

JUNE 1935.]

ADVERTISEMENTS.

iii

A TEXT-BOOK OF ARITHMETIC

for Lower Secondary or Middle Schools

BY

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AND

K. VAIDYANATHASWAMI AIYAR, B.A.

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XLI—4



ELEMENTARY MATHEMATICS

BY

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The Educational Review

A MONTHLY RECORD FOR INDIA

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JUNE 1935.

[No. 6.]

**A SURVEY OF MASS EDUCATION IN INDIA AND
SUGGESTIONS FOR ITS EXTENSION.**

BY MR. B. K. SASTRI, B.A.,

*Bombay.**(Continued from page 309.)*

A PERIOD of renaissance must therefore be inaugurated for primary education. The old indigenous methods should be rehabilitated, free from the stalling control of a centralised department. Village Panchayats, Taluk and Municipal Boards must have complete control of primary education. Reading, writing, arithmetic, arithmetical tables, moral aphorisms, easy poetical compositions, elements of vernacular grammar, domestic hygiene and brief outlines of Indian geography and history, all in the vernacular, should form the course of study in the whole primary course. These subjects may be spread over a period of six years. There should be no examination whatever during the first three years of the course, and the boy should grow up merely learning and developing his infant faculties of attention and acquisition. At the end of the fourth year, there should be an examination merely to detect the deficiencies of each boy, so that the teacher may devote special attention to them, but not for purposes of promotion. The result of the final exami-

nation at the end of the last year of the course should be set forth in the certificate, without any classification of 'pass' and 'failure,' simply for the purpose of giving an idea of the boy's proficiency. The result of these proposals will be to ensure a systematic spread of primary education with provision for its being made free, if local bodies are disposed to co-operate with the Imperial Government, and to rely upon a scheme of efficient persuasion. In the next place, the method and course of instruction in the primary schools must be such as will enable the boys to retain what they acquire practically for the whole of their life-time. If parents are desirous of having them taught the rudiments of Sanskrit, Persian and Arabic, provision may be made in the latter half of the primary course so that no boy need grow up without an elementary knowledge of a classical language or of a sacred language, which embodies the scriptural literature of his religion. By the time that a boy enters upon or completes his twelfth year he will have run

through a profitable course of study in the vernacular, which will be an excellent foundation as well as a substantial acquisition, even if he cannot pursue his scholastic education any further.

A prominent feature of the present-day Indian High Schools is their striking uniformity. Though it facilitates inspection, it is a grave defect. The organisation, the method of instruction and the daily routine differ very little, whether the institution is an Islamia School on the Frontier or a Government High School in Madras. "If one visits a certain class at a certain time of the year, one finds the same sentences being taught in the same way with the same emphasis and with the same mis-pronunciation."

Though the proportion of children attending primary schools to the total number of those of school-going age has not been officially determined, it may be taken as a fair estimate at 15 per cent. Nearly half the number of boys not at school are kept away by poverty. The part of the cost of education borne by parents is 13 annas 7 pies plus cost of books, materials, clothes, etc., calculated at rupees three per year. Since the inception of the Reforms, Compulsory Education Acts have been passed by nearly every province; but they are not rigorously enforced.

The gross ignorance of the masses of the country is simply deplorable and they should be enlightened to a certain extent in order that their life may be a little more pleasant, there may be a little more intelligence in their daily occupations, and that they may live a healthy and happy life. After two centuries of British connection with India, the masses of this country are still in the abyss of ignorance.

Literacy in British India				
Province.	Population in millions.	Percentage of literacy.	Percentage of literacy in English language.	Proportion of expenditure on education to total provincial expenditure.
Madras ...	42.3	8.6	.94	12.1
Bombay ...	19.3	8.3	1.03	13.1
Bengal ...	46.6	9.1	1.62	14.3
U. P. ...	45.3	3.7	.38	15.1
The Punjab.	20.6	3.8	.56	12.3
Burma ...	13.1	27.7	.87	6.3
Bihar and Orissa ...	34.0	4.5	.35	12.1
C. P. and Berar ...	13.9	4.1	.39	11.4
Assam ...	7.6	6.2	.88	12.7
N. W. F. Province...	2.2	4.7	.90	...
Total for India ...	...	7.6	.89	12.2

According to the census of 1921 and educational statistics for 1925, among 1000 persons of an age above six years, 139 males can read and write. In the case of females, there are only 21 per mille. Among Hindu and Moslem women, this ratio is only one in every 63 and one in 116 respectively. Re English literacy for 10000 inhabitants, there are 160 men and 1.8 women who can read and write the language.

Ratio of number of boys to number of girls receiving education at the various stages	
Beginning of the primary stage	6 : 1
End of the primary stage	11 : 1
Beginning of lower secondary stage	20 : 1
End " " " "	33 : 1
High School stage	83 : 1

Persons who can read holy books at sight without understanding them, but cannot read or write in their vernaculars, are included among literate persons.

Of the total cost of education—about 24.5 crores of rupees—half is borne by Government; over two crores by District and Local Board funds and about 1 crore by Municipal funds, 5.5 crores, *i.e.*, about 22 per cent, covered by fees paid by students and the remaining 3.75 crores is met from miscellaneous sources, which include endowments and subscriptions. The cost of education per head is 22 rupees. The total charge on public funds for education in England is over 80 millions of pounds, of which about three-fifths are paid out of taxes and two-fifths from rates. This amount does not represent the total cost of education, as it does not include the income from fees, endowments and donations, nor the expenditure on special institutions such as the Military Schools. If we include these items, the expenditure will be over one hundred millions of pounds, that is, about 115 crores of rupees; cost of elementary education being 61.5 millions; secondary education 14.5 millions; and cost of education per pupil being 248 pounds per annum.

Institutions and Scholars in 1927.		
	Instns.	Scholars.
Universities	14	7053
Arts Colleges	232	65250
Professional Colleges	77	17,616
Secondary Schools	11,338	1,854,067
Primary Schools	189,348	8,236,760
Special Schools	10,039	328,604
Unrecognised Instns.	35,216	628,146
Total	246,264	11,137,496

All the evils, almost without exception, from which our land suffers are solely owing to the utter lack of education of the people. Poverty, pestilence, and communal and industrial backwardness which make our path of life too narrow and perilous are simply owing

to the meagreness of education. India has an agricultural population which is in need of all the help and encouragement that have been accorded to the people of Russia by its Government. We know how precarious is the living which exclusively depends upon agriculture, and so how utterly necessary it is for the cultivators to have education in the up-to date methods of producing crops in order to meet the increasing demands of life. Our people are living on the verge of perpetual famine, and do not know how to help this because they have lost their faith and confidence in their own humanity. This is the greatest misfortune of our people, over 300 millions of men and women, burdened with profound ignorance, a closed prospect and incompetence.

At present it cannot be possible for all to receive high education, but in a properly organised society it should be possible for every boy, girl, man and woman to acquire that amount of knowledge and training which should befit him or her for his or her task in life. The minimum amount of education required for this purpose may vary according to the needs and general culture of the society. In the majority of cases this amount may not be much—being confined to the knowledge of the Three R's and certain other elementary things, such as local geography, nature-study, elementary drawing, physical drill, etc.

It is curious and pathetic that supplying water and electricity to a municipal area is regarded as more necessary than bringing intellectual light to the inhabitants thereof by imparting education to them, regardless of the cost it might have entailed. The introduction of steam and electric inventions of modern civilisation in India cannot be of much utility when complete intellectual

darkness pervades the masses. We cannot live as civilised people without mass education, though we might do without railway and electric lights. The State should consider the provision of proper educational facilities for the people in all stages as one of its established duties and then most of the existing educational and communal troubles will come to an end. It is the common experience of India as well as of all Western countries that educational institutions not maintained by the State are mostly denominational. The State responsibility for all forms of education as in most countries of the West seems to be a solution of the difficulty.

A comparison of Indian with European education will show that education in India was in every way superior to education imparted in the schools and colleges in Europe till the sixteenth century. The Renaissance of the sixteenth century improved the system of education in the West, and in the seventeenth century we find that the two systems were on the same level. With the introduction of machinery and the application of science to industry, agriculture and commerce, Western education took a distinct lead. While Indian scholars continued to ponder on the old theory of metaphysics and to acquire knowledge for its own sake, Western scholars concentrated their attention on the application of knowledge to the material welfare of the race. So Eastern education was left behind.

Anyone who has watched events in this country for the last few years will entertain, and with reason, serious doubts as to the honest intentions of the Government in the matter of the spread of mass education. In the teeth of strong opposition from the public,

the Lee concessions were forced upon the country at a time when market prices were coming down to their pre-War level. India witnessed a succession of lean financial years caused by the world-wide depression in trade, but the Government proceeded with the costly scheme of mechanisation of the Army, which could have awaited more prosperous years. The Government, if it means to govern in the interests of the people, must find money for the nation-building departments.

Expenditure in all provinces, since the Reform-days is top-heavy. Contributions, grants, scholarships, prizes, all have gone to Universities. The stimulus higher education has received and the money spent on it during the last ten years has been a set-back to primary education.

With the co-operation of the Government and the public in this sacred cause, money will be forthcoming to meet the huge expenditure. If the Government would take the initiative, rich men would come forward with magnificent donations as they have done in the cause of higher education. Colleges in India close down for three months in summer and a month in winter. Many of the collegians will assuredly offer their services gratis during this period in return for free board and lodging. We have only to inculcate the desire for literacy among the villagers. Once they realise the importance of education and the evils of illiteracy, the generous and often spend-thrift village-folk will be egged on to supply the means to provide for the needs of their children's education and not depend for them entirely on Government or the city people.

"Education in India under the British Government," says Howell, "was first ignor-

ed, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous." For obvious reasons, the East India Company ignored altogether the ruler's primary duty to educate the subject races. In 1811, Lord Minto wrote in his Minute on Education: "Ignorance of the people was subversive to good government and conducive to crime." In 1814, for the first time, a grant was made for education. In 1854, a definite policy was chalked out by Sir Charles Wood. In 1882, a Commission was appointed to enquire into the state of education throughout the country and this reported that only 1·2 per cent. of the population was at school. Gokhale drew the attention of the public as well as that of the Government to the most important question of primary education. He showed by comparative statistics that at least 15 per cent. of the total population in any country would be of school-going age. But in 1910 the percentage of the population enrolled in primary schools in India was only 1·9. His Bill moved in the Imperial Legislative Council in that year was a cautious measure, hedged round with all sorts of safeguards against too rapid an extension of mass education. Nevertheless the Bill was considered by the authorities as a perilous experiment which would shake the foundation of the British Government of India, if once the masses should become literate; chiefly owing to the opposition of the official majority the Bill was lost in the Council. According to the last Quinquennial Review of the Progress of Education in India, '024 per cent. of the total population in India was undergoing University education as compared with '054 per cent. of the total population in England. As for elementary education, 16·3 per cent. of the

total population in England was enrolled in primary schools as compared with 19·87 in the U. S. A., 13·07 in Japan and only 3·7 in India.

University education in India is, like our civil and military administration, top-heavy. The supply of the University products has overtaken the demand for them and the problem of unemployment of the educated classes is staring us in the face, whereas primary education is anything but satisfactory. If our local bodies were to discharge their functions satisfactorily,—and the extension of primary education is one of the most important functions of these local bodies—the resources of our local bodies must be considerably improved. The social customs of the people, particularly those concerning the depressed classes and women in general, make it inevitable to resort to compulsion in any scheme of universal education.

The chief problem is not so much of improving the efficiency of schools as of the advancement of opportunities of education. For, on it depends the development of intelligence and judgment among the labouring classes. Skill and intelligence tell strongly on the efficiency of labour and on the productivity of industry at large. Wide diffusion of education is, therefore, conducive to greater efficiency of the population at large. No doubt, the simplest kind of pick and shovel work seems to be done as effectively by the illiterate workmen as by the educated. But the ability to read and write opens at once a whole new world. He who possesses it can learn from the experience of all mankind. General education is essential for the economic development and social and political advancement of the country.

The urgent need of the hour is thus the rapid expansion of universal primary edu-

cation. For universal education is necessary for the political, social and economic advantages that it will confer. Universal education is also a sovereign remedy for the congestion of higher education. This system of general education must be linked up with general technical and special industrial education. Our educational system has been suffering from its being too literary and has turned out thousands of young men who find the professions over-crowded and the doors of Government service closed upon them. Technical education is a remedy for the evil.

In all democratic countries, working men, who form the majority of the population, naturally desire a reasonable standard of comfort and a higher standard of education. Labour demands that higher education should not be the exclusive privilege of the rich; it should be open to all, and the capacity to attain it should be the sole criterion for its acquisition. It was discovered that persons of better education went through the ordeals of war better than uneducated persons. They were more resourceful and overcame difficulties with greater ease. Good education is therefore necessary even for the common soldier as a means of improving his efficiency. It has, in fact, become a necessity of life.

We must not, however, forget that, as civilisation advanced, whether in India or Europe, the problem of education was solved by "private means," not by Government. State control of education is quite a recent Western development, and there are thoughtful men in the West who are strongly opposed to it. "Inasmuch as," says Herbert Spencer in his *Social Statics*, "the taking away by Government of more of a man's property than is needful for maintaining his rights is an infringement of his rights, and therefore a reversal of the Government's functions towards him; and inasmuch as the taking

away of his property to educate his own or other people's children is not needful for the maintenance of his own rights, the taking away of his property for such a purpose is wrong."

In Europe, the University of Paris, the Universities of Oxford and Cambridge and the great majority of the Universities of Italy—Salerno, Bologna, Padua, etc.—owe their origin to private effort, and have had but little direct connection with Government. In our country high education has, from time immemorial, been usually imparted in classes by preceptors, specialists in philosophy, logic, literature, *Smriti*, mathematics, medicine, etc. Collectively these institutions in such seats of Hindu learning as Benares and Nidia might not inappropriately be called Universities. They are owned and managed by the professors and are maintained by the Hindu community. They have survived many a political revolution and that is mainly owing to the fact that they have never depended upon any Government. They have turned out some of the greatest men the world has ever produced and so far as real culture is concerned, they would not compare unfavourably with any University in the world, ancient or modern.

The East kept up culture in its ever-opening stages and aspects when no State ever protected it. No youth in his training was bound under the penalty of the law as in Athens. There was none to demand a particular type of education from a particular individual, nor was anyone coerced into a particular way of life. Sages and savants considered it their duty to teach and train the youth of the race and the parents propelled by the same sense of duty sent their children to the retired forest homes of those sages and savants. It was the duty of the king, too, to supply for the upkeep of those forest Universi-

ties, for which there was neither popular nor legislative demand. Thus the form of society, which was based on duty self-emanating in its eternal inter-dependence of human relations, was the ideal to condition human evolution. It was natural, and conceived and practised just after the eternal laws of Nature. The sun shines, and the flower opens, without demand. Such are the phenomena of Nature, self-opening and self-evolving on the basis of the principle of eternal duty, *i.e.*, *Dharma*. There was no demand of right as in modern States, and the progress was therefore calm, serene and sure.

Such was the basis of the system of education which was not adapted only to a fashioning of the youth after something artificial and super-induced. It was a creative principle, and an evolving force, propelling from within the youth, and drawn out just in the direction of his self-emanation and self-realisation. In those residential Universities of the forest, the child had scarcely, if ever, an uniformly fixed course of studies and training, but the principle of training was nevertheless one. The youth was being carefully watched in his ordinary daily duties, and was imperceptibly guided in the proper way to his natural destiny. Properly trained to the satisfaction of the *kulapati* or the teacher, the youth would be told: "Go out into the world, you are a man."

It will be difficult for others than Indians to realise all the associations that are grouped round the word *ashram*, the forest sanctuary. For it blossomed in India like its own lotus, under a sky generous in its sunlight and starry splendour. India's climate has brought to us the invitation of the open air; the language of her mighty rivers is solemn in their chants; the limitless expanse of her plains encircles our homes with the silence of the world beyond; there the sun rises from the verge of the green earth like an offering

of the unseen at the altar of the Unknown, and it goes down to the West at the end of the day like a gorgeous ceremony of Nature's salutation to the Eternal. In India, the dust of the earth stretches its brown arms to us, the shades of the trees are hospitable, the air with its embraces clothes us with warmth.

