords a splendid example of an ideal and ancient civilisation. Buddhist monks went about far and wide preaching. Buddhism gave the people a simpler and more practical code of life than Hinduism itself. While abolishing all the unmeaning ceremonies and rituals, it gave them an idea, a truth and promise of an ideal Beyond. The Buddhist doctrine of Ahimsa and abstinence went far to reform the rude men of the times. Their barbarous habits gave place to rapidly improving manners.

The people took to the new religion with an avidity which it well deserved, but, happily or unhappily, Buddhism found itself declining into idol worship (and this might in a way be ascribed to the admission of foreigners into its fold). And by the first century B. C. it might almost be said that it dwindled into a very limited field of activity.

Now, during the years when Buddhism was counted upon as one of the great religions of the world, Hinduism silently watched and assimilated the many essential aspects of the new faith and in a short time was able to give to the world a new and reformed Hinduism, *vis.*, Neo-Hinduism.

The next step in the education of the masses begins here. Certain places were sancti-

fied as holy and pilgrimages were periodically undertaken to these places. Thus people of various likes and dislikes happened to be brought together, and this had a wholesome effect on them. Travel, though without its modern facilities, had its own value even then and the noble purpose before it lent an additional charm. Neo-Hinduism began to grow by leaps and bounds. It found many new converts. The Huns on embracing this religion called themselves the Kshatriyas and the group system became ingrafted into Brahmanism. Brahmins and ascetics were held in great esteem and reverence and Mr. Bose says: "To the lasting honour of the Brahmins be it said they spread their civilising influences throughout India. It was they who lifted up the aborigines, taught them to lead a settled life, made them more human, in one word, civilised, than they had been before."

The Protest Movement in India. At this time the new religion of Islam was preached to the people and Aurangzeb converted many at the point of the sword. Islam promised them Universal Brotherhood as opposed to the social distinction and secularism of Hinduism. However, Islam could not prostrate Hinduism. The latter changed and adapted itself to newer and changing conditions; and the succeeding years saw the springing up of new teachers and social reformers like Guru Govind and Guru Nanak, Kabir, Ramanand and Ramanuja who taught that the deity "was to be worshipped not in hunger, but in costly apparel and choice food, not in solitude and mortifications, but in the pleasure of the society and enjoyment of the world." Silent worship and solitary meditation gave place to Bhajana parties and singing Keertanams in chorus. Lord Krishna was

on the lips of every one, young and old, high and low. Chaitanya brought home to the people that Lord Krishna was All Love and is always ready to help the truly repentant. The masses were greatly attracted by the promises of this new school of teachers and were all hope. The Gita, Ramayana and Mahabharata came to be translated into various vernaculars and they were read with great interest and devotion. And the unifying principle that was incorporated in Hinduism created a strong group under Sivaji, the great Mahratta leader.

Again, we find the freshness of this new and improved ideal in Hinduism fast waning and Hinduism lapsing again into licentiousness. Thus it oscillated between a rise now and a fall almost immediately. It has really struggled to elevate and uplift the masses, and has to an appreciable extent succeeded in doing so. And when about the eighteenth century the British came into India, it degenerated into mere hero-worship. Our so-called Acharyas and saints who lived more by the fame and sanctity attached to their institutions than by any real worth or actual living up to the ideals, were worshipped even by men who were expected to have known better.

The village life was self-contained. They had few ambitions. The Village Panchayat was their judiciary. They obeyed them unquestioningly and even feared them. They did not care to know the methods of improving their own lives. Their study consisted only in reading, or rather hearing the sacred things read, by some one who could read. Periodically festivals were held and they were more in the nature of a feast and social gathering than anything in the nature of worship. The fields yielded them enough produce to keep them going till the next year

after paying off all the land tax. (Here it might be mentioned that the land revenue system did not as yet come into force or was very little in use.) Education, in the most native sense, was unknown except to a few rich.

Now was let loose into this peaceful life the study of the English language consequent on the advent of British rule in India. Such of the few as happened to have had a generous education set to think on the whole Indian idea of law and worship and concluded and put it down in no unmistakable terms that meaningless faith and blind belief in Shastras and Puranic lore were as good as useless. Whatever did not appeal to reason, they dismissed as having no place in life. They deprecated the caste system and allied institutions. Verily, it was the dawning of the "Age of Reason." Now English influence happened to invade the country more vigorously than ever. The British began to establish factories in India, and also a Government to boot. And as their commerce grew, the Indian peasant had to gird up his loins. All indigenous industries in India were stifled and all raw materials were bought by and exported to England. They were made into manufactured products and were sold again in India. The Indian in the cottage found that he would have no place in the advancing civilization if he did not adapt himself to the changing times. Cotton, ground-nut, etc., were in great demand. He applied himself to the production of sufficient quantities of these to meet the demand. He also happened to imbibe by contact western manners and customs which meant a rise in the standard of living. Thus the whole Indian society happened to undergo a thorough change. The hitherto unknown greed for wealth and power made its first attack on the unsuspecting Indians.

Simultaneously with this a newer influence happened to invade the people of the country. The latest religion, Christianity, came into the field and was preached by zealous missionaries; but, Christianity in spite of attracting the Hindu mind only set it a thinking and induced it to search for all its faults and weaknesses and as a consequence became more advanced than ever; and the very fact that in spite of so much wealth and capital behind them, the missionaries were not able to deflect the Hindu mind, is by itself a testimonial of great value. The Indian nation has learnt much from Christianity and foreigners and will remain thankful for them. Above all, thanks be to the missionaries, who, by the establishment of the colleges and educational institutions in India, brought education within the reach of the vast majority of us. The writer himself happens to be educated in a missionary college and has a grateful memory of his professors, especially the late Rev. C. S. James, M.A., who was an Indian first and an Englishman next in his habits. He was a non-smoker, a teetotaler and a vegetarian. Unhappily, the cruel hand of death snatched him away at the early age of forty-eight.

And whatever may be the ulterior motive with which they established the educational institutions, Indians have to and need pay a homage to them. And with the recommendations of the Lindsay Commission put in actual practice, I think, education will be made more substantial. However, I am afraid, they are nourishing false hopes when they think of extending their religion by means of these institutions. They will ere long find they are mistaken. Here it might also be mentioned that the early Christian missionaries had an only object, *vis.*, converting as many as possible either by appealing to their ignorance or by promising to take

them to Heaven straight without any half-way house. But that proved more an illusion than even a mere hope and they had to face the grim realities. What could not appeal to reason and to the traditionally orthodox mind has not and will not have, any place in India. Christianity could be welcome only to those who have no religion to style themselves with. Of course, there have been, and are, many Christian converts from Hinduism but these only are little drops in the big ocean. They cannot be cited as examples for the popularity of Christianity or otherwise of Hinduism. Notwithstanding, contact with English people contaminated the minds of some of our young men who eagerly embraced Christianity which appeared to permit a free and licentious life. "We have heard from men of that time that students of the Hindu College would assemble in batches of ten or twelve in the college square and openly drink wine and partake of meat in the Muhammadan shops. The greater a man could show courage in defying the customs of society, the greater was his credit and better claim to

be called a reformer." *Life and Times of Rantam Sahiri*. And this is almost the sort of life that the English-educated classes lived. We are glad to see such elements rapidly on the decrease. Be these as they may, the happy Hindu home could not be disturbed.

However, Christianity strove for a clearer and a saner outlook on other religions of the world. The Y. M. C. A. was organised; and distinguished men from all over the world held discussions and gave lectures and thereby attempted to develop a broader outlook on religion itself. Islam and Hinduism developed. Christianity was no more preached in the real sense of the term. It confined itself to the pulpit. Mr. J. Krishnamurthy and Dr. Annie Besant began to preach a new order of religion, *vis.*, Love and Universal Brotherhood. It was welcomed and it is now one of the world religions.

India is verily a museum of religions. Otherwise we cannot explain the great religious toleration for which India is, and ever will be, famous.

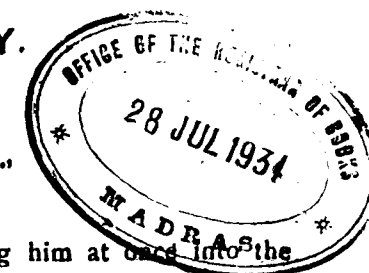
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TEACHING OF GEOGRAPHY.

TOOLS AND TECHNIQUE.

By MR. P. V. DORAISWAMI IYER, B.A., L.T.,

Thiruvilwamala.



It is not uncommon to hear a child, especially a young child, remark that he does not like geography. Why is the geography lesson dull? Once an examination is over, children retain very little of what they have learnt by rote. This cannot be because there is anything inherently uninteresting in the subject-matter of geography. The name of a single town, for instance, would fill a story book. How did it come there? Who came there first? Why is it so named? How do we get there? What are its inhabitants like? What do they do? Are these not interesting questions? Why then is the geography lesson dull?

WANT OF REALITY.

Is it not because we give only abstract ideas with no real image behind? Is there any flesh and blood experience behind anything we teach? The Equator or Longitude is related only to thinking. These are facts, valuable, all of them in their own place, but that place is not in the first stage of geographic thinking. The earliest geographic thinking is based on experiences, on first-hand observations which evoke the eye and ear muscles, images so vivid that they demand active expression. That geography may be begun very early and can be pursued in a way that capitalises the child's method of learning—the method of exploring the world through his senses and legs. The child is not interested in anything which he cannot apply. He is a most reasonable being and in the teaching of geography we have an opportunity par-

excellence of drawing him at once into the real stuff of life.

This geography like charity must begin at home for the simple reason that that is where the child begins. The widening from the simple, concrete, domestic world with himself as the centre and all the rest lying vaguely at the periphery to the impersonal universe or the abstract figures and conceptions of the scientist is a gradual tying in of facts which we meet in the ever-widening circle of experiences. The ability to tie in more and more facts constitutes growth in thought, for thinking is seeing relationships.

The child's interest in food, for instance, is at first related to its mother, which gradually widens to the kitchen, then to the grocery, from the grocery to the city market, from the market to the farmer, until finally it is expanded into an economic interest in the nation's food supply.

How to bridge this gulf between the familiar and narrow world which they have already got into their lives and the larger world of adults? This can be achieved by a series of local excursions which will acquaint the child with the relationship, will help children to widen and deepen the sense of significant relationships and give them vivid images which they can later draw upon. Relationships which have no images based on experiences are difficult to grasp. Words without images mean little to children. Images during early years being based on

first hand experiences children should be allowed to explore at first hand a wide variety of earth and human situations relating to their personal and community's food, clothing, houses, transportation, etc. Until children have some chance of working out these relationships, they are not ready for the vicarious information.

The teaching of geography should therefore be concrete and tangible. Every effort should be made to make the study real. Pictures, exhibits, and specimens from museums must be used at every available opportunity. The actual experience of pupils who have travelled may be reported in the class. There is not a single objective of geography which would not be obtained in a greater degree by concrete teaching than by merely reading or being told about abstract things.

WANT OF HUMAN INTEREST.

There is no more fundamental relationship than between the earth and the human beings that live upon it. Continuity appeals to the child. We are up and doing. We have always been up and doing. What has been done in the past is inalienably part of what we are doing now. Man is inseparable from the land he lives upon and the ocean he sails. The study of what the earth gives or enforces on the people and what people in their turn give or enforce on the earth is human geography. A comparatively new word perhaps in the educational vocabulary, but the relationship is as old as man.

In earlier days very little emphasis was laid on the social or human aspect of geography. It was the study of the earth rather than the study of 'the earth as the home of man.' 'To get a view of the earth not only as the home of man, but the garden

in which he has grown up, the school in which he has been educated and civilised, the environment in which still higher ideals may be attained is the object of modern geographical study.'

Geography being a social study, it should give a prominent place to man and his activities. It should emphasise people rather than products. Man, instead of being relegated to the back-ground, should be made the prominent feature of our discussion. Tell a child about the Tundra region, require him to find it on the map, he will perhaps retain the facts in his mind, but we leave him cold. But tell him about the Eskimos, how they live by hunting and fishing, why men, women and children are clothed in fur, how they move about in sledges drawn by dogs, how in summer they live in portable tents, and how in winter they live in ice-houses called Igloos, why people do not wash themselves, why mothers remove the dirt from the faces of their children by licking, he becomes interested and remembers without effort.

How can we make the content of geography more human? How can we succeed in making human life the centre of the stage? How can we give a clearer idea of how people in other parts live? How to induce the social attitude, emotions, and conduct of the individual student through a geography course?

Humanising the content of geography can be done in various ways. There are two starting points in the study of geography. We may begin with the natural environment and show how these have influenced social customs and human institutions. This is the physical starting point. Or we may begin with the social customs and human institutions and go back to their explanations to the physical

environment. This is the social starting point. Of these the latter approach is preferable, for then we need not spend time on points of physical geography which have no social significance.

In starting with the social we may contrast the social customs and human institutions of one country with those obtaining elsewhere. The explanation of this difference will be some fundamental difference in the geography of the two countries compared. The prevalence of old-fashioned agriculture in India as contrasted with scientific agriculture in America would bring out the difference between the physical features, natural resources, the stage of industrial development and the value of human labour of the two countries.

