

A MESSAGE

Here are the approved books.

*(Vide Page 611 of the Fort St. George Gazette dated
12th November 1935)*

ON

GENERAL SCIENCE

(IN TAMIL)

by

Mr. M. NARAYANASWAMI, B.A., L.T., 600 008.

Science Assistant,

St. Michael's High School, COIMBATORE.

Book I for Form I

Book III for Form III

Book II for Form II

Book IV for Form IV

V. S. VENKATARAMAN & CO.,
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.,—*Managing Editor.*

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No. 10.

Education in Ancient & Mediaeval India.

BY KULAPATI JAMES H. COUSINS, D. LIT.

We enter on our study of education retrospective and prospective with a cheerful step across the graves of two superstitions; one, that what is old is therefore to be held in unquestioning reverence; the other, that what is old must therefore be held in unmitigated contempt. We see past and future as present the moment we bring them to mind. What is in them in achievement or imagination is eternally contemporaneous. There is no chronology in truth. Our calendars only celebrate our advance towards it. Past and future are as eligible as the present for questioning as to what they can yield of wisdom drawn from experience or speculation stimulated by present necessity. Where indeed is the present that seems so tyrannously real to us? It disappears while we name its name.

The object, therefore, which I have set before myself in these lecture-studies on education is, first, to make a selective survey—not to give a historical account—of the principles and practices which prevailed in education in India in the past, and from this survey, critically considered, to draw a foundational ground-plan for the educational edifice of the future, making such exclusions and expansions as modern experience and judgment may consider necessary.

Our study implies inadequacy in the prevailing educational systems. Reams of magazine and newspaper articles have been written, and hours of convocation and other addresses spent, in criticism of present-day education. The dissatisfaction is world-wide. I do not propose to indulge here in criticism of a detailed kind, but rather by induction from the positive current of constructive energy, and in any event rather in relation to principles than to items connected with timetables, teaching methods and the like. And I begin with the past because, though we may decline to recognise any authority in chronology,

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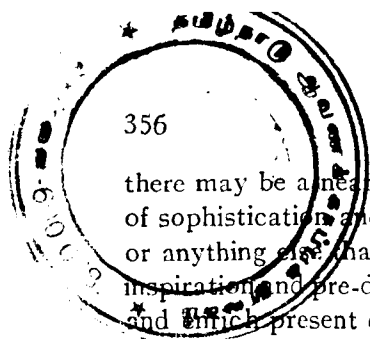
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THE INDIAN EDUCATOR

there may be a nearer approach to educational truth in the relative lack of sophistication and self-consciousness in past searches in education or anything else than is possible for us today. And there is a certain inspiration and pre-disposition in tradition that, wisely used, can intensify and enrich present effort. So, to our study.

The fundamental principle of education in India—Hindu, Buddhist, Muslim or other—was that the student is a spiritual entity, nominally separated from other similar entities and from the commonly shared universal life by limitations of personality, and sharing with all others an inherent urge to expand, raise, and ultimately transcend such limitations.

In other words, according to the Indian conception of the nature and destiny of the student, "all arts and sciences branched off from religious studies, and were gradually differentiated; but they were always helpful to the active religious life, and led to it....."*

The curricular material of education was therefore religious in substance and intention. It imparted knowledge, but as a means to social service and ultimate liberation of the higher nature of the individual from servitude to the lower. Education was therefore neither a process of cramming, nor of merely developing executive capacity, but of freeing the inherent spirit from the bonds of ignorance and incapacity. It became so regarded as a ceremonial of purification that the term for a graduate (*snataka*) meant one who had bathed, and one of the meanings of the title *guru* is purifier. "Having taken up the pupil that he may lead him to the Highest, the teacher shall impart the ways of cleanliness, purity and chastity of body, with good manners and morals. And he shall teach him how to tend the fires sacrificial and culinary, and, more important than all, how to perform his daily devotions."† Thus Indian education became a synthesis of purification—of the body by discipline, the faculties by instruction, the understanding by knowledge, the soul by contemplation.

Vedic and Buddhist education agreed with the Biblical valuation of cleanliness as "next to godliness". Purificative discipline was only second therefore to the spiritual purpose of education. "In the Vedic education, discipline was held of greater importance than study—that is, it was more important to be than to know"‡. This is perhaps why, when King Brahmadatta of Benares (as told in a Jataka, a story of one

* "Indian Culture through the Ages" by S. V. Venkateswara Vol. 1 p. 89.

† 'The Story of Oriental Philosophy,' L. Adams Beck.

‡ 'Indian Culture.'

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of the previous lives of the Buddha), sent his son to Taxila University, he said nothing about intellectual study, but sent the young prince where students went "to learn to quell their pride and self-will, and to endure extremes of temperature, and learn the ways of life." And as part of a discipline whose aim was spiritual liberation, the King gave his son the outfit of a pair of single-soled sandals and a sunshade of leaves, together with a thousand coins—for his *guru*, not for himself.

Simpleness, austerity (in the sense of gravity and sobriety), and reverence were, as the *Dharmasastras* say, enjoined and practised. Strict rules of conduct, both in private and in company, were laid down. Hygienic wisdom forbade coughing or spitting in public. Sociological wisdom demanded regularity of activity, and service for others that inculcated respect for labour. Psychological wisdom, in the Buddhist era, anticipating modern psychology, utilised public confession as a complex-discharging expedient and means of contrition and reform in cases of transgression. Only on the rarest occasion was corporal punishment resorted to. Yet in all such discipline there was a sane regard for health, for in the college hostels good food and plenty of it was recommended, and no doubt supplied.

The spiritual ideal of education in ancient India applied to all. It was seen as a universal necessity, therefore as compulsory. But the compulsion was from within, not from externally dictated need, such as elsewhere led to education as a curb on the destructive tendencies of rudimentary man. Indian education did respond to social necessity, but in the direction of mutual help towards spiritual liberation. Its religious bias was not in the ordinary sense of the word bias, but an all-pervading trend in the nature of the student, towards the fulfilment of which the whole educational institution was oriented. To the student, education was, as we have seen, a process of purification: to the teacher it was a sacred vocation; and, this being so, it was naturally not only universally enjoined but generally free.

True, we read of various kinds of *guru dakshina* (teacher-fee): a sum of money paid at the beginning or end of studentship; alternatively, service to the teacher, such as collecting food from neighbours and firewood from the jungle; or payment after graduation. These fees applied to the universities. In the most remote centuries mass education was oral, not literate in the modern sense, but spiritual through religious teaching, and cultured through dramas, and both religious and cultural through the interaction of religion with art and art with religion. Later, say in the seventh century A. D., the spread of general schools (*vidya-*

piths) by religious orders, and special schools of *mathums* (monasteries) and temples carried culture far and wide. Temple architecture, sculpture, and festivals inculcated religious ideas, and the *vidyapiths* and *mathums* encouraged intellectual speculation. Village schools grew in number, and village drama and recitals (*harikatha*) flourished. The monasteries of the Buddhist era were in effect not only religious centres but centres of education and craft-training. The caves of Ajanta, those amazing galleries of perfect painting and sculpture, were places for monsoon refresher-courses for monks who in the dry season carried the cultural influences of "the Great Enlightenment" across the land.

Vincent Smith* infers from the promulgation of the Emperor's edicts in rock-carvings that many people must have been able to read: he draws the same inference from their being in vernacular dialects. "It is probable," he adds, "that learning was fostered by the numerous monasteries, and that the boys and girls in hundreds of villages learned their lessons from the monks and nuns, as they do now in Burma from the monks. I think it likely that the percentage of literacy among the Buddhist population in Asoka's time was higher than it is now in many provinces of British India."

That a large if not the major part of educational activity in ancient India was gratuitous is evident from the records of royal bounty and of scholastic endowments by local bodies. Education was generously subsidised by the various rulers of ancient India. The statement in chapter two of the Hartog Report on Education in British India that the statutory provision of Westminster in 1813 of one lakh of rupees for education under the East India Company "was the first legislative recognition of the right of education to participate in the public revenues" is not a fact if the whole history of India, not merely of the East India Company, is taken into account. The grants to universities and other educational institutions from kings in ancient India were from public funds though autocratically administered.

The four successive universities built over one another at Nalanda in Bihar from 450 A. D. onwards were royally endowed, and attained such fame abroad that the King of Tibet in A. D. 750 sent an envoy to invite the Chief Priest of Nalanda to go to Tibet and bring about a revival in Tibetan Buddhism, then fallen into degeneracy.

The University of Vikramasila (also in Bihar) was founded by King Dharmapala in the ninth century A. D. and its degree of Pandit was conferred by successive kings until degeneration from the ancient

* in 'Asoka.'

Buddhist ideal, and deflection from pure learning into occult sensualism and from *ahimsa* into military partizanship (if history tells the truth), brought on it, in the twelfth century, as it brought on the other seats of learning in Bihar, the drastic purgation of sword and fire.

We have seen that the intention of ancient Indian education was religious: first, we may add, in the Vedic effort to bring spiritual quality and significance into all life, and later in the Buddhist effort to lift personal life to the spiritual level. It was a purification through discipline: it was for all without distinction. Let us amplify the latter feature.

Girls and women were conceded the same educational rights as boys and men, and in a number of outstanding instances appear to have taken advantage of them. Certain of the Vedic hymns are credited to women seers. In post-Vedic times a number of eminent women teachers emerged. A reference by Patanjali to a *saktiki* (translated spear-women) would seem to indicate that martial arts were not confined to men. But the home was regarded as the special, indeed in practice the exclusive, school of womanhood; and (to anticipate a lesson from educational history) the result of treating the feminine half of humanity as exclusively female has been as detrimental to Indian women and to India as a whole as would be the treating of the masculine half of humanity as exclusively male: indeed that is probably the clue to the present state of the world. Between vision and its fulfilment in life the distortions and limitations of personality interpose, and the vested interests of sex and selfishness weight the scales of life in their own favour. But to education there is no more drastic distinction between men and women than between a man-artist and man-scientist. The educable entity is first a human being with certain needs and faculties in common with all other human beings, and having a right to human education, with such secondary differentiation as sex, temperament, genius or circumstance may require. Ancient India conceded the right: modern India has begun to put it into practice.

On the social side no distinction was made between the various groups of the Aryan community. All studied together, Brahmans sometimes learning the Kshatriya art of archery. The Buddhist Reformation did not spring from a single personality: it came out of the descent of Brahminical observances into mere routine and the simultaneous ascent of Upanishadic ideas. There was no separation between the main Vedic tradition and a reformation of certain of its elaborations. Brahmans and Sramanas lived and studied together. But the non-Aryan Chandalas were kept outside,—a social error from which India has suffered through the ages, but from which she is likely to free herself before long.

In the forest life of Vedic India, with scattered groups in large areas, education was on a small and intimate scale around a teacher. But times brought increase in numbers and enlarging organizations, until India achieved educational centres rivalling in extent and development the universities of today, and situated away from the distractions of city life. Taxila in the Punjab was not a single college, but a great university combining a number of colleges: a College of Medicine, of Law, for example. Nalanda, on the other hand, was a unitary university working under the mottoes: "Conquer anger by pardon, a bad man by good deeds, a miser by gifts, a liar by truth," and "*Dharma* and *adharma* cannot yield the same fruits: *adharma* (wrong action) drags one to hell; *dharma* (right action) leads one to heaven"; utterances which are paraphrases of the Biblical saying on the advisability of returning good for evil, and the impossibility of simultaneously serving God and Mammon; also indicating a response to the need of education of emotion, action and thought. There were also special colleges for Brahmans and Kshatriyas together, and one for princes only. Benares, which as a cultural centre was largely created by graduates of Taxila, had a special school of music.

Many references to schools of five hundred students indicate this number as the generally approved roll of a college under a famous *guru*, with assistants (*pitthiacharya*) promoted from among his own senior students and therefore calculated to perpetuate the educational tone of the master. Different rankings of teachers developed. The *acharya* was a spiritual guide who took no fees. The *guru* imparted moral instruction and the general curricular studies, and took no fees. There were coaches (*upadhyaya*) who, somewhat against the general opinion, took fees. Ability was the first qualification for a teacher, with heredity as a recommendation.

From the Rig Veda and certain Upanishads we can construct the Vedic ideal of the teacher. He must be blameless in character, orderly, balanced, courageous, gentle, strong, pure in speech, simple in habit, charitable, cheerful, optimistic, of good address, sympathetic, learned. It is interesting to note that the capacities of a teacher, according to Mahavira, the founder of Jainism, were *smaraka*, *varaka* and *dharaka*, reminding, keeping pure and retaining.* This implies an expectation of similar capacities in the students: the capacity of responsiveness to what the teacher brings to mind, of reverence for what he is reminded of, and of retention of it. And here we may summarise also the ancient Indian ideal student. He should be, in the Vedic idea, thoroughly discip-

* "Indian Culture":

lined: calm, peaceful, enduring, austere, well-conducted, earnest in both the desire for knowledge and its pursuit. He should not, however, be a scholastic bigot, mistaking school-study for the whole of education, for, as Manu declares, only a quarter of one's learning comes from the teacher: the other three quarters come from himself, his fellows and life. He must also be a free man—free from disease, from servitude, from debt and from duty.

To the collegiate educational facilities summarised above the student was admitted at the age of sixteen only after a searching entrance examination; and it is stated by scholars that, so emphatic was ancient Indian education on admitting to the so called higher studies only such students as were fitted for them by character, capacity, heredity and home-surroundings* that between seventy and eighty per cent of candidates for admission were rejected—a provocative twentieth century suggestion to the Indian universities of the twentieth century. Those who gained entrance either became scholars for life or teachers, or were drafted after graduation into public service, for which deliberate provision was apparently made. Travel was recommended as a measure of cultural expansion between leaving college and entering on life's work. There were no final examinations in either ancient or mediaeval Indian education. To have lived and studied with a *guru* was enough.

Bearing in mind the basic spiritual intention of ancient Indian education, and the conception of the educable entity as a spiritual being seeking control over its instruments and over its expression and realization of its essential nature through them, let us now gather up the chief elements of ancient Indian pedagogics.

In the *Taittiriya Upanishad* the story is told of how the student Bhrigu, at the instigation of his father, Varuna, successively discovered what the nature of Brahma was not, and ultimately what it was and is. The story epitomises the whole process of education from ignorance to illumination, and indicates that the heuristic or self-finding method was known and applied in ancient India. Bhrigu found for himself in successive stages that the real nature of things was not to be found in substance, or energy, or mental processes, but in the cosmic bliss underlying the manifested universe.

This self-educating method calls, all the same, for creative and constructive guidance of youth's search through the media of its own endowment of capacity for receiving knowledge and transmuting it into understanding and expression. Certain hymns in the Rig Veda utter the

* 'Indian Culture', page 132.

pedagogical truth that the natural impulses of children should not be repressed but guided. Ancient Indian psychology may not have known at it was so highly scientific a matter as psychology; but it did know at release of the growing tensions in youth was the sure way to self-mastery and true expression of the true self. Three creative ways of release from the tyranny of bodily demands are indicated: (1) The way of diverting energy, that might degenerate into sensuality, into absorbing physical or mental activity, and thus keeping it free, for all concessions of sense are degrees of enslavement: this was the way of Manu: the way of discipline, which superficially may seem to be a restriction of personal action, but in effect is the true way to liberation: (2) The way of withdrawal of attention from the objects of sense, and thus of establishing subjective control over the instruments of the ego: this was the way of Veda Vyasa and the "Bhagavad Gita": (3) The way of expression through art crafts. We shall consider this third way of liberation more particularly when we consider the ancient Indian curricula of studies. Here it will suffice to say that the Vedic idea of art was not far removed from the most modern idea; for in the 'Sukraniti' (IV, 3, 189, 199, 200) we are told that knowledge of any work used in such a way as to please somebody was regarded as an art: while the Slade Professor of Fine Art at Oxford has just defined a Fine Art as one that must please and may serve, and a useful art as one that must serve and may please. And we may add that ancient Indian aesthetics was so clear in its knowledge of the neurotic and erotic, as well as the psychical, effects of art-activity that the 'Anugita' forbade music to adults because of its erotic stimulus.

Indian pedagogics regarded education as the culture of human capacity. It admitted specialization, but not as an end in itself. "Whatever the branch of specialization, the Humanities formed a compulsory and almost universal study throughout life."† In the special education laid down for princes and leaders in the *Arthashastra*, while the distinctive function of the students is attended to, their education is broad-based and varied. "Specialization was the efflorescence of culture, springing up spontaneously, not laboriously built up by training."‡ This is a point of the utmost value as a carry-over into the education of the future.

* 'Fine Art,' H. S. Goodhart-Rendel.

† 'Indian Culture'.

‡ 'Indian Culture'.

(To be concluded.)

Education in England

BY MR. K. S. VAKIL, M.Ed., M.R.S.T., F.R.G.S., (RTD.)

(Concluded from the Sepr. issue.)

The London University Matriculation Examination scheme given above will show that that University requires study of two languages, not three, for purposes of Matriculation; that it does not insist on study of a classical language; that it treats History and Geography, Physics and Chemistry, Botany and Biology, as separate subjects; and, last though not the least, it offers candidates ample scope for choice of subjects of study. Compare with this our present Matriculation Examination scheme which treats History and Geography, Chemistry and Physics, Botany and Zoology as single subjects and offers students little scope for choosing their subjects of study. Compare also the proposed scheme which would require study of three languages instead of two and would insist on study of a classical language.

For senior elementary school pupils who seek further education of a more or less distinctly vocational type, local education authorities provide, according to the specific needs of trades, industries, and occupations of their respective areas, various types of institutions, such as junior technical schools, junior commercial schools, junior departments in art schools, junior housewifery schools, works schools, day continuation classes, and junior evening institutes.

Junior Evening Institutes are generally intended for elementary school leavers at the termination of the compulsory education age of 14. Many education authorities take definite steps to secure their enrolment in the evening institutes as soon as possible after they leave school. In their last term at the day school, they are separately interviewed and the advantages of continued study are urged upon them. The London County Council, for instance, appeals on the subject "To Boys and Girls Leaving School" in the following terms:—

"When you reach the end of the term in which you become 14, you can no longer be compelled by law to attend school. If you have obtained employment and are going out into the world, you must not think that your education is finished. What is happening in fact is that you are being promoted from the stage when education is compulsory to the stage when it is voluntary. Hitherto, you have received instruction of a general character. With this education to build upon, you

should prepare for the particular work you have in view, and thus ensure not only an adequate wage, but also the greatest chance of permanent employment. There are many opportunities for increasing your present efficiency and the value of your services to an employer, so that you will become a more useful unit in the world's work and will be better fitted to secure permanent employment."

The Junior Commercial Evening Institutes conducted by the London County Council provide five courses to meet the varying needs of students:—

(1) Introductory Course consisting of either English, arithmetic, geography, and drawing or physical exercises, *or* English, arithmetic, and practical science; (ii) Shorthand Course consisting of shorthand, English, and arithmetic; (iii) Book-keeping Course consisting of book-keeping, commercial arithmetic and elements of commerce, and English; (iv) Modern Language Course consisting of one modern language, English, and arithmetic or drawing or physical exercises; (v) Junior Professional Course consisting of English, mathematics, history, and geography. The course extends over two years, at the end of which students who have satisfactorily completed them may be transferred to senior commercial institutes for more advanced work.

The Junior Technical Evening Institutes conducted by the London County Council provide courses of instruction in engineering (mechanical, electrical, and motor), pattern-making, instrument-making, wiremen's work, metalplate work, general building, carpentry and joinery, plumbing, cabinet making, motor body-building, printing, book-binding, and tailoring. In addition to instruction for two hours per week in the practical part of the particular trade chosen for study, lessons in English, drawing, science, and calculations are provided. One hour per week is also given to gymnastics. The courses cover two years. When they are satisfactorily completed, transfer to a Senior Technical Institute or Polytechnic for more advanced work is arranged; and, under certain conditions, free admission to the more advanced institution is granted. In this way, every facility is offered by the Council to boys to become thoroughly proficient in their trades, the higher positions in which can only be secured by those of proved ability.

The Women's Evening Institutes conducted by the London County Council provide instruction in subjects suitable for girls over school age and for women: e. g., in Domestic Crafts (cookery, laundry-work, housewifery, dress-making, plain needlework, millinery, upholstery, embroidery, design, and home arts and crafts); in Health Subjects (first

aid, home nursing, infant care, health); and in General Education (English, literature and dramatic literature, arithmetic, domestic calculations, citizenship, nature study, history and geography, vocal and instrumental music, appreciation of music, drawing and design, physical exercises, country dancing and folk songs). They also arrange special courses of instruction for girl guides, and make special provision for the needs of adult women who can attend on only one evening a week.

London Trade Schools provide courses of instruction in cabinet-making, furniture and woodwork trades, woodcarving, carriage and motor body-building, building, carpentry, masonry, bricklaying, plumbing, painting and decorating, architectural drawing, metal-working, silver-smithing, jewellery and engraving, professional cookery, professional waiting, photo-engraving and photo-process work, book-production (printing and book-binding), tailoring, photography, dressmaking, embroidery, millinery, hairdressing, upholstery, laundry work, cookery, domestic service, etc.

Technical schools are purely technical in their aim. The largest in London, the Regent Street Polytechnic, has over 10,000 students and offers courses of systematic and graduated instruction in over a dozen groups of related subjects, such as architecture, surveying and building trades; mechanical, civil, electrical, motor, aero, and gas engineering; telephony, telegraphy, and wireless; commercial and business training; painting; designing, sculpture; carriage and motor body-building; etc.

London provides also Monotechnics, each giving training for a specific trade, such as building, printing, photo-engraving and lithography, furniture and furnishing, boot and shoe manufacture, and leather manufacture, dyeing, and dressing.

Thus, it will appear that there is ample provision for vocational and technical education of a varied character to suit varying needs of different classes of the population. It is noteworthy that over a million young people receive instruction in vocational and technical institutions in England and Wales and over 85 p. c. of them in the Evening Institutes.

Higher education, general, scientific, and professional, is provided by Universities. They enjoy the greatest amount of freedom in organising and carrying out their high academic functions. There are 19 Universities in England and Wales with 37,438 full-time students, 10,570 part-time students, 12,305 taking courses not of University standard, and 22,775 attending extra-mural classes, making a total of 83,088. Of the Universities, Oxford and Cambridge are the oldest and enjoy world-wide reputation as great centres of learning and research, Oxford

in humanistic studies and Cambridge in mathematical and scientific. These universities are renowned for their Tutorial System. This system dates from the year 1274, the year of foundation of Merton College, Oxford, the first college established in England. Walter de Merton, Chancellor of England, who founded it, provided in his statutes that the Deans should keep watch over the morals of the scholars and the senior students should preside over the studies of the juniors. William of Wykeham, who founded New College, Oxford, about a century later (1387) went further and provided in his statutes that those of the senior Fellows who could undertake the tuition of their juniors should receive special payment. Other colleges in both Universities adopted Wykeham's plan, and in course of time university teaching in the faculty of Arts gave place to college tuition. The system consists in selecting from the Fellows a certain number as Tutors and assigning to each so many students whom he is to advise and guide, in their studies and in their general life at the University.

Training of Elementary Teachers is generally undertaken by two-year training colleges maintained by local education authorities or by voluntary bodies, and that of secondary teachers by the Training Departments of Universities, constituent colleges of Universities, or University Colleges. The courses of study in two-year training colleges are partly general and partly professional, and conclude with an examination for the Teacher's Certificate awarded by the Board of Education. The typical courses offered by the university training departments are the "four-year course" and the "one-year course". The four-year course is intended for students of at least 17 years of age who have passed through a secondary school course and become eligible for admission to a course leading to a University degree in Arts or Science. The first three years of this course are devoted to study for the degree and the fourth year is given entirely to professional study. The one-year course is a purely professional course intended primarily for university graduates who desire to enter the teaching profession. On satisfactory completion of this course which is tested by a regular written and practical examination, students are awarded the university diploma in teaching.

Besides institutions for the training of ordinary teachers, there are institutions also for the training of special teachers, such as teachers of infants, domestic subjects, handicrafts, art, physical training, the blind, and the deaf-mutes.

The total number of students in training colleges in England and Wales in 1932 was 19,585 (6930 male and 12,655 female).

The percentage of certified teachers in public elementary schools was 75·4, and that of trained teachers in secondary schools was 57 and of graduate teachers 68.

Salaries of public elementary school teachers range according to locality from £168 to £300 p. a. on an average in the case of certified men teachers and from £150 to £261 in the case of certified women teachers. Head teachers start on salaries varying, according to size of school from £18 to £130 (for men) or from £13 10s. to £90 (for women) above the salaries attained by them as assistants at the time of appointment to head-teacherships, and run to maxima ranging according to locality from £327 to £606 for men and from £261 to £486 for women.

The average salaries of graduate secondary school teachers are reported to be £436 in the case of men and £348 in the case of women.

The salaries provided are on progressive incremental scales.

All full-time teachers in grant-aided schools who have rendered at least thirty years' service as teachers between the ages of 18 and 65 receive, for full-time recognised service, pensions or annual allowances calculated at the rate of one eightieth of their average salary during the last five years of their service for each year of recognised service up to a maximum of half average salary and a lump sum of one thirtieth for each year up to a maximum of one and a half average salary. Teachers have to contribute 5 p. c. of their salary towards their pension and their employers are required to contribute the same percentage.

Adult Education in England and Wales is education of secondary or university grade given in evening schools and classes to adult wage-earners who had remained without it in their earlier years. It is non-vocational and non-technical, and is intended to enable working-class men and women to employ their time healthily, happily, and usefully.

The Adult Education movement originated in two causes: (i) recognition by working-class men and women whose education had ended with the elementary school that there was a gap in their equipment for life which could and should be filled and (ii) recognition by public leaders that if democracy was to be an effective method of Government, the spread of education, "education of our masters" must keep pace with the franchise and that education which ended at the age of fourteen was incomplete.

The agencies engaged in the provision of Adult Education are chiefly (i) the Universities, (ii) the Local Education Authorities, and (iii) Voluntary Bodies.

The Universities, through their Extra-mural Departments, organise University Extension Lecture* courses of varying types, ranging from five meetings to twenty five. They also organise through their Joint Committees, in co-operation with the Workers' Educational Association, University Tutorial Classes.†

The Local Education Authorities contribute to the provision of Adult Education in three ways:

(1) direct provision of classes and courses; (2) co-operation with the Universities; (3) support of voluntary enterprise within their localities.

Of the Voluntary Bodies that provide Adult Education on an extensive country-wide plan, the most important is the Workers' Educational Association. The association was founded in 1903.

Its aim is to stimulate and satisfy the demand of workers for education and to work for a national system of education which shall provide for all children, adolescents, and adults full opportunities for complete individual and social development. It is non-party in politics and non-sectarian in religion. It carries on its work by conducting educational propaganda among individuals and organisations; by expressing the needs and desires of the workers in regard to education; by representing these to universities, public authorities, and other educational bodies; and by providing classes and other educational facilities.

It is organised in 16 Districts and each District in local Branches. Each Branch is affiliated to its local Co-operative Societies, Branches of Trade Unions, and Educational Organisations. The Districts have affiliated to them the district organisation of similar bodies, while national Executive Committees of these are affiliated to the Central Council of the W. E. A. In this way, there is a strong bond of union between the W. E. A. and the principal working-class and educational organisations of the country.