State control of education is bad enough where the Government is indigenous. It is infinitely worse where the Government is foreign, with ideas, ideals and interests that are poles asunder from those of the people. Though education is a transferred subject, the Education Ministers appointed by Government are naturally such as are expected to work in harmony with them and generally carry out their views.

Paradoxical as the statement may appear, real education suited to the people will not spread until the State Department of Education is restricted in its activities or abolished altogether, until general education, high and elementary, for boys and girls, is nationalised, until it is adapted to the conditions and requirements of the people and, based upon the foundation of inherited thoughts, sentiments and ideals.

The Education Department might be abolished altogether with considerable advantage to the people. It has, like all other State Departments, become inordinately, almost scandalously, top-heavy. The complexity of the machinery of the Government and its expenditure has been increasing at a frightful pace during the last three decades. Machinery of Government is only a means to an end, and that end is or should be the welfare of the people. Its value is to be tested by its contribution to that welfare. I know of no truth which is more obvious, and

which, nevertheless, is more systematically disregarded in Government circles. If the sums now spent upon education were placed at the disposal of independent Education Committees such as Municipalities and District Boards with full powers, as to their disposal, there would, on the whole, be much better results than at present. All that Government need do for the efficiency of administration is to have the accounts of the Education Committees, etc., audited annually, and to institute competitive examinations for its various services according to its requirements.

Illiteracy should not be confounded with ignorance. Nevertheless it is highly necessary that literacy should spread among the masses. But what with the disproportionately high pay in the higher grades of the Educational Service, the regulation-buildings, the regulation furniture, the number and variety of textbooks (which are often either useless or mischievous) demanded by the Education Department, it is more an obstacle than a help to the propagation of literacy.

Open air schools are easily brought into existence and most practicable. In a district where every village of any size has its tope of mango or other shady trees, the classes might well be held there except during the rains when they might be located in the house of a well-to-do villager.

Even if education be decentralised and placed in the hands of local boards or committees unfettered by bureaucratic control, we cannot reasonably expect any very large results until the evil effects of pro-Western bias or slave mentality fostered by four generations of English education be, to some extent at least, eradicated by the propagation of education on genuine Indian lines.

The teachers, both in towns and villages, have abundant opportunities to mix with the people on equal and friendly terms. The relation between the teacher and the people is one of mutual love, of good-will and sympathy. It is not like the relationship that exists between an officer and ryot where the one is filled with fear and the other with contempt. As such the teacher has every facility to improve the state of society. The teacher can root out much of the illiteracy in the country. He can hold classes for the adults during evenings or nights. Adults have greater understanding power than the children and hence the teachers can teach them more in a short time and can do it more pleasantly. The teachers can undertake serious propaganda work to root out the habit of extravagance and short-sightedness in spending. They may get a supply of cheap medicines from Public Health Offices, may advise the villagers to keep their cattle free from disease and seek the help of the veterinary department against an impending outbreak of rinderpest and similar epidemics. In a free heart-to-heart talk, they can persuade people to abstain from drinking and point out to them the disadvantages of litigation and encourage compromises and reference to Panchayat courts. The teacher will teach as much outside the school as inside it and he would be a faithful friend, a loving brother and a true adviser to his students and thus he will teach more by example than by precept.

The aim of Indian education should be to make it national in character and for it to be national it has to bear certain characteristics of its own, distinct from those of other systems of education obtaining in other countries, either in the East or in the West. These characteristics are to be common to

all the institutions that have been already established or may be established in future. These institutions may be said to be national in the first place in the sense that they are found within the territorial limits of one sovereign power or sovereign powers subordinate to it. The tie of political subjection or political equality or whatever it may be is one common tie which binds people together and keeps them bound as one complete whole. Dominion Status, Swaraj or whatever may be the political dream of the people, it is a dream common to all alike and the education of the youth of the country, if it should be national at all, should help them to realise that dream likely to do them the greatest good.

Again the national type of education, so far as our country is concerned, is the one which conforms more fully to the ideals set before us by our fore-fathers in the past. If we are to follow these ideals, education should be stripped of its artificial cast and not be imparted inside magnificent halls of stately edifices with painted doors and coloured glass windows and with towers and turrets rising up to the heavens. A place away from the din and noise of the work-a-day world, a place where Nature's beauty can best be enjoyed, a place where peace reigns supreme, be it a hut or a cottage, is the best house of knowledge and the best seat of learning. Further if education is to bear its true national character, a more intimate and happy relation should be established between the teacher and his pupil than what is now found.

Again the time of work in schools and colleges, as it is found at present, is anything

but Indian. It may be well suited to the condition of any other country in any other latitudes, but not to India. Here both the teacher and the pupils have to work hard in the hot hours of the day. They are to be very active at a time when they feel very dull. They have to be quite vigilant when they feel quite drowsy. Neither the conditions of the weather nor the rules of hygiene will justify or sanction the time and programme of work now followed in schools. The time best suited for active work of any kind, intellectual or physical, in this country is the cool hours of the morning and the evening. The hours of noon are hours of rest, when both man and beast wish to enjoy the mid-day seista. Even in the few existing indigenous schools of the orthodox type, active instruction is imparted to pupils only in the cool hours of the morning and the evening. The present school time is a blind imitation of the English school time without any adaptation to local conditions. Change of time is therefore an important factor for consideration in devising any new scheme of national instruction.

As a result of modern education, there are more dreamers and thinkers than active workers, while the country's demands are not so much for the former as for the latter. It is no wonder then that there are far more employment seekers than employment givers. Having regard, therefore, to the painful situation created by unemployment at the present day we have to emphasise more the economic side of education and revise our system so as to make it suit the national economic needs.

(To be concluded)

THE FUNCTION OF EDUCATION.

BY MR. V. L. N. RAO, M.A. (Hons.) (Mad.), M.A. (Cal.), B.ED.,
Guntur.

EDUCATION like any other human institution has its Puritans. Puritanism in education takes the form of a protest against looking upon it as a means to an end. Is not education an end in itself? Is not education, it says, lofty and noble enough to be regarded as sufficient in itself? Are we to import our work-a-day utilitarian consideration even into the field of education? To regard education as a means to anything, however valuable and dignified, is, on this view, to misconceive the true function of education. Even to ask the question, "what is education for?" is to be guilty of heresy. The sterility of many a scheme of education with a purely literary emphasis must be attributed to the dominance of this point of view. It is the influence of this view that is responsible for the advocacy by some people of retention of certain subjects for their own sake and not for the knowledge of men and things that they give. What can we say in reply to such a point of view?

The best and most effective reply is to say that to regard education as an end in itself and not as a means to an end is to fail to recognise the true worth and dignity of man. Our institutions and practices are there in order that they may serve us and not that they impose themselves upon us as our masters, demanding blind and half-superstitious obedience from us. In the language of the Bible, Sabbath is made for man, and not man for Sabbath. A view of education which looks upon it as a means to an end—the end being human welfare and human happiness, far from detracting from its value, enhances it. If education is to be regarded as a means to an end, what then is the end? The end of education may not unjustly be defined as the

humanising of man. 'Man does not man unless he is educated,' said Emerson. True education should aim at making man not merely a well-informed being but also a true and useful member of society. A system of education that does not enable a man to live a happier and nobler life himself and also be instrumental in making the lives of his fellow-creatures happier and nobler, is to that extent to be regarded as a failure. The thesis of this essay is that education is not to be abstractly regarded as being of value in itself or by itself, but only in so far as it confers on an individual the ability to become a useful member of the society or social organisation to which he belongs or in which he lives. By being useful, it is not meant that he should merely increase the material prosperity of those around him, though that is included, but that he should inculcate in their right conception of the true, the good and the beautiful. Education on this view becomes the art of utilisation of knowledge. The knowledge we gain for ourselves should enable us to become efficient servants of humanity; by its help we must, in however humble a way, try to root out poverty, disease, misery from among our fellow-creatures. This can be accomplished only by reconciling the demands of culture and utility in our scheme of education. Culture alone will make us intellectual prigs and sentimental high-brows, while practicality alone will make us wordly-wise and selfish. An ideal scheme of education is one which combines these two features into a harmonious whole. Our education must make us not only cultured but also useful members of the great civilised order called society.

In order that each individual should become an effective and efficient member of

the society to which he or she belongs, our education should concern itself with the development of the whole individual, education must be "the education of the whole man." It should give opportunities to every individual to develop into a full-fledged personality. Facilities must be given for his native capacities to grow to the full extent. That education is partly a matter of nature, and partly a matter of culture must be recognised.

If it is asked, 'will not the interests of the society and the individuals come into conflict?' the answer is in the negative. For at best, society is what individuals make it, and an individual is what society makes of him. There is a constant interaction between the two. To quote Prof. James Ward: "After all, in so far as the existence of society is due to individuals, in so far it seems plain that its progress must depend upon the nurture of these individuals. The very continuity which we recognise between rational human nature and animal antecedents suggests the priority of of the individual to the whole by which he is

nevertheless to be transformed. It is being realised now that society has been, and always will be what its members make it. True education should be in the interests of the individual." Personality is the salt of the earth, and there can be no loftier soul for education than the development of personality. What kind of persons, true national education should aim at producing is finely portrayed in the following passage of Mr. Bertrand Russell: "The value of a single man or woman of open mind, independent judgment and moral courage, who requires to be convinced and refuses to be cajoled, is only concerned to be right, and not afraid to be singular, deferring to reason but not to rank, true to his or her own self, and therefore not false to any man—the value of such a man or woman, I say, is priceless." Can we honestly claim that our present educational system is capable of producing such persons? The future welfare of our motherland depends upon the extent to which our educational scheme is re-organised and reformed to enable it to produce such persons. Will it be done?

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THE HERBARTIAN DOCTRINE OF ATTENTION AND INTEREST.

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ATTENTION has been described by philosophers as an act of prehension. Divested of metaphors, the function of attention means the siezing and acting upon by the mind, of some part of the contents presented to it. Viewed in this light, the attentive process has been very aptly, though inelegantly, likened to the sweeping and holding in its bill by some bird its prey, till the external organs of the alimentary system have done their work upon it. The mind, like the bird in our illustration, is said to hold an idea dangled out before it, before the idea is either assimilated or rejected. There is thus, according to this view, an object of attention, the process or act of attention and an agency for directing attention.

But the question that arises is 'Can attention be directed?' And here we are launched into that time-honoured distinction between what is known as voluntary and involuntary attention. Before proceeding further, let us pause for a moment to see what is meant by these two kinds of attention.

The best example of voluntary attention can be cited from the life of a man who is about to be initiated into the principles of asceticism. Being in the flesh, to quote a Biblical phrase, he cannot shake off his carnal desires at the soft ringing of a mysterious syllable into his ears, or the wearing of a charm or amulet. The flesh will sometimes long for the flesh. The all-powerful attraction on which the whole creation hinges may at times give a rude shaking to his purpose and

may rend such a big hole in the solid rock of his ideas as may prove fatal in the end. If he wants to be true to himself and his ideas, and is determined to keep aloft his principles of asceticism, he must have to wrest his mind from all things that come in between his ideas and desires; such wresting of the mental energy from one object for application to another evidently means an exercise of the will or volition—hence the name voluntary attention.

But our example of involuntary attention is not so easy to quote. Pure will-less attention is possible only in those in whom will either does not exist, or has not been developed. It may, therefore, be said without contradiction that in all attentive processes the element of will is present, though in different degrees in different cases. The very fact of the baby moving its whole body at the sight of a toy bird swinging and moving with the breeze has lurking behind it a will to have it. Beginning from the series in which child is the first term and ending it with old age, we find that the function of attention always demands, to a greater or less extent, a draft on mental energy. While the available energy of my mind is on my paper at the present moment and on the ideas I intend to develop, my attention is suddenly drawn off by the cry of the Pharawalla going on his round. Is my attending to his cry involuntary? Yes, it is, so far as the working distinction between voluntary and involuntary attention is concerned. But truly speaking, it is not entirely free from the action of the will. Had I had

the will to attend to my paper and nothing but the paper, or, in other words, had my mind been fully engrossed in my paper and my ideas, I could have disregarded his cry and not have heard it at all, just as, a moment before, I was not hearing the ticking of the watch on the table or the deep breathing of my child sleeping in the next room. But his cry had a serious call on my attention. It wrenched my mind from the paper to the hour of the night and reminded me that it was growing late.

Thus though in common parlance the distinction between voluntary and involuntary attention remains, the exercise of volition or will in withdrawing mental energy from one object for the benefit of another is a feature that will more or less characterise all attentive processes. We take off our mind from many things so as to attend to one. The capacity of the mind to take in and assimilate impressions may be diffused at a certain moment over a variety of objects and phenomena. To abstract it from the many in order to concentrate it on the few is the function of attention properly so called. The vague notion that has obtained currency in the language that a man is attending to something or other every moment of his existence is only an instance of the mysterious power of language in screening the root-cause behind use. Constant use or repetition has blunted, so to say, the edge of the expression and made it "quite ordinary," or, in other words, the voluntary element in attention is converted into what is termed as involuntary so that the mind may be relieved and the range of attention extended to "fresh fields and pastures new."

Attention is thus a process of abstraction, and the best example of it is given by an

Indian sage who speaks of it as that state of the mind of a man who climbs a tree when hotly pursued by a tiger. All thoughts save of the tiger and the tree are eliminated and the whole field of attention is overfilled with these two, and these two alone. This is no doubt an extreme case, but the principle is all the same. Proceeding down the line, we find the same inhibitory process at work in gradually diminishing degree. Attention is thus inhibition. We do not really direct our attention to this or that object. We simply call it off from other objects.

But how can this inhibition be brought about so that the mind may bring to a focus all its available energy? What is the practical way of turning the mind from things that are not essential to things that "matter"? The child is "new to earth and sky," so his attention is always invited to things in the midst of which he finds himself. What can the teacher do to call off such a restless mind from its immediate environment and apply it to objects after which his soul so eagerly longs? To answer these questions, all that we can do is to teach only the fringe of an interesting theory first propounded by Prof. W. James of Harvard—a theory which, though it may not be universally accepted, is undoubtedly of great use in the vocation of a teacher. The main point on which the theory is based is thus stated by its author: "If we fancy some strong emotion, and thus try to abstract from our consciousness of it all the feeling of its bodily symptoms, we find that we have nothing left behind," that is, if we control the bodily symptoms of an emotion, the emotion itself will disappear. If we can do away with a clenched fist, contracted brows and blood-shot eyes, anger will find no place in our hearts. With the symptoms of sorrow

being removed, sorrow itself will vanish. This is Mr. James's position. Whether he is right is still a matter of opinion. But that he has many practical supporters cannot be denied. Every man who whistles and sings while passing by the grave-yard or a ghost-haunted house, every grand-mother who prescribes the counting of hundred before getting angry, every man who washes his face and hands, shuts his eyes, or sits or stands in a particular manner before praying, practically supports Mr. James, though he or she may not know of it. At any rate, whatever effect the theory may have on other concerns of life, it has an enormous importance in education. The lolling and lounging habit in which children indulge can be very effectively checked if the teacher chooses to have always a straight gait before his pupils. Inattention in class will, it is certain, no longer become a matter of complaint if the teacher cares to acquaint himself with what Mr. Thring calls the "potency of attitude." A dull prone lecturer who reads out his written notes on history may thank himself if he is accused of stifling that enthusiasm for reading history which should be the aim of teaching that subject. The hymn with which the day's work commences in certain schools loses much of its devotional fervour if the teacher has always the rod uplifted on the devoted heads of his pupils. Proper gestures and intonation in reading a passage, particularly a passage from dramatic literature, will save the teacher much trouble at explanation and elucidation. In short, a decent mode of delivery, a noble and dignified gait and, above all, an energetic treatment of his subject, will enable him to capture the attention of his pupils and to lead them into the spirit of the lesson more successfully than he could otherwise do.

