

197

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CONTENTS.

	PAGE
THE TENTH ALL-INDIA EDUCATIONAL CONFERENCE, DELHI	...
WELCOME ADDRESS. By Dr. ZAKIR HUSAIN, Delhi	... 71
PRESIDENTIAL ADDRESS. By Rao Bahadur THAKUR CHAIN SINGH, Jammu & Kashmir State.	... 77
SOME RECENT ACHIEVEMENTS IN INDIAN EDUCATION. By ... ANDERSON, Kt.	...
C.S.I., Educational Commissioner with the Government of India	... 82
ADVENTURE IN EDUCATION. By Mr. F. G. PEARCE, Gwalior	... 87
EDUCATION IN GERMANY. By Mr. K. S. VAKIL, M.ED., M.R.S.T., F.R.G.S., I.E.S. (Rtd.), Kolhapur	... 98
HAPPY UNION OF ANCIENT AND MODERN EDUCATION IN INDIA. By Mr. VIDYADHAR SHASTRI, M.A., Bikaner	... 108
PRESIDENTIAL ADDRESS TO THE HEALTH AND PHYSICAL CULTURE SECTION. By Mr. BRIJ LAL, B.A., LL.B., Lahore...	... 111
UPTON SINCLAIR. By Mr. K. P. PADMANABHAN THAMPY, B.A., Trivandrum	... 115
THE ROMAN SCRIPT FOR INDIA. By PRINCIPAL P. SESHADRI, M.A., Ajmer	... 120
SOME PROBLEMS OF OUR SECONDARY EDUCATION. By Mr. SYED MOHAMED AZAM, M.A., (Cantab.), B. Sc. (Dublin), Hyderabad (Deccan)	... 123
OUR SCIENCE COLUMN—THE HOME REFRIGERATOR. By Mr. P. A. NARAYANA AIYAR, M.A., L.T., Anantapur	... 128
NEWS AND NOTES	... 129
EVENING—A POEM. By Mr. PAUL HOMER KITCHEN, America	... 134
REVIEWS AND NOTICES	... 135
The Scholar's Library: Longer Poems—Old and New—Selected and Edited by A. S. Cairncross, M.A., D.Litt.; The Tempest, by William Shakespeare, Edited by Edward Thompson; Sacred Thoughts culled from some of the World's Masterminds and Mahatmas of all Times, Compiled and Published, by Ramanadasa K. S. Seshagiri; Reading by Pictures, Books II & III; The Children's Classics, Junior: Tales of Pianna, by James Carty; etc.	...
EDITORIALS	... 141
Research in Our Universities; Fergusson College, Poona; Ramakrishna Home, Madras; Provincial Educational Conference; Elementary Education in the United Provinces; A Strike of Teachers; The Home Environment; Anglo-Indian Education; The Universities of India.	...

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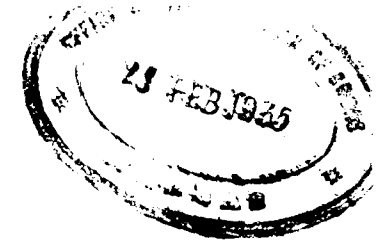
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THE TENTH ALL-INDIA EDUCATIONAL CONFERENCE, DELHI.

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BY DR. ZAKIR HUSAIN,
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WELCOME. It is my privilege to offer you welcome on behalf of the Reception Committee of this Conference. We are not sure if the very modest arrangements we have been able to make for your comfort while you are here will let you realise the genuineness of our joy in being able to welcome in our city this body of distinguished educationists, representatives mostly of the teachers of the people, from all over the country. But, conscious as we are of our shortcomings as hosts, we find consolation in the thought that the place to which we are welcoming you must be full of interest to those who, like you, are charged with the sacred task of educating the future generations of India.

We welcome you to the present metropolis of our great land where, even as we meet, decisions are, perhaps, being taken and policies being initiated that would affect in great measure, for weal or for woe, the future of your wards.

We welcome you to the historic stage on which the great drama of our national destiny has been enacted for long centuries, to a

city of great achievements and great disappointments, great successes and great failures, a city that has watched with apparent unconcern the birth of empires and their annihilation.

We welcome you to a great historic seat of creative cultural effort, on every little stone of which is writ indelibly the story of persistent human endeavour, achieving, failing, still persuing, still achieving.

As you go round the place, during intervals of your serious pre-occupations, you will come across, almost at every turn, things which should be cherished as valuable treasures of our cultural heritage. You will see magnificent architectural monuments which have stood the ravages of time and as you admire the serene simplicity of their lines and the supreme strength of their conception, you may reflect how the human mind transforms dead stone into a latent fund of mental energy to be released on contact with other minds, how in these noble edifices the faith, the energy, the endurance and the character of the age in which they were erected are still unmistakably reflected.

You will hear a language spoken all round you whose noble literature and assimilative expansiveness make it one of the most remarkable achievements of the co-operative effort of the great communities inhabiting our country; and to whatever place contemporary scholarship may give the credit of being the seat of its birth, none may deny that it reached its highest development in the city to which we to-day welcome you. It was here that Mir and Ghalib, Momin and Dard sang and Syed Ahmad Khan, Nazir Ahmad, Mohammed Husain Azad and Hali wrote to give Urdu a seat in the commonwealth of the literatures of the world.

You will see the ruins or remnants of big Madrassahs that remind one of the educational organisation of this great seat of learning, which changed circumstances and changed emphases have done everything to exterminate. As far back as the time when the Tughlaks ruled here, about six hundred years ago, this city could boast of over a thousand colleges and seminars, richly endowed by the State and by private philanthropy, where education of the highest kind, according to the standards of the time, was available free to everyone who cared to have it. At these seminaries flocked savants and scholars not only from all over India but from practically the whole of Asia. Kings and nobles vied with one another in the patronage they extended to learning, and some of the most important educational endowments—the seminaries founded by Mahim Begum, Akbarabadi Begum and Fatehpuri Begum, to name only a few—were made by women.

Besides these well-organised colleges, there were thousands of professors giving lessons at their residences, unconcerned with curricula of

studies, made by those who frequently know but little about education, and unhampered by passes and percentages, routine and registers, transfers and promotions, and the red tape of educational bureaucracy. The freedom to teach and the freedom to learn were recognised principles of educational practice. It was in this city that Amir Roohani, Badruddin Ishaq, Mulla Imaduddin, Mulla Shamsuddin Dabir, Kazi Mughis, Maulana Azduddin, Seikh Abdulla, Maulana Abdul Haq, and Shah Waliullah, to name but a few scholars of lasting international fame, gave free lessons to students of diverse nationalities.

You may also come across certain places which would be described to you as shrines of saints. These saints were educators of the highest order and knew, as well all must know, that education is a life-long process and a nation which confines its education only to a class that has leisure to spend all its time at educational institutions and to a period in life when this exclusive attention is possible, must needs have very insecure foundations. Education outside the schools and colleges was the charge of these saints whose intimate contact with the life of the ordinary people, whose knowledge of their needs, their joys and sorrows, enabled them to perform this important function with unsurpassed efficiency. While the learned in the Madrassahs, with that tendency of all purely intellectual scholarship to become exclusive, held their interminable discussions in what to the man in the street is unintelligible jargon, these popular educators by their simple parables and exquisite yet understandable expositions, by their ready helpfulness, by their unselfish service to the troubled and the ailing, and above all, by the unmistakable example of their own pure lives helped, as

few things could, to extend to the mass of the people all that was noble in the culture of the higher classes and showed them the way to better character, cleaner lives and higher purposes. No wonder that while many of the most learned professors are long forgotten, a grateful people, irrespective of caste and class and creed, does not, even after the lapse of centuries, grudge to bring its offering of love and devotion to the places where the remains of these national benefactors lie buried, and flocks in its thousands at the popular festivals associated with their names. We welcome you to the city of these great educators, the city of Kutbuddin, Bakhtiar Kaki, of Nizamuddin Aulia, of Khwaja Baqi Billah and Sheikh Roshan Charag and a host of others who in their day conducted some of the most efficient and comprehensive organisations of popular education and social service this country has known.

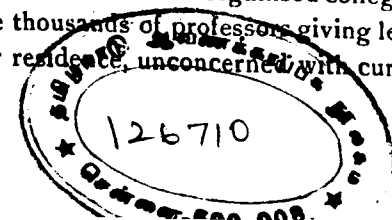
We welcome you above all to this city where the Hindu and the Muslim could work hand in hand for the creation of cultural values; to the city where Alberuni, the Sanskrit scholar, astronomer and student of comparative religion, prosecuted his studies; to the city where the great mystic, musician and poet, Amir Khusrau, the first Hindi poet, lived and worked among other things for the better appreciation of the Indian way of life, the city of Khan-i-Khanan, the Mughal noble, the Hindi poet author of the Rahim Satsai, the city where Raja Jai Singh built his great astronomical observatory with the contributions of Mohammad Shah and fellow Muslim nobles besides himself. Raja Jai Singh is said to have constructed some of the instruments himself, while the chief astronomer in charge of the observatory was a Mussalman.

As you walk round the city, you may see, among its many new and ugly things, the work of a genuine, honest Indian artisan, a well carved wooden door here, a beautiful stone-lattice there; some characterful article of furniture, a brass vessel perhaps, or an earthen pot, whose beauty of form betrays the harmonious growth of the mind of their makers. Such things are becoming rarer here in our city as in other places in India and the onslaught of cheap machine-made goods and the apish imitation of the west by the so-called educated is driving them out, but still the Delhi artisan has not quite lost the cunning of his hand and desperately struggles to be able to produce things of beauty and utility, if he may. We welcome you to the city of these artisans, just as much creators of cultural goods as the saints and the sages.

We welcome you to a congested town where about 58,000 persons manage to live—nay, to vegetate—inefficiently, unhygienically, dangerously, on each square mile of its area; to a capital the vast majority of whose population cannot even read and write and where an unbelievable percentage of children die in the first six months of their life. We welcome you to a place which is at once a challenge and an opportunity.

It is a challenge as any other part of our dear country is a challenge—perhaps in a little more intensified form. But it is also an opportunity, for it is the custodian, as not many places may claim to be, of the cultural goods which alone are the means of educating the young minds whose education is your chief concern.

For who would know better than you do that the education of a mind is essentially a process of revivifying in it the latent values



contained in cultural goods. Just as the body grows and develops by food and nourishment acting on its natural constitution, so does the mind with its original aptitudes and structural peculiarities grow and develop by the mental food which the surrounding goods of culture supply to it. To carry the analogy a little further, just as one body does not always flourish on the same food as another, so too, and in a much more pronounced manner, can the individual mind not get its required nourishment from every cultural good alike.

The cultural goods—the sciences, the arts, the religious beliefs, cults and symbols, society with its great personalities, its moral codes and customs and usages, with its political forms and educational institutions, technic with its machines and instruments—are all of them, in the last instance, products of the most varied types of individual or collective mental effort. They are mind objectified. They always bear, sometimes distinctly, sometimes faintly, the impress and stamp of that mind. They are loaded in a latent form with at least part of the mental energy of which they are the product. Education seeks to transform this latent into kinetic energy in the individual mind. The difficulty of education, however, is that this transformation can be brought about only in individuals whose mental constitution corresponds to the objectified energy in the cultural good which is the instrument of their education. The structure of the mind that receives must bear an affinity to the mind that has created.

I will not detain you here with the presentation of the results of studies in cultural philosophy which seek to determine the structural peculiarities of theoretical, religious,

social, artistic and technical goods. You certainly have no time to go over with me, in the few minutes at our disposal, over the work of Sigwart and Windelband, Rickert and Dilthey. Nor need I detain you with an exposition of the typology of the mental structure, of the distinction between predominantly contemplative and predominantly active minds; between reproductive and creative contemplation and reproductive and creative activity; between theoretical, aesthetic and religious forms of contemplation on the one hand, and ego-centric, altruistic, social and impersonal forms of activity on the other; which again in their turn group themselves round a basic foundation of theoretical, aesthetic or religious values and give distinct or mixed types of individual minds whose education is the ultimate work of the teacher. I will not take your time by indicating the results of the studies of Schleiermacher and Bahnsen, Ribot and Fouille, Spranger and Kerschensteiner. But as a humble teacher I consider it my duty that we as teachers can never do too much to understand the individual differences of students whose education is placed in our hands. We cannot succeed in helping every mind to grow and develop in one and the same way. The basic axiom of the educational process, as Kerschensteiner calls it, is that "the education of the individual is only possible by means of cultural goods whose mental structure is fully or at least partially adequate to the stage of development of the individual life-form." The theoretical type of mind will find admittance to the whole cultural heritage of his group or of humanity at large only through the gateway of theoretical scientific goods. The door of cultural life will remain closed to the active technically minded boy if you impose on his unwilling mind the goods

of the contemplative or aesthetic type. The door can be opened for him primarily by the key of technical work and by familiarity with technical goods. By the full development of his mind in this manner he shall be able finally to partake of other cultural goods as well. All roads lead to the Rome of a cultured life but each individual must approach it along the road designed for him and his like. Education is nothing but the individualised revivification of objective culture.

Ladies and gentlemen, if this view of the nature of the educational process is correct, as I think it is, we shall have to bring about a very thorough organisation of our entire educational system. We shall have to curtail definitely the one-sided abundance of theoretical educational goods with which our curricula of studies are overburdened. We shall have to revise our exaggerated notions about the importance of unassimilated information as compared to the real culture of the mind. We shall have to see that in the choice and arrangement of the subjects of instruction and in the relative emphasis given to them the school pays due consideration to the mental constitution of the children it seeks to educate. We shall have to make adequate provisions in our primary schools for the development of that attitude of activity which is typical of all healthy children, and to make even the learning of the processes of reading, writing and calculating easier and more efficient by co-ordinating them closely with manual work. We shall have to provide for a close observation of the aptitudes of our pupils in the schools and send them, after their mental constitution has been discovered, to one of the three kinds of high schools which should be simultaneously organised: the High Schools of Languages and Social Sciences, the High

Schools of Mathematics and Natural Sciences and the High Schools of Technical Work. We shall have to make all these high schools vocational schools, for the students will not pass from general to vocational, but from vocational to general, education. General education, the culture, that is, of the whole man, is impossible without the development of that part of the mind which gives it its characteristic relief. Even in these high schools we shall probably have to take care that the pupil's time is not claimed exclusively by the demands of compulsory instruction and that time and opportunity are provided him to follow his own inclinations.

But above all two changes will have to be introduced in the entire system of education from bottom to top. The first of these is the change in the whole orientation of our education. If, as we have seen, the individual mind can be educated only by cultural goods adequate to its own structure it is evident that the cultural goods of the group to which one belongs, in which one is born and bred, must be the best means of its development and culture. It is essential to Indianise our whole educational system. It is essential to put an end to the recruitment of young men to the ranks of the so-called educated who are blind to the beauties of their own art, deaf to the harmonies of their own music, ashamed of their own language and literature, to whom all that is theirs is mean and ignoble, all that is foreign is, as such, noble and sublime. It is essential so to change education as to render it impossible that young men should be condemned to live as foreigners in their own land, unable to speak in their own tongue and incapable of thinking their own thoughts; with borrowed speech, as the poet has said, on their lips, with borrowed desires in their hearts.

The second thing that will have to be done is to do everything to make the school an instrument of character formation. It will not help us much if we change the subject-matter of instruction, and replace exotic intrusions by our own cultural goods as instruments of education. For a mere knowledge of cultural values is not enough; our educational institutions should give opportunities of practising what they preach. They should provide opportunities of strengthening the will, in its passive forms of diligence, patience, perseverance and constancy by insisting on thoroughness in work and in its active manifestations, moral courage and practical initiative by allowing as wide a field as possible of free activity to the pupils. If the political changes, that are bound to come at no distant date, are to be changes for the better, if the government of the people by the people is to prove to be a government for the people, we shall have to set about the difficult task of changing our institutions of mere book-learning into centres of co-operative activity where a sense of social and political responsibility could be engendered in the younger generations of the country. I hope you will not be alarmed at my mentioning a sense of political responsibility in the pupils as one of the objectives which our educational institutions should strive to achieve. We are told, in season and out, that education should have nothing to do with politics. Yes, there is politics and politics. There is politics which I would not see, which no true educator would see, anywhere near educational institutions. It is the short sighted politics of opportunism, it is the politics which seeks to make education the cheap handmaid of its passing objectives. My complaint is that our present system of education is far too much politics-

ridden. For what is it but politics of a kind that to the entire neglect of the needs of the individual mind and the needs of all-sided development of national life we have run a whole educational system to man nothing more than the clerical offices of this country, a system which has robbed generation after generation of our young men of courage, of initiative, of the will to serve anything higher than their own narrowly conceived self-interest, of joy in life and pride in creative effort, without hope and without vision; a characterless, cheap article of mass-production to be auctioned in the market place to the highest bidder. It is time we gave to our educational effort more edifying ideals of personal and national existence, ideals of justice and fair-play, ideals of service for the good of the whole of which one is a part, ideals of national solidarity, ideals of co-operative endeavour, subscribed by our young men, healthy in body and healthy in mind, with a trained strong will, a sound judgment, refined feelings, honest and frank, yet generous and tolerant, trustful and trust-worthy. To this end we shall have to set about the task in dead earnest of "transforming our educational institutions from places of individual self-seeking to places of devotion to social ends, from seats of theoretical intellectual one-sidedness into those of practical human many-sidedness, from centres of mere acquisition of knowledge to those of its right use." If this is politics—and it is politics of a kind, a far-sighted constructive politics—then politics is the life-breath of education.

You may be inclined to ask "But who will do all this?" My reply is, everybody must do it—and in view of the impending changes in the government of the country—Government and the people should both do everything

they can to improve the quality and extend the scope of our educational work. The edifice of future national greatness cannot be built on the quicksands of a thoroughly bad educational system. But the Government and the people are usually slow to move. It is, therefore, up to you, educators of the younger generation of India, to devote your days and nights to the worthy performing of the great work of nation-building to which you have applied yourselves. You are the real custodians of the future of our land and the devotion with which you work for it would be the measure of your place in national life. The Federation of your Associations will well protect your rights, will probably be able to

see that you are not starved while you work for the building up of a healthy and efficient and good people—a thing to which you are pre-eminently entitled as the most important of national workers. But a real place in national life no organisation could give you. It is never given, it can only be acquired. I am confident that in spite of a thousand handicaps you will yet be able to acquire it.

I beg to be excused for having taken so much of your time. I wish you godspeed in the important work that lies ahead of you and once again offer you on behalf of the Reception Committee a warm and sincere welcome.

PRESIDENTIAL ADDRESS.

BY RAO BAHADUR THAKUR CHAIN SINGH, M. A., LL. B.,
Jodhpur State.

MY first duty is to thank the members of the All-India Federation of Educational Associations for the honour they have done me in inviting me to preside over this, the tenth session of their annual Conference. I appreciate the honour all the more when I realise that this chair has been occupied in the past by such distinguished countrymen of ours as Sir C. V. Raman, Sir Syed Ross Masood, Sir S. Radhakrishnan and others and the Conference is meeting at the Imperial capital after completing a period of robust infancy extending over ten years. If I cannot claim to belong to the educational profession, I can say with perfect sincerity that I have always been interested in the subject of education and my work as Minister of Education in one of the most important States of Rajputana has brought me into intimate

contact with some of its most vital problems. It has also been my privilege to have watched the work of the All-India Federation of Educational Associations, almost from its very inception, and to have received valuable inspiration from attending a number of its sessions. It is perhaps not without some significance that you should have conferred this signal honour on one who does not belong to British India, but comes from the States. This is perhaps only symbolical of the growing realisation in our country that British India and the Indian States are intimately connected with one another in most matters affecting national progress and education furnishes a platform on which we should all meet in a spirit of comradeship, intent on fighting the forces of ignorance with all our combined strength. It is hoped that when

the Federation of British India and the States becomes an accomplished fact in the near future, we shall have more opportunities for such co-operation in important nation-building activities.

II

Even a cursory glance at the aims of your organisation will convince any one of the usefulness of your activities. Your first object is to study educational problems with special reference to Indian conditions. It was a happy inspiration on the part of Lord Macaulay to have pleaded so strongly for the introduction of western education into India and it was not a less important stroke of luck that a large number of Indian leaders, at the time, under the guidance of Raja Ram Mohan Roy strengthened Lord Macaulay's hands by joining in the appeal. We have had the advantage of contact with western science and culture for about a century now, with beneficent consequences which have expressed themselves in almost every sphere of national activities. But it stands to reason that this country with its ancient civilisation and priceless heritage of its own culture should have educational problems of its own, requiring the earnest consideration of our leaders. There can be no greater mistake than the wholesale transplantation of educational methods from one country to another, irrespective of differences in past heredity, present atmosphere and future aspiration. It is for your educational experts coming from various parts of India to furnish the nation with the necessary guidance in the matter. The need for such nation-wide consideration is all the greater, as education is now a transferred subject and problems are likely to be considered from narrow provincial stand-points and not from that of the advancement of India as a whole.

Another laudable aim of yours is to work for the adequate realisation of the educational needs of India. In view of the important constitutional developments impending in this country, the extension and improvement of educational facilities assumes a seriousness which we do not always realise with sufficient vividness. There is not much chance of modern democratic institutions being successful in this country, unless we work, at the same time, for the educational advancement of our people and produce a democracy, capable of understanding not only the privileges, but also the responsibilities of citizenship. In the sphere of elementary education, we are faced with the depressing fact that the percentage of our literacy is even below ten, while there is hardly any such thing as illiteracy in the advanced countries of the West. While it is true that some of our uneducated people in rural areas exhibit shrewd commonsense and solid wisdom, there can be no denying the fact that literacy is the beginning of all progress. Our secondary educational system cannot be said to be either adequate in extent, or the most suitable to our people in the present circumstances of our country. We have to work up to the ideal that every child should have ample facilities for being educated at least to the High School standard as is now being aimed at in many western countries. The need for making our Universities more efficient and for raising our standards of higher education will be realised by all those who understand that we depend on our Universities for the administrators and statesmen we require for our country and no effort should therefore be spared to make them as good as possible. It is no exaggeration to say that the future of our country will be bright to the extent we

can make these nurseries fertile grounds for the production of great men of culture and character.

Your Association also deserves to be congratulated, in a large measure, on the success you have achieved in co-ordinating the work of various teaching organisations in this country. It is eminently desirable that the teaching organisations in various parts of the country should co-operate in their work and submit educational problems to their joint consideration. It is matter of satisfaction that most of the provinces in India have now teachers' associations, co-terminous with their political boundaries and several Indian States have followed suit, with the increased educational activities in their atmosphere. By ten years of solid work, you have succeeded in forming an All-India Federation of Educational Associations, which has also fallen into line with educational organisations elsewhere in the world and is now affiliated to the World Federation of Educational Associations. Our representatives have figured with distinction at these world conferences, particularly at the world conference in Denver in 1931, attended by my friend, Prof. P. Seshadri, the President of this Federation since its inception in 1925

III

The comprehensiveness with which you wish to tackle the educational problems of India is evident from an examination of the programme of your activities, particularly in connection with the various sections of this Conference. In the University section, you have numerous questions to solve. There is the enormous waste of thousands of students flocking into Universities, without being well-qualified for higher education, resulting in considerable, fruitless expenditure. The acute unemployment prevalent in the country must

also make us re-examine the foundations of our educational system in the higher stages. The expansion of University activities so as to include provision for technological and other bread-winning education is another reform which has been delayed for a considerable time owing to lack of funds, but cannot wait any longer for adequate solution. Above all, we have to take all the steps for making our Universities self-sufficient, so that it may not be necessary to send our young men abroad for higher education except in special cases.