The Branches which are the units of the Association organise University Tutorial classes, in co-operation with the Universities and the Local Education Authorities. The Tutorial classes are managed by University Joint Committees composed of an equal number of University nominees and W. E. A. nominees.

The guiding principle followed in organising these courses and classes is to let the students discover their own needs, organise in their

* The University of Cambridge was the first to organise them in 1873.

† The University of Oxford was the first to organise them in 1908.

own way, study as they wish to study. The students govern the class. They select the subject to be studied, and no tutor is appointed to a class if the students are unwilling.

The W. E. A. organises also one-year classes, terminal courses, study circles, single lectures, courses of lectures, educational conferences, summer schools, Saturday schools, week end schools, social functions, etc.

The subjects of study in all these courses and classes are General History; Economic, Social, and Industrial History; Economics; Political and Social Science; Economic and Human Geography; Local and Central Government; Psychology; Philosophy and Ethics; Literature; Music; Science; Dramatic Art.

The number of students who availed themselves of grant-aided Adult Schools and classes in 1932 was 51,032, 2,5321 men and 25,711 women.

Among the voluntary bodies concerned in the work of Adult Education may be mentioned (1) the National Adult School Union, (2) the British Institute of Adult Education, and (3) the World Association for Adult Education. The first was founded in 1899, the second in 1921, and the third in 1918. The first publishes a journal called "One and All"; the second the "Journal of Adult Education"; and the third an "International Quarterly of Adult Education". The aim of the last body is to develop adult Education throughout the world and to federate in one Association all individuals and associations concerned with Adult Education in all countries.

The British Broadcasting Corporation (through its Adult Education Section) and the British Film Institute are also evincing increasing interest in the subject and organising active measures with a view to reaching the people in the remotest areas in an entertaining and more acceptable manner.

Further, the Board of Education has, since 1921, set up an Adult Education Committee "to promote liberal education for adults and in particular to bring together national organisations concerned with the provision of adult education, so as to secure mutual help and prevent over-lapping and waste of effort."

The teachers of all grades in England and Wales are well organised into associations to safeguard their professional interests, the most important among them being the College of Preceptors, the National Union of Teachers, and the Royal Society of Teachers.

The College of Preceptors was organised in 1846 by a number of proprietors of private schools desirous of raising their work as teachers in public esteem. It was incorporated by Royal Charter in 1849. It was the earliest attempt in England to establish the teaching profession. Its main purpose is to afford facilities to teachers for professional preparation and to award certificates of professional fitness, such as A. C. P., L. C. P., and F. C. P., to those who pass its tests. Its official organ is "The Educational Times", an educational monthly of established reputation.

The National Union of Teachers was established in 1870. It is the largest association of teachers in England and is recognised by Parliament, by the Board of Education, and by Local Education Authorities as representative of the profession. It has a membership of about 140,000, organised in 635 local associations, which are linked up into 59 county associations and arranged in 11 electoral areas. Its official organ is "The Schoolmaster and Woman Teachers' Chronicle".

The Royal Society of Teachers came into existence in 1929 when His Majesty the King ordered that the body of teachers borne on the Teachers' Register maintained by the Teachers' Registration Council should be known as the Royal Society of Teachers. It has over 90,000 members. Candidates for Registration must possess certain general educational attainments (e. g., a Degree of a recognised University), teaching experience of at least one whole year, and professional training. The Teachers' Registration Council which was created by the Education Act of 1907 is the Executive of the Society and, as such, it seeks "to emphasise the essential unity of all types of teaching work and to encourage all teachers to become not only intellectually equipped but professionally efficient". *

* The Year Book of Education 1934, p. 275.

The Right Vocation.

BY MR. S. M. DATTA, M.A., B.T.

It is said that the majority of German students choose their vocation early in life and make a plan of their future career. This is not the case in other countries, where most of the students drift into their vocation and if asked how they got into their present occupation, the reply would be by accident. They required a job and took the first one they found. They take the first one that promises to pay living wages regardless of its suitability as a life work. Many people are heard to complain in later life and exclaim, "I wish I had picked out a good line of work when I was young." The Vocational Counsellor in a certain Y. M. C. A. counted the number of young men who came to him expressing dissatisfaction with the nature of their work. Their number amounted to 40 p. c. Such young men arise every morning and groan, "Well, I must go down to another day of grind". People who have received College education can think of only some restricted occupations, such as lawyer, physician, engineer, journalist and the like. There are several occupations which are coming into notice and are extremely interesting and not yet overcrowded. For these training has become necessary. The profession of a dentist is a new thing and is in demand. The field of aviation if expanded will offer opportunities to several young people. I think also of the new occupations of radiologist, household decorator, public-health nurse which should not be confined to women only as in this country.

Here in India there is not unfortunately a Bureau to advise young men as to the course they might take in life. There should be such an association with people having good judgment, a broad attitude towards all questions and an interest in helping students. There are ways of measuring intelligence and by applying to a teacher who has some knowledge of experimental psychology the guardian of a boy can ascertain whether he has intelligence, average or below, and he will thus be debarred from entering any profession which demands a College education. In making your study of the Vocations, you should use an outline as a guide. The outline should call for consideration of each occupation from several points of view—physical, mental, social and economic and moral. A student should be interested in the occupation which he decides to enter. But mere interest does not guarantee success.

As a rule, boys will select an occupation in which they hear large sums are earned or which has considerable social prestige attached to

it, and it is one of the strong reasons for which the bar is overcrowded. It is necessary to concentrate not only on one side but take all the advantages into account. It is really difficult to find an occupation that permits a perfect balance between one's intellectual capacities and interests and economic and social advantages. The best course is to effect a compromise of the different elements. For example, Prof. Raman who won the Nobel prize lately, held a lucrative post under the Government of India. He gave up his job to serve in the Calcutta University on smaller pay and had to forego large financial returns. He found compensation for comparative poverty in the joy and satisfaction derived from his scientific work. The writer of the present article happened to meet a young teacher from Norfolk at Bolepur where he had been for research work. He was invited to see his school. While regretting his inability to comply with his request, the young man wrote to him thus—"The Schoolmaster is not well-paid but his work is very nice."

One should not find a vocation on the basis of simply one consideration. If he does so, he is likely to be unhappy and inefficient. In course of my experience I have happened to come across several teachers who have expressed the desire to become a Schoolmaster on the score of their supposed innate interest in the work not realising the stress it involves on its votaries now-a-days. But on examination I have found them to be idle and lethargic. They have greater love for holidays than devotion to work. The teacher of the modern day has to teach not merely his class but to participate in the different extra-curricular activities of his pupils, which aim at the development of the aesthetic, moral and social sides of their nature.

Those who enter the teaching profession in this country are generally those for whom something better could not be found and in some cases it is the halting station in the career of young men. Anybody having a university degree is entitled to be a teacher of a secondary school and if he has got a certificate from a training college, he is believed as a bonafide teacher. One may gather techniques and a body of knowledge requisite for teaching from a college. But this is only a fragment of all that is required of a teacher. The essence of teaching is influencing and it is a profession of personal contacts and influences. This fact was fully realised in ancient India. A teacher should not only have the skill to impart instruction to others but he must be great in learning and conduct. He has to direct the child in his activities and mould his character. He must add the force of his example to the influence of his precept. Promotions in educational service being few

and far between, a young man must be prepared to live on a small income. Unless he is actuated by the spirit of social service, he is not likely to continue long in his work. A discontented man cannot do his work properly. He will do moral injury to his pupils by setting a bad example. Hence the teaching profession is meant only for those who love knowledge for its own sake and are prepared to combine high thinking with plain living. This ancient ideal of education should not be forgotten in the present days.

Rural Secondary Schools.

Certain Special Problems.

BY 'KRISHNA RAM'.

There is much talk now-a-days about rural reconstruction and village development. It is well that it is so, since India's prosperity lies in the improvement of her seven lakhs of villages. It is in the villages that the real India lives, that the real basis of our progress lies. But care must be taken to see that our entire attention is not devoted to the material betterment of the villagers alone. The improvement of sanitation, the revival of cottage industries, the sinking of wells and similar other schemes are no doubt excellent means to raise the standard of living of the rural folk. But it must be remembered that education is the bedrock of all progress. Any reform which is not based on a sound system of education is a building erected on quicksand. The benefits of education may not be explicit and immediate, but any attempt at reformation which has not the support of education is doomed to failure. Enthusiasts about rural uplift must therefore interest themselves in the problems which are peculiar to education in the countryside. That rural education has its own special problems admits of no doubt.

It is recognised on all sides that free and compulsory primary education is the *sine qua non* of an enlightened society, and we are now away from that ideal, though we are gradually nearing it. But in concentrating on the realisation of this ideal, we must not forget that unless a person passes through at least a Middle School he will not be able to discharge his duties as a citizen and a 'master of the ministers of the realm' satisfactorily. In advanced countries the aim now is to make secondary education also free and compulsory. We must frankly admit that this is not a practical proposition with us for some time to come.

But yet the provision of facilities for secondary education must at least remain as an item on the programme of rural reconstruction. As time passes, it may become possible for us to open more and more secondary schools in rural parts.

To those who are interested in schemes of rural welfare either in the practical or in the academic sphere, a knowledge of the problems which are peculiar to rural secondary schools will surely be of great advantage.

One great difference between urban and rural secondary schools is that in the latter the pupils are drawn from a wider area. A majority of the pupils in urban schools come from the same town, while in the village schools pupils often come from a radius of five miles. This seemingly insignificant phenomenon really creates numerous problems. It is admitted that in a tropical country like India the mornings are the best time for study, as the heat of the midday produces a most uncongenial atmosphere for sustained mental work. But beginning the school-work earlier than 10 A. M. is out of the question in rural schools as the pupils coming from a distance cannot reach school earlier than that hour. These pupils, some of them very young, are in certain situations real martyrs. During the rainy season the village roads are impassable; wild streams let themselves dangerously loose all on a sudden; and pupils have to trudge along with their knees in the mire, carrying a cartload of books and a dangling tiffin-box; if the dark overhanging clouds burst into rain, they get drenched. Very often it gets dark before they reach home in the evening. Where the pupils are girls the difficulties are all the greater. And where the girls are past the age of maturity the sources of inconvenience are too many, as the parents do not like to send them a long distance day after day. These pupils somehow manage to attend school more or less regularly, and look like heroic pilgrims to Wisdom's shrine.

A tiresome walk along unfrequented paths is surely not the best prelude to hard work at school. Quite naturally the mighty efforts which these young adventurers have to make to bring their bodies to the school exhaust them, and their minds remain unreceptive at school. This goes on from year's end to year's end. Residence at a distant home to which they must return at night as birds from prey also disables them from participating in the games and sports activities of the school to the desirable extent. Walking is their main occupation of the day.

But these are not the only discomforts of these school-going heroes. The peculiar economic and cultural background of the villages

has a pernicious influence on them. Most of these pupils are poor. Of course poverty is the badge of our tribe. They eat some cold rice in the morning ere they start to school, and also bring the same old stuff for their midday meal. This food that they take is very poor in nutritive value. But there are not wanting pupils who frequently specialise in fasting. They have their breakfast at 7 A. M., and because the busy mothers cannot cook for them fresh food before they leave for school, they come away bringing no meal with them. Parents in rural areas have not yet realised that their primary duty towards their children is to educate them. They are not farsighted. If their young boy can earn two annas a day now by toiling from dawn to eve, they think it economically unsound to send him to school, little knowing that the poor boy cannot throughout life subsist on two annas a day. The writer felt as if he had a revelation when once he told a pupil who did not bring his midday meal that from the next day he should quarrel with his parents for being supplied with fresh food for the midday and that if they refused he should refuse to go to school and that his absence on that account would be excused, and got a quiet reply to the effect. "If I say I will not go to school my parents say, 'All right, you need not go. It does not matter at all.'" Those boys who get a little pocket-money appease their hunger by resorting to the woman-vendor who sits by the ditch selling rotten fruits, and does not always insist on cash-payment even. She is a vendor of disease, and an asylum for flies and dust.

It is amusing to find among the rural folk the continuance of certain quaint old prejudices. They do not take kindly to 'Education through Play'. They still look eagerly back to their own school days when attendance in the classroom lasted from sunrise to nightfall, and play at evening was looked upon at best as a necessary evil. Even now when a pupil in a rural school is questioned as to what he does in the evenings, he replies with bated breath that he does sums or writes transcription. This of course is an untruth, but he thinks that roaming about in the evenings will be looked upon with disfavour by the teacher. He has to be told that he should throw away his books in the evening and rush to the playground. Rural parents are even now heard to complain that there are far too many holidays in the school in the year, and that school closes too early in the afternoon. They almost feel that the teacher is a nurse to keep mischievous children away from home when the parents are busy.

Another peculiar phenomenon in rural schools is that the caste consciousness is stronger there than in urban schools. Instances have

come to the notice of the writer of young boys throwing away the food in their tiffin-box just because during the rush of the lunch-hour the box happened to be touched, quite by chance, by a pupil of a different community. Opinions may differ as to the wisdom of such an action. While some will emphasize the grandeur of a young boy going without food for the sake of a principle, others will opine that this is not a healthy feature in a young mind. But anyhow there is the feature, and it will be some time before the urban readiness of pupils to move freely with pupils of all communities spreads to our villages.

These are some of the singularities found in rural schools. All these point to the need for one great reform viz., the establishment of residential schools. Only that reform can make education really effective in rural parts. In the absence of residential institutions, the provision of midday meals is an urgent necessity. Many parents may not find it very difficult to pay a rupee or two as school fees to their pupils. They have to pay the fees only once a month. But the midday meal is a daily problem. Concession in school fees is no doubt a great relief to poor parents, but the midday meal will be a boon to the children. Is it too much to hope that in this land where *anna dana*, the offering of food, has been regarded as the greatest of charities, our young angels at school will not be allowed in future to feel the pinch of hunger or suffer from that great enemy to all progress, mal-nutrition?

A New Era in Education in Germany.

BY GERHARD GRAEFE.

The remodelling of Germany's educational system does not consist of a mere reform in the school curriculum, nor is it confined to changes within the scope of this or that well-tried pedagogical method. The National Socialist idea strikes at the root of the whole former educational structure in Germany. Both the spirit and form of the old regime and its methods became of questionable value at the very moment when the liberalistic theories of education then in vogue were forced to give way to a conception of education as a truly political science, having its foundation in State and Nation. In modern Germany, all education is fundamentally political. Its socialistic theory of discipline must have for its object the preservation and development of the nation. The new system of education is grounded on the new National Socialist forms of political power. These forms have been created by the people themselves.

The educational questions of the present day, therefore, are not concerned with what shall or shall not be taught. The primary aim is to find new ways and means of achieving such a development of political consciousness as shall transform each individual into an active and intelligent member of his race, ready, when called upon, to serve and sacrifice himself for the public good, and inseparably bound up with his nation's destiny. The urgent demand of present day Germany for a proper conception of its rightful place in the world is the basic principle underlying this. The character of each individual is so moulded as to become inspired with a deep patriotic desire to promote the welfare of his country, a desire which in time permeates his whole being.

Education in Germany to-day aims at the cultivation of comradeship and devotion to the common interest. This does not mean that the schools themselves or their equipment must be scrapped. A new type of manhood and womanhood is sought, and this requires a new type of teacher. They are being found in the rank and file of the nation, and are not simply the products of the big cities or the universities. The old type of pedagogue has gone. The institutions where student teachers formerly "learned" their subjects have now become centres of research in which students pave their way to knowledge by personal experiment along scientific lines. The new schools of pedagogy do away with the former distorted relations between city and country, material for future teachers being drawn not only from the big cities, as was often formerly the case, but being taken from town and country alike. They are therefore more nearly representative of the nation and people as a whole. Thus the educational structure is nurtured by the blood of the race, and depends not on the civilisation of the big city, but on the vitality of the land. Tangible proof of this new development may be seen in the removal of many schools and colleges from the larger cities into the country, notwithstanding that many new buildings for these schools were in progress of construction at the time of the change.

The entire practice of teaching, as advanced in these institutions, has for its basis the life and work of the whole people of the nation, so that the atmosphere and surroundings in the country or in small towns are by far the most suitable for the training of student teachers. After passing entrance examinations, students at these centres must complete a two years' course of study, before they are qualified to become teachers.

The reforms in the fields of science, politics, and sports, as applied to the training of teachers, extend throughout the entire school system. Educating young men and women as political entities calls

for the accentuation of the study of history, with special stress on ancient Teutonic history, a devoted attention to German history and geography, thorough instruction in race ethnology and heredity, in accordance with the concepts of National Socialism, as well as increased emphasis on the physical development of the youth of the nation.

The German system of education has in the past notoriously neglected physical training in favour of purely intellectual development.

To-day the curriculum has been rearranged, with fewer hours devoted to mathematics and physics, and in their place a more intelligent effort to train the youth of the country in character and intelligence. The placing of English at the head of the list of foreign languages goes to emphasise the significance which is attached to Germanic culture in the education of the young Germans of to-day.

The modern German school, moreover, is not disrupted by the continuous and undecided conflict between devotees of Humanism and Natural Science. It is rather the product of National Socialist aims and requirements, as embodied in the rules for admission to the higher schools, as laid down by Herr Rust, Reichsminister for Education. It is the task of the higher schools and colleges so to develop the physical, mental and moral character of the youth entrusted to their care, that they may, later on, fill leading positions in the political, cultural or economic life of the German Nation. It is considered to be the further duty of these higher schools to weed out all unsuitable elements, and by means of constant testing of physical and mental fitness to further in every way those who are most capable and promising.

By no means to be overlooked in the general scheme of education in Germany are the various associations not officially connected with the schools. A great impression was made in neighbouring countries by the establishment of the "State Youth Day", on which, once a week, are assembled all boy and girl scholars between the ages of ten and fourteen years. The arrangements governing this are in the hands of the "Hitler Youth Association" (Hitler Jugend).

Having for its aim the incorporation of the entire German nation into a more perfect form of socialism, as personified by the new German State, the scheme of education extends far beyond the jurisdiction of the school as such. Thus, on April 1, 1934, Prussia introduced its "Land Year" plan, for those who had just finished their schooling. This plan takes a large percentage of graduated scholars out of their city homes, before they begin training for their future occupation, and brings them in contact with peasant life in the rural districts. The under-

lying purpose of bringing the youth of the city and country together in this manner is to bridge the chasm which heretofore existed between them; in short, to effect a true national community of interest. Of equal importance is the introduction of a term of "Labour Service" (Arbeitsdienstpflicht) for students.

On May 1, 1934, Adolf Hitler, referring to this, said "Above all, we wish to compel those Germans whose occupation demands no physical labour to experience what physical labour is, so that they shall acquire a sympathetic understanding of their fellow-citizens who work in the fields, the factory or the workshop.

Accordingly, every young student is now obliged to put in six months of manual labour before entering high school or university. Thus the "Land Year" plan, the Hitler Youth Association, the Labour Service, and the Storm Troops form together a system of training which supplements the school education.

"Our youth will be brought up to respect their own German origin and ancestry, without whose achievements we would not exist, but not to despise the people of other nations. They desire honourable peace and not war. We look forward to the day when this youth will have grown up, because we should like to believe that the youth of other nations are growing up imbued with like sentiments." (Rust—"Roschule and Ausland", 1935, Vol. 1).

The Study of English Grammar.

BY MR. TULSIDAS MUKERJEE, M. A.

The study of grammar has almost always been looked upon as the most un-interesting drudgery to which not only the boys whose duty is to learn, but also the teachers whose business is to teach, have been subjected. The student has always considered grammar as a dry-as-dust unsavoury morsel which he must swallow at the teacher's behest, or to satisfy that terrible ogre of examination at whose shrine he is but a reluctant votary. And the teacher when this un-welcome task of teaching the subject falls to his lot, pouts his lips in disgust and undertakes the work with an attitude of helplessness which is at times tantamount to a moral protest and only wishes that the misery of the dull business might be diluted to some extent with the joy of having to teach literature. That the teaching of literature is very interesting no-

body will perhaps dispute. But that grammar teaching too is not just as dull a process as it is usually represented to be will become manifest when it is studied or taught in its true perspective and setting. The amount of interest and enthusiasm in grammar study as in everything else, will largely depend on the skill and efficiency of the teacher. Some were humorous enough to remark that as a hard stone could not be transformed into sweetmeat by any exercise of skill, so grammar too could not respond at all to your coaxing attempt to mollify it into something presentable to the tender receptivity of the young mind. But it is futile to waste our breath over this warped judgment. Though the analogy of the hard stone does not apply here, yet, granting it does, I must say that instances are not rare when the magic touch of a blessed hand turned a handful of dust into a morsel of sweet ambrosia. But to come to the point.

As has been rightly said "the work of instruction in grammar has always been the tender spot in the curriculum, and it is largely because of the difficulty in arousing acquired interest and making the subject matter vital to the child."

"Grammar has seemed to have no connection with a child's life" hence the mastery of the subject has apparently degenerated into a lifeless drill having no practical bearing on the real development of man. But then the intelligent teacher attempts to discover an un-mistakable connection between grammar and the power of self-expression of the child. In course of his development he seeks more and more complete adjustment with his environment, and his joy is enhanced more and more by the fact that he can take in more and more the thought-inspiring atmosphere and becomes more and more conscious of the growing power to inform the world about the wonderful revelation in his life. The teacher of grammar comes to his assistance in no inconsiderable degree. "The problem of the teacher of grammar is to show that in one way or another the study will promote efficiency of expression. If he can do this in such a way that the child will see the connection, grammar will mean something to the pupil—will have a vital relation to his life."

Improvement in expression may follow the primal motive for it, in the line of gradual correction of mistakes, imitation of the correct form of composition and the application of the principles gained from the study of grammar. When the mind-process has started and a definite response has been associated with a definite situation, the aim of the teacher has been more than half realised and in the words of Mr. Eades, to express a different thing, the success in the application of an

important grammatical peculiarity will afford as much pleasure as is felt in unravelling the plot of a good detective story.

In this connection it must be borne in mind that the study of grammar cannot be divorced from the study of literature or composition. Rather grammar can justify its very existence simply as hand-maid to literature. It is as easy for the teacher to make the study of grammar interesting without reference to literature as it is to extract sun-beam from cucumber in these days of scientific progress. There is a good deal of uncertainty among teachers of English about the amount of grammar that should be taught. From an analysis of the teacher's aim it follows that it is only useful in so far as it helps the boy to speak, write, read and understand English. So, it has been rightly recommended that good deal of traditional grammar having no practical bearing on teaching English, should be discarded as useless; so that the pupil will have no occasion to be doubtful as to the utility of the lesson—no suspicion about its futility—nor will he have to suppress or express a question as to why a particular thing is being given to him which has actual relation to the growth of his literary consciousness. He must feel that it is a necessity and which he must master in order to grow intellectually—in order to have his assigned place in the interchange of thoughts and ideas with the world and it may be with its master minds.

This correlation with literature and composition study will be best effected by bringing in illustrations from familiar and interesting subjects as far as practicable. Every one of us will admit that our ultimate aim is the development of the student's powers. Thus the lesson or the principle of correction in the case of wrong use, should be guided by the spirit of construction and building up, and not tearing down. Thus the thinking power should be stimulated and the lesson should be suggestive, it should give the young mind something to reflect upon and place before him a mystery (not beyond his scope) to solve. Thus when familiar illustrations—not beyond the ken of the learner—have been introduced, his dormant faculties will be aroused and he will be thrilled into activity under able guidance. "It will remind him of knowledge already acquired, pique his curiosity and stir his ambition to acquire fresh knowledge."

When an attempt has been made already by the student, but some mistakes have crept in, a contemporary writer has very rightly suggested that the suggestive and thought-provoking way is to write on the margin "see such and such book, page so and so". "By reference of this kind," he continues "not only the student's attention is fixed upon the error that he is not likely to forget, but by the very process

of correction, he is introduced to an entertaining collection of literature which some day he may wish to read."

The teacher should at the same time have in his mind or at his elbow in a card catalogue hundreds of such references, covering all cases of mis-use by the student.

In all this the teacher should be in close sympathy with the student, and his attitude should be that of a doctor and having diagnosed the case of the pupil under his charge, should try the course of treatment and forecast the outcome.

I should like to quote here verbatim a passage from Mr. Macnee's Essay on the Teaching of English which makes a very practical suggestion in regard to the teaching of grammar specially in lower forms by making reference to the vernacular.

"In the early stages it is possible to base a good deal of English grammar teaching on vernacular grammar. If the teacher of English is not also the teacher of vernacular, it is necessary for him to keep in touch with what has already been learnt by the class in vernacular grammar. It is a waste of time to teach laboriously some point in English grammar as though it were entirely new, when a reference to vernacular grammar might make the point perfectly clear to the class. It is important, therefore, not only for vernacular teaching but also for English teaching, that vernacular grammar should be taught on sound lines."

The value of Mr. Macnee's suggestion is apparent in another way; for it is easier to arouse interest and co-operation by an appeal to the home-instinct than by compelling the attention to an unfamiliar piece of information.

Then how the well-known inductive method to be employed in grammar teaching—how the method continues to be inductive until the generalisation has been reached and how when the deductive procedure follows and the examples are deduced from the established generalisation, will be nicely illustrated by Macnee's plan of lesson on the noun infinitive:—

I. Presentation of examples:—

Examine the following:—(1) To help others is our duty.

(2) To succeed is not easy.

(3) The quickest way to go is by train.

(4) We wish to play hockey.

(5) We hope to win.

(6) Nothing is left for us except to die.

II. Inference and generalisation:—

Each of the above sentences contains an infinitive. What work does the infinitive do in each of these sentences?

It does the work of a noun. Parse the infinitives in each of the above sentences. It will be found from the parsing that in two sentences the infinitive is the subject of a verb, in one sentence it is the complement of a verb, and in two sentences it is the object of a verb, and in one sentence it is the object of a preposition.

Thus generalisation follows:—The infinitive is sometimes used as noun. It may be the subject, object or complement of a verb, or the object of a preposition.

III. Application:—

Write six sentences containing noun clauses.

This is a very typical example; and concrete instances may be multiplied. But then only examples will not be sufficient. One thing must never be forgotten. The lesson must be infused with life and must appeal to the curiosity of the pupil and make him eager to unravel the mystery. In this the teacher's own personality, his own inspiration will count; for it is his inspiration that will be transmitted to the child and make him delve deep into the wonder-land with alacrity.

Before I conclude I am tempted to say one word more about the selection and rejection business. The days of "Dwadasa barsai Byakaranam adhyanam" (grammar alone is to be studied for twelve years) are no more. In these days of speed and progress, of rush and forging ahead, we can afford to accept only that which may have some real meaning. The scientific investigations demand our attention. Practical utility is our watchword. Formal grinding at useless technicalities will mean waste of time and energy. So cumbersome formal rules and definitions have to be discarded. It is a happy augury that the study of grammar is becoming more and more living and rational, and its study is no longer a dull distressing drill, nor a hindrance but an open sesame to the realm of literature, a subject of surpassing interest, I may say, helping the learner to occupy an important place in the modern social organism.

B. & O. Teachers' Journal.

"The Heart of the School"

BY MR. S. NAGARAJAN, M.A., L.T., CERT. LIB (MADRAS UNIV.)