Thus accepting inhibition as the means to explain the mechanism of attention, let us now see what determines the point to which attention is to be directed. However successfully I may abstract my mind from other things, I cannot confine it to the study of, say, Hebrew. I do not find any link to connect my already acquired knowledge with the knowledge of Hebrew. The contents of my mind may bristle up, so to say, to attack that language but are baffled as no vantage grounds are found from which operations may commence. It is a field where "every tree and each blade" wears an uncouth appearance and does not invite my attention, however strongly it may have been inhibited from other things. In the language of Herbart, the state of my mind has an apperceptive mass that has no relation to Hebrew. In the everyday language we say, I do not find any interest in Hebrew, and therefore, cannot attend to it. Attention thus follows interest. It will recoil from a subject which cannot evoke the emotional states, which accompany mental action. A Railway Time Table is not a very interesting book to read. But suppose I propose to take a journey to an outlying station. What a world of interest that uninteresting book then acquires! The names of the hundreds of towns, great and small, strung together with figures strewn over the pages which appeared to me to be positively revolting a few minutes before now fully engross my attention, and I run my eyes with avidity to find the small station where I am to go. I do not care to direct even a passing glance to large well-known towns, because they are not at the present moment "to my interest." I am concerned with the humble little town and that engages the whole field of my attention.

But it may be said that the converse is also true, *vis.*, that interest follows attention. But can we really interest ourselves in a thing by simply attending to it with all the energy at our command? Can I be a master of Hebrew by simply turning my attention to it as strongly as I can? The utter futility of this line of argument can be exposed by quoting an example from hypnotic trance. This trance is brought about as it is now known to many, by intense attention to a black mark on a white back-ground, or to any other limited space. Thus intense attention instead of rousing interest leads to sleep. A hypnotic subject will not, we are sure, be cited as a model of interest.

Thus, if attention follows interest as we have seen it does, then the duty of the teacher resolves itself into a definite issue. He may take note of interest alone and let the rest take care of themselves. Interest should be the pivot on which the principles and practice of teaching should rest. With this lever the teacher can move the educational world from its ancient mooring of antiquated ideas and the rule of the rod. Besides being clearly definite, the task of the teacher has, under the doctrine of Herbart, the added advantage of being eminently simple. The teacher's function reduces itself to direct interest. The dullest boy regarding whose future the parents and teachers have become hopeless, is not without interest. He has interests in many things and even attention too. The only trouble is that he is interested in wrong things and attends to what he is interested in, and what the teachers should do is to give the interest a right direction to help the child to withdraw his interest from things that are useless to things that are useful.

How this can be done is a matter for which teachers may ask for some "tips" or "short-cuts." But alas! no short-cuts are to be found here. No panacea can be prescribed, nor can any set formula be laid down. Here the teacher will have to fall back on his mother wit. He must have a pair of stout legs to stand upon—any crutch, however excellent it may be, will not do. No borrowing or imitation will count here. The teacher will have to take stock of his own abilities. One teacher may rely on his mode of delivery, another on his power of suggestibility, a third on his energy and so on; but none can succeed who has not a psychological insight into the ways of children. If he takes his stand on his super-imposed authority as a teacher and harangues forth from his lofty position his "grammar, nonsense and learning," he is certainly a veritable pedagogue, but not an educator, properly so called; he will, by his action, either stifle the activities of the children, or help to add zest to the activities from which it is his duty to draw off their minds. To be in the teaching "vein" every moment of one's existence is not what is wanted—here the teacher will have to come down to the level of the children and may occasionally put on a cap of sufficient brilliancy or act the part of "lean and slippered pantaleon," if that be found handy to give the interests of the children a right direction. He will not think it too low for him sometimes to take to this night-cap teaching. It will nerve him to his work and prove an excellent tonic to his otherwise dreary profession. Through a careful and sympathetic study of the child-mind, he will plan his methods to capture attention. And if the attack be directed from all positions of vantage, the victory is sure to crown the

efforts of the teacher, no matter how subtle and misguided the activities are that resist the charge.

The present writer was once confronted with the question as to how he would give a lesson on recurring decimals to boys with ages ranging from ten to twelve, when a monkey dance was going on just below the window of the class-room. He must undoubtedly be the philosopher of a boy whose attention is not invited to such a tempting show held under his very nose. The minds of the little folks become, as it were, full of monkey dancing and such outlandish and queer-looking figures as recurring decimals can hardly have any charm for them at that moment. To keep their minds engaged then on recurring decimals is but a vain attempt, unless the teacher chooses to inter-weave monkey dance into the texture of his lesson. An analogy between monkey dance and recurring decimal, though it may be undignified on other occasions, is the only thing "needful" at a time when the curious little minds of the children know nothing but monkey dancing. From monkey dance to recurring decimal, the transition is "unthinkable". But an honest effort may be made in calling the minds off from the dance to

Arithmetic by comparing the little dot in the recurring decimal over the arithmetical number to the monkey and the number to the goat. The monkey is riding on the goat, so the dot is riding on the number. Thus the little folks have interests—but they have interest in monkey dance and not in recurring decimals and the teacher is to find means to transfer the interests from one to the other.

But if the teacher thinks it too low for him to take to this monkey dance teaching, particularly at the earliest stage of education, he may (we think, will) revise his choice of a career in life. Illustration's like this and many others should be at his fingers' ends to enable the pupils to take in knowledge through media with which they are familiar and in which they are interested. Reward and punishment also play no mean part in capturing attention. But the final aim of all rational teaching should be to create in the minds of the pupils a sense of self-approbation so that it may become the only stimulus to noble efforts in life. If gradual withdrawal of control be, according to a distinguished writer, the aim of education, then certainly the transference of interests is its methods, and this in the philosophy of Herbart is another name for an addition to apperceptive mass.

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FOR FORM I

By CORRIE FEARON, Ed.B. (Edin.)

Superintendent, Child Education Department

Teachers' College, Saidapet.

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EVILS OF SMOKING.

BY MR. R. S. GUPTA, B.A., LL.B. (ALL.), DIP. ED. (BRISTOL),
Pilibhit (U.P.)

INTEMPERANCE is the greatest foe of the human family. It is no respecter of persons. It lays its traps and pitfalls for good and bad, strong and weak, great and small alike. In its milder form it impairs both body and mind, disqualifying them for the highest and best service of life. In its worst form it stamps a curse upon children before their birth, and robs them of food, clothing, love and education during their helpless years. It lures the young into dens of vice, ruins them for life, and breaks the hearts of their parents. It fills courts with criminal cases, prisons with convicts, and asylums with maniacs. No indictment too terrible could be brought against this gigantic evil.

Formerly the evil of intemperance in India was confined to the lower classes. Now it is invading the higher castes, and especially the educated people, and enslaving them. It will bring ruin to the whole nation if not checked in time. History bears evidence of the ruin of nations by drink and the use of tobacco in any form, etc. We are indeed deaf to the warnings that history presents if we ignore the causes that brought ruin to Greece, the scholars' paradise, the abode of the beautiful and the true; Rome, the nation of warriors and learned men; Egypt and Babylon, Assyria and many other ancient nations to absolute and irretrievable ruin. Drinking grew up among all these different races where asceticism with regard to physical pleasures had prevailed.

The task of a teacher is difficult and his ultimate aim is a very long way from being fulfilled. Legal regulation and prohibition

are very useful, but exhortations to individuals and collective bodies to educate the people to impart to the young generation and our little kiddies the evils of the use of intoxicating things are essential. No law will prevail when customs, physical grossness and the low tone of morality demand and favour the use of intoxicants. The most permanent and constantly growing force against intemperance is the refinement of our personal feelings, of our social judgments and of our moral and aesthetic ideas; and the most effective aid to temperance is the constant refinement of feeling and the creation of public opinion through education. The writer of this, therefore, started a Temperance Society in a government high school where he was working as a teacher in order to explain to the young students of that institution the fatal results of smoking, and the Society achieved a grand success, as many guardians of the boys in the interest of their wards also gave up smoking. It was one more weapon in the hands of the District Magistrate of that town who, as Chairman of that School Committee, tried to save young boys of that locality from the evil influence of the many harmful habits that are endangering the moral and physical well-being of a School Society.

I am now going to describe briefly the evils of smoking, a habit which is very prevalent these days amongst students, teachers, lawyers, doctors, officers, nay in every educated and uneducated young man. Fortunately this evil has not as yet spread very much among the ladies of the high castes, but there

is a growing tendency among the educated ladies to smoke cigarettes.

"For thy sake, tobacco, I would do anything but die," said Charles Lamb in his famous farewell to tobacco. A cigarette is therefore a curse where it goes. As a Japanese proverb says, "First the man takes a cigarette, then the cigarette takes cigarettes, then the cigarettes take the man." This is just what happens continually wherever the smoking habit spreads its baleful influence.

"I am not much of a mathematician," said the cigarette, "but I can *add* to a man's nervous troubles; I can subtract from his physical energy; I can *multiply* his aches and pains, and *divide* his mental forces; I can *interest* from his work and *discount* his chance for success."

HISTORY.

Tobacco and America were discovered at the same time, that is in 1492 A.D. The party that Columbus sent forth to explore the island of Cuba brought back the report that they had seen men with "lighted firebrands," who were perfumed with a "strange herb" which they carried on their person. The strange herb was first taken to Spain from Cuba over half a century later by another Spaniard, Francisco Fernandez, who had been despatched by the Spanish king to Mexico to investigate the products of that rich country. In 1560 A.D., Jean Nicot, the French Ambassadaor at Lisbon, sent the tobacco plant from Spain to France. It is probable that the generic name of tobacco, *Nicotiana Tabacum* was originally derived from this Nicot. In 1565, Sir Walter Raleigh encouraged the use of tobacco in England. The story is told of Raleigh, when he first began to practise the habit of smoking in England, that one day while smoking his pipe, he became thirsty and called for some

beer. When his servant came in with the beer, he was horrified to find that his master was, as he supposed, on fire for smoke was coming out of his mouth and nose. The servant was so anxious to put out the fire that in a hurry he emptied the tankard of beer over his master's head.

In 1615, Sir Thomas Roe, Ambassador of King James I of England, came to the court of Emperor Jahangir, and he is the one who then introduced tobacco into India. Sir Thomas Roe is said to have brought the Irish potato and tobacco from England to India. We are thankful for the first-mentioned gift, but what an endless amount of havoc the latter has played and is playing in India! It cannot be estimated.

COMPOSITION.

Tobacco contains a powerful narcotic poison, nicotine, which resembles prussic acid (some authorities claim the presence of prussic acid in tobacco) in the rapidity of its action. It also contains small quantities of related substances—nicotellin, nicotine, etc. On heating, pyridin, picolin, collidin and other gases are formed as well as carbolic acid, ammonia, marsh gas, cyanogen and carbon monoxide.

(i) *Nicotine*. Nicotine is particularly a heart poison. It acts also on the blood vessels and kidneys, giving rise to high blood pressure and hardening of the arteries. The poisonous effects of nicotine upon the stomach and intestines are shown by the boy's first attempt to smoke. Nausea and purging often following the first attempt to use tobacco, clearly indicate its highly toxic properties.

(ii) *Collidin*. The principal substance giving odour of tobacco, collidin is an alkaloid as poisonous as nicotine. It is so highly

poisonous that the twentieth part of a drop will quickly kill a frog. If a person breathes it for a few seconds, he experiences muscular feebleness.

(iii) *Prussic Acid*. This is absolutely the most powerful poison known. To the presence of prussic acid in tobacco, certain phenomena are due, *viz.*, head-ache and nausea. The quantity of prussic acid varies in different kinds of tobacco. The black, semi-liquid matter that is condensed in the interior of pipes contains both—prussic acid and nicotine in large quantities.

(iv) *Carbon Monoxide*. This is the same gas that is produced by the incomplete combustion of coal or charcoal, and is the constituent to which the poisonous properties of illuminating gas are due. Carbon Monoxide is extremely poisonous to the body through its affinity for the red blood cells, thus preventing the red blood cells from absorbing oxygen. Its first effect is to induce quicker respiration and more rapid beating of the heart, trembling and convulsions. A large quantity of carbon monoxide will produce dilation of the pupils, cold sweat, cold skin, fainting and paralysis.

(v) *Acrolein*. Acrolein is one of the most terrible drugs in its effect on the human body. The burning of ordinary cigarette paper always produces acrolein. This is what makes the smoke so irritating. I believe that it often makes boys insane.

WAYS OF USING TOBACCO.

There are five ways of using tobacco which, named in their order of harmfulness, are:—(1) Cigarettes, (2) Snuff, (3) Smoking a pipe, (4) Smoking cigars and (5) Chewing.

ANTI-SMOKING MEASURES.

The Honourable S. Nemoto introduced the bill against Smoking in the Japanese House,

and the bill was passed by the Japanese Government and became a law on April 1st, 1900. Mr. Nemoto spoke as follows: "I would briefly give you reasons why we have introduced this bill. Recently even children in our public schools have come to use cheap, imported cigarettes, the consequence of which we fear will bring our country down to the miserable condition of countries like China and India, because tobacco, like opium, contains narcotic poisons which benumb the nervous system, weaken the mental power of children addicted to smoking, and thus to give point to our national policy, we must strictly prohibit the smoking of tobacco by children and young people. If we expect to make this nation superior to the nations of Europe and America, we must not allow our youth in common schools, who are to become fathers and mothers of our country, to smoke."

(ii) The Anti-Cigarette League in America, the Anti-Smoking Society in Calcutta and such Leagues and Societies in other parts of the world are doing their level best by pen and voice to discourage and stamp out the harmful practice of smoking.

(iii) Bills to prevent smoking among juveniles have been introduced in the Bengal Legislative Council.

(iv) The Regulation to prevent smoking was passed at the end of 1911 during the regime of Mr. Y. Anand, C. I. E., the Dewan of the Mysore State.

(v) His Exalted Highness the Nizam of Hyderabad has prohibited under penalty that no boy under sixteen years should smoke.

(vi) The Directors of Public Instruction in India have issued circulars to all the Secretaries, Superintendents and Headmasters of

all the schools to discourage the practice of smoking and regard the breach of this rule within or outside the school premises as a serious offence.

(vii) In England one can see on trains 'Smoking Forbidden' posters hanging here and there.

(viii) The Railway Act in India forbids smoking—"Any person smoking without the consent of his fellow-passengers in a compartment or in a carriage, not especially provided for the purpose is liable to a fine which may extend to twenty rupees. Any person who persists in so smoking after being warned to desist, may be removed by a railway servant from any such carriage and from the premises of the railway."

(ix) On steamers one can see the notice which reads as follows:—"Hookah or cigarette smoking is strictly prohibited in the cabins, saloon and first class passenger-deck."

(x) On Calcutta trams one can see the rules printed in bold characters to the effect that smokers are not allowed to smoke on the two front seats of the cars.

HOW TO BREAK THE TOBACCO HABIT.

(i) Make six ounces of silver nitrate solution, one fourth of one per cent, *i.e.*, by putting one grain of nitrate of silver to an ounce of distilled water. (Keep the solution in a coloured bottle). With this solution rinse the mouth after each meal for one week. *Do not swallow any of the solution as it is poison.*

(ii) Highly seasoned foods and stimulating drinks intensify the craving for tobacco, while fresh milk and fruit diet lessens it. While breaking off the tobacco habit, eat simple foods such as vegetables, nuts, fruits, milk etc., for at least two or three weeks.

(iii) Take a half teaspoonful of Rochella Salts and cream of tartar in half a glass of water before breakfast, for one week. Or take a dose of Epsom Salt once at the beginning and end of the first week of giving up tobacco and then once a week for three or four weeks.

(iv) Each morning, upon rising, take a short cold bath and follow by a brisk towel rub.

BEST SELLERS AND BLURBS.

BY MR. R. VENKATRAMANAN, M.A.,

Salem.

ONE result of the progress of civilization is the dissemination of learning and *a priori* the commercialization of book production. The writing of books instead of being, as in older times, an art practised but by the naturally gifted and talented and by the cultured few, has degenerated into a profession that any one with some pretence to education can enter into.

The bane entered the field of journalism—the writing of short stories and popular essays—much earlier, perhaps, and introduced the term 'cheap journalism' to distinguish it from the production of "*belles lettres*" and scholarly, critical and artistic dissertations. Since their inception by Addison and Steele, the journals have enormously swelled in number and in variety ranging from periodicals devoted to the arts and letters to the penny bulletines dealing in non-technical and simple language with gardening notes, pyjamas, domestic utensils, cookery and bazaar hints. The natural consequence of this was that the demand for such contributions was far greater than the available contributors in the *metier* could supply and thus arose the necessity for 'laymen' to make good the deficiency. When once this state of affairs came into being, journalism began to be exploited as a means of making an income even by those in other professions by utilizing their leisure hours and having, if necessary, a course in the schools started for the purpose.