It is not sufficiently recognised that a good system of secondary education is at the root of national efficiency and you have done well in devoting a special section to it. The time is long past when people thought that a knowledge of the Three R's was enough equipment for the average citizen. In the modern struggle for life and economic efficiency, there is not much chance for a nation which does not aim at a higher ideal. Another aspect of the importance of the section consists in the fact that University education can never attain to heights of success, without the foundations being well and truly laid in the lower stage. Without intending to suggest that our teachers in secondary schools do not discharge their duties thoroughly, I may perhaps be allowed to state that one of the most serious problems in University education in India to-day is the treatment of ill-equipped students who have not been properly prepared in secondary schools for entry into colleges.

The main problem in connection with primary education is perhaps not so much its improvement as its spread. The Hartog Committee calculated that an additional sum of about nineteen crores of rupees per year

will be necessary for making education compulsory and universal in India, excluding the States, at least some of which are as anxious as British India to effect this reform. This is perhaps no place to enter into a detailed examination of the financial implications of such a programme, but I am afraid the reform can never be effected, unless we are prepared to face the unpleasantness of extra taxation, whatever economies it may be possible to introduce in the expenditure of routine administration.

Let me now glance at the other sections of your Conference. It is an old charge against the educational system of this country that it is more or less secular and owing to differences of caste and creed, it has not been possible to introduce religious education in our schools and colleges. While it may be argued that direct theological education is not of much use in the formation of character and in any case, its proper place is in the home, there is no denying the circumstance that education must have a spiritual basis, if it is to achieve its highest ends. It is for you members assembled in the Moral and Religious Education section, to tell us how we can impart such a basis to our education. It is also for you to tell us how we can reconcile the growing conflict of to-day, apparent all over the civilised world, between ancient faith and the inquisitive questionings of modern science.

The spiritual life may be more valuable than our material existence, but I trust that your Health and Physical Education section will make our people realise that the care of the physical body is not a thing to be despised. The ancient law-givers of India did not commit the mistake of thinking that spiritual glory can ever be attained by a

deliberate neglect of physical functions and the Upanishads have said more than once that a strong and well developed body is very essential for a person's spiritual evolution. One of the outstanding discoveries of modern psychology is the recognition that the brain has after all a physical basis. It is idle for any nation to aspire to great intellectual achievements without a development of nerve and muscle. If the ancient sages of India have left their deep imprint on the intellectual life of the world, let me assure you, it was because they had bodies which could sustain their mental labours over long years of life. The school, more than any other place, is the proper centre for the imparting of instruction in personal and communal hygiene and the subject is rightly a part of the proceedings of this Conference.

One of the most depressing aspects of the Indian educational system to-day is the poor percentage of literacy of the women in our country and if you succeed in rousing the attention of the public to the magnitude of this problem, in your Women's Education section, you will have done enough to justify the existence of your whole organisation. It is not merely that we are unable, because of this deficiency, to have the active co-operation of half of our population. The disparity of education between the sexes is a serious menace to the success and happiness of our homes and the earlier we try to level up the sexes in the matter, the better for our national regeneration. While every effort should be made by our educational system to prepare girls for home-life, it is necessary, it seems to me, that all possible facilities should be offered to such of our women as are anxious to enter the professions, or feel promptings towards an advanced intellectual life. It is

not for man to erect barriers in the path of their intellectual life and to say, "Thus far and no farther!"

The training of teachers is at the root of all educational efficiency and I trust that your special section devoted to this subject will enable the public to realise its immense importance. It is possible that a good teacher is born and not made and it may also be granted that men have sometimes made good teachers without undergoing training, but there is no denying the fact that good training always improves a teacher. There is hardly a single craft in this world which people are able to practise without special training for the purpose. Is it then conceivable that the very delicate process of teaching alone can be done without careful preparation?

Even if we succeeded in drawing up a programme of universal elementary education and gradually brought all children of school-going age within the four walls of a classroom, there are still the adult members of our population who have to be thought of. Adult Education is a subject which has hardly been touched in this country, except in one or two provinces, though considerable progress has been made in the direction in all western countries. We have to impress all our resources for the purpose, newspaper and radio, music and cinema—all have to co-operate to bring the blessings of education to the door of the man in the street who is too old for actual school-going. I hope you will press a well-considered programme of Adult Education on everybody concerned.

Among your other sections is one devoted to Educational Experiment and Research. Education will stagnate in our country, if we are content to borrow ideas from the west

and do not make any effort at independent thought and research in pedagogic matters. It is undoubtedly a disappointment to many of us that the members of the teaching profession in India have not yet made any effective contribution to pedagogic literature. The deliberations of this section should, however, enable you to supply this long-felt want.

The problem of vocational education has rightly demanded another section at your hands. While we realise the supreme need for catering to vocations, the reform has to be reconciled with the minimum provision for general culture which every individual should possess. We have also to make certain that the vocational education we provide will lead definitely to industrial pursuits which exist in the land and which have a chance to flourish in the present conditions of our country.

It is long since I had any experience of examinations, but I have a vivid feeling even now, that frequent and rigorous examinations constitute one of the most serious evils of Indian education. The entire system seems subordinated to examinations and there is very little scope left, either for initiative and originality on the part of the teacher, or freedom and the real pleasures of study on the part of the student. There is also the injustice of the work of two or three years in the class-rooms being assessed by a few hours' test at the end of the course and the general inefficiency of examinations as a test of learning and culture. Reform in examinations is a subject which has been overdue for a long time in this country and here again we look to you for guidance in the section devoted to the purpose.

Last but not least, it must gratify all lovers of education here and elsewhere, that follow-

ing the noble lead of the League of Nations, you have taken the subject of International Peace into consideration and the deliberations of one of your sections is devoted to the teaching of the young in the aims of the League. The teacher has wonderful opportunities for co-operating in the ideal of world-peace by imparting the necessary instruction to the younger generation in his charge. The World Federation of Educational Associations to which you are affiliated has rightly laid down that the fostering of International Brotherhood, through education, is one of its aims and it is for you to carry out this aim with reference to India. There is no hope for the future of this world, if at least the next generation will not think of

peace and whatever apparent conflict there may be between the ideals of nationalism and internationalism, it is hoped that you will succeed in this work.

IV

I must now conclude my remarks with an apology for having strayed into regions in which I cannot speak with any authority. It is with some hesitation that I have ventured on the expression of some of these opinions and I may be pardoned if I have sometimes seemed to lecture to people who understand their own business. But the remarks have been actuated with the sole aim of the educational advancement of our land, which we all strive to serve in our own ways, to the best of our capacities and opportunities.

PAPERS READ.

1. SOME RECENT ACHIEVEMENTS IN INDIAN EDUCATION.

BY SIR GEORGE ANDERSON, *Kt., C.S.I.,*
Educational Commissioner with the Government of India.

I WOULD first thank you for your kind invitation, though I fear that my response to your kindness will be far from adequate. It is indeed a joy to have the opportunity of attending this Conference and of meeting old friends. Much though I should like to do so, I shall not dilate on reminiscences of the past; but I cannot resist a brief reference to Mr. Seshadri himself. Well do I remember my intimate association with him during the labours of the Punjab University Committee, his debonnair appearance, his ceaseless industry, his rich store of information. I rejoice that he has shown initiative in guiding and directing the successful development of this Association.

One of the striking features of the times is the increasing attention now paid to the problems of education. This is largely due, no doubt, to the fact that, as the Education Member has suggested, we are passing through an age of transition, that we are gripped by rapidly changing conditions of life, that there is an urgent demand for adapting our educational structure to new requirements, to new conditions; and this demand is growing in intensity. Even Convocation Addresses, instead of comprising somewhat platitudinous advice to the recipients of degrees, now-a-days take often the form of caustic diatribes against the present system of education and of eloquent and persuasive appeals for its reconstruction.

It may be that I have myself contributed towards this spirit of pessimism; my excuse for pessimism is that I believe in frankness, as it is only by a realisation of defects and difficulties that they can eventually be overcome. It may be, however, that some of us, in our eagerness to break loose from present limitations, err on the side of extravagance, that we do not take sufficiently into account the grave difficulties which beset our path, that we are unheedful of progress which has been made in many directions. I shall refer briefly to some of these directions.

First, the whole attitude towards the education of girls has been transformed. Instead of apathy and even of active opposition, there is now a growing sense of the value and importance of girls' education. Not only are girls coming to school in largely increasing number, but (even more important) they are tending to stay longer at school and are making more sustained progress. This tendency is confirmed by statistics; the number of girls who have been successful in Matriculation has increased from 1,002 in 1927 to 2,137 in 1932; and, even more rapidly, to 2,770 in the following year. Again the number of those who have graduated has risen from 130 in 1927 to 226 in 1932; and, again more rapidly, to 335 in the following year. This remarkable increase has given rise to difficult problems which demand earnest consideration. Is the higher education of girls to be developed rigidly in imitation of boys' education, with all its defects and limitations? Will the enrolments of girls' colleges, now so refreshing in their comparative efficiency and in the vitality of their corporate life, soon reach the gigantic dimensions of those of many men's colleges? Let us take heed lest we fall.

It may cause surprise to those who live and work in Northern India that in British India

as a whole nearly forty per cent. of the girls at school are enrolled in co-educational institutions. This is a satisfactory development, but only up to a point. India cannot afford to provide separate schools for girls in her innumerable villages; the alternative lies, therefore, between co-education, at least at the primary stage, and a widespread denial of education for girls. Again, even if the necessary finances were forthcoming, it is doubtful whether the multiplication of minute and inefficient schools for girls would be justified. A system of co-education, however, should not be confined merely to the pupils, and girls should not be admitted to boys' schools merely on sufferance; co-education should be extended also to the staff. It is also for consideration whether girls' schools, where efficient, might not form a sounder basis than boys' schools for co-education. Women are usually more suitable than men as teachers for young children.

Another striking and pleasing example of progress is the change in attitude towards the education of what are generally termed the depressed classes. Until a few years ago, the normal means of assisting these classes was to institute separate and segregate schools for their children, thus accentuating the spirit of exclusiveness and crystallising the stigma which is attached to them. The new and refreshing policy is to do all that is possible in encouragement of the admission of these children to the ordinary schools of the country. The Bombay Government have led the way by insisting as a condition of grant that a school shall not debar admission to these children. The only criterion should be the maintenance of a reasonable degree of cleanliness by the pupils; all who comply with this condition should be freely admitted to schools, irrespective of the class or caste to which they belong. Old-time prejudice doubtless persists in certain places, but at long last

we have adopted a right policy in this connection.

I wish that I could record a similar dwindling in the enrolment of other kinds of segregate schools, which are maintained for the exclusive needs of a particular community and a commensurate increase in the ordinary schools. As has been suggested by the Director of Public Instruction, Bihar and Orissa, India cannot afford five separate schools in each village, where one would be sufficient; a district board school for boys; a similar school for girls; a pathshala; a maktab; and a school for the depressed classes. Nor can it be advisable, especially in the present condition of India, that such large numbers of pupils should spend the important years of formative boyhood in the narrowing atmosphere of such schools; it would be far better for them as well as for the country as a whole if they joined in the wider life of the ordinary schools, in bracing comradeship with boys of other communities. I would suggest to the Muslim community, in particular, that they would be better advised to press, if need be, for reasonable guarantees for the maintenance of their religion and culture in the ordinary schools than for a further multiplication of segregate schools.

Another pleasing sign of the times is the increasing attention paid to education in rural areas. The effect of past neglect in this direction has been to impoverish the countryside by sucking initiative and capacity from the villages into the towns; and the evil is accentuated by the fact that, village conditions being what they are, very few of those who have been educated in the towns return to serve the countryside.

Efforts are now being made in certain provinces to counteract this tendency by expanding and improving the scope of vernacular middle schools, which should become the

pivot of rural reconstruction. At first, the plan was to institute a few separate agricultural schools, but, on the advice of the Linlithgow Commission, these have now given way to an attempt to harmonise the teaching and courses of all rural schools to a rural environment. These efforts represent perhaps the most striking and promising development in educational policy in recent years. If we can succeed in this direction, we shall not only relieve congestion in the Universities, but (even more important) we shall play a vital part in the reconstruction of the countryside.

Another point in which distinct progress has been made is in the widening of school activities. In spite of the financial stringency, schools are now brighter places than they were; in some there are gardens bright with shrubs and flowers, in the care of which the pupils play a rigorous part. Great progress has also been made in the playing of games, not only in the skill displayed but also in the spirit in which they are played. Considerable attention has also been paid to this development by the encouragement of games which make inexpensive demands in the matter of time, space and equipment.

The Boy Scouts—and I hasten to add the Girl Guides—have also contributed much towards the brightening of school life. They have provided ample facilities for healthy recreation; they have instilled a love and a desire for social service; they already show signs of transcending the distressing limitations of caste and creed. Whenever I visit a Scout Camp, I feel optimistic for the future of India.

There is, therefore, good cause for encouragement; but I wish that I could go further. I shall try to explain the reason for this qualification by recounting to you a story, of which you may be familiar.

Historians often point to the Regent Orleans as one of the great failures in history; the cause of this disappointment is thus explained. The day of his Christening was one of great rejoicing; and many friends were present, each bearing a gift. One brought the gift of power; another the gift of wisdom; a third the gift of health and strength; a fourth the gift of wealth; and so on. All were delighted and predicted a brilliant future for the little child. Towards the end of the ceremony, however, an old woman entered the room and asked why she had not been bidden. On receiving an unsatisfactory answer, she replied "Then he shall not have my gift, the gift to use his gifts."

Is it not possible that we also suffer from a similar disability? We can point, as I have tried to do, to many encouraging achievements, but, somehow or other, when we come to review the effects of our work as a whole, there is cause for grave disquietude.

Take for example, the position of primary education. During the last ten years, the enrolment has risen by leaps and bounds; and this indicates at any rate that even the poorest in the land are beginning to realise the benefits of education. But when we review the results of all this expenditure of time and money in the terms of literacy, we cannot but feel acute disappointment. In some provinces, indeed, very little headway is being made against the forces of illiteracy. Statistics tell the distressing tale that out of every hundred pupils enrolled in Class I, only 21 on an average reach Class IV (when literacy should be achieved) three years later.

The general results at the secondary stage are similarly disappointing. Whereas, on the one hand, boys in increasing numbers pass Matriculation at an early age, some of them at the age of fifteen or even under, and then proceed prematurely to college, over 55 per

cent. of the boys in the upper classes of high schools are not sufficiently advanced even to compete for that simple test before they have reached the age of eighteen; and many of these have reached a considerably older age. Thus, the former category of boys are denied the bracing benefits of school life, while the latter category are prolonging unduly their literary studies. About half of the candidates for Matriculation are unsuccessful in the effort and thus represent a sad waste of effort.

There is a similar waste of effort in the University stage. It has been calculated that only 25 per cent. of those who enter a University succeed later in taking a degree within the normal period of time; the Universities are therefore congested by large numbers of students who are not fitted to benefit by University teaching. And then, over and above these disappointments, there is the nightmare of unemployment among the educated classes.

A remedy often proposed for these evils is a further stiffening of the standards of University examinations; but such action, in my opinion, would be both premature and ineffective. It would either accentuate the waste, serious enough already, by prolonging still further the unfruitful labours of those whose bent does not lie in literary studies; or it would be a means of denying educational facilities to students, merely because they had no bent for literary education.

I therefore suggest that the Punjab University Committee were correct in their contention that University reform in itself would be of little value, and that, to become effective, it should be based on a drastic reconstruction of the school system, by means of which boys would be diverted at an earlier stage either to occupations or to vocational training in

separate institutions. This contention has been unanimously endorsed by the recent Universities Conference.

The present drift of students, whatever be their bent and their capacities, is due very largely to the fact that all pupils, even at the primary stage, are taught on the assumption that they will eventually proceed to a University. The solution is to provide separate stages of education, each with a well-defined objective and to ensure that pupils shall attain the objective of each particular stage, which they attempt.

The primary stage should be one of five years, on the completion of which literacy should have been attained. Primary schools should therefore comprise five classes and not, as is so often the case, only three; they should be wisely distributed; inspection should be helpful as well as critical; the teachers should not only have been well-trained, but in rural areas should be in sympathy with rural requirements. On the completion of this stage, the majority of pupils would enter upon the work of life, invigorated by the attainment of literacy.

Over and above the primary stage, there should be a shortened secondary course, which would provide a good general education, untrammelled by University requirements, for boys up to about the age of fifteen. On the completion of this stage, many, again, would be absorbed into the humbler occupations of life; others would receive vocational training with the advantage of having acquired a suitable basis of general training; others, again, would prepare themselves for admission to a University. As soon as alternative facilities for vocational training had been provided, Universities would be fully justified

in improving their standards of teaching and examination.

Such, in brief, is the scheme of reconstruction, which has recently been propounded by the Government of the United Provinces, and on which opinions have been solicited. There must inevitably be differences of opinion in matters of detail; I myself regret that a three-year degree course has not been proposed, as a period of two years is too short for a University or a college to impress its influence on the students; but as to the general plan of reconstruction there can scarcely be two opinions. Schools and colleges will then have their own objective and one which should be within the competence of each; the bug-bear of biennial examinations will have been reduced and each examination will become solely the means of testing whether candidates have achieved the objective of that particular stage; pupils will be provided with an education best suited to their attainments. Within that frame-work, schools should attain greater freedom, which is most desirable. A lead has therefore been given; the question is whether we shall respond to that lead.

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2. ADVENTURE IN EDUCATION.

BY MR. F. G. PEARCE,

Gwalior.

ALL the world over, the teacher—school-master, schoolmarm, tutor, governess, University professor alike—has generally been caricatured as a musty, fusty, frowsy, dry-as-dust, old creature, ugly, frowning and bespectacled. He is either such an unworldly simpleton that he can easily be made the butt of his pupils' mischievous pranks and practical jokes, or he is a fearsome ogre, a kill-joy who, cane in hand, stands ready to use it like a pump-handle to drive unwanted information into unwilling brains.

India, with her traditions of the revered 'guru,' and the association of education with religious observances, has undoubtedly been less flippant, more respectful towards the teacher, even towards the worst of his kind. But even in India the conventional conception of the ideal teacher is, you will agree, that of a rather austere and elderly old gentleman, if not severe of aspect, at least not over-ready to smile: in olden days he would be distinguished by long white beard and hair coiled on pate: in modern clean-shaven times, spectacles would adorn his face in lieu of beard, and instead of coiled hair, the remnants of a 'chutiya' would be decently interred beneath the white folds of a safa or the crustacean pleats of a 'pugaree.' And in all cases, modern and ancient alike, the picture would not be complete without (even in these sparse times) a suspicion of middle-aged development in the equatorial region,—in short, distinct signs of a *paunch*. Anything less savouring of 'adventure' than the average teacher would, in fact, be very difficult to imagine.

I can myself testify to the truth of this from some rather amusing experiences of my own in connexion with the early history of the Boy Scout movement in India. When Dr. Basant launched the ship of the first Scout Association for Indian boys in Madras in the year 1918, the idea of Scouting was a great novelty and evoked enthusiasm from the most unexpected quarters. I received applications for Scoutmasters' training from all kinds of people, not only young and old, and black and white, but also long and short, and flat and round, and thick and thin. A caricaturist would have had a marvellous time if he had attended our first Scouters' training camp. It was indeed an object-lesson in 'shorts.' Till then, I think I never fully realised how tell-tale shorts can be concerning the condition of the male figure. Especially shorts which, being something of a novelty, had been made in a hurry by unaccustomed 'durzies' on the principle that anything would be all right so long as it would meet in front! It mattered not how much leg was left below, nor how little. In some, the short, dangling well below the knee, dangerously approached the long! In others, it left large quantities of manly thigh over and to spare. While, in yet other cases,—most tragic of all,—it remained a constant and enthralling problem whether the belt should grip the figure securely north of the equatorial zone, or, in moments of stress or inattention, should imperceptibly glide towards the region of the southern tropic, where it would peacefully remain till a sense of danger on the part of the owner caused it to be hitched, (more vio-

lently and considerably more frequently than the pathway of the sun) once more towards the region of Cancer!

Let me say this, however; while the experiences of those early training camps afforded amusing corroboration of the fact that a large number of the members of our profession do not *look* adventurous,—particularly when they discard the dignities of dhoties or of ducks,—it certainly did afford the most convincing evidence that, in spite of all contrary traditions, there were in our ranks a gratifyingly large number who, however round and slow and elderly they might be to *external* appearance, were still young and fresh within. Though I may laugh at those recollections now, making fun of them for your and my diversion on an occasion like this, I am very far from laughing at them in reality. For the way in which some of those dear, earnest, fat, little, *dignified*, middle-aged gentlemen, puffed up hill and down dale in their Scout games, double-marched round the parade ground in their drill, and tried to bend themselves this way and that, even to the extent of *almost* reaching their own toes, and all with the object of learning in order that they might teach to their pupils a new and delightful educational game, this, I say, was nothing short of admirable. It conclusively proved, as nothing else could have, that, whatever the conventional opinion might be on the subject, or appearances suggest, the Indian teacher still has, deep down within, a *plentiful* supply of that most valuable quality of all in dealing with youth—the *spirit of adventure*.

Now, friends, I have not come here to raise a laugh with you at the expense of my old colleagues, but to try my humble best to provide you with a discourse befitting this august assembly of serious pedagogues and parents.

My thesis is—and I shall try to establish it by the arguments I shall put before you—that *we need more and more, and more, of the spirit of adventure in educational work*, especially in your work and mine, in India. First of all, we need it as teachers: we need to approach our work in the spirit of adventure, the experimental spirit, the spirit of discovery. Second, we need it in our relations with our pupils and in the work we seek to inspire and stimulate *them* to do. And, thirdly, the country as a whole needs it in relation to its educational policy.

And, let me say in passing, that I am addressing most of my remarks as much to fellow-*parents* as to colleagues of the teaching profession, for I can honestly say that a considerable proportion of the experience upon which I base the conclusions I shall place before you, has been that which I have gained as a parent. I would like you to feel, too, as I speak to you, that I am not standing here as a pedagogue or a theorist trying to ram certain new-fangled ideas down your throats. I am addressing you as a fellow-learner, a fellow-observer—perhaps also as a fellow-sufferer—in the most fascinating, as it is also the most difficult and responsible, of all occupations.

Let me open the first chapter of my book of Adventure with an observation by way of preface. Unsatisfactory as most of us feel our system of education to be, it has one advantage at least, which we often tend to overlook, because, rightly and naturally, we are usually occupied with its defects. We should feel that advantage more, perhaps, if we were progressive teachers or parents living in Fascist Italy, Nazi Germany, or Communist Russia. Our advantage is that, relatively speaking, we *are free* to pursue adventures in education, as we

will, so long as we keep them within bounds that are reasonably extensive. There will probably be some among you who will be inclined to challenge this, and who will say that they *know*, from cases that have come within their own experience or observation, that experiments in new methods, etc., are often *not* welcomed either by headmasters or by inspectors and higher authorities, but are carried on, if at all, in the face of considerable difficulties and even opposition. My answer is this: new departures are hardly ever *welcomed* anywhere, in any profession; the majority is always inclined to *laissez faire*, and to object to those who put them to the discomfort of getting out of a rut. I do not deny the existence of such difficulties: I do not deny that they may be rather worse in India, which is a country of convention and red-tape,—but what I do say is that there is a vast difference between that and the active suppression of new ideas as *illegal* and *disloyal*, which prevails in some of the countries I have mentioned.

Those of you, who know me personally, will, I think, admit that I have never been one who is particularly prejudiced in favour of his own countrymen, nor disposed to over-praise their virtues or hide their defects. You will *not* attribute it, therefore, to mere *racial* favouritism if I confess here that I *do* feel a genuine admiration for them in this: the peoples that compose, not only the British Commonwealth of Nations, but also those of partially common origin, and certainly similar culture, namely, the people of the United States of America, do seem to be showing that, as between two opposing systems of culture,—the culture which *suppresses* individual freedom of opinion as dangerous, and that which *tolerates* (if not actually

encourages) it as being, even if in some ways less efficient, at least more conducive to human progress and happiness in the *long* run,—between these two opposing systems they are set upon definitely choosing the *latter*, and rejecting the former. If you want evidence of this from one who is not English-born as I am, but who was actually fighting against the British thirty years ago, you have it in the speech of General Smuts, the famous ex-Premier of the Union of South Africa, who, as you have no doubt read, spoke most eloquently on this very subject on the occasion of his being recently installed as Rector of the Edinburgh University.