There are two aspects of human geography, *viz.*, how man's life is dependent upon his environment and how natural features are modified by man's action, *i.e.*, how man tries to subjugate nature to his advantage. Man's attempt to conquer nature can be grouped under four main heads: (1) The redemption of thirsty land, (2) the reclamation of land from water, (3) the harnessing of water for industrial purposes, and (4) the solving of the transport problem.

The study of the activities of the local community being largely a social study, most of the institutions, human associations and industrial activities that make up the community life will have some connection with other sections and will lead to an all-round study of world geography.

NEGLECT OF CHILD NATURE.

Making any subject interesting is largely a question of 'technique,' of adapting the subject matter to the psychological nature of

the child. It is extremely important to have a knowledge of child nature in teaching children, especially young children. The much harassed teacher given just so much time to squeeze his pupils through the examination syllabus pays more attention to the subject matter of geography than to the instincts, interests, and aptitudes of children. He thinks more about the material than the effects it has on children. No wonder the lesson sometimes becomes uninteresting. It may be good material, but is taught in the wrong time, to the wrong children, and often in the wrong way. Children have to be treated as they are rather than as what they ought to be. If a lesson fails to arouse the whole-hearted response of the pupils, it will be necessary to examine the content of the lesson and adapt it to child nature. Every child has certain fundamental tendencies, often called instincts, upon which the teacher has to build his course and upon which he can depend for interest. These are the same in a large measure in all children. Instincts determine in broad outline many of the activities which must be taken into account in the education of the child. Learning becomes possible only if instincts supply the driving force. Children attend to things that have an instinctive interest for them. Where it is possible to take advantage of his instincts learning becomes easier.

Curiosity is of prime educational significance. Aroused as it is in the face of situations not fully comprehended, it has for its object fuller comprehension. It is this primitive impulse that is at the basis of all scientific enquiry. The natural stimulus to the child's curiosity is the strange, the unfamiliar and the unknown. Tell the child, for instance, that a cablegram from Singa-

pore to the United States reaches a day earlier and his curiosity is naturally aroused. He becomes interested in the study of Longitude.

The constructive instinct can also be given full scope. 'Destined to earn their living with the hands, destined also in a large measure to do their thinking with their hands, children should early be permitted to obtain their education largely through actively doing things.' If nine out of ten persons think with their hands, geography should give scope for such pupils. Practical work like modelling, map-making and the keeping of weather records would surely give scope for the exercise of this instinct.

The normal individual enjoys being praised or recognised by others as having done something worth while. We can utilise this tendency. A child, for instance, draws a particularly good map. The teacher has only to put it on the black-board and a lasting effect will be produced in the minds of the children. So is the instinct of acquisitiveness universal. This may be made use of by making children collect stamps, specimens, etc., in short, a geographical museum.

In the study of the less fortunate peoples of the world we can evoke their sympathy, kindness and altruism.

From the dawn of history man has lived in constant fear, afraid of the forces of nature and also of his fellow-men. The fact that fear exists can be made a powerful motive for the study of certain phenomena like earthquakes, floods and famines.

The impulse to go to places and see things for oneself is also universal. In fact it may be thought of as somewhat an impulse to study geography directly. Opportunities of travel being rare we can give the child something of the same satisfaction by travelling vicariously, listening to those who have travelled and by looking at pictures.

The importance of play can hardly be exaggerated. Psychologists are not agreed as to whether play is an instinct or a combination of several native tendencies. All admit that it is a universal phenomenon. The play way in education has come to stay. We should not look upon play as simply adding interest to work. 'It is not a bunch of contrivances for making scholarly pursuits pleasurable, but an active philosophy to make pleasurable pursuits valuable.' Geography like other subjects admits of several games which will at the same time lead to real geographic thinking.

TOOLS.

Geography is not an exercise in the association of ideas having a time sequence, but an exercise in the association of phenomena having a space relationship. Relations of space are best grasped in the graphic forms of maps, plans and diagrams. Talk and text-book alone cannot create accurate regional pictures. Tools like technique are very important and no teacher can do himself or the subject justice unless he is furnished with some fundamental tools. The globe is a *sine qua non*. The map is the chief tool of the geographer and is an absolute and indispensable necessity. It is utterly impossible for a student to learn geography without a map in front of him. No matter how excellent a text-book may be, the absolute and relative position of a country, the configuration of its coast, the direction of its rivers, the lie of the mountains, or the position of its towns can be accurately learnt only by frequent reference to the map. Indeed it is possible to learn more geography from a good map alone than from the most excellent text-book without reference to a map.

As an aid to imagination pictures are as essential as realistic literature. No geography room is complete without its complement of pictures for class teaching as well as independent study. Pictures stimulate accuracy of observation and facility of expression. It is a potent agency in the development of self-activity and leaves a remarkably permanent impression on the mind and improves the quality of recollection. Maps, plans, diagrams, and pictures, therefore, should be a language in frequent use in the study of geography.

S. V. & Co., 190, MOUNT ROAD.

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THE USE OF THE SCHOOL LIBRARY IN THE TEACHING OF ENGLISH.

By MR. C. S. KRISHNA AIYAR, M. A.,
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OF late, we have frequently heard from the employers as well as the University professors that our high school products are not so proficient in the art of speaking or writing simple, good, idiomatic English as the Matriculates of old. That the standard of English in our high schools has, to some extent at least, deteriorated has to be admitted. As for the causes for this unsatisfactory affairs, state of different persons have different views. To my humble mind, the following appear to be some of these causes:— (i) The high, ambitious aim of preparing one and all for the University course, irrespective of the fact that many are, by nature, unfit for it. For the majority of our high school students, a practical, working knowledge of English should be quite enough. (ii) The unwieldy size of the class, making individual attention—particularly in composition work—impossible. (iii) The incubus of the Public Examination; sometimes the paper-setters being men, not actually in touch with the teaching of English in high schools. (iv) Want of 'the right sort of men' to teach this subject in many of our high schools. Mere academic distinction will not enable a man to teach a subject properly. (v) The want of co-operation between the English teacher and the teachers of other subjects. Overlooking the dictum that every teacher should be a teacher of English—as long as this continues to be the medium of instruction—in the sense that faulty expressions should never go uncorrected. (vi) Unsuitability of some of the text-books with

too much of a foreign back-ground, so as to be entirely outside the range of our pupils' imagination. (vii) Soft pedagogy or making things too easy for the students. As a reaction to the old system, a complete neglect of "drilling," "learning by heart," "grammar," etc. (viii) Heavy curriculum and the ever-expanding extra-curricular activities making it possible to pay only scanty attention to debating societies. Facilities to talk or to listen to good English become less and less. (ix) Inadequate attention to the written work of the pupils, especially, on subjects within their experience. (x) The miserably meagre foundation of the high school entrants, many of them managing to pass their L. S. examinations by "cramming" answers to select questions. (xi) The poor use of the school library by a large number of the students; as a result, their vocabulary is very limited and their general knowledge extremely shallow. It is with this last topic that I propose to deal in this paper.

The ignorance of an average high school student of many of the everyday events and affairs is appalling! He is lacking not only in ideas but in expression as well. I believe I am not at all exaggerating the state of affairs when I say that many of them have no other ambition than to secure a *bare* pass in the examination by some means or other; the only preparation they make for securing this much coveted pass is reading repeatedly some cheap and nasty notes and scribs or the erroneously copied class notes. Even the text-

books in English are not read by a large number of them! It is indeed high time that we, teachers, devise some method by which our students could be made to take more lively interest in the topics of the day, in the things that matter. As long as we fail to create such an interest in the young minds, we are not discharging our duties satisfactorily. I, for my part, am prepared to admit that man as a true educationist in our land, who succeeds in creating and fostering the library and reading room habit in our youths from their school days onwards. What a pity that questionable habits, like coffee drinking, smoking, cinema going spread much more quickly and take a deeper root than this excellent and very valuable library habit! I am well-nigh convinced that nothing handicaps them so much in their examinations—and much more so in their later life—as this lack of general knowledge.

Whether all our high schools have got a suitable library—suitable for the varying tastes and interests of our boys on up-to-date subjects—is obviously outside the scope of this paper. All that I maintain is that an adequate use is not made even of the existing facilities. If possible, this habit should be inculcated in the middle school stage itself. At any rate, as soon as a boy enters the high school, the English teacher or the class teacher should take some extra interest in the boy's welfare and should be prepared, if necessary, to sacrifice a part of his time and energy to direct or guide the boy in his choice of books. Such library assistance by a competent teacher is, in my opinion, indispensable.

The use of the library should be made obligatory; it should no longer be optional. I am quite aware of the fact that compulsion

in things like these will often prove to be a failure. The proverb, "One may lead a horse to the well, but twenty cannot make him drink" is not without its value to us. Yet, in the beginning, some sort of compulsion may be tried and its result watched with interest, at least as an experimental measure.

The depth of ignorance of every-day affairs of many of our high school boys must be well-known to most of us. Excepting a few brilliant boys in each class, others are indifferent even to politics. I doubt whether one single fact can be said, by many of them, about the work of each one of the great men of our land, like Lajpat Rai, Das, Shradhananda, Tilak, etc. How many of them have heard of the Nobel Prize and how many know that among its recipients have been two Indians? Have they heard of the great Bengal chemist, Sir P. C. Ray or the great industrialist, Sir Jamshedji Tata? Ask them where Shanti Niketan is and in all probability they will simply stare you in the face. Have they clear notions about words like 'Vitamins,' 'Radio,' 'Broad-casting,' 'X-ray,' 'Aerodrome,' etc.? Almost every school library contains those excellent books published by Messrs. G. A. Natesan & Co. of Madras. But how many of our boys have made a profitable use of them? How many of them know that such books are available and that they give very valuable information about their own countrymen? When they know so little about their own people, how can one expect them to know of Wilson, Lincoln, Garfield, Wilberforce, Florence Nightingale, Hitler, Mussolini, Einstein, etc., unless it be that they have come across them in their text-books?

Are our boys able to find out some information for them from books of reference? I

do not think that they are; the mistake is to theirs. We are responsible for this deplorable state of affairs. We have not given them the proper training. We have not taught them even to make use of a dictionary or an atlas! We have been spoon-feeding them to such an extent that some of them do not know that the meanings of difficult words could be found out by them by referring to a dictionary. It is here that the Dalton Plan with its assignments has some valuable lessons to every one of us. It compels the boy to make some effort and to try to discover things for himself. The psychologists tell us that when a thing is done by a student by self-effort it interests him most, and that the result is retained by him for a longer period. But, unfortunately, in our desire for making everything easy for our boys, we give the meanings of words of the Non-detailed text even!

No, the value of wide general or extra reading by the boys has not been sufficiently emphasised by us. The originators of the S. S. L. C. scheme had the idea of making the boys read more extensively when they introduced the Non-detailed text-book; but alas! it has, in actual practice, turned out to be a cruel mockery and a sheer farce!

The reports that we hear about the school children in Europe and America are entirely different. We are told that their sense of curiosity—their desire to know things for themselves—is almost unlimited and we can never find a passive boy absorbed in study or contemplation. The restless and ever active children of the West are ever engaged in some kind of constructive activity or other. "Meddling" is the general rule and not the exception; a boy not only meddles with things, but collects the needed information with infinite patience and perseverance. Our boys, on the

other hand, seldom show such keen interest in things. To some of them, even the practical work in the science laboratory is a task; and the moment they are not supervised, off they go home to spend their leisure in idle chat or worthless gossip.

It is true, of late, things are slightly improving, thanks to the increasing number of periodicals with puzzles and riddles; yet the boys that take to these periodicals are very few in most of our high schools. There is ample scope for starting in every high school supervised (or better, guided) library work. That teacher who has been in touch with the particular set of boys for the longest period and who, as such, is well acquainted with their tastes, abilities, aptitudes and their temperamental differences, may be requested to be in charge of such guided library work. In order that such work may prove to be profitable, the boys, after reading the books thus selected, should be required to maintain a note-book with a brief summary of the lesson, chapter or story as the case may be; they may also be instructed to copy fully the paragraphs that appeal to them most either because of their fine thoughts or their beautiful style. The process of summarising a lesson will be of very great advantage to them inasmuch as it enables them to separate the essential from the trivial. At first, the summaries would be far from satisfactory; but after a course of instruction for a month or two, the boys are bound to make better progress.

Thus, when boys systematically begin to read library books and keep a record of their work, from the Fourth Form onwards, the probability is that by the time they sit for their S. S. L. C. Public Examination, many of the

difficulties that they now meet while answering the Second Paper in English would automatically disappear. They would have, by that time, mastered some of the subtleties of the English language such as the use of capital letters, the definite article, proper punctuation marks, appropriate prepositions, the right tense of verbs, etc. Certainly, they would have picked up a simple, correct style of expressing their thoughts, and some of them would have felt a desire to read more and more of good literature too. As it is, the vocabulary of an average high school student is very very limited. If you ask him to find out three adjectives to qualify each of the three or four nouns, selected at random—say, a valley, a storm, an ocean, a lake—I am sure that many of our Sixth Form boys will find it hard to find them. If, on the other hand, an extensive use of the library is made by them, they are sure to fare better. (Such use of the books of the library will improve the knowledge of their mother-tongue; but as I am not concerned with it, for the present, I just make but a passing reference to it.)