As regards the writing of books, especially of fiction, the position is much the same. But it would, however, be an error of judg-

ment to point out in support of this fact that the production of fiction is comparatively an easier task than dealing with other literary forms. The reason, on the other hand, is that the novel naturally happens to be the popular literary form of the present epoch as the other forms have had their day.

Confining solely to the novels the press, which is now as much a commercial concern as a factory for patent medicines is, produces them by the thousand and floods the book-stalls. The greater part of them is mere trash, the sort of book that a man buys from the railway bookstall to beguile his time and leaves it in the train as he gets down—not forgetfully. These are the so-called sex novels of the pusillanimous kind, novels catering to a public with a taste that is suggestive of decadence in an age that has come to think too much and too loudly of sex, the discussion of certain questions in which would, in another age, have been regarded as blasphemous. If one would call Sinclair Lewis's "Dodsworth" and Wells's "The Wife of Sir Isaac Harman" sex novels, some other terminology should be coined to call these trash by.

For trash they are. They attract the ill-informed by their meretricious glitter and pander to an unhealthy and morbid fancy. Sometimes the title is misleading; but very frequently the publisher's blurb puffs them up and in these days the publishers assume the position of a supreme god in literary matters and in questions of art.

Michael Arlen observes in his "Green Hat" that H. G. Wells has remarked that a novel

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in these days cannot be a best seller if it does not bring within its first 2000 words or so a woman. The eminent writer, of course, points out through a satirical remark the enormous hold that sex has over the public. But the fact is as old as Adam. The sort of woman imagined by the writer is presumably of the impossible type, the type that grips you by the neck and stuns you by its audacities.

These words written without absolutely any literary taste or artistic vision claiming to lay bare no political puzzle or social problem but attempting to portray life with a sluggish fancy and foggy vision produce but a travesty of realism in which the personages become stilted and the background unreal. It would be a mistake to call them even 'romances' in an attempt to justify their existence. The motive, therefore, behind such productions is clearly money-making. Even some of the greatest literary celebrities of today have not been free from this charge. Arnold Bennett, the Novelist of the Five Towns, one of the finest writers of English realistic fiction, has had to his credit more than sixty volumes of which, it is alleged, a considerable part has been produced to make money. Indeed there is no criterion to judge whether this has been or not the ultimate aim of an author except the few tests of literary merit and purpose just pointed out. But when an author produces half-a-dozen superb volumes and thirty others which have not the slightest merit to claim kindred with the unique six, one can easily judge as to the motive that impelled their production.

When every third novel to be found on the shelves of a bookstall is labelled a best seller or a triumph or a success, it is somewhat disconcerting to reflect that even the spacious British Museum would not be sufficient to

stock them all. Setting aside all aesthetic and literary considerations, one can divide the novels into two groups, the readable and the un-readable. The latter lurk in unexpected corners of the stalls and suddenly pop up before the gaze of the casual observer and takes him by surprise. Poor things! they have not even the good luck to get a couple of lines of review in the cheap dailies. Of the books that are noticed, any reviewer would tell the story. More books of this type are produced in a year than there are days in it. It is no exaggeration to say that about fifteen books are produced in a week; and the reviewer would scarcely have any time to review them all even if he reads a book a day, which task, any reader would admit, is much for a reader of the devouring bookworm kind, unless of course the expediency of artful skipping is employed. That is a fact admitted by eminent reviewers.

What the experienced reviewer does is to begin at the end of the volume and work backwards. The supreme advantage of this method is that the 'Jones-and-Mary-got-happily-married-together-and-lived-in-perfect-bliss-everafter' type of story gets at once rejected. If, on the other hand, the story and the style seem to be promising, he comes to the middle of the book and tests a few more pages to see whether the writer's repertoire consists of good sense or mere platitudes. That is how, out of a twenty odd volumes, some half-a-dozen are chosen for review.

The fate of a book that is produced now-a-days chiefly depends on the reviews of it in the various journals and on the publisher's blurb. When the *London Mercury* or the *Times Literary Supplement* hails the work as a masterpiece and if the slogan is taken up by the reviewers of cheaper and more popular

papers, the book in question has an excellent chance of becoming a best seller, and reach the twentieth thousand mark in the very first impression.

Many of these best sellers are merely a nine-days' wonder, and do not repeat their edition, but the first edition alone would have made a fine fortune for the publisher and the writer. Some others, not best sellers when they are first published, command later on a wide sale because they have been thrown into prominence by some chance occurrence—the story may have suitably lent itself to the film producers or it may have been chosen by one of the various societies in America and on the Continent as the best novel of the year for the prize award.

The question for the literary critic is, how many of these best sellers are really masterpieces possessed of lasting merit, and may be regarded as being destined to outlive their epoch.

"L'un des traits distinctifs des ouvrages vraiment supérieurs c'est d'être tout à la fois de leur époque et en avance sur leur époque; d'exprimer tout haut ce que tout le monde sent tout bas confusément, de dire ce que tout

le monde a besoin d'entendre et ce que personne ne dit" said Ernest Legouvé of the French Academy in his *"Soixante Ans De Souvenirs."* (First Edition, p. 249)

The book should satisfy a long-left and pressing need, and it should have something unique and admirable that would interest not only the times in which it is written but also the succeeding epoch. That is the sort of book that can live through the ages, achieve enduring fame, and be a kind of legacy to posterity.

Judged by this standard, the majority of the best sellers will hardly outlive the present epoch. Excepting those works that have been acclaimed as great by the academies composed of learned and competent judges, it can be said that most of the others sell best by 'luck' or 'freak' rather than by intrinsic merit. Of the many novels by Wells, Bennett, Lewis, Hergesheimer, Anatole France, D'Annunzio and Tagore for example, that have been regarded as masterpieces by us, one cannot say with certainty how many would continue to maintain their level in the future, for they may not interest the succeeding generations as much as they have interested us.

PERSONALITY AND TEACHING.

BY MR. S. KRISHNA RAO, B.A.,

Hyderabad (Dn.)

TO talk of personality is an attempt to give "an airy nothing a local habitation and a name." It is an endeavour to understand the mysterious manifestation of the intangible personal charms in an imperceptible but palpable manner. Some contend that it lies in external elegance. Some deny all this and argue that it is an attribute of the inner existence. I believe it is a vain attempt to locate it, for whenever we think such is possible, we do

not feel the personality but praise the individual merit. It pervades the entire being; every atom of it contributes to the grand invisible presence that plunges you in attraction and ties you to itself with a magnetic force. Where definition and location begin, there personality ends.

It induces interest, encourages energy, nurtures and nourishes perseverance, foment and fosters noble, sustaining and inquiring

curiosity. It embraces the whole realm of the intrinsic harmony of a gifted being which imposes itself upon the less gifted and rules there undisputed to correct, awake and guide. Its sway is welcome, for it sucks its subjects upon the sweet springs of internal concord. It encroaches upon the domains of spontaneity, elegance, attractiveness and such surreptitious charms whose shackles are felt and yet are not willingly shaken off. On the other hand, it wins 'willing slaves' ready to devour with unparalleled avidity whatever comes from the one with personality, let that one be a teacher, a general or a parliamentarian. It is a gift of nature by virtue of which the one upon whom it is bestowed makes himself easily heard without assertion, without compulsion. It creates an atmosphere which immerses you in emotion, which lends you a power, which lifts you up to a level from which you will be able to survey a vast world, entirely behind you and below you, it takes you to the starting place of paths and enables you "to see the distant scene," a vantage which renders your task of selection and rejection in this complex world easy and saves you from the bitterness of late repenting. A tremendous device of nature contrived to turn human energies to their right inclinations! It enables you to discover your own self, your own centre of happiness, your own path that leads unto its fulfilment and your own way of unfolding the petals that enclose the heart of your ego to the sunshine of universal harmony.

It creeps over those within its pale like gentle sleep and like sleep it has its good and bad effects to boot. It may refresh you and render you ready for the next dawn or may startle you with its terrible night-mares. It may give you peace or restlessness. It may either crush you with its super-imposing burden or may impart you a rejuvenating energy; may either stifle the individual in you or wake up a personality of your own.

The good or bad effects depend upon the personality as well as the object of its influence. Both the blades in a pair of scissors are at work. But if you observe with care there is a heavy blade with a wide handle and a light blade with a narrow handle. The heavier one cuts from below. Personality works from beneath. Upon the foundations of its own laying it builds up. *It is the source of the sustaining energy in the deeper movements of the progressing humanity. It wins empires or 'scatters plenty' or undertakes to unfold the mysteries of the young hearts towards their fulfilment.*

The spell of such personality is nowhere more potent than in the class-room, for there is the most susceptible and unbiased element of mankind.

The sun shines; the cool of the class-room invites; the bell rings; the boys play forth on to their seats with peals of laughter and fill the class-room with the liveliness. The gale of playfulness enters its bowels and peace and expectation reign; into such exceeding joy glides in the teacher. Wafting upon the waves of courtesy he drifts on to his enviable seat planted in the centre supported by the radii of tender books.

No sooner he makes himself comfortable than he looks around and laughs love the trail of which lingers for the whole sitting. He catches the light of every little bright eye, enquires for the missing one, extends a word of joy or sorrow, as the cause of its detention demands, and puts in a remark about some interesting observation of his latest study or something that occurred on the way and thus prepares the young auditors for hearing him and him only. Then he clears doubts, answers questions and asks whether he could proceed with their work. Of course he could. Some feel the question is superfluous; some feel it is seasonal; but the few unwary wonder

at their listlessness and compose themselves for what follows.

He opens the page and either asks some boy to pick up the thread at the point where it was left before, or does it himself; for he is no believer in dead theories and dissertations upon 'how to teach'; he refuses to believe in a systematized, artificial, square front to approach the variegated boy-nature and ever maintains an adaptable earnestness that springs from within. He begins gently, proceeds calmly and rises gradually in idea and expression, in suggestiveness and still profundity in a smooth upwards curve. The rise is not felt because it is not out of effort; it is not resisted because it has no jar in it; it is readily assimilated because it is at once palatable and healthy. Sometimes he is mute and lets the young friends absorb with ease or waxes eloquent to swell some apparent insignificance into obvious magnificence and demands of them a dwelling reflection upon a worthy truth; sometimes he moves with the slow majesty of an oriental state-elephant or runs like the rushing Ganges in the rage of snow-fed floods and impresses the deep peace of the enlightened mankind or the exasperated energy of the ignorant humanity. Every movement of his limb has a meaning; every intonation of his voice has an importance; every modulation of his accent has a significance; every wink of his eye has a message to mankind, which he chooses to approach through his disciples. Such is the auspicious atmosphere that awakens Platoes and enlightens Alexanders. It brings about that which made the Son of Macedon immortal while he could have been nothing more than Attila without its influence.

Filled with such personality the boys forget themselves and become one with the teacher. Their thoughts throb with his; their ideas dance with his; their whole inner-being dwells in his. Any lethargy finds spur enough to quicken itself in his inexhaustible activity; any dulness finds wit enough in his open mental glade to graze in and batten upon; any evil thoughts that "cling like serpents' eggs" find truth enough in his sweet bowels of soft sympathy to straighten their ugly curves. Such then are personality and teaching. Together they form the motive force for the wonderful machine of mankind. True progress and real advancement lie in entrusting your off-spring and institutions unto them in whom these two are dove-tailed. Happy are they who know this.

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A CRITIQUE OF FOREIGN INFLUENCE IN INDIA.

BY MR. N. SESHADRI SHARMA, B.A.,

Chickmagalur.

LED by Western scholars like the late Mr. V. A. Smith, Prof. C. J. Varky says in his *Analytical History of India*, that "the great intellectual activity and vitality of the Gupta period undoubtedly was largely due to the constant and lively exchange of ideas with foreign lands in both East and West. The contact with the Chinese, the Greeks and the Romans increased the trade of India and brought in new ideas and ideals which explain the splendour and vigour of the Hindu Renaissance of the Golden Age of the Guptas." (p. 102, 1920-26). So too does Dr. Radhakumud Mukerji say that the pillars of Asoka, were inspired by (or due to) foreign Art. (*Asoka*, p. 98, 1928). This need not be so, as pointed out in my article on "Progress and the Unfit" (*Educational Review*, Madras, May-June 1931); but if we grant it, we come to reasoning by "Analogy," which, though useful and necessary at times, as in my work on *Vararuchi* for the question of "Parakaya Pravesha," (pp. 72-75) is not logically quite a good method. Hence such a comparative method of judging things is not correct or just to the things themselves, because we do not judge them by themselves, but through others.

The mistake thus made in the analogy of Foreign Influence in Early India by first thinking of what is prevailing in Modern India is apparent from considerations like the following:—

(1) The English are not the only people that are influencing India at present. They are one of the many Western people that have

long tried to influence and domineer over India for the last four or five centuries, and we need only think of the other Western people like the Germans and the Americans with whom India has got great many trade relations. Even Japan and China are, to some extent, influenced by Western life and culture, and both these Eastern countries are also having much intercourse with India. (2) England is having a great political and, to some extent, social and moral control over India. But this was never true to the same extent of any foreign influence in the past, whether we take the Persian or the Greek influence or even that of the foreigners under Kanishka. Not that we deny all foreign influence of one country upon another country, but that we want all such external influences to be well established before they are introduced into the common text-books of all schools and colleges. As for the rise and influence of Mahomedan and Moghul culture, especially, as seen in their architecture and painting, medicine and music, the causes are sufficiently clear. (a) Like the English to-day, they were also ruling over India and controlling much of her culture at least in these directions. (b) Unlike the English to-day, they formed generally a large and influential part of Indian population, and what is more they never or rarely went out of their adopted land. (c) Further, the Mahomedans increased their number, unlike the modern Western people who are content to spread only their religion and not their race wherever they go to rule or trade, by taking in a large number of Indians into their fold in one

or many of the then known ways of conversions, either religious or political. To proceed, however, with the question of Greek and modern English influence, (3) Unlike the Greeks, the modern English have largely controlled and are still influencing the destinies of Indian education, whether with regard to schools and colleges, the courses and text-books of study, or the media of instruction and the number of foreign professors that have to be necessarily (that is to say, because of our political subordination to-day imported to keep the education going. (4) What is more, Western culture has attained to a high degree of scientific and mechanical development which cannot but influence the course of any and every people with, when it comes into any, the least sort of contact; for in science we are getting into more and more deeper and impersonal elements of human Self and its culture and progress. But this is not the case with regard to either religion, philosophy or art; for they are clearly more personal than the scientific and mechanical things referred to above.

In this connection, it might seem necessary to say a word or two of Western influence on Eastern life and thought with special reference to its religion and philosophy. Ram Mohan Roy, Keshava Chandra Sen and others might be cited to prove this point; but whatever the case might be in the North and especially in Bengal, no one will pretend to say that it is true of the South and to the same extent. *For whatever it may seem to be in the office or in the club, at the market or during travel, certainly it is not true of their deeper life, either at home or in the temple outside.* The entry of mechanical contrivances and conveniences like the lamp and the kerosine oil, the electric light and the

fan, or even the contraceptives does not mean any real invasion over the *sanctum sanctorum* of their inner life and greatest culture as evidenced in their various systems of *Atma-Gnana* or Self-Realisation, in which rarely or nowhere do we see the all disturbing and soul-ruining difference of religion and philosophy from each other. Whatever it might be in the West, it certainly is not true of India, and so long as this inner unity, synthesis and harmony is not rent asunder, no one need fear much about the so-called decay of real Indian art; for art in India had no independent life of its own, but always went along with its kindred sisters, religion and philosophy, and so long as these two are all-right, we need not fear much for the so-called decay of real Indian art.