To very many, the newest meaning attached to the word 'Library' will spring a great surprise. I wonder how many have fully grasped the significance of the word in its modern sense. Very many know only the very familiar meaning as given in any good up-to-date dictionary. It is common knowledge that the word takes its birth from its Latin ancestor "*Liber*", which means a book and that it means a collection of books made for the purpose of reading and reference. A rich meaning has grown round the word in perfect consonance with the many-sided growth in usefulness of the Library. The word has been exalted by the new meaning given to it by the first Indian author of a book on "Library Science"—I mean the author of the wonderful volume, "The Five Laws of the Library Science", Mr. S. R. Ranganathan, M.A., L.T., F.L.A., of the Madras University Library. He defines it as a Trinity—a trinity of books, readers and reference staff. Books, readers and the human links—the reference staff—that establish an active and healthy contact between the two constitute, in the modern sense, a library. What a world of difference between the meaning it has acquired now and its old interpretation which is fast yielding place to its modern rival!

Indeed who can doubt that it is a Trinity when one can easily find out for oneself that it stands for all that is good. Only a century ago, one of the foremost writers and thinkers of the age, John Ruskin, has pronounced in unequivocal terms that books are storehouses of knowledge and the only treasure worth acquiring is the treasure contained in books. For, do not books contain and preserve for the posterity what the best men of all times thought and felt? Moreover, in them, is not the wisdom of the past ages enshrined? Talks with such great men of the past can now be had only, in a sense, through the books which faithfully record their intense labours in quest of Truth and knowledge. As already stated, such books are collected in Libraries, not for the purposes of adorning the beautiful Mahogany shelves but to enable readers, with the help of the human links referred to above, to drink deep at those never-ending but ever flowing fountains of knowledge and joy.

When I say one should drink deep at those eternal fountains I am not unaware of the fact that I shall be besieged by many well-mean-

"THE HEART OF THE SCHOOL"

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ing readers armed with their many questions. I am anticipating them, and am ready with my defence. Many potential readers will be scared away and even the enthusiasm of a few book worms will begin to wane if for any reason the Library is located in an out-of-the-way corner in the town. The cry of the experts of the subject is that libraries should be housed in the most frequented parts as this will make them easily accessible to all their readers. In this instance, distance does not lend enchantment; on the other hand, it positively injures the libraries. It will be quite in place to mention here that a school or college library should be located in the largest and finest room of the school or college with a fine reading room attached to it. There are various ways of attracting readers to the library, and this is one. I shall take up the others for consideration later. If all modern sanitary arrangements such as lighting and ventilation are made I feel convinced that readers will be attracted to the libraries in large numbers like moths to a flame. A smiling librarian—the presiding deity of this temple of knowledge and wisdom—who is a psychologist as well, can work wonders in this direction. Under his bewitching smile and unable to resist his magnetic powers, will flow a continuous stream of seekers of knowledge and inquirers after truth. When once a reader enters his library, he knows how to make him a regular customer of his wares. In this connexion, it must be stated that only those who have in their constitutional make-up a spirit of social service alone can hope to become such wonderful librarians. To a spirit of social service must be added as additional qualification, a vast scholarship. In fact, this ideal librarian will truly be a friend, philosopher and guide. The importance of such professional librarians is realised and the need for them is felt nowadays by all institutions possessing libraries. That library superintendents who have high academic qualifications and who have been well-trained in the art of making the Library resources readily available to its clientele, are appointed is a proof thereof. It may be pointed out here that these librarians should be very enthusiastic in their work and the authorities can easily command their enthusiasm by giving them all possible facilities. Further they can show their encouragement and appreciation in a tangible manner by raising the salary and status of such enthusiastic workers.

One of the primary concerns of the Library must be the fixing of the hours of the library, that is to say, when it should be kept open for the use of its readers. The ideal to be aimed at is twenty-four hours a day. But, as we all know, ideals are impossible of realisation, and this 'ideal' is no exception. I may suggest that if the Library is to function efficiently and is to be really serviceable it should be kept open from

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7-30 in the morning to 7-30 in the evening. When I am laying down this rule I am not forgetting that I intend this rule for a School Library. To many this will sound a revolutionary note but when once they enjoy the immense advantages of a 12 hour library, they will readily acquiesce in my suggestion. I see no point in keeping the library open only from the moment the school begins its work to the moment it closes for the day. Very often the clerk-in-charge of the library locks up the library in the Luncheon interval, as he has to go home to satisfy his primordial instinct of hunger. What shortsightedness? It is only then that the students find it convenient to go to the Library. They are kept engaged in their classes during the working hours of the school. But when the clerk returns, the clock strikes two and off goes the bell. The result is these students, having the Library near at hand, cannot use it and satisfy their intellectual hunger and go away with a feeling of disappointment. Sometimes this feeling stands permanently in the way of their ever becoming patrons of the library. Further, they stand on a par with those thirsty people near a freshwater well to draw from which they lack the rope and the bucket. Again when these students finish their work for the day, they seldom feel inclined to go to the Library which had been so inhospitable to them only a few hours ago and trot off to their homes to enjoy a brimming, steaming and inviting cup of coffee. This state of affairs obtaining at present reminds me of a person who had no stones to pelt with when he saw a dog and found the dog gone when he had got some. If, on the other hand, the library is kept open at all hours, as stated above, and 'shift' arranged, how incalculable will be the benefit derived! This may involve a little cost to the management as they will have to provide light in the library for the readers who care to remain there even after sunset, and will call to the front a spirit of social service on the part of the Library Superintendent and his helpers. Not a few enlightened libraries in the West and especially those in the New World serve their readers at all hours both in the day and in the night. A good deal of education in matters relating to the Library and money will be necessary before India comes in a line with her Western sisters and takes such a big leap. But I feel confident that it will not be very difficult to adopt my suggestion of keeping the Library open for twelve hours. If this experiment is tried, its efficacy will soon be seen and the popularity of the Library firmly established.

(To be continued).

Tubingen University.

Germany possesses a number of old, small university cities, whose names are well known abroad, and which are visited by many foreign students—Heidelberg, Gottingen, Marburg, Wurzburg, and others—but Tubingen, Wurtemberg's university town, has hitherto been less well known.

Founded in 1477, the University Eberhardo Carola, as it is called, numbers among the recipients of its honorary degree Mr. F. M. Sackett, former American Ambassador to Berlin. It was especially fitting that the University's political science faculty was chosen as the one to confer this honor on the American Ambassador, for this faculty, the youngest one of the university, was founded in 1817 with the active co-operation of the great German economist Friedrich List, an important part of whose lifework was done in the United States. List was for two years professor of political science at the University of Tubingen, but became suspect because of his liberal ideas, had to give up his chair, and was eventually compelled to leave Germany. He found a new field of effort in Reading, Pennsylvania, where he did much to further the beginnings of American industry, and where he wrote in 1827 his famous "Outline of a New System of Political Economy". From Reading he returned to Germany as American Consul. A monument is to be erected to him in Reading this year, which also brought the conferring of an honorary doctorate on the representative of America in Germany by the same faculty which List helped to establish.

Many other noted men have occupied chairs at the University of Tubingen during the four and a quarter centuries of its existence. They included Kepler, the pioneer of modern astronomy, the great Protestant theologian Jakob Andrea, who created the so-called "formula of concord" in 1518, the humanists Melanchthon and Reuchlin, the trio of physicians and natural scientists, Johann George, Philipp Friedrich and Johann Friedrich Gmelin, and F. T. Vischer, the noted novelist. Darwin's theory of evolution carried on the preparatory work done by the Tubingen Professor Kiehmeyer, who was the first to suggest such a descent of man. J. Autenrieth, founder of the modern school of medicine, was a Tubingen professor. This university's medical, theological, political science and natural science faculties enjoy especially high reputation.

HAPPY STUDENT LIFE IN TUBINGEN.

The different university buildings, bedded in green lawns and gardens, form a little city for themselves. The romanticism of German student life of earlier days still exists in Tübingen. Old traditions are kept alive by the 33 different student associations, but the very atmosphere of the old city itself, with its narrow streets and mediæval houses and the charm of the city's surroundings. In the decree of 1477 by which Count Eberhard the Bearded established the university, it is expressly stated that Tübingen was chosen as its site "with regard to the charm and fruitfulness of the district and to its healthful air".

The city climbs up with its bright houses from the bank of the Neckar. Above it rises the Gothic collegiate church, which contains the graves of the Counts of Tübingen and Württemberg, and the whole scene is dominated by the vast bulk of the Hohentübingen Castle. It is a beautiful picture, framed by green forests. Steeply gabled houses built in the Middle Ages line the steep streets of the old city. The market place presents such an idyll as few German cities can boast. It is a triangle surrounded by ancient buildings, on one side the stately Rathaus with richly decorated facade and a small oriel for ceremonial purposes and official announcements.

Just behind the Rathaus is a small wine-room called the "Meierhofle". When the students feel the urge in the small hours of the morning for something to eat, they visit this wine-room, which opens its doors about 5 o'clock, and eat "Hoffles" which are freshly baked onion cakes. They must be eaten warm, together with a tankard of wine.

On pleasant afternoons the students walk out into the hills and forests, winding up at the "Schwarzloch" on a hill top, with a beautiful view of the valley of the Neckar. Originally an old farmhouse, the "Schwarzloch" has been furnished with round tables and chairs, which stand under spreading horse chestnut trees. Here the students drink wine and sing, while a great flock of peacocks wander about the grounds. The standard speciality here is a vast chunk of ryebread with butter and honey, both fresh from the farm.

Going down to the old part of Tübingen one comes to a section which was a flourishing settlement 800 years before Christ. Here one reaches the domain of the "Gogen", an ancient name for peasant vineyardists, who still cling to old customs. When the grape harvest comes in the late autumn, the peasants stick a broom out of the window of their house to show that they have opened a "Besonwirtschaft" or "broom

inn", where bread and new wine can be had. This custom goes back to the Romans, whose innkeepers used to hang out a bush, whence the old saying that "good wine needs no bush". Professors, students and burghers sit together in the narrow rooms, drinking, singing and talking. Rank is laid aside for the moment, but it is resumed when the "broom inns" are left.

The old Hohentübingen Castle is well worth visiting. Its mighty walls and bastions stand on the foundations of a castle which repulsed an attack by imperial troops as long ago as 1087, and was repeatedly attacked in vain in subsequent centuries. In the Middle Ages Hohentübingen was one of the strongest castles in all Germany. Under it are cellars 30 feet deep, with walls 23 feet thick. In one cellar is a gigantic cask with a capacity of 22,500 gallons. A well, which prisoners were compelled to dig, is 105 feet deep. The cells in which these unfortunates were kept are so low that one can only sit or lie in them, it is impossible to stand up. In a dark tower of the Castle the terrible Vehm courts of the Middle Ages were held.

Notes.

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

MR. CHINTAMANI'S ADDRESS.

Mr. Chintamani's address at the Mysore University the other day will be read with profit by those interested in matters educational not only such as affect the advanced state of Mysore but also the general public of the whole country, as the problems he touched upon are as much the concern of the whole country as of one particular State like Mysore. The choice for the performance of this exalted but onerous task of delivering the Convocation Address has been wisely made, since Mr. Chintamani has been before the public eye for upwards of a generation distinguishing himself by his unostentatious labours in the cause of his country by working in more than one line of public service. The address is, therefore, the result of ripe thought and varied experience making a distinct contribution to the study of urgent educational problems.

Reviews.

English Composition by K. Srinivas Kini, B.A., L.T., and U. Bhavani Shankar Rao, B.A., L.T. Published by Basel Mission Book Depot, Mangalore. Price Re. 1-8-0.

The revised syllabus in English for the S. S. L. C. course, requires the teaching of English composition more systematically and thoroughly on up-to-date lines. Though many books on English composition have recently been published, this book stands prominent in its charming presentation of various topics. The author has felt the difficulty of Indian students at every stage. So he has taken particular care to present to the students specimens of letter-writing, precis writing etc., from modern writers like Arthur Mee. The chapters dealing with the unity of Paragraph, order of words and sentences have been written with great care and illustrated copiously with suitable examples. The concluding portion deals with Biography, Autobiography, Exposition and Argumentative essays. This book will be very useful for the students of the High School class who have to prepare for an examination in English II Paper.

Macmillan's Pictorial Reading Cards for Children of six (of 4 sets at 9 d. each) and seven (of 5 sets at 1 shilling each).

Picture-reading forms a very instructive, interesting and useful part of composition teaching in the lower classes and the present series will be exceedingly helpful to the children of the V class and I Form of our schools. The pictures selected are varied, suggestive and true to life. They represent the life of the people in the different parts of the world bringing home to the minds of the children at their most impressionable age the strange and peculiar ways of living of the Eskimos, the Red Indians and the Egyptians. Incidentally, they also furnish information of topics of general interest like cocoa, tea, the Scout Jamboree, the policeman, the useful motor, etc. These beautiful coloured pictures are very attractive and life-like.

N. SUBRAMANIA AYYAR, B.A., L.T.

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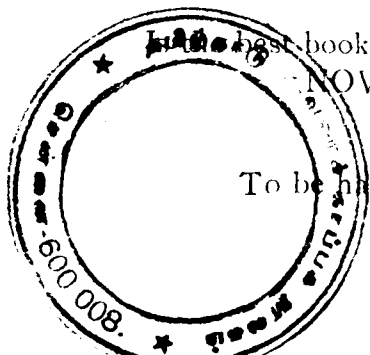
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Write to:—

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Mr. Chintamani pays at the outset a well-deserved tribute to the organising genius of Mysore, its rulers, statesmen and other public workers, which has made Mysore the "Model" state. Her educational activities have been unique in that they are suited to the needs of her people and calculated to utilise her unparalleled resources. Her educational policy has not thought of merely literary education but has envisaged elementary, secondary, and university education of a high degree of excellence while in the field of woman's education she has been in the vanguard of progress long before even advanced parts of British India began to bestir themselves in this direction; while the Indian Institute of Science located within her limits confer on her an All India status and distinction. Mr. Chintamani did but bare justice when he referred to these achievements of Mysore.

His references to 5 important suggestions which he wished to place before the public of Mysore have thrown useful light on problems some of which are old and others new. For instance, his plea for religious instruction and specialisation with sound general knowledge in fundamentals is an old cry that receives only new and added emphasis. His suggestion for state patronage for indigenous systems of medicine was made in the right place, since Mysore is *par excellence* Indian India. The plea for making Hindi the *lingua franca* of the whole country is born of the new forces of nationalism. The eminent journalist that he is, his advocacy for instituting a course in journalism on the lines of the London School of Economics must be an article of faith in the value and growing usefulness of his profession. These are some of the most vital needs of an enlightened and progressive community and it may be fervently hoped that they will soon be *fait accompli* in the not distant future.

THE MADRAS UNIVERSITY AND DEGREE IN JOURNALISM.

While congratulating the University authorities on this new venture the value and wisdom of which cannot be questioned for a minute, one would like to know how the great question of the day, the reduction of educated unemployment, is going to be solved by this measure. Working experience in

this line is not quite sure that there is any such demand for degressed journalists involving an outlay from University finances. There is the further fact that a course in journalism with a degree at the end would have to be confined mainly to the theoretical side while apprentices attached to a well-established journal would have superior advantages with the additional prospect of their being employed with certainty. It would be a case of demand getting its necessary supply. It would have served the purpose quite well if journalism had been made one of the subjects in the optional groups and would have made an admirable partner with History, Economics and Politics, the sphere for pure journalism being considerably restricted as things are at present.

THE DIRECTOR OF PUBLIC INSTRUCTION IN THE SOUTHERN DISTRICTS.

The occasion of the Director's visit to the Districts of Madura and Tinnevely was useful to bringing out clearly and prominently both official and non-official views on important educational matters which have been engaging serious public attention for some time past. At Tinnevely opinion was expressed as to the measure of success of compulsory education, the Champion Scheme in operation and the working of District Educational Councils in co-operation with District Educational Officers. The position of Higher Elementary schools, some of which acted in competition with Middle schools, was also considered. But the Director expressed his regret at his inability to do anything when the questions of standardisation of salaries and liberalising of the Grant-in-Aid Code were referred to. While his reasons were quite sound, it must be admitted that both of these are matters of vital importance affecting educational efficiency and requiring the immediate loosening of the purse-strings by Government.

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No. 11.

Education in Ancient & Mediaeval India.

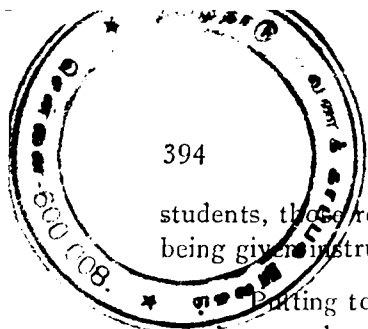
BY KULAPATI JAMES H. COUSINS, D. LIT.

(Concluded from the last issue)

In the carrying out of the education outlined above, both professional exposition and tutorial supervision were practised. The problem of the linguistic medium of instruction is not a new one today. It goes back to the sixth century before Christ, if not further, for it is on record that the Buddha insisted on the vernaculars as the medium for the impartation of the new law (*dharma*) instead of Sanskrit. There was continual intimate interchange between teacher and student. Early mornings were given to private revision and preparation. Memorising was the chief method of learning, but not to the deprivation of intelligent understanding of the subject approached. Objective observation was used in science, though it is held by some that both science and history were stultified by the common search for spiritual unity beyond the objective actualities of the physical universe and human life.

Ancient Indian education did not cease with graduation. The *Dharmasastras* (II, 2, 5, 15) indicate provision for adult education, for they tell us that when a householder (*grihasta*, after studentship) was lacking in any kind of knowledge, he could return to his *guru* for instruction but only as an extern student, for *brahmacharya* (celibacy) was strictly insisted on in both Vedic and Buddhist education; and the married student, though not denied education, could not receive it with the concentration and continuity of the residential *brahmacharin*.

We are now in a position to compile the ancient Indian curricula of studies; and it will give us a certain amount of encouragement in our subsequent lay-out of a modern curriculum if we separate the Vedic and Buddhist curricula so as to show certain changes that were brought about by passing time and developing circumstances. And here we may note that curricular studies were time-tabled to suit the needs of the



students, those receiving education in return for day-service to the school being given instruction in night classes.

Putting together the various curricular items gathered by recent scholars, we have the following subjects in the Vedic era; Religion (in scriptural study); Philosophy; Science—applied psychology in *yoga*, mathematics, astronomy, physics, chemistry, medicine, acoustics as connected with music and therefore of the nature of art, metallurgy which we may take as connected with vocation. These subjects, placed on a ground-plan of education such as we shall lay down in our next study (including religion and art on the side of the emotions, philosophy and science on the side of the intellect, and sociological and vocational studies), are seen to indicate a stretch towards an all-round education, but also show certain inadequacies.

The long history of Indian art-crafts implies their study theoretical and practical; but this was carried on in special schools and evolved the *śilpaśāstras* (rules of craft technique). Art criticism, such as has only recently arisen in India, does not seem to have affected the practice of the art-crafts. But general education made a clear distinction between *vidyā* (knowledge) and *kālā* (application of knowledge), and in both exhibited readiness to learn from other countries such as Greece and later from Persia. With the art-crafts would go the vocations other than professional and clerical; they were outside the universities of old, but will be integral activities of the universities of the future.

Buddhist education, as followed in the great universities already mentioned, gives us the following curriculum: Religion (studied in the *Vedas* and *Jātakas*); Philosophy (metaphysics and logic); Science (medicine, and a development of what may be called occult sciences—charms and spells for raising the dead, prophesying and divining for acquisition, interpreting animal speech, tantrikism); grammar on the side of expression hence connected with art; elephant lore, hunting and archery which connect with vocation.

Ancient scriptures speak of eighteen *śilpas* (arts) being taught, but I have not been able to make out a clear list of them. Bhartrihari in 'Nitisataka' gives the essentials of a true education as *sahitya* (literature), *sāṅgita* (music), and *kālā* (art), an excellent cultural foundation. Buddhist education set such a cultural value on craft-skill that persons having no art at their command were looked down upon. A *Jātaka* (351) tells of a prince who was apprenticed to a potter, a horticulturist and a cook—thus learning three crafts combining beauty and utility.

It was even reported by Strabo (XV, 54) that craft-skill was so valued in India that he who caused a craftsman to lose a hand or eye was liable to lose his head. And from the same foreign observer we learn a fact that ought to be presented to the Disarmament Conference by the Indian Delegation to the League of Nations, viz: that the only crafts which could not be learned from private teachers were the building of ships and the making of armour, for the ship-builders and armourers worked for the king alone (XV, 46); private exploitation of implements of warfare was not permitted. We may note also that image-making was a state industry in the Mauryan era, and the *Arthashastra* informs us that, even in its remote era, (321 B. C.), the Government had a monopoly of salt-making.

Vocational education and practice would seem to have fallen on evil days through the appearance of intellectual schisms and encroachments from abroad. In its latest phases Buddhist education fell far below the ancient search for subjective reality, "for what is hidden even from the Gods"*. It became mixed up with practices that led it into magical and sensual diversions which dissipated its energy, broke its spiritual and intellectual integrity, slackened its concentration, softened its fibre, and left it an easy prey to virile antagonistic forces.

The absence of such studies as we now call sociological may suggest a mere individualism in ancient Indian education. This would be an error. The fact is that the fulfilment of individual *dharma* was, as it ever must be, impossible without group help and group repercussions. This began in the joint family system in which the student had his first experience of hostel life. There he learned how to live with others; and developed through householdership (*grihastha-asrama*) to social service (*vanaprastha-asrama*), beyond which lay the still larger group experience of unity with the cosmic life. The stages of educational development were the individual, the human and the universal. Its beginning and end were spiritual, and its middle stage could not be otherwise. Religious study was primal, paramount, perpetual. It "was based on the principle that there is an infinity of force pent up in the human soul, and that it is made kinetic by degrees by dwelling on omnipotence; and that the best and easiest passport of success, even in this world, is to keep in line with cosmic forces."†

Thus the individual and the total were constantly associated in ancient Indian education; and the way from "this" to "That" was

* 'Rig Veda' I. 164, 5 and 6.

† 'Indian Culture'.

through "them". What was good for the individual was good for all; evil was evil. It is an illuminating circumstance that, while the *Kama-sastras* were concerned with self gratification they did not include sex as a means to that end. This function was given its proper place, according to the Indian idea, in the *Dharmasastras* because sex was regarded not as means of personal gratification but as a social matter since its true purpose was beyond the individual.

I turn now to a short consideration of Mussulman education in India, not, however, under the erroneous assumption that the natural process of education becomes essentially different under different religious or cultural sponsorship. Education is a universal experience, no different in Chicago and Samarkand. But it is also true that the satisfying of the universal need of education is certain to show local and chronological difference of expression, and a study of these may lead to useful extensions and adaptations of educational technique.

Education as expressed in Vedic India before 500 B. C. and in Buddhist and Hindu India after that time, was developed indigenously. Muslim education had its beginning beyond India, and brought into India gifts of experience abroad and of relatively modern ideas and ways. It developed side by side with the indigenous education, and ultimately, as did the distinctive painting brought from Persia to India as accompaniments of Mussulman conquest, became so intimately domiciled in India that, notwithstanding certain interesting surface differences and certain disturbances to indigenous education, it became a true Indian cultural product.

Until recently it has been difficult to get close to the reality of education in Mussulman India. Ordinary history has so persistently yielded to the appetite for melodrama that it has not had much time, if it has had the secret inclination, to give keen attention to the history of human culture. Yet the record of State activities that ultimately become eligible for inclusion in the talkie-theatre is no more the full history of individual, state or empire than the record of a city's police-court is a record of the city's life. Plain reason would assume education behind the arts and crafts of Mussulman India that have entranced the art-world, and research within the last twenty years has justified reason.*

History sees to it that we know that Sultan Mahmud of Ghazni in Afghanistan (A. D. 1000-1026) destroyed numerous schools on his forays into India. From this fact the world concludes that Sultan

* 'Promotion of Learning in India during Muhammadan Rule.' (By Muhammadans). By Narendra Nath Law.

Mahmud had no great affection for schools. But recent studies of his career indicate that his antipathy was only against certain schools, for he was a generous patron of education at home, a founder and endower of schools and colleges.

Muslim cultural history, in fact, when one dissects it from the more sensational and theatrical history in which unregenerate humanity finds pleasure, is rich not only in records of immortal achievements in the arts but in the less emphatic though not less important matter of endeavour through education to help human individuals to become artists in life.

A few instances of such educational richness are all we need invoke for our special enquiry as to the principles and practices of education in ancient and mediæval India.

Sultan Muhamud Tughlaq (1325-1351) not only patronised education but was himself a student of medicine, astronomy, mathematics and logic. Sultan Firuz (1351-1388) built and endowed colleges of the first rank. A description of the Madrasa of Firuz at Firuzabad indicates the ideal of an educational institution held by a fourteenth century Mussulman king and his architectural and academical advisers. The buildings of the school were beautiful; they were situated in well-planned gardens containing a tank. Teachers and students resided together in constant intellectual communion; and there was accommodation for casual visitors. Religious and general education went on together. Hindu books were translated and studied. The needs of staff and students were provided by the State; also the technical training of slaves presented to the Sultan. The Sultan himself took a keen interest in the restoration and preservation of Buddhist archaeological remains, even as His Exalted Highness the Nizam, through his Government, preserves the great gallery of Ajanta, and exquisite Sanchi of the Buddhist Emperor Asoka is guarded from decay by the Mussulman rulers of Bhopal State.

Lesser monarchs as regards territory were no less educationally minded. Mahmud Shah (1387) founded an orphanage school in the Deccan, and saw to it that the inmates had not only free maintenance but the best available instruction.

Shah Ibrahim Sharqi (1400-1440) of Jaunpur founded so many educational institutions, and so completely relieved their residents from material necessity, that his kingdom came to rival imperial Delhi in fame, in literature and the arts. His daughter-in-law, Bibi Raji, built a college and monastery and provided for its upkeep.

Sultan Muhammad Quli Qutb Shah of Golkandah (Golconda) was a liberal patron of education. He caused to be built in the city of Haidarbad (Hyderabad), the Chahar Minar whose minarets, 220 feet high, contained living quarters for college students and their teachers, thus carrying on, as other Mussulman rulers did, the Indian tradition of mutual life in education.

Mussulman kings and princes themselves became students, and included Hindu culture in their intellectual interests. Muslim literary education intermingled as freely with Hindu literature as Mughal painting with Rajput painting. Hindu classics were translated into Persian, and as a consequence Persian culture influenced Hindu culture. Thus the spirit of the post-Vedic age was kept alive, when Brahmans made exposition of Buddhism without ceasing to be Brahmans, even as today Hindus of my own acquaintance are reverent exponents of Islam.

In the reign of Akbar the Great (1566—1605) we find education in the Mussulman era in India at its most complete development. The predecessors of the Mughal Emperor had bequeathed him outstanding examples to live up to in both personal and organised educational activity. His grandfather, the Emperor Babar, the founder of the dynasty, had invented a new style in verse and also in calligraphy. He was the author of a legal work, and in his memoirs showed himself a scholarly and acute critic. His father, Shah Humayun, was a student of astronomy and geography, and in revising the social organization of his expanding empire he placed the scholar next but one to the emperor in dignity.