A library habit thus cultivated in the secondary school stage is certain to be highly advantageous to the community at large. The large number of our high school boys, who do not go in for higher education, would be able, by keeping up the library habit, to deepen and widen their knowledge of things that

interest them, and indirectly, they would be in a position to educate their less fortunate brethren in many of the things that matter. That big problem of rural illiteracy is sure to disappear, for some of these will be settling down in smaller mofussil towns, and they would be creating a demand for the starting of public libraries and reading rooms.

To conclude, my main plea, therefore, is that we, teachers, have to realise, in the words of Dr. Robertson of Birmingham, that the "library could be made one of the most potent instruments for shaping, directing and purposing the life of an organised community; that a relentless policy pursued for five years would produce an astonishing transformation." As a preparation for the spread of libraries, we have to train our boys in the more important library habit. As Mr. Baldwin said recently in one of his addresses, we have to see that our citizens do not become, early in life, specialists or lop sided men. We have to aim at the development of the whole man; and perhaps, a sure way for achieving the aim is by spreading the library habit among our high school boys and by establishing more libraries as in many centres as possible. By advising the boys to make a more extensive use of the school literary, we would be training them to write correct, simple English; and what is more, we would be instilling into them a very valuable habit too.



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THE NEWER EXAMINATION OR THE IMPROVEMENT OF THE WRITTEN EXAMINATION.

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AS in many other things, the Chinese are said to be the first to introduce examinations, the competitive examinations for civil service being used perhaps some three or four thousand years ago in China. In India, at present, the system of examinations is copied mainly from the system of England and the other European countries in general. In ancient India, public and competitive examinations do not appear to have been in vogue. Every teacher taught his little school in his Ashram often in the recesses of a forest. The number of students usually was very small and enough to be maintained by one teacher, the older pupils helping the Guru in imparting education to the new-comers where the number tended to increase. At the end of the course, the teacher performed a religious ceremony and declared the students to have completed their course. Meetings of learned people where discussions were carried on, do not appear to have been examining bodies. The chaos of the Middle Ages destroyed this system of education, and with the advent of British rule in India, the new education began, followed by the system of examinations based mainly on the lines laid down in the western countries.

Time and space will not permit the consideration here of the whole history of the evolution of examination and its classification as private examination or public, school examination or University, qualifying or selective, i.e., competitive, etc. Nor is it possible to dwell at some length on the evils of

examinations; however, I may just, in passing, allude to some of the most prominent evils; the examinations are said to defeat the ends of study itself; when a course is surely to be terminated by an examination, the attention of pupils and teachers alike is naturally concentrated upon making preparations for the examination rather than for acquiring knowledge and power; the centre of interest is the examination and not knowledge. The knowledge thus packed hastily is soon forgotten, and the students destroy their books as soon as the examination is over, is a fact familiar enough. Examinations necessarily subject the students to heavy mental strain, not only during actual periods of examinations but also during preparation, because there is an element of chance—chance in getting the questions the students expected and chance in losing the examination by a few marks, sometimes by one or two marks. It often happens that a student with comparatively lower capacity does better than a more intelligent student simply because he chances to have prepared the very questions beforehand as likely questions. The present examinations are quite vague and not in the least exact; the judgments of teachers and examiners vary to a very great extent. The judgment of one teacher differs widely from the judgment of another teacher.

But in spite of these and many other evils, the examinations have persistently continued and even their severest critics have very rarely advocated their complete abandonment

Many advantages and beneficial uses proving that examinations are necessary can be enumerated, and educators in all countries have found that tests of some sort or other are necessary both psychologically and from the point of view of utility. All agitation, therefore, is usually for the reform and revision of the existing system rather than for its abolition.

Now, all investigations and researches of science, physical, psychological or as a matter of fact even that of teaching, are based and must be proved before they are accepted generally, on hypothetical considerations of mathematics and principles of science. For the last quarter of a century or so, the great educators of the western world have been engaged on these statistical and mathematical investigations for the reform of these examinations. To understand clearly their achievements, it would be better to classify the examination practices which have been proposed and widely used upto the present time.

TYPES OF EXAMINATIONS.

Historically the examination methods can be classified as of three kinds:—

1. The traditional "Essay Type" of written examination.
2. The standardised educational tests or scales.
3. The new objective examination.

Each of these three types has its peculiar characteristic advantages and limitations. The merits and demerits of these types of examination and the superiority or inferiority of any one of them will be made clear by examining the functions or purposes of examination, and then by applying the test

of the important criteria of good examinations to these three types of examination.

AIMS AND PURPOSES OF EXAMINATIONS.

A list of aims and functions of examinations can be given, but it will be quite sufficient to take for consideration, three of the main and relatively more important purposes of examinations, namely:—

- (1) Examinations as devices of motivation.
- (2) Examinations and language expression.
- (3) Examinations as measuring instruments.

1. EXAMINATIONS AS DEVICES OF MOTIVATION.

Pupils tend to accomplish more when confronted with the realization that a day of reckoning is surely at hand, and none of the three kinds of examinations given above is in any way inimical to this crucial aim in teaching. Pupils learn partly by virtue of capacities which are native or acquired and probably chiefly in proportion to their interest applicable and volitional constitution, in other words, in accordance with their motivation. No one can say whether a series of questions like "Give briefly the main causes of the American Revolution," or "Why does the rain-fall of the western slope of the Rockies exceed that of the eastern slope? contains more dynamic or motivating properties than a series of questions like

1. Slavery was one of the important issues in the American Revolution. True—false.
2. Taxation without representation was one of the chief causes of the American Revolution. True—false.
3. Vegetation of the eastern slope of the Rocky Mountains is more luxuriant than that of the western slope. True—false.

In the absence of any positive proof on this point, it would be enough to suggest that in general the motivation of learning is likely to be the greatest where the pupils come to realise that definitely organised knowledge is expected rather than the throwing of a few scattered half-truths into the semblance of a paragraph structure. The bluffing, muddle-headed student finds himself much more at a disadvantage in the newer objective examination than he does in the older essay-type examinations.

2. EXAMINATION AND LANGUAGE EXPRESSION.

Turning to the uses of examination in the teaching of written language expression, it must be admitted that at first glance the argument seems against the standardised test and objective examination. The written old type examinations ought to provide excellent opportunities for language training, but whether they do it as a matter of fact is doubtful. At least two arguments can be brought forward which weaken the claims of the traditional examination; the one is practical, the other is psychological.

The pupil writes on a series of questions which, nine times out of ten, are far too long and comprehensive for completion in the given period of time; he has to scribble a set of answers under high tension in the attempt to finish the job. The teacher reads the paper in much the same spirit. The task at best is uninteresting and monotonous after the first dozen papers have been completed. The final examination papers are to be corrected at the end of the term or the year by the tired teacher and the marks have to be submitted on or before the school is closed for the vacations at the end of the term or the year.

Secondly it is psychologically unsound to believe that so complex an ability as language training can be built up as a by-product of

the written examination. Pupils acquire such skill and abilities only under patient, specific instruction and adequate practice. The learning must proceed by slow stages with constant helps over difficulties. The attention must not be divided between the listing of facts and the effort of careful expression.

Pupils will probably continue to write examinations with the primary view of getting down the facts as quickly as possible. Teachers will probably continue to grade these papers with the primary purpose in mind of ascertaining whether a sufficient number of these facts have been set down by the pupil. Neither the pupil nor the teacher disbelieves in the virtue of a well-written paper from a literary stand-point of view, but neither is likely to exert great effort towards this end under the prevailing conditions of writing examinations. Thus it will be clear that our examinations must provide for two different things:—Firstly, the discovery of the pupils' mastery of the subject matter, *i.e.*, measurement of achievement; and secondly, training in thought and expression, written and oral. The traditional written examination serves neither of these well; the standardised tests and the newer objective examinations serve the first only. Therefore, the creation of a new method for language training and measurement apart from the more general examination for mastery of facts, seems to be the solution of this problem.

Van Wagenen English Composition Scales, published by the World Book Company, Yonkers-on-Hudson, New York, is the result of efforts towards this end in view. These scales consist of separate scales for each of the three types of composition; Exposition, Narration, and Description. Several thousand themes written by elementary school pupils, secondary school students and college students on the topics "How I earned some

money," "When mother was away," and "It was sight worth seeing" were rated on the Thorndike Extension of the Hillegas scale for Measuring English Composition. Three sets of from forty to fifty themes from these, together with specimen selected from the Nassau County Supplement of the Hillegas Scale, were printed and submitted to nearly 150 persons, to be arranged in order of merit for three specific elements which enter into "General merit" (1) the thought content, (2) the quality of structure of sentences and paragraphs and (3) mechanical perfection of the product.

The method of rating composition with the help of these scales is both interesting and instructive. We are asked to compare the composition to be measured with the specimen on the scale from the point of view of thought content and then to assign to the composition the thought content value of that specimen which the composition must closely resemble, or in case it is better than one specimen and not as good as the next higher one, we have to assign to the composition an intermediate value. Then the composition is to be rated for structure and then for mechanical errors in the same manner.

In rating for thought content in exposition type, we have to take into consideration (1) adherence to the subject, (2) interest in treatment, (3) continuity of thought, (4) clearness of perception, and (5) discrimination in selection of words.

In rating thought content in narration, we have to consider (1) sufficient explanation of the situation, (2) naturalness and appropriateness of dialogue (if used), (3) clear progress of narrative to a definite conclusion, (4) use of suspense or surprise, and (5) adequacy and variety of diction.

In rating for thought content in description type, we have to take into consideration (1)

maintenance of point of view (both physical and mental), (2) vividness of picture, (3) emotional reaction, (4) vigour and originality of diction.

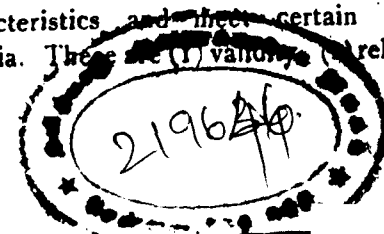
In rating for sentence and paragraph structure, we have to bear in mind (1) unity, (2) coherence, (3) emphasis and (4) variety and complexity of sentences.

And for mechanical errors, we have to take into account (1) spellings, (2) punctuations (only cases of actual error, not cases where punctuation is optional), (3) capital letters, (4) grammar (only cases of actual error, not matters of preference), and paragraphing (only actual error, not matters of preference). Here, too, one must take into consideration the range of vocabulary and complexity of expression. For instance, it is a more fundamental error to misspell the word 'receive' than to misspell the word 'psychological'; punctuation of a very simple sentence would give less opportunity for error than that of complicated sentences or conversation.

For estimating the general merit of a composition, the formula based on the relative importance of the three elements of thought content, structure and mechanics, is $GM = \frac{4T + 2S + 1M}{7}$ where GM stands for general merit, T for thought content, S for structure and M for mechanics.

3. EXAMINATIONS AS MEASURING INSTRUMENTS.

Measurement has always been the prime consideration in examinations. Increased accuracy of measurement is the main claim of the standardised tests. A measuring instrument, whether it be an examination, a standardised test or any other device for the determination of school achievement, must possess certain characteristics and meet certain specific criteria. These are (1) validity, (2) reliability,



(3) objectivity, (4) ease of administration and scoring, and (5) standards.

(1) By validity is meant the degree to which a test or examination measures what it purports to measure.

Professor Ruch holds that the very best of the standardised tests approach approximately to ideally validated examination, but the rank and file of such tests are almost as great sinners against the principles of validation as the traditional type of examination.

(2) Reliability is the degree to which a test or examination measures what it really does measure, not necessarily what it purports to measure.

Causes of unreliability fall into several main groups; but it would be enough here to recognise the two general kinds of errors (1) unreliability due to limited sampling and (2) unreliability due to subjectivity of scoring. The meaning of the insufficient sampling can easily be explained by taking a concrete illustration; it is mathematically calculated that a spelling list which contains twenty words has reliability coefficient of .40, and of 100 words of the same type and of same difficulty will have a reliability of nearly .77. An examination of ten questions or worse still, of five questions, is a very small sampling and constitutes the main source of unreliability. Another source of unreliability in our present essay type written examination is to be found in the fallibility of human judgments.

(3) Objectivity in the newer type of objective examination ensures reliability not only by reducing the varieties in the standards of the scorer. Perfect objectivity, in the sense used here, is a goal easy of attainment in most school subjects. A few subjects like literature and composition offer great difficulties, although improvements in

the practices can be made with a little ingenuity on the part of the teacher.

Thus objectivity being a prime requirement of a good examination, it must not be sacrificed only for the sake of saving a few minutes of time and thought on the part of the teacher. Carelessness in drawing up a question paper as it is called encourages carelessness in pupils' answers. A few trials will convince most teachers that the additional time required to construct an objective examination is more than saved in the economy of time needed for grading the papers, with the further advantage that examination construction is raised to a dignified position of a task requiring the best thought and interest of the teacher rather than the dreaded and perfunctory duty.