Whatever the future of Indian painting and architecture might be, the future of Indian music and literature is not what the West would like them to be. The rise of modern prose with its simple and appealing element to one and all, its intellectual tone and emotional harmony, and its practical aspects of love and good-will to one and all, involving no strain on either the reader or the listener to follow and appreciate it,—the rise of such a modern prose does not mean the rise of a new epoch in the history of Indian vernaculars due to their contact merely with Western or foreign literature, but is largely due to their contact with the different elements of foreign culture already referred to. "Life conditions Thought" says Croce, the greatest philosopher of Europe in modern times (*vide* our articles on his system of Philosophy in the *Educational Review*, Madras, January-February, 1933 and May-June, 1934); and literature especially poetry and drama, are said to be the finest

expression of national or social life at any given time and place. Thus, to take a single example, Kannada prose and poetry will not be what they are to-day within a couple of years. The Western-educated ear may feel a little pleased with the modern poetry or the so-called blank verse of writers like Mr. K. V. Puttappa, Prof. B. M. Srikanthiah, Mr. M. R. Srinivasa Murthy and others; and the modern palate for novel prose may feel a little charmed with the delightful rubbish of things like the *Pampa Yatra* of V. S. (V. C.). But unless the history of world literature is going to experience a somersault or a so-called revolution, the future of the different vernaculars cannot but be influenced and largely conditioned or determined by the rich and hallowed past of both their own literature and that of Sanskrit, their chief classical and omnipotent source. This does not mean any cavilling or aspersion of the modern writers who are doing their best to enrich the different vernaculars, but is only a timely, though humble, suggestion for the safe-guarding and better service of the different vernaculars. Not all and sundry will ever attempt, or will ever succeed in the type of inspiring works like those of Galaganath, Chidambariah, Y. Subba Row, C. Vasudeviah and others; but yet theirs is a work which can never be ignored or underestimated and set aside in the hurry to give prominence to other things like those passing off at present for great and ideal laudable art and literature.

A doubt might arise at this point as to whether all great works should be inspiring both in their character, origin and execution. This is a big point and cannot be dismissed light-heartedly or with the scant courtesy of a line or two. Yet we need only ask if English literature can still have the same

dignity and inspiration within itself if once we take away all its great and edifying works like those of Milton, Bunyan, Ruskin and Carlyle; and the same rule applies to all other literature whether we take Persian or Sanskrit, Greek or Chinese, French or German, Tamil, Telugu, Hindi, Marathi, Gujarathi or Bengali. Poets, dramatists, novelists story tellers, biographers, historians, mere essayists and literary critics there might be in any number; but yet it seems to us the one and only people that add to the real dignity, value and true inspiration of any literature are those that contribute or minister to its real *spiritual or inner cravings* as seen in the case of the English writers named above. And so long as this spiritual heritage of any literature is kept alright in the hands of worthy people as those pointed out just now, no one need fear very much about the future of the particular literature concerned and of his country and art in general. Milton, Ruskin and Carlyle did not all get their inspiration from their own native soil and literature, and got it largely from those of ancient Greece and modern Italy and Germany, and these countries were not altogether foreign or inimical to the true spirit and development of either their own literature, people or nation; and the same holds good of modern India.

Further, if this fount of inspiration is truly spiritual, unselfish and really or fully devoted to God and the service of mankind, it matters not how it comes and how it tries to serve mankind through the particular country, age or people concerned. The Lord seeth and knoweth all, and fulfils Himself in many ways oft unknown or unthought of by ordinary man. And here comes no question of how it comes, or why it comes and how it fulfils itself. The Lord knoweth all and holdeth all, for nothing is foreign to Him or outside His purpose. Here all is one, and the lamp is lost in the effulgence of eternity, the drop of human joy and happiness lost in the ocean of bliss divine. शान्तम्, शिवम्, अद्वैतमनन्तम् ॥

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EDUCATION IN MODERN INDIA.

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Indore City.

"This inordinate insane craze—almost a mania has been working infinite mischief—it has almost become a canker eating into the very vitals of intellectual life and progress. A serious draw-back incidental to, and I am afraid, almost inseparable from, the present ill-understood and misconceived notions of University training is that the young man thus turned out betrays, as a rule, lamentable lack of initiative, resourcefulness and pluck when he is thrown upon the world and has to fight his way through it."—*Life and Experience*—SIR TRAPULLA CHANDRA RAY.

The above remarks contain good deal of truth in it. Look at our worthy *alumni* of our *Alma Mater*. On one side, while graduating, some learned chancellor congratulates them as worthy sons of the motherland and gives them a profuse shower-bath of words full of wisdom, and on the other side, when they emerge out of the Senate Hall with their black gowns, to them the world's horizon appears more black even than their worthy apparel. In the open world, it is dinned into their ears that "your value is Rs. 20." Such careless attitude of our society has deep effect on the minds which are 'wax to receive and marble to retain.' It is dying over the dead.

I will not repeat the astounding words and phrases. That kind of soap-box oratory and rose water eloquence is familiar to every one. Many people apply the economic law of supply and demand to our University men, thinking them as commercial products. This kind of calculation of learning with monetary standard and worth is a dog's dogma. The conclusion comes to this—'education is vanity; education is crime.' Who is to blame for all this? Is it the fault of the present generation? Why don't you say that society is deficient; it cannot absorb the University products. It is the most legitimate aspiration of every parent to see his son among the 'elite' of the country, and spends upto his last farthing till his resources are exhausted,

sometimes he lives in dire poverty, at times goes on with one meal a day. (This is actually the case in Maharashtra.) If the present generation remains discontented and unemployed, it is a danger to the community at large.

The buds of the country are grinded down in the mill of the examination ere they could blossom. How can a nation expect to come forward where the youths of the country are castrated every year for examination. It is simply a massacre and a legal butchery in cold blood. Is it not strange that many a youth should commit suicide! Those who have suffered can be painfully aware of the fact. Every tear that the sorrowing students shed on the floors of examination halls goes to wipe one from the mother's eye from town to town in India. I think no pitying shrieks to higher heaven are cast! (The aptness of the above wordings may excuse its horrible shudder.) Half the life is spent in education. The most precious time of youth, when the lads in the same age, in other countries, might be spending their time in enjoying their sweet Honey Moon or in travelling over the Alps or enjoying the glories of the 'Land of the Mid-night Sun.' At the same time our students toil over their Milton and Hadley consuming the oil of the midnight lamp in the dirty slums of the hostel. The tenth wonder of the world is that neither the guardians nor the authorities have ever

thought to set free the students from this incubus. We often hear 'yours is the future to make or mar.' The students realise what it is! Evidently, it is the most important problem that the present system of education should be replaced by some suitable device, which our students can bear comfortably. I am sure it would not be unwelcome to any community in India.

The system of education in India is not primitive nor modern. It is an outworn instrument of a buried age where spirits long dead and buried are walking. The hidden hand of a mediaeval European monk is a 'gullible devil' from Everest to Cape Comorin. Lord Macaulay has come down to us with his monumental works; in one hand the Indian Penal Code, and in the other hand his famous educational plan. The present Indian students would like to thank its distinguished author, *Nili Nisi Bonum*. Almost all the educational measures which had been carried out in this country were retrograde and detrimental to the progress of education. It is a tragedy of good intentions frustrated. India rich with her hoary traditions of culture, was the torch bearer of humanity and to impart her a sort of mercenary education, which held out passports to Government services was repugnant to the spirit of Hindu and Muslim religions which favoured monastic schools and attached peculiar sanctity to student life. There is a convincing evidence that prior to 1854, primary instruction was given free without any state aid in Pathshalas, Muktab, Tolls and Madrassas and more than 900,000 boys and girls studied together and received the benefit of it. It is no wonder that a "Nation of Shopkeepers" following their own mercantile policy of exploitation failed to realise the needs of India, in this particular matter. Happily the time has gone and our state is gradually coming to consciousness from the long torpor—even

longer than of Kumbhakarnan. The present system has no traditions whatsoever with the past; it is based upon words and exclusively on the parrot-like cramming and individual observation and reasoning have no place in it at all; then what to talk of research and independent reasoning. In an educational system where freedom is suppressed and thought is stifled, what can we hope for? What is the worth of education without either knowledge or liberty? The recent controversies on this point make us think that the whole system ought to be changed radically or time the great destroyer shall sweep away of its own accord.

The Indian Government ought to consider this problem very earnestly. It should first overhaul the examination system; secondly it should reform the entire curriculum in schools and colleges and thirdly it should reorganize the whole educational administration. This is the plain necessity of our educational problem. And that is what at present Government is not doing. Ultimately it is the will of the people which gives force to any act, whether social, religious or educational. The Western theories of education which are being imparted through the training colleges and other kindred institutions of its kind have but a limited utility to India. For in education India has her own particular problems, which are as old and new as the Ganges. It is really sad that instead of becoming wiser by the mistakes and misapprehensions of the West in matters educational those are being duly repeated in India.

A civilized Government is not to be judged simply as 'the guardian of Law and Order'—it is the most rudimentary duty. Even the most antiquated and barbaric forms of government afforded it to their subjects. It is to be judged by the education. It is a paramount duty of the state. A civilized, enlighten-

ed and benevolent government must perform it as a duty. A nation in evolution ought to devote its attention to the education of her sons and daughters. The British Government has transferred this subject to the popular ministers in name and form only without providing them with necessary resources for carrying out their desired plans. Economy in education is worst; if the state wants cultured and contented citizens, it ought to provide sufficiently for the proper education of the children. Generally, the task of education is entrusted to those illiterate persons, who know not what it is, and know not what to do. Look at our Municipalities and their School Boards, From a petty merchant to the learned president, every one is authority on academical points and the same ugly story is repeated in High School Boards and University Senate. It is good that all should take part in deliberation; but all should poke their nose is a big blunder.

I wish to point out what is bad and what ought to be; for that I invite thought and consideration. We learn what our teachers tell us; but we never learn to think. Books teach; personality educates; but a modern Indian teacher has less chances of merging his personality in the present system of education. Headmasters find no scope at all, they are mere Post Masters, and how gallantly Inspectors come to inspect the schools has become notoriously proverbial. The office of the Inspector can be easily dispensed with. How true it is; 'fools rush in where angels fear to tread.' A stone dropped into the water goes on in enlarging circles so the whole process goes from A, B, C, right up to M.A. It is indeed '*tour de force*.' 'Lord Clive' taught in colleges is nothing but an enlarged edition of 'Lord Clive' in High Schools. In colleges the galleries of students are crowded—not to listen to lectures but to fill up the percentage and the

Professor goes on displaying his mental fireworks, reverberating the class room with his learned smattering and students bask in the verbal sunshine, the rays of which never penetrate the deep dales of ignorance. The objects of the teachers and the pupils are poles asunder.

Education in India ought to be national. It must develop the cultural, social, political and economic ideals through the schools and colleges. It must be sensitive to the economic needs of the country. The universities in India ought to take the first step in changing the present established methods of examination, for this is the only way to change the outlook entirely; from examinations to true knowledge. They must develop the spirit of self-helpfulness and enquiry in the Indian student world. The aim of education is to fit the students for life in society. Our universities are mere examining bodies. They are not serving any useful purpose at all. They have not provided the students with vocational careers. The enormous syllabus of studies ought to be reduced the more of which is worthless. The abnormally long period of education extending over fifteen years ought to be cut down and should be brought near about ten. It can be arranged thus: three years primary education, three years for secondary and three years for college education. The primary education ought to be compulsory throughout the length and breadth of the country. After matriculation, students should be allowed to go in for any career. It must be the maximum qualification expected of an average student. An elastic system of courses ought to be provided for. Those who have got an aptitude for higher studies in colleges should be allowed to pursue the same on being recommended, especially by the class teacher. Teachers ought to find out the special hobbies of their students and ought to recom-

mend them for that line. Examination has become the basis of promotion; this system should be burnt down. The promotions could be brought about effectively by the record of a term's individual work; it can be supplemented by a little writing and *viva voce* examinations.

The present system of examinations carries the personal faddism or the folly of examiner from house to house. If an examiner cares for 'definitions in Grammar,' students commit them to memory. If you ask a class teacher and a student why questions 'with reference to the context' are answered in a particular way, the answer is the 'The Examiner.' Why should they devote particular attention to a particular piece of poetry? The examiners. Why 'Warren Hastings' is to be especially emphasised? The Examiner. Above all the wonder of the examination system is, suppose, a student passes in all subjects, but does not get a minimum total, he fails. Second time he appears, gets cross in some subjects and unfortunately he appears for the third time and year, he has the lucky chances of failing in all subjects. How inconsistent and absurd it seems that a student who passes for the first time in a particular subject fails a second time in that subject. It is nothing but mere chance. A sheer waste of time and energy.

What is the distinctive feature of a teacher in modern systems of education? He is simply a bundle of experiences. A storehouse of accumulated knowledge. He is trained in a system, which comes from mediaeval Europe and bears all its impressions. The teacher very often it is seen, does not possess a good knowledge of the subject. He has no high ideals. He has not cultivated any taste for learning. He never

watches the effect of his teaching and last of all he has no sympathy whatsoever with his pupils. His mind is generally filled with antiquated notions, conservative precedents and immutable conceptions of thought and actions. His work too, exhibits these influences silently creeping underneath. Much he may strive to change, much he may try to open new vistas of knowledge, he cannot escape from himself, from the ideas and methods which this system of education has made part of his mental nature. He cannot show or produce any work independent. In spite of all these draw-backs, to crown his miseries, he is paid less and is treated with less veneration by a high official and by the society. When a teacher is unsatisfied, how can he satisfy his students. The whole life of a teacher is a pathetic tale and my pen shrinks from jotting it down. But I need not dilate here much on this point, a man accumulates his experiences which has a connection with the past. To attribute anything without its past, is something not to be attained, though longed for and looked for by many men, it is a Chimera. If India wants good and sound education, she must honour her teachers and feed them sufficiently, else every scheme of education, howsoever noble, is bound to fail.

Another difficulty which struts up like a peacock in our education is the problem of medium. It ought to be such as might serve a suitable medium in all stages of education. Boys' own mother-tongue ought to be the medium in early stages of education and slowly the students ought to be taken to the English medium. I am not in favour of English medium, but as there is no go, I take it for granted. There is much to be said in favour of English. It is the only serviceable

language. It is cosmopolitan and an hall-mark of culture. On the other hand, if every province wants its own medium, it means dividing India into compartments of linguistic basis and in that case students from the Deccan cannot go to study in Northern India; it means discouraging the free movement of students to various Universities. Besides, the students will not derive any advantage from a scholar of international fame. Then again, what about a province where more than two languages are spoken? Next what about the specialisation of Universities? To me, at least, this problem appears of no solution, unless English is made the medium of instruction in high schools and colleges.

In conclusion I wish to say that I have not dealt in this article with the constitution of

Educational Boards. It is a minor point and can be settled very soon by appointing a committee of the Inter-University Board. There ought to be uniformity of standard up to the matric class in all the Universities of India. I think, I should leave this problem here untouched as there is in the air a federal scheme for all the Universities. Let us see whether the educationists solve the problems satisfactorily. As in the spectrum, blue merges into green, red into green, red into yellow and others escape our observation; so the present educational system has many defects merging into one another. I have simply stated what is very wrong. Let the learned 'Doctors' find out a suitable prescription. It is better to dissect it on the surgical table downright.

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

“ This guest of summer,
The temple-haunting martlet, does approve
By his loved masonry that the heaven's breath

" Now o'er the one half-world
Nature seems dead, and wicked dreams abuse
The curtain'd sleep ; witchcraft celebrates
Pale Hecate's offerings, and wither'd murder,
Alarum'd by his sentinel the wolf,
Whose howl's his watch, thus with his
stealthy pace,

He further stated that his mind was full of scorpions. He bid her to be comfortable, saying :

Macbeth said of the ghost :

" If charnel-houses and our graves must send
Those that we bury back, our monuments
Shall be the maws of kites."

He again said to the ghost :

"Thy bones are marrowless, thy blood is cold:
Thou hast no speculation in those eyes
Which thou dost glare with."

He said that he was ready to fight with him if he assumed the shape of a Russian bear, of the armed rhinoceros or the Hyrcan tiger. He could not bear to see that horrible shadow, unreal mockery. When the ghost vanished, he said that the apparition came unexpectedly like a summer cloud. After the guests departed, Macbeth told his wife :

"Stones have been known to move and trees
to speak:
Augures and understood relations have
By maggot-pies and choughs and rooks
brought forth
The secret'st man of blood."

In Act IV, scene 2, Macduff ran away to England leaving his wife and son helpless. Lady Macduff blamed her husband before her young son and Ross, saying that the wren, the most diminutive of birds, would fight her young ones in her nest, against the owl. The following conversation passed between Lady Macduff and her son :

L. Macd. Sirrah, your father's dead :
And what will you do now ? How will you live?

Son. As birds do, mother.

L. Macd. What, with worms and flies ?

Son. With what I get, I mean ; and so do they.