Akbar Shah's universality of interest places him among the great figures of the world, and his interest naturally included education, and with his characteristic inclusiveness, he sought to have education given to all classes of his subjects. Hindus were to be educated on the same level as Mussulmans, and in their own culture. This led to mutual respect. The Emperor's great Dewan, Abdul Fazl, in his *Life of Akbar* ('*Ain-i-Akbari*'), describes the Hindus as "religious, affable, cheerful, just, retiring, business-like, truthful, grateful, faithful, courageous," from which catalogue of virtues we may deduce the qualities in human nature on which an eminent Mussulman set the highest value, and note as significant that the quality of religious aspiration comes first.

Akbar founded numerous schools and colleges for both resident and day students. With his encouragement private schools under single teachers spread. These provided for the teaching of the arts and crafts

not included in the colleges, and also for the higher study of college subjects.

Under Akbar's successors educational endowments and activities continued. In the reign of Shah Jahangir it is said,* there were schools in every village and town. The teachers of the colleges at Delhi and Agra were appointed by Shah Jahan.† With the reign of the Emperor Aurungzeb the expansive educational policy ceased.

Mussulman education (that is, education not specifically for Mussulmans, but education for a mixed population under Muslim rule) was, as we have noted, at its most inclusive stage in the reign of the Emperor Akbar, and therefore at that stage it presents to us the largest selection of educational ideas to stimulate our thought on the educational reconstruction necessary today.

We can visualise the educational situation of an era or a region most accurately, I think, through its curriculum of studies, for these reflect both the practical uses to which imparted education is put, and the idea, consciously or unconsciously held, as to the nature of the educable individual and his educational needs. The latter is the crucial test of educational wisdom. If the view of the nature of the student is inadequate, so will be the education given to the individual. That view is, as we shall see in our later study, far from adequate today. But the intuition of completeness which had made itself felt in Vedic and Buddhist India, was still more fully responded to in Mussulman India, as we can see in its curriculum which we summarise as follow; Religion (described by writers as divinity); Philosophy (natural philosophy, that is, philosophy based on science; logic); Science (mathematics, geometry, longimetry, physics, economics, and quasi-scientific geomancy); History and Government (the exterior and interior aspects of human organization); Agriculture and Accountancy, which are vocational studies.

In this curriculum of studies in Mussulman India over three centuries ago we observe the continuation of the religious, philosophical and scientific elements included in the older curricula. But these elements were not all regarded as having the same educational value. Religion was the root of all study. What has been written of Vedic education, as already quoted, may be written of Muslim education: "All arts and sciences branched off from religious studies, and were gradually differentiated; but they were always helpful to the active religious life, and led to it." This does not mean the theological censorship of artistic

* Muhammad Sadiq in '*Tabagat*'.

† '*The History of Shah Jahan of Dihli*', by B. P. Saksena, 1932.

expression or scientific discovery; it means the lifting of expression and research to the level of spiritual aspiration, idealism and reverence—an elevation tragically needed today when art is so largely the voice of the siren of sensuality, and science not merely a follower but the leader of human destructiveness and homicide. Here we have a fundamental indication from the past as regards religion in education. Nothing seems to be more certain than that the segregation of religion from education is the prime cause of religious animosity in India, as elsewhere. When religion and education were one in India, that is, when education was in fact religion, there was mutual respect between the religions. Sir Akbar Hydari pointed out in an important address at Poona (September 7, 1934) on the "Ideals of Moslem Education" that the Hindu Peshwas respected the sacred places of the Moslems, and Moslem Shahs respected the religious susceptibilities of the Hindus. Scholarship based on aspiration rises above bigotry. We shall see in our next study the value of this suggestion from the past to the future.

In the Mussulman curriculum, on the mental side, science appears to have had more attention than philosophy; yet the needs of the mind were recognised, and it is for us to consider the inadequacy or otherwise of the provision thus made for the development of the contemplative faculty of humanity, of which philosophy is the expression, and of the observative faculty, of which science is the expression. We shall do so in our next study.

The inclusion of the study of government shows that the subject had moved from the princely specialization of the *Arthashastra* towards the participation not only of delegate Governors but of the governed; a movement towards a future still before us, when a clear understanding of the actualities of organized human relationships, side by side with a realization of the spiritual nature and destiny of humanity, will bring a balance of stability and progress into human affairs.

We have seen that the arts and crafts were taught in special schools, not in the collegiate curricula. The separation seems to imply that artists and craftsmen did not need to be informed or to have their thinking powers developed. Education even today is not free from the same implication.

And now, with the foregoing digest of ancient and mediaeval Indian principles and practice in education before us, we may proceed to lay out the foundation plan of the education of the future.

Educational Reconstruction.

(Govt. of India Circular Letter)

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

It is, indeed, gratifying that after a period of inaction dating from the abolition of the Bureau and the Central Advisory Board of Education on the recommendation of the Incheape Retrenchment Committee in 1923 the Government of India have publicly recognised the genuineness of public dis-satisfaction with the present system of education in this country and invited opinions on the subject from Provincial Governments. Notwithstanding the transfer of Education to the control of the Provinces, the Government of India cannot divest themselves of their responsibility for the direction of the general policy in Education in India, since India is one federated unit whose general advance depends largely on the extent and quality of the education of the people of the provinces federated in it. India is represented, treated, and judged as *one* unit in all international educational organisations, committees, and conferences, such as those of the League of Nations Committee on Intellectual Co-operation and the World Federation of Educational Associations. The children of the people of the provinces are as much potential citizens of India as they are of their respective provinces. The Indian citizenship of the people is indistinguishable from their provincial citizenship. The provincial Departments of Public Instruction were all organised on the general lines indicated in Wood's Education Despatch of 1854 and still retain much of their original character. Further, as the Auxiliary Committee of the Indian Statutory Commission (p. 277) observed, "Education is a subject in which fresh advances are being constantly made and India cannot afford to remain behind other countries in educational progress. New and more efficient methods of teaching are constantly being introduced all over the world. Moreover, it is essential that each province should be kept constantly in touch with the experience and progress of other provinces. The Annual Review published by the Government of India and the Quinquennial Review are quite insufficient for the purpose".

2. The first resolution of the last Universities' Conference at Delhi recommended, as a practical solution of the problem of unemployment of the educated and as a means of enabling Universities to improve their standards of admission, "a radical readjustment of the present system of education in schools in such a way that a large number of

pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions". This resolution implied that in the opinion of the Conference, diversion of pupils unfit for literary education should take place on completion of the secondary stage of their education. The Conference appears to have left out of consideration the educated un-employed standing below the level of matriculation, e. g., passed boys and girls who are turned out by our primary and middle schools in larger numbers every year than are matriculates by our secondary schools. If the problem of unemployment of the educated is to be effectively attacked, it appears necessary to take into account not only the unemployed graduates and matriculates but the much larger numbers of the unemployed primary and middle school pupils, for it is unemployment of these latter that drives a not inconsiderable number of them to secondary schools and swells ultimately the number of those seeking admission to the Universities.

Further, if a radical readjustment of the present system of education is to be attempted, the readjustment should proceed from the bottom upwards, i. e., from the primary stage to the secondary and from the secondary to the University; not from the top downwards, as appears from the wording of the second resolution to have been done by the Conference. The Conference first laid down the minimum period of study at the University for the Pass degree; and then the normal length of the total period of instruction at school and college. This contrary-wise treatment of the question of educational readjustment by the Conference is exactly what was done by the builders of the present system of education in India. They built from the top and began with the establishment of colleges and universities and thought of organisation of the primary stage of education at a much later date. They worked on the "downward filtration" theory that the higher education of the few would in course of time filter down to the bottom and be the means of education of the masses of the population. It is, however, satisfactory after all that the Conference included the Primary stage in its consideration and restored it to its proper place in the division which it indicated of the total period of instruction.

Lastly, one cannot help remarking that the consideration given to the question of radical readjustment of the present system of education is so scrappy and so inadequate (Dr. Paranjpye who moved the first Resolution in the Conference did not himself consider the Resolution "satisfactory" or "of great immediate practical use") that the resolutions, as they stand, can be used only as basis for further and fuller discussion of this very important subject, as they have been used by

the Government of India. To do full justice to the subject, it appears desirable and necessary for the Government to treat "Education" as an organic whole, including in it all its stages from the lowest to the highest, and to make it the subject of detailed consideration by a body of educationists concerned not only primarily in University education but in Education as a whole from start to finish as a means of progress and uplift of the entire population of the country. For such comprehensive consideration, nothing less than a Royal Commission on Indian Education appears to be needed at the present juncture. The Indian Education Commission of 1882 considered the primary and secondary stages of education; the Indian Universities Commission of 1901 considered only the University stage; and the Calcutta University Commission considered largely the problems concerning the Calcutta University. The question of Education in all its stages has not yet been considered in a public and comprehensive manner.

3. The Conference recommended that the total period of education should in no case extend beyond 15 years and that it should be divided into 4 stages called Primary, Middle, *Higher*, and University. Proceeding more or less on the basis of these recommendations Provincial Departments of Public Instruction would be well advised to readjust their present system of education as indicated below:—

(a) *Primary stage* consisting of stds. I-IV and covering a period of 4 years, with the vernacular as the medium of instruction and with literacy and simple manual training as its main objectives. It is pertinent to note in this connection that the Bengal Government have proposed in their recent scheme a four years' course for the Primary School stage.

(b) *Middle stage* consisting of stds. V-VII and covering a period of 3 years, with the vernacular as the medium of instruction. Its objectives should be to give a fair knowledge of the mother tongue, elementary arithmetic, provincial history and geography, elementary physiology and hygiene, drawing, light wood-work, needle-work for girls, and, where there is an effective demand for it, English and prevocational training in agriculture, industry, or commerce.

(c) *High stage* consisting of stds. VIII-X and covering a period of 3 years, with the vernacular as the medium of instruction in all subjects except English. Its objective should be to give general school education corresponding to what is given at present in our high schools and, where there is an effective demand for it, vocational training in agriculture, industry, or commerce, and, for girls, in home economics.

Education in this stage should close with a School Leaving Examination to be held by Divisional Examining Committees under the direction of the Department of Public Instruction and to be recognised by Government and other public bodies as qualifying for admission to lower branches of the public service, to primary training colleges, and to industrial and technical institutions. Recognition and inspection of schools up to the end of this stage should rest entirely with the Government Department of Public Instruction. The University should have nothing to do with it. Thus would High Schools be enabled to free themselves from the domination of the University Matriculation Examination.

(d) *Higher stage* consisting of a course of 2 years for High School pupils who have passed the School Leaving Examination and who desire to prepare for the University Matriculation Examination. The medium of instruction in this stage should be English in all subjects and its objective should be preparation for the University Matriculation Examination. It should give instruction of a higher grade than is at present given in our High Schools and by our present school teachers, in subjects leading to the Arts courses or Mathematics and Science courses of the University. The Higher School course should close with the University Matriculation Examination which would be held either in Arts subjects or in Mathematics and Science subjects. The proposed Higher school would be a higher type of secondary school between the present-day High School and the University likely to produce a better quality of recruits for the University. Inspection and Recognition of the Higher schools proposed should rest entirely with the University. The Government Department of Public Instruction should have nothing to do with it.

(e) *University stage* covering a period of 3 years, offering bifurcated courses in Arts and Mathematics and Science from the first year.

4. The scheme of educational readjustment outlined above provides for practical training as well as for intellectual training and is calculated to meet the present insistent demand for a practical turn being given to education. If education is to be divested of its present literary character, a beginning in this direction should be made in the school by inclusion of practical work in its curricula for the different stages. Under the scheme outlined above, the Primary school pupils would do drawing and handwork. The Middle school pupils would do drawing, practical geometry, light wood-work, and needle-work, and would also be given agricultural, industrial, or commercial training of a prevocational character, if there was an effective demand for it. The High

School pupils would in addition to their ordinary instruction, receive agricultural, industrial, commercial, or domestic training of a vocational character if there was an effective demand for it.

In the Philippines, after the first four years of the Primary course, three alternative Intermediate courses, each of 3 years, viz., a General Course, a Farming Course, and a Trade Course, are provided to suit different needs and aptitudes of pupils. Again, at the end of the Intermediate Course are provided 7 alternative Secondary Courses, each of 4 years, viz., (i) a General Course, (ii) a Home Economics Course, (iii) a Farming Course, (iv) a Trade Course, (v) a Commercial Course, (vi) a Normal Course for those who would be elementary teachers, and (viii) a Nautical Course for sons of sea-faring people living on the sea coast.

The "Mittelschule" which is a post-war development in education in Germany and is based on the four years' course of the 'Grundschule' is both cultural and vocational in aim and offers vocational (industrial, commercial, domestic economy, and other) as well as general courses of instruction.

Even in England, the Education Committee of the London County Council has recently suggested the establishment of a system of post-primary education which will function as an integral whole rather than in separate departments or types of school like the present system of senior, central, secondary, and technical schools which are now administered under different sets of regulations and the organisation of "a new type of school which would be large enough to provide within its four walls most of, or all, the activities now carried in existing types of post-primary School". It is considered that "more fluidity between all types of post-primary schools is desirable in order to secure that every pupil gets the type of education most suitable to his ability and particular bent". This new type of school would, it is expected, "help to break down any prejudices which may exist regarding the relative merits of one type of post-primary education as compared with another".

The suggestion that vocational training should be ordinarily provided in separate vocational institutions after pupils have completed the proposed shortened secondary course does not appear likely to produce the desired result. Pupils who have been nurtured on literary instruction for 9 years are hardly likely to turn back from the literary course they have pursued for such a long time and take willingly to an altogether different kind of course in a separate institution designed for

pupils considered unfit to proceed to the higher secondary course and, by so doing, get themselves damned as 'inferior' in public estimation. The history of industrial and technical schools in the country bears witness to the fact that because of their general treatment as inferior, they are not able to attract the same quality of pupils as ordinary secondary schools.

5. According to the scheme above outlined, there would be only two public examinations.

(i) The School Leaving Examination to be conducted by the Department of Public Instruction at the end of the 10 years' course and

(ii) the University Matriculation Examination at the end of two years' instruction in a Higher school.

Co-Education of Mind and Body.

BY MR. S. M. DATTA, M.A., B.T.

The newspaper columns were open for a pretty long time for the discussion of such topic as co-education of sexes and public opinion has been decided on the subject. The majority of our people are opposed to the system. But on the subject of co-education of mind and body, I am afraid, there has not been any difference of opinion. But unfortunately nothing is so much neglected now-a-days in the educational system of India as this.

One of the strong reasons why Calcutta is being flooded by outside people whose percentage is about 50, is that the Bengali has not the capacity for physical labour. The physique of the average boy or girl is poor and the education he or she receives is mere exercise of the brain. The mind is cultivated at the expense of the body. Dr. L. P. Jack while advocating the education of the whole man for the people of England says:—"My suggestion is that sound physical culture should be made accessible along with mental culture to all classes of the community and that it should form an integral part of a national system in all its stages and be as compulsory as anything else".

There is an awakening in the country to the effect that mental culture should be made accessible to all classes of the community. To leave physical culture unprovided for is to invite a dismal failure from the effects of which Bengal has been suffering. Our youngmen may, out

of dire physical need, carry books from one part of the Darbhanga building to another and thereby earn daily 12 as. If they are asked to continue in this kind of work, some will drop off undoubtedly. This is not only derogatory to their dignity but it is a drudgery to which their genius cannot be yoked. I have noticed matriculates hawking about with newspapers and complaining that they cannot attract the sympathy of their own people. The chief reason why they are not encouraged seems to be that they are not keen about their job while their faces reveal a spirit of discontent.

The present tendency in education is to impart useful training. Education meant in the past something more than mere stuffing of heads and competing for marks and no higher value was placed on academic subjects than on studies which would serve learners better in practical life. In India the high culture was confined to the few while the formation of character was the principal aim of education. Of all subjects that should be taught to all children, care of the body is the most important. Health and physical fitness are the most important things in life. This is not less important for girls for on them depends considerably the strength of the race. Unfortunately the thing most neglected in an educational institution is physical culture. One of the reasons of the emasculation of the race is that this side of education is not emphasised as the University has not prescribed any minimum standard of weight to be maintained by an examinee nor allotted marks to physical drill which has not yet been made compulsory in schools.

Boys are required to pay game fee while no provision is made for the regular exercise of students. The amount that is collected as game fee is spent towards the expenses of annual sports. The physical development of a child has been kept in the background. No rule has been laid down by the Education department to the effect that in order to gain promotion from one class to another a boy is required to keep a minimum percentage of attendance. There is a Director of physical education whose chief business is to hold physical demonstration and mass drill which are good in their way. But the fact remains that no stimulus is imparted to the physical growth of individual students who look upon this as of secondary importance. Physical training does not form an integral part of the school curriculum.

Physical training is given a place of honour in the regular timetable of some Mission schools in the Madras Presidency where in the last period 650 pupils march out, each division under its own master, to its allotted ground. The boy leader chosen by the class of 40 boys takes charge of the division and engages them in drill for

about 10 or 12 minutes. The leaders are specially trained by the Physical instructor of the school. Formal exercises over, the class breaks up into 3 or 4 groups, each under its captain to play games. This experiment, it is said, has added to the joys of school life.

It has not become possible to introduce anything like this in Bengal. Though physical instructors are being appointed in a large number of schools, the number of trained instructors is too small to meet the growing need. Formerly Bengali teachers were trained in Madras but a Training College has been recently started to provide for the physical training of graduate teachers. What interest teachers take in the physical development of children may be judged from the failure of my experiment to make physical drill compulsory in my school. Under orders from the university I reserved 15 minutes for physical drill at the end of the last period. I noticed that the work was done perfunctorily by the majority of teachers whose interest in the teaching of the subject meant for the period increased as soon as the bell rang for the purposes of drill and play. The idea that the school is not the proper place for any kind of physical culture is deeply ingrained in the mind of teachers whose chief delight consists in the teaching of academic subjects. There is no school in Bengal, as far as I know, where physical training has been made compulsory.

It need hardly be said that physical culture plays an important part in the development of the moral life of students. Cases of suicides by boys who fail to pass examinations are multiplying. This indicates the frail nerves of the sensitive students. Again, the sex appetite is controlled by exercise which tends to give dignity to one's character. Manu, the ancient Hindu Lawgiver, has a simple recipe for counteracting sexual inclinations and the premature awakening of sexual impulse—Give the mind absorbing work and the body plentiful exercise in the open air. There is some truth in the saying that multitudes are turned into sinners by neglecting the education of the bodies. The culture of the mind being closely associated with that of the body, the value of athletics was recognised in ancient Greece and India, traces of which have survived up to the present day.

It is the mission of the school not only to give the child an academic education but to train him for citizenship. It is also the acknowledged object of the government to make a ruling class in India which will be competent to take over gradually the responsibilities long discharged by a foreign ruling race. This has been the solemn promise of the rulers. The production of clerks for which the present system was elaborated has served its own purpose. Now there is a demand

for a set of persons who may guide the affairs of this country by becoming leaders of different departments, the administration of which has been placed in our own hands. The country is also in need of a large number of hard-working and vigorous people who may stand in competition with diverse people coming from foreign countries to carry on different kinds of trade. Unless our students are trained to build up their physical system from infancy and thereby become fit for strenuous work, they will have place nowhere. It has therefore become necessary to preach the gospel of the co-education of mind and body in this country where various epidemics are taking a heavy toll every year.

In the selection of teachers for educational institutions no fact other than University qualifications is generally taken into account. As such several undesirable persons not being imbued with zeal for this noble profession enrol themselves as teachers. The low salary offered to a teacher does not attract also qualified men. Persons physically unfit sometimes choose teaching as it tends to foster sedentary habits. If such teachers are asked to move about or take part in exercises, they will generally dislike this kind of work. It goes without saying that living in the open air is conducive to the health of boys and it enables the teacher to enlarge a boy's orbit. In spite of my repeated requests to the staff I have found it difficult to conduct a lesson in the open air. Whenever asked to take the boys out to see the working of the neighbouring factories of different industries, teachers have shown repugnance to this kind of work considering it outside the jurisdiction of their teaching. Let me quote the statement of a learned member of my staff, "I would rather devote four hours to actual teaching than walk a distance of 3 miles in noonday heat of winter for an excursion to the maidan".

Dr. L. P. Jack in his valuable book styled the *Education of the Whole Man* observes thus: "There are hopeful signs in this country and I observe elsewhere a growth of interest in the matter accompanied by the adoption of definite measures, notably in Scandanavia, in Germany, in Czecko-Slovakia and in Italy. A thoughtful observer, returned from Italy, where he had witnessed an exhibition of physical culture in which ten thousand young people from all parts of the country had taken part, described it as the dawn of a new era in education". The result of this kind of physical culture has been that the discipline of an educational institution has improved and children take more interest in their lessons. This has also produced a healthy effect on the games in the playground.

We have in Bengal an exponent of this culture in Dr. D. N. Maitra who has been preaching its utility being imbued with the modern

ideals of the West which he has thoroughly imbibed by travelling in Germany, Czecho-Slovakia and other countries. Whoever has listened to his inspiring lectures cannot but be impressed with the great need of the co-education of body and mind. The two types of culture have not been co-ordinated even in the West. Though mind culture goes on side by side with an ardent devotion to games and athletics in some schools and colleges reserved for the well-to-do classes, the scholar on the one hand and the efficient barbarian on the other have drifted apart.

The All-Bengal Teachers' Association passed in 1924 a resolution requesting the Calcutta University to make physical education compulsory in schools. When the University was considering the promulgation of changes, as embodied in the new regulations, they thought it wise to demand certain standard of physical fitness of the Matriculation students. It will be necessary for the Headmasters to certify in future that a candidate for the Matriculation examination has regularly taken part in some sort of physical education, games and sports. This arrangement, though not quite satisfactory, is the beginning of great changes that are expected to follow.

School Punishment.

Aims and Principles.

BY MR. BANKIM CHANDRA RAY, M.A.

The task before teachers is the same as that before administrators. They are alike to maintain law and discipline which make it possible for them to realise their cherished aim viz. the good of each and every individual member. Teachers are, as it were, so many administrators, lording it over their miniature domains. Aristotle was thus perfectly right when he asseverated that education is one aspect of the art of government.

Order is to the life of a school what food is to the life of a man. It is not an end in itself but means to an end. No sound teaching and steady progress of any kind are possible without it. The native impulses of the child who is a non-moral creature lead him sometimes to commit offences against order. Hence the necessity of keeping him on the right path by means of what goes by the name of punishments which serve as an effective curb upon his morbid appetites and impetuous propensities and act as stimuli.

Prof. Raymont defines punishment as the intentional infliction of pain of some sort as a consequence of some special offence against the laws written or unwritten of a school or other community. Various are the aims of punishment. The emendatory theory has for its object the reformation of the delinquent. The idea of the deterrent theory is to prevent others from committing a similar offence. To quote Dr. Thring, "School punishment is not vengeance. Its object is training; first of all the training of the wrong doer; next the training of the other boys by his examples". If the aims of punishment are only reformatory and preventive, then there is no reason why boys should not be punished daily to improve their character. But according to *lex talionis* punishment has also a retributive end. A punishment comes in when an offence has actually been committed, its purpose being the vindication of law.

Objections are taken to punishments. It is maintained that a child without interference will behave right since discipline comes from within. Such is the view of the educationists of the psychological school. Thus observes Dr. M. Montessori: "We must revise our conception of discipline, especially when we are dealing with young children, for whom bodily exercise and freedom of movement are among the first conditions of healthy and happy life. The function of discipline in a school of conventional type is to shut down and sit upon the safety-valve of naughtiness, a safety-valve which the children's spontaneous energies when wantonly repressed instinctively try to use. In a school in which the energies of the children are constantly and happily employed, that safety-valve has never to be used and the need of repressive discipline ceases to be felt". But to ensure good behaviour and proper conduct, a certain degree of submission to some authority is necessary. Rightly holds Mr. B. Dumville "We have been so often bidden to respect the natural tendencies of the child that there is a real danger in some quarters of their being allowed to grow up at random, like weeds in a garden. But without the strong intervention of authority, some of the child's natural tendencies would under modern conditions of life have little chance of being aroused".

Some again maintain that 'all punishment involves suffering and as a consequence, is an evil. It abates the sum of human happiness, and militates against the formation of happy associations with education. This it does among other ways by breeding bad feeling between the teacher and the scholar at times and by exciting and strengthening the anti-social feelings generally'. Punishment, if it is an evil, is a necessary evil like the surgeon's scalpel. "Sometimes there are plenty of good

tendencies, but they are overwhelmed by some evil tendency which cannot be removed by any other method than brutal extinction”.

Schools are not cram establishments but training grounds. The legitimate duty of teachers does not consist in preparing pupils for examinations simply by ramming facts into their heads but to lay in them the foundation of all that is good and great so that they must regulate their conduct and resort to this necessary means of punishment. Thus writes Principal Burrell, “Its object is to awaken the sleeping conscience, to give room for the higher nature to raise its head and grow by rescuing it from the usurpation of the baser nature which chokes it. The offender released from the bondage to his baser and weaker tendencies, begins to listen to reason and is free to choose the good. In the strength of this freedom, he lays the foundations, painfully perhaps at first, of these habits of action, which make up good character”.

Punishments, to serve the proper purposes, must inevitably and promptly follow the commission of any wrong-doing. No condonation, no forgiveness should be allowed. This alone can impress upon the boy the great lesson ‘that for moral, physical and social offences, these are inevitable, adequate and appropriate moral, physical and social punishments; and that when he leaves school, he will find that neither the Gods, Nature nor Society will listen to voluble excuses and explanations but will punish all offences against moral, physical and social laws swiftly and severely’. To remit condign punishments even after repentance is to do the greatest harm to children inasmuch as it will inculcate in them the false and pernicious notion that punishment for sin is ‘a haphazard sort of thing which may or may not overtake them, and lead them always to hope for the best’.

Punishments must be in proportion to faults and are thus capable of variation. Like punishments must not, as a rule, be given for like offences but they are to be varied according to the nature of each special case. “A set of small routine punishments,” remarks Dr. F. Thring, “makes a regular crop of the fault; and the fault becomes an established institution and what began as a bit of carefulness ends by being a tolerated crime”.

Moreover, punishments should, to produce the desired effect, be seasoned with the salt of moderation and equity. An immoderate and inequitable punishment *ipso facto* defeats its own purpose, produces a sense of indignation in the culprit and causes a forfeiture of public sympathy. Better to err on the side of leniency than that of strictness. Nothing can be more unhappy than

that a *pièce forte et dure* should make an offender a school-boys' hero. Certainly, variableness and moderation are thus the criteria of a proper and sound punishment.

Punishments also should never be collective except in the special case where each and every boy of a form has been proved guilty of the offence nor should they be constant as constant punishments have demoralizing and irritating effects. Neither punishments, especially if severe, are to be inflicted *tout de suite* so as to give the offender the impression of the same being inflicted in angry mood nor are they to be so long delayed as to appear as cold-blooded one.