4. EASE OF ADMINISTERING AND SCORING.

The administration of objective examinations is no more difficult than that of the traditional type. The only disadvantage is that these papers are required to be lithographed or printed. The increased ease of scoring in the objective examination calls for no comment, the scoring can be done by any one without previous experience or training. This is conserving of nervous energy and largely obviates the tendency to slight the job under stress of circumstances.

This newer type of objective examination stirs the interest of the student by shifting the attention away from the mechanical labour of writing down the lengthy statements, thus allowing increased opportunity for the exercise of undivided thought to the answers.

5. STANDARDS.

Measurement for educational purposes is of two kinds: (1) Measurement within

the group and (2) measurement without the group; forms of standards permit comparisons with other groups, schools, etc. For ordinary purposes, it is sufficient if a pupil's achievement is measured with respect to the achievement of other members of his group. If the measurement without the group, however, be essential, the standardised tests may be used.

Thus it will be easily seen that the newer type of the objective examination is in many respects superior to the other types of examination.

Now, let us examine the objective examination. It can be classified into two general types: (1) Recall types and (2) recognition types.

In the recall types there are (a) simple recall types and (b) completion exercises; in the recognition types there are (a) multiple response (b) true-false, (c) best-answer, (d) matching exercises and (e) identification.

The close study of the meanings of these terms and illustrations of the various types will make it quite clear that the newer objective examination offers considerable latitude in adapting the form of the examination to the needs of the particular school subjects. Teachers can build it to fit the individual school, its local needs and type of teaching, etc. Adaptability of this examination is one of the advantageous features in comparison with the standardised scale or test. The standardised scales or tests are, of necessity, general and unadaptable to local school conditions, they are further often useful only at stated times during the school year, while the newer objective examination offers about the same latitude in its applicability as does the older essay-type. The

choice of a particular type out of these to be employed depends in part upon the school subject concerned, in part upon the length of the examination needed, and in part upon the preference of the teacher and pupils. Although this objective examination is primarily intended to measure the mastery of facts of a subject, it is far from a pure test of memorization of facts; as for instance, the last answer and true-false types are especially well adapted to thought questions. Even such aspects of literature as poetic feeling, beauty of language, beauty of phrasing, poetic inspiration, etc., are not totally beyond objective examination methods.

It is frequently asserted that the true-false exercises are psychologically objectionable, due to the fact that they present untruths in bold form, thus practising pupils in errors. This objection is an assertion and not an established fact. Educational psychologists would probably agree that respective exposure of false statements to a child will result in erroneous learning. But when the child has been previously told that 'some of these statements are true and some are false and you are to decide which are true and which ones are false,' objection will not hold good. Moreover there is no prolonged exposure to the falsehood, nor is there authoritative sanction to the false statements, which would work to fix the wrong notions. In actual life, after the pupil leaves the class room to enter upon his life vocation, he is much more likely to use his knowledge in discriminating between truth and error than he is to "recite" such knowledge in the formal and pedantic school days manner. The novelty of newer methods, on the one hand, and familiarity of the traditional examination on the other, must not bias our judgment unduly.

There is another factor which deserves consideration; the fact that the "guessing" element enters into the success or failure to answer some types of the objective examination is clear but the effect and the amount of this factor is uncertain. Dr. B. D. Wood and Professor Ruch advise that the examinees may be warned thus: "Do not guess; chances are against you in guessing," while Dr. W. A. McCall is of the opinion that the pupils should be instructed to guess. However, the 'guessing' element is sufficiently eliminated in 5-, 6-, and 7- or more response items to neglect it for practical purposes. The recall types are almost entirely free from this objection.

BUILDING OBJECTIVE EXAMINATION.

Detailed rules of procedure in constructing an objective examination can hardly be formulated. Only a few general rules which may prove helpful may be given:—

(1) Ascertain the exact relation between the capacities of the pupils to be examined and the portion of the subject from which they are to be examined.

Make a list of the most important topics falling within this limit.

(2) Take the topics selected and think out very carefully the most significant facts falling under each topic. Keep asking yourself questions like this, "If I can ask but one thing about this topic, what should it be?"

(3) To the best of your ability, arrange the questions under each topic in the order of importance. It is wise to make 100 per cent. more items than could be included in the final selection; it will enable you to cut the total number to the practical limit.

(4) Change the questions into multiple-response, true-false, best-answer, recall-form, etc., according to your judgment as to the most appropriate form for the materials in

hand. Certain items can easily be set in one form while they would be destroyed in being forced into another form. The true-false form offers the greatest latitude and can be employed where other forms are unpromising. Several types of questions can be employed in the same examination. This often has the advantage of preventing monotony with consequent loss of interest.

(5) Decide upon the length of the test—it would depend upon the amount of time available and the proposed reliability. Approximate number of items of different types, which can be given to a student of high school age is given as for recall type 4 to 8 items per minute, for recognition types 6 to 10 items per minute and for true-false type 10 to 15 items per minute. The time limit can be adjusted according to the subject matter and degree of difficulty of the items.

(6) After deciding the question of time, make a selection of the number of items in each topic.

(7) Arrange the items in approximate order of difficulty placing the most difficult questions last.

Now, for the benefit of those of my brother teachers who might feel inclined to carry on the study of this subject further, I may be allowed to recommend here the consultation of the following:—

1. The Improvement of the Written Examination by Prof. G. M. Ruch.

2. The New Examiner by Dr. P. B. Ballard.

3. Preparation and Use of New Type Examination by Paterson.

4. Examinations, by Hartog.

5. Comparison of the Old and the New Examinations, by Odell.

6. The Technique of Examining School Children by Wallis.

7. The Standard and Objective Tests on Various Subjects published by the World Book Company.

S. V. & Co., 190, Mount Road.

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TEACHING OF PROBLEMS INVOLVING SIMPLE EQUATIONS.

BY MR. S. VASUDEVAN, M.A.,
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IT is a known fact how our pupils fight shy of algebraic methods, and when they do adopt them, they make very bad mistakes in the manipulations involved therein. Let us not increase the possibility of such mistakes by making our algebraic methods cumbersome by introducing fractions unnecessarily. Not that fractions should be avoided altogether when dealing with algebraic methods. But why should we introduce them when they can be safely excluded and that with advantage? For instance, let us take up the following problem:

The difference between $\frac{x}{3}$ and $\frac{x}{5}$ of a certain amount of money is Rs. 4. Find the amount.

Usually the amount is assumed to be Rs. x , and we have the equation $\frac{x}{3} - \frac{x}{5} = 4$. But would it not be much better to assume the amount to be Rs. $15a$ and get the equation $5a - 3a = 4$? There is absolutely no sanctity about the letter x and it is always better to take instead the first letter of the word concerned. For instance, here we have chosen a , the first letter of the word *amount*. Of course, there may be some difficulty at the beginning in hitting at the co-efficient 15 in the amount assumed. As a matter of fact, it is the L. C. M. of 5 and 3. This requires only a certain amount of forethought and insight into the problem. The candidate ought to realise that he will have to divide afterwards by 5 and 3, and hence it is best to assume it to be Rs. $15a$. We thus see

that there is a good deal even in our first assumption. Any amount of thought, care and time involved here is not a waste, for it means ease in the subsequent working. And what is more, such a carefully made assumption contributes to clearness and quick comprehension. The ease with which the problem works out, if only the initial assumption is all right, can be best seen by the solution of the following problem:

Among the elected members of a Legislative Council the ratio of the Minister's Party to the Opposition was as 5:2. But 18 members left the Ministerialist Party and joined the Opposition, and hence the ratio was reduced to 26:23. Find the total number of elected members.

At first the ratio was 5:2. So the total number of members is proportional to 7. In the second case, the proportion is 26:23. So the total corresponds to 49. Since the total must be the same in both cases, it is best to assume 49 (the L. C. M. of 7 and 49) to be the co-efficient.

Suppose the total number of members = $49n$. In this connection, the writer could not help remarking that there are certain stick-in-the-mud teachers who are untouched or unaffected by modern methods and who have a contempt for anything "new-fangled," and they insist upon the word 'Let' being used at all hazards in this context, because that is the time-honoured fashion! They would rather like to see a pupil writing "Let him take x lbs. of the first kind," than accept

any other correct form. Let us not be so conservative as to discourage even forms like

No. of members = $49n$ (say), which conveys the same sense, and which is quite correct.

At first the ratio was 5 : 2.

$\therefore$ no. in the Ministerialist Party at first
 $= \frac{5}{7} \times 49n$
 $= 35n$.

Afterwards the ratio became 26 : 23.

$\therefore$ no. in the Ministerialist Party later
 $= \frac{26}{49} \times 49n$
 $= 26n$.

$\therefore$ decrease in the Ministerialists
 $= 9n = 18$ (by data).
 $\therefore n = 2$.

$\therefore$ total no. of elected members = $49n = 98$.

After this, the teacher will do well to verify whether this answer fits the data.

As another example to show how the initial assumption goes a long way towards simplifying the solution, let us take the following problem:

A certain number of three digits exceeds the sum of its digits by 252, while the number formed by reversing its digits exceeds the sum of its digits by 450. If the ratio of the original number to the number reversed be 4 : 7, find the original number.

First elicit from the boys that the sum of the digits will be the same for the original number as well as for the reversed number. Since the original number and the number reversed are given to be in the ratio of 4 : 7, suppose the original number to be $4x$.

Then the no. reversed ought to be $7x$.

Difference = $3x$. But the original number is 252 greater than the sum of the digits,

while the number reversed is 450 greater than the sum of the digits.

$\therefore$ the difference between the two numbers
 $= 450 - 252$
 $= 198$.

$\therefore 3x = 198$.

$\therefore 4x = \frac{198}{3} \times 4 = 264$.

$\therefore$ original number = 264.

As before, it is better to test the answer by a process of verification.

Thus we see how far a judicious supposition helps in a question where a careless assumption would have landed us in simultaneous equations of three unknowns.

The rule that the various steps in the pupil's working should be shortly indicated in words has been misunderstood and made much of in certain quarters. The spirit of the rule is to avoid a mere mess of figures with no method, order or connecting link. But some are prone to stick to the strict letter of the instruction, and they discourage sensible answers which clearly show that the pupil has understood the thing. For example, solutions by tabular columns, wherever possible, simplify matters and add to clearness. In such cases it is absolutely no use insisting upon jumbles of words instead. To illustrate this, let us take the following problem:

The manufacturer sells an article to the wholesale dealer at a profit of 20% and the wholesale dealer to the retail dealer at a profit of 25%. If the retail dealer sells it for Rs. 330 and thus gains 10% on his outlay, find the manufacturer's cost price.

Since the question involves percentages, suppose the manufacturer's C. P. to be Rs. 100p. Then the subsequent working can be best shown by the following tabular column.

Manufacturer.	Wholesale dealer.	Retail dealer.
C. P. Rs. 100p	Rs. 120p	Rs. 150p
Gain, Rs. 20p	Rs. 120p $\times \frac{1}{4}$ = Rs. 30p	Rs. 150p $\times \frac{1}{10}$ = Rs. 15p
S. P. Rs. 120p	Rs. 150p	Rs. 165p = Rs. 330 by data.
		$\therefore 165p = 330$.
		$\therefore p = 2$.

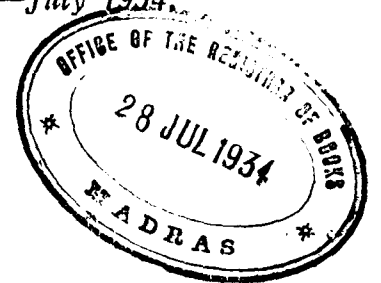
$\therefore$ manufacturer's C. P. = Rs. 100p = Rs. 200.

It will be plain from the above solution that the pupil has understood the problem, and any reader can easily follow the pupil's reasoning. Hence it is not fair on our part to discredit such a sensible solution. The pupils are acquainted with tabular columns in connection with their Physics and hence it is not a difficult thing for them to appreciate or construct one. Not that these tabular columns are useful only in this chapter. They can be used throughout the range of Ele-

mentary Mathematics, wherever its introduction simplifies matters.

Errors in the use of the various symbols are noticeable in abundance among pupils, especially in solving these equations. The use of = instead of *i.e.*, is an instance in point. The proper use of = and *i.e.*, should be acquired by frequent acquaintance and constant practice. Hence every teacher will do well to use these symbols profusely in his black-board demonstrations. Another thing that is not sufficiently insisted upon is that the signs of equality in the different steps should arrange themselves in a vertical line. This gives a neat appearance to the working, and it is worth emphasising. Lastly the process of verification has been almost neglected by some while teaching these problems. Since the verification is a process of going back from the answer to the data, it throws a flood of light on the method itself. Besides its diagnostic use, therefore, it has a didactic value of its own.

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SIR RABINDRANATH TAGORE.

By MR. D. P. RAO,

Lalitpur.

WHO does not know him, the saintly soul of Bengal, the mighty poet and mystic philosopher of our land? By this time he has made himself known all over the world through his simple, chaste and lucid poetry, and broad and bright philosophy that pervades all human thought without any limitations. His works today stand as the great monuments of genius to which a poet can ever aspire. Not to mention others, his *Gitanjali* alone is sufficient to immortalise his name in the annals of poetry. For such is the power of that great work and so strong is the impress of Truth and Beauty as expressed in mild and sweet words, that it will blossom in the dust as flowers fresh from Nature's hand. During moments of anguish and sorrow, gloom and despair, the *Gitanjali* will serve as the true light of Hope and Path of guidance, to the lost wayfarer in his life's journey.