I tell you frankly, friends, that while I confess to a considerable admiration of the way in which Mussolini has 'cleaned up' Italy, made its trains run punctually, its streets clean, its marshes into fertile fields;—while I admit to a deeper admiration of the way in which the Russians have altered the entire face of their country, changing it in an almost incredibly brief space of time from a dark stronghold of Middle Age dirt and despotism to a land where, whatever other disadvantages it may still have, illiteracy is almost wiped out, the most modern methods of agriculture widely prevail, and where alone among all countries of the world, unemployment is unknown, and the poorest have the same facilities for health and recreation as the rich have in other lands—and while I even also admit my admiration of the way in which Hitler and his friends, whatever else they may have done, have at least brought new hope and confidence into the hearts of despairing millions (though, alas! those hopes seem to be in a dangerous direction, and the confidence once more relates to warlike, not to peaceful, achievements),—in *spite* of all this, I say with the

utmost emphasis at my command, that I *thank my stars* that, as a teacher, I live and work in the bosom of a society and a system in which, after all, it is *not* a crime to teach children to *think for themselves*, and to try to find out new ways of helping them to do that most effectively.

For, consider with me for a moment, the effect of teaching children to believe exactly what their parents believe.

Happily, we hear nowadays much less frequently than we did, that dictum of the self-satisfied parent: '*What was good enough for me, is good enough for my children.*' More often now it is rather: '*I want my children to have a better chance in life than I had.*' And I think that change of attitude is a very *real* indication of progress, even though it may also be a sign of the stress of circumstances that presses upon our present generation. *Stressful* times, which make us strive to give our children *better* opportunities are surely preferable to *sleepy* times, which make us content to let things jog on as they have been, generation after generation.

I am well aware of the fact that it requires a considerable amount of genuine humbleness, as well as real tolerance, for the average parent to deny himself or herself the satisfaction of trying to emulate God in 'creating man in His own image': it is in fact *lucky* for humanity that there have been in all ages a fair number of children who *denied* that satisfaction to their parents, however hard they tried to insist upon getting it.

For, consider, why China has been content to slumber on for hundreds, if not thousands, of years; and why, when at last her rest of ages has been disturbed, has it been broken so rudely and with such blood-thirsty violence.

Surely, it was because of her ingrained conservatism, her tradition of ancestor-worship, which nothing save violent upheaval could shake off. Certainly, I am most ready to admit the lasting nature and cultural value of some of the products of those long periods of self-satisfied stability,—pyramids and pottery, flights of philosophy and of fancy, the ceremonial of taking *tea* for pleasure in *this* world no less than the ceremonial of providing for comforts in the *next*; but is it not significant that whenever crystallisation of ideas has occurred beyond a certain point, violence has *had* to supervene, to bring about the next step forward;—and the harder the crystallisation, the more catastrophic the eruption that followed.

To my mind, in order that we may save our civilisation, our children, not only from such catastrophes, but even from catastrophes of the kind that our own life time has witnessed—revolutions, massacres and wars,—it is a wiser course,—*contrary* to the usual opinion,—to teach them that things *must* change, and that they *should* prepare their minds to tackle problems in *different* ways from their parents', rather than be content to go on, as we have gone on. I say, it is the part of mere *prudence* to do this, as well as the part of wisdom,—for surely our times are not so universally happy and well-ordered that we should wish to perpetuate their conditions eternally for our descendants.

You see, I am not an ancestor-worshipper, nor even a worshipper of the gods of our own time, Private Property and Machinery. In fact, I am not a worshipper at all, not even a worshipper of visions of the Future, for my religion simply is: '*Use the materials of the Present to provide the best possible conditions in which the future may acquire its own*

shape.' That shape, for all I know, *may* be worse than that of our own age: but it *may* equally be better: and ardently I hope it may be. But in either case it is the work of the *coming* generation to mould that shape: ours to mould the *present* and to provide the *material* only for the new,—*better* material than we have ourselves received, as far as it lies in our power to make it so.

It is for these reasons, therefore, that I strongly plead for teaching, as far as possible, *without a bias*. First, as I have tried to show, because I believe we do *more harm than good* if we try to decide the future of generations whose circumstances we cannot know. And, second, because *teaching with a bias defeats its own ends*. This second reason has been ably expressed by Sir Ray Lankester, who says: "The things that students love least are those things that have been drilled into them by pedagogues; the dogmas that, as they grow older, they are most disposed to *doubt* are precisely those which have been impressed upon them in their infancy by irresistible authority."

Have not most of us, sitting here, the evidence of our own lives and thoughts, that this is most strikingly true?

And, if true, is it not time that we took it to heart and acted upon it? Is not the *worst* way to make a child religious, the way of making him perform religious exercises, as a routine, willy-nilly, because his *parents* think it proper? Else why are *parsons'* sons notoriously atheists and rebels? I know one or two of them myself! I commend the idea to the serious consideration of the members of the Moral and Religious Section of this Conference, which, most unwisely and probably quite unwittingly, entrusted itself to my own dangerous Presidentship!

But let me pass on, for I want to throw out if I may, a few more definitely *practical* suggestions on the positive aspect of this part of my thesis.

I said that we need more of the spirit of Adventure in relation to our work as teachers. I mean this literally. To me, the work of a teacher, my own work, is an Adventure. It is one long thrilling phase of Discovery, discovery of the child, and discovery of the means to *stimulate* the child to *make* discoveries of his own.

This does not mean that there are no disappointments, no set-backs, no dark times when one can hardly see the way ahead. Is not disappointment the occasional, nay the frequent, lot of *every* laboratory worker, every explorer into the unknown?

* * *

There is another way in which I plead for 'adventure' in our work. It is that we should truly make an experimental science of it. Too many of us, especially, I think, the old and weary, and the young and vain, are apt to regard the principles of our profession as if they were cut and dried,—fixed and for ever. As those of you who have roamed in the fields of psychological study will, I am sure, agree, there is, as a matter of fact, no subject about which we know, for certain, so little, than that of the human mind, how it works, acts on, and is re-acted upon by the body, and by outside forces. Here alone, not only in reading about the work of *others* (though, of course, that is an essential preliminary) but in making observations of one's own, and keeping a *record* of them, however humble, there is a tremendous field of interest for the adventurous teacher.

Another path along which explorations in India are much needed is that of mental

testing, 'Intelligence Tests' as they are generally called. Every little bit of work that enterprising teachers can do, quietly and perseveringly, on these lines, in the direction of seeing how far foreign investigations apply also to our conditions, and how far they do not, and collecting data on which Indian investigations may be carried out, is of value. There are plenty of Indian educational periodicals, nowadays, too, which will be only too happy to publish records of such experiments in their columns, where they may be available for the assistance and stimulus of fellow-workers.

I have mentioned these two lines of enterprising work in preference to talking about new methods such as the Dalton Plan and the Project Method, because the usual excuse for *not* attempting experiments of *any* kind is that they are not encouraged by the higher authorities. I know that there are instances in which experiments are positively discouraged, but I also know from personal experience that there is an increasing number of Inspectors of Schools, especially in British India, who not only *encourage* enterprises of that kind, but actually take the *lead* in promoting them, getting whole groups of schools and teachers to try parallel experiments in particular methods. And I cannot help feeling that the kind of Inspector or Headmaster, who definitely '*sits upon*' a teacher who is making a serious and consistent study of some new idea, (not merely taking it up for a month or two as a 'fad' to try and impress his importance upon his superiors) is now comparatively rare. Even during the last five years the outlook of educational authorities (thanks to conferences of *this* kind, amongst other influences) has become markedly more liberal and more modern, and I am inclined to think that the teacher who excuses himself nowadays from attempting anything in the direction of

improved methods or modern investigations, is in most cases the one who does not really *want* to take the trouble to study or to adventure into new fields. My remarks will be of no use to ladies and gentlemen of *that* kind.

But to those who are really adventurous, I would like to commend one other line, also, to supplement or alternate with those already mentioned. It is sometimes not realised that a good deal of useful work can be done on the lines of 'Individual Work' even in a *single* class, or with a few isolated pupils who seem likely to benefit specially by it. I am inclined to believe, from my own experience, that one of the best ways of preparing pupils for a contemplated experiment on Dalton Plan or other 'Individual Work' lines is to accustom them at first to attempting '*Assignments*' based on unseen passages, or rapid readers. And practice in the preparation of '*assignments*,' (arduous task as it is, if it is to be well done) is an absolutely essential preliminary for the teacher who seriously desires to make a success of the Dalton Plan. To those interested in this subject I would commend Mr. Lynch's books published by George Philip & Son, the small brochure entitled '*A Single Class on the Dalton Plan*' by John Radcliffe, published by Messrs. Bell for a few pence only, and a humble attempt of my own, just published by the Oxford University Press, in which I have tried to apply the Assignment or Individual study method to an ordinary Intermediate text-book prescribed by the U. P. Board. A similar volume for the High School Examination is in the press.

* * * *

Passing on to chapter two of my adventures, I want to plead for making school-life an adventure to our pupils.

I have given this subject the second place, because our ability to achieve anything in this

direction depends almost entirely on our ability to make our *own* work an adventure, in some such manner as I have outlined above.

The stimulus that we can impart, or fail to impart, to our pupils in the direction of regarding learning as an adventure, a discovery, a new-found joy, depends almost entirely, it seems to me, upon our own personal *attitude* to the pupils and the work, rather than upon *what* we have to teach or the particular *methods* we adopt. In this connection I would like to quote to you at length a striking passage from a lecture by the famous educational psychologist, Homer Lane, the creator of that amazing experiment in dealing with juvenile criminals, 'The Little Commonwealth.' If anyone ever had 'tough' human material to deal with, it was Lane. Yet he says ('*Talks to Parents and Teachers*,' pages 113-114, published by George Allen and Unwin, Ltd., London, 1928) :—

"A group of children is a crowd with a common emotion, and this emotion, based on their previous experience, is nearly always of dislike for the teacher, having been carried forward from their experience of parental authority as something limiting their freedom. For in all children there will be some, and in many children much, resistance to authority; therefore all attempts to impose knowledge by authority call up contra-suggestion to defeat them. The very institutionalism of the school makes the child dislike learning; that is why it is so important for him that for the information which is given him he should have a definite want, a social or group interest in getting it which shall be something quite different from both his own and his group's reactions to authority. Until, therefore, the teacher can become a *member* of the crowd, and do away with the emotional attitude of the crowd by himself resigning his own authoritarian position, he will find both disciplinary problems and a dislike of his

instructions. It is his unconscious emotional attitude which will determine the group's reaction to him. The mere hearty affectation to unfrock himself is useless; but if by unconscious sympathy he drops from status, and incorporates himself in the group, then the group attitude to his arithmetic will be favourable.....For until the original attitude of the group towards authority has been destroyed, the spontaneous emotion of the group will be to hate that which threatens its freedom—the master and his quantum of arithmetic. The emotion of the individual in the class comes always from the emotion of the group, not from the teacher, who is outside it. Therefore it is not until the teacher is within the group that he can in any sense become the brain of it.....The policeman is more scientifically trained in psychology than the teacher, because it is recognised that he will have to deal with crowd disturbances and must control them. He is taught that when there is a street accident, he must never rush in waving his baton of authority and giving authoritative orders. He must first slip quietly into the crowd and appear to be one of them, and gradually, through understanding the emotion of the crowd, become its brain and so control it. This is a very delicate process, and individual policemen vary greatly in their powers. Some go through the most dangerous experiences and are never hurt, others are always getting knocks; this implies difference in psychological perception. Exactly the same qualities are wanted in teachers. It is not a question of knowledge; it is a question of attitude towards the group. A man who cannot sympathize enough with a group to become one of the gang will never become a useful teacher."

I have quoted this passage at length because it exactly illustrates the process by which alone, it seems to me, teachers and parents

can bring about a change of attitude among their pupils, can influence them towards the creation of a different attitude to learning, and therefore of a different attitude to life. It *cannot* be done by *preaching*; it cannot be done by mere exercise of *authority*; it must be done from *within*, by sympathetic understanding of the group,—and that does *not* mean, by the way, that the teacher must cease to live his own life and do everything that the children do, or seek to please them. For it is a question of *attitude* rather than of details of action. The proof of this lies in the fact that most of us have happy recollections of rare teachers or fathers whose boys felt that they understood them, even though they were severe; and perhaps of others also, who, in trying to be 'kind,' succeeded only in being weak and of no account. The important bearing that this has upon the subject of discipline will be obvious to those who have followed the argument closely, and I can testify from my own experience of twenty years as a schoolmaster and administrator, that, when the children that one is dealing with really feel that one is 'with them' rather than 'on top of them,' very few serious problems of discipline ever arise at all, even with the most refractory. This was markedly the experience of Homer Lane himself in dealing with his colony of juvenile criminals. If you have not read about the experiment, I would strongly advise you to do so. It is not only of intense interest in itself, but makes one realise clearly the value of a close study of child psychology for the most *practical* of ends.

Although it is the general attitude of the teacher, as a fellow-adventurer, that counts most in this, I might suggest one or two ways which I have found, from my own experience, to be helpful in developing the spirit of adventure in children. Unfortunately lack of time prevents me from doing more than merely making mention of them in passing.

First and foremost, I would place the entrusting of children with *real* responsibility,—which must include the responsibility of spending money,—because money is the most obvious source of power in the modern world. In this connection I have only time to say that unless the freedom given is a *real* freedom which permits even of learning also through *error* within reasonable limits, it is of very little use. *Sham self-government is no good to anybody, least of all to children, for they see through it more quickly than do adults.*

Next, I place the encouragement of *Hobbies*, in which I would include all work of a creative nature, even if it is done in school hours. The dictionary definition of a hobby is a "favourite occupation, not one's main business," but surely if one *can* make one's *main* business into one's *favourite* occupation, it is all to the good, and I believe that the more we encourage the 'hobby' outlook in school work, the better it is likely to be done. Needless to say, almost any subject lends itself to the creative spirit, the adventurous spirit, the 'hobby' spirit, if it is in the hands of one who himself or herself regards it in that light. But, to those (particularly to headmasters) who have not yet discovered this fact, I would say in passing that if you want to make a beginning of this, with the least possible expense and trouble, you cannot do better than encourage one of your teachers to take up the study of *Handwork*, and introduce it into your lower classes. It costs practically nothing beyond the expense of providing scissors and paste, and lots of waste materials such as bits of cloth and card-board and coloured paper. And, if you hit upon the right man to undertake the work, you will not only be surprised at its effect on his teaching capacity and his influence with the children, but also on the improvement it will presently bring about in the work in

other subjects, such as Drawing, Geography, Reading and even Arithmetic, with which it can be correlated. For the benefit of those interested in this, I may mention that there are now at least two valuable little series of books in Hindi and Urdu—the one by Mr. Suraj Narain Mathur of the Allahabad Normal School, and the other by Mr. Amba Prasad Srivastava, Handwork Master in my own school. Both are very inexpensive.

Those here who are Scouts or Scouters will possibly have marked that, in developing my arguments on this subject, I have really done no more than mention, in more or less academic terminology, the first two of the essential features of the *Scout* training, *viz.*, training in self-government, and the encouragement of hobbies. They will therefore not be surprised if my third and last point in this chapter is the third of the Scout essentials, *viz.*, the *Outdoor Life*. But I have no time to go into this. I must content myself merely with saying that the teacher who will take his boys *out*, even if it be only for lessons out-of-doors, and excursions to the local museums, factories, and parks, will be taking, at any rate, the *first* step on the road to Adventure. Far better, of course, if those excursions presently take a slightly more ambitious form,—a day's picnic, each child bringing his own food,—then a week-end outing, with organised cooking: and,—well, when you reach the point of attempting *week-end* ventures, you will need no advice from me: you will *want* to enlarge your orbit and the children will give you no peace until you do.

* * * *

I must bring this lecture to a close, for I am exceeding my time. My third chapter must therefore be disproportionately brief. Its subject is *adventure in relation to educational policy as a whole* in India.

It would be presumptuous on my part to address advice or appeals to those in charge of educational policy, that they should show more enterprise in encouraging experiments. In a good many cases I believe they *are* actually doing that, though quietly and without advertising the fact. And I think it will be not more than a very few years before the wave of interest in new ideas on education, which is now sweeping over the West, will reach India. I am optimistic about this, not without cause, I think, and to any of you who may be disposed to *doubt* it, I would venture to say: look through the files of such a periodical as '*The Teachers' World*,'—which represents not the *progressive* movement in education, but the *orthodox*, the everyday world of teaching, inspecting and directing. Even within the last two years the change is most marked. The new psychology, formerly regarded with a certain amount of disgust and horror, is now generally welcomed as a most valuable aid: the Dalton Plan, once thought of as a mere 'fad,' is an accepted thing even in many *Government* schools; in the issue received by this very last mail I find an article by the Director of Education of Newcastle, which, ten years ago, would have been regarded not merely as visionary, but as absolutely *eccentric*, if not *revolutionary*. No, I feel tolerably sure that the New Education will not lack even official support in India within less than another decade.

But there is one *great* need which may not be so easy to supply, unless private agencies as well as official ones co-operate to meet it. That is *the need for an All-India Institute of Educational Research*.

India has her Institute of Science, her Cotton Research Institute, her Agricultural Research Institutes, due partly to private,

partly to official, enterprise. We are busy trying to find out how *minerals* may be developed, how *plants* may be grown, how *animals* may be bred, but *not how human beings may be trained!* And no one seems to have noticed the omission,—or, if they have, it has not evoked any measure of surprise or indignation.

As a matter of fact, the *women* of India have shown themselves ahead of the men, in this. For at least, in founding, a couple of years back, their Lady Irwin College in this city of yours, they have named it a college of "Home Science, Educational and Psychological Research, and Training of Women Teachers." And I am sure it is not due to any lack of the wish to start its research activities but purely to lack of funds, that they have so far only begun work along the lines of training in Home Science and in the training of Teachers. All honour to those Indian women, who have shown themselves *more* awake to India's needs, in this, than we men have been! All power to their elbows, to go on with the fine work begun!

Not as a rival, nor with any feeling of sex jealousy, the starting of an All-India Institute of Educational Research is one of the most crying needs not only of our *profession* but of the whole *country*. I would have liked, if I had had time, to enlarge a little on this subject, and to convince you, as I have convinced myself, how *great* that need is, so that you might go away determined to talk about this, discuss it, beg for it, agitate about it, until it becomes a concrete reality in our midst. I cannot go into details here. Only I would like to ask you one question, as a test question, to show you how *little* we really know, and how *much* we *need* to know, through research, because research is the only

way to such knowledge. Many of you here are teachers of Arithmetic; tell me, in what class you begin to teach your pupils (let us say) *Short Division*? At what *average* age? Probably, if I am not mistaken, at about the age of *nine* years. But *why* do you teach that particular thing at that particular age? Is that the *best* age? Is that the age at which experience has *proved* that children can most easily grasp the process? How do you know? If you are honest, you must admit that you do *not* know. You teach *Short Division* in that particular class because you have been given a text-book or a course in which *Short Division* is included as one of the items to be taught,—and I shall be very much surprised if the author of that text-book himself knows of any other reason for including it at that stage, but the reason it has usually been done, or that he feels, according to a guess of his own, that that is the *right* time to teach it!

Well, then, are you aware that educationists in other countries, working on vast quantities of collected statistics, have found that *Short Division* is much more advantageously postponed till the mental age of $11\frac{1}{2}$ years, that is no less than *two-and-a-half years* later than we teach it? Or, to give another equally striking example, are you aware that children who begin to learn to read at the mental age of five years make no better progress than those who begin at the age of six-and-a-half? Do you realise what this means, if it is true? It means that we are *wasting time, energy and money for a year and a half*, if we try to start reading at five years.

Mind, I am not asking you to accept these statements. I do not want you to accept them. They were made in regard to American children, and most probably results in India

would be different in many respects. But they *do* show how badly we need careful research in matters of this kind—not from the point of view of the teacher only,—but even judged from the point of view of the administrator, the man who has to decide how to spend the money, and from the point of view of the legislator, the man who votes the money, and of the tax-payer, who provides it.

This is the sort of careful research we badly need in India; and research of many other kinds too, psychological as well as educational in the ordinary sense of the term. If you are interested to know something of what is being done in one country, the U.S.A., I beg of you to buy, ponder and digest a most extraordinary book recently published by a gentleman that some of you know, (for he visited India a few years back and many of us met him then) I mean Dr. Carleton Washburne of Winnetka, whose new book is entitled *Adjusting the School to the Child* (published by the World Book Co., New York). It is a book to make one not only sit up and *think*, but to look about to find ways to *act*. And *that* is what we want in India.

I want to tell you one thing more about Dr. Washburne's work. His researches are not, as you might think, carried on by means of financial aid from the central Government of the U. S. A., nor even by provincial aid. He is Superintendent of just a group of schools, four or five in number, in a suburb of Chicago. And all the money he has for his work comes from school fees and local grants and donations. Yet he is doing this marvellous research by the help of an enthusiastic band of the teachers of that group of schools, men and women together working with one aim and one desire, the improvement of the

training of the young through scientific *knowledge*, not guess-work.

India has produced great patriots, great philanthropists who, realising and feeling intensely for her need of knowledge along the lines of *mineralogy, textiles, farming and cattle-breeding*, have come forward to establish and to endow Institutes where that knowledge may be gathered and from whence it may be spread. Have we none who love our *children* at least as much as they value our *cattle*, our *cotton*, and our *oil*? Have we none who will provide the means to get knowledge of *children* and *their* needs, the children of the future, without whose *right* training the *cattle* will be useless and the *cotton* and the *oil* will rot or run to waste?

We *have* such, I am sure, if only they were made aware of the need, and realised it.

It is for you teachers, you ladies and gentlemen, headmasters and headmistresses, inspectors, principals, directors, people of influence,—specially those of you who have *children of your own whom you love*, and for whom you would wish the India of the future to be *better* than the India of the past, a place of joy and creative activity, not of poverty and misery as it is to-day,—it is for you, friends and colleagues, to make these things come to pass.

Make them into realities you *can*, if only you *will* enough and ask enough, and go on willing and asking again and again. What man *has* done, in other countries, and perhaps even in India of the past, the India of Asoka or of Vikramaditya, man *can* do again,—and do *better* still, with the added knowledge of our times. Then say with me:—

"I *will* not cease from mental fight,
Nor shall my sword fall from my hand,
Till we have built Jerusalem
In India's parched and suffering land."

3. EDUCATION IN GERMANY.

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

SOON after her defeat in the last Great War, as after her defeat at Jena in 1806, Germany recognised the need of reorganisation of her educational system.

In the constitution she adopted in 1919, she provided for education as follows :—

"The Federal Government may, by law, prescribe fundamental principles with respect to Education, including higher education and scientific libraries,

"Art, Science, and instruction in them are free. The State guarantees their protection and participates in their promotion.

"The education of youth shall be provided for through public institutions. The Reich, the states, and the municipalities shall co-operate in their organisation.

"Training of teachers shall be uniformly regulated for the Reich according to the principles which apply generally to higher education.

"Teachers in public schools shall have the rights and duties of state officials.

"The entire school system shall be under the supervision of the state; the latter may permit the municipalities to participate therein. Supervision of schools shall be carried on by technically trained officials who are mainly occupied with this duty.

"Compulsory education shall be universal. This purpose shall be served primarily by the elementary school (Volkschule) with at least eight school years, followed by continuation school up to the completion of the eighteenth year. Instruction and school supplies shall be free in elementary and continuation schools,

"The public school system shall be organically constructed. The middle and secondary school system shall be developed on the basis of a *grundschule* (foundation school) common to all. This development shall be governed by the varying requirements of vocations; and the admission of a child to a particular school shall be governed by his ability and aptitude and not by his economic or social position or the religious belief of his parents.