L. Macd. Poor bird ! thou'ldst never fear the
net nor lime,
The pitfall nor the gin.

In scene 3, Macduff joined Malcolm in England, and they talked about the state of Scotland. Malcolm did not believe Macduff at the outset, and fearing that he would hand him up to Macbeth, said :

"I am young ; but something
You may deserve of him through me, and
wisdom
To offer up a weak poor innocent lamb
To appease an angry god."

Malcolm told Macduff that he would be a worse tyrant than Macbeth, and that Macbeth would then seem as pure as snow. He said that the cistern of his lust could not be filled up. He called his avarice a staunchless one. Macduff replied that avarice would stick deeper and grow with more pernicious root than summer scorning lust. Malcolm said that he would pour the sweet milk of concord into hell. Malcolm told about Edward the Confessor that he cured strange people, all swollen and ulcerous, pitiful to the eye, the mere despair of surgery, by hanging a golden stamp about their necks and muttering holy prayers. Ross told Malcolm and Macduff that in Scotland sighs, groans, and shrieks that rend the air were made but not marked, that the dead man's knell was scarce asked for who. When Macduff heard of the death of his wife and children, he called them hen and her chickens. Macbeth was called a kite.

In Act V, scene 1, Lady Macbeth walked in her sleep, with a taper. She used to rise from her bed, throw her night gown upon her, unlock her closet, take forth paper, fold it, write upon it, read it, afterwards seal it, and again return to bed. She used to mutter something during the walk. She wondered how the old king Duncan had so much blood in him. She remarked that all the perfumes of Arabia could not remove the bad smell of the blood. A doctor and a gentleman observed her in this plight. The doctor said that infected minds would discharge their secrets to their deaf pillows.

In scene 2, the Scottish Lords assembled in the battle-field near Dunsinane. They said about Macbeth :

"Now does he feel his title
Hang loose about him, like a giant's robe
Upon a dwarfish thief."

They were ready to desert Macbeth and join Malcolm saying that they would dew the sovereign flower and drown the weeds.

In scene 3, Macbeth heard of the approach of the enemy, and said that, as the witches prophesied, he would not have any danger until Birnam Wood would march to Dunsinane Castle. He called his servant 'cream faced loou.' Macbeth told Seyton :

"I have lived long enough : my way of life
Is fall'n into the sear, the yellow leaf."

He said that he would fight till his flesh was hacked from his bones.

In scene 4, Malcolm's soldiers each hewed down a bough in Birnam Wood, and bore it before him. By this they wanted that the enemy should not know their numbers.

In scene 5, Macbeth, after being informed of the death of his wife, pronounced life to be but a walking shadow. He called man a poor player that would strut and fret his hour upon the stage, and then was heard of no more.

In scene 7, in the battle-field, Macbeth compared himself to a bear tied to a stake. When Macbeth and Macduff were ready to fight, Macduff disclosed that he was untimely ripped from his mother's womb.

There is energy and violence in the language. The chief characters at times attain an almost superhuman stature. Shapes of horror are dimly seen in the murky air. They are revealed by the glare of the cauldron fire in a dark cavern. The ghastly face of Banquo was badged with blood and staring with blank eyes.

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TO THE KING.

VERSES WRITTEN AND READ ON HIS SILVER JUBILEE DAY.

BY MR. SURYANARAYANA, B.A., B.ED.,
Narasaraopet.

Revered, beloved—O you that hold God's noblest office on the earth,	Occasion by the hand, and make The bounds of freedom wider yet."
Three happy cheers to thee, King George, O King and Emperor of our land.	Let India's aspiration be Advanced with an imperial grant ;
Three cheers to King and Queen, three cheers To their Imperial Majesties ;	Let India rise a mighty giant To take her place in the wide world.
Three cheers to them, our King and Queen On this their Silver Jubilee Day.	Let peace and amity prevail, Let strife and war be never heard ;
Long live our King, long may he rule, As glorious, noble as before ;	Let us be bound as kith and kin Under our Emperor's rule benign.
May children of our children say, 'He wrought our people lasting good.'	Three cheers to our great King and Queen, King George and Queen Mary ; shout, shout
Let statesmen at his council meet, Who know the seasons when to take	Three happy cheers—Hip hip burrah ! Hip hip, burrah ! Hip hip burrah !

WE'LL MAKE A MERRY HOLIDAY.

BY MR. R. BALAKRISHNAN, B.A., L.T.,
Aruppukottai.

Come ye children, come away !—	We'll seek the fairy water-falls !
We'll make a merry holiday !	Come ye children, come away !
Lay down your books, lay down your notes,—	A rain black cloud is on her way
We'll stray to the woods, where bonny throats	To her spray-filled bower upon the rocks.
Tremble and quiver with the gush of song.	Look ! she ling'rs with cool spread locks To lead ye under her fleeting shade
Come ye children, trip along !	Into the woodland's thickening glade !
No more the bell will ring ye in	Come ye children, come away,—
And bind ye to your master's din !	
No more of brick and mortar walls —	We'll make a merry holiday

UPTON SINCLAIR.

BY MR. K. P. PADMANAAHAN TAMPY, B.A.,

Trivandrum.

(Continued from Page 333.)

XII

IN 1932 was published Sinclair's autobiographical novel, the *American Outpost*. In obedience to the wishes of his enthusiastic readers, and in response to the requests of his friends and well-wishers, Upton Sinclair dashed off this interesting book which reads more like a novel than a biography. The book contains a Preface at once short, strong and brilliant. Says the veteran author: "For many years requests have been coming to me—mainly from abroad—to write an autobiography. This has always seemed to me an old man's job; but, as it happens, after a spell of over-work, I feel myself temporarily old, and seeking a light and easy occupation."

"I put myself in the position of a veteran of many campaigns, who gathers the youngsters about his knee. He knows these youngsters cannot really share the anguish and turmoil of those far-off days; they belong to a new generation, which is looking to be entertained and amused. So he takes a casual and light-hearted tone.

"If any "Old-timer" is offended by this—well, there are forty serious books of mine which he can read."

The *American Outpost*—A Book of Reminiscences appeared in England under the title of *Candid Reminiscences: My First Thirty Years*. This interesting book sets forth in a light and anecdotic vein the first thirty years of an adventurous life. The most puzzling

problem that has long puzzled the fertile brains of the best critics of Upton Sinclair, i.e., how America made a valiant socialist agitator out of the great-grandson of a naval commodore, finds its explanation and solution in the brilliant pages of the *American Outpost*. The book gives a clear, interesting and virile account of the author's adventurous and eventful life. Sinclair, with convincing realism and compelling admiration, explains the story of how he came to write such masterpieces in the world's fiction as the *Jungle*, the *Oil*, the *Wet Parade*; the amusing story of his romantic marriage and sensational divorce; the wonderful spiritual and humanitarian flowering of a lad in the streets into a genius; the causes for which he fought for half a century and the names, dates and places which his powerful enemies tried to keep him from giving. In this book, a smart volume of 280 pages, is the whole, amazing, incredible story told by the man who bravely lived it!

Apart from the biographical interest of the book, it is a mirror of some leading personalities in the realm of modern literature and as such affords delightful reading flavoured with lively humour. Sinclair's comments on great people, whom he had occasion to meet during his stay in England, are at once genuine and amusing. H. G. Wells whom Sinclair met in London invited him to luncheon at the New Reform Club and "showed him the rear view of Henry James eating a mutton chop, and introduced him to Hilaire Belloc, who stood on

the staircase and talked half an hour, exhibiting amazing familiarity with the mediaeval world and its manifold futilities." Upon this Sinclair adds: "It was like an exhibition of a million dollars' worth of sky-rockets and pyrotechnical set-pieces; when it was over, you went away with nothing." In Frank Harris, Sinclair met the "possessor of a golden tongue." "Harris would talk about Jesus and Shakespeare in words so beautiful that only those masters could have matched it; but in the midst of his eloquence, something would turn his thoughts to a person he disliked, and there would pour from the same throat such a stream of abuse as might have shocked a fallen archangel," thus hits off Sinclair. Frank Harris invited Sinclair to lunch at an expensive hotel, and spent five pounds upon the occasion and "politeness forbade Sinclair to hint his feelings of distress at such a demonstration." Sinclair, with reference to himself, writes about this: "He would not partake of the costly wines, and would have lived for a couple of weeks on such an expenditure." Not long after this expensive lunch, "Frank Harris published in a magazine his solution of all the problems of health—which was to use a stomach-pump, to get rid of all you had eaten." For eight or nine years, Sinclair, to use his own words, "had followed our modern Voltaire (Bernard Shaw) with admiration, but also with some fear of his sharp tongue." In the following lines Sinclair describes his meeting with Bernard Shaw. Speaking in the third person, Sinclair observes: "When he met him, he discovered the kindest and sweetest-tempered of humans; the cleanest, also—such a pair of bright blue eye, and red-gold beard turning grey, and the face of a mature angel. The modern Voltaire motored him out to his country-place,

and gave him a mutton-chop or something for lunch, while he himself ate ascetic beans and salad, and admitted sadly that his periodic headaches might possibly be due to excess of starch ... To listen to "G. B. S." at lunch was exactly like hearing him at Albert Hall, or reading one of his prefaces; he would talk an endless stream of wit and laughter, with never a pause or dull moment." Lunch over, the host and the guest walked to see the old church. "Not even a modern Voltaire could imagine a visitor from America failing to be interested in looking at the ruins of an old church!" Sinclair exclaims. On the way they approached a sign warning motorists that they were in the neighbourhood of a school. Sinclair asked, "Where is the school?" Bernard Shaw laughed and broke forth, "This is England. The school was moved some years ago, but we haven't got round to moving the sign yet. The motorists slow up, and then, just after they have got up speed again, they come to the school."

The concluding chapter of the *American Outpost* which bears the caption "Envoi" is full of tender and exquisite charm, dealing as it does in a large measure with his wife, a lady of parts, "a perfect woman, nobly planned to warn, to comfort and command," and "a type of good heroic womanhood." Sinclair begins the chapter by announcing: "From this point the story becomes Craig's story, and the time for telling it is not yet. It is a story of true love, which sometimes has 'run smooth.' Craig and her husband are two very different persons, and the story of their differences, and how they have been reconciled, would make a curious record for the archives of Hymen. But you who want to read it will have the task of changing Craig's nature. When she was a golden-haired child, they used to

set her up on a chair to recite poetry for company; and therefore when she saw company coming, she would run upstairs and hide under her bed. Now, at the age of forty-eight, she has the same attitude towards publicity; and fate has given her for husband a man who wants to record all his blunders, in the hope that the next generation may know what not to do. Her new feminism wars with her old instinct—those traditions of the old South, where a lady's name was supposed never to be seen in print."

With pride, pleasure and warmth Sinclair, the husband, says:—

"Suffice it for the present to say that in the course of nineteen years Craig has shepherded the production of fourteen novels, seven plays, an anthology, a guide to the problems of life, and six volumes of muckraking, containing—so the lawyers said—fifty criminal libels and a thousand civil suits per volume. She has taken part in half a dozen crusades, including three arrests of her husband; a monthly magazine in war-time; the financing of a motion picture, and the publishing and marketing of half a million books, at an average net loss of ten cents per copy. Also there have been various undertakings of her own: writing sonnets in a vain attempt to stop a war; buying five old houses and making them into one house for an author and his books; the planting of gardens; and the remodelling of several other old houses, and buying and selling of lots to make money to pay debts.

"Three years ago nature ordered a sudden halt, and Craig went into retirement, and joined Doctor Faustus and Mother Eddy in search for God. If she hasn't found Him, she has discovered powers of her own mind that she didn't know about, and has demonstrated telepathy and clairvoyance in such a

way as to convince her husband, and make him into one more kind of a 'crank.'

"Twenty-three years have passed since Mary Craig Kimbrough walked up and down the veranda of a sanatorium in Battle Creek and questioned her future husband about his ideas. Now the husband looks at his wife and says, 'Why should I have the funniest one?' She answers, 'I am not as funny as you are.' Says he, 'I'll write all the funny things I know about you, and you write all the funny things you know about me, and we'll let our readers decide!' But Craig will never accept that challenge. (Indeed Mary Craig Kimbrough, the talented partner-in-life to Sinclair, would be rendering a signal service to the literary world by courageously accepting that challenge.)

"During the war she wrote twenty-five sonnets, and after five years of pleading, her husband obtained permission to publish them in a little pamphlet. The first of these sonnets has been reprinted in several anthologies; Luther Burbank wrote of it: 'The finest thing of the sort ever born of the human mind.' I don't claim that much for it, but I call it one of the great English sonnets. And now, when I ask Craig how to bring this story to a close, she bids me publish it as her contribution.

LOVE

"You are so good, so bountiful, and kind;
You are the throb and sweep of music's wings;
The heart of charity you are, and blind
To all my weaknesses; your presence brings
The ointment and myrrh to salve the thorn
Of daily fret of concourse. That you live
Is like to bugles trumping judgment-morn,

the Community Church, whose very name suggests the distinguishing tracts of culture, education, and learning. Parts of the pretty long review are quoted.

"Upton Sinclair has long since proved his right to speak on the social questions of the hour. His credentials are not those of the academic professor and the statistical expert. He has no degree in economics or sociology, and would not be given recognition by any college. But he has been studying the trend of events with an alert mind and a fearless spirit for thirty years, and during all these years he has written not only voluminously but effectively. And as he looks back over his pages in book and pamphlet, he sees the record of prophecies fulfilled...Upton Sinclair is in the enviable position of being able to name chapter and verse to demonstrate that he knew and announced years ago what was coming. This fact is the source of authority to-day. He is a prophet justified in his own time by the course of events. He has a right to speak—and to be heard.

"But Mr. Sinclair has further credentials. He not only has something to say, but he knows how to say it. Our author, in other words, is not only a world-famous novelist, but the greatest pamphleteer of modern times. He is in the august tradition of Voltaire and Thomas Paine. Not even H. G. Wells in this age can rival him. His easy mastery of material, his flowing, simple, vivid style, his essential narrative genius, his verve and boldness and prophetic fire, all these make him irresistible. Side by side with his novels runs an impressive array of 'tracts for the times.' Of these the *Way Out* the latest and one of the best.....

"We prophesy a wide reading for this admirable book. Closed banks, idle factories, starving farmers, and fifteen million unemployed have ploughed the furrows for the sowing of its seed."

The Way Out: What lies ahead for America, an inspired piece of literature from the "Prophet of Social Justice," is profound, moving and epoch-making. It has high literary quality and strong emotional power. The style is clear and penetrating. The book shows a profound knowledge of human nature and is a remarkable achievement which reveals a great and comprehensive understanding of hard problems usually confronted by horrified sneers or ramping hysteria. This is a brilliant performance—clever, timely, ironic, learned—a mirror reflecting the vagaries of a mad-cap generation standing on its head and wriggling in an insolent posterior.
(To be continued.)

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PLACES OF EDUCATIONAL INTEREST.

XLII. AMRITSAR.

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

Amritsar is one of those few ancient cities that are famous for religious sanctity. While serving as a place of pilgrimage for religionists, it is also a lovely city for tourists to explore its beauties.

The Pool of Nectar:—Much mythology has been built round the city of Amritsar. It is said that Rama's army was here restored to life by his sons, Lava and Kusa. In the days of Gururam, a cripple bathed here in the pool of Nectar and was at once changed into a vigorous man. Gradually, people were attracted to the city by its legendary properties of healing the afflicted.

The Golden Temple:—This is situated at less than a mile south of the railway station, fed with roads of striking scenery, wild and rich with nature's exuberance. The sanctity of the temple that lounges in the midst of the beautiful pool, with paved marbles and surrounded by minor shrines, chapels and shining pavilions, enjoins on every one that desire to enter it, the simple formality of leaving the foot-wear outside. The Durbar Sahib is a little square structure with gilded white marble and with its exterior bathed in sheets of gilded copper bearing engravings from the Granth Sahib, the Holy Book of the Sikhs. The sanctuary is a rare piece of facile workmanship, profusely decorated, sheltering priests and pilgrims, chanting passages from scriptures in ecstasy. The visitor, if he is willing, is here obliged to deposit his humble offering and take with him a quaint cup of crystal sugar known as Kuja

Misri. The upper floor is the place of contemplation for the Gurus.