* * *

In Sir Rabindranath Tagore, we find, indeed, a true exponent of Eastern thought and a real interpreter of Oriental poetry. But his vision is not narrow, his outlook is not short.

His mind has not been influenced by time and space. On the contrary his heart is as wide as the sea and his soul as lofty as the star. At the same time he does not assert himself. He does not dogmatise nor thrust his moral. He is thoroughly mild and humble in conveying the messages of his heart, ever sincere and devoted to God, ever engaged in the quest of the Unknown Perfection.

To him life is a search after truth and perfection. "We are all trying to solve the riddle of the Unknown," says he, in all earnestness and devotion to the cause of Truth. He denounces materialism and the modern civilisation, as it has made of man a living machine and reduced him to a self-seeking creature with an infinite craze for wants and gratification.

To him all education and religion that end in bigotry and prejudice of caste or colour, and help to create walls of division between man and man, are the curse of mankind. Accordingly his own works militate against those monstrous evils of passions and prejudices which battle all attempts at true reformation. Not only that, wherever he goes, he

exhorts people to carry on a strong and vigorous campaign against blind custom and ignorance, superstition and falsehood that threaten the very true order of society. It is his steadfast belief that the individual man whatever and wherever he may be, must exist for and subserve the great man within him and must express himself in disinterested works of love and charity, science, literature and philosophy.

To him a selfish man is ever held in bondage; for all the while he works, in the narrow sphere, with dwarfed and stunted brain, with the vision narrowed and shortened down, to serve his mean and vulgar ends. His heart therefore turns to God for true freedom, which is of the mind and spirit rather than that of the body.

The following beautiful lines from the *Gitanjali* illustrate his conception of freedom.

"Where the mind is without fear and
the head is held high;
Where knowledge is free;
Where the world has not been broken
up into fragments by narrow
domestic walls;
Where words come out from the
depth of truth;
Where tireless striving stretches its
arms towards perfection;
Where the clear stream of Reason
has not lost its way into the
dreary desert sand of dead
habit;
Where the mind is led forward by
Thee into ever-widening
thought and action
Into that heaven of freedom,
My Father, let my country awake."

Such is Sir Rabindranath Tagore's conception of freedom and such are his fervent prayers raised to the almighty God for the sake of his motherland. Never before, in our days, has poetry risen so eloquent and sincere, so true and touching.

The country required the sweetening time of the hour and our great poet rose equal to the occasion.

What greater function can a poet and poetry perform than this that he or it may rouse a people to a sense of true and real freedom, a sense of right thought and action. He is the only living poet of the East, who has got the guerdon of his labours. Fame, as Milton has said, is a plant that does not grow on this mortal soil. But Tagore's fame is unquestioned.

Since the publication of the *Gitanjali* and the award of the Nobel Prize conferred thereon, he has attained world-wide popularity as an Eastern poet of the first order.

He has travelled far and wide over the continents of the globe and received a most cordial welcome wherever he has turned his footsteps. He has admiring friends in Great Britain, France, Germany, Italy and America, all alike, so that he has earned the good name of a world-poet, a cosmopolitan, a true citizen of the world. Though born under the spirit of the East, and bred up under the eastern soil and climate, he has crossed the barriers of custom and conventions, and stood aloof of all passions and prejudices that caste, creed and colour give birth to. He stands, thus, as a true well-wisher of the human race and the best representative of the Renaissance that has dawned upon the modern age. He is the

only poet who has brought East and West together and combined the two apparent antipodes under the bonds of mutual friendship and goodwill. By his precept and example, he has defied the much oft-quoted saying:

"The East is East and the West is West
And the twain shall never meet."

All his poetry, indeed, is the quintessence of the eastern and western spirit and culture, all beautifully combined into one unbroken harmony. It is the constant and pious attempt at radiating international sympathy and establishing a connection and a mutual understanding which portfolios or protocols cannot bring about. He walks through a land of true and real freedom which is earned and not bought.

Though wide awake, in the midst of the noise and speed world, as full of cut-throat

strife and struggle, wherein a brother is waging war to the knife against his brother, he dreams of the 'birth of a new humanity in India and abroad, honest, fearless and generous, that may comprehend in its consciousness the welfare of various sections of peoples uniting them in an undivided community of brotherhood.' Where can a higher and nobler ambition be found? Who can hold out a better message to the world seething with excitement and fighting hard for its ideas and ends? May his prophetic dream be realised in action and his sweet and sublime poetry shed its ever-increasing light and lustre on the ways of erring humanity!

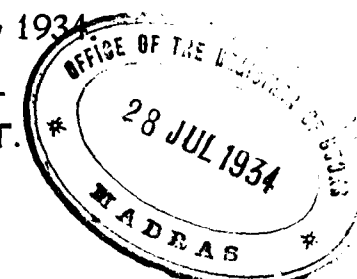
This is the earnest wish and prayer of us all who have stood at his holy feet for truth and inspiration and looked to his saintly soul for spiritual guidance.

Srinivasa Varadachari & Co., 190, Mount Road, Madras.

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THE WORLD AT DINNER— WHAT OTHER PEOPLE EAT.

By MRS. CORRIE FEARON,
Madras.



ALL living things must eat and drink or they will die; but no animal eats so great a variety of foods as man, and the food of man in one part of the world is quite different from that of man in another. Man, however, unlike all other animals, prefers his food to be cooked. There are many methods of cookery used throughout the world, some of which may be very primitive but the results are invariably satisfactory.

A simple mode of cooking is that of the hunter who builds a big bonfire to obtain a thick bed of red hot ashes and embers. While waiting for that to burn, he makes a paste of wet clay to encase his food. He takes care to let out the blood but does not trouble to remove the feathers or fur. As soon as the fire has burnt through, he buries this clay in the embers and leaves it for an hour or perhaps two. When the ball of clay is broken open, the feathers or fur come away with it, leaving the flesh of the bird or animal perfectly cooked.

There is another way followed by simple folk who live very much in the open air. They pave their cooking place with smooth flat stones, or beat the ground until it is very hard and smooth. Here they build a fire, and when it has burnt out, they sweep the place clean, lay the dough or the meat on the hot stones or ground, cover it thickly, first with leaves then with hot ashes, and leave it to bake.

Foresters and charcoal-burners were the first to discover how well an iron basket containing hot embers served for grilling and fry-

ing, and in many a French and Italian kitchen today a brazier is preferred by the skilled cooks to either a gas or even an electric apparatus. In the Italian kitchen there is generally an old man or woman who helps to keep the embers red hot by blowing the bellows. The French "chef," too, will often prefer to use "lesbraises," as the basket is called, when he wants to make a really good omelette. Thus in the most modern cities there is something that is primitive, and we are not therefore surprised to learn that the Russian peasants sometimes build a fire in a hole in the ground to bake bread.

In the Caucasus one of the greatest delicacies is meat grilled over a hot charcoal fire. The meat is very freshly killed and is cut into cubes which are placed on an iron skewer. The skewer is held over the red hot embers until the meat is sufficiently cooked.

In Hungary a very popular dish is Gulya. This consists of meat cut into cubes with fried bacon and onions added and a flavouring of caraway seeds, spices and red pepper. The mixture is put into a pot and stewed slowly. When it is nearly cooked, raw potatoes cut into cubes are put in and the stewing is continued. A little salt is added with the potatoes, but not before.

What surprises us most of all, especially among the people of European countries, is the extraordinarily simple fare that satisfies most of them. It is only on feast days that we find extravagance or variety. A Spaniard

for instance, even of quite high rank, has his morsel of dry bread and a glass of water at 8 o'clock. At about 1 o'clock, he takes his heaviest meal which consists of broth with vegetables followed by another dish of vegetables and fruit. A cup of coffee is drunk in the afternoon, and supper consists of cooked vegetables, lettuce, salads, cheese and fruit.

In Italy too meals are quite simple affairs among the workers. A group of labourers, for instance, will squat down and share a loaf of dry dark looking bread, a piece of cheese, and a flagon of wine. If some fruit is to be had, well and good, if not an onion or a bit of garlic or a few ripe olives will serve as a relish.

As a rule, the peasants get very little fresh milk or fresh meat. Their bread is made chiefly of rye flour which is sometimes varied with maize or barley. In some parts of France the people live for months on chestnuts, eating them as vegetables or grinding them into flour for bread. In the lands of Southern Europe olive oil often takes the place of butter. The hard unleavened bread-cake, so much liked in Spain, is very poor compared with the large round disks that are baked by the thousand, wrapped in paper and stored by the Swedish housewife. Formerly she baked her own, but nowadays all bread is baked in special factories where the most hygienic conditions are assured.

The great contrast with this dry, hard bread is furnished by rice which is the daily food of most Asiatic peoples. In China, Japan, Korea and Siam the people live almost wholly on rice.

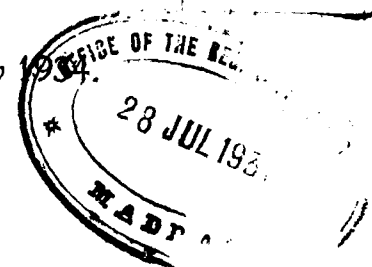
Rice is nourishing, but most monotonous, and to help to relieve its monotony many devices have been employed. In China they use fish, meat, poultry and various spices with the rice. In Siam the people make a curious sauce called namphrik, which is made with red pepper, shrimps, prawns, garlic, onions, salt, water and lime juice. This is served with rice. Tibetians and Mangols have as the basis of their diet a never ending cup of tea, but it is mixed with butter and salt. The chief meal is taken in the evening and consists of meat that has been dried and then cooked in milk, eaten with tea and cheese.

Most people have sufficient forethought to provide themselves with food against the time of scarcity by drying fish or meat in the sun and where salt is known by curing it. People who live on islands depend very much on what the sea yields them. Some races eat things that are repulsive to others. There is the blubber that is the raw seal's fat that the Eskimo crams into his mouth and there are the tadpoles, water beetles, moths, locusts and caterpillars with which the people of Madagascar flavour their rice.

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DRYDEN AS A SATIRIST.

BY MR. T. KRISHNAMURTI, B.A., B.ED.,
Chodavaram.



JOHN Dryden was born in 1631 at Aldwinkle in Northamptonshire. He was educated at Westminster School and Trinity College, Cambridge, where he remained for seven years without distinguishing himself further than by taking his B. A. degree in the ordinary course. The death of his father while he was at Cambridge left him the possessor of a modest independency, and he ventured upon a literary career. He married Lady Elizabeth Howard, and he was Poet-Laureate from 1668 to 1688.

His literary career opened with three panegyrics, the first in 1659 in praise of Oliver Cromwell, the next two in 1660 and 1661 *Astraea Redux*, and a poem on the Coronation in praise of Charles II. These and *Anus Mirabilis* written in 1666 on the subject of the Dutch War and the Great Fire constitute the first division of his works. The second division of his works consists of his dramas, some twenty-two in all. The third division includes his three great satires, *Absalom* and *Achitophel*, the first part in 1681, the second part in 1682, *The Medal* and *Macflecknoe* both in 1682. The fourth division comprises two poems on religious subjects, *Religio Laici* published in 1682, the *Hind* and the *Panther*, published in 1687. The fifth division includes fragmentary translations of Greek and Latin poetry, notably a complete version of Virgil, paraphrases of tales from Boccaccio and Chaucer, commonly known as the *Fables*, and *Alexander's Feast*, a sublime ode on the power of music. His most enduring and perfect work is seen in his satires, the ode and the *Fables*.

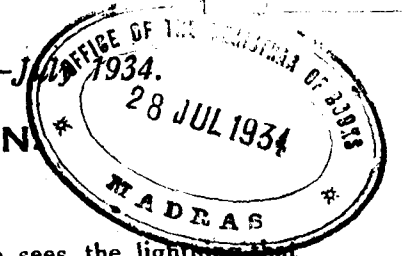
Dryden composed the satires after he passed the age of fifty. Sir Walter Raleigh says: "If Dryden had died just before he was fifty, he would have had a minor place in the annals of our literature." These works showed Dryden at his best and are the main foundations of his lasting literary fame. These were provided by the political controversy prevailing at the time over the question of the selection of a successor to Charles II. The Whigs led by Shaftesbury favoured the claims of the Duke of Monmouth; the natural son of Charles II, and a great favourite of the people. The Tories supported James, Duke of York, the brother of Charles II, a Catholic in faith. Though James was, according to the natural order of succession, legally eligible to the throne, an attempt was being made to exclude him on account of his Roman Catholic faith. Charles expressed his wish in favour of his brother, James, and as this turned the tide of popular opinion in favour of James, Shaftesbury was thrown into prison to stand his trial for high treason. Dryden voiced the popular feeling of the time against Shaftesbury in his first satirical work *Absalom* and *Achitophel*. Dryden intended to secure the conviction of Shaftesbury, but Shaftesbury was acquitted, and the Whig party celebrated his release. Dryden ridiculed it in his next satire, *The Medal*. He followed it up in *Macflecknoe* and the second part of *Absalom* and *Achitophel* in which he ridiculed Shadwell, Settle and the writers on the other side.