"To enable those in poor circumstances to attend secondary and higher schools, the Reich, the states, and the municipalities shall provide public funds, especially educational allowances, for the parents of children who are considered qualified for further education in middle and secondary schools until the completion of such education.

"Private schools as a substitute for public schools shall require the approval of the state and shall be subject to the laws of the states. Such approval shall be granted if the standard of the private schools in their curricula and equipment, as well as in professional training of their teachers, does not fall below that of public schools, and if no discrimination against pupils on account of the economic standing of their parents is fostered. Such approval shall be denied if the economic and legal status of the teachers is not sufficiently safeguarded.

"In all schools effort shall be made to develop moral education, public-mindedness, and personal and vocational efficiency in the spirit of the German national character and of international conciliation.

"Instruction in public schools shall take care not to offend the sensibilities of those of contrary opinions.

"Civic education and manual training shall be part of the curricula of the schools. Every pupil shall at the end of his obligatory schooling receive a copy of the constitution.

"The Reich, the states, and the municipalities shall foster popular education, including people's Universities.

"Religious instruction shall be part of the regular school curriculum except in non-sectarian (secular) schools. Such instruction shall be given in harmony with the fundamental principles of the religious association concerned without prejudice to the right of supervision by the state.

"Teachers shall give religious instruction and conduct church ceremonies only upon declaration of their willingness to do so; participation in religious instruction and in church celebrations and acts shall depend upon a declaration of willingness by those who control the religious education of the child.

"Artistic, historical, and national monuments as well as landscapes enjoy the protection and care of the state.

"It shall be the duty of the Reich to prevent the removal of German artistic treasures to foreign countries."*

To carry out these basic principles of educational administration, a special Department of Education in the Ministry of the Interior was created in 1920 and the following Federal School Law was passed :—

"I. The Volkschule (people's school) is to be organised in its first four years as the Grundschule (foundation school) for all, upon which the middle and secondary school systems shall also be built.

* "The Reorganisation of Education in Prussia" by Kandel and Alexander, pp. 179—186.

"These *Grundschulen* shall guarantee, along with a complete preservation of their principal task as part of the *Volkschulen*, also satisfactory preparation for direct entrance into either a Middle or a Secondary school.

"II. The existing *Vorschulen* (special junior preparatory departments of secondary schools) are to be abolished immediately."†

In 1921, suggestions for the determination of the aim and for the inner organisation of the *Grundschule* and for the construction of its curriculum were issued for the guidance of the states.

The subjects of secondary education and training of teachers are dealt with by a Federal Council of Education in the Ministry of the Interior.

Actual school administration is entirely in the hands of the individual states which are bound only by the principles of the constitution.

The schools are financed by the states and municipalities in proportions varying in the different states. As a rule, the state pays the salaries of elementary and secondary teachers which are everywhere fixed by law, while other expenditure is met by the municipalities.

The Grundschule is the common school for all children. It is the foundation of the whole educational system and covers the first four years of school life.

Its aim is to give a basic training on which not only the Volkschule in its last four years can be built but also the middle school and the different types of the Higher School.

The subjects of instruction in the Grundschule are religion, local informational studies, German, arithmetic, drawing, singing, physical training, and sewing for girls in the third and fourth years.

† *Ibid*, p. 187.

On completion of the course of the Grundschole, pupils proceed to the upper section of the Volksschole or to the Middle School or to any of the different types of the Higher School.

The upper section of the Volksschule is the finishing school for those children who, on completion of the compulsory school period, are to enter practical life and to receive their further education chiefly in vocational schools.

The subjects of instruction in the upper section of the Volksschule are religion (or moral instruction), German, history and civics, geography, natural science, arithmetic, geometry, drawing, music, physical training, and sewing for girls, and, in addition, where provision can be made, manual training for boys and home economics for girls.

Specially gifted pupils of the *Volkschule* are, at the end of their seventh school year, enabled and encouraged to proceed for further education to a special type of secondary school called *Aufbauschule*. It has a six-year course, which ends with a Leaving Examination (*Abiturienten Examen* or *Reifeprüfung* or Ripeness Proof or Maturity Test) leading to the University or to an institution of higher education.

The subjects of instruction in the *Aufbau-schule* are religion, German, history, geography and civics, mathematics, natural science, first foreign language (English or French), second foreign language, and drawing. Thus, promising pupils of rural and small town schools can, through the *Aufbau-schule*, proceed straight to the University, if they choose to do so.

The Mittel (Middle) School stands between the *Grundschule* and the Higher School. It aims at providing a suitable type of preparation for many sorts of intermediate positions in the administrative service of the state or

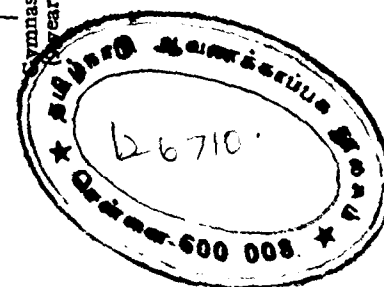
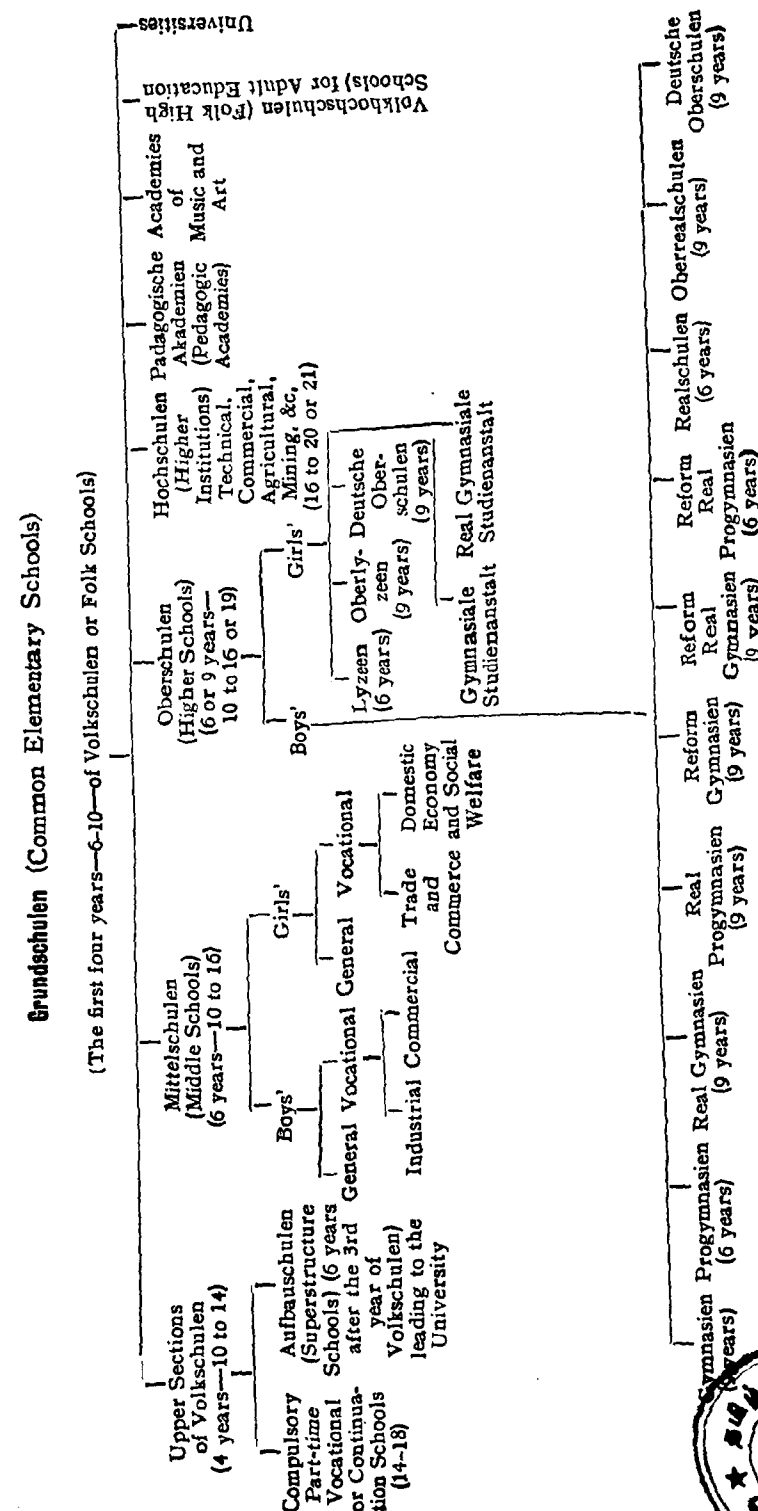
municipalities as well as in the large industrial and commercial enterprises.

The Middle School offers several alternative six year courses: (1) a general course for boys, (2) a general course for girls, (3) a vocational-commercial or industrial course for boys, (4) a vocational-trade and commerce or domestic economy and social welfare course for girls, and (5) a course for pupils desirous of proceeding to a Higher School of an academic type. All these courses are very much alike during the first three years and very flexible during the next three years. The subjects of the general middle school course for boys are:—*Compulsory*: religion, German, history and geography, one foreign language, arithmetic (book-keeping), geometry, natural sciences, drawing, music, and physical training. *Optional*: a second foreign language, manual training, gardening, and short-hand.

The subjects of the general middle school course for girls are the same as for boys, with this difference that they have sewing in addition.

The Higher School is of the following types :—(1) Gymnasium, (2) Pro-Gymnasium, (3) Realgymnasium, (4) Prorealgymnasium, (5) Reform gymnasium, (6) Reform Realgymnasium, (7) Reform Realprogymnasium, (8) Realschule, (9) Ober Realschule, and (10) Deutsche Oberschule. Of these, Realschule, Progymnasium, Realprogymnasium, and Reform Realprogymnasium have a six years' course, while the others have a nine years' course. Gymnasien are older and more classical in their aim, while realgymnasien and realschulen and Deutsche Oberschulen are more modern in origin, aim and outlook.

After completing six years' course, the pupils of the Realschule proceed to the Oberrealschule; those of the Progymnasium to the Gymnasium; those of the Realprogymnasium to the Realgymnasium, and those of the Reform Realprogymnasium to the Reform Realgymnasium, and receive further education there for three years.



Thus, it will appear that under the German school system, a pupil remains for at least thirteen years at school before he can proceed to a University or to an institution of higher education.

It will also appear that while there is one common elementary school for all the children of the country at the base, there are higher institutions of different types suited to different needs of different sections of the population and of different sexes.

There are no examinations in the German elementary schools. At the end of the period of full-time compulsory attendance at fourteen and normally after eight years of school, pupils leave the class that they have reached with a leaving certificate, which confers no privileges and is not a testimonial of ability. It has some effect, however, in so far as it determines the decision on a pupil's aptitude for a definite occupation, industrial or commercial, when he applies for guidance.

There is no examination for admission to an *Aufbauschule*.

For entrance to a Higher School, there is, in some states, an oral examination, which is conducted by a committee composed of an equal number of teachers of the elementary school to which the pupil belongs and of the higher school which he desires to join, with the director of the higher school as its chairman. If, however, the director of the higher school is satisfied with the standard of the elementary school, no test is held.

There are no course or promotion examinations in the higher schools.

At the end of the sixth year of the higher school, there is usually an examination for promotion to the course of its last three years.

The Middle Schools, too, hold a similar examination at the end of their six years' course.

The most important examination, however, is the *Abiturienten Examen* (Leaving Examination) or *Reifeprüfung* (Ripeness Proof or Maturity Examination) which comes at the end of the Higher School course. The Universities or institutions of higher education have, however, nothing to do with it. Each school holds its own examination, the Examination Board being composed of the headmaster and teachers of the highest class of the school with the Inspector of Schools as Chairman. The Board examines only those students that appear eligible to them for examination on the report of the teachers concerned in their teaching. The examination is partly written and partly oral. It is interesting to note that even at this early stage, a student is permitted to offer a thesis on some phase or aspect of one of the subjects of examination in lieu of the written examination in that subject. In the oral examination, too, he is permitted to select a subject in which he may have specialised. The judgment of the Examining Board regarding each candidate is based on his school record as well as on the result of this Leaving Examination. The certificate awarded at the end of the examination is called *Reifezeugnis* (Certificate of Ripeness). The aim of this examination is not to test his knowledge but his whole personality and all-round capacity. Thus, the German Higher School Leaving Examination is an internal examination and is free from the evils of an external examination.

In the Universities, there are no entrance examinations.

At the close of the University course, there are examinations for the doctorate.

The doctorate in itself confers no kind of privilege and is only the pre-requisite for admission to teaching in a University.

The above relates to the German school system as it existed before the beginning of the Nazi (National Socialist) rule in 1933.

According to the Nazi programme drawn up by Feder and declared by Hitler to be sacrosanct and unalterable, "a fundamental reconstruction of the whole system of public education must be undertaken by the State, so that every capable and industrious German may receive the benefits of a higher education and therewith the competency to take his place in the leadership of the nation. The curricula of all educational institutions must correspond to the practical necessities of life. A knowledge of what the State stands for must be inculcated in the school (instruction in citizenship) from the first moment that children are capable of understanding. We demand that specially gifted children of poor parents should have their talents fully drawn out and developed without any consideration of position or profession or cost to the State.

"In order to improve the physical well-being of the people, the State must exercise its guardianship over mother and child and forbid child labour. It must develop the bodily powers of the race by legally establishing an obligatory system of gymnastics and athletic games, and by supporting in every way all those societies that have to do with the physical training of the youth."

The aim of Nazi education is to make every German a Nazi (National Socialist), just as the aim of Communist education is to make everyone a Communist and that of Fascist education to make everyone a Fascist.

Dr. Rust, Nazi Commissioner for the Prussian Ministry of Education, at the very

beginning of Nazi rule, stated the aims of Nazi education to be (i) the rebuilding of the soul and spirit of Germany on an entirely new foundation and (ii) the elimination of all that was un-German from German schools "to be carried out with all the brutality that duty demands."

Dr. Theodor Wilhelm, a well-known German educationist, gave an account of Nazi aims in education recently as follows :—

"In the National Socialist State, the whole meaning of the word 'education' has little or nothing to do with the old conception of the term in Germany and abroad.

"Even up to a few years ago, it seemed a crime to allow politics to play any part in education. 'Education' belonged to the school and nursery.....It was confined to young people of school age, and was a matter between teacher and pupil, at best between parent and child. It had no place in the world of the fully fledged citizen.

"The National Socialist had a quite different conception of education. In his eyes, education is experienced wherever there is genuine community of thought. Its aim is not the acquisition of any particular knowledge, but the inculcation of the duty each man has to perform in his place in the community. The conscious and systematic shaping of character which stood in the foreground of teaching in the schools is only of small account compared with the very active and manifold influence exerted by one man over another in his daily life—by his conversation, his art, religious convictions, intellectual interests, habits.

"There is no such thing as education as an end in itself; isolated fragments cannot be detached from the living whole of a nation's

part and handed on from one person to another.....The National Socialist revolution has shown the basis of every branch of study of German life to lie in the roots of the German people. There is no 'field of education' where one can be educated apart from this world's realities; education exists only in the midst of the living stream of the people of the State.

"Education, therefore, does not end in the school or in the home, but continues in the Youth Clubs and Guilds and indeed everywhere where the community spirit is at work and where the German nation is striving to become one united whole.

"Outside the complicated apparatus of state schools and municipal schools, there has arisen a new liberal system of education in the form of Clubs, Youth Groups, Storm Troop sections, the Working Camps, the Comrades' Houses, and the various Camps, which may be regarded as responsible for interpreting the National Socialist ideas of education.

"This new system.....the corporate education is less concerned with a man's intellect or even with his good manners than were the schools of the 19th and early 20th centuries; it seeks to influence the whole man.

"And it does not try to make this man into an intellectual individual whose other functions are of little or no interest to the rest of the people, but it places the young man immediately in the community life of a group of men where he is led from the beginning to a consciousness of the integral part he has to play in the structure of the whole nation.

"In Germany, education aims no longer at producing the well-informed and well-behaved

citizen, but seeks to make every man an active member of the nation. Its primary object is not to create well-instructed individuals but rather to weld these individuals into a united nation, even if it be necessary at first, at the cost of their instruction.

"In his book, Hitler says: 'In the National Socialist State, the main task of education does not consist in the cramming in of knowledge, but in the cultivation of perfect physical fitness. The training of mental faculties is only of secondary importance. And, here, again, the development of character must stand in the foreground, especially the encouragement of strength of will and decision together with a training towards the joy of responsibility; last of all should come the academic instruction of the mind.'

"The sequence which Hitler sets up here of Body-Will-Mind shows a radical change from the old system under which academic knowledge was always given first place.

"The aim of the Nationalist Socialist educationalists is fundamentally different from that of the humanist idealists of the late 19th century. According to the latter, the ultimate end of education was the production of a harmonious and complete personality...

"Today we think and live too near to stern reality to sympathise with this cult of mere personality. In the Nationalist Socialist State, the individual only ranks in his position as a member of the whole.

"The nation is the source of his strength and it is only the part he plays in the nation as a whole which gives his life meaning and value. The nation demands every individual to form part of itself.

"If the German youth, therefore, is to be educated to membership of the nation, the

idealist conception of education proves inadequate. In the place of the liberal education of personality comes the growth of 'national political' education. This, in no way, seeks to deprive a man of his individuality, but it demands of him that he should place his creative faculties at the service of the nation and State.

"German youth of today feels itself more closely allied in its educational ideals to Antiquity than to Classicism. It was a mistake to think that the higher schools of the past could claim descent from Antiquity. The humanistic Gymnasium scarcely reflected the ideals of antiquity but was rather a remnant of the cloistered schools of learning and mediaevalism.

"What then is the resulting influence on the teaching world of this change of mental outlook?

"We must stress here, again, the fact that the school is only *one* centre of education besides many others. For instance, the National Socialist State has particularly at heart the revival of a healthy family education, for without this the corporate education of the Youth Groups will have no firm foundation. Then, there is the influence of the churches, clubs, theatres, films, newspapers, wireless, etc., all of which are great forces in education. There are also the festivals which form a part of every community education.

"A national festival is much more than a mere pause from work. At a festival we can experience not only our own association with the feted object but a feeling of common sympathy with our fellows who are feting with us. The National Socialist school will therefore attach special importance to the

proper organisation of suitable festivals and encourage the children to take part in the right spirit in the great political and social festivals of the State.

"As far as the subject matter of the learning in the narrow sense of the word is concerned.....special stress is to be laid on the teaching of German, History, and Geography. The language and history of the German people, together with thorough grounding in matters relating to the geographical position of their country and the nature of its soil, are to form the groundwork of the National Socialist school in the future.

"In the same way, the earlier history of the German tribes is to be taught in detail.....In our opinion, this early history is of the utmost importance in the school, not only for the new light it casts on the question of our historical origin but because it is specially suited to show the nature of the German spirit in the German mythology and in the religious outlook of the ancient Germans. For the same reason, the study of folk-lore in its various forms will be introduced.

"Another very important corner-stone in the structure of the new German school is the physical training. Germany has much lost time to make up, for she has to learn anew what has been an accepted fact for centuries in England. The fight against one-sided accumulation of learning was begun by the German Youth Movement and has become an essential part of the National Socialist programme.

"As early as January, 1933, field games were made compulsory in all schools. Membership of the 'Hitler Youth' also contributes much to a boy's further physical training. Other subjects introduced into

schools by National Socialism are Eugenics and the study of Race. The boys and girls are made to realise that indifference or neglect of details in the physical world has direct effect on the existence or non-existence of the nation.

"The third important feature of the Prussian school programme is the so-called 'Country Year.' According to the National Socialist principle of kinship with the soil, every German child is to spend his or her ninth school year in the country. In this way, the elementary school child has a new finish to his school days which prepares him for life on the land and opens out many new vistas.

"If over 200,000 children from the towns can be transferred to the country where they can learn to appreciate the life and the work of the peasants, it will be a revolutionary or, at the very least, a strikingly unusual method of bringing about co-operation between the German of the town and the German of the country.

"And finally the training of the teachers must also undergo a change. According to the Prussian regulations, the teacher of the future, before he can claim any teaching post, must have passed through the community school of the Working Camp and the Storm Troop.

"The National Socialist has no use for the teacher whose only recommendations are his academic prowess and the examinations he has passed. He must have been through the fire of the Working Camp, for only then has he shown his ability to act as a teacher of the people.

"Instead of receiving his training in the town, moreover, the teacher of the future will spend at least part of his training course in the

country. Not only the village school-master but also the town teacher will draw his strength from his contact with his national soil.....

"The Storm Troop represents for Young Germany the stern school of German Socialism. This Socialism is concerned with discipline and comradeship. The brown columns which march in Germany today are seeking the very opposite of bloodshed and war; they represent rather the backbone of the community of the German people and the guarantee for the unity of the German nation. The face of the Storm Troop is directed inwards and not outwards towards foreign policy, and the Brown Army has fundamentally nothing to do with Militarism or Imperialism.

"What is growing in Germany today is not Militarism but a 'soldierly' spirit of comradeship. This soldierly spirit has been from time immemorial the purest form of national community experience. Whenever this soldierly spirit has been strongest, Germany has been led to social unity. It is just this spirit which arouses the best and noblest forces in the German breast.

"Here lies the key to the understanding of the new German educational methods."*

Mr. Frank Roscoe, Secretary of the Royal Society of Teachers, London, replying to Dr. Wilhelm writes:—

"The Nazi scheme proposes to place every German child and youth in subjection to the state.....It is impossible to maintain one's individuality and at the same time to place all one's creative faculties at the service of the state. These faculties and especially the way in which they are used form an essential part of a man's make-up or individuality.

* *The Teachers' World*, May 30, 1934, pp. 321, 338, and 354.

"Dr. Wilhelm pictures the German school system as devoted to the making of loyal and efficient Germans, wholly bound to the State,Yet men and women are something more than citizens, the state exists only to serve human ends.

"The chief end that it should serve is simple justice, the securing of fair play as between one citizen and another. To some extent the state must control the lives and actions of individuals, but should never seek to control their minds and thoughts or monopolise their creative faculties."*

There are, undoubtedly, some commendable features in the Nazi scheme of education, e.g., its emphasis on detailed study of the language, history, and geography of the country, on physical training and on outdoor community life, and on the desirability of bringing teachers and pupils into living touch with rural life in the country. The idea of the Country Year is, indeed, original and is likely to remain in history as Hitler's contribution to Practical Education. The fact, however, remains that its fundamental aim is to subordinate man to the mechanism of Government control and to deny him freedom and require him to surrender his individuality to the state. Thus, it oversteps the legitimate limits of the purpose and scope of education in the true sense of the term.

A very remarkable measure recently taken by Hitler in the field of education is the drastic limitation of the total number of students to be admitted this year to the

* *The Teachers' World*, June 6, 1934, pp. 361 and 391.

Universities and institutions of higher education to 15,000, their distribution in fixed proportions to the states, and the allocation of only 10 p. c. of these places to girls. The main object of this measure is to correct the popular tendency towards purely intellectual higher education, to prevent overcrowding of the professions, and to thin the ranks of the "breadless army of doctors."

We, too, have reached a stage at which it appears necessary to cry halt and adopt an exactly similar measure for the restriction of the number of students proceeding to our Universities.

As regards girls' education, Hitler considers that their proper sphere is the home. He recently said to a large gathering of women at Nuremberg: "The woman's world is her husband, her family, and her house.

"Providence has given the woman cares in this world of her own from which alone can be built up the world of man. These two are never opposed, but are complementary to each other, just as are men and women.

"The progress of the National Socialist Women's Movement concerns only a single point and that is the child—the little human being that must come into existence and must prosper and for which alone the struggle for existence has meaning."†

Addressing children last year, Hitler said: "You are the nation's future and you are responsible for the completion of what we are fighting for today.

"But you have the good fortune to play your part in the destiny of the nation in your

† *The Times of India*, October 9, 1934.

youth. You, my German boys and girls, shall learn once more, in the National Socialist Movement, to feel that you are brothers and sisters of one nation.