Temple Treasures:—The Darshni Darwaza has an upper chamber in which are stored the extremely beautiful and precious treasures consisting of canopies of gold, maces and jewels married to precious stones. The Baba Afal Tower, a monument to the memory of Guru Har Govind's son, stands to the southwest of the Golden Temple, so beautiful in its setting and so imposing in its stature. The balcony affords an excellent view of the temple and the city.

The most important feature of Amritsar is the sprinkled gardens lying in endless abundance throughout the city. The most famous of them, with a historical life behind it, is the Ram Bagh, planned out and reared by Ranjit Singh, on the site of an old Sikh Fort, graced with a picturesque summer palace, provided with under-ground chambers and baths for the ladies of the royal household.

Amritsar is famous for its carpets and carpet factories. The dexterity of the weavers, their amazing speed and intricate designs are marvels to the modern mind which has left every complicated things to be done by machinery. The Khalsa College standing about two and a half miles to the west of Amritsar Station, is the national college of the Sikhs, founded in 1882.

Amritsar is thus a city of pleasant scenery and serves as the gateway to the Kangra Valley, a sub-Himalayan region, with a grandeur and "scenic glories" like Kashmir.

MADRAS UNIVERSITY.

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NEWS AND NOTES.

FOREIGN.

INTERNATIONAL STUDENTS' ORGANISATIONS.

From the League of Nations (Indian Bureau).
Bombay.

The Committee of International Students' Organisations which met in Geneva recently, concluding its session, drew the attention of competent bodies and institutes to certain points rising out of the problem of unemployment among young University graduates. Having recognised that this problem was part of the world economic depression, and resulted from an unsatisfactory distribution of labour among various activities and geographical areas, it held that limitations on the pursuit of studies should not be imposed against women or against certain classes of population on grounds of race or of opinion. It was also against restrictions on attendance at higher educational establishments through raised fees or reduced grants to needy students.

RESTRICTIONS OF EMPLOYMENT.

The Committee held that measures tending to limit the combining of different posts and the lowering of the age of retirement should recognise the unsatisfactory economic position of intellectual workers which obliges them to accept more than one post and to continue working after the usual age of retirement. The view was expressed that there should be no restriction on the employment of women.

ORGANISATION OF THE LABOUR MARKET.

To remedy the shortage of employment for intellectual workers, the Committee recommended:

1. The establishment of University and professional information centres in various countries;

2. The undertaking by public authorities or co-operative or mutual aid institutions of the direction of certain branches of intellectual work for which private individuals themselves could not provide;

3. The adoption of measures by Universities or by students' organisations, for training young intellectual workers for their professions in country districts or colonies, or in new countries (colonial instruction courses, "Social groups" in France, "educational missions" in Spain, "Frontier colleges" in Canada);

4. The framing of bi-lateral or pluri-lateral agreements, on the equivalence of University degrees, on the exercise of professions abroad and on the securing of employment for intellectual workers from one country to another.

The Committee suggested that an information service for intellectual occupations be set up in the International Labour Office, to co-ordinate the work of national information centres, and expressed the hope that international organisations of students and intellectual workers would consider the possibility of establishing an international organisation for securing work, on the basis of the general information which might be supplied by the International Labour Office. The Committee requested the League of Nations Institute for Intellectual Co-operation to make a report at its next meeting on this subject.

GERMANY.

AN INTERESTING COLLECTION OF BIBLES IN FRANKFORT.

In commemoration of Martin Luther's celebrated translation of the Holy Gospel a remarkable exhibition of rare Bibles has just been opened at Frankfort-on-Main. One hundred and twenty-nine Bibles are on show, the prize exhibit being the first print of the first Frankfort Bible printer Egenolf, issued in 1534. Luther's

own Bible, printed in 1475 and containing marginal notes by the great reformer is also exhibited. Besides these two unique specimens there are Bibles in Latin, English, French, Italian, Dutch, Russian, Arabic and Chinese. The exhibition will continue until June 16.

MODERN SCULPTURE.

A striking exhibition of the most recent plastic work and woodcuts by Ewald Matare found many interested visitors at the Kaiser Wilhelm Museum at Krefeld in the Rhineland during April. The sculptor, who is of Huguenot descent, is very well-known abroad and his works have caused considerable comment in English art circles.

FREDERICK THE GREAT'S WRITING TABLE FOUND.

The rococo writing table on which for forty years Frederick the Great read and wrote in his Sans Souci Palace at Potsdam has been discovered in a dealer's auction room. The German Government has acquired it for the nation and restored it to its original position.

INTERNATIONAL POLICE RADIO EXCHANGE WITH BERLIN HEADQUARTERS

Little known to the general public, a wireless station was set up in Berlin in 1919 serving the international police co-operation in the detection of crime, the apprehension of criminals and the interchange of general police information. Participating in this service are the police of the following countries: Austria, Czechoslovakia, France, Germany, Hungary, Jugoslavia, Poland and Rumania. Holland and Switzerland co-operate inasmuch as they only receive messages, but do not transmit any.

The Berlin Headquarters of this system is equipped with three wireless senders, a long-wave sender of 20 kilowatts and two short-wave senders of 600 and 70 watts each. The long-wave sender transmits three times daily

messages of a general character, while the two short-wave senders serve the purpose of transmitting messages to individual countries.

INTERNATIONAL MUSIC FESTIVAL AT HAMBURG.

Distinguished composers of many lands will attend the Conference of the "Standing Committee for International Co-operation of Composers" which will meet in the course of the International Music Festival to be held at Hamburg from June 1-7. On June 1, the work of modern British composers will be represented at the Conference by some of the late Sir Edward Elgar's compositions. Other noted composers whose work will be performed include Sibelius (Finland) and the late Max von Schillings (Germany). Ballets with music by de Falla (Spain) and dances by Kodaly (Hungary) and Julius Weismann will form another interesting feature of the conference.

ROMAN TEMPLE UNDER CHRISTIAN CHURCH.

Traces of what is believed to have been a Roman temple built in the second century after Christ and converted some three hundred years later into a Christian church have been discovered in the tiny ancient town of Bietigheim between Stuttgart and Heilbronn. During restoration work on St. Peter's Church, fine early mural paintings have been unearthed showing that the present Gothic Church erected in the fourteenth century replaced an early Roman Church built around a Basilica. In the foundations three and a half feet deep relics of a Roman amphora, Roman weapons and Roman bricks have been found.

ENGLISH MUSIC MASTER TAKES LESSONS.

The Director of Musical Studies at Marlborough College, the famous Wiltshire Public School, has joined a class for advanced students in musical and theatrical instruction at the Municipal High School at Mannheim. The classes are being given by Professor Friedrich Wührer.

A CENTENARY OF STEAM WHISTLES.

Among the many centenaries being celebrated this year, there is one which is of special interest to Englishmen. It is the centenary of the steam whistle as applied to railway locomotives. The credit goes to Herr Franz Ferdinand who has pointed out in the German press that a steam whistle was first manufactured by Tayleur & Co. at Warrington. This was in 1835 and the steam whistle displaced the use of the steam trumpet, a Newcastle-on-Tyne invention, which was in use on the Leicester-Swannington Railway. Earlier still the engine driver had been obliged to use a post horn like the old time coachman. It was in 1832 that a farmer driving his cart laden with eggs to market, crossed the Leicester-Swannington track, disregarding the warning hoot of the horn from an approaching train. The farmer was lucky to escape with his life to tell the tale. The rear part of the cart was caught by the engine which made scrambled eggs of his whole consignment. The incident caused an outcry for a more audible signal on the railways and the first steam trumpet, followed with greater success by the steam whistle made its appearance.

ARTIFICIAL RAINFALL NEAR BERLIN.

Theorists have frequently maintained that heavy artillery fire causes rainfall. Agricultural authorities near Berlin have carried out experiments based on this belief. Cannons used for irrigation purposes have been put into practical operation with the result that at Stahnsdorf, for instance, rain has been procured by shooting at clouds distant 360 feet from the gun's mouth.

In the same district the productive quality of poor sandy soil has been increased five- and six-fold by the irrigation of the land with waste water, which has been found obtainable to the amount of 60 cubic metres to each hectare of land.

COLLARS FROM SLOT MACHINES.

When a Berlin newspaper announced at the beginning of last month the establishment of an

automatic slot machine for supplying bouquets of flowers after shop closing hours, sceptics first suspected an April Fool's joke. But the report proved to be genuine and the ingenious inventor, not content with originating this novelty outside a florist's shop in the Kaiserallee in Berlin, is now supplying not only the customary slot machine goods such as fruit, etc., but even spare collars in all sizes for the stranded male. This automatic machine is placed in a working class quarter of Berlin outside the railway station at Alexanderplatz. The inventor, however, is wily enough to equip these machines with an automatic coin-testing apparatus which rejects faulty or counterfeit money.

POST-GRADUATE COURSES FOR DOCTORS.

The Berlin Academy for extended medical education is holding a series of courses of instruction in natural healing methods from May 2 to June 27. Each course costs 3 Marks and particulars are obtainable from the Berliner Akademie für ärztliche Fortbildung, Robert Koch Platz 7, Berlin, N. W. 7.

BRITISH TEACHERS TOUR GERMANY.

A party of 150 teachers have just completed a fortnight's tour of Germany under the auspices of the German Academic Exchange Bureau and a reception was given in their honour at Humboldt House at Berlin before their departure for England for next term's duties. Their extensive tour included visits to such interesting places as Cologne, Bonn, Godesberg, Frankfurt-on-Main, Jena, Weimar and Rudolstadt. During their stay in Berlin, they visited the National Political Instructional Institute at Spandau, a National Socialist boarding school run on lines similar to British public schools. They also saw many other schools in Berlin, a Labour Service Camp and the sights of Berlin and Potsdam.

THE CITY WHERE YOU NEED NO WATCH.

937 miles of cable link up the 40,500 automatic clocks in Berlin with the Observatory at Neubabelsberg, regulating them by electricity. It is planned to fix many more of these public electric clocks in Berlin, which will obviate the necessity of carrying a watch.

INDIAN.

Mr. T. KRISHNAMURTI, B.A., B.Ed., Alur, writes:—

JUNIOR RED CROSS AND
THE REMAKING OF RURAL INDIA.

One of the important features of the Junior Red Cross is to give young boys and girls a regular training to be of help in the remaking of rural India or what is usually called rural reconstruction, a very important thing indeed, especially in a country like India where it is the village life which requires to be reformed and improved in its hygienic and social aspects.

How can such a practical training be given to children in schools? It is not difficult nor does it require costly material equipment. We should always remember that our main aim in schools is to train good citizens and not a large number of heroes, though we wish some of them to turn out to be members of this more distinguished class; still we should never forget that it is the ordinary daily average acts that count much more than one deed of miraculous service to society or country; of course this is also to be admired and appreciated in its own way.

Here I will attempt to give what a Junior Red Cross group situated in a rural part tried to do in the course of a day. A day was fixed for the purpose of visiting a small hamlet to study its condition and to do a bit of propaganda as well. If you expect me to narrate any wonderful things the group turned out, surely, you will be disappointed, but you will appreciate the spirit behind it, if you only remember that the young children were anxious to learn, and to work for the betterment of the village life which is of such paramount importance.

The members of the group entered into the village with their eyes open to see and note the sanitary condition of the streets which, as they found out, was really very bad. One after another pointed out the filth near the houses, and the dirt in the middle of the lanes suggesting

places of convenience for fixing dust bins. Not that they were absent entirely, but they existed, as one of the boys remarked, 'to mark attendance.' The boys also remarked that the villagers did not take the trouble to take the dirt to the dust bins. One boy showed us a child committing nuisance in the middle of a street. "Of course she has the full support of her parents," declared a boy who was right.

Some members of the group proposed to visit the wells in the village, a very important thing to be seen in a village really. They found that most of the wells were draw wells which they said was a good feature, but found one of the wells used for drinking purposes to be a step well. The boys in one voice declared: "Here is the danger zone: a source of pain and misery." Then enquiries were made if people suffered from guinniworm; some of them did suffer.

"Why not get it converted into a step well?" was a question most of the boys asked. One of them answered: 'Again it is the indolence of the villagers that is the cause; for a draw-well means carrying a big rope on the shoulders every time, an additional burden, with the result they carry for months and years the burden of pain.' This was an apt answer.

We then went round the hamlet to observe the surroundings of the village. It appeared so fine to walk on the green grassy plains and around some shady bowers here and there which the young boys appreciated and enjoyed. There were some tall trees under which was plenty of shade, a very suitable place for games, as one of them said, but on observation it was found that the place was misused being full of filth and dung. So the boys moved on to see where the villagers threw the dirt of the village. The heaps of dirt were not far off, and were all scattered on either side of the road. Then there was a small discussion about the digging of big pits. One fellow quoted: "This is the dirt

that breeds the fly that sits on the eye and spoils the eye of the school boy bright."

We all gathered in an open place in the village and requested some villagers to gather. This was fairly a good gathering for a small village which the children one after another addressed on various topics they had previously come prepared. Some of them had to write essays and get them corrected by the teacher and then get them by heart. It is no sin really to get an essay by heart. One boy spoke on 'Rural Indebtedness' and another on the Evils of Unnecessary Litigation. Some of those who were capable of speaking off-hand, forcibly pointed out the defects they had noted in the village, and appealed to the villagers to reform and improve. Some of them gave up literary vernacular and began to address in the homely

vernacular colloquial language which was found to be quite appealing to the masses.

After the speeches of the boys, we left the village. On the way the boys spoke to one another about what they saw and how best to help the villagers in keeping the village hygienically sound. One or two sang some fine songs some of which were on health and on social service.

This was a day's work, why the work of some hours in a day. But such a time spent well will give the real training necessary for future citizens of India and for the reform of the rural parts. The Junior Red Cross in the rural areas would be a very effective organisation to help rural reconstruction about which the patriot, the reformer and the statesman are very particular and which alone can make India a prosperous country.

THE REFORM METHOD LITERARY READERS, BOOKS I—III

EDITED WITH EXERCISES IN COMPOSITION AND APPRECIATION

BY

HENRY MARTIN, M.A., O.B.E.
PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR.

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THEIR MAJESTIES' SILVER JUBILEE CELEBRATIONS.

PERIYAKULAM.

The first item in the day's programme was a grand procession which started from the Victoria Memorial High School, Periyakulam. The portraits of Their Imperial Majesties were taken in a gaily decorated motor car. The Zamindar of Bodinayakanur had kindly spared one of his two elephants to add to the grandeur of the procession. The paraphernalia of the local Subramanyaswami Temple had been sent in time for the procession. The procession consisted of: (1) Lieut. N. Ramabhadra Nayak, (2) Rao Sahib P. S. Nallaswami Naidu and all the important Government officials and pensioned officers along with the boys and teachers of the Victoria Memorial High School, Periyakulam, the Scouts and Scouters of the same and the children of all the elementary schools. The public of Periyakulam also joined the procession. After taking the Royal Salute by the members of the Police Department the procession started precisely at 7.30 A. M. It was indeed a very imposing spectacle and it manifested in more ways than one the enthusiasm of the people on the occasion and their spontaneous loyalty. The procession was well nigh half a mile in length. It passed through the main streets in both Vadagarai and Thengarai. The whole town presented a very fine spectacle, arches having been put up in prominent places and flags and festoons decorating the main buildings and streets. The portraits of Their Imperial Majesties were garlanded at different places by the loyal citizens of Periyakulam.

The procession lasted for two hours. After taking the Royal Salute again and after proposing three cheers to Their Imperial Majesties which were responded to by all, the procession came to a happy close.

Sweets were next distributed to all the school children exceeding 2,000 in number by the Silver

Jubilee Committee. The Committee afterwards attended to the feeding of the poor.

The next great event of special significance for the growing town of Periyakulam was the opening of the Jubilee Park adjacent to the Union Club.

The Village Mahajana proved equal to the occasion by placing at the disposal of the Jubilee Committee, the spacious Village Communal land, for the development of a beautiful park to be maintained by the Municipality. M. R. Ry. Meenakshi Nageswara Ayyar Avl. opened the park and M. R. Ry. S. Santhakrishna Naidu Garu, Vice-Chairman, Periyakulam Municipality, adequately thanked the Village Mahajana for their munificence and also pointed to the growing civic amenities of the town, due largely to the fresh awakening of the citizens and the responsive character of the Municipal Council. Mr. Naidu next touched upon the splendid character of the water-supply in the town which would make the maintenance and further development of the park easy. He concluded by saying that the expected electric illumination of the town within a period of six months and other incidental developments must necessarily make the town of Periyakulam very attractive and enjoyable.