These satires produced a great sensation. They dealt with a topical matter of contempo-

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THE POETIC ART OF JAPAN

By "LONG TOM."



2

THE EDUCATIONAL REVIEW.

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rary interest, but they gained and have ever after retained a place among the great English national classics. In these satires, Dryden proved that poetry could do work in the world. Hitherto poetry dealt with airy and unsubstantial things, and was never considered suitable for the treatment of the practical problems of real life. Dryden showed that poetry could be used for the ordinary purposes of life.

In the satires, Dryden gave expression to a deep personal conviction of his mind, namely, the virtue of obedience to authority. Dryden has been frequently charged with inconsistency in religious and political opinions. But from a critical examination of his views, it would appear that he was always consistent in his opinions about politics as well as religion. He believed in authority in religion and monarchy in the State. The strength of of personal conviction finds expression in his satires.

Dryden confines himself merely to a ridicule of an existing order of things. He does not present to the world a new and better order to replace the old and defective state of things. His satire applies to our own time. The divisions of opinion, the foibles, the characters are alive among us. His

satires were very effective, and the works of Shadwell, one of his principal victims, were thrown out of circulation.

Dryden attacks extremist opinion of all kinds, irrespective of party or class. He was no politician but a mere humorist. He deals with his victims in an impersonal and dispassionate manner. There is no trace of hatred or malice in his writings. His satires are free from the ugliness and squalor of personal hatred, and are strong and noble things and a possession for ever for students of literature.

Dryden dominated English poetry for the last quarter of the seventeenth century. Eloquent tributes were paid to his sovereignty in the literary world of the time. Many young men, promising writers themselves, gathered round him, and submitted to his dictatorship.

Dryden had an absolute command of the form of couplet, and established on it the classical school of English verse. Pope developed it, and Goldsmith contributed graces to it. Nobody has ever argued in verse like Dryden. Nature had endowed him with a special faculty for satiric and didactic verse. The easy wing stroke of the couplet propels the poet through the upper air, and slaps his victim in the face at every beat.

JAPANESE poems are very short; a very small tapestry indeed upon which to weave one's dream. So they are beautifully suggestive. In reading them, one must see not only what is expressed but what is left unexpressed. The poet only gives the lines and colours, and the reader should create and complete the picture. It is true as a consequence they lack the directness of appeal. Still they offer a sort of thrill not usual in poems of ordinary kind. Contemplative minds desire only this type of poems and not those ready-made dreams often sought for by the weary and unimaginative. Poems of the latter kind deny us the joy of seeking and creating, the very thing which makes poetry so highly enjoyable.

Words are like the net by which the proverbial fisherman tried to capture the Moon. Abundant use of them cannot recreate the sunbeam that shines on a spider's web or the moonbeam that passes like a lightning flash in the crumbling dew drop. All we can do is merely to suggest. The flowers we have grown ourselves are more valuable to us than those we have bought, because so much of our personal thought is there. So also with poetry.

Japanese poetry is the record of emotion and not of facts. It is the dew drop which holds the rainbow in its heart. In order to enjoy it one must take the rainbow out of the dew drop and spread it across the firmament. Before a Japanese composes a poem, he watches his object until a certain definite feeling comes and he interprets that emotion suitably. Let us say he is writing a poem

about a storm. He sees the lightning that severs the fleeing clouds, the winds that uproot big trees, and the roaring waves that strike the rocks. Still the thing he uses in his poem may not be the lightning, the wind, or the waves but a single leaf which whirls amidst the torrential downpour of rain. So one must not see how far his poem is true to nature, but how true it is to the perception of nature.

In Japan the four seasons are distinctly marked. And each of these seasons inspires us with a feeling. Spring with misty moonlight and dreaming blossoms, etc., and this distinctive feeling the poets try to weave into their poems. The 'Hokku' type of poems (short poems of not exceeding seventeen syllables as distinct from the 'tanka' type of thirty-one syllables) belongs to one season or the other. The technique of 'Hokku' poetry insists on the beginners in that line of composition to respect the seasonal classifications and to place their subjects in a proper season unless there is a special reason for not doing so. They are pantheists. To them the dewy blossoms that dance are not mere blossoms but the soul of spring manifesting itself in great joy. The singing bird at the grave of a loved one is not a mere bird, but the spirit of the loved one come to solace the bereaved.

They have different back-ground from ours and as a result different ideas about things. Take for instance their idea of a bell. The bell of Japan is made of green bronze and is struck with a huge wooden hammer. Instead of a clear metallic sound it gives a deep mellow

sound which is like the sound of the waves in a hollow. It inspires infinite sorrow instead of joy and tragic loneliness instead of sublimity. We must remember this carefully in mind.

Let us now turn to the poems themselves after knowing how to appreciate them. Once again taking the example of the temple bell,

'In the sound of a Temple bell,
I hear the loneliness of thousand years.'

An old bell hangs in an old tower. Overgrown grass and creepers hide the roof of the bell tower and its pillars, and thick moss covers its decaying steps. From this ancient tower oscillates the bell, green with great age, a dragon coiled at the crest. An old priest, tall and emaciated, his lean fingers counting a brown rosary and attired in a long black robe, he seems to be one of an evening shadow. After a short prayer he strikes the bell and from it comes forth a deep mellow sound spreading over the whole city. It makes one think of the soul that must leave this mundane world and merge into the Absolute. It also calls forth a vision of many yesterdays, when millions of men stood on the Long Road listening, praying and then passing away. That is the picture we get from that poem.

Let us take another.

'How cool! moonbeams drip from the bamboo leaves.'

A hot summer night, dusty and sultry. People praying for a cool wind. Suddenly clouds blacken the sky and a shower beats upon the forest of tall bamboo trees. In a while, the shower passes off and the moon comes to shine. Wind slides down the rain-drops from the rustling bamboo leaves.

They catch the moon-light as they fall and seem like a shower of moon-beams. Though this is rather a circuitous way of interpreting, this is what we must do to enjoy the really good poems.

Japanese poetry, then, is like the song of a wild bird. It is apparently simple but behind it lies the mystic world where all our dreams come true.

After leaving Japan we shall come to China and discover what their yellow hostile neighbours excel in. We need not at present concern ourselves with their poetry but without doubt they alone are the masters of the secret of the art of writing and they discovered it centuries ago. Among them even the children know how to write. All the boys in China irrespective of their positions attend school and they must. To illustrate their powers of composition the following anecdote is narrated.

They can write beautifully about everything or anything. One day a teacher wanted them to write an essay or a story about "Misery." It was to be a story about a man at the last extremity of want, so utterly poor and wretched that whatever Fate might do she could not drive him farther down.

At the end of half an hour all had finished except one boy of fifteen, the son of a basket maker. The teacher did not disturb him knowing that the best thoughts are often the latest to come. Suddenly this boy seized the eraser, rubbed out what he had already written and wrote something else. He brought his composition last and the teacher read out: "Heavily falls the rain on the hat I stole from a scarecrow." We see there wonderful brevity and the beautiful economy of word. And that is the chief secret of the writing and China knows it even to-

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THE HOUSE OF BUSINESS.

By FRED BARRIE.

THERE is a fallacy common among parents, and more especially among Indian parents, to treat business and commerce as the dumping ground for children who have proved themselves unfitted for civil service and professional careers. No doubt, such trend of thought is human, but at the same time it is emphatically erroneous. In the West this fallacy has long since been exploded. There, there is no haphazard method of pitch-forking a boy into this walk of life without consideration of the boy's natural talents, and without careful preparation. And today, nearly every, if not every, large city possesses its schools and colleges of commerce where those who show an aptitude towards a business career, are carefully and systematically trained. The day is not very far distant when I foresee that Indian parents will also realise the value of this foundation and, instead of squandering large sums of money in striving to equip them for government appointments—where the supply tremendously exceeds the demand—or educating them for a profession for which they display lukewarm feelings, they will turn their attention to establishing their sons in business, after they have received a sound commercial training, thus tending to promote the welfare and wealth of the country.

In no other country in the world, as in India, is there so vast and undeveloped a field for industry and commerce, and so many opportunities which this field affords for careers for its people.

In the past, the Indian field of commerce has been exploited greatly to his advantage

by the Britisher and the foreigner, and instead of the wealth so amassed circulating and being re-invested in other Indian industrial and commercial undertakings, it has been withdrawn for the benefit of countries overseas. True this initial investment of foreign capital has been of enormous benefit; still this method tends to retard the individual development of a country and to keep its national advancement at a standstill. Indians—and there are many who still continue to hoard their wealth to no practical purpose—are at last beginning to realise that if they desire the economical advancement of their country, they must enter the arena of commerce *themselves*, from the most subordinate positions to those of financial magnates. Thus, and thus only, will the path be prepared for India to take her place in the front rank of great commercial nations.

Now, in order to make this state of affairs a *fait accompli*, they must be prepared to hoe the same furrow with the same up-to-date implements used by their western competitors, and the harvest they reap will, in turn, be the seed for future industrial and commercial expansion. But they cannot expect a fruitful harvest if this important field of a nation's activity is treated as a dumping ground. It is a sphere where brains, education and training, and specialised knowledge are at a premium; where straight dealing, foresight and the skilful and careful handling of delicate business problems is the *sine qua non* of success.

Again, look at the scope such a field offers for the employment of these qualities. Here



is no restricted field. The business man is not confined to the red-tape of civil service, where he starts in a groove and remains in a groove all his life, or to the narrower limits of a professional career. Every opportunity is afforded him for burnishing those assets with which the average person is endowed—imagination, perseverance, and the will to succeed. So that by constant use, in spite of failures, those very assets which were commonplace in the beginning become valuable to him and his country as time passes and he garners knowledge and experience. He is then a solid citizen, and a very valuable citizen to the land in which he lives.

I wonder how many of us when we meet a successful business man realise, and realising understand, the early struggles and sacrifices, ~~the hard work~~ and long hours, difficulties overcome, obstacles faced and surmounted, and the careful study and foresight required, which have enabled him to attain the position he occupies? Very few. And even those few are apt to give the credit to circumstances and not to the man. True the circumstances and the opportunities have been there, but it has been the man who has turned them to account. The well-worn adage, "God helps those who help themselves" is trite but, nevertheless, a fundamental truth lies beneath its triteness. Hard work, careful thinking and planning, and honest daring action together and thoughtfully combined are the principles underlying a man's success.

The first step—or rather the foundation of a business career—is the parent or teacher of the embryonic business man. On these I impress the fact that they must realise the responsibility due to a boy who desires to adopt a business career. Do not thwart him. If he is disposed to make business his life's work do not try and educate him or—by force

of parental or other authority—compel him to enter some other sphere of activity. These parents or teachers would not dream of forcing a square peg into a round hole; so why force a child to imbibe knowledge and learning in a science or profession for which he has no inclination, then throw him forth on to an intensely fierce competitive labour market where he is foredoomed to failure in a half-hearted attempt to achieve his parent's ambitions? And the parent or teacher watching the failure of the youth raves against Fate and circumstance instead of condemning his own lack of foresight.

Encourage the youth in his ambitions. Study him carefully and, after satisfying yourself that the boy, when he reaches the age of understanding, is still set on a business career, then see to it that every facility is afforded him; see that he is given a thorough, comprehensive and specialised training in the particular branch of business which he has chosen. Do not throw him into this most important arena of national life ill-fitted and unqualified. No one would dream of expecting success from a boy, say, in the medical profession, without giving him special training in that particular science. Then why expect success from a boy in business who has been pitch-forked into it ill-equipped?

Assuming that the parent or teacher has prepared the boy then he may rest satisfied that the foundations have been well and truly laid. His responsibilities cease. He has done his duty. It depends on the child, now a youth of understanding and ambitions, whether the foundations will remain so, becoming grass-grown or moss-covered, or whether by his own effort, work, knowledge and skill a superstructure is erected, ultimately ending in a strong and substantial business house known to all for fair dealing and integrity.

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UPTON SINCLAIR.

By MR. K. P. PADMANABHAN TAMPY, B.A.,
Trivandrum.

(Continued from page 402.)

III

THE scanty fortunes of his family showed signs of slow improvement. Sinclair wanted and wished freedom. He rented a small room and began to lead a self-reliant life. From his sixteenth to seventeenth year, Sinclair, with stern determination, led a life of extreme Spartan simplicity. During this period of his eventful career, Sinclair earned enough to maintain himself by making jokes and poems and selling them to editors. He lived out of his poor literary earnings. "The spirit of a youth that means to be of note, begins betimes." Sinclair was stirred to emulation, on finding a short story by one of his classmates, Simon Stern, accepted by a monthly magazine. About this noteworthy and significant incident in Sinclair's life, he has remarked thus:—"Straightway I was stirred to emulation. If Simon could write a story, why not I? Such was the little acorn which grew into an oak, with so many branches that it threatens to become top-heavy."