"It is never too soon to start to teach the youth of Germany to feel that they are, above all, Germans.

"What ill can befall a people whose youth renounces everything in order to devote itself to its great ideals! National Socialism has built up a national community

which begins with the children and ends with the aged. None can silence this great symphony of the German people.

"I believe that in the National Socialist Youth Movement a new race is growing up. And thus you, dear boys and girls, will one day be Germany, and in your old age the remembrance of this will be the reward which no one can give you today." *

* *The American Illustrated News*, May—July 1934, First Special Number—Second Edition.

4. HAPPY UNION OF ANCIENT AND MODERN EDUCATION IN INDIA.

BY MR. VIDYADHAR SHASTRI, M.A.,
Bikaner.

INDIA with its civilisation reaching down to hoary and unknown antiquity has seen hundreds of cultures, and a very long line of teachers. One race after another has entered India, and contributed its mite to the educational and cultural elements of this country of ours. Dravidians, Aryans, Greeks, Parthians, Scythians and Huns had all their share in moulding the political history of India. But with all this racial diversity, India formed a cultural unit, it was not merely a geographical expression, because the races entering India and settling down in her various provinces forsook, in due course, their angularities and came round gradually to the ancient Indian view आत्मानं विद्धि "know thyself." Putting soul above matter and mere externals, they forgot their narrow distinctions, and being suffused out and out with this spirit of Indian culture, became as true sons of India as the older races and residents, who had come many centuries earlier.

To these ancient Indians, to whatever religion or race they might have belonged, the life here was merely a preparation for the life after death, to these this intangible thing called soul was a greater reality than visible matter, and wealth by itself had no value, unless it were used in the service of all alike including not merely men, but also beasts, birds and the lowest insects created by God.

That the ideal underlying our ancient Indian education was high cannot be denied. Perhaps it was too high and altruistic at times to be practicable. By realizing himself as the world-soul, the ancient Indian discarded the selfishness, smallness and greed incidental to his career as an empirical individual. A really educated Indian was a true cosmopolitan, a true citizen of the world, who saw little use in wars. He regarded as devilish the ideal which taught the worship of Mammon. "Now Virochan," says the Chhandogya Upanishad, "satisfied in his

thought went to the Asuras and preached to them the doctrine that the bodily self is to be worshipped, that it alone is to be served and he who worships body and serves it gains both worlds—this and the next."

Even now old Pandits call a man who does not give alms and offers no sacrifices an *Asura* (असुर) for this is the doctrine of *Asuras*.

But times have changed, and we now find in India the influence of an alien, but equally important, culture which tries to make the best of our life here. The emphasis is not on the renunciation but on the enjoyment of the objects of sense. Thoughts of after-life do not haunt the minds of the modern man. Further there is the bread and butter problem. Knowledge of soul might lead to eternal peace, but it cannot give us what the world generally prizes, wealth, power and objects of luxury. The modern world has therefore veered round to a new ideal and using the terminology of the Upanishads, we might say that while ancient India strove for *ब्रह्म*, modern India under the influence of western culture is having *प्रेयस्* as its ideal.

India needs these view-points equally. She is not blind to the progress made by the western nations. She welcomes the western spirit of enquiry and research, and the endeavours to end disease and conquer Nature. She finds in it the necessary corrective to her dreamy idealism, and feels that western teaching is, in some respects, akin to the Vedic prayer शतं जीवेम शरदः, शतमर्दानाः स्याम शरदः "May we live a hundred years, may we be not dejected, melancholy and poor for a hundred years."

But let not our educational system emphasise this too much as an ideal for our lives. Co-ordination of *धर्म*, *अर्थ* and *काम* is desirable. But our modern tendency is to

sacrifice the first at the altar of the other two. Ignoring the spiritual side of man, we regard him as a mere bundle of desires. Putting the satisfaction of their desire in the forefront, many pass from one round of pleasure to another, and finding in the end that their desires cannot be satisfied, feel life to be a misery and commit suicide. In the field of politics, desire has seized the helm and the result is war—unceasing and relentless war—war of one nation against another—war of the whites against the blacks and of labourers against capitalists. Leagues and conferences cannot end these wars because pleasure has become the end of our pursuits and our educational systems are being so devised as to minister to our physical, and not to our spiritual, needs. We are deliberately trying to forget the lesson that man cannot live by bread alone. We are ignoring art and philosophy and making human beings into mere machines turning out shoes, chairs and cycles at the rate of so many per hour.

In India we have a vast field where the synthesis of these two cultures and educational systems can be easily attempted. The old line of Pandits, though dwindling fast, is not wholly extinct, and we have still among us not a few who have been trained according to the old traditional methods. Let us copy their single-minded devotion to Goddess Saraswati, their extreme simplicity, and the dislike of all that is mere pomp and show. Let us, like them, curtail our wants and learn to be happy with our modest means of livelihood. Let us, like them, make plain living and high thinking our chief motto.

These old Pandits need as much the contact of minds trained according to western methods and under western influences. Years of isolation have made some of them egoistic and extremely conservative. It is our duty, in the interests of these people and in the interests of those too who accept them

as their guides to take them out of the ruts in which they have fallen, to put them into contact with living movements of thought, and thereby to open for our country a vast vista of progress in all directions.

Happily there have been in the recent past some attempts at harmonising the view points of these two groups of educationists. In the Vishva Bharati, Rabindranath has, while retaining much of the old ideal, tried to give its inmates the advantage of the many-sided progress made by the modern world. But it is a pity that attempts like his have been few in number and generally not very successful. Old Pandits and new scholars trained according to western methods have generally not seen eye to eye and no method has been devised whereby the two might be brought together and discuss the educational problems of their country. We have studied the systems of education in England, Germany, France and America, but done little to study our own systems of education. We have forgotten that our lives are rooted deep in the past and that all systems imported from

outside, unless grafted on the old stem with its life juice coursing freely, are bound to fade away and end in mere loss of fruitless and costly labour. We have forgotten above all that India is at present passing through a period of transition, and unless she is well equipped with the right sort of ideals and means of action, the ship of her destiny might get into shoals and shallows from which an escape might not be easy. In the All-India Educational Conference and its branches, I see a means by which this happy union of the east and west might be brought about. The east and the west might meet here on a common platform and evolve a new and more scientific system of education than the one we have at present. May this union be an accomplished fact very soon, for in this happy union will lie the promise of the future, the promise of the end of disease, the promise of our mastery over the secrets of Nature and spirit and the promise of peace and freedom for all—freedom not to kill and to be killed, but freedom to live together as brothers and servers of humanity!

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PRESIDENTIAL ADDRESS TO THE HEALTH AND PHYSICAL CULTURE SECTION.

BY MR. BRIJ LAL, B.A., LL. B.,
Lahore.

EDUCATION has been rightly defined as the harmonious development of the physical, intellectual, and moral faculties of the individual. These faculties constitute the individual and no education is complete which neglects any aspect of the personality of the individual. The true object of all systems of education is to fit the child to cope successfully with the situations as they will arise in his after-life. Education is in a sense a preparation for struggle in after-life. Success in life depends on the fitness and the capacity of the individual, both physical and mental, to surmount the difficulties that may arise in his way. Looked at from this point of view, every aspect of the individual is important for his success in after-life. A highly developed intellect without physical fitness is ineffective and the possessor of such an intellect is no better than a day-dreamer. A stout and healthy physique without intellectual and moral development reduces its possessor to the level of the animal world. The life of such a man is no better than that of a domesticated animal. The ideal, therefore, is complete realisation of the personality of an individual. Let us see how far the ideal is being achieved by the present-day education which is being imparted in our schools and colleges.

It is a common complaint that in our schools too much stress is being laid on intellectual development. Education for the sake of education is not the ideal. The underlying idea, both in the minds of the teachers and the taught, is University distinction. The

market value of a man is being judged by the University diplomas and degrees that he may have obtained. The employers want first class first and, therefore, the teachers and the taught aim at it. In the minds of the guardians and the students the success of an institution is judged by the pass percentage in the University examinations. Therefore, the whole angle of vision is changed. This has resulted in too much attention being paid to the imparting of bookish information to students rather than the development of their personalities. The range of information of the present-day boy has improved to some extent; but his personality has dwarfed a good deal. Thus it is that we hear the talk about the young graduates of to-day proving even less efficient than ordinary Matrics of old. There may be difference of opinion on the question that there is a growing physical deterioration amongst the student community in India, and this is what ought to engage the serious attention of the guardians, the teachers and the Government.

You are all connected with the educational institutions of the country and you must be very much concerned at the growing deterioration of the physique of the student community. Before we can remedy this state of affairs, we must know what are the underlying causes of this physical deterioration. I would like to deal with a few of them here.

The laws of health like the laws of Nature are fixed and definite. Generally health depends upon four factors:—

(1) Heredity, (2) Proper Feeding, (3) Assimilation and (4) Personal Hygiene.

1. *Heredity*:—Every individual inherits a good or bad constitution from his parents. There are certain defects from birth which no subsequent medical treatment can remedy; but there are others which can be partially or wholly remedied by proper medical treatment. The longer the period that elapses the more difficult it becomes for the doctor to cure the malady. It is a duty which primarily devolves on the guardians to see that the hereditary defects in their children are properly treated and removed. The teachers can only help the guardians in detecting these defects, if they have not been already detected, and in co-operating with the guardians for their removal, if they have not been already passed in the stage of cure.

2. *Proper Feeding*:—Proper feeding plays an important part in the physical development of the boys. The period of boyhood is a period of rapid development and the health of the students depends on proper feeding. Although it looks to be a concern of the guardians to feed their children properly, yet the school authorities cannot altogether exonerate themselves from this liability. Proper feeding requires attention to (a) what they eat, (b) how much they eat, (c) when they eat.

(a) It is very unfortunate that knowledge as to what things ought to be eaten is not possessed by an average house-holder. Formerly the question did not arise as the food was simple and nourishing; but now when so many table niceties have been introduced—some of them positively injurious—a knowledge of the food value of table dishes has become absolutely essential. Things

which may be useful in themselves may become harmful when they are taken together. It is, therefore, of first importance that the knowledge of food values of different stuffs should form part not only of our curricula for girls' schools but also information on the subject should be imparted to boys by means of lessons contained in their readers.

Analysis of food values of the stuff that is consumed by the average student discloses that his food is defective in certain respects. An average guardian little understands that the type of food that is needed for full development differs with the age of the individual and the type of the life that he is following. A boy needs food rich in one aspect which the elderly man does not need. Again a sedentary office clerk with chronic dyspepsia needs a particular type of food which is altogether unsuitable for the growing child. The needs of the children are being subordinated to the needs of the adults and hence this physical deterioration in coming generations.

(b) The amount of food taken at any one time and throughout the day is also an important factor in health. Generally there are two types of boys. First, those who can afford to eat but cannot digest; secondly, those who can digest but cannot afford to eat. In both types of cases health cannot be maintained. Sons of the rich are bad in health and sickly because they are overfed and those of the poor are weak because they are underfed. It is essential that the sons of the rich should be prevailed upon to observe greater control over their palate and those of the poor should be fed from the school funds or from the Govt. exchequer wherever needed.

(c) When and how often they eat is even more important. Due to climatic extremes in

our country during different parts of the year, school times have to be changed with the change of the seasons. In summer, schools generally open at 6-30 and close at 12 or 12-30, with the result that the boys leave their houses at 6 in the morning or even earlier and return at 12-30 or 1 P.M. They take their full meals after 1 P.M. The majority of the poor students take nothing during school hours and the majority of the rich take things injurious to their health. In winter, schools open at 10 A.M. and close at 4 P.M. Therefore, the students have to take their meals in the morning at 9 A.M. and their evening meals at 6 P.M. The majority of the students have nothing in between. Strenuous intellectual work soon after their morning meal and physical drill in the first period both prove injurious to the health of the students.

3. *Proper Assimilation*:—The health of an individual does not so much depend upon the food he takes as it does upon the food which he actually assimilates. Therefore, it is not so much the process of eating which is of vital importance as the process of assimilating.

In the case of the majority of the students there is not proper mastication. In our Indian families the method of dining together at the same table has not so far been introduced to any appreciable extent. The boys, therefore, do not learn the right habits of chewing their food. The ringing of the school bell and the fear of their being late goad them to actually swallow their food and burden the stomach with the work which the teeth ought to have done. It is often found that a villager is stronger although he has to feed himself on simple bread whereas a rich man living on the best medically well-

balanced food is weak physically. The difference lies in the fact that the former assimilates the food he eats, while the latter does not and the unassimilated portion goes out as a waste or remains behind and causes disease. Proper assimilation depends upon two factors: (a) rest, (b) physical exertion.

(a) The cells of our bodies are undergoing constant change. The process of making and breaking is going on continuously. After every mental or physical strain, nerves become exhausted and need rest. This rest can be given even by the change of programme. A boy who has been reading a book on literature can find rest if he is put on mathematics and *vice versa*. This is the reason why there is change of subjects in the school time-table. Mental work alternates with physical exertion. But more important than this is the rest which a boy gets by sleep at night. My own experience is that very few students have any fixed hours of sleep. During the whole year they roam about wasting their time, and a month or so before the examination they burn the midnight oil to make amends for their past negligence. Thus it is that they ruin their health. It is of the utmost importance that habits of regular work should be inculcated in our students. They must go to bed at fixed hours and must be in the bed for a fixed number of hours in accordance with the stages they are passing through.

Physical Exercise:—Physical exercise, although one of the many factors on which the health of the individual depends, is an important factor. As a general rule very little attention is paid in our schools towards physical exercise. There are neither any play-grounds for games nor any teachers for

supervision. Of late there has been some change in the matter of engaging trained physical instructors in different institutions, but their number is very small. In the majority of cases arrangements for physical exercise do not exist and where they exist they do more harm than good to the physical health of the students. Physical exercise as a help to health requires that different types of physical exercise should be prescribed, keeping in view the needs of the individual concerned. A boy may have a weak stomach, another may have weak lungs, another again may have a weak heart and so on and so forth. To give them all the same type of exercise and for the same duration will do them more harm than good. From the health point of view it is essential that every boy should be thoroughly examined by the doctor and a type of exercise suitable to his constitution should be prescribed for him.

4. *Personal Hygiene*:—Personal hygiene is not receiving proper attention in our homes or schools. I have been putting questions to the students during my inspection tours and I have found that a fairly large number of students do not take daily bath or even wash their hands and faces, and an overwhelming majority of them do not clean their teeth. The proportion of those who use *Surma* in their eyes is infinitesimally small. Medical examinations carried on in different institutions disclose that a large majority of students suffer from diseases which can be prevented by proper attention to personal hygiene. To substantiate this statement I give below results of medical examinations of students of the D. A. V. College, Lahore,

A Comparative Statement of the Progress of the Total Number of Students during 1930-31 to 1933-34.

1. Total examined.)	1930-31	1931-32	1932-33	1933-34
	1065	1111	1015	1009
2. No. of students under-weight.	No. %	No. %	No. %	No. %
	437 41	399 35.9	386 38	351 34.8
3. Students with defective nose, throat and ear.	296 27	273 20.4	299 29.5	382 34.8
4. Students who have got trachoma.	171 14.5	97 8.7	119 11.75	121 12
5. Students with weak vision.	497 46.75	417 37.5	221 29.5	265 26.3
6. Students with defective teeth.	442 41.4	163 14.5	129 12.75	126 12.5

From the above statement it is evident that the majority of the students are either underweight or suffer from bad teeth or bad vision. All these defects can be avoided if proper care be taken and are curable under proper medical treatment.

Ladies and gentlemen, I have touched in brief the main factors on which the health of the student community depends. The growing physical deterioration of the student community in the country is at present engaging the attention of the educationist, the politician and the economist. The social and religious worker feels concerned as well and also the Government. It is, therefore, essential that steps be taken to check this growing deterioration and save the future generations from becoming generations of sickly, spineless pigmies—neither living nor dying—crawling on the earth like earth-worms. Countries of the west like Germany where the physical deterioration was not half so bad as in our country, have, within a short interval of one decade, put the check to the physical deterioration of their student community by directing their special attention towards the physical development of their children. Let us follow in their foot-steps and earn the gratitude of our future generations,

UPTON SINCLAIR.

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

(Continued from page 43.)

FOR literateurs who have to deal with Modern Industrial America, it has been a most difficult and vexatious theme. Broadly speaking, there are two distinct and popularly recognised approaches to this lofty and bewildering theme. Discussing this and other cognate matters, Floyd Dell writes thus most beautifully: "The first, to be found in the popular magazines, is an attitude of uncritical adulation and blatant celebration of the advantages which accrue to its beneficiaries. The other attitude, now found increasingly in fiction appealing to the intelligentsia, is one of hopeless sentimental protest against a machine civilisation which is conceived as utterly vicious, spiritually degrading, and altogether too hideous and uninteresting to be worth picturing in any realistic detail—the space being occupied instead by accounts of the miseries of the sensitive and artistic souls who are represented as its chief victims. A welcome from the American intelligentsia awaits any writer who will picture present conditions as a confused and hopeless chaos; and on the other hand a vast popularity, though with no such critical esteem, awaits the writer who will uncritically celebrate the joys of riding about in expensive motor cars, eating at expensive restaurants, playing at expensive sports, and exploiting generally the advantages which accrue to the beneficiaries of industrial progress."

An author who describes America of to-day as immersed in chaos and corruption becomes

the hero of the rank and file of the land's intelligentsia. An author who describes modern America as the best place for luxury, and who extols its joys and beauties meets with popularity. But from a purely literary point of view either method is unsatisfactory, for they fail to come to grips with the subject. Modern Industrial America is vast, powerful, confusing and difficult to picture in literature. Frank Norris dashed off with his *Octopus*. Upton Sinclair scored a victory by his *Jungle* which, according to him, was an attempt to put "the content of Shelley in the form of Zola."

A period of pamphleteering, called magazine "muck racking" which went before under the distinguished leadership of Frank Norris and Jack London was taken up by Upton Sinclair. The names of these three literary giants are inseparably linked with that great fictional period in American literature which had scientific rigour as its goal.

The new period of pamphleteering was remarkable for its human, robust, vigorous, eloquent, humorous, satirical and personal aspects and approaches. This was definitely a mighty move in literature and it is one of the best and highest achievements which contemporary American literature can rightly boast of. Upton Sinclair, the only surviving leader of this glorious fictional campaign, has turned all his powers into pamphleteering with a mission. In 1918, there appeared "the first of a series of great pamphlets which were to get modern America down on paper with

a fulness and freedom never yet achieved in any other literary form." *The Profits of Religion* which was announced as "a study of supernaturalism from a new point of view—as a source of income and a shield of privilege" was a ruthless vindication of sacred institutions from the fearless pen of an inspired writer since Voltaire. Luther Burbank eloquently expressed that "no one has ever told the Truth, the whole Truth and nothing but the Truth, more faithfully than Upton Sinclair in *The Profits of Religion*." In this powerful and convincing volume its rebellious author turned all sacred institutions inside out. No wonder that *The Profits of Religion* stirred up the churches and churchmen, for it was a revelation of facts concerning them and was terribly devastating and damaging their interests. The actual theme of the book is a naked exposition of the American welter of superstition and exploitation. Sinclair has chartered the rampant superstition and well organised exploitation that have been the curses of modern American civilization. With astounding cleverness, amazing resourcefulness, overpowering force and sardonic humour, Sinclair has discussed the Church of Good Society, the Church of the Servant Girls, the Church of the Slavers, the Church of the Merchants, the Church of the Quacks and such like. The book elicited the following appreciation from the world's distinguished liberal-minded clergyman, the Rev. John Haynes Holmes: "I must confess that it has fairly made me writhe to read these pages, not because they are untrue or unfair, but on the contrary, because I know them to be the real facts. I love the church as I love my home, and therefore it is no pleasant experience to be made to face such a story as this which

you have told. It had to be done, however, and I am glad you have done it, for my interest in the church, after all, is more or less incidental, whereas my interest in religion is a fundamental thing.....You have done us all a service in the writing of this book."

Sinclair announced to the public through *The Profits of Religion* that it was to be the initial of a series that was intended to "do for Education, Journalism and Literature" what had been already done to church, "the four volumes making a work of revolutionary criticism, an economic interpretation of culture under the general title of *The Dead Hand*."

Sinclair now courageously undertook the stupendous task of vindicating the American Press which was callous to the extreme, horribly sacrosanct, wealthy, and demoralised almost to utter damnation. The American Press of the day controlled by capitalist interests had no heart or head. *The Brass Check: A Study of American Journalism* appeared in 1919. The painful and disheartening reference in the title is to the metal counters used in brothels. Brass Check was a popular phrase in wide currency as the polite synonym for prostitution. Armed with an unassailable array of facts and figures, Sinclair waged a powerful intellectual warfare against the American Press and exposed it in its true colours. With absolute courage Sinclair threw repeated challenges to the American Press to come forward to disprove the truth of his criticisms. No one came! *The Brass Check* is an outspoken volume on the corruption of the American newspapers. This sensational book brought its author once again to the forefront. All eyes were eagerly turned on Sinclair who had, for the first time in the world, dared to speak the truth about

the American Press. A celebrated galaxy of literary critics have proclaimed that *The Brass Check* is Upton Sinclair's masterpiece. It is an extraordinary book alike in conception and composition. The tragical, dynamic and farcical aspects of American journalism were powerfully vindicated by Sinclair in this daring novel. His relations with the American press were faithfully pictured and definite conclusions arrived at. Sinclair's efforts to get the news of the Colorado coal strike into the papers, and his battle with the Associated Press in connection with the strike were described with overwhelming honesty. The book is an immense mass of well documented information and the whole field is covered in the most factual and convincing way.

Max Eastman reviewed the book thus: "There are a few sweeping statements to which I like to sign my name, but one is that American popular newspapers and magazines are false and unreliable to the core....Upton Sinclair in 'The Brass Check' proves this statement for the first time. He backs it up with the unanswerable facts and documents. He illustrates it with living tales from a wide field of observation and with a swift and candid narrative of his own experiences which can only leave the reader in a state of amazed indignation. I can wish nothing better than that every honest minded American should stop reading his newspaper long enough to read this book and find out what his newspaper is." Sinclair, himself one of the major journalists of the world, was rightly infuriated by the criminal persecution to which he was mercilessly subjected in his own country for over twenty years by the newspaper magnates. Dr. Van Eden hit off "Every word burns like a drop of glowing lava. The book is as sharp as a

needle and as strong as a great dynamo." *The Nation* (New York) said: "A most important book.....a fascinating and thorough treatise upon the American Press....." *The Nation* (London) observed: "This astonishing production..... a highly curious record..... a telling array of evidence a plain factual record." Advertisements about this breath-taking, clutching and frightful book were denied by such newspapers as the *New York Times*.

The Brass Check caused a mighty sensation in the literary circles of the world and was a whirl-wind success. More than 125,000 copies were sold within a few months of its publication. A carload of brown wrapping paper had to be used for printing a subsequent edition for the Paper Trust would not sell book paper. The book was published in Great Britain, France, Germany, Denmark, Italy, Japan and Norway, for the whole world went for Sinclair's daring literary adventure into the strongholds of American journalism. The book caused a great panic in the journalist circles of America and revealed the fact that there was an immense resentment against the pseudo-sanctity in which American journalism had wrapped itself. Without seeming to be guilty of *lèse majesté* and with impunity, Sinclair spoke disrespectfully of the great institutions which all the while forgot that they had a hard and noble duty to perform. Sinclair stood his ground because of his uncontroverted and incontrovertible authenticity. Pamphleteering as a great art reached its celestial heights with this magnificent work. *The Brass Check* assured Sinclair of his immortality in literature. People came to know in spite of the continued and continuous efforts of the American Press which was deadly against Sinclair, that he

was telling the truth and no one could tell the truth better than he.