It becomes obvious that punishments of some sort or other are needed in every school, and teachers who are not to be mere rule of thumb practitioners must know when, how, and where to administer them. But the greatest ambition and the best endeavour of a true teacher should be the minimisation of the chances and occasions which call for punishment since prevention is undoubtedly better than cure. A teacher who is possessed of tact, energy, firmness, self-restraint, sympathy, vigilance and promptitude, really stands in no need of punishment. He renders inattention difficult by making his lessons lively and interesting, reduces the opportunities for disorder to a minimum by keeping his charges happily and constantly employed and issuing commands if necessary with preciseness, reasonableness and decision, indicates a better way when a defect in manners is noticeable, finds out and does away with fears which provoke dishonesty, and when a learner is guilty of a mean or dishonourable act, ‘reaches him, convinces him and makes him feel’. A teacher ought to cultivate a friendly relation with his pupils who are sure to think twice before causing any breach of discipline to his great displeasure and annoyance. The generation of a spirit of emulation in boys also goes a long way in making them ‘smart, silent molecules of the disciplinary organism’. Prof. Sidgwick suggests one desirable antidote against lapses from discipline viz. all form punishments should be written on a special paper as this at once reveals the weak places i.e. forms where punishment is excessive and acts as a check upon them. Moreover, all the teachers of a school should combine and strive to foster *esprit de corps* and create an atmosphere wherein wilful wrong-doing will appear as an offence against the tradition and reputation of the school. Above all, they must hold high models of character and by kindness and encouragement evoke the good feelings of the pupils and will try, by all possible means, to remove the causes of spiritual sickness which by prudent handling may be re-directed into the ways of spiritual health so that all their young charges

grow up to be 'a troop of little angels, eager to learn and more eager to imbibe goodness'.

Rostock : Germany's Third Oldest University.

Among the many historic university towns in Germany Rostock, in Mecklenburg, occupies an unique position. For it is the seat of the country's third oldest university, founded in 1418, and at the same time it is a modern sea bathing resort. The city lies on the Warnow, a stream broader at the mouth than the Rhine at Koblenz, and it is but 20 minutes by rail from Warnemünde, on the Baltic Sea. A morning dip before the first lecture and more bathing when the day's work at the university is finished are almost parts of the curriculum.

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

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

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

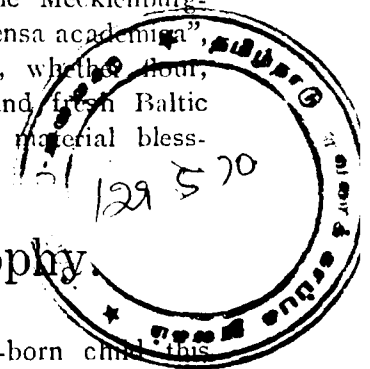
The Rathaus across the street was also originally of brick, but its facade was covered in 1727 with a Baroque addition, so that only the seven steep Gothic towers rise above it, witnesses of the days when Rostock was one of the most prominent members of the Hanseatic league. This Rathaus had formerly close relations with the university. To-day the Rostockers drink choice wines in its cellar, but in early days one room of the cellar was used as a place of detention for nocturnal disturbers of the peace, until it could be determined whether they were subject to the jurisdiction of the municipal or the academic authorities. The other room was the University prison, or career. The number 7 plays a large role in Rostock. There are 7 doors to the Church of Mary, 7 streets at the market place, 7 city gates, 7 merchants' bridges, the 7 Rathaus towers with their 7 bells, and 7 linden trees in the Rose Garden.

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

From Geography to Geosophy.

BY 'KRISHNA RAM'.

All the world to us is a mystery. To the new-born child this earth of ours is a wonderland. Even to grown-up men the earth has still to show many wonders; in spite of our wide wanderings, there still remain to delight and bewilder us fresh fields and pastures new. The Creator has been styled in our scriptures as the Ancient Poet, and this universe of ours is a visible manifestation of his powers of creative imagination. He has infused into every object on earth an ever-new charm. He has attempted to captivate the heart of man, as it were, by surrounding him with things of beauty that are joys for ever. There is an element of the poet in the most ordinary of us, and hence it is not possible for any man to remain uninfluenced by the sublime external nature in whose midst we live and move and have our being. 'The flowers that we see around us are beautiful, beautiful is the rising of the morning sun, beautiful are the variegated hues of nature. The whole universe is



beautiful, and man has been enjoying it since his appearance on earth. Sublime and awe-inspiring are the mountains, the gigantic rushing rivers rolling towards the sea, the trackless deserts, the infinite ocean, the starry heavens; all these are awe-inspiring, beautiful and sublime indeed.'

All these various objects in external nature have been exercising a profound influence on the human mind from times immemorial. And man has been trying to probe into the mystery of the stars and planets, to fathom the bottomless deep, to fly over mountain-tops, to get into the bowels of the earth, to unravel the hidden secrets of nature. He has had considerable success in his attempts; the stars have given out to him their closely-guarded truths; the elements have laid bare before him their inner essence; all the substances on earth have, under the searching analysis of the scientist, revealed their composition. But the book of nature is infinite, no one can finish reading it. Veil after veil will lift, but veil after veil will spring behind. So, the human search after hidden mysteries is an increasingly successful, yet infinitely extending process. It is because of this never-ending characteristic of the human analysis of nature's mystery that the universe never gets old, but retains an endless charm for man. But of the many things in the universe that attract our attention during our sojourn here, none is more wonderful than the earth on which we live. Distance always lends enchantment to the view, and hence we always feel drawn to the far-off planets and stars and systems. But for the quickly perceiving eye there is enough on this earth to delight and instruct. If we only turn round us, there are a thousand curious things demanding analysis and research. Ruskin has sighed, 'How many of us look at the sky!' meaning that many of us are too much engrossed in the trifles of life to ever pay any attention to the twinkling stars and the ever-changing hues of a measureless sky. But one may as well sigh, 'How many of us look at the earth!' only a very few have got the capacity to appreciate the surrounding phenomena. Thousands have been walking over Westminster Bridge since the day of its construction, but it was a Wordsworth that was inspired to sing about it—'Earth has not anything to show more fair. It is certainly strange that without first understanding the planet we live in we seek for a knowledge of the distant spheres. Earth therefore should be our first subject of study. This earth will be an insignificant drop in the universe but for the life on it, but for the human beings that inhabit its bosom. It is man, 'the roof and crown of things' as Tennyson puts it, that has made this earth the brightest spot in the created universe. It is man that is the noblest of the things created by God, and it is he that has supplemented God's work and raised a super-structure on God's foundation. Pope has said that the proper study of

mankind is man. One may supplement his remark and say that the proper study of mankind is man in relation to the field of his work, viz. the earth.

The science that treats of man in respect of his work on earth is the science of geography. The term 'geography' is rather misleading. Geography means literally a description of the earth. But the modern science of geography is not merely a description of the earth. The term geography does not connote the human element in the science. But the old geography was truly represented by that term. In old days the domain of geography was very limited, and the conception of geography was very crude. Geography then dealt with only the names of rivers and mountains, of capitals and ports. It was a catalogue, rather than an organised science. The geography lesson was then an exercise in memory. And to help the memory it was not uncommon to string together the names of places and products, of routes and railways into a pretty rhyming piece to be memorised by pupils. Geography was then anything but a science; it was a group of unconnected, unrelated, chaotic facts and happenings studied piecemeal. It was a motley crowd of details, each standing by itself without any connection with other factors of life. But the modern conception of geography is that of a perfect science. A science is a body of knowledge in which facts do not stand isolated, but are perceived in their proper relationship to other facts, in which generalisations are possible, in which the seemingly unconnected and discordant details are classified and systematized into broad principles with whose help we can explain and account for particular happenings. The old geography was a chaos of details, the new one is a cosmos, based on an organic unity underlying the physical happenings. Moreover, scientific methods are now employed in the very study of geography. The deductive and inductive processes are used in the geography lesson. No longer does the teacher merely give the names of places. He tells a few facts, and then deduces certain common principles, and next in order uses those generalised conclusions to expect certain phenomena.

Thus from the position of being a disorganised congregation of facts and details, geography has risen to the position of being a science, with scientific methods of approach and study. But its destined end is much greater. Its ideal is to be a philosophy. Philosophy is on a higher level than science. Science is any systematic and formulated knowledge, but philosophy is the study of ultimate realities and general principles. Geography is much more than a science; it is a philosophy, a science of sciences. Hence it is better that we change the name 'geography' into the more meaningful term 'Geosophy', which will denote

a philosophy dealing with earth as the home of man, or with man as the creator and the creature of environment.

Let us review in what ways geography merits this elevation to the proud position of a philosophy. First of all the new geography is a dynamic and not a static science. It does not deal with the unchanging verities of existence; its field of study is a world of flux, a constantly changing, yet continuous entity. Geographic facts need therefore constant touchings up, frequent revisions. For the matter of that, no science has reached final conclusions in any matter. Physicists are trying to find out the ultimate energy, of which all the other energies are manifestations. Chemists are striving to reach a substance of which all the other substances are derivations. So too in geography we are passing from one truth to another. Man is a free-willed being and although generally he reacts to particular suggestions in a particular way he is not a machine. In the study of man and his work therefore, we must take into account this Janus-faced nature of his, viz. the probability of his responding to certain impulses in the same way as his forefathers did, and also the likelihood of his asserting his individuality and acting in a way different from that of his ancestors. Geography is therefore the study of controls and responses, of checks and resistance. It has a connection with the human sciences because of its emphasis on man as the chief factor, and with the physical sciences because of its relationship with the earth.

Again the necessity for regarding geography as a philosophy will be apparent when we see that geography unifies the widely differing sciences and the humanities. It is in geography that we apply the principles of physics, mathematics, geology, chemistry, zoology etc. and study our environment as a unified whole and not as separate entities. For this purpose has geography been called the philosophy of the school curriculum. It supplies a much needed corrective to the tendency for extreme specialisation in our schools, by linking together the conclusions of the sciences in a practical application to the living conditions of man. Moreover, it furnishes a proper basis for the study of the humanities, of history, economics, politics and other subjects. The aim of education is to make us understand the significance of our environment and enables us to react properly and most effectively to environment. Other sciences deal only with particular and very often narrow phases of our environment. Of course they carry on a deep study of their fields of enquiry, but it is geography that makes a broad study of the whole environment, presenting to us a single and comprehensive panoramic view of the world we live in. Thus the addition of geography to the school curriculum really lightens its burden. (*To be concluded*).

Educational Reconstruction.

The Government of India Circular Examined.

BY MR. N. KUPPUSWAMI AYYANGAR, M.A., L.T.

WANTED A PHILOSOPHIC AND A SCIENTIFIC OUTLOOK.

If, in the words of Lord Percy, education in England is at the crossroads, it is in the wilderness and the jungle in India and not on any road at all. There are many reasons for this chaotic state of affairs. Though education has always and everywhere been a means to an end, it is so in India in the narrowest possible sense. Both the history of education and the political status of India have been such that it is impossible to make the parent or the ordinary public believe that education, especially English education, is intended for anything else but getting jobs under the government or somebody else. The root cause of the communal trouble in India is the wrangle for the loaves and fishes of office. The reaction of this quarrel on our educational system is anything but desirable. So long as people are allowed to think that candidates for employment have only to get the minimum qualification and then they can get preferment because they are the sons of their fathers or the nephews of their uncles, or because they belong to this community or that, they will try all possible means to attain this minimum qualification. The anxiety of the average parent, especially of the scheduled castes and communities, is not so much to get an education which is good in itself but an education which is *considered* better than that of others in the same community. As competition is not very keen in these communities this anxiety reduces itself to getting somehow or other a pass in the examinations. This is partly responsible for the agitation against the heaviness of the curriculum and the prevailing low standards in our Universities.

I say *considered* advisedly. In spite of repeated complaints of the authorities that far too many go to England and other places for an education which they can get in India itself, the number of those who seek education in other countries is

increasing. Why? For the same reason. Whatever the cause may be, some people who cannot succeed in competition with their fellows in India, go to foreign countries, come back, claim and get privileges that are denied to their betters in India.

The recent Circular of the Government of India to Local Governments on Educational Reconstruction says that the "value of University Education is impaired by the presence in Universities of a large number of students who are unfit for higher literary or scientific education....". This is tantamount to saying that at present a large body of unfit people are dubbed Graduates and turned out by the Universities. Why do the Universities do this? Is it not to temper the wind for the shorn lamb? Is it not for smoothening the path of the unfit to get jobs? Even the Inter-University Board can give no better reason for educational reconstruction than that of removing the unemployment among educated men. What about the appalling unemployment among the uneducated? Has neither the University nor the Government any responsibility in the matter? Unless we have a much better aim than that of finding jobs for young men, education cannot come to its own. Secondly, education, like politics and religion, is an endless piece of adventure. We are not sure of the end and hence we do not very much care for the method. We just carry on as others have carried on before us. In carrying on, we must remove the thorns on our way, i. e., on the way of the teacher, the parent, the public and the administrator and not, as it should be, on the way of the child. For the average educated adult, discussions on education form but a piece of diversion and recreation. He is not immediately affected by it. His children may be, but who knows what will happen in the future? And if he is one of those who has been successful in life i. e., made some money, he is likely to over-value the particular type of training he received and to regard with suspicion any change which would tend to discredit the sort of training he himself had received. There is far too much of that kind of snobbery which Socrates complained of in the course of his defence. When asked by the tribunal why, if he was innocent, so many came to testify against him, Socrates explained, "I want to learn. I am a seeker after truth. There

is, say, a great poet. I go to him. He says he knows a good deal about how the youths of Athens should be trained. I ask him questions about it. It becomes plain that he has not thought about it at all. He at once becomes my enemy." This state of affairs is as true today as it was in the time of Socrates. Perhaps worse. Nowadays, everyone who has been able to make some noise or money in some way or other, even a cinema star, expects to be interviewed by our enterprising newspapers. Their opinions on politics, economics and education are expected to be and are often published. The teaching profession may be the noblest but it is certainly the sorriest of trades. No wonder, therefore, the real teacher is scarcely remembered when questions concerning his work are discussed.

As for the Government and other public bodies that might influence the course of education, it is not unnatural that they should be more anxious to allay somehow or other the unrest created by the immediate reactions of the parents and children to the imperfections of our political and economic systems than to find out ways and means of laying enduring foundations for future progress. It is natural for them to prefer to dwell on the little things that make up their existence from hour to hour and to be reluctant to dwell on things that are large and intrinsically important. They will attend to large things only when they reach the point where they worry them and that only because they are worried over them and not because they are large and important. The preamble to the recent Government of India Circular on Education Reconstruction practically admits that the circular is being sent because the Government is being worried by notices or resolutions in the Legislature. After all the Government is run by human beings. 'Sufficient unto the day is the evil thereof' is as applicable to them as to the ordinary run of mankind.

Even if we get democratic self-government, democracy has its own weak points. It is peculiarly liable to be influenced by 'mob orators, quacks and humbugs of all sorts'. Education is a subject on which everybody thinks he could give useful advice. Politicians have very often tried to make use of it for their own purposes. Religious bodies have always consi-

dered education as their special sphere of work. Therefore, it is folly to expect any real educational reconstruction either from the ordinary public or from the Government. The individuals that have a real stake in the matter are the children and the teachers. Goaded by the treatment meted out to the child by the selfish parent and the interested religious bodies and Governments, Rousseau cried out against any form of restriction on the child's freedom. But child psychology has shown that the human young cannot always be trusted to know what is good even for its physical welfare, much less for its mental welfare. Therefore the only people from whom we can expect real progress in matters educational are those that are actually engaged in teaching.

I am not unaware of the shortcomings and difficulties of the teacher. He shares with the public all the disadvantages I have mentioned above. He has also peculiar difficulties of his own. He is too often a mere servant. He is sacked if he has got any ideas of his own. Nevertheless, he is, comparatively speaking, by far the best of the forces concerned in education. After all he is the person that is daily and immediately concerned with the product of his work. In spite of modern competition, man has not altogether lost the sense of enjoying the product of his own work not for the sake of the tin, but for its own sake.

The other day a prominent political of Madras deplored the fact that teachers do not come forward to help him in matters educational. Possibly it is an election stunt. Teachers are the last persons from whom anybody, least of all, a politician, wants help except perhaps during election times. So most of the proposed solutions for our educational problems are haphazard, amateurish pieces of patch work and not based on any scientific data or principles. But wanted or not, "upon those in any line of work who have expert knowledge, there rests the obligation of putting over to the public better thinking along that line that teachers, in a word, are responsible for what the public thinks of them and their schools".

Educational Reconstruction should depend on a sound philosophy of Education and be founded on a more scientific

basis. Just about the time when the Government of India Circular was published, within a space of about a fortnight, the end of education was described in *five* different ways, all of them by eminent men in one field or other. One wanted that education should produce contentment; another said that it must promote independent thinking and produce a healthy discontent against the established order of things; a third said, it must produce the co-operative spirit; a fourth, that it must develop character; and the fifth, that it must be practical and useful. I am not saying anything here about the soundness or otherwise of these views, but I have no doubt that, in each case, it is due more to fantasies of wish-fulfilment than to any scientific analysis of the ends of education. For, I did not find in their speeches any clear and exact explanation of these terms. With regard to contentment, it dangerously looked like that variety which Bertrand Russel refers to when he says:-

"The scientific rulers will provide one kind of education for ordinary men and women, another for those who are to become holders of scientific power. Ordinary men and women will be expected to be docile, industrious, punctual, thoughtless, and contented. Of these qualities probably contentment will be considered the most important".

Do we not very often call that thinking which agrees with ours, independent? Does co-operation mean docility in doing what other people do? Is it co-operative spirit to dare to be in the right with two or three? Have we agreed as to what good character is and what it is not? Are not even what are called the common virtues like truthfulness so uncommon among most men not excluding the highly placed among them that it is difficult to make any body believe that they are not mere make-believes intended to make things easy for the strong and mighty? That 'the end does not justify the means' is proclaimed from the house tops. But extraordinary few both from the high and the low, perhaps, less from the high than from the low practise it.

"I never can make out," Ruskin said, "how it is....that they will go anywhere barefoot to preach their faith, but must be well bribed to practise it, and are perfectly ready to give the Gospel gratis, but never the loaves and fishes". In every sphere of life this is as true now as it was in Ruskin's time.

Lastly, what do they mean by saying that they must make education practical and useful?

Is not the whole of our present educational system purely practical? Has not English education in India been purely vocational from the beginning, at any rate from the point of view of parents and pupils? Is not the present cry for 'industrial education' or 'going back to the land' due to the fact that the vocations in which you can earn a living without much physical labour are overcrowded?

Have we made up our minds as to who are those that are to earn their living by the sweat of their brows, who are those that are to remain idle and enjoy the fruits got out of the sweat of other people's brows and who are those that are to do the necessary brain work? Have we made up our minds as to how these people are to be remunerated? For, going back to the land or realising the dignity of labour depends considerably upon the rate and the amount of remuneration you get out of them? Do not "men of position" appear to think of (liberal) education as existing in order to give special advantages to those who enjoy it enabling them to rise to positions in life which they would not otherwise have occupied? Do you want this privilege to be confined only to the rich or do you want it to be confined only to the fit?

Do not some of these people who talk about vocational bias and such other things mean them only for the other fellows' children? All the time they are talking about the dignity of labour, caste prejudice, class prejudice and all that kind of rot, are they not planning for the education of their own children not in the trade, industrial, or agricultural schools but in the Public Schools of England or in the Universities? At a time when the value of a Public School Education is being debated upon in the land of its origin, we are establishing a Public School here. Are not all our present difficulties about the educated unemployed due to our conception of education as purely vocational? Are they not the result of our having prepared pupils for a particular vocation without fully realising that the number of hands required for any one vocation is not unlimited? Will a mere increase in the number of voca-

tions for which you train the pupils solve the problem? By doing so, are you not merely postponing the real solution to a time when these vocations also become over-crowded?

"The Government of India realises that education by itself cannot create new industries and thereby increase opportunities of employment". But where is the evidence to show that the existing industries are suffering from want of trained men? If they really want trained men, there is no need even for the Government to take any step to divert some of those who seek admission into colleges or even those who have become graduates, to the vocational schools or colleges. Economic pressure will drive them. If we forcefully divert to the vocational schools some of those who seek admission into colleges, these will on leaving the vocational schools either in their turn become unemployed or replace those that are now employed or those expecting to be employed in the existing industries. It is also possible that one trained man may throw out of employment two untrained men with the result that the total number of unemployed will increase rather than decrease.

Why this anxiety to reduce the educated unemployed at the risk of increasing the number of the uneducated unemployed? This seems to me to be a very short-sighted policy. The result will be either a revolution or, as H. G. Wells thinks, the division of mankind into two groups, the *haves* and the *have-nots*, and the reduction of the *have-nots* into a position of hewers of wood and drawers of water for the *haves*.

I say advisedly we have to divert forcefully because realising the dignity of labour and going back to the land depend ultimately upon the relative amount of remuneration one can get out of them. As matters stand at the present moment, everyone will try to get into the protected public service. Any attempt to divert the youth prematurely will be construed as an attempt to keep the protected service as the preserve for the never-do-well sons of influential men. Colour is lent to this view by the statement of the Inter-University Board that "the diversion of pupils at the completion of their Secondary Education either to occupations or to separate vocational institutions will enable the Universities to improve their standard of

admission". I wonder what prevents them now from raising the standard of admission if it is not, as I have suggested, for tempering the wind for the shorn lamb.

Again, is it not a fact that all kinds of industries including agriculture undergo rapid, sometimes abrupt, changes through new inventions and discoveries thereby making the specific preparation for a particular industry out of date and valueless by the time the young pupils having trained themselves fully get into the full swing of the thing?

Once again, do you want education to be static or dynamic? Do you want to perpetuate and perfect your present type of society? Do you want to prepare the pupils for a new but a definitely preconceived social, political and economic organisation of society? Or, do you want to develop the pupils' powers so that they may be in a position to reorganise society perhaps in a wiser and a more profitable manner? These very definite questions have got to be answered before we can properly answer the question 'What is education for?' No doubt these questions are being investigated both by educationists and by sociologists. Each class of investigators answers them in its own way. In this matter we in the 20th century seem to be not much better off than what people were more than two thousand years ago when Aristotle wrote:—

"What education is and how character ought to be taught is what should be well known; for nowadays there are doubts concerning the business, as all people do not agree in these things they would have a child taught, both with respect to their improvement in virtue and a happy life; nor is it clear whether the object should be to improve the intellect or to rectify the morals. The view gained from the present mode of education is confused, and we cannot determine with certainty whether it is right to instruct a child in what will be useful to him in life or in that which tends to virtue and is really excellent; for all these things have their separate defenders".

But we cannot stand still and wait till we get a perfect solution or even an agreed solution by the sciences. Though scientific discussions on the aims of education have not yet yielded a definite set of aims to which everybody would subscribe, they have to a considerable extent cleared the path. Educationists no longer talk from high up in the clouds of vague generalities such as self-realisation, morality and charac-

ter formation. They have realised that they must come down to the earth and define what exactly these things are before they can serve as practicable and practical aims to the teacher confronted with a number of boys. Secondly, it is being increasingly recognised that, both from the national and the individual points of view, "the ability to adapt oneself to new situations" is a much more important educational aim, at any rate, until the pupils attain the age of 16, than a narrow specialisation preparing for any particular walk of life.

Any kind of Educational Reconstruction must be based on the results of a scientific study of Economics, Sociology, and Psychology. It is my endeavour in these pages to propose such a basis for an Educational Reconstruction in India.

(To be continued)

Education Week Celebrations.

Board High School, Arni

The Education Week was celebrated from the 15th to 19th Oct. with great enthusiasm. The Week was inaugurated by Mr. N. Govaraja Rao, B.A., a senior lawyer of Arni, with a short address on the significance of the Week and its value in nation-building. About 2000 children assembled in the extensive Fort Maidan. Mr. S. Natesa Ayyar, B.A., D.T., Headmaster, gave a succinct account of the creative activities planned for the Week and their emotional appeal and educative value. The second day, Social Service Day, began with special amenities to Harijan children of the schools. In the afternoon, Mr. T. P. Santhanakrishna, B.A., D.T., Dy. Inspector of Schools, Bangalore Cantt. addressed the pupils on personal hygiene and rural sanitation. The third day, the Literary Competitions Day, was devoted to prayer, music and literary competitions among pupils. The fourth day, Exhibition Day, had an interesting exhibition of pupils' hobbies. Mr. C. K. Dharmarajan, M.B.B.S., addressed pupils on the cultivation of health habits. Prizes were awarded for personal cleanliness. The Fifth day, Prize Distribution Day, was presided over by the Headmaster, and prizes were awarded for the competitions. A teachers' meeting was also convened when professional matters were discussed.

Board High School, Usilampatti.

The Education Week was celebrated here from the 15th to the 20th of Oct. Sports and tournaments in the various games were held during the week. On the first day there was an impressive procession of teachers and pupils carrying placards and singing health and religious songs. In the evening there was a Physical Demonstration followed by a public meeting presided over by M. R. Ry. Rao Bahadur Vedanayaka Thevar Ayl. Mr. Narayana Ayyangar,

the Secretary, welcomed the guests and explained the aims and objects of the celebration. Mr. R. Krishnaswami Ayyar, Medical Officer, delivered a lecture on 'School and National Health'. The function on the 16th began with a spectacular display of the Cubs. Mr. Ranga Rao, B.A., B.L., of the local bar, spoke on the need for vocational training to solve unemployment. Rev. Diehl presided. On the 17th Mr. Umayorbhagam Pillai, the local Sub-Registrar, presided, when Mr. M. P. Parameswara Sastrigal, Sanskrit Pandit, spoke on the 'Relation between the Guru and the Sishya'. This was followed by entertainments by boys of the local Elementary schools exhibiting histrionic and musical talents. On the 18th, Mr. V. Jambunatha Ayyar, B.A., L.T., Headmaster, spoke inviting the co-operation of parents in all school activities. His lecture was followed by another on 'The School and the Teaching Profession' by Mr. M. R. Madhava Rao, B.A., L.T., Deputy Inspector of Schools, who, after referring to the various ills of the profession, emphasised the importance of the Service Conditions Bill to remedy them. Rev. Fr. Mauntau, S. J., who presided on this day's function, exhorted the teachers to throw themselves heart and soul in the task of perfecting the undeveloped young minds. The fifth day's proceedings began with a lecture on 'School and World Fellowship' by Prof. V. Subbushan, M.A., L.T., of the Madura College. Elocution Competitions in Tamil and Sanskrit were also held. Mr. V. Venkatarama Sastri, Deputy Thasildar, presided. On the last day, Mr. Ranga Rao of the local bar delivered a lecture on 'Historical Research in India'. An elocution competition in English was held. Toasts were proposed in honour of the Week and the guests who attended. Prizes for the various competitions were also awarded by Mr. C. Duraiswamy Gounder, the Revenue Divisional Officer. The President, Mr. N. R. Krishnaswami Ayyangar, B.A., B.L., of the Madura Bar, wound up the proceedings, after referring to Indian History preserved in Sanskrit and Vernacular literature. With a vote of thanks and singing of National Anthem, the six days' programme came to a close.

Notes.

Sir Mirza Ismail's Address.

BY PROF. C. A. KRISHNAMURTHI RAO, M.A., F.R. Econ. S.,
ASSOCIATE EDITOR.

Sir Mirza Ismail's advice to the Annamalai University graduates at the recent Convocation is, in his own words, "most appropriate to the advanced age in which we live". That he is eminently fitted for the task will be evident from every word and idea in the address which he delivered with a conviction and clearness which are born of deep thought, wide vision and a rich and varied experience. His suggestions are, therefore, like those modern modes of conveyance which are the result of the latest invention but can be worked and driven by men of ordinary skill and training—a real combination of the ideal with the practical.

In addressing himself to the consideration of the "age-old problems of the country", he is not unconscious of the new spirit that has overtaken the people, particularly the younger section, "the men of to-morrow", who demand impatiently an independence in thinking and acting for themselves which has been denied to them under conditions obtaining in the past. "Young India must be heard", for it is to be the custodian of the future of the country.