For years it had been the boy Sinclair's delight to rear birds. Birds of sweet notes and charming plumage were his pets. Sinclair wrote a story about a pet bird. One of his pet birds was put into an adventure, making it serve to prove the innocence of a coloured boy accused of arson. The story was accepted by the *Argosy* and the gifted writer was honoured with a remuneration of twenty-five dollars. His family fortunes happened to be at a low ebb. Sinclair now came across a gold mine which he could dig. He fell to digging

in this gold mine of literature. Sinclair had to support his parents. So he threw himself to making a living by hack-work. His jokes fetched him a dollar each. He wrote tales for children. His jokes were not remarkably good and humorous, yet they made over to their author enough to support himself. The first place in the *Argosy* was set apart for the stories of Sinclair. Doubtless this pleased his mother. She was in the seventh heaven of delight at her child's literary endeavours being crowned with success. The enthusiastic mother kept a scrap-book of jokes manufactured by her son. Here are some specimens of Sinclair's jokes, which brought him a dollar apiece.

Peregrinating Peter—Look dere at dat sign!

Emigrating Edward—"cleaning and dyeing establishment." What about it?

Peregrinating Peter—Didn't I tell you them two allus went tergidder?

* * * * *

Old Lady—You look as if you never washed, Sir.

Wearry Will—Yes, ma'am; I prefer godliness.

Of course not very good jokes. But the editors liked them and cheerfully paid for them. Sinclair was hard worked at the joke factory.

In the popular magazine of adventure fiction, appeared regularly, Sinclair's stories. One of his stories began thus:—



"It was early in the month of February, in the year 1804, along the northern coast of Africa.

"A small vessel of Moorish rig was speeding over the Mediterranean waves, urged onward by a fierce gale. The little craft was close-reefed, and her decks were swept by the flying spray."

The youthful and immature literary genius of Sinclair caught the attention of *Street and Smith*, publishers of *Five Cent Novels*. Soon Sinclair was given a regular job of writing stories and adventurous tales and novelettes. Under naval and military pseudonyms, he wrote weekly series about life at West Point. Sinclair wrote a lot during this time. Two stenographers were employed by him. He worked at his stories for eight hours a day. For his hard labour he was given seventy dollars per week. He desired in the secret chambers of his heart to be a poet but he knew that poetry would not fetch him any money. Circumstances, hard and harrowing as they indubitably were, did not allow him to court the mistress of poetry. He had only to choose between being a literary hack and killed by starvation. Naturally, he decided to do hack work in prose.

Thus Sinclair earned his bread until he was twenty. Closing college career at eighteen and "passing comfortably near the bottom of his class" he entered the Columbia University as a graduate student. During his career at college, Sinclair wrote much, almost amounting to the complete works of Sir Walter Scott! While at the University, Sinclair mastered foreign languages such as German, French and Italian and read much in these tongues. He became an accomplished linguist. He made a special study of

Goethe's works. Sinclair did not take any examination at the University because sitting for an examination was the last thing in the world he ever wanted to do. Referring to his college career, Sinclair writes:—"The great University was run upon the assumption that the countless thousands of young men and women came there to get degrees. That any one might come merely to get knowledge had apparently not occurred to the governing authorities." He was at the University preparing to turn out of its lofty portals as a full fledged lawyer. He soon found out that he had all along walked through the wrong path. So Sinclair in extreme repugnance left off. Sinclair the genius dedicated to a literary career, thought the lawyers to be "a coarse and roystering crew" and so he "shrank from them in repugnance." "The one authentic man of genius" he met at Columbia was Edward MacDowell, the head of the Department of Music. Sinclair took a couple of courses under that distinguished professor who worked against heavy odds of philistinism, most valiantly to create a vital music centre in America. In Prof. MacDowell Sinclair found one great soul who shared the secret of ecstasy. Sinclair took a course in the Kantian Philosophy with Nicholas Murray Butler. Sinclair has described Prof. Butler as "an aggressive and capable mind, with a cold and self centred heart." To the great grief and surprise of Sinclair, he noticed a singular phenomenon at the University—that those Professors, honest hearted and really great, who taught everything worth while, were thrown out of Columbia. "It seemed as if I had been used as a litmus-paper, and everybody who had committed the offence of interesting me was ipso facto condemned," writes Sinclair.

All these years he was preparing himself for creative work. A change was come over him. 'The child is father to the man.' This was best exemplified in Sinclair's early life. The crowding in the ramshackle building of the college was scandalous to a supreme degree and Sinclair took the lead in persuading the legislatures to vote funds. Sinclair, the enthusiastic scholar, went about collecting signatures with mad zeal. Upon this, Sinclair writes:—"You see here the future socialist, distributing leaflets and making soap-box speeches to the same ill-informed and indifferent crowd."

Sinclair desired freedom and loneliness. He cut short all his expenses and saved up a hundred dollars. He was always absorbed in thought and behaved like a savage bear when disturbed. He had gathered enough material for a book and had well cooked them in his fertile mind, only to be put into black and white. Nothing else—save the thought of his novel—concerned him. All his professors, relatives and acquaintances gave him up for "lost" and as a "hopeless case." Sinclair made up his mind to spend the summer in the country and write his book. He was fed up with fierce determination. Nothing could shake him.

From his very childhood, fear had rooted deep in Sinclair's sensitive heart. His first fear was for drink which had ruined his dear father and stranded his family. As years increased, his fears also grew more and more. He was against certain social forces which he found to be most unjust and detrimental to the larger interests of humanity. While young, he was rather pessimistic. He has said of himself thus in his *Love's Pilgrimage*:—"So it was that the soul of this lad had grown

sombre and taken to brooding upon the mysteries of fate. Life was no jest and no holiday, it was no place for shams and self-deceptions. It was a place where cruel enemies set traps for the unwary; a field where blind and merciless forces ranged unhindered by man or God." This was what he thought of the world. The thought of a woman who sold herself for money made his virile blood run cold. So shuddering it was to him. Slavery, disease, degradation, prostitution and the other thousand vices, Sinclair apprehended with terror and shame. The fear of sex dominated over young Sinclair. He had many severe trials. He kept self-reminding diaries and wrote exhortations to himself. For sins and faults committed by him, he punished himself. In a letter he has said thus:—"No human male could have been more painfully ignorant of the female critter, body and mind and soul, than I was at the age of 21. It was a tragedy, but I was not to blame. It was the Victorian age." Sinclair learned music and in his troubled hours he attended concerts and played on his favourite musical instrument, the violin.

Sinclair, with his mother and an old woman, her oldest friend, along with her young daughter, went to Quebec to spend the summer. Sinclair, aged twenty-one, took to writing his first novel during the spring of 1900, in a boarding house near Quebec, amidst lovely sylvan surroundings. He was determined to seek fame as a writer of prose. With great zeal he wrote his first book, which was so ready in his mind. Sentences were ready in his mind and he simply put them on paper. The young girl used take food to the youthful author, always at work. A companionship sprang up between Sinclair and the girl. Courtship followed. The courtship between them is dealt with at length in

Sinclair's *Love's Pilgrimage*. In this novel, the lovers appear as Thyrsis and Corydon, the pastoral couple. The girl was admired by Sinclair for her beauty and scorned by him for her submissiveness. The courtship was quaint in many respects. Sinclair lectured to her about Christianity and virtue, on marriage and the wrongness of the world. He warned her that she should be always ready to suffer with him and that she should not expect prospects of joy. He quoted in warning

"Maiden! a nameless life I lead,
A nameless death I'll die;
The fiend whose lantern lights the
mead
Were better mate than I!"

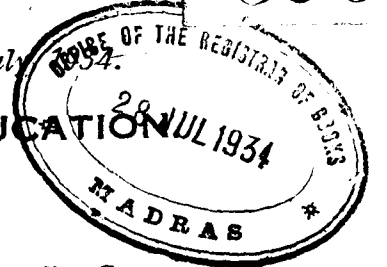
The girl soon found that his warning was essentially true. Sinclair was much too pre-

occupied with his book than of his love. Sinclair gave the girl lessons in German and advices and scoldings. The girl bore all these impositions with her characteristic meekness. The pair of lovers maintained high moral purity and Sinclair despised a world which thought that love necessarily meant "obscenity." The gossip which extended late into the night in the lovely cabin in the woods, alarmed the parents. The girl was taken away to New York. Her absence gave Sinclair ample time to finish his book. Yet his thoughts of her often disturbed him and he wrote letters to her scolding her. He tried his best to escape from her, but found it impossible. So, to avoid heart-burn, he furiously threw himself into the task of writing. That autumn Sinclair went to New York to marry her. One sunny day in October 1900 saw the couple united in wedlock at New York City.

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THE PLACE OF RELIGION IN EDUCATION

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



*One's religion keeps one true in the face of the greatest adversity. It is the sheet-anchor of one's hope in this world and even after. It binds one to one's God, to truth as to nothing else.

—MAHATMA GANDHI.

IN most of the civilized countries religion has got a proper place in the educational system except in U. S. S. R. and India. The post-war world looks with favourable hope for the growth of culture and religious education which will be beneficial to all. It is impossible for humanity to discharge its social or economic obligations which God has entrusted to it without any religious education. Readers should not get alarmed at the heading of this essay. From the dawn of mankind upto the present day men have found faith a sort of necessity and to exclude this essential element from the curriculum of schools and colleges is most unwise.

Religion itself is a bountiful contribution of all sciences. It is the inspiration of a prophet. It has got the power of inspiring other souls, however humble. Besides, literature and life are intimately blended with religion. Culture is the spiritual expression of a community and to cultivate it without religion is impossible. What is religion? It is simply a revelation which a man gets from Nature. The same he tries to explain to his comrades. It is beauty unspeakable. And that is religion.

Religion has suffered a good deal since the advent of British rule in India. Our Government is apathetic in this respect. It is a Christian State and as such it cannot encourage the religions of the soil. We are not

going to blame the Indian Government for this, for in days gone by, the Hindu and Moslem States did patronise their respective religions. At least the policy followed in this field by the State seems to be tolerant. It is good. It would have been their unique glory had they patronised the religions of the soil; but even to expect and think in this way is too much.

Furthermore I do not understand with what benevolent thought the inaugurators of educational reforms kept aloof from this subject. Did they fear that the country would plunge in religious turmoil? or were they afraid of getting a set-back to their own religion? or must they have thought it too prudent to teach and preach their own gospel in a land where the religious ideas are so profound? However, it is a fact that these rulers taught us everything except their religion. It is quite true that religion has no place in government schools and colleges. Consequently, the Indian Government is an atheist State as far as religious education is concerned. We can say that schools in India are non-religious as in U. S. S. R., leaving aside private communal schools.

What is the aim of education? The eminent educationists of the world have answered this question like school examinees. Few can define what poetry is; so few can say exactly what the aim of education ought to be. One says cultivate the mind of the individual instead of memory while the reverse is done in practical life. Another says raise high the souls of the citizens, while effort is made to

lower the souls of the citizens by humiliating insults under an alien yoke. While others advocate that education ought to liberate the mental powers of the individual, instead of liberating these are purposely suppressed. The fitting of man to his environment is another aim suggested by some. This aim is reasonable. It is also good and right. It is good, for learning ought to cultivate habits of thinking, initiative and action from conviction; it is right, for in educating the need of the country is to be considered. In ancient times the kingdom of Sparta wanted healthy and strong citizens. So the Spartan Government trained its young citizens accordingly. I think like Spartan simplicity, Indian poverty has become proverbial. In democracy, the majority ought to decide the aim of education according to the want of a particular country. While doing so, of course, physical and ethical education should not be neglected.

I have just said that the aim of education differs according to the environment and needs of a particular country. As the high heavens reflect glory or gloom, so a sound educational system ought to mirror a country's mind. This aim must be handled by the educational authorities with a propagandist fervour. Indian schools should have before them two aims, first to work hard for the country's need and second to educate the citizens physically, spiritually and mentally. There is absence of the spiritual side in Western education. If you wish to impart an all-round education, the spiritual aspect is necessary and for that religious education is essential. In this way, the authorities should canalize the thinking of young India—which, at present, is in a transitional stage of its evolution and a gigantic effort is required to make suddenly a vast conglomerate of mostly illiterate population.

Do you wish to promote an international mentality in the world? How can you do it without any sort of ethical or moral basis? To promote an international mentality without a religious basis is like building without any foundation. India is the fittest land for introducing the doctrine of Fellowship of Faiths. India is a soft corner in the world's heart where you can sow the seeds of World Peace. Religious education in right directions will try to avoid national and communal dissensions. Let us assemble the good points of different religions so as to evolve out a 'Universal Religion' appealing and acceptable to all. You may not call this a particular religion. You may call it 'International Code of Faiths.' This religious teaching will give a correct understanding about one another. It will certainly teach to keep faith in Providence. If co-operation is to be established in the world, it is easier on this basis. Let us unite those principles where we can agree and avoid those which unhappily divide us. What is the use of culture without any religious education? Religion is the back-ground of culture.

Some are afraid of introducing religious education in India; they say it will breed religious turmoil and go on citing in support of their argument recent communal riots, as if it is the fault of religion. Obviously, here is a see-saw in Indian thinking. Many try to find out flaws in it. Perhaps they forget the non-religious tumults which loom large over the pages of history with joy and terror intoxicating every eye. Ambition of power and imperialism is the cardinal knot on which grand world wars and revolutions have hinged. Those who scoff at religious education ought to remember this. I will not, indeed, say that religious education should be given to hold the masses in

subjection or to manufacture religious zealots and fanatics. We want fanatics, we want zealots but zealots and fanatics of PEACE AND INTERNATIONAL CO-OPERATION.