They Call me Carpenter, a Tale of the Second Coming, was published in 1922. This fine fiction of how Jesus came to Los Angeles, was well received by the intelligentsia throughout the world. *Hell*, a Verse Drama and Photo Play, appeared in 1923. Michael Gold called this "a Gargantuan epic; immense, interesting and stirring." A new technique of stage craft was ushered in through this play which was beautified with the movie accompaniment, thereby rendering it distinctly new and entirely effective. Sinclair's genius as a playwright is best expressed in *Hell*. A powerful dramatic presentation of the weltering chaos and grand cosmos of capitalism was made in *Hell*, a veritable socialist morality play, which is remarkable for its plot interest, humour, satire, irony, criticism and killing attacks on modern social life. The play is full of fire and just the sort of a grandiose festival play for a Red Moscow holiday week. It would be interesting and instructive to summarise the contents of *Hell*. Satan's jester in the guise of a nun enters Heaven and steals the golden key and locks the angelic hosts inside. The Earth is now at the mercy of Satan and his chiefs and they make Mammon, their business manager, to rule the world. Mammon systematizes the torturing of mankind. With this the opening scene closes. Mammon sends to Earth two of his efficiency-demons. They turn out as two leading capitalists in great empires ever at loggerheads with each other. In their scramble for power they come across an oil ranch and instantaneously fall to fighting out its possession. All the world is hurled into the war. Mammon's staff become leading statesmen, diplomats, bishops, editors,

generals and propagandists of the conflict which is carried on by the most up-to-date efficiency methods imported from Hell. The third act begins with a large group of Pacifists and Socialists, as also three Wobblies who are sent to Hell. While Satan and his chiefs are busy on Earth, the Wobblies seize the throne of Hell, establish a dictatorship of the proletariat and deposes fiery propagandists of revolution on Earth. With this ends the third act. On the eve of a great war on Earth, the armies refuse to fight. Civil war threatens to take the place of world war. The gates of Heaven are opened and lo! the angelic hosts rush out into Earth. Comrade Jesus appears and pleads for brotherhood. The actors on the stage, who have been picking holes in the play, insist that it is all Red and Bolshevism and declare a revolt against the author with the result that the play breaks up in a riot. Such is the brilliant theme of the play.

Then followed Sinclair's books on American education, the *Goose-Step* and the *Goslings*. American education in spite of its attractive window dressing and elaborate paraphernalia, was at best a grand fetish. American education conducted in Universities "with amphitheatrical foot-ball performances in the foreground and intellectual terrorisation in the background" was looked down with contempt as a huge fetish by the thinking and understanding world. In the *Goose-Step* Sinclair guides the reader through a dark mass of astounding and ridiculous facts and shows him that American Universities are made capital use of by the business magnates to achieve their selfish ends and not towards making higher education an efficient part of the capitalist system. A tragic farce dominated by fear of truth, fear of intellectual freedom, hysterical

fear, and stupid tyranny are revealed in this book which is a vehement and sensible attack on the system of education rampant in America. The book is pre-eminent for its marvellous marshalling of facts, elegant presentation, and is flavoured with lively humour. The tremendously tragic aspect of American collegiate education is well emphasised and elaborate in this astounding volume which is sure to revolutionise educational thought. The *Goose-Step* presents a panorama of the college authorities, Professors, "the dignified and ridiculous little lords of the educational world who are hired to run their institutions to please the men who have money to give" and the terrible wastage of youth radiant with hopes and burning with aspirations. George R. Kirkpatrick, the distinguished educationist and literary man, expressed his views on the work thus: "..... This, your latest assault, is undoubtedly the most strategic of all. Speaking generally, students become social nerve centres from which radiate influences far above the average person's influence—for good or ill. If our friends are cunning in the sense of being intelligent in their ways and means of striking at the predatory system, they will see to it that more than a million of 'The Goose-Step' are distributed. I want the privilege and honor of helping at least a little in this work. 'The Goose-Step' will make the college walls rumble with a sort of resurrection roar—with the board of trustees and the college president snarling a high tenor. Go to it, dear old scout! Some thousand of us are keenly grateful to you."

The Goslings, a study of the American Schools, was published in 1924. The book portrays the helpless plight of millions of students in the schools of America, the ruthless, ridiculous, tragic and unscrupulous

commercial exploitation practised upon the helpless and innocent children. These revelations which are specifically factual and utterly convincing portray in indelible terms the damnable species of moral and intellectual serfdom to which American schools are reduced by the callous ignorance and stupid fears of a much too powerful business regime. Sinclair definitely states and proves that children are taught by and trained in the vicious propaganda of business interests. H. L. Mencken than whom no greater literary critic America has to-day, paid a warm tribute to this work thus: "..... It is in fact one of the most interesting books I have got through for months. It presents a vast mass of scandalous and amusing facts, it sorts them out very deftly, and it is very well written. Why he has had to publish it himself I can't make out. Are all the regular publishers idiots?"

In these two brilliant volumes on American education from the virile pen of a writer who has dedicated his life to know and express truth, we come across "multitudes of living mankind, tricksters and deluded ones, liars and dupes, thieves and victims, masters and henchmen, preachers, editors, railroad presidents, financiers, politicians, soldiers, gunmen, salesmen, teachers, children" who are intimately connected with American education. As Floyd Dell speaks, "it is a panorama of contemporary American humanity, candidly, tenderly, relentlessly, magnificently displayed." The two books in addition to being finest pieces of literary craftsmanship are soundest pieces of brilliant research. No wonder they put to shame the educators and the educated and set them to think and act along reasonable venues.

(To be continued).

THE ROMAN SCRIPT FOR INDIA.

By PRINCIPAL P. SESHADRI, M.A.,

Ajmer.

IF God, as the Bible would have us believe, cursed the builders of the Tower of Babel by creating several tongues and making it difficult for the people to understand one another, it must also have been some such primeval calamity which was responsible for the multiplicity of languages in India ! India has been called a Museum of Languages, but it is not a matter on which the country deserves to be congratulated, as many educational reforms are impeded by the absence of uniformity of language and an unnecessarily heavy burden is imposed on the student in his educational career. Nominally, at least the more important languages are spoken in areas as large as some of the countries of Europe and, it is true, by millions of people in many cases, but the literate community is so small, being always less than ten per cent. of the total population, that the really useful wielders of each language for purposes of reading and writing are reduced to a handful. It is easy to imagine how much worse the situation is in the case of the numerous minor languages of India which amount to about a hundred, on a modest calculation, and which are actually about double the number according to official Census reports, including various dialectical forms of speech.

If the multiplicity of languages in India is thus a complication, the variety of scripts is also another evil. It is bad enough that people in various parts of the country, living under the same political administration, inheriting the same traditions from the past, and aspiring for common advancement in the future should not be able to understand one

another. But what is worse, even the scripts are different and when attempting to learn an Indian language other than one's own, it is not only another language that has to be learnt, but even a different alphabet altogether, though in some cases there are affinities and resemblances which make the task easier than it might have been without them. It is surprising that even languages belonging to a single and closely related group, like the Dravidian languages of Southern India do not have a common script and there is the consequence of separate teaching, printing and all the other details of handling numerous alphabets.

It is not surprising that when Mustafa Kemal Pasha assumed his benevolent dictatorship of Turkey, one of the problems he wanted to solve was that of a modern and efficient script for his country. He decreed that the Roman script should be employed for all purposes and imposed penalties on the use of other scripts, whether in printing presses or in educational institutions, or even on sign-boards exhibited in public places. It is idle to deny that a good deal of sentiment can be attached even to the use of a script, but Turkey has apparently reconciled itself to the change and the Roman script has established itself there on very firm foundations indeed.

It does not require much argument to show that a common script would solve many difficulties in India and there is no reason at all why she should not follow the example of another Oriental country like Turkey, not

less literate and educated in comparison, let us remember, and adopt the Roman script for which the reasons are more overwhelming here than elsewhere.

The reasons for the adoption of the script can be stated briefly thus :

The Roman script is simpler and therefore more efficient than practically all the alphabets obtaining at present in India. There are only twenty-six symbols with different sets showing slight variations of form. What advantage it means to the printer, to the teacher and to the young people, it is easy to understand. Printing in Indian languages is now much more elaborate and costly than printing in the Roman script and there is no reason why this burden should not be saved. It takes much longer to learn the average Indian script of to-day, with its multiplicity of symbols and combinations of symbols, than the letters of the Roman alphabet and the pupil will be relieved of considerable tediousness by being taught a simpler script.

It is not merely a question of advantage in the number of symbols—there is also something gained even in the simpler nature of the Roman symbols. With due deference to those who believe in the supreme efficiency of what is known as the Nagari script, in view of its completeness, phonetic nature and certain other advantages, it may be pointed out that each letter of that script is in the nature of a complicated drawing and requires a larger number of strokes and movements, and consequently more exertion, than the average letter of the Roman alphabet in such easy and wide use to-day all over the civilised world. It is therefore not surprising that the students of a Government High School in the Central Provinces the other day, who had been com-

pelled to answer their History paper in Hindi and not in English, went in a body to the head of the institution and complained that it took them much longer to write out their answers, the Nagari script being more elaborate and complicated than the Roman.

It is true that at least the major languages of India enjoy the benefits of the printing press, though in varying degrees of efficiency because, again, of difficulties of script, but are they able to take advantage of all the latest mechanical processes which have been designed by modern science? It makes it very expensive to adapt some of them to printing Indian languages—new types to be designed, new problems to be surmounted and provision to be made for all kinds of complications at considerable expense. The literate community of each language is so small that any heavy financial investment is rendered profitless and almost impossible. Is it surprising that vernacular printing is still comparatively backward and some of the most up-to-date processes regarding the casting and distribution of type, the composition of matter and the actual printing itself cannot be taken advantage of at all, in view of economic limitations and the strain of diversity of needs? If only Indian languages could enter the general tide of using the Roman script, the entire scientific advancement of the world will be within their reach, in all the multifarious processes of typing, printing and such other mechanics of reproduction.

The adoption of the Roman script by all the different languages in India will also produce the advantage of enabling people to read other literatures of their own country with much less difficulty than at present. It is surprising what a small number of even highly educated people in this country have

been able to learn a single language of other provinces. Most non-Bengalis who have occasion to enthuse over the poetry of Rabin-dranath Tagore, for instance, will confess on cross examination that they owe their opportunities of appreciation of their national poet to English translations. Outside Hindustan proper, even Tulsi Das is only a name to cultured Indians and any little knowledge of his works they possess is perhaps due to an anæmic English translation which does not reproduce any of its superb beauties. The same thing may be said with regard to all inter-provincial linguistic knowledge and literary appreciation, the most outstanding obstacle being the difference even in script. Once it is removed, it is perhaps reasonable to expect a closer understanding among people who speak the different languages of India. It is often not realised that after a certain age the learning of a new alphabet becomes a burden of some magnitude even for people of ability and intelligence.

It is not wrong to assume that for a long time to come English will continue to play an important part in the affairs of this country—even under an entirely different political constitution—and will serve as a *lingua franca* for all the cultured men in the community. The Roman script will thus be one which is prevalent in the country and which is the daily practice of the flower of India's intellect and culture and there can be no greater advantage than its wider adoption.

One of the main considerations which Mustafa Kemal Pasha had in mind in insisting upon the use of the Roman script in Turkey was that it linked the country with the rest of the civilised world and it is one which India cannot afford to ignore in the twentieth century. She is no longer an isolated country—even if she was so at any time in the history of mankind—with an impassable mountain-barrier in the North and a more

invulnerable sea-coast on all other sides, but a land drawn into the maelstrom of the affairs of the world. It cannot be a matter of unconcern to her that the adoption of the Roman script will bring her into closer contact with the outside world and remove artificial barriers to understanding of no small seriousness.

The practicability of using the Roman script for the expression of Oriental languages is now a matter of well-established practice, in spite of what may be said of its alleged inability to express certain sounds. Without entering into details, it may perhaps be pointed out that these obstacles have been surmounted and the Roman script is already in extensive use to-day in the ranks of the Indian army for the reading and the writing of Urdu. Again, no serious student of Oriental scholarship need be reminded of the fact that some of the most meticulous and authoritative critical texts in Sanskrit and other Oriental languages are available only in the Roman script. Workers in the world of scholarship and research all over the world are bound together into a glorious companionship by the use of the Roman script, and should India stand aside?

This measure of reform is therefore demanded by many considerations. It will provide India with a simple and efficient alphabet capable of revolutionising educational reform; it will bring the benefits of up-to-date printing to Indian languages; it will have the additional advantage of furnishing a common medium of communication, at least as regards external symbolism, to all the parts of the country and it will bring India into line with a medium which is now the means of international communication all over the world and is prevalent in all writing, whether in scholarship, business or in politics, among the most advanced peoples of the world. It is true the Roman script is not indigenous to this country and a certain amount of prejudice against it exists in several quarters actuated largely by considerations of false patriotism. But is it unreasonable to demand that such sentiments should be waived in the spirit of true patriotism for the sake of national advancement?—*The Twentieth Century*, Jan. 1935.

SOME PROBLEMS OF OUR SECONDARY EDUCATION.*

BY MR. SYED MOHAMED AZAM, M. A., (Cantab.), B. Sc. (Dublin),
Hyderabad (Deccan)

IN these rather picturesque surroundings of the School stage—which you see better from the auditorium—and after listening to the able and exhaustive Presidential Address, I may be excused if I own to a sort of feeling that there are in our midst this morning three good and very successful Scotchmen; these are, Sir, yourself, our good Director of Public Instruction, Mr. Khan Fazl Mohamed Khan, and my friend, Mr. Ali Akbar.

You said, Sir, that, while you were Director of Public Instruction in the United Provinces, you sometimes wished there were no schools. Now, I am sure, Sir, that you did not say this because you wanted to stint in any way in providing liberally out of the provincial revenues for the education of the youth of the Province, as it is well known that, during your period of administration, you not only brought in very large numbers under instruction but raised the educational budget of the Province to well over two crores out of a total revenue which is barely 20% in excess of ours in Hyderabad.

Mr. Khan Fazl Mohamed Khan has, unlike you, Sir, always wanted more and ever more schools and students, although, owing to the limited resources at his command, he could not spend more on them. And yet, he has succeeded in getting more schools and students. I hope, with the return of better

times, he will succeed before long not only in getting still more schools and students but in securing two crores for Hyderabad education which it is entitled to and fully deserves.

Now as regards my friend, Mr. Ali Akbar. He has, Sir, gone one better than both of you. He has beaten even the Central and Provincial Governments. He has succeeded in his skilful manoeuvre to extract from you, Sir, an address dealing not only with All-India but Hyderabad Education which, from the point of view of constructiveness as well as of comprehensiveness, far excels the latest pronouncements on the subject, such as the Hartog Committee Interim Report, the Punjab University Enquiry Committee Report, and similar other reports over which the Governments concerned must have spent a great deal of time and money, but which only offer, at best, discursive and uninviting reading.

Now, Sir, as regards your address. No one can deny that it is well conceived and covers practically the entire field of Indian education, giving in clear terms not only the objectives of the different stages and phases of instruction but offering constructive suggestions in regard to the mode and purview of the organisation of that instruction. But there is one difficulty, Sir, in dealing with your address in an impromptu speech and at such short notice. In spite of the great clarity of your vision and exposition, your address may be described as a model of brevity, compactness and close thinking which necessarily demands very careful study. You said in your address that you did not believe in what you called

* An Address delivered at the Eighth Conference of the Hyderabad Teachers' Association under the Presidentship of Mr. A. H. Mackenzie, M.A., C.S.I., C.I.E.,

"peptonised" lecture notes, and yet, Sir, you have given us such "condensed" food for thought that it should be no easy matter for any of us to take any very considerable part in the discussion which you have invited on your address, or to do full justice to it. Even I, Sir, who was to have addressed the audience on "Some Problems of our Secondary Education," have not quite fully assimilated it. There would, therefore, be no address from me, as the very problems I had proposed to discuss have vanished, having been already disposed of by you.

I cannot, therefore, do better than discuss some of the salient points of your address in an attempt to start some little discussion on it.

I shall begin at the point at which every one in British India begins, and even you, Sir, have begun, in your address, *viz.*, the problem of the *unemployment of the educated middle classes*. But, here, I must emphasise the fact that, in whatever observations I may have to offer on this and other relevant topics, I shall speak only with reference to the conditions obtaining in Hyderabad. I do not presume to know much about conditions in British India, although I must say that I do not share the pessimism of the British Indian educationists and statesmen who all seem to be chagrined at the bogey of what they, let me hope only inadvertently, call the *mass* production of university men. To my mind, there can be no such *mass* production of university men for the simple reason that there is no *mass* education in British India. Much less harassing should this bogey be in Hyderabad where very great leeway has yet to be made up in all stages of instruction. After all, we do not turn out more than 50 to 60 graduates and about double that number of Intermediates every year from our University. Surely, these cannot produce any very acute or serious problem of unemployment

amongst the educated *Hyderabadies* on the score of over-production of qualified men among their numbers. The problems must be quite different. If I am not far wrong, I believe there occur annually in the different services in our State four to five hundred vacancies carrying fair emoluments, through the incidence of retirement, death and other causes. Even if there are 300 vacancies occurring every year, there should be scope for years to come for the absorption of all our local products. Any very radical change in our educational policy, therefore, on this very score, is, to my mind, unwarranted and would only tend to lower rather than raise the intellectual and cultural level of the citizens of the State.

I now come to *university* education and its relationship to *vocational* and *technical* education. My conception of a University is that it is a seat of learning where teachers and students work together, like friends, to acquire knowledge for its own sake and to ascertain truth. It is no basic function of a University to secure employment for all its products. It can, at best, organise instruction in those arts and sciences for which there is perceptible and keen demand in the country. But this it can only do on the basis of exact knowledge. It can and does undertake higher professional studies in law, medicine, engineering and teaching, etc. It cannot undertake to provide vocational and technical education with a view to producing subordinate hands. Such instruction and training can appropriately be provided for in special institutes outside of the purview of the University. Here I will quote what Dr. H. B. Dunncliff—once my teacher—said, while giving evidence before the Punjab University Enquiry Committee. He said: "I am opposed to the introduction of vocational subjects at any stage of University education. Such courses are suitable for a polytechnic or technical in-

stitute, and the Province is in definite need of such an institution. I do not think that it is the duty of the University to depart from its normal functions to supply the want. Such vocational courses cannot provide accurate training in the theory of the processes of which they teach the practice, and they will turn out tradesmen, not professional men. To my mind, the replacement of one of the exact sciences or an arts subject by a vocational subject is retrogressive."

I entirely agree with this view; only, I do not think that there is need just yet for the starting of a high grade technological institute in Hyderabad. When a number of British Indian provinces have not yet found the need to establish such technological institutes, much less is there any justification for starting one at this stage in Hyderabad. It could certainly be started when agriculture, industries and commerce have been fully organised and stimulated, so that the products of such an institute can be absorbed in factories, workshops, etc. Otherwise, these first rate technicians would crop up when there is no demand for them, and this will only add to the problem of the educated unemployed.

But I am definitely of opinion that, while the Osmania University should not as yet open a technological branch, there should be started an adequate and appropriate number of technical and commercial institutes for producing subordinate hands in industry, trade and commerce, so that the present aimless drift of students towards University education may be arrested. These institutes should have nothing to do with the University but work under the joint control of the allied Departments of Education, Industries and Commerce. After receiving the requisite training, they may either be absorbed in those

departments or helped by them to secure employment elsewhere.

Now I come to the general scheme of education which Mr. Mackenzie has elaborated. I am substantially in agreement with his scheme, particularly in regard to the nomenclature of the different stages and the length of the course of fourteen years which he proposes for the completion of the Degree. I have always been in favour of a full three years' continuous *Degree* course, and I have often discussed and pressed in the different University bodies for three years' honours as well as pass courses, respectively, after two years' and one year's Intermediate courses as the basis of Matriculation.

As regards the *Primary* and *Secondary* stages, for which Mr. Mackenzie proposes to devote, respectively, five and three years, I would propose four and three years, and I would call this seven years' course *Elementary*. This course should gradually become universal for urban as well as rural areas, although it would have a rural bias in the latter. The practical advantage of this seven years' course is from the point of view of organisation. As we have even now four and three years for the Primary and Middle, the proposed seven years' course of Elementary Education—comprising the Primary and Lower Secondary—would fit easily into our present scheme. But in this seven years' course, I would introduce English in Class V, both in rural and urban areas, and devote two to three periods per week to the satisfactory teaching of it.

After this seven years' Elementary course, I would have a two years' *Upper Secondary Course* in urban areas, the main object of which will be rather to test the pupils' aptitudes than to prepare them for subordinate positions in industry and commerce. During

this period, concentration, intelligence and other tests should be applied carefully with a view to finding out which of the students have talents for liberal education in Humanities and Arts and in advanced literary and scientific work, on the one hand, and which, on the other, have aptitudes for practical and vocational work. Here, while English should be taught for one period a day, Manual Instruction—or 'educational handicraft' as Mr. Mackenzie appropriately describes it—should be compulsory, as giving only a pre-vocational bias. But, as I have said before, I do not quite follow Mr. Mackenzie when he says in his address that the aim of the urban secondary schools should be merely to equip boys for occupying subordinate positions in industry and commerce. If this is taken to be the main purpose of urban secondary schools, there will be hardly enough students available for literary, scientific and professional studies in the University. I am sure Mr. Mackenzie does not mean this. I entirely agree with him that the entire drift of students in our present secondary stage is only in one direction, *vis.*, that of the University, for the simple reason that there are no institutions in existence to provide for any other form of higher education. I am sure Mr. Mackenzie will agree with me that if, by this careful sifting, we succeeded in eliminating, say, even 50% of the aimless and quite fruitless drift to the University, a great step forward will have been taken. For purposes of this much-needed *diversion*, therefore, I would fix two stages in my scheme, the first stage will be after Class VII of the Elementary leading to a *Junior certificate* of the Technical Institute and the second will be after Class IX of the Secondary leading to its *Senior certificate*. But, for these 50% of the students to be

diverted to occupational courses, an adequate number of institutes should be started, to work, as I have said before, not under the purview of the University but of the Department of Public Instruction in co-operation with the Departments of Industries and Commerce.

For the *Collegiate* course of the next two years (Classes X & XI), the selected students should receive pre University education so that they may later join the University with some previous preparation. I think two years of such study would afford ample preparation for the University and the duration of this collegiate course need not be made as long or sustained as the three years' Degree course in the University.

But, in spite of this diversion, there will still remain a certain number of students, who, while not satisfying a very high standard of eligibility for University education, have no real aptitude even for practical or vocational work. I am glad to see that, in his scheme, Mr. Mackenzie has provided for a certain number of the leisured classes to join the University on a lower admission test, who will bear the entire cost. Here I would also include sportsmen, athletes and others, who, while not very fully fitted for University education, do help in fostering corporate life in the University.

Now, as regards the *controlling and examining* agencies of these different stages.

In my opinion, the entire *Elementary* course of seven years should be under the control of the Educational Department, and there should be only a school examination on the completion of the seventh year.

The *Upper Secondary* course of two years (Classes VIII & IX) should be under a Board on which the Educational Department should be largely represented, with co-opted members from the University, Industries and Commerce. The examination, too, at the end of the ninth year, should be conducted by the heads of these schools.

The *Vocational and Technical* courses, after classes VII & IX, I have already discussed elsewhere.

The *Collegiate* course (Classes X & XI) should be under a separate board on which the University and the Educational Department should be represented in the proportion, say, of 2 to 1, as this is a pre-University course where the University must have a predominating voice. This will be the only Public examination during the eleven years' course, and it should be conducted by the proposed Board.