Sir Mirza next passing on to the consideration of the duty of Universities which have multiplied in recent times congratulates the Annamalai University on striking out a new path in concentrating its attention on the fostering of the studies of the Vernacular of the province. He is here necessarily drawn into the controversy between English and Vernaculars and his solution of the problem is as clear and convincing as it is emphatic. "The antithesis between the two is superficial and unnecessary". The one is a unifying force and the other the vehicle for the enlightenment of the masses in the new ideas in which the graduates must take a leading part.

The threefold duty of the University, to develop the individual, fit him in the economic structure of society and make of him a citizen, is admirably suited to the needs of the future wherein vast and vital changes require a new type of citizens altogether to work the new Constitution. The country and the world itself are in the travails of a new birth, a new order; and we must organise ourselves so as to harness the new forces to our advantage. We must know what to eschew and discard and what to absorb and assimilate, which are the essential conditions and indications of growth. The coming Federation might provide temptations to develop narrow communalism and provincialism, but wisdom lies in rejecting these primrose paths and thinking of all as "sons of the same mother".

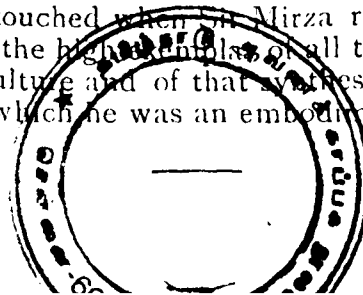
Then there is the other question, the relationship between India and England. The "Next Five Years" are full of indications of ugly manifestations and rumblings which, if uncontrolled, might develop into a huge race conflict. The best security against such a danger would be in developing an intelligent and equal partnership between the two great countries and a recognition of the value of mutual good-will and support.

Sir Mirza would have the Universities produce men with vision and power to see things steadily and clearly, stand-

ing clear of violent partisanship. Here Professors could play the leading part, as they have it in their hands to mould thoughts and kindle ideas of lasting value. Such a vision and power are highly essential for solving the problems of our country, some of which are the synthesis of the old and new types of culture, the economic and industrial development of country, the raising of the standard of life, curing of unemployment, and rural reconstruction. Sir Mirza struck the right key when he pointed out the fallacy in the cry of over-production of graduates of whom they could not have too many at all as the expansion of education which they all devoutly wished for rendered an adequate supply of educated men imperative.

Sir Mirza's plea for a 'national re-birth' through a proper use of our unlimited spiritual resources and for the evolving of order out of disorder is a masterful survey of the problem of national existence from 'the street' to 'the assemblies'. His reference to the New Life Movement in China was as happy as it was timely, as it was a movement for teaching the entire nation habits of order even in minute details of trivial things of ordinary conduct. Our hearts are bound to beat in response and unison to his cry welling out from the very depths of his patriotic heart—"Oh that we cultivated such order in India in small daily things!"

While the future is dark and doubtful, Sir Mirza finds no justification for despair. Men of character are wanted for the new era of character, men liberally educated but neither drowsy nor dreamy, resolute but not lost in distractions of any kind, having not only something to live by but also to live for. Such men are needed if Democracy which is again at stake is to survive. Sir Mirza gave the golden finishing touch to a spirited address when he put the bold question to the youth assembled there and outside—What is your dream? It is a pebble thrown into the limpid waters of a deep, wide pool. It is bound to produce concentric but ever-widening circles of thought under gleaming sunshine and the perennial blue. The question would occur long to every reader and thinker with a haunting fascination awakening echoes that would go on sounding and resounding, not only in the Annamalai University but all over the country, adown the corridors of Time. The peak of sublimity was touched when Sir Mirza referred to the Rt. Hon'ble Sastri as the highest example of all that was noblest and best in the new culture and of that synthesis between the East and the West of which he was an embodiment.



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No. 12.

A Ground-Plan for Future Education in India.

BY KULAPATI JAMES H. COUSINS, D. LIT.

Our study of education retrospective and prospective does not require a detailed account of the decline of indigenous educational principles and practices in India from the close of the mediaeval period (the end of the seventeenth century) until today, and the gradual rise of what is known officially as "English education". From the criticisms of general education in India that have been made with heartening frequency recently one could compile a rather gruesome charge-sheet of both positive and negative educational crime—but the object of these studies is constructive, not merely critical.

Something has begun to happen in education in India as regards its curricular material, when the Academic Council of the University of Madras (August 1934) discussed the question of introducing a Kathakali (a form of drama peculiar to the Malayalam country) into a syllabus of vernacular study, and the making of home science an optional subject in the education of girls. Something containing promise has happened also in the governmental sense of educational responsibility measured by a graph beginning with one lakh of rupees budgetted for education in British India by the East India Company under compulsion from Westminster in 1814, and reaching a little over a century later to nearly seventeen crores budgetted under compulsion of a people's spiritual and vocational necessity.

This is all to the good; though not quite as good as the figure on a bill-board on a roadside in California which caught my attention three years ago by its declaration, as an inducement to settlers, that sixty percent of the revenue of the State went to the education of their children. Moreover, 17 crores spent on the education of a population of 27 crores is 10 annas per head, whereas the city of London spends

the same amount on less than half a crore of population, or Rs. 40 per head.

In numbers too it is well to remember that while the total of children and seniors in schools and colleges is eleven millions, a rise from four millions thirty years previously, the percentage of scholars in the total population is a mere $4\frac{1}{2}$ —while Japan is educating almost 100% of its eligible population.

I mention these facts in order to indicate that, as far as education in India is concerned, we have at present, as a simultaneous challenge and encouragement, the two main constituents of any kind of progress—the need of movement, and a certain amount of observable movement which, by persistent shoving on our part, may be accelerated.

Our survey of the educational principles and practices of India before, in the working out of human inter-relationships, extraneous influences deflected and disintegrated them, was not made with the object of assessing the relative values of their various presentations as Hindu, Buddhist or Muslim systems, with a view to making any one of them a model of the education of India in the future. That would be, at the present stage of human progress, entirely futile.

Despite the portents of murderous separations between nations today there is an observable movement in human culture in the direction of world-unity. There are certain functions and needs common to humanity in all times and places; and thinkers the world over are now endeavouring to have these human universals recognised and co-ordinated with a view to eliminating unnatural antagonisms in principles and practice and unnecessary waste in organization and administration. In the material relationships of humanity there is an intensifying effort to adjust world needs and local needs, otherwise called international trade and home industry. In the spiritual relationships of humanity efforts are being made to move emphasis from doctrinal accidents to common essentials in order that the ideal impulses of humanity may cease debilitating one another by sectarian animosities and may join in a common struggle against the vulgarising and sensualising influences that are threatening humanity with dethronement of reason and control, and consequent reversion to a worse state than unsophisticated savagery.

In the educational world a similar search is afoot. Natural education—that is, an inevitable growing response to the impacts of life—is the common experience of all humanity; and since such response is dominated in unregenerate human nature by personal desire which tends towards exclusiveness and social disintegration, deliberate education—

that is, a wise guidance of human capacity towards fulfilment that is satisfactory to the individual and helpful to the community—is an inevitable need of all humanity. Education is a perpetually contemporaneous process. Yet its contemporaneousness is not an accumulating load on the shoulder of progress. It is, rather, a moment of balance between past experience and future need, between group history and group ideal. No effort in the so-called present can be made without reference to the so-called past and cognizance of the so-called future. Only between a true knowledge of past effort and a true vision of future needs lies the wisdom and adventure that make the passing moment called the present happy and rich. We have epitomised the most important elements of education in the past in India. We shall now endeavour to lay out a ground-plan on which may conceivably arise the educational edifice of the future.

Three needs are felt by educators today; the need of a true understanding of the essential nature and purpose of education—that is, a philosophy of education; the need of knowledge, as complete and as systematic as possible, of the educable individual, and of individual and group response to educational impacts—that is, a science of education; the need of an application of such philosophical understanding and such scientific knowledge by ways and means calculated to bring out the finest results—that is an art of education.

"Education is primarily an art," wrote an American student of education.* "It can become a science only as it grounds itself upon universal principles, applicable to all individuals alike, deduced from the sciences of man, the educable being."

I do not think it is either necessary or desirable that education should become a science, though it is very necessary that it should become scientific, that is, that education produces its own science. Neither do I think education should become philosophical. I have occasionally been provoked into wishing that educators would make education a religion; but I am prepared to be satisfied if, in addition to making it philosophical and scientific, they make it religious by applying themselves to it in the spirit of idealistic devotion and drawing idealistic devotion both to education and to life out of their students.

The three felt needs which I have mentioned are not three separate specializations, but three essential aspects of one function—the philosophical, scientific and practical aspects of the function of education. The needed philosophy and science of education can only be derived

*Dr. H. H. Horne, 'The Philosophy of Education'.

from education: they cannot be derived from philosophy and science as such, "deduced from the sciences of man". They cannot be made the pastime of a philosopher, even though he be, like Herbert Spencer, a son of a teacher and himself a brief assistant master; or of a scientist, even though he be, like Thomas Henry Huxley, the son of an assistant public-school-master. Education is a living, inclusive, ever-present necessity. It cannot wait on the adjustments of philosophical premises or scientific hypotheses, any more than the clerical necessities of commerce can wait on the discoveries of pure mathematics. The educator has always at hand his complete educational premise in the living human being who has to be educated. About that premise the educator cannot know too much; though he *can* know more than enough of educational theorizings and pedagogical experimentation.

Once upon a time educational theory in the West was strong on what should be taught. Later it was strong on how to teach, on education as an art, as quoted above. Recently there has come into educational thought the idea that purely adult notions as to what and how youth should be taught are perhaps secondary to what the educable entity itself feels that it needs in the way of education. Educationists are beginning to wonder, with a certain wistfulness, what the world of human relationships would be like if, instead of taking it as an inevitable affair to whose assumed demands youth should be moulded, youth were allowed to recreate the world according to its own felt necessities. It is thought that such a recreated world might be a possible improvement on things as they are: it could hardly be much worse and remain a world; it would at least be a change. Hence the swing in experimental educational institutions towards autonomous education, that is, towards greater freedom in education, on the principle that education should be made for the student, not the student for education. Herein, I believe, lies educational salvation—and herein also lies a grave danger.

The question is—not what to teach, or how to teach, but whom to teach? On the answer to the question as to the nature and needs of the educable individual will hang the curriculum that will answer those needs, and also the acceptable technique of its impartation. A fallacious or inadequate view of human nature will take future education nowhere: rather, it will intensify whatever is wrong in education by adding to it the stimulus of a concession to human desire.

For example—and putting the matter in an extreme form in order to bring out its significance—supposing it was decided by some highly modern educational authority that, since youth has a strong desire to go to sensational talkies, sensational talkies were therefore a fundamen-

tal need of youth, and a daily sensational talkie-hour was made compulsory in school and college time-tables: the result would be a degeneration of the personal and social morale of the students through the deprivation and discouragement of finer stimuli and interests, and a dulling of the capacity to respond quickly and intelligently to the normal sane, uplifting impacts of life through the insensitiveness that all over-use of any capacity brings about.

The educational safeguard against such individual degradation and its disastrous possibilities in the general life is the setting free of the latent higher capacities of the individual in order that they may, by interaction, preserve each other from the defects of their qualities—thought from being too coldly mental, feeling from being too warmly emotional, action from being unwise or callous. "Invasions of the spirit by the logical faculty, and of the intellectual sphere by the soul, are both necessary to our higher welfare however distinctly specialised our work may become," said Professor Speight very wisely in a recent lecture in Secunderabad*. Education must, in short, be applied to the whole capacity-endowment of the educable individual; it must in the words of Pestalozzi, "consist in a continual benevolent superintendence with the object of calling forth all the faculties that providence has implanted" in the individual.

What is this capacity-endowment? We might attempt an answer to the question through a direct appeal to our own knowledge of ourselves and of one another—though it is amazing how wrong-headedly human beings can mis-interpret themselves and misjudge their fellows. But it will help us to clarify the matter in our minds if we approach it by way of a consideration, necessarily only indicative, of past efforts towards educational completeness in India.

*'Thoughts on Education and the Modern World', September 21, 1934.

(To be continued.)

Inheritance of Mental Qualities.

BY MISS E. OLSSON, M.A., PH.D.

(This article is based on research work recently done by: Professor Lundborg, Sweden, Professor Mjoen, Norway, Professor Foderley, Finland).

It is a common belief that ability and other traits determining character, temperament, and morality are above all dependent on education and environment, and that bad tendencies or weakness of character are the results of bad surroundings. But as biological research work is proceeding, the belief in education and environment as almighty powers is losing ground. Many great pedagogues, moralists, and philosophers have held the following opinion: All men were born alike. The difference depends only on their education, and environment. The fact has been ignored that often a bad character crops up in spite of the best education and surroundings.

Genetical researches have told us that physical characteristics of race and family are inherited according to certain biological laws. But till recently it has been impossible to determine the heredity of mental qualities because we have not been able to measure them. Recently good results have been gained by measuring human intelligence. However, ordinary intelligence tests could not be employed to establish the laws of heredity of mental traits, as some of these traits were too much influenced by education and surroundings. The heredity of psychic qualities can only be determined if we can measure traits which are practically independent of education and surroundings and they have to be measured in 3 or 4 generations. Though education and environment are not almighty factors, they will exercise much influence on some character traits. Recent research work has, however, established a number of traits, called basic qualities, which can be measured, and which are to a large extent independent of education and surroundings.

By such measurements it is proved that children inherit mental qualities not only from their parents, but also from grandparents and side lines (aunts, uncles etc.) The chief result is that we inherit mental qualities not of the parents but of the stock. We often find that the ability of children is greater than that of the parents, while in some families there is a lowering in the ability of children compared to that of their parents. Generally the explanation is found by measuring abilities of grandparents and sidelines. Moreover, a genius does not arise by inheritance of maximum intelligence or musicality from one stock; it is only produced by a successful new combination of traits from

two stocks, the father's and the mother's. Why does not a father, who is a genius, have children of the same genius? Because the child inherits not only the father's stock but also the mother's. The child does not inherit the father even, but his stock. If a son in mental qualities resembles his father, it is not because they are father and son, but because the son belongs to the same stock as the father. A genius does not remain through two generations unless the genius marries another genius or a member of a stock with great intelligence. In olden times in Egypt kings married within the same family. By that great talents could be kept through many generations. It is for other reasons not advisable to marry within the same family, but if a genius wants to preserve the talents in the family, he should make marriage within a stock of high genius. If great men like Goethe and Napoleon do not consider the laws of heredity but marry women of stocks lacking high qualities, it is impossible to expect a new Goethe or Napoleon in the next generation. It is risky to marry a member of a near related stock because it is not only genius and high talents that are preserved, but deficiencies existing somewhere in the stock are also multiplied and preserved by that. Now it has been noticed that in some families there is a strikingly great number of intelligent and talented men, while in others there are none or very few. So it seems that talents and genius are concentrated in some stocks. From investigations made in America the same thing has been found, and is expressed like this: "Almost all great men have brothers or sisters, forefathers and descendants who are distinguished and famous men and women. If we divide the number of all the great men and women in the world into 2 parts, we will find that one per cent of the population of the earth has produced one half of the number of genius and talent, while the 99 % consisting of ordinary people has been satisfied to produce the other half. Often one can read in biographies of great persons: "His genius does not seem to have been inherited." In a biography of a Spanish musician is said: "In any case he has not inherited his talent from his parents, but has got it as a free gift from Heaven." Nothing can be more false than that. Nobody gets his talents as a gift from Heaven, they are all inherited. No instance can be shown that a genius has arisen from two unintelligent or unmusical stocks. The following incident happened in Norway: The Norwegian professor who did research work on this, had announced a lecture on the heredity law. During the course of his work he suddenly came across an instance that upset his theories. Researches on the family members of a famous European lady musician showed that no musical talents were to be found in any of the parents stock. As he could not defend his theory in front of this striking exception, he inhibited the lecture. Some time

afterwards the professor came to meet a member of that family who had heard of the fatal inhibition of the professor's lecture. He unveiled the mystery: The famous lady was an illegitimate child whose real father belonged to a family of great musicians.

In biographies one more thing is striking: There are almost exclusively mentionings about the father's talents, seldom or never about the mother or grandparents. This shows that till quite recently people have been ignorant of the laws of inheritance from mother, grandparents and collateral lines. A genius most often gets children less gifted than himself. That depends on the mother's stock. Investigations have led to the following results: The amount of intelligence in children depends to the greatest extent upon inheritance from the mother's stock, while inheritance of musical talents seems to be mostly from the father's stock. But a genius will not be produced by inheritance only from one stock. Unless there is some amount of intelligence in the father's stock also, a genius cannot arise. The fact that intelligence is mostly inherited from the mother's stock can be proved in cases where the father has married twice, once with a woman from an intelligent stock, once with a woman whose stock possessed no high qualities. The children in the former marriage have been intelligent, those of the latter stupid.

It is not only abilities that are inherited but also disabilities and bad tendencies. High and low, superior and inferior tendencies are inherited alike. Many hold the opinion that it is only bad circumstances and influences that make a person a bad character. But genetical research makes us believe that heredity plays the chief part here. The criminal suffers from an inherited defect. As in some families a strikingly great number of gifted persons appear, so do in some families a strikingly great number of bad characters appear. Now many will say: it is because the children of criminals grow up under the influence of their parents that they also show bad tendencies. But investigations have proved that even though the children of criminals have been taken away and brought up in very different surroundings, they have shown the same bad tendencies. Numerous investigations have been made on twins of criminals which prove the truth of the power of inheritance. The investigations concern twins developed from the same egg, who were thus of the same sex and identical. These twins have been brought up in different places and in quite different surroundings. The twins all the same showed the same tendencies and committed the same crimes. Many interesting instances could be told about such researches, but it may be enough to say that they all prove the power of inheritance of bad character traits.

From statistics we can find that the number of institutions for improving fallen and bad characters has increased as civilisation has proceeded. All the same there seems to be no decrease in criminals. This should not surprise us, for with all our institutions we cannot extirpate the bad tendencies in the stock. They will be inherited.

Many will naturally ask: "Is education of no importance for the formation of character? Could we not as well give up every effort to improve people, as inheritance seems to mean everything? Does it matter nothing if children are brought up with good education or not?" Education has its great mission in life. But it has also its limitation. It is clear that if a child has not got bad tendencies as inheritance, the good education matters everything. It is only in cases of inherited bad tendencies that education proves powerless. Very often we meet with instances where children of good parents, given the best education, go astray. Investigations will show that somewhere in the stock a bad tendency is lurking, which suddenly crops up in future generations, and the good education could not extirpate the bad tendency. We cannot get grapes from thorns or figs from thistles, even by the best cultivation. We should not be blind to the fact that inheritance is a stronger power than education. It is our duty to bring every child in under good influence and education. In most cases we cannot know if tendencies are inherited or the product of surroundings. But we must realise that our best efforts can fail in cases where inheritance counteracts the results of a good education. Our mission as educationalists is great all the same, as education and surroundings prove mighty powers in other cases.

The Essentials of Learning.

An Analysis of the Process of Learning and its Handicaps.

BY PROF. M. S. SRINIVASA SARMA, M.A.

No problem of education is more fundamental than the nature and method of the learning process. Learning is the main task in which the pupils are engaged in the Schools and Colleges; and the task of the educator is to guide, control and direct the learning of the pupils. That is why the educational institutions are called the "centres of learning". In fact, man is a *learning* animal rather than a learned animal. The bewildering variety and the extraordinary complexity of man's life are due to his learning. The formation of character, the acquisition of skilled activities, the development of intellectual ability of every sort—are all products of learning. We learn music, arithmetic and painting; and we also learn to swim, to lecture and to play tennis.

A fact of basic importance with regard to human behaviour is its exceedingly plastic and educable character. Man possesses the trait of educability in such an eminent degree that he alone, of all created beings, has the greatest length of childhood; and this of course is to facilitate the learning activity. A period of about twenty years which is entirely devoted to the process of learning is needed for the slow and steady acquisition of the various branches of knowledge. The long, plastic and experimental youth of man is mainly responsible for the continuous and onward march of culture and civilisation. The obvious practical implication of this truth is that in all tasks of learning in the School, the teacher should apply the psychological principles with a view to quick and enduring acquisition of abilities in the different branches of study by the pupils. It therefore becomes imperative for the instructor to know what the laws of learning are, and how conditions may best be adopted to secure the highest efficiency.

"CONDITIONED REFLEXES", AND "REDUCED CUES".

The term learning is used to signify both the development of intelligence and the acquisition of muscular skill. But these acquired responses are really nothing but highly modified forms of the original innate tendencies. Learning is only possible when instincts, reflexes and emotions supply the driving force; and it consists solely in fixing or eliminating or co-ordinating the native traits. We start out in our life with these inborn forms of behaviour; and under the influence of the

process of learning, they become modified into "acquired dispositions" and habits. There is never any acquired tendency which has not its roots in some original or innate trait. *Ex nihilo nihil fit*, of course.

In order to better appreciate and control the process of human learning, we shall review the rudiments of the process as observed in the animals. All animals that possess the nervous system are capable of learning; because all forms of learning are essentially intrenching of nervous pathways in the human organism. The skilled activities represent strongly carved pathways in the nervous system over which the nerve-impulses flow most readily. The most important form of experiment conducted in connection with learning is that of "conditioned reflex", the essential features of which are as follows: Certain stimuli will without training arouse certain responses; for example, taste will arouse a flow of saliva; and pain will produce the withdrawal of the part of the body injured. These activities are *unconditioned* reflexes. But certain other stimuli which do not naturally arouse the response will finally come to do so if they are associated frequently with the effective stimuli. The "conditioned reflex" type of learning accounts for a host of our acquired activities.

These experimental studies point out that learning is essentially active, that we learn only by doing, and that never is it a purely passive acquisition. The various processes of learning can be generalised under the laws of combination, exercise and effect. The law of combination means that a unitary response is made to a plurality of contiguous stimuli. By the law of exercise the linkage between the response and each one of the team of stimuli gets strengthened by constant repetition till at last the linkage becomes so strong that a single stimulus arouses the response without the help of the other stimuli with which it worked originally. For example, the pupil learns the lesson in the class, has the text-book before him, listens to the exposition of the teacher and takes down the explanation in his note-book; but later on, at the examination, he is in a position to reproduce the notes in the absence of all the other accessories; i.e. he has learned the lesson. Learning, therefore, is "cue reduction". It is the process in which small details of a total situation come to be able to produce an act. In other words, it is the method in which signs come to have meaning. Again, in the course of learning which is naturally a trial and error process, the law of effect is operative; pleasure and pain play an important role in selecting the right course and eliminating the wrong ones. An important point to note in this connection is that learning takes place only during the process of achievement. Before learning can begin, discovery must occur;

and the first achievement must be accomplished before mastery can develop.

"PLATEAU"

It must not be thought that learning is a smooth, straight and continuous process, and that progress in it is always gradual, steady and regular. When one begins to learn any new subject, he makes a good start, does splendidly, and progresses satisfactorily during the first few weeks. But he finds all on a sudden that he is not able to continue the good record, and consequently grows dejected and disheartened by his failure to make headway. This interesting, though disquieting phenomenon of retardation or no progress in the course of learning is called "plateau". Fortunately, plateaus are only of a temporary nature, and could easily be overcome and eradicated on the part of the educator. They appear occasionally in both the schoolroom and the workshop, in the activities of the mind as well as those of manual skill. When one undertakes to master a new task, the initial interest inspiring the individual and the freshness and novelty of the task create an unbounded enthusiasm which makes for good progress in the early stages. But soon this advantage disappears; the newness of the subject wears away, and there is a waning of the interest on the part of the learner. This is the most potent cause for the slackness in learning.

Another source of plateaus is that any subject at the beginning is easy; but as it advances it becomes more and more difficult. The pupil at this stage has to be enthused and revived by powerful motives. The most effective stimuli are the self-mastery and rivalry impulses. Any task could be accomplished by working upon the mastery motive. It is this which has contributed to man's conquest over nature, his wonderful inventions, his scientific researches and his exploratory expeditions. Healthy competition is a very effective way of overcoming the "slough of despond". In the hands of a wise teacher, the students in a spirit of sane and healthy camaraderie are made to vie with each other to master the task as quickly and as efficiently as possible.

Plateaus originate from social and emotional factors also. The casual remarks of friends and relations have a deleterious effect on the progress of learning. "History is a useless subject! Pshaw, it is only Tamil! Who cares for Geography? Mathematics is a hopelessly difficult affair."—Such remarks as these soak into the brains of the young students, and slowly undermine their enthusiasm and interest in learning; and no wonder, there ensues quite naturally a spirit of discouragement, dismay and incurable pessimism. In the interests of the uninterrupted progress of youths, it is highly desirable that the elders do not pro-

nounce their judgments in their presence on the (alleged) utter futility of the present education, its soul-less nature and its economic failure.

Yet another source of plateaus is traceable to the mental and physical condition of the learner himself. Poor physical health, continued feeling of fatigue, diffused interest and divided attention—all combine to produce plateaus. There is such a thing as "physiological limit" for every pupil beyond which it is impossible to progress. The teacher and the pupil should find out this limit and regulate the matter and the rate of learning. Further, the learned materials require an appreciable space of time to get consolidated into a system; the human organism cannot be hurried and hastened. All learning is for the purpose of retention; and retention is a resting condition. If you go on thrusting fresh materials before the old ones are unified and coherently consolidated, you create in the mind a chaotic condition which gradually results in defeatism and inferiority complex.

A mighty factor which makes practice perfect and acts as a strong incentive to rapid improvement is what the psychologist calls "the practice curve". This is a chart or graph which records the progress made by the pupil week after week. This "check-up" method is a visible index of the success made by the pupil, and points out vividly where he stands at the present moment with respect to his past achievement and possible future. This periodic stock-taking is therefore a great necessity as it measures the progress, and prevents the setting in of plateaus.

"ABULIA"

Learning is not a simple process of natural growth. It is essentially action taken in the line of the greatest resistance; and this process is necessarily effortful and painful. The only way to insure steady improvement in learning is to create in the learner "the will to learn". It is this which directly gives rise to patience and perseverance, vivacity and joy, vigor and discipline, and seriousness and serenity which are indispensable for the mastery of any skill. But unfortunately we come across cases of adults and children who suffer from "abulia". This term signifies complete absence of will power, and therefore utter lack of executive ability and zest for action. Personal inefficiency and failure in life is due to abulia or "no-will". It is a strange frame of mind which is conscious of the aim and ambitions of achieving mighty things, but utterly lacking the effort and enthusiasm to adopt the means and execute the task. This pathetic condition is characterised by lack of force, excessive fear, inertia and a heightened form of inferiority complex. To think and to wish is not enough. It is action which counts. Education

is a dynamic process, and consists in providing the correct stimuli which awakens appropriate responses.

The fundamental energy-releaser is a definite purpose and regular plan of action. Without will life would be a chaos; but without a definite goal, there could be no will. It is the definitely formed and voluntarily chosen aim that releases the latent energies and sustains our activities however unpleasant and painful they may be. Persistence is the true foundation of the will; and this is the outcome of the system of purposes which the individual accepts whole-heartedly. The powers of will are established by exercise. The children who are trained to persist in their exercises and to get absorbed in their tasks are growing into well-regulated personalities. It is the weakness of motives, want of confidence in one's own powers, shyness, fear, and lethargy that are the most potent causes of abulia.