A country believes in some faith. Whatever it be, it must find a place in an educational system. It is the primary function of the State to provide its young citizens with religious education. How can a State expect its citizens to be God-fearing without any sort of religious education? When a citizen comes into court as a witness, he is asked to state on oath the fact in issue and to testify it truly by taking the Gita or the Ramayan in his hand. That the witness should believe in a God who will reward and punish men according to their deserts without any previous teaching seems absurd. How can such an undertaking be binding on the conscience of a witness, unless he learns something about God in his earlier years? To me this sort of testimony of a witness appears valueless. Firstly the witness is not taught to believe in a God, for

he does not receive any religious education; and secondly when an occasion comes for that witness he is asked to believe in God. How is it possible? This is more wonderful than wonder itself. It is just telling the blind man what light is.

The present methods of education in India are inimical to maintain a religious mind and to stabilise the hoary Eastern cultures, either Islamic or Hindu. Education devoid of religion cannot survive; hence corruption and immorality. Mankind, as a whole, is getting inferior in sincerity and in keeping the sanctity of social manners; so a right sort of religious education will counter-balance this ill effect. A nation in making must pay due attention to religious upliftment which is a vital thing for national reconstruction. Reformers in India ought to bear this fact in mind. Let the reforms be in whatever direction, social, economic or religious. In the past it was the basis of all progress in India; in the future too, it ought to be; else every movement, however noble, is bound to fail.

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A COMPARATIVE STUDY OF THE VOCABULARY OF HINDI READERS.

By MR. JOHN CHARLES KOENIG,
Washington University.

(Continued from page 375.)

MODIFICATIONS OF WORDS THROUGH INFLECTED ENDINGS.

As pointed out previously, Hindi presents a multiplicity of word forms due to grammatical changes in word endings. In English word counts such modifications are ignored as they are comparatively few and simple and therefore easily mastered. Since, however, the great variety and comparative complexity of such modifications in Hindi presents considerable difficulty to young pupils, some account of the same is indicated in a Hindi vocabulary study.

To arrive at some measure of this difficulty, one Hindi reader was examined and all word forms differing from the main form under which they are listed in the general word count were tabulated separately. These data appear in Appendix I. The reader chosen for this purpose was First Reader (ix).¹⁶ This reader is prescribed for all recognized schools in the Central Provinces¹⁷ and is therefore widely used. The reason for choosing a first reader in preference to a Hindi primer is that the latter use a large proportion of their vocabulary only once,¹⁸ thus minimizing the possibility of many modifications appearing in the text.

¹⁶ See page 3.

¹⁷ *Educational Manual for the Central Provinces*, Government Press, Nagpur, C.P., 1928, p. 114.

¹⁸ See Table IV, to follow.

For the purpose of comparison an American reader¹⁹ of recent date was selected and similarity examined. These data are also shown in Appendix I. Care was taken to keep the quantity of reading material constant. As the Hindi reader contains 2732 running words an equal amount of reading matter comprising the first 56 pages of the American reader was tabulated.

It was found that the Hindi reader uses 121 words in more than one form. In an equal amount of reading material the American reader uses 37 words in more than one form. It appears then that the Hindi pupil meets more than thrice as many words showing inflected endings as does the American pupil.

TABLE I.
Number of Words Showing One or More Modifications in Ending.

Number of Variations.	Hindi Reader.	American Reader.
One ...	47	32
Two ...	30	5
Three to five ...	24	0
Six to nine ...	15	0
Ten or more ...	5	0

When all the variations appearing in the readers are totalled, the difficulties for the

¹⁹ William H. Elson and William S. Gray, *The Elson Basic Readers, Book One*, Scott, Foresman and Company, Chicago, 1930.

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TO MY FRIEND.

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

Why do you blush and fling back thy blond curls,
For whom interrogative shake of mouth?
Don't twist lock of hair between your fingers?
Why for whom tinkling of rosy ankle
With tiny golden bells singing each step?
Whose subtle perfume comes into my room
From outside passage with the gentle breeze?

For whom you exhaust all this art? For me!
In setting the flowers in thy black hair?
Sweet friend! you set me dreaming after you.
Thou feast of my eyes and shrine of my heart,
Men of this world smile and whisper at me.
Let them laugh and mock; only desire mine
Is to please you; my dearest friend, my love.

Srinivasa Varadachari & Co., 190, Mount Road, Madras.

Hindi pupil appear still greater. The 121 Hindi words furnish a total of 337 word forms not appearing in the general word count. On the other hand, the 37 English words furnish only 42 new forms. When the totals of additional word forms due to inflected endings are compared, the Hindi pupil is confronted by approximately eight times as many as the American pupil.

Table I classifies the inflected words appearing in the Hindi and American first readers according to the number of variant forms presented. The great majority of the inflected English words show only one variation. Only five English words furnish two variations. The number of variations presented by inflected words in Hindi ranges from one to eleven. The majority present more than two. Table II presents these data in percentage form. While the American pupil meets only one variation in 86 per cent. of all inflected words, the Hindi pupil meets two or more variations in over 71 per cent. of all such words.

TABLE II.
Percentage of Words showing One or More Modifications in Ending.

Number of Variations.	Per cent. of total inflected words.	
	Hindi Reader.	American Reader.
One ...	38.8	86.5
Two ...	24.8	13.5
Three to five ...	19.9	0
Six to nine ...	12.4	0
Ten or more ...	4.1	0

If all modifications of words were counted as separate words, the total number of different words in the Hindi first reader would increase from 528²⁰ to 875, an increase of nearly 63 per cent. Similarly counted, the vocabulary used in the American first reader would increase from 132²¹ to 174 words, an increase of only 32 per cent. By this method of counting words, the vocabulary burden of the Hindi reader increases from the already very high figure 5 to 3, that is, on the average every third word presents a new word form not previously met. Similarly tabulated, the vocabulary burden of the American reader is raised from 20 to 16. As the American pupil reads 15 familiar words on the average before he meets a new word form, this increase in vocabulary burden is not nearly as serious as in the case of the Hindi pupil.

There is another angle from which this comparison should be viewed. It would be possible that the additional word forms met in Hindi readers, though more numerous, might yet be simpler than the modification of words found in the American readers. To examine this point, all the types of inflected word endings appearing in the American as well as in the Hindi reader were listed and the frequency of each type noted. These data are shown in Appendix II.

The Hindi reader presented a total of 46 differing types of inflected word endings. The frequency of these modifications ranged from 1 to 53. The most common variation was the change of final "a" to "e" and this accounted for 16 per cent. of all modifications in word endings appearing in the reader.

20. See Table VIII to follow.

21. Elson and Grey, op. cit., pp. 174-175.

The American reader presented eight different types of inflected word endings. Of the total of 42 modifications, 23 or 55 per cent. are formed by the simple addition of the suffix "s." The American reader thus presents not only a much smaller variety of word modification types but also confines the majority of such modifications to one simple type.

Summarizing, then, we find that Hindi readers present many word forms not counted as separate words by the usual method of word tabulation. Such additional word forms appear approximately eight times as frequently in a Hindi first reader as in an equal volume of reading material in an American first reader. While the majority of inflected English words present only one modification, Hindi words show as many as eleven differing forms of the same word. The American reader introduces only eight different inflected types compared to 46 types found in the Hindi reader. Finally, more than half of all word variations in the American text are confined to one simple type while the Hindi modifications are spread over a large variety of different types of word endings.

We may, therefore, conclude that beginning pupils in Hindi are confronted by many difficulties of word recognition due to modified word endings. This indicates that in the construction of Hindi primary readers due consideration should be given to differing word forms. Unless this is done, the reading progress of Hindi pupils will be retarded.

Two methods present themselves for checking the introduction of variant word forms. The first is that of treating every additional form of a word as a separate word. By this method the author is assured that the vocabu-

lary burden which he has fixed for his book is not weighted by the appearance of unfamiliar word endings. This plan is recommended for use in the construction of Hindi primers.

The second method for checking variations of words due to inflected endings is recommended for the first and following readers. Every type of modification used may be checked until it has been used so frequently that it presents no further difficulty to pupils. Thereafter it may be introduced freely without any further check. Just how frequently any type of word ending must appear to present no new difficulty to pupil is, of course, not known. Gates²², on the basis of objective experiments, concludes that one new word in 35 is the optimum to secure rapid reading progress with normal children. In such a text every word would appear 35 times if all words were repeated equally. It is conceivable, however, that a pupil who recognizes easily a word after meeting it 35 times, may still have difficulties in recognizing a word-ending appearing for the thirty-fifth time, if presented in an unfamiliar combination. It may, therefore, be taken that every type of inflection should be used at least 35 times before it may be assumed to present no further difficulty to pupils.

In the further course of this study word endings will be left out of consideration. All comparisons of Hindi and American readers will be based on the usual method of tabulating words. It should, however, be borne in mind that such comparisons, at least as far as the early readers in which word endings still present difficulties are concerned, are biased in favour of the American pupil.

With this caution in mind we may proceed to the examination of the vocabularies of Hindi primers, which are to be studied before the vocabularies of Hindi higher readers are examined. (To be continued.)

²² Arthur I. Gates, *Interest and Ability in Reading*, Macmillan Company, New York, 1930, p. 35.



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DREAMS.

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THE prevailing method of psychological inquiry is well illustrated by two recent volumes on the subject of dreams. The method in question is well-known, although we may doubt if it deserves the name of inquiry. The first step is to invent, borrow, or steal some theory that commends itself to predilection or prejudice. The second stage is to examine the whole field of available facts, selecting whatever is consonant with the theory and rejecting the remainder. In this way, it is easy to furnish "positive proofs" of any theories whatsoever, even though they be mutually destructive. The process has been

much admired for its convenience and the certainty of its results.

The two volumes in question, both of them constructed on the plan indicated, are by Freud and Bergson. Each one contradicts the other, each one is demonstrated by carefully winnowed facts, and those who would be truly scientific must accept them both.

Freud tells us that dreams represent a fulfilment of the unsatisfied desires of the waking state. Bergson assures us that dreams are the shadows of our waking thoughts, whether good or evil, a kind of after-glow of the mental activities of the day.

So far as Freud is concerned, it may be said that nightmares—certainly a form of dream—can hardly be considered as the fulfilment of some unsatisfied desire. Nor can dreams of calamity. Nor can that quite common dream in which we imagine ourselves to be without clothing in some public place.

The Bergson theory is nearly as vulnerable. It does not explain the prophetic dream, nor what may be called the dream of inspiration, nor the dream in which normal capacities are abnormally intensified as in the case of Coleridge, who composed *Kubla Khan* while asleep. It does not explain any of the dreams of genius, where there is an accession to the ordinary mental powers. Mr. Henry Holt tells us that he has frequent and impressive dreams of architecture, an art of which he knows nothing, but that he does not dream along the lines of his own aptitudes and thoughts. But perhaps it is "unscientific" to bombard a theory with incongruous facts.

The occult theory is the only one that is not afraid of the facts nor of any of them. In the light of occultism we see that the normal human waking consciousness stands in relation to the Universal Consciousness as a land-locked bay or inlet stands to the ocean, as the submerged hull of a ship stands to the whole fabric with its upper works, sails, machinery, compass and crew. The limitations of the normal human waking consciousness are self-imposed, or rather are forced upon it by the barriers of the senses and the consequent conviction of incapacity and constriction, just as we may suppose the consciousness of the bay or of the hull of the ship to be limited by its environment and thus forgetful of its larger self. Now sleep means the withdrawal of consciousness from its sensuous prison and its temporary return to self-realization is the part

of a Universal Consciousness. The bay ignores the encompassing land and becomes aware of the ocean sweep beyond. The submerged hull recognizes that it is a creature of the air as well as of the water and that it is directed by something greater than itself. Dreams are our perceptions of the Universal Consciousness, or rather of some of the stages that must be passed on the way to that reunion. And there are many stages. Consciousness, withdrawing itself from the sense plane, will presently find itself on the thought plane and surrounded with the images and phantoms of thought. It will pass onward to the plane of ideation, where live design and beauty, the content of art, and music, and poetry, and literature, and genius. And it will reach the state of the All-Conscious where dreams cease because form, and time, and difference are not.

But the dream is not so much our consciousness of these planes as the imprint that it can make upon the brain. Like the desert traveller who must drop his burdens one by one, so we are compelled to surrender our sleep experiences as we pass downward to the waking state and back to the brain. For the brain will not record any state of consciousness with which it is wholly unfamiliar. Either it will reject it entirely or it will mutilate it, and so produce a chaotic or meaningless record. The brain that is devoted wholly to sensuous impressions cannot receive a record of the non-sensuous, any more than the non-musical brain can register a classical composition.

The object of the student is therefore to train his brain to the reception of abnormal states of consciousness and he must do this by consistent thinking along lines corresponding to those of the higher sleep states. He must accustom his brain to receive new and higher records.