I think I have covered practically all aspects of the proposed scheme, and, as I am already exceeding my time, I will touch on one last point. This is the *dual* system of secondary and collegiate education through English and Urdu media obtaining here, which Mr. Mackenzie has properly named an "ill-co-ordinated bicameral system." This duplication not only makes our educational system unduly expensive but causes great complications in the matter both of administration and organisation. To take just one instance of the latter, I will refer to the H. S. L. C. and the Osmania Matriculation schemes in vogue here. I had proposed their amalgamation in this very Conference some

years back and I am glad to say that the Conference gave its unanimous approval to the proposal. But for various reasons, effect could not be given to it. The result has been that, as the authorities at Madras could not accept our scheme, we had to revise and adapt our Osmania Matriculation scheme to come into line with the H. S. L. C. scheme, both in its working and pass standards of the examination. You, Sir, have definitely suggested that we should "throw off this yoke of external control." The sooner we do so, the better for all concerned. For we must know that no country in the world can afford the luxury of a *dual and bilingual* system of education.

One last word before I resume my seat. While evolving schemes of Indian education, we must remember this, that India is not the West. She has peculiar needs of her own to suit her own genius and culture. India's past was not inglorious. She has made her own contribution to human thought. Her present and future may still be uncertain. While, therefore, no Indian educationist or statesman would deny India the benefits of western science and learning, it must be not merely on the material but largely on the ethical and spiritual plane that she must build for continuity of her own tradition and culture. India cannot afford to lose her soul. We should not, therefore, overlook this important point in any scheme of Indian education, for India may yet succeed, in the futurity of time, in contributing of her best to humanity and to world culture and civilisation.—*The Hyderabad Teacher*,

Oct.-Dec. 1934.

OUR SCIENCE COLUMN.

THE HOME REFRIGERATOR.

By MR. P. A. NARAYANA AIYAR, M.A., L.T.
Anantapur.

THE Indian housewife does not seem to have yet realised the importance of a home refrigerator. Even in places like Mysore and Bangalore where electric current is very cheap, the home refrigerator is not a common household apparatus. Now that South India has a bright prospect of cheap and abundant electricity from the already accomplished Pykara works and the proposed Mettur hydro-electric scheme, it would be in the fitness of things to give a short account of the modern refrigerator and the advantages attendant on its use.

The main principle on which the refrigerator is constructed is based on the production of dry cold within its cabinet. A liquid refrigerant is forcibly evaporated, the vapour thus formed is removed and it is subsequently condensed outside the low temperature system. The liquid again re-enters into the cold storage. The substance employed for the refrigerant is sulphur dioxide. This is a non-inflammable gas without any corrosive effect on iron, copper or brass. It is easily liquefied by pressure alone.

The modern refrigerator consists therefore of a compressor unit condenser, float chamber, freezer and a control box. The compressor consists of an oscillating cylinder driven by an electric motor. The heat generated during compression escapes from the condensing coils into the air with which they are in intimate thermal contact and the sulphur

dioxide liquefies. This liquid accumulates in the float chamber and when sufficient is collected, it releases a valve through which the liquid enters into the freezing chamber wherein are accommodated the ice-freezing trays. The water in the trays solidifies into ice and the whole space within the cabinet itself is cooled to below the freezing point of water. The evaporated sulphur dioxide again enters the compressor and the cycle of operations goes on.

The housewife is usually not a trained electrician and therefore any electric installation placed under her control must have an ease of maintenance and working. The refrigerator has such a mechanism. All the working parts are totally enclosed and no renewals are necessary. A switch in the control box puts the refrigerator on or off at her will.

The advantages of a refrigerator are many. The interior of the cabinet is finished in white porcelain without any sharp corners and no dust accumulates therefore. It is also easily cleaned. Food kept in it does not deteriorate. Vegetables are crisp and fresh. Iced dishes and drinks are safely stored. At the low temperature of the cabinet, bacteria do not flourish and every article of diet can be preserved in it most hygienically. Economically, although the initial cost is slightly high, the cost of running the motor does not exceed two to three annas a day.

NEWS AND NOTES.

FOREIGN

KYOTO MUSEUM DEDICATES SECTION OF ITS NEW ART CENTER TO ROERICH PAINTINGS.

In tribute to his contribution to art and culture, a section of the new Museum of Modern Art at Kyoto, Japan, has been dedicated to the works of Nicholas Roerich, according to word received by the Trustees of the Roerich Museum from Mr. K. Ohmari, Mayor of Kyoto.

In his letter of notification, Mayor Ohmari expresses his belief that "these seventeen masterpieces will provide great inspiration to the artists of Japan and serve greatly to promote closer relationship between the United States and Japan."

The Nicholas Roerich Section of the Kyoto Museum will contain seventeen of Roerich's paintings, which include "Language of the Forest," "Snegurochka," "Sadko," "Knight of the Evening," "Ecstasy," "Message of the Eagle," "Cliff Dwellers," "Mongolia," "Tibet," "Kulu," "Himalayas," etc.

Professor Roerich has long been known and honoured in Japan for his artistic and scientific works. His books and articles have been translated and printed in the Japanese language. And in his recent journey through Japan on his way to Central Asia, where Professor Roerich is now leading an Expedition for the United States, numerous receptions were held in his honour by the officials and artists of Japan. Social functions of welcome were accorded to him by the Ministers of Foreign Affairs, of Education and of War; the Society of Cultural Relations, the America-Japan Society, and by various artistic and educational bodies of Tokyo, Kyoto and other centres.

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INDIAN.UNIVERSITY EXTENSION LECTURE
AT PERIYAKULAM

The last of a series of the Madras University Extension Lectures organised for the Madura area was delivered in the Central Hall of the V. M. Board High School, Periyakulam, on Friday, the 18th instant, at 6 P.M. by Mr. V. Subbusesha Ayyar, M.A., Lecturer, Madura College, Madura, in the presence of a large, appreciative and cultured audience of officials and non-officials. The subject was "A Comparative Study of the Local Self-Government Institutions in India and Elsewhere," and the lecture was very interesting and thought-provoking and listened to with rapt attention. Mr. S. Santhanakrishna Naidu, B.A., Vice-Chairman, Municipal Council, Periyakulam, and Government Pleader, took the chair.

In the course of his illuminating address, Mr. Subbusesha Ayyar traced the growth of Local Self-Government institutions in India, England, France, Germany and the United States of America, mentioned the authorities of Local Self-Government in those countries, made a comparative study of the functions and powers of those bodies, referred to the degree of control exercised by the Central Government over such institutions and finally made out a strong case for some important reforms to be carried out in the administration of local bodies in India, in the light of a study of the working of such institutions elsewhere, in more advanced countries.

Referring to the history of Local Self-Government institutions he said that as far as England was concerned there had been an organic growth of such bodies. The tradition in this sphere of administration was good and the development was a process of gradual and steady evolution. The United States of America imbibed its traditions mostly from Europe, especially England. In India, although from the days of the great Cholas, institutions based on the Village Panchayats have been in existence, there has been no

vital connection between local bodies on the one hand and the provincial and central governments on the other. It is only after the advent of the British that an organic connection between the two bodies was established and this is to be considered as a solid contribution to the political advancement of our country inasmuch as the proper development of Local Self-Government institutions is one of the essential conditions necessary for the establishment of complete democratic self-government in any country.

The lecturer then dwelt at length upon the overlapping of functions and authorities in the sphere of Local Self-Government in England. Legislation through Parliament is necessary for effecting reforms of local bodies. As far as France is concerned, local bodies have not got any scope for initiative and enterprise. Little attention is paid to public utility concerns, and all power is vested in the central government. All this has been the legacy of the French Revolution. Germany offers a pleasing contrast to the system of administration of local bodies obtaining in France. Here urban councils and rural boards enjoy a large measure of autonomy and the rate-payers derive maximum benefit from them. In the United States of America, there has been a phenomenal growth of cities due to intense industrialisation. The rate-payers have not got an adequate voice in the working of local bodies and party prejudices are rampant. There is great corruption and Tammany Hall is by no means suppressed. The promise of votes by the thousand by corporations in return for legislation in their interests has been occasionally made and accepted. The system of administration is an unmitigated scandal.

The constitution of local bodies in different countries with special reference to the bicameral system in vogue in Germany and the absence of devolution of powers by the central government in France was then explained. A reference was made to the inefficient administration of many municipalities in India leading to their supersession by Government in some cases. In this

connection, the lecturer referred to the necessity for a certain amount of control to be exercised by the Provincial Government over local bodies in our country. Dealing with the functions of local bodies their primary duty is to provide amenities in the shape of good water, public baths and playgrounds, radio installations, parks, etc., calculated to better the lot of the masses. Primary education, rather than secondary or collegiate education, should be their chief concern. In these respects India has much to learn from Germany where the needs of the rank and file of the nation are well looked after. Taxation by local bodies in various countries claimed the attention of the speaker next and it was pointed out that in India such taxes were lower than in England, even taking the poverty of the masses into consideration.

Concluding his address, Mr. Subbusesha Ayyar referred in detail to local conditions and suggested some reforms in the administration of local bodies, such as the payment of an adequate remuneration to the members to enable them to function more efficiently, the creation of a larger number of advisory committees to suggest ways and means of progress to the technical experts the organisation of a number of conferences of workers in the field to take stock of the present conditions and improve them and above all the improvement of the low educational standards of rate-payers.

The lecture provoked a discussion in which Messrs. M. R. Rangasami Ayyangar, the Headmaster, and Abdullah Ghorri Khan, the District Munsif, took a leading part.

In winding up the proceedings of the meeting the Chairman complimented the lecturer on the high level of the address and the lucidity of the exposition of abstract notions embodied in it by giving practical illustrations and agreed with him in almost all the particulars. The key-note of the discourse was, as he understood it, the inter-relationship between the central government and the local bodies and the degree of the control to be exercised by the former over the latter. He

was of the opinion that a sort of impasse has been brought about in the working of Local Self-Government institutions in the Madras Presidency, on account of the principal amendments made in 1930 in the District Municipalities Act and Local Boards Act, relating to the conduct of the elections by revenue authorities, abolition of nominations and reservation of seats for minorities. These changes indicated mistrust on the part of the government in the capacity of members of local bodies, have brought about decadence and have not been calculated to ensure their efficient and proper working. The appointment of Commissioners to Municipalities is not a step in the right direction as it tends to deprive the members of councils of their initiative, enterprise and enthusiasm. The payment of honoraria to the members, suggested by the lecturer, will, in his opinion, tend to make the elections more unhealthy, unscrupulous and corrupt.

The meeting came to a happy close with a vote of thanks proposed by Mr. Rangasami Ayyangar, M.A., L.T., Headmaster, V. M. High School, Periyakulam. The function was on the whole a grand success, thanks to the organization of Mr. Rangasami Ayyangar. The cultured audience present very much appreciated the utility of such extension lectures on important subjects organised by the Madras University and felt the need for more discourses of a similar kind, in future. It was suggested by the organizer that one or two lecturers also may be chosen for the next year from the intelligentsia of Periyakulam.

THE TIRUPATI D. H. H. SCHOOL EDUCATION
WEEK.

Under the auspices of the D. H. H. School Teachers' Association, Tirupati, the Education Week was celebrated with great enthusiasm in the High School hall, which was artistically decorated, in the presence of a large audience. The function lasted for three days commencing from the 9th instant, and was well attended.

On the fourth day, the pupils of the school were given sweets in honour of the success of the function, and in the evening of the same day Rao Bahadur K. Sitarama Reddiar, B.A., B.L., distributed the prizes to the respective winners who showed their talents connected with various activities exhibited during the Week.

The first day of the Week, Wednesday, was presided over by Rao Bahadur Brahmiah Pantulu Garu, Deputy Superintendent of Police, and a lecture on Health was delivered by Dr. K. Arjunan, M. B. & B. S., the local Medical Officer. The lecturer enjoined on the audience the importance of health, and explained how sports and other athletic activities contributed towards its up-keep. He was glad to observe that India did not lag behind in its athletic activities which was being evidenced by her youngsters taking part in the Olympic games. He deplored that poverty and ignorance on the one hand and the institution of a large number of hotels on the other hand had been the cause of ill-health among many. The people in the villages as well as the ancients commanded better health than those in the cities on account of the excellent habits they cultivated, and also the pure air they breathed and the simple food they took. He enjoined on the institution that Medical Inspection should be introduced for the benefit of the school children. He recommended that if a boy is found defective from the stand-point of health, the Headmaster himself may take steps to get the child treated by a competent medical man, unless it be a case of operation, in which case the parent should be informed and advised.

Rao Bahadur Brahmiah Pantulu, the President of the function, spoke on the utility of the Scout movement, and advised that pupils should develop good character from their infancy, and avoid smoking from boyhood, as the latter defect is irresistible at the tender ages of the pupils.

The second day of the Week was devoted to oratorical contests by various competitors. Mr. Patnaik, the Electrical Engineer, enlightened the audience by his experiences in foreign countries.

The third day, called the Old Boys' and Parents' Day, was devoted to the enactment of select scenes from various dramas in English, Telugu and Sanskrit. The function was presided over by Mr. N. Audinarayana Chetty, B.A., B.L., Advocate, and an old boy of the institution. Before the commencement of the day, condolence resolutions for the demise of Mr. Bapiiah Naidu, President of the Parents' and Teachers' Association and Retired Deputy Superintendent of Police, and of Mr. K. Krishnamachariar, B.A., L.T., Principal of the local Sanskrit College, and an old boy of the institution, were passed. Mr. Audinarayana Chetty said that these celebrations were intended to develop the talents of children. Mr. E. Chenchuramiah, B.A., B.L., said that the school was moving with the times, and this was evidenced by its admitting Harijan boys also. Mr. N. Srinivasachariar, a retired teacher of the school and old boy, offered constructive suggestions that inasmuch as girls were being admitted, it was but meet that music classes should be opened for their benefit and that music should be introduced as an optional. He also brought home that music had been introduced in the Annamalai University.

On the fourth day the children were treated with sweets and prize distribution was held in the evening. This function was held under the presidency of Rao Bahadur K. Sitarama Reddiar B.A., B.L., Commissioner of Tirupati-Tirumalai Devasthanams, in the presence of a large audience. The proceedings of the day began with music played exquisitely by M. K. Tara Bhai, a girl pupil of III Form on her Veena, and the vocal music of Syamala, a girl pupil of eight years studying in the IV class, both keeping the audience in rapt attention. The President distri-

buted the prizes to the respective winners, and among them G. Mukunda Naidu of V Form and K. Ramdas of VI Form scored almost all the prizes in physical activities, including the "Sri Venketaswara Shield" presented by the Teachers' Association.

The President, in bringing the function of the Week to a close, congratulated the prize-winners, specially those two that won almost all the prizes, and was glad that great enthusiasm was exhibited both by the pupils and the staff. The girls too played their part well. He hoped that the girl-pupils of this institution would compete with the boys and earn more prizes as against boys.

Next, he observed: "These celebrations have also their own good in bringing the pupils, members of the staff, the parents and the public in close contact, to have a better understanding of one another, and instilling in their minds that every soul exists for all souls and all souls exist for each soul of the institution. The parents' duty does not lie in merely sending the boys and girls to the school. They are welcome to understand what is going on in the school and are entitled to offer criticisms, and the management will surely take note of them and try to see that the things which have been brought to their notice can be rectified in the light of the circumstances. I believe there is a spirit of co-operation and co-ordination, that is, *esprit de corps* in the institution so that the Institution may bring forth good citizens. I am sure most of them will turn out good citizens in their career and I only wish that this institution should be able to turn out at least one good citizen who can be called a *pukka* citizen with nobility and good character. It does not want it should only be responsible for turning out graduates. It will be satisfied in its duty if it is able to produce men of character, and the institution would have deserved its existence. I may mention that, judging from the results,

this institution stands in a very high position among similar institutions in the presidency, chiefly due to the spirit of co-operation among the teachers and the taught."

With a vote of thanks proposed by the Headmaster, the function terminated.

SCOUT WEEK CELEBRATION BY THE RAMAKRISHNA SCOUT TROOP AND CUB PACK OF THE BOARD HIGH SCHOOL, WANDIWASH.

On 19-1-35 all the Scouts and Scouters of the Ramakrishna Troop met in the school premises. After the breaking up of the Flag and the renewal of promises, Mr. S. Minakshisundaram Aiyer, B.A., L.T., Headmaster and Scouter, explained the object and aim of the Scout Week to the Scouts. He then gave a yarn on "Obedience." Mr. K. N. Raghavachariar, M.A., L.T., Deputy Inspector of Schools, and Scouter, talked to the Scouts on "Camping."

On the succeeding four days, the Scouts were taken round the town. They did social service in the form of giving medicines to the sick and collecting books for the Pupils' Literary Association Library maintained in the High School. Demonstrations in keeping the houses clean were also given.

On the 25th Scout Sports and Competitions were held under the immediate presence of Dr. M. Rottschaefer, M.D., a lady Doctor working in the locality. A number of items such as Flag Staff Erection, Fire Lighting, Signalling, Fireman's Lift and Knot Relay, were gone through.

On the 26th and 27th, the Scouts went on a Camp to Elangadu, a village about four miles from Wandiwash. One notable feature was that the camp was visited by a lady who is the mother of a Scout. The Deputy Inspector of Schools, Wandiwash, was also present at the camp.

The 28th was the last day of the Week. Many parents of the school pupils and the elite of the

town were present. The public meeting commenced at 5-30 P.M. The meeting was presided over by Mr. V. M. Sivaraja Mudaliar, the Tahsildar. Dr. M. Rottschaefer, M.D., distributed the prizes to the winners in the competitions and also awarded the badges to the Scouts. She gave a talk to the Scouts on their responsibilities and their duties and emphasized that the Scouts should always act up to their promises. She herself also promised that she would render all help in the furtherance of the movement in this taluk.

A local association for the taluk was formed and members were enlisted. The President of the evening spoke on the advantages of Scouting and stressed the point that Scouting was a form of education.

The local Deputy Inspector of Schools, Mr. K. N. Raghavachariar, took a lot of interest in the day's function and contributed much to its success.

A number of items in the variety entertainment was gone through and the function terminated at about 8 P.M. with the usual vote of thanks and the singing of the National Anthem.

EVENING.

By MR. PAUL HOMER KITCHEN,
America.

Reddening sunset, gleaming way afar
Upon the purple summits long away,
Sullen light from each long golden bar,
Streams far out into the dying day,
Endless the beauty—night does suddenly

mar
Lending her gloom unto the flaming fray,
Lost is the glory of each fading ray.

Broken, resting in strange scattered heaps,
Are the hopes of man now lying dead,
Lost to all—but the queer one who reaps,
Listing o'er strange words that he hath

read,
And repeating to each Psyche as she weeps:
Rubuke thyself and tears of blood thou'll

shed
Doings of thine own—not mine—'tis said!"
Withering winds whistle through tall trees,
Endless a cloud of leaf drops flutters down,
Arrested by the wind, who them does seize,
Veering with them away—they'll soon lie

brown
Encamped in sad soft sleep as snow does
freeze,
Resting in some deep dainty delicate frieze

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Recommended by the Madras S. S. L. C. Board
vide Fort St. George Gazette, Part I-B, dated 1-5-'34

A Group History of India for the S. S. L. C. Examination

A SCHOOL HISTORY OF INDIA

BY

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

SECOND EDITION—REVISED AND ENLARGED

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REVIEWS AND NOTICES.

THE SCHOLAR'S LIBRARY. MACMILLAN AND CO., LTD. 2s. 6d. EACH: LONGER POEMS—OLD AND NEW—SELECTED AND EDITED BY A. S. CAIRNCROSS, M.A., D.LITT. PP. 304; THE TEMPEST, BY WILLIAM SHAKESPEARE, ELITED BY EDWARD THOMPSON, M.A., PH.D. PP. xxx + 136.

Mr. Cairncross writes in his 'Preface': "The long poem is to the short what a symphony of Beethoven is to a prelude of Chopin. The difference is not only of length: it is of range and complexity." The present collection must prove very satisfying to readers, for some of the best poems in the language are found in it. "Lycidas," "The Rape of the Lock," "The Deserted Village," "Lines written above Tintern Abbey," "Adonais," and "The Rubaiyat of Omar Khayyam" are among them. The representative character is made perfect by the inclusion of Chaucer, Dryden, Gray, Cowper, Crabbe, Coleridge, Keats, Tennyson, Browning, Arnold, Rossetti and Swinburne. The Anthology seeks to offer 'longer' but not necessarily quite long poems. Eight recent authors also figure in the book, Hardy, Bridges, Francis Thompson (by his "Hound of Heaven"), Chesterton, Abercrombie, Hodgson, Aldous Huxley and Roy Campbell. Abercrombie's "Indignation" signifies probably the return to-day of that spiritual discontent which has so often found expression in English poetry in the past. The present volume, enriched as it is with explanatory notes at the end and presenting such a variety of poetic creation, should be invaluable both to the professed student and to the general reader.

Mr. Edward Thompson's edition of the "Tempest" is very attractive. In a very readable introduction he explains the reflection of contemporary events to be found in the play, and the peculiar quality of the supernatural element

contrasted with that in "Macbeth." While Prospero is certainly a reflection of Shakespeare himself, the character is quite cruel in his earlier role while he develops the best of qualities towards the end of the book. The usual features which make the book educationally useful, are found at the end while the poem 'The Coiner' by Rudyard Kipling is also included in the book, because it presents in a charming way the evolution of the idea in Shakespeare's mind before he wrote the "Tempest."

SACRED THOUGHTS CULLED FROM SOME OF THE WORLD'S MASTERMINDS AND MAHATMAS OF ALL TIMES, COMPILED and PUBLISHED BY RAMANADASA K. S. SESHAGIRI, 138, BRODIE'S ROAD, MYLAPORE, MADRAS. PP. 39. Price 3 as.

This is a collection of moral maxims from great writers of both East and West arranged under the headings of different virtues, and calculated to gratify a reflective person who may have the leisure and curiosity to read these pages.

READING BY PICTURES. BOOK II. PP. vi + 68. Price 10 as.; BOOK III. PP. vi + 75. Price 12 as. OXFORD UNIVERSITY PRESS.

These are valuable aids in the Direct Method of teaching English in the lower classes. Illustrated lessons on such themes as the cart, the railway station and the temple and on legends and historical subjects, provide suitable material for the teaching of vocabulary and grammar. At the end of each lesson there is concentration on the practice of a few grammatical items. The good printing and the pictures are an attraction in the books.

THE CHILDREN'S CLASSICS, JUNIOR. TALES OF FIANNA, BY JAMES CARTY. PP. 47. Price 3d.

These are beautiful Irish tales about a knightly organisation known as the Fianna and about one hero who performed conspicuous deeds.

THE BEGINNER'S ENGLISH GRAMMAR, AND FIRST LESSONS IN ENGLISH GRAMMAR, BASED ON A SIMPLE ENGLISH GRAMMAR. BY P. C. WREN, M. A. K. & J. COOPER, BOMBAY. PP. viii + 98. Price 8 AS. AND PP. iv & 60. Price 6 AS. RESPECTIVELY.

The first book is a simple account of the elements of grammar, concluding with parsing and must be found very useful for beginners in learning English. The second book concentrates more on the practical application of grammatical rules to the composing of sentences.

YOUNG INDIA READERS: GRADE V. HEROINES OF INDIAN HISTORY. BY RAI BAHADUR A. C. MUKERJI, M.A., I.E.S. OXFORD UNIVERSITY PRESS. PP. 58. Price 5 as.

This little book presents in simple English stories of Sanjogita, Razia Begum, Padmini, Durgavati and Nurjahan, all well-known figures of Indian history.

A MIRROR OF CHARACTER, A SELECTION OF CHARACTERS AS DEPICTED BY ENGLISH WRITERS FROM CHAUCER TO THE PRESENT DAY, EDITED BY HAROLD OSBORNE. LONDON: UNIVERSITY TUTORIAL PRESS, LTD. (AGENTS: OXFORD UNIVERSITY PRESS). PP. xxxvii + 274. Price 3s. 6d.