MOTIVATION.

Thus learning is facilitated only when it is properly motivated. Now, to motivate is to energise by a specific goal, to create a "mental set", to produce a tension. Learning is quickened and progress is assured under the tension caused by motivation. It is this tension which releases the learner's reserve energies, and helps him to override obstacles and difficulties, avoid distractions, and persist in the task on hand with great tenacity and grim determination. The child is by nature adventurous; when his native curiosity is aroused, and his will to learn is sufficiently stimulated, the minor problems of the specific methods and details of acquiring mastery over the difficult subjects may safely be left to take care of themselves.

Among the various forms of motivation, the most dominant one is the personal contact of the teacher. In the last resort it is the power of personality of the teacher which determines the success of the educational enterprise, and insures the willingness of the child to learn. Learning is essentially a voyage of discovery and a career of invention. The child has to learn almost everything; and the development of personality is a learning process which goes on silently but steadily from infancy onwards; and in this mighty task of building up of a properly integrated personality, the teacher plays an important part. Learning is directed growth; and the teacher is the physician of the learning process. To develop in the child healthful and sustained activities, to generate in him a sense of enlightened freedom and individual responsibility, to inspire in him noble and expansive interests, and to give joyfully his wise companionship and ripe knowledge—these are the rare prerogatives of the blessed profession bequeathed of Socrates. Herein lies the ineffable sweetness and the great charm of the teacher's vocation.

The Urgent Need of Synthesis & Leisure.

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

The two fundamental defects in all educational schemes to-day are a lack of synthesis and leisure. Education has achieved much and is sure to achieve more. It has responded to the pressure of democracy and has aimed at broadcasting knowledge to all. It has responded to the economic pressure and ungrudgingly placed its knowledge and its striving at the service of Man so as to increase the comforts of life. But it suffers from the lack of synthesis which is the penalty which Man has to pay for Specialisation which is inevitable if education is to advance civilisation, and from the lack of leisure which is the penalty which Man has to pay for Strenuousness which is inevitable if the civilization which has been won is to be kept and augmented.

Let us first take up the lack of Synthesis. We have so compartmentalised and departmentalised life that that fatal and facile tendency pursues us in the realm of education as well. We think that a good Time-Table or a good syllabus will set everything right just as we measure military efficiency by the number of aeroplanes and dreadnoughts and long-range guns or political efficiency by the number of political institutions and Acts of Parliament. But man being a unity, any attempt at fragmentation of that wonderful unity is bound to be a failure. Education does not become a whole by adding up a large number of small fractions. The whole is not all the parts together but is more than the parts. To-day the parts are not even put together but each part is greater than the whole. If, however, our schemes of study and our schemes of work and play and our curricular and extra-curricular activities are related to a common centre, to a proper vision of unified excellence, then they will attain a concordant and synthetic and vital state and will become a force in our future life. Till then, even if they arm us with power and equip us for the battle of life—in fact they do not do so—they will yet fail in their true purpose.

If education is the moral equivalent of war and if its supreme purpose is the socialisation of man, the synthetic ideal of education as the appeal of the whole universe to the whole man should be borne in mind. To-day Science occupies the Treasury Bench and the Humanities are the opposition. The Divinities are not even in the position of back-benchers or cross-benchers. Unless the Science and the Humanities and the Divinities are co-ordinated and synthesised, the wars and the war-cries of the present age will continue to deaden and deafen men. In

a word, we want what Swami Vivekananda used to call Man-making Education. The modern man is becoming more and more of an expert in analysis and less and less of an expert in synthesis. The re-achievement of synthesis is the most urgent need in education as in life to-day.

I am even more concerned with the defect of lack of leisure than with the defect of lack of synthesis. Mr. L. P. Jacks pleaded recently for what he calls in colourful language as "the co-education of mind and body". In India there is very little education of the body, and even in the western countries there is but little co-education of the mind and the body. The Greek combination of music and mathematics showed more practical wisdom than we have to-day. The ancient Indian combination of Brahmacharya and Bhashya study was an even wiser measure. Why should athletics, education, art and religion be regarded as diverse and disconnected aspects of human activity? Work and Play and Prayer should all proceed from the centre and be all co-operative instruments in achieving human perfections. A man must not run to his playground like a released captive running from his prison to his home. He must enjoy his work and excel in play. Work should not be a "grind" and play should not be an aimless roaming. Play is not an escape from work, but work of another sort. Nor is work a drudgery, but is play of another sort. We must find education in recreation and also recreation in education. We must have leisured work and workful leisure.

The real value of civilisation is that it increases the possibility of the area of the leisure by transferring the burden of work from man to machinery. Of course the burden should not be so transferred as to disemploy and starve men, so that in the effort to help Man in the abstract we harm men in the concrete. We may come to a time when all will be employed and yet all will work only for three or four hours a day and spend the rest of the time in enjoying God's creation by sight and by prayer or in recreating it by Art. When such a time comes—may it come soon!—can men enjoy it if they are merely given the equipment that modern elementary education—which is certainly elementary but not education—gives to them? Is a mere week-end rush to the sea-side or a mad rush to the talkies the be-all and end-all of life? Unemployment is not merely idleness without jobs. Irrational amusement is unemployment as it is unemployment of the best in us. We want education for leisure as well as leisure for education. We need the culture of happiness as well as the happiness of culture.

If such a consummation which is so devoutly to be wished does not take place, what is the alternative? Till now machinery and mecha-

nisation have not lessened human labour but have merely resulted in over-production. Nay, mechanisation has further injured life by taking away the labourer's creation of a work of art as the result of his labour. If by any chance better sense prevails among the nations and they lessen ruinous over-production by lessening the hours of work, such hard-won leisure, if it is not creatively enjoyed, will only result in a different kind of wastage of human life. If increased leisure goes with crude and vulgar tastes, we shall have ugly and worthless pleasures all around us, and just as bad money drives out good money, ugly and worthless pleasures will drive out beautiful and worthy pleasures.

While I am on the subject of more leisure and better enjoyed leisure, I would like to urge the importance of Bhajana movements of a new and vital type. Carlyle said in his famous essay *Shooting Niagara*: "It is strange to me that in all education of mankind the value of *combined rhythmic action* has been overlooked by pedagogues and professors". If instead of crowds watching and waiting for sex-thrills at talkies, we have joyous associations of men and women singing songs full of new thought and pure emotion, what a great uplift there would be!

Mr. Jacks has called attention to the urgent need for a revision of values and for attention to the human personality as a whole. It was precisely such attention that ancient Indian education gave. The result was educational synthesis followed by a synthesised national life. What we have now is fragmentation of education followed by disconnected and even discordant group life. To-day work is dull and leisure is filled with purposeless excitement. At no time is a youth taught self-mastery or self-subordination to achieve common ends. And we expect him to be a master of that most difficult and necessary of all arts—the art of social and economic and political co-operation. Mr. Jacks says well: "That man alone will co-operate successfully with his fellows, in *politics* as in everything else, who has learnt self-mastery *from his youth up* and trained himself, mind and body together to follow the rhythms of the human symphony, adjusting his every action spontaneously and joyfully to the pattern of the common ideal, like an instrument in an orchestra, a singer in a chorus, a dancer treading with thousands of others the measure of a complicated dance."

Citizenship To-day.

BY PROF. DIP CHAND VERMA, M. A.

The greatest thing that a person in the modern world can covet is the privilege of being addressed as a citizen. Citizenship has acquired a new meaning and significance due to the progressive times we are living in. Never before in the History of man-kind the individual had the privileges and benefits now enjoyed by the citizen of a modern state. The modern civilization has its problems, avowedly it is not an unmixed blessing, but the individual in the present age has acquired a value never approximated by his predecessors. Our modern achievements still fall short of the ideals we have placed before us, for the lot of no country is entirely a happy one even in the west, while we have got the problems of minorities, depressed classes and unfree states pounced upon by their aggressive neighbours.

There are problems arising out of the European nations dominating over the backward lands in the East and in Africa, there is still so much clash of cult and colour that the millennium can hardly be imagined to have dawned. Let us even admit the existence of slavery and serfdom, the good old relics of mediævalism and barbarism. All this can be posted on the debit side of the modern civilization. More however remains on the other side. Man-kind can only march slowly, gradually. Utopias are for the poets and philosophers to imagine. Our achievements can only be of a less thrilling nature.

But still our achievements are substantial. Physically, intellectually, socially and morally, man-kind has progressed. In the struggle between Man and Nature the former has triumphed. Nature has still its mysteries but day by day its secrets are becoming matters of common place. Time is not far when the few remaining superstitions will be explored and the omniscience of human knowledge established.

The most remarkable progress has been in our conception of citizenship. A revolutionary political ideology has taken the place of the divine right of the despots to govern wrong. Time was when man-kind lived in the Hobbesian state of perpetual warfare or else glorified in his noble "savagery" as pictured by Rousseau. From the "Noble savage" to the modern citizen is a long jump. This explains man's struggle against adverse environments and his mastery over the accumulated superstitions called "Nature".

The great civilizations of the ancient world were developed in Babylonia, China, and India. Everywhere the grandeur consists in the exploits of the select few, the kings, their nobles, commanders or the artists and literary men patronised by them. The masses as such come nowhere in the story. Possibly their lot may have been a happy one at times. This was sometimes the case in India when she had the rules of altruistic emperors like Asoka and Harsha who merged their personal ambitions in the happiness of their subjects. But legally the people had no rights against their rulers. If one Asoka chose to govern right there were several others who chose to govern wrong. The people had no say against the misdeeds of a bad king unless it be the right to revolt, always a difficult alternative in face of the armed forces of a powerful ruler.

The Greeks developed a startlingly modern conception of citizenship for which we are heavily indebted to them. Most of our political ideology has frankly been borrowed from the ideas preached by Plato and Aristotle so long ago. But with all their excellence the Greek speculations were limited to the narrow conception of the city-life of which Athens and Sparta were the models. None of the ancient philosophers could go beyond the stereotyped notion of the city-state. The modern polity of a nation-state and still more an Imperialistic-state would have been a perversion according to the ancient philosophers.

The Romans were more progressive in as far as they succeeded in establishing a world-wide empire. The great grit in which the remotest parts of this great empire were held tells volumes about the efficiency of their administrative machinery. But the Romans were not the people who can be credited with any great experiments with democracy just as the Greeks undoubtedly were. Even when monarchy was changed into republic, the fundamental basis still remained patrician and aristocratic. The Romans indeed went far on the road to democracy but never quite reached it.

During the mediæval times the issue became quite another. The Holy Roman Empire and the Holy Roman Church occupied all men's thoughts. The mediæval system was overthrown not by the rise of democracy but the conception of the secular state popularised by the movements of the Renaissance and the Reformation.

Democracy cannot be said to have been established even in England before the close of the 17th century and then also only in form till the Reform Bill of 1832 which is really the first step towards a democratic government. On the continent the movement became popular only after the French Revolution which in turn was inspired by the war of American Independence.

The 19th century is really the period which saw the birth of a new political, social and economic consciousness among the masses. Nationalism and democracy are the two guiding forces of this century. The post-war Europe has been occupied by Socialism in its multifarious forms which having firmly established itself in Russia stretches its hands west and east.

The 20th century is the period not of the establishment but the over-throw of the democratic institutions. Modern Europe has become a political furnace with many irons in the fire. Democracy no longer thrills any body. The game is being played amongst a host of creeds that have been established on the ruins of democracy. The only alternatives to democracy seem to be either socialism in one of its forms or else fascism, the latter a peculiarly present-day political phenomenon and may be regarded as socialism upside down. The man in the street is left puzzled and confused for obviously he stands on a cross road. The citizen today therefore needs greater equipment than ever before to play his allotted part in the social drama staged before him. Nothing less than a thorough study and understanding of the problems before the modern society will equip him to pull his weight in the state.

The state is after all what all of us choose to make it. Modern citizenship while it bestows valuable privileges denotes even heavier responsibilities.

None of us would be good citizens unless we understand what our duties are and then proceed to so model our life as to contribute to the common goal before us—the happiness and prosperity of the whole human race.

The first thing expected of a modern citizen is that he should eschew all bellicose patriotism. It is no good boosting your own country against the world, for the latter par excellence is a higher and nobler ideal. We are citizens not of this or that land but of the whole world. It is easy to understand the unhealthy rivalry between Spain and England at the time of the Armada or France and England during the Napoleonic period but in the 20th century environments such chivalism will be disastrous. We are moving fast towards universal brotherhood but we must start by universalising our hearts.

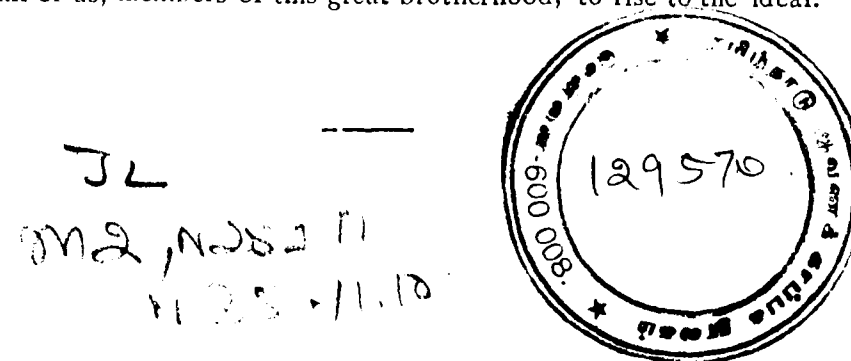
This is one great ideal which a citizen of to-day must ever keep in his mind. There are other ideals scarcely less important touching our everyday civic life. Most of us are so entirely taken up by our petty worries of domestic life that our thoughts seldom travel beyond the little village or town that we happen to be born in. At the most we

can occasionally think of the country that we belong to. A modern citizen by virtue of his being also a world citizen must keep himself in fast touch with the rapid moving events around and away from him. We must keep ourselves posted with the latest happenings because even a little forgetfulness will make us awkwardly out of date. Then alone it would be possible to do our own thinking over the problems before us instead of borrowing them from the news-paper or perhaps from our neighbour.

But world citizenship should not mean an apathetic outlook or a weakening of our civic sense as regards our immediate surroundings. While the dogmatic type of nationalism has now grown out of date, our love of our country should be a genuine one. Charity always begins at home and without a certain amount of love for the national unit that we belong to, world love or a sentiment of universal fellowship would perhaps remain a vague and unrealizable ideal. We should always be alert in discharging our responsibilities towards our town or district but we should at the same time actively realize our obligations as citizens of the world. Any event occurring in the remotest part of the globe should excite as much of our interest as any municipal event does. Then alone world citizenship would acquire meaning and then alone we would have discharged our duties that we owe to the society at large. Without this all talk of universalism would be just a sentimentalist fad or a meaningless phantom.

Rousseau deplored that although the "General Will" always meant well, it did not always think right. It was then alone that the "General Will" willed wrongly. It is this "General Will" that should be our talisman in all our thoughts and actions. We should always at least mean well even when unconsciously we might be thinking wrongly. Our approach to the ideal may at times be mistaken, but the ideal is fixed, steadfast, permanent. The modern society will become a chaos if the "General Will" is torn to pieces by an inter-clash of individual wills.

It is this great ideal upheld by modern citizenship, and it behoves all of us, members of this great brotherhood, to rise to the ideal.



Education For Citizenship

BY PROF. DIWAN CHAND SHARMA, M. A.

The time has come when India should organise her re-sources for imparting instruction to her future citizens in the art of citizenship. This will appear perhaps superfluous and platitudinous, but it is neither the one nor the other. The experience of the west where education is better organised may show us that it is absolutely necessary to give education a bias of this kind.

We are living in a democratic age, theoretically speaking, at least so far as India is concerned. The new constitution is going to enfranchise more people than before, and increase the number of voters, but the question is: Are the voters sufficiently intelligent and educated to be able to make up their minds about the best policy of the country? Whatever the Indians might say, the experience of the West has not been very satisfactory in similar cases. Germany had a very efficient and well-organised educational system, and yet that very system failed to cope with the rising tide of anti-democratic tendencies, in the opinion of many competent observers. It was this system which failed to give the average citizen a sense of responsibility in a democratic constitution. The result was that democracy failed in Germany. Similar has been the experience of many other European States. Many people point to England as the country where democracy still flourishes, but even there educationists believe that the educational system does nothing to enable the future citizens to cope with the demands, which a democratic system of Government imposes upon them. The boast of the educationists that a grounding in the classics and other subjects taught at the various public schools and the universities of England is enough to give a person habits of clear thinking and a capacity for arriving at the right decision on any national problem is proving to be an idle boast. It is therefore believed that a definite type of education is required for this purpose, and that type of education is called the education for citizenship.

Sir Norman Angell has put the dilemma of the average English voter very clearly and vigorously. He says, 'Here am I, plain John Smith, hard enough put to it to earn my living, provide for my family, and meet the daily drive of life; worried about my job or about the decline of my business and a multitude of domestic problems; yet compelled, whether I will or not, to make, hurriedly, casually, as the result of a mere spare-time attention, decisions in matters which have baffled experts who have spent whole lives in study of them. I am asked to say, by my vote, what kind of solution shall be given to such problems as unemployment and war (to take just two of many); to

say whether the right solution of unemployment, for instance, is along the line of Socialism or by the adoption of some form of Protection; or by a new monetary policy. Think what that one group of questions alone involves. I—absorbed with my doctoring or dentistry, or shop, or labour in the factory—have to decide not merely such issues as that between Free Trade and Protection, about which specialists, economists who have lived with the object, disagree; but I have to decide what kind—"Empire Free Trade"—or the old unqualified kind. Just now I am hotly canvassed on that question. For an opinion to be worth two straws on just this last point a man should know a good deal about the physical and political make-up of the Empire on the one hand and the rest of the world on the other; something of the politics of the various Dominions in order to judge of the chances of their abandoning their own Protection; whether Preference would raise our own cost of manufacture and prices to the consumer; how near to saturation point the markets of the Dominions have come, and literally hundreds of statistical, political and economic facts of that character. And then he would only touch the fringe of this one small detail of public policy. There are those who tell me, and they are forming parties, that neither the old Free Trade, nor the old Protection nor the new Protection, really touch the matter at all, and that in so far as fiscal policies affect the problem it will be by means of import boards and bulk purchase. Then, there are others who tell me that of much more importance than these is the question of monetary policy. Some specialists—again men who have devoted their whole lives to the subject, say the bankers have been pursuing a wrong policy; that the fall of prices which has played its part in the depression could have been prevented. But other specialists, just as expert, deny this. And I will defy anyone without special training to follow the amazing technicalities of the currency problem as they discuss it."

Such is not merely the plight of an English voter. Indian voters will also have to face similarly baffling problems. How are they to judge, which is a more effective cure for unemployment; the cure suggested by the educationists or by a group of politicians. How are they to decide at what pace the Indianisation of the army should proceed in India? Should they follow the policy of gradualism in this matter, or some other policy? How are they to decide which is the best way of increasing Indian trade? Do they know how to decide between the claims of rival political parties? All these problems will very soon confront the Indian voter, but as we know he is very poorly equipped for solving them. But if the citizen of to-day is not equipped well for the task that awaits him at the polls, it does not

mean that the citizen of to-morrow should not be taught to do better. To think that the education as imparted in our schools and colleges at present is enough to give people the right instincts and right habits in the matter is an idle thought.

It will be futile to suggest a detailed programme of education for citizenship. It will be equally futile to give hard and fast directions about the methods to be pursued for the attainment of this objective. But surely the aims for this kind of education can be clearly set forth. In this matter we cannot do better than outline the four aims of education for citizenship, which Sir Ernest Simon has so clearly indicated.

In the first place, education for citizenship should aim at stimulating interest in the affairs of the world of today. It is sad to think that the present educational system in India does nothing to teach students to take an interest in what is happening around them. The ignorance of college students even in this matter is appalling. They have the most vague and hazy notions about the affairs and problems of the present-day world. Attempt should, therefore, be made to make up this deficiency in some way.

In the second place, an attempt should be made to impart some knowledge to students of the recent history of the world. They should be made to know something of the political and economic affairs of the world today. In this respect also the educational system in India is not equal to the demands. Not to speak of other matters, even in respect of Indian history and economics the knowledge of the graduates of the Indian Universities is not up-to-date.

In the third place, an attempt should be made to develop the power and habit of clear thinking about public affairs. The man (or woman) should be taught to consider the relative claims of the various political programmes, and should be able to make up his (or her) mind about the superiority of one over the other. But in all cases the judgment should be based on a knowledge of facts, and the ability to weigh one argument against another.

Last of all, he should be able to see through the party and press propaganda that makes merely an appeal to his emotions and not to his reason. He should also be taught to rise above local or caste or party prejudices in arriving at a conception of the national good.

All these things the education for citizenship should aim at. I wonder if the Indian educationists will realise the need of it.

National Education for India.

BY PROF. D. S. GORDON, M.A., LL.B., B.T., A.M., DIP. ED.

CHAPTER I.

Social and Economic Background.

No system of education which fails to take into account a people's social and economic needs can be regarded as satisfactory. Any proposal, therefore, made for India in this behalf should be based upon a consideration of the peculiar social organisation of the people as well as their economic condition as determined by the natural resources of the land.

India, with an area of 1,800,000 square miles, is as large as the whole of Europe without Russia. It is about half the size of the United States but contains nearly three times its population. According to the census of 1931 the population of India was 353 millions. Taking 14 per cent of this figure as the most accurate basis for determining the population of school-going age, that is between 6 and 11, it is seen that nearly 50 million boys and girls ought to be in school. As a matter of fact, however, only a little over a fifth of this number is actually found enrolled.

But India's problem is not merely one of children's education. As the late Mr. K. T. Paul observes, (Fourteen experiments in Rural Education, edited by A. B. Van Doren. Introduction, page XIV), "Other countries may rely on the young for the education of the nation, not so India. The population is so immense, the rate of its progress is on such a scale, the number of things to be learnt is so infinite, the necessity for learning them is so tremendously urgent, the cost of education even in the simplest and humblest style is of such enormous proportions, that the education of India can never be brought within manageable grasp unless we have a scheme of education which is indispensably inclusive of attention to the adult."

India's most pressing problem is thus adult education. In view of the fact that the country is on the eve of a substantial extension of political liberty, and that the masses may soon be expected to have a say in many matters concerning their own welfare, it is apparent that there was never a time when the necessity for an educated proletariat was more imperative than at the present juncture. "In as much as millions of the voters in India are illiterate villagers," says Dr. Olcott (Village Schools in India, Page 190) "a thorough and persistent campaign

for adult literacy is absolutely vital to the political salvation of the country." If persons of both sexes between the ages of 12 to 40 are taken to be educable to a greater or less extent, and for whom some sort of education must be provided, then there are over 100 millions of such people in the country.

The population of India, again, is most unequally divided between town and country. Throughout India there are only 37 towns which contain 100,000 persons and more, and their combined population amounts to about 10 millions. "A further 54 towns hold between 50,000 and 100,000 inhabitants each, and account between them for an additional $3\frac{1}{2}$ million people. But even if we class as towns every aggregation of dwellings that contains over 4000 inhabitants, the number of townspeople in India cannot by any ingenuity of calculation be computed at more than 33 millions. Almost 90 per cent of the population, therefore, is purely rural, whereas the corresponding figure for a country such as England does not exceed 21 per cent. Moreover, despite the fact that a contrary result was anticipated by some statistical authorities, such of the 1931 Census returns as have been worked out in this connection actually indicate that the proportion of the population classed as rural is increasing relatively to that classed as urban." (India in 1930—31, Page 154). It is apparent from this that India's educational problem is predominantly a rural one.

And yet it is not a little amusing to be told that India is one of the eight great manufacturing countries of the world and that she has been recognised as such by the International Labour Organisation of the League of Nations at Geneva. The reason for this view is to be found in the fact that India has an industrial population of about 20 millions. But it is forgotten that this represents but a small fraction of the total population. It is also forgotten that of this population not more than two per cent work actually under factory conditions, the remainder being engaged in unorganised industries.

More than 75 per cent of the people of India depend, either directly or indirectly, upon agriculture for their sustenance. Of this percentage more than a sixth of the people do not possess lands of their own. Of the remainder a considerable proportion has such small acreage that living would be impossible without subsidiary occupations. Unfortunately even these small holdings are undergoing further fragmentation under the existing law of inheritance. In these circumstances it is no wonder that India is one of the poorest countries in the world. This, however, is not because her natural resources are slender, but because of unsatisfactory distribution of wealth in the country and

want of enterprise in the people. "India has potential resources that, if well developed, could make her people economically strong, and give her sons and daughters the education they need. The highest development of India's man power and the fullest utilisation of her great natural stores of wealth need to go hand in hand. As to minerals, India has the cheapest coal in the world, for she owns thick seams at shallow depth, and her labour is cheap. The country has iron ores of superior quality situated not far from coal and limestone deposits. Iron smelting was at one time a widespread industry, and India was famed for the high quality of her iron. India is one of the two leading manganese producing countries of the world. The Kolar Gold Fields yield annually 25 to 30 million rupees worth of gold." (Olcott: Village Schools in India, Page 33).

In the midst of this vast wealth the people live in poverty. The difficulties of the agriculturist are manifold. In most parts of the country he has to depend upon the seasonal rainfall, failure of which will almost certainly mean famine conditions. Between 1860 and 1930 it is computed that more than 35 million people were carried away by famines. In recent times great irrigation works and the adoption of a regular code of famine relief, with financial responsibility upon Government, have somewhat reduced the prospect as well as the toll of famines. Nevertheless, the standard of life of the large majority of Indian ryots is pitifully low; they live perpetually on the verge of starvation. Speaking of the economic condition, with special reference to the outcastes of India who are largely agricultural labourers, and who constitute about 90 millions, Dr. D. J. Fleming observes, "The majority of the people in India's villages may be described as poor. The people say that they cannot afford to send their children to school. It is a mere pittance, it is true, that the boys earn by herding some caste man's cattle or goats, bringing in fodder, gathering sticks for the evening cooking, or frightening birds away from the ripening grain. But in India the employment of child labour is widespread, and parents of the panchama class expect the child to earn his meal a day and an occasional loin cloth. So amongst these people a very real obstacle to education is poverty. The average monthly income of the family may easily not exceed twelve rupees from all sources." (Schools with a Message in India, Page 11).

Poverty leads to debt; and Indian cultivators as a class are more or less heavily indebted. In spite of the development of the co-operative movement in recent years, money is still being borrowed at exorbitant rates of interest and spent extravagantly and unnecessarily. The ryot lacks foresight, and his productive power is low; for what can you

expect of a man with such poor physique as can be gained by only one solid meal a day?

The poverty of the Indian people is the root-cause of their backwardness in many other respects. It is true that this poverty is not uniformly spread out through the country. The investigations of J. C. Jack showed that in Bengal nearly 50 per cent of the villagers were prosperous, that 28 per cent lived below comfort, that 19 per cent were above want, and that only 4 per cent were in want. On the other hand, Dr. Harold Mann found that in the two typical Deccan villages which he surveyed 65 per cent and 85 per cent of the families were insolvent and unable to buy the necessities of life. These two investigations may be said to indicate the two extremes. But the general situation is on the whole more discouraging than otherwise. The table of *per capita* income set out below will indicate the position of India among the nations.