This is a very interesting anthology of the sketches of characters in English literature. The seventeenth century was of course the typical age of 'character-writing' but it is good to trace it a little earlier as to see its development a little

later. In his brilliant introduction, the editor tries to define the 'character' typical of the seventeenth century. It is a picture, not a description. It must have point and must have unity and comprehensiveness, and lastly it should be 'quaint' or 'conceited.' There are more than twenty-three writers of the seventeenth century represented in this book; Steele, Addison, Chesterfield, Johnson and Goldsmith stand for the eighteenth and Lamb, Hunt, De Quincey, Dickens, Newman, Lowell and Henry James bring up the nineteenth century. The nineteenth century essay is naturally very different from the seventeenth century sketch, and the eighteenth century essay a little less so. The members of an imaginary club are the favourite theme of the eighteenth century writer. Newman's picture of the ideal gentleman has nothing of the seventeenth century quaintness but still perhaps indicates the progress to the evolution of the novel abounding in 'God's plenty.' The book is altogether attractive reading and attractive to keep for reference, as a survey of literature from an important aspect of literary creation.

EARLE'S MICROCOSMOGRAPHY, EDITED BY HAROLD OSBORNE. LONDON: UNIVERSITY TUTORIAL PRESS, LTD. PP. xxviii + 178. Price 3s. 6d.

The editor must have conceived in close association with each other, the idea of producing the above book and this. This book is enriched with a biographical and critical introduction and useful notes at the end.

A TABULATED FRENCH GRAMMAR—BY C. H. LEATHER—J. M. DENT AND SONS, LTD., LONDON.

As the title indicates, the important rules of French Grammar—particularly those which offer difficulties to the English student—are tabulated systematically under short explanatory headings. The matter covers the needs of High School students who would find the book very helpful for purposes of revision.

MORE ENGLISH EXERCISES—BY GUY N. POCOCK, M. A.—J. M. DENT AND SONS, LTD., LONDON.

This is a book of English composition prepared on altogether new lines. A series of suggestive questions which would provoke the industry, scholarship and observational powers of the pupils is provided under separate headings. The topics are very varied, extending from the choice of appropriate adjectives to the composition of imaginative essays. Each section is capped off with a 'general question' which puts the pupil on the track of valuable information, literary and grammatical. There is not a single dull page in this book which, besides making the lessons an enjoyable adventure, helps forward accurate observation and clear thinking.

A FRENCH MANUAL FOR SCHOOLS—BY F. P. DOBSON, M.A. UNIVERSITY TUTORIAL PRESS, LTD., LONDON.

This is a text-book for advanced High School pupils of French, in which grammar is taught through composition and translation. Each lesson contains a prose extract (complete in itself) from reputed French works, notes (in French) on difficult words, questions, lists of useful phrases and idioms, passages for re-translation (with notes again), poetic extracts (with similar notes and helps), and finally free outlines for original composition in French. Additional prose and poetic extracts, explanations of grammatical difficulties (occurring in the main body of the book), a grammatical appendix and a list of conjugated irregular verbs are given at the end. The study of the literary extracts introduces the pupil to celebrated French works, even while he is engaged in acquiring the methods of composition and the principles of grammar.

MODERN KNOWLEDGE AND OLD BELIEFS—BEING A SEQUEL TO "THE CHURCHES AND MODERN THOUGHT"—BY VIVIAN PHELIPS—WATTS AND CO., LONDON—Price 1s.

The author, a rationalist and determinist, discusses (in this addendum to his larger work

on "The Churches and Modern Thought") the arguments of modern churchmen regarding the foundations of Christian religious belief, and maintains that none of these would stand the test of scrutiny by reason. The controversy between faith and reason is an age-old one. We in India who are consciously or sub-consciously nurtured on the principles propagated by the sages of old would not altogether be prepared to dismiss the value of faith; but the author's thesis, directed mainly against the obscurantism of certain churchmen, would be read with interest in India. The author is certainly not a nihilist, he believes (cf. p. 114) in the value of non-theological moral instruction. He refuses to accept the explanations furnished by Christianity for the problem of evil, the divinity of Christ and other dogmas on which orthodox Christianity is founded. The author pays a tribute to the Brahmo Samaj (p. 74). We do not know if he has tried to acquaint himself with the basic explanations offered by Vedantic Hinduism for the great problems of life; but we venture to think that, if he were to do so, he might feel much less dissatisfied with them than with the position taken up by modern Christian churchmen.

DAWN AND OTHER POEMS, BY K. VAIDYANATHAN, B. A., WITH AN INTRODUCTION BY MR. HILTON BROWN, I. C. S. CR. 4to Price. 4 as. Copies can be had of the Author, "Sri Niketan," Kosapet, Vellore.

Mr. Hilton Brown has called the poem "Dawn" "a beautiful and arresting piece of composition." He says further about the poems that 'to the higher beauty of simplicity he has added the garment of reverent interpretation.' J. J. De Boer calls them 'these gems of truth, beauty and poetic fantasy.' He refers also to his (author's) 'poet's passion and the loving caress he is quick to bestow upon any beauty in rhythm or poetic figure.' This is high praise and it is deserved praise.

Mr. K. Vaidyanathan says in one of the poems

"For ev'ry night there is a morrow,

For ev'ry loss there is a gain "

That is a true poetic note. Keats has sung that "there is a budding morrow in midnight." India's renaissance has begun and the Dawn has tinted the horizon with radiant hues.

THE EMPIRE GEOGRAPHIES: BOOK III. LIFE IN BRITISH AFRICA AND INDIA; BOOK IV. BRITISH ISLES. BY E. J. S. LAY, F. R. G. S. PUBLISHED BY MACMILLAN & CO., LTD. Price: PAPER COVER 1s. 9d. LIMP CLOTH 2s. EACH.

This series consists of four books. It has been planned as a complete four-year course in British primary schools. In Book III, the first 37 pages are devoted to a description of the life and work of the people in British Africa—South, East and West. The descriptive method has been used with great effect and the illustrations are very good. The chapters on India are as follows. Indian men and women; Trips about India (two chapters); Indian Town Life; Indian Country Life; The Pearl of the Indian Seas; Burma. There are a number of useful study questions and exercises at the end of the book.

The treatment of descriptive geography in Book IV (14 chapters) has been made on an entirely regional basis. Many of the chapters begin with a series of simple questions on the maps facing them. These questions will help pupils to understand the chapter when reading by themselves. The book has 17 full-page illustrations and 42 maps.

These books are printed on art paper and will prove delightful volumes to read. A school library without this series will only be incompletely equipped.

CHAMBER'S "NO LUMBER" GEOGRAPHIES. EUROPE. BY J. HAMILTON BIRRELL, M. A., PH.D., F.R.S.G.S. PUBLISHED BY W. & R. CHAMBERS, LTD., LONDON. 112 PAGES. Price 1s.

No other name would be suitable to this book which has been written in simple language and gives a clear account of only very important details in a graphic manner with the aid of a large number of full-page illustrations and sketch maps. To aid pupils in pronouncing correctly place names, suitable indications have been made. The questions and exercises at the end of each chapter have been carefully chosen and an attempt to do them would enable the subject matter to be thoroughly understood. This is a very welcome addition to the existing school books on Europe.

THE WORLD AROUND US SERIES. BOOK I—THE WORLD'S CHILDREN BY MARIE. BAYNE. PUBLISHED BY W. & R. CHAMBERS, LTD., LONDON. PP. 135. Price 1s. 9d.

Book III of this series has already been reviewed in these columns. This book maintains the high level of excellence and so deserves an equally warm welcome. The book is divided into four parts, the first of which deals in a simple manner with the points of the compass, the drawing and use of plans and maps. The three other parts deal respectively with the life and habits of the children of temperate lands, hot lands and cold lands. The language is lucid and the illustrations are apt and numerous. The three illustrations in colour and the world map on the end papers are specially attractive. The book will be a useful addition to class libraries.

FIRST STEPS IN WRITING ENGLISH. BY R. W. JEPSON, M. A., HEADMASTER, THE MERCER'S SCHOOL. PUBLISHED BY J. M. DENT AND SONS, LTD. (LOCAL AGENTS: MACMILLAN & CO., LTD.) 120 PP. CROWN 8VO.

This is the first of a series of three books in 'The Writers' Craft.' This book constitutes the apprentice stage and is intended as a manual of composition for lower forms of secondary schools. Adopting the modern psychological method of teaching composition, the author has carefully linked up the subject with grammar and analysis. This book will be read with great interest by pupils on account of the graphical method used in illustration of analysis of sentences as in 'The Grammar of Function' by Palser and Lewis (Blackie). There are plenty of exercises bearing on the subject matter of each chapter for the teacher to pick and choose from. Teachers of English in our middle school forms can read this book with much pleasure and profit.

1. ABDUL BAHÁ IN EGYPT, PP. 390 + xxxiii;
2. THE SONG OF THE CARAVAN, BY MIRZA AHMAD SOHRAB, PP. 410; AND 3. LIVING PICTURES IN THE GREAT DRAMA OF THE 19TH CENTURY, BY MIRZA AHMAD SOHRAB AND JULIE CHANLER, PP. 94. THE NEW HISTORY FOUNDATION, 132, EAST 65TH STREET, NEW YORK.

Mirza Ahmad Sohrab was for a number of years one of the Private Secretaries and interpreters of Abdul Baha and accompanied him on his journey through the west in 1912 and was with him during the World War. Abdul Baha Abbas was one of the outstanding spiritual figures of the nineteenth and twentieth centuries, and his name has become famous as that of the Prophet of International Peace and Brotherhood. His father, Baha-ulla, was the founder of the well-known Bahai movement and after his death the son took the name of Abdul Baha, that is, the

Servant of God. He is also known as Abbas Effendi.

The first book gives a glimpse into the intimate life of Abdul Baha and is closely interwoven with compendia of Bahai ideals and principles, events and stories through general reflections and descriptions of the country in which the Master and the Secretary were sojourning for the time being. It covers a period of only three months, namely, July 1st to September 30th, 1913; and it is proposed by the publishers that the full diary kept by Mirza Sohrab during eight years should be published in a series of uniform volumes, coming out in quick succession.

The famous Persian scholar, Professor E. G. Browne has given a fascinating pen-picture of Abdul Baha in his book "A Year amongst the Persians." He says of him: "One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muhammadans, could, I should think, scarcely be found even amongst the eloquent, ready, and subtle race to which he belongs."

The Diary is full of very interesting talks and word-pictures of ideas. Thus we hear that the Bahai heart is a cool fountain. Real religion must be "as pure as the breeze of early morning, as bright as the stars of heaven, as fragrant as the sweet flowers of spring, as clear as the limpid and cooling water of the fountain, as verdant as the delectable paradise and as universal as the rays and heat of the sun." The Bahaists should be the promoters of universal peace and the standard-bearers of the spiritual brotherhood of man.

The Song of the Caravan is named after the old poem of the same name written by the famous Persian poet Hafiz. It is a series of imaginary subjects striking the mind of the Vagabond and Tamasha, his guide, as they flit through space from off the face of the earth, through the Milky

Way to a world as yet undetected by mortals. Both the Vagabond and his Guide arise to a new life in the spiritual Empire of Democracy on the Planet of Love; and thus for sometime both the sojourners continued to live in the Paradise of Love tended by the Spirit of the Worlds' Teacher which was all knowledge and all wisdom. There they mingled with other kindred souls from various planets resulting in a strengthening of the sympathy that each felt for the others. The Vagabond was chiefly concerned with the selection of a few unique and glorious spirits so that their migration to and settlement on earth might yield beautiful results. The Spirit of the Worlds' Teacher shows the earth for its abode and there was waged a war with greed and hate, ignorance and poverty, sickness and superstition, intolerance and envy, jealousy, vanity and ugliness and fought with the weapons of active love, faith and knowledge. The powers of darkness were scattered to the winds and the army of light walked triumphantly towards the realisation of God. The messengers of God, Brahma, Buddha, Zoroaster, Confucius, Lao-tzu, Moses, Christ and Muhammad gave their own respective messages, which were to be broadcast by the soldiers of light who later on fought in the Battle of Armageddon. Then after the great trial, the flag of Universal Peace was unfurled and the message of the spirit of the Worlds' Teacher was disseminated.

This allegorical tale is supposed to have been dreamt by the author and the message of the Spirit of the Worlds' Teacher, entitled "The Message of the Spirit of the Worlds' Teacher" and embodied in chapter xxviii, is taken almost bodily from the writings of Baha-ulla and Abdul Baha.

Living Pictures by Mirza Sohrab and Julie Chanler reveals in quick-changing flashes the birth of the Bahaist movement and its spread into other countries, particularly in the United States. First, we see the towering figures of the Bab, that is (Gate), Baha-ulla and Abdul Baha fighting against the strength of the Shah of Persia and his myrmidons. The book claims to give the meaning of the Bahaist movement and a poetised exposition of the Bahaist's principles, first, those maintained by Baha-ulla and then, the struggles of Abdul Baha. It also gives on account of the activity of the noble woman, Kurratu'l-Ayne, who embraced the faith of the Bab and proclaimed the dawn of a new day when woman shall be the equal of man. In the seventh chapter, we are given the ideas of the teachers, that all religions are one in their foundation and should be preceded by the extinction of prejudices and by the formation of a world union. The next chapter gives an idea of the world plan and of the beauty of the Bahaist to forge ahead the way of progress. It ends with the Master declaring that he has indicated his hopes and revealed his aspirations.

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The Publishers request that Subscribers to the EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

While in the earlier years, Indian Universities did not pay any attention to research, there is now a danger that the exaggerated importance attached to it may result in the neglect of some of the legitimate activities of a University. The teaching profession demands enormous sacrifices on the part of those who embrace it. The teacher has to wear himself out in his service of the younger generation entrusted to his charge and the sacrifice of his own intellectual work and aspirations is often necessary for his success. There are already a class of professors in our Universities who in the name of research, and perhaps in the actual fulfilment of its demands, neglect the work of teaching. It is not much use having eminent professors in our Universities, if their work and influence should not inspire the vast majority of students who come into a University and they are only in touch with a handful of research students or what is worse, are always confined to their own rooms winning fresh laurels for themselves in the world of scholarship. It is not surprising that the problem is being felt in Britain also. In the course of a recent address, Sir James Irvine, Principal of the St. Andrews University, complained: "Research in the academic sense has become a fashion; it will soon become a trade and then farewell to the hopes that Great Britain will again produce the few particular men who in a flash of genius have turned discovery into invention and invention into industry. Many students at present engaged in research would be infinitely better employed in supplementing this academic knowledge by a training in the methods whereby science is operated in industry and in the conduct of the practical affairs of life."

The Fergusson College, Poona, is an institution of which Indians may well be proud, representing as it does the spirit of sacrifice in the service of education in its most inspiring manifestation. It is good to remember that the College is associated with such honoured names as Messrs. Tilak, Gokhale and Paranjpye and has stood for the grim determination of the people of Maharashtra for their educational advancement. Speaking on the occasion of the recent Golden Jubilee, the Rt. Hon. V. S. Srinivasa Sastri made some interesting observations. He said that sometimes a difference was made between public and private morality, but really no line of demarcation could be drawn with any distinction as the two had many points in common. It was really a perversion of moral laws, according to him, to make such a distinction between private and public morality and it was the duty of teachers to inculcate in the minds of the younger generation that private morality did not differ from public morality. It cannot be said that the lesson emphasised by the Rt. Hon. Sastri has always been practised, or even recognised in the West, but that is all the more reason why it should be instilled into the minds of the young men. Western institutions are being borrowed on such a large scale, that there is real danger of this lesson being forgotten.

There are very few educational institutions in Madras which are more deserving of public charity than the Ramakrishna Students' Home, and we are glad to see that it has completed another year of useful and even meritorious work. A new dormitory for students of the Industrial section was constructed during the year, thanks to the generosity of Janab C. Abdul Hakim Saheb Bahadur. It is good to see that the generosity of this donor transcends communal limitations and he has found it possible to help an institution which may be looked upon as an essentially Hindu school. The number of students at the Home and the institutions run under its auspices has increased and the distinctions achieved include the obtaining of an M.A. degree by one of the inmates. Special attention was paid to tutorial work and the Residential High School worked very efficiently during the year. A special feature of the institution is its desire to spread the benefits of education to other parts of the city by opening branch schools. The workers of the Home headed by Rao Bahadur C. Ramanujachari are anxious to place the institution on a permanent basis by collecting an Endowment Fund and we hope they will meet with ready and generous response from the public of South India.

We must congratulate the South India Teachers' Union on the successful session of the Provincial Educational Conference which was held in December in Anantapur. Dr. J. H. Cousins who presided made a thought-provoking address which will rouse interest however much people may differ from his opinions and conclusions. He set out with the proposition that there was a universal demand for the improvement of education in India, with which all will agree, though at the same time it is good to recognise that India is not the only country in the world where there is a universal demand for the improvement of education. According to Dr. Cousins, the most urgent need in India today is "the complete vernacularization of Indian education from Montessori to M. A. and a drastic change in the teaching of English as a cultural accessory in Indian education." The first part of the proposition will be agreed to in theory, but Dr. Cousins cannot be ignorant of the numerous difficulties in applying it to practice. If India consisted of water-tight linguistic compartments and institutions had to cater to students who use only a single language, the problem would be easier, not to speak even then of the difficulty of finding suitable text-books. The Nizam's Government has tried for some years to impart instruction through Urdu at the Osmania University and we hope that Dr. Cousins will have the privilege of seeing the millennium dawn at least upon that part of the world, if not elsewhere

in India. We are not quite certain if Dr. Cousins is right in his analysis of the present conditions of teaching English in India. He objects to books like Milton's *Comus* being prescribed for examinations on the ground that they are not sufficiently modern and would apparently confine text-books to more or less contemporary English verse and prose. He pleads for only a cultural study of English. It is true that there are antiquated expressions in Milton and Shakespeare, but we are quite certain their works are of great cultural value and any good teacher takes care to see that the older fashions of English are not imitated by the student of to-day.

A Conference has recently been held in the United Provinces, of all those interested in elementary education under District Boards.

It was a good idea to have brought together representatives of local bodies to consider the common problems of elementary education. It was felt that the chief needs were the introduction of vocational training, the expansion of girls' education and the improvement of sanitary and medical conditions in District Board schools. Recent reports have shown that pupils in many of these village schools were suffering from dirty teeth, granular lids and infectious diseases in the form of ring-worm and other complaints. The education of girls had not made much headway and the difficulty in thinking of any programme of vocational education was apparently

the lack of funds. More than all, it seems to us that the most important problem is the reconciliation of democratic control with the needs of educational efficiency. It is difficult for such small units as District Boards to maintain educational experts and members of District Boards are often more apt to think of their own authority and prestige than of the purely educational interests of their schools. This has been a great disappointment to those who have watched Local Bodies and their work in connection with elementary education. On the financial side, they have shown a pathetic helplessness and depended almost entirely on the periodical doles of charity from the Government. On the administrative side, they have hardly shown any efficiency—they have only been squabbling on communal lines, or exercising their patronage on personal and political considerations and very rarely on grounds of pure educational efficiency.

The recent strike of elementary school teachers in the Wardha District of the Central Provinces supports our remarks in the last paragraph in more than one way. The teachers in the Elementary Schools of the District Board had not been paid their salaries for the last six months and hundreds of them, therefore, struck work and marched in a body to the Council Chamber in Nagpur, when the Council was actually in session, to place their case before the authorities. The Commissioner had promised to enquire into their case with

sympathy and make arrangements for early payment of salaries to the teachers. This assurance was apparently not enough and they therefore confronted the members of the Legislative Council and actually squatted outside the Council Chamber! There was also a proposal to adjourn the Council to consider the urgent matter. The Minister made the announcement that a month's salary would be paid almost immediately and the remaining arrears will also be cleared before the end of the month. The strikers left Nagpur, but we hope the salaries were actually paid and the teachers have resumed their work of looking after the thousands of pupils entrusted to their charge by anxious parents. We are sorry that the teachers should have resorted to the desperate remedy of a strike, for after all they owed a duty to the children whom they were teaching, though they seem to have been driven to it by more or less actual starvation, not having received their salaries for six months. It may be recalled that there was a similar strike in Chicago last year on the same grounds. We also regret that the administration of a District Board could be so inefficient as to lead to a situation of this kind!

Without any wish to free the teacher from the onerousness of the responsibilities which devolve upon him with regard to the children placed in his charge, it is difficult to deny the influence exercised by the home environment. Where it co-operates with the

The Home Environment.

teacher's work, education is a success, but it often happens the two are at cross-purposes, particularly in backward countries like India, where the twin-evils of poverty and illiteracy render educational work particularly difficult. Presiding over the Mysore State Education Conference the other day, Dr. E. P. Metcalfe, the Vice-Chancellor of the Mysore University, stressed this point in his Presidential Address:—

It was unfortunate that for a large proportion of Indian children, the home environment was not favourable to a good educational start. It was to be hoped that with the spreading of enlightened notions, this handicap would soon disappear; but at present, it was one to be reckoned with. In more advanced countries, children derived more opportunities of early development from the immediate home circle. Besides this, the importance of systematic educational treatment from the most tender age was commonly recognised abroad. And due provision was made in kindergarten schools. In India, where the need for them was so much more pressing on account of the prevailing domestic conditions, schools of this description were few and far between. The Indian child's education effectively began at a later age and in a primary school, in which, too often, both staff and accommodation were inadequate. "It cannot be too strongly insisted on that the early years, up to the age of 10, some would say 7, represent the most critical period of the whole educational process. In the development of mental habits, these are the formative years during which the germinating intelligence needs the most careful and expert cultivation. Are we providing properly for the needs of the very young in this respect? Crowded schools, paucity of highly skilled teachers and consequently lack of expert

individual care,—these militate against the attainment of the ideal of education as a process of controlled growth; these favour the production of "results" by the administration of the mental problem of compressed information and by taking advantage of the power of mechanical memorising. These are important factors in forming the mental habits of passivity and receptivity."

One of the most hopeful signs regarding the future of the Anglo-Indian community in India is its

Anglo-Indian Education.

awakening to-day to the great needs of education. The days of special privileges for the community have disappeared, once for all, and the Anglo-Indian has now to compete on equal terms with the other young men of the country who have received the benefits of education. Whatever justification there may have been for the special treatment of Anglo-Indian education under the new constitution, it is hoped the members of the community will realise that this cannot by itself help them, unless they put forth their best efforts and see that their young men acquire the intellectual and moral qualification necessary for success, particularly in responsible administrative and other appointments in the country. At a recent conference on the subject of Anglo-Indian education held in Calcutta, attention was drawn to some of the important questions agitating the community. It was resolved that "the provision of a central school of practical craftsmanship or trade school had become an immediate necessity for the training of boys and girls who cannot hope to benefit by a Secondary School education." A site has been acquired near Calcutta, not far from the Lilloah Workshops,

where a shed has been erected for the workshop accommodation of nearly 500 boys. It is recognised that outside the body of children who are likely to benefit by Secondary Education and who have the facilities for prosecuting education up to that stage, there are a large number of children who stand to benefit by an institution of this kind which can train people for the workshop. We hope the organisers of this movement will get the necessary support from their community for making it a great success.

We invite the attention of our readers to an elaborate descriptive and critical study of the Universities of India appearing in the new number for 1935, of the *Year Book of Education* (Evans Bros. 35s.), edited by Lord Eustace Percy, M.P., from the pen of

Principal P. Seshadri of Ajmer. As Secretary of the Inter-University Board of India for five years, Principal P. Seshadri has had admirable opportunities for a study of the problems of University life in this country and all that is evident in the contribution to this volume. Following an historical account of the foundation of the eighteen existing Universities in India, the article contains a discussion of the many pressing problems of higher education in India to-day. We regret that the expensive nature of the *Year Book of Education* will prevent its coming within the reach of ordinary teachers, but educational institutions should be able to take advantage of all the special knowledge and experience gathered in its pages. We are also pleased to hear that the article on the *Universities of India* will be published in separate book-form.

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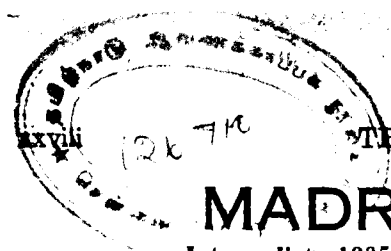
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