Countries	Income per head	Countries	Income per head
	£		£
United States	72	Germany	30
Australia	54	Italy	23
United Kingdom	50	Spain	11
Canada	40	Japan	6
France	38	India	3

(From Wadia & Joshi: Wealth of India)

More than two decades ago Gokhale, Ranade, Dadabhoy Navroji and others had drawn the attention of the Government to the growing poverty of the Indian people. In their estimate the average annual income of Indians did not greatly exceed thirty rupees. More recently economists have calculated that the average earnings of a ryot can only give him and his family a level of subsistence below that prescribed in the Jail Manual for convicts.

(To be continued.)

History and Literature

BY MR. S. C. SINHA, M.A., DIP. ED.

PART I

As a teacher of literature I have often wondered as to how best can we kindle the receptive imagination of our students, and stirring their inherent sense of beauty, awaken in them a love and admiration for all that is awful, noble and beautiful in man; and grand, picturesque and splendid in Nature. It is true we cannot, do all we can, feel like the poet. "To understand poetry" says Crothers, "is a vain ambition. That what we fully understand is the part that is not poetry. Poetry is like music; it is fitted not to define an idea or to describe a fact, but to voice a mood."

True, we cannot feel the half-revealing and half-concealing thrill in which the poet is lost when he scans the gorgeous glow in the western sky, the play of colour on the rain-bow, the golden hue on a half-blown lily and the soft murmur on the ripples of a running rill. We can, however, share the joy of his revelation and the plentitude of his emotion. We can feel the warmth of his heart. It is this warmth of the poet's emotionally awakened soul that we endeavour to communicate to our students by calling their imagination into play, and thereby seeking to make them respond to the affective or appreciative attitude of their mind.

Literature is the mirror of our life wherein are reflected man's omissions and commissions, passions and emotions, efforts and failures, experiences and actions, social, political and religious relations. "A great book," says William Hudson, "grows directly out of life; in reading it, we are brought into large, close, and fresh relations with life; and in that fact lies the final explanation of its power. Literature is a vital record of what men have seen in life, what they have experienced of it, what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us."

History, broadly speaking, is the study of man, his thoughts, feelings and actions. It deals with the Past, but nevertheless presents the ever-changing spirit of successive ages. It is a well linked record of man's evolution through many varying phases, environments and conditions. It is, like literature, "the progressive revelation, age by age, of a nation's mind and character". Through literature we travel into the minds and times of races; and through history to the genius and character of nations. The one is only a supplement to the other.

This, however, need not blind us to the higher function of poetry, and, as a matter of fact, literature. There is a palpable diversity even in this seeming unity between the two. The function of the poet, says Aristotle, is not merely to relate or describe what has happened. This is the work of a historian. The poet's is a higher job. He is a creator, and dives deep into the laws of life. He has a prophetic insight which enables him to picture things which *might be* or probably *will be* or *must be*.

History, on the other hand, depicts the things which are here now. The poet digs into the laws which *produce* things; and thereby visualize what must be true in all times and places universally. In the words of Hudson "History deals mainly with the externals of a people's civilization, portrays the outward manner of their existence, and tells us what they did or failed to do in the practical work of the world. But it is to their literature that we must turn if we would understand their mental and moral characteristics, realise what they sought and achieved in the world of inner activity, and follow through the stages of their changing fortunes the ebb and flow of the forces which fed their emotional energies and shaped their intellectual and spiritual life."

Literature leads us into the spirit of the age, its ideals and aspirations. There is indeed, as Shelley puts it, "a general resemblance under which their (referring to writers belonging to the same age) specific distinctions are arranged." Though the writers of a particular age individually differ in many respects from the other, a critical study will reveal that there is a family likeness among them—"a predominant and unmistakable common note" which groups them under one distinct class. It is this distinction that distinguishes one age from the other. Each age lends its distinctive stamp to its writers. However great a genius Shakespeare might have been, he could not tear himself away from the time-forces he was born under, and the civilization and culture he was bred in. No writer can escape the conditions, tendencies and environments of his age. They get into his very blood and bone.

Thus if history is regarded as the record of a nation's social, political, religious and material evolution, its close affinity to literature cannot be doubted. Each in its own way interprets life, its joys and sorrows, success and failure, progress and regress. Each gives expression to the characteristics that give a distinctive impress to a particular age, period or epoch in the life of a nation. The dominant spirit of the time will reveal itself in the work of both a

historian and a literateur, since every man, as Goethe says, is a citizen of his age as well as of his country. Renan also speaks in the same strain when he says, "one belongs to one's country and race when one re-acts against one's country and race."

What, then, is our position as teachers of literature and history? Neither should stand apart. Literature is a vast subject. It embraces almost every sphere of human activity. "The subject matter of literature," says Prof. Morgan of the Bristol University, "is as varied as are human interests. In it are reflected all the aspects of external nature that appeal to us as human beings, all the phases of human life and endeavour and all the yearnings and passions of the human soul. All that we see and know, all that we hope and believe, all that we fancy and imagine are reflected in literature." If history is the *prosaic* expression of the human mind, literature is its *poetic* counterpart. Literature may be called history idealised. While history demands intelligence and keen perception, literature, aesthetic taste and receptive imagination. Children are by nature imaginative. It is here that we have to strike, and throw into spark their receptive faculty which will, in its turn, ignite their aesthetic appreciation. In our next instalment we shall endeavour to show how we can link the two, and thus make the one aid the other in the class-room.

The Doon School

BY PROF. T. K. VENKATARAMAN, M.A., L.T.

September, 1935, may very well be remembered as an important landmark in the history of education in India. In a beautiful region of Dehra Dun—the Chandbagh estate—the first Public School of India—the Doon School—was inaugurated.

Like so many other things, the Public School was a unique institution which first grew up in English soil. The central idea of a Public School is that, besides giving a purely literary education like other schools, the school is to attend primarily to the building of the body and character of its *alumni*, so that they might become citizens of the State, distinguished not only by physical fitness, but also by moral integrity and decency.

At present, there are numerous Public Schools in England; but the most important amongst them are the famous Eton College, founded in 1400, and Harrow School, founded in 1571. Long generations

of Englishmen have passed out of these schools, and played their part in several aspects of British life. In the past, the governing classes in England had been exclusively "Public School men", and, even to-day, most of them are such. Distinguished generals, great admirals, important statesmen, famous empire-builders, renowned commercial and industrial magnates, men of repute in Literature and Fine Arts—have been mostly "Public School Products". If a tradition for fairplay, playing the game, straightforwardness, and decency in public life has been built up in British politics, it is largely due to the influence of these men who had imbibed these traits, in Public Schools. To understand the beneficial influence exercised by these Public Schools on national life, we need only turn to the pages of that great favourite of schoolboys, "Tom Brown's School Days". Not all teachers in the Public Schools could have risen to the majestic stature of the famous Dr. Arnold of Rugby. But, all teachers in such schools are imbued with the very same spirit which animated that great doctor.

But, I would consider the influence of the institution as more important than the influence of personalities—however great they might be. After all, in educational institutions, particularly, it is the atmosphere and the tradition of the place which tells. The *alumni* become gradually and, almost unconsciously, saturated with this spirit of the place. It is this feature which makes them stand up for their institution and, in later years, forms a bond of sentiment between those who had passed out of these institutions.

We sadly want the development of this in our country. Except in a few cases, there is practically no bond of loyalty or affection connecting our educational institutions and numberless persons who had passed out of them. We need even more the emphasis on the proper building of the body and the mind which is found in the life of the Public Schools. In spite of some praiseworthy attempts at Physical Education and the development of sports, our education is still, largely, literary. As for character-building, or moral education, this is no part of any school curriculum (except in those institutions which give compulsory religious instruction), and it is left entirely to the individual teacher. H. E. the Viceroy, in opening the Doon School, said that the main purpose of the school is to train young citizens "of character, with a high sense of honour, of responsibility, and of discipline, qualities which are absolutely essential to all service in public life". We should welcome more schools of this kind.

I admit that certain leaders of the Labour Party have attacked the Public Schools as nurseries of snobbery and exclusiveness. This

charge might have been justified by the fact that "Public School men" in England had a tendency to look down on others who had not had a "Public School Education", and that there were certain things in an English Public School like the "Fag System" which might have been abused by a certain number. But, to my mind, the good outweighs the evil side. If what Mr. Foot, the Headmaster of the Doon School, said that the products of the school would form "an aristocracy of service, inspired by ideals of unselfishness, not one of privilege, wealth and position" should turn out true, we should have avoided even the drawbacks of the British institution, while retaining all its merits.

Truancy.

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

Truants are not always in the good books of the schoolmaster who generally looks upon them as so many sickly lambs, "crawling", as they do, "unwilling to school" or slipping out of it fighting shy of the lynx-eyed teacher or enjoying the day out in the neighbour's garden or up in the plum tree. But truancy, in whatever forms it may appear, should not be branded as an incorrigible defect in children. It is one of the stern truths in child psychology—a most natural tendency of the child mind in the dim region of its development where the play instinct meets another tough mate, Duty, and as such, it is an indispensable ally to the teacher who can test his methods and personality and the efficiency of the school system or organisation by this touchstone. To wean a little wayward innocent from his attitude of indifference to one of reasoned seriousness and liveliness is a triumph every teacher should aspire after.

Human nature revolts against the slightest brake that may be applied to its free movement. A chained dog is fiercer than the loose pariah one. The sameness of position or environments, with nothing to regale the eye and the soul with, make a common cause with piles of little "Do's" and "Don'ts", indiscriminate commands and restrictions to strain the soft nerves of children to the very verge of breaking. But, nevertheless, they do not, thereby, forego their innate responsiveness under a pleasurable stimulus. Shirking or shooting perfunctorily through a task is a constant concomitant of a rigid discipline which, regardless of its numbing effects on the tender constitution of boys, exacts more than what it can legitimately claim under normal conditions. Thus

truancy, back-sliding, missing and all those childish foibles are indirect effects of (i) absence of interest in the lesson presented, (ii) uncompromising discipline which howls for attention and restfulness, (iii) sameness of surroundings, (iv) presence of bullies in the class who far from being sympathetic render, by their hectoring, an otherwise nervous boy still more nervous, (v) want of occasions or outlets for the play of individual self-expression, making a school a veritable prison-house, (vi) and last though not least, indifference of the guardian whose tenderness and affection persuades him, before his scrutiny into his ward's application for leave of absence, to corroborate the false or exaggerated statement as true. However, such absence, due to a wilful avoidance of school, illness and other probable causes apart, goes to show that the school is not always a 'sweet home', to children, especially the small ones who have shortly been yoked to the responsibilities of student-life. To a child with whom "to-morrow weighs much less than to-day, the present enjoyment, the present sorrow is all-engrossing, because he is dominated by sense and can neither look forward nor back-ward beyond the pale of actual experience. Children are pretty little epicureans who do not "look before and after and pine for what is not". As George Eliot put it, "childhood has no fore-bodings; but then it is soothed by no memories of out-lived sorrow". This being the nature of childhood, the trend of modern educational methods is to inveigle the volatile mind into pursuing a definite course which is the *via media* between pleasure and effort, work and recreation. Hence interest in the study must be created so that study may not appear to be repulsive or as tasteless as rubber and school life as barren and bleak. Half an hour's sitting in the class would then come to be looked upon not so much as a hindrance to free marauding as a win in a game of marbles. Every teacher of small children has experienced that a stern attitude or a little 'educational box' to a small shirker muddles the young brain and renders the situation more complex. Hence a teacher must try to have a cheerful temperament and be as good a story-teller as a good old granny. Models, pictures etc., should be his unfailing allies (woe to the schools of Bengal, they have very few they like). Basedow, the famous educational reformer baked biscuits in the form of letters—excellent baits for little trouts. A clever following of the spirit of Playway in education will make the restraints of government less irksome and the child will not rebel.

Even a teacher, going his round of teaching in three successive classes, pricks up his ears to catch the gong so as to be able to retire for a leisure. Is it then humanly possible for young boys, who are restlessness incarnate, to sit glued to their seat for 3 times 45 minutes

swallowing successively three different kinds of "interests"? Vigilant teachers must have found that towards the close of the 2nd period and in the 3rd period, children grow restive. "May I go out, Sir?" "Why?" "To clear the throat, Sir," "To answer nature's call, Sir," and so on and so forth comes the answer—may be real, but mostly pretexts for a little airing and fresh oxygen. Be stern and you encourage surreptitious exit before your very entrance. Hence small children should be given a little recess, say for 10 mts., after the 2nd period, as is the custom in many schools.

To guard against overstaying the tiffin recess, the rolls should be called again as soon as boys assemble in the class so that all strays may be detected and dealt with agreeably to the requirements of government, instruction and the attitude of the offender. But in every case it should be brought home to an indifferent child that to be absent from such a happy and compact camaraderie is to lose a point in the game of life. This moral persuasion should have a practical illustration in team games and outdoor activities which bring with them 'the joy of living'—itself a corrective.

But after whatever is said and done to check truancy and inattention and all the diverse grooves along which the young mind wanders, some "effort" or "grinding" and "dull repetition" is needed for that firm grip of materials which is a condition of a further knowledge of a subject. Higher enjoyment comes of itself when the ice is broken and when it is all plain sailing. All good work implies something of dogged persistence in effort when pleasure no longer lures. There is no boy that does not gape or yawn and stare at his first attack on the multiplication Table, Pythagoras Theorem, the first paragraph of the Country Cricket Match and many other stiff portions in the Matric Prose Selections, C. U., which, after repeated hammerings and sweated analysis, arouse but a tepid interest. However much we may appraise Playway to make education easy, we cannot but take a serious notice of the recent utterances of G. B. S.—"Life is not all play or anything like it, and an education that encourages that belief is open to criticism. I believe that all children should be put to doing each day half an hour's work—as work they ought to be taught to buckle to and not just play."

Notes

Views on Indian Education

By Prof. C. A. Krishnamurthi Rao, M.A., F.R. ECON.S.,
ASSOCIATE EDITOR.

December is the season of Conferences, not the least important of which is the All-India Educational Conference which is to be held at Nagpur this year during the ensuing Christmas. Education is sure to be subjected to varied and searching criticism with a view to remedying existing defects and providing for a better future. Though December is the season for conferences, other months have their own contributions to make by way of providing opportunities for public pronouncements at solemn and impressive gatherings. It is at one time a Convocation, or at another, the celebration of a Golden Jubilee of an institution that is fast gathering reputation and accumulating tradition. Centenary celebrations will certainly fascinate with the ripening of years. The significance of such occasions must not be missed. They mark a continuity of development in the work and history of Education in this country where conditions are in the process of settling down and shaping and re-shaping themselves under the impact of new currents and forces; and each occasion is a definite stage for looking both before and after. What is of special value is that on no occasion is opinion formed or expressed except from the point of view of the country's progress as a whole. On the eve of an All-India Educational Conference, at such a juncture, the writer of the Editorial of a periodical like the *'Indian Educator'* is unconsciously drawn into the temptation of referring to some at least of the more notable pronouncements on educational topics uttered very recently and drawing attention to some of the conclusions arrived at then.

The names of the places, occasions and persons, even considering from the month just past, connected with such pronouncements, would form an imposing array. The Yuvarajah and the Dewan of Mysore spoke in connection with the celebration of the Golden Jubilee of the Central College, Bangalore.

Sir Radhakrishnan felicitated the Morris College, Nagpur, on its Golden Jubilee. Sir Tej Bahadur Sapru, Mr. Satchidananda Sinha and the Nawab of Bhopal delivered the Convocation Addresses respectively of the Universities of Patna, Lucknow and Allahabad. Prof. Wadia, Mysore University, guided the deliberations of "The Women and Men Teachers' Conference" at Trichur in Cochin with the Dewan and the D. P. I. of Cochin making important observations on the occasion. The Pro-Vice-Chancellor of the Osmania University, Dr. Mackenzie, and Mr. N. S. Subba Rao, the D. P. I. of Mysore, estimated the value of examinations and Secondary Education at the Gulbarga Intermediate College and the Mysore Maharajah's High School respectively. The Central Advisory Board and the Doon School at Dehra Dun are new and interesting experiments whose results are watched with eagerness. Such and so many heads engaged in the task of solving our educational problems would surely be of substantial help in this huge national business.

The Yuvarajah of Mysore is an enlightened member of one of the ancient of Indian Royal families with a wholesome reverence for the past and a clear insight into the future. Sir Mirza Ismail's public utterances are always statesmanlike and characterised by a breadth of outlook and clearness of grasp of essentials. Sir Radhakrishnan whose international reputation has penetrated even South African prejudices is a gifted philosopher insisting on the scientific spirit and democratic methods, which, according to him, it is the duty of education to introduce in this land of reverence for the hoary past and adoration of time-honoured customs. Prof. Wadia is honoured in a sister State. Sir R. K. Shanmugam adorned the Presidential Chair of the Indian Assembly and shines in close association with the Cochin Harbour. Dr. Mackenzie and Mr. N. S. Subba Rao have won their laurels as expert Directors of Public Instruction. The Nawab of Bhopal is the ruler of a state which the Begum had surrounded with a peculiar and hallowed lustre. Sir Tej Bahadur Sapru and Satchidananda Sinha are distinguished publicists still active in our public life. The Central Advisory Board and the Doon School over which Mr. Foot presides are the latest off-spring of our Central Government.

The point of intriguing interest in this list is that people apparently unconnected with education disclose a striking knowledge of educational facts and without any obsession subject the problems to a clear and dispassionate examination of them all. The country can well be proud of a galaxy of men who can show such skill and firmness as they have done in the handling of problems certainly not easy of solution.

At times, when such powerful minds are at work focusing attention on the same problems, as when Sir Ismail and Sir T. Saprú are examining, the relationship between education and unemployment, public interest is aroused and excited to an extraordinary degree when they hold divergent and even diametrically opposite views, the one demanding more universities "undaunted by the glut of graduates", and the other a curtailment of university education for fear of increasing the number of "learned beggars". Doctors differ and differ radically. Some have attended to the aims of education, others to its methods and still others to its constitution and machinery. Several have looked at the problems in the as yet unformed and nebulous atmosphere of the impending reforms. There is a plea for religious education put forward both by the Nawab of Bhopal and by Prof. Wadia, the latter content to leave the student on the path along which he can himself develop his religious individuality. Such an unobtrusive and delicate but none the less unerring handling results in a sort of unconscious co-operation among these thinkers in the solution of such difficult problems.

Viewing the various utterances together, we have a valuable symposium of thought on educational matters, a more or less complete intellectual picture-gallery or a motion-picture where the various parts of the central problem of education are thrown together so as to form an ever-changing but harmonious whole.

The truth of this statement will be clear when we remember that education as a whole cannot be treated by a single individual, at one place or as a single subject. But from the way in which the matter has been formulated above, we have a bird's eye view of the entire prospect of Indian educa-

tion in all its bearings; and the parts are so closely inter-related that while they as parts are essential in their own way, the whole is all-important.

The following questions have been raised and answered variously by the speakers referred to above. Do we need university education? Is education a cause of unemployment? What is the exact relationship between education and life? What is the part to be played by teachers in schools and colleges? Does University education dominate over Secondary education? Does Vocational instruction in itself solve the problem of Unemployment? Does education help us in understanding the past and in building the future? Are examinations necessary? Should we have religious education in our educational institutions? What is the relation between education and nationalism and democracy? What characteristics should the products of our educational system possess? What is the relation of the educated community to the State as it is and as it is going to be? Evidently, these are only some of the questions; but they are comprehensive and all-embracing enough.

One outstanding feature to be noted here is that education is not made a concern of the Government alone or of teachers either. The philosopher and the educationist, the statesman and the administrator, the lawyer and the ruling prince, alike survey the problems with no air of aloofness or disdain but with a sincere desire to arrive at satisfactory solutions. It is in itself a distinct gain that education has been given a national recognition arousing at once the interest of prince and peasant. The teacher may also feel that his place in national life is neither so forlorn nor the conditions of his work so forbidding. It is good for him and his profession that people other than teachers have been compelled, in a certainly distracted world, to think, after all, so frequently, largely and loudly of education. Even education and the teacher have after all come by their own, at least as regards public attention. The teacher by his personal wakefulness must and can draw in the rest.

Thoughts scattered throughout these addresses would be worth while being collected and placed side by side. Sir Radhakrishnan would have us take a leaf out of the lessons of the West where self-complacency plays so small a part and hence accelerates the wheels of progress. He is grieved to see intense holiness side by side with diseased superstitions. He pays a glowing tribute to the present generation of students.

Sir R. K. Shanmugam is of opinion that education is not responsible for unemployment. The stumbling block in the path of progress is, according to him, our intellectual duality. Prof. Wadia holds that our dislike of vocational education is due to a long literary bias. But an unbalanced vocational education would do no more than merely deviate the channel of unemployment. Our imperfect assimilation of western ideas has given us no clear grasp of the situation around us. We must have true religious education, developing a healthy nationalism but we must get over the dualism in our lives.

Dr. Mackenzie while admitting the value of examinations explained how they gained undue importance owing to Government basing their appointments on the certificates at examinations. But what were the unemployed to do? They must acquire qualities necessary for business. Sir Mirza Ismail said that the next 50 years would require any number of graduates and, therefore, pleaded for more universities. Unemployment was a passing phase and education would never be a source of weakness but of strength.

Mr. N. S. Subba Rau admitted that there was widespread dissatisfaction about the results of Secondary education whose problems were baffling educationists. A better balancing of subjects and the introduction of Vocational High Schools were urgently called for.

The Yuvarajah of Mysore rightly said that the soul of a college was its body of teachers and learners. Retired teachers carried with them an unequalled wealth of affection, the envy and despair of other professions. Oxford and Cambridge traditions were built on personal contact in small groups which was difficult of attainment in the present-day large numbers. A College, he said, must produce sportsmen, gentlemen and citizens.

The Nawab of Bhopal stressed the need for young men with strong nerves and broad shoulders and high character as the present generation would be called upon to shoulder tremendous responsibilities. The reforms were to be worked if not as the first best, at least as the second best.

Sir Tej Saprú was alarmed at the intensity of the unemployment problem, and, therefore, would reduce university education. He urged that at the end of the Secondary stage, a pupil must be equipped to enter life. University standards could then be higher. He reminded his hearers that if they wanted liberty they must concede it to others and that conviction was better than emotion.

Mr. Satchidananda Sinha recalled the circumstances under which English education was inaugurated just a century ago under the famous Bentinck resolution and Macaulay's grandiloquent minute. He pleaded for working the new constitution because the value of the State depended on the value the individual was given therein. The East could meet the West with a proper conservation and assimilation of both cultures.

Mr. Foot, the principal of the Doon School, the first of its kind in this country, assured his hearers that the evils of the English Public School would be avoided and that his sole concern was to train an aristocracy of service.

The Central Advisory Board of Education is to meet shortly at Delhi and is to co-ordinate educational efforts throughout the country. But the report of the Bengal Government has provoked criticism at the hands of the public and the Senate of the Calcutta University. Here are two Government experiments, which, it is hoped, will justify themselves.

In the above paragraphs, we have in bare outline outspoken expressions of opinion on important educational topics. The delegates at the All-India Educational Conference would naturally be called upon to discuss some or all of these. Names such as those of Sir Radhakrishnan, Sir Tej Bahadur Saprú, the Yuvarajah of Mysore and the Nawab of Bhopal, to mention only some, would, it is hoped, provide the necessary stimulus and atmosphere for calm and fruitful deliberation, coupled with clear and courageous thought and expression.

**THE XITH ALL-INDIA EDUCATIONAL CONFERENCE,
Nagpur, December 26-30, 1935.**

The Xith All-India Educational Conference will be held under the auspices of the All-India Federation of Educational Associations, at Nagpur, on December 26-30, 1935. *Hereby invitation is extended to all the ladies and gentlemen, teachers, administrators and inspectors of the various Provinces of British India and Indian States to attend this Conference whose chief ideal is to bring about an educational renaissance in the country.*

PAPERS, ADDRESSES and RESOLUTIONS:—The Conference will work through the following sections which will hold their sessions in groups and will present their conclusions before the General Sessions:—(1) Childhood and Home Education, (2) Primary and Rural Education, (3) Secondary Education, (4) University Education, (5) Adult Education, (6) Vocational Education, (7) Examinations, (8) Educational Experiment and Research (9) Training of Teachers, (10) Health and Physical Education, (11) Internationalism and Peace, (12) Moral and Religious Education. The discussion in the General Sessions will not only include the conclusions presented by the Section Meetings but will largely centre round the burning problems of modern educational adjustment.

THE ALL-INDIA EDUCATIONAL EXHIBITION:—An All-India Educational Exhibition will be held in this connection. The Exhibition Committee solicit the co-operation of all interested in Education in making the Exhibition a success.

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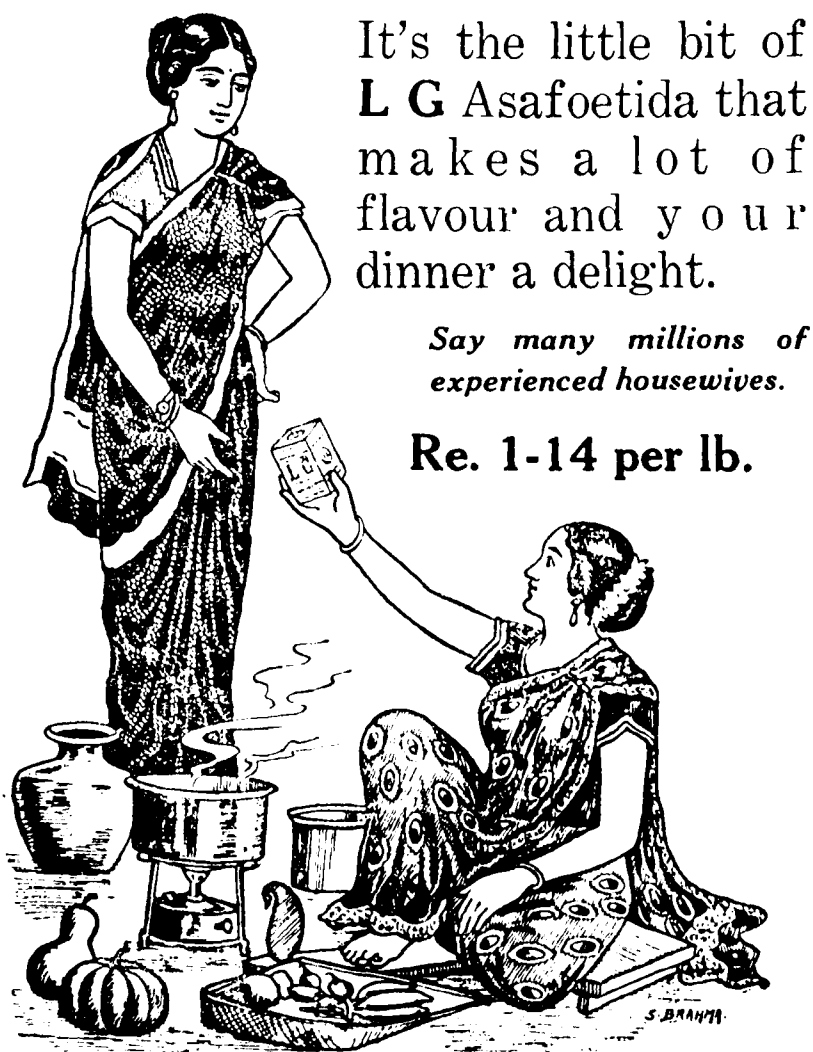
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