The concluding item in the day's programme was a huge public meeting held within the premises of the Victoria Memorial High School, Periyakulam, in connection with the prize-giving function arranged by Mr. T. V. Venkatarama Ayyar, Deputy Inspector of Schools, Periyakulam Range, on the occasion of the Silver Jubilee Meet of the Periyakulam Range Elementary Schools' Steele Memorial Sports.

Rao Bahadur V. Ramachandra Aiyar, M.A., District Superintendent of Police, Madura South, presided over the meeting and gave away the trophies and prizes to the winners.

The prize-giving function for the sports held in the High School was also combined with the above function at the instance of Mr. M. R. Rangaswamy Ayyangar, M. A., L. T., Headmaster of the school. Srimathi Venkalakshmi Ammal, Member, District Board, Madura, kindly gave away the champion medals and the prizes to the various winners in the High School Jubilee Sports.

The distinguished President of the evening's prize-giving function M. R. Ry Rao Bahadur V. Ramachandra Ayyar Avl., M.A. congratulated the various winners in sports and remarked specially about the enthusiasm of the boys and teachers and on the successful nature of all the proceedings. He also touched upon the greatness of the Empire and expressed the hope that the reign of Their Imperial Majesties will be a sufficiently long and protracted one, full of benefits to the empire and especially to India.

Both the Headmaster of the High School, Mr. M. R. Rangaswamy Ayyangar, and Mr. T. V. Venkatarama Ayyar, B. A., L. T., Deputy Inspector of Schools, Periyakulam Range, adequately thanked the President of the evening's public function and expressed a very strong hope that the Golden Jubilee of the accession of Their Imperial Majesties will be celebrated in due course. Special thanks were given to Srimathi Venkalakshmi Ammal for her kindness in coming to the school at very short notice and agreeing to give away the medals and prizes.

Mr. Krishna Ayyar of the Zamindar's Elementary School also thanked the President on behalf of all the elementary schools and complimented the Deputy Inspector of Schools on his unsparing efforts in conducting the sports for the elementary schools for three years in succession. After the singing of the National Anthem, the meeting came to a very happy termination.

It was a beautiful spectacle to see, after the public meeting was over, the illumination of the

High School premises and buildings and also the illumination of the prominent buildings of the town.

On the whole, the Jubilee Celebrations proved a remarkable success due to the hearty co-operation of all concerned and the extraordinary character of the efforts taken by the Municipal Commissioner, Mr. Dhamodara Nair, and the enthusiasm of Rao Sahib P. S. Nallaswami Naidu, the Secretary of the Jubilee Committee, and Lieut. N. Ramabhadra Nayak Avl., Zamindar and Chairman, Municipal Council, Periyakulam.

MELUR.

The building of the Board High School, Melur, was tastefully decorated with flags and festoons for the Silver Jubilee celebrations. On the morning of the 6th May, sports competitions for boys and girls of the school were held from 7 A. M. to 9.30 A. M. This was followed by a public meeting held under the presidentship of Mr. N. Subramania Iyer, B. A., B. L., District Munsiff, Melur, when Vidwan V. Kumaraswami, Tamil Pandit of the school, spoke on the importance of the Silver Jubilee celebrations. Many officials and the elite of the town were present on the occasion. Sweets were then distributed to the school children. In the evening the entire school building was illuminated.

On the 7th instant at 5.30 P. M. another public meeting was held under the presidentship of Mr. V. P. Vaiyapuri Ambalagarar, Member, District Board, Madura, when the Scouts and Cubs of the school gave a display of their activities, including a variety entertainment ending with camp fire. Prizes were then distributed to the winners in the various sports items, and certificates of merit were awarded to the Scouts and Cubs. The Scout activities were under the guidance of Mr. K. A. Menon, the Scoutmaster of the school. The school was illuminated this day also. After a vote of thanks proposed by Mr. T. S. Ramanatha Iyer, the Headmaster of the school, the function terminated with the singing of the National Anthem.

MADURA.

THE PROCEEDINGS OF THE ANNUAL
MEETING OF THE MADURA HEADMASTERS'
ASSOCIATION.

The Annual meeting of the Madura Headmasters' Association was held on Saturday, the 20th April, 1935 at 2-30 P. M. in the U. C. High School, Madura. Great interest was taken by Mr. J. D. Manickam, Headmaster of the U. C. High School, in arranging the reception to all Headmasters and also to the former District Educational Officer, Mr. R. M. Savur, who happened to be at Madura during the Easter holidays.

Mr. P. S. Sankara Ayyar, Headmaster of the Madura College High School, was unanimously proposed to the chair.

The proceedings began after a few entertaining prayer songs, by one of the Scouts of the U. C. High School.

Mr. P. S. Sankara Ayyar accorded a very hearty welcome to Mr. Savur on behalf of the Headmasters' Association and recounted the valuable services rendered by him in the betterment of educational methods in the district and in the progress of the Madura Headmasters' Association. He also appealed to all the Headmasters to further improve and continue the individual method of teaching.

The following seven gentlemen were admitted as members of the Headmasters' Association:—

1. Mr. M. S. Kotiswaran, Headmaster, Govindappa Naicker's Secy. School, Madras.
2. Mr. K. Subramania Ayyar, Headmaster, R. R. High School, Mylapore, Madras.
3. Mr. A. S. Ramachandra Pandit, Headmaster, R. M. High School, Mambalam, Madras.
4. Mr. Selvaraja Reddiar, Headmaster, San Thome High School, Madras.
5. Mr. M. D. Manickam, Headmaster, Mission High School, Madras.

6. Mr. M. Devasagayam, Headmaster, Mission High School, Pudukottah.

7. Mr. G. Solomon, Mission High School, Shiyali.

The Secretary, Rev. G. P. James, next read the minutes of the last meeting which were approved.

Mr. S. Bernard, Headmaster of the Pasumalai Training School, was given a chance afterwards to give a brief report of the new experiment conducted in the First Standard of the Model School, Pasumalai, in the teaching of the foreign language, English, under the able guidance of Mr. Savur.

Mrs. Martin, the teacher in charge of the class, also illustrated the method, with the help of cards and other apparatus used in the conduct of the experiment. The following points were arrived at as a result of the experiments:—

(1) The teaching of the foreign language, English, did not in any way fetter the progress of the children in other subjects. This was proved with convincing statistics, the experiment having been restricted to only one of the two equal divisions in the First Standard.

(2) The children took to it as a very interesting game and they evinced a special liking for the English class.

(3) Judging from the quality and progress of the work in a period of five months, it became clear that some substantial progress in the learning of the language was possible even in the lowest standards.

(4) Continuing the method, remarkable progress would become possible in the acquisition of the language, besides securing thoroughness of work.

Mr. Savur spoke further on the experiment and supplemented it with his own characteristic observations. The audience was very much impressed by the results of the experiment which

pointed to the immense potentialities for the future of education, as a result of experimental research.

The *Madras Mail* wrote a special sub-editorial on the Pasumalai experiment in the teaching of the foreign language, which all the educationists could not have missed.

One cannot but remark here that teachers can never afford to rest satisfied with their old methods and beliefs without thinking on independent lines with a view to bringing in more efficacious methods in teaching, as a result of intelligent experiments and investigations in the science of pedagogy.

The next item in the programme was the reading of the Financial Statement of the Association which was duly approved. A surplus of Rs. 342-13-6 was shown in the printing account of assignments. It has been the aim of the Association to reserve surplus amounts, if any, for conducting research work.

The Association next took up for discussion the draft constitution for the Association of Headmasters of recognised Secondary and Training Schools in the Madras Presidency, which had been circulated by Mr. Savur. There was a long and protracted discussion on the subject but it was happily agreed in the end to accept the general principles underlying the draft constitution. A Sub-Committee consisting of Rev. G. P. James, Rev. Father Amalorpavam and Messrs. M. R. Rangaswamy Ayyangar, J. D. Manickam, Mr. Kotiswaran and M. D. Manickam of Madras was appointed to consider the draft constitution and submit its recommendation to the general body as early as possible for consideration at its next meeting.

Mr. Savur's contribution to the discussion on the draft constitution of a Presidency Association was interesting and ingenious, with the result that even some of the Headmasters, who were not at first in favour of approving of the draft

constitution, agreed later to abide by its principles and go ahead in making provision for all future contingencies. It would no doubt be good for the Presidency if all Headmasters would recognise the aim of the Association and join it in still larger numbers, with a view to secure still better results in educational research work.

The Conference next proceeded to elect the necessary office-bearers for the Provincial Association as well as the two branches at Madras and Madura.

PROVINCIAL ASSOCIATION.

President:—Mr. P. A. Subramania Ayyar, B.A., L.T.

Secretary:—Mr. J. D. Manickam, M.A., Ph.D.

Vice-Presidents:—(1) Rev. G. P. James, B.A., L.T., B.D.

(2) Mr. M. D. Manickam, B.A., L.T.

Treasurer:—Mr. M. S. Kotiswaran, B.A., L.T.

The following office-bearers were elected for the Madura branch:—

President:—Mr. P. S. Sankara Ayyar, B.A., L.T.

Vice-President:—Mr. M. R. Rangaswamy Ayyangar, M.A., L.T.

Secretary and Treasurer:—Mr. J. D. Manickam.

The following office-bearers were elected for the Madras branch:—

President:—Mr. P. A. Subramania Ayyar, B.A., L.T.

Vice-President:—(1) Mr. Vedanta Desikan, B.A., L.T.

(2) Mr. M. D. Manickam, B.A., L.T.

Secretary:—Mr. M. S. Kotiswaran, B.A., L.T.

Treasurer:—Mr. A. S. Ramachandra Pandit, B.A., L.T.

In the larger interests of the Provincial Association, the Madura Headmasters' Association, which had been the parent Association, agreed to relegate itself to the rank of a branch association. It was agreed that each branch

would have its own freedom to develop its work on its own considered lines and that the Provincial Association would only be for purposes of co-ordination of work and quick and prompt reply to correspondences relating to educational methods, organisation, etc.

The Conference next adjourned for lunch. At 4.30 P.M., a group photo also was taken in honour of Mr. Savur. Group photo over, the conference renewed its session at 5.30 P.M. The question of printing assignments as per requirements of the individual method was taken up. The old Sub-Committees at Madura were requested to take up the work of the revision of assignments in the light of experiences gained in past years, for purposes of the next school year. A special Committee consisting of Mr. T. N. Krishnamurthy Ayyar, M.A., L.T., Deputy Inspector of Schools, Madura, Mr. S. Bernard, B.A., L.T., Headmaster, Pasumalai Training School, and Mr. R. M. Savur, B.A. (Cantab.), District Educational Officer, Madras, was formed to be in charge of the preparation of assignments for Elementary Schools.

It was next decided:

(1) That the General Secretary be requested to correspond with Headmasters and prepare an indent for assignments.

(2) That Headmasters be requested to send their suggestions for research work during the coming year.

(3) That the next annual meeting be held at Madras at the time of the Examiners' meeting in March.

The Conference afterwards took up matters of general educational importance, relating to "G. O." on text-books, S. S. L. C. Scheme, etc., and adopted the following resolutions:—

Text-Books in Schools. While we are in sympathy with the idea that text-books should not be changed in schools too often, we strongly

feel that the proposed G. O. to limit the freedom of institutions to change text-books whenever necessary is highly detrimental to the cause of education. And we do pray that the authorities may reconsider the proposal and leave the question of prescription of text-books entirely in the hands of Headmasters.

S. S. L. C. Scheme.

(i) We strongly condemn the frequent and hasty changes in courses of study and in the S. S. L. C. Scheme from time to time without giving a fair trial to any scheme.

(ii) In view of the fact that the IV Form students of 1934-35 have studied a different course in Science, History and Geography, we strongly urge that the 1929 syllabus in these subjects be lightened so as to enable these students to complete the course in two years.

(iii) In view of the fact that the General Science Syllabus for Forms I—IV is a complete unit and is framed on up-to-date methods of teaching science, we recommend that this syllabus may be retained and that the lightened syllabus in Elementary Science of the 1929 scheme be continued as a two years' course for the Public Examination.

The Secretary of the Old Headmasters' Association, Rev. G. P. James, then requested Mr. M. R. Rangaswamy Ayyangar to address all the Headmasters and to thank them and Mr. Savur for their concern in the progress of the Headmasters' Association and their whole-hearted co-operation.

Mr. M. R. Rangaswamy Ayyangar briefly reviewed the progress of the individual method of teaching in the Madura District under the able lead of Mr. Savur to whose sincerity and earnestness of purpose was attributed the thoughtful co-operation of all Headmasters. It was pointed out that at a great sacrifice Mr. Savur had been working in the district which needed

proper appreciation on the part of all. The Pasumalai experiment in the teaching of English to the lowest standard is an eye-opener to all and is strong proof of Mr. Savur's capacity for originality and leadership in educational methods. The co-operation of Headmasters in Madras and the strengthening of the Provincial Association would no doubt prove a great asset to the cause of education in South India. Mr. Savur occupies a unique place as a thinker and research worker in the field of education, whose leadership, teachers will do well to follow, in the best interests of the children entrusted to their care by the parents to whom they are greatly responsible. The main aim of the Headmasters' Association has been to avoid wastage in Secondary Education and also speed up the progress of boys in general and to tap their potentialities and improve their resourcefulness. The work of the Association will ere long revolutionise education in South India if all teachers and Headmasters would earnestly and steadfastly continue their work in a spirit of sacrifice unhampered by any discouraging factors. District Educational Officers have a heavy responsibility in seeing to the continuity of policy in educational methods, subject, of course, to improvements in the light of experience and statistics.

Mr. Kotiswaran of Madras spoke a few apt words by way of response and gave an assurance that Madras would always be ready to co-operate in all new ventures.

Rev. Father Amalorpavam thanked Mr. P. S. Sankara Iyer, the Chairman of the day, for his able conduct of the meeting and Mr. Savur for his kindness in coming all the way from Madras and helping the Headmasters in their work. He also specially thanked Mr. J. D. Manickam, the Headmaster of the U. C. High School, for the fine arrangements he had made for the reception and for the keen interest he was taking in the organisation and work of Headmasters.

Mr. J. D. Manickam also spoke a few words by way of response at the conclusion of the meeting.

On the whole, the Annual Meeting of the Madura Headmasters' Association proved a very remarkable success. Mr. Savur's transfer to Madras has simply tended to bring all the Headmasters in the Presidency closer together. Nobody need have any the slightest apprehension that the individual method will be given up in Madura in the absence of Mr. Savur. Further extension of the method can be awaited with interest by educationists.

RAMNAD DISTRICT TEACHERS' GUILD.

A Conference of the Ramnad District Teachers' Guild was held in the O. V. C. High School, Manamadura, with the President of the Guild, Mr. N. S. Venkatarama Ayyar, M.A., L.T., in the chair.

Mr. A. Subrahmanya Ayyar, B.A., L.T., Headmaster of the O. V. C. High School, Manamadura, and President of the Teachers' Association of that School, welcomed the delegates to Manamadura, and, in the course of his speech, mentioned some of the questions of the day, on which the Guild would do well to give its considered opinion.

The President, in his opening speech, specially dwelt on the constant changes in the S. S. L. C. Scheme. Such changes, he said, were a necessary concomitant of the constitution of the Board, who are in charge of Secondary School Education. The S. S. L. C. Board is a *small* body of educationists, who are all nominated by, and mostly creatures, of the Director, now dominated by the University, and now by the Director himself. Contrast the constitution of this Board and the hole and corner methods pursued by it with the representative character of the Academic Council, which functions in a similar capacity with reference to University Education, and whose proceedings are quite public. The greatest need of the day is the reform of the S. S. L. C. Board, which should be a much larger body than now, and should be *mainly* representative of teachers engaged in Secondary Education. The President then gave an outline of the other resolutions to be discussed at the Conference. The following resolutions were all adopted.

Resolutions.

1. The Guild expresses its high sense of appreciation of the services which Mr. S. KR. S. KR. Athappa Chettiar has rendered to the cause of Secondary Education by his princely gift of an admirable building to the O. V. C. High School, Manamadurai.

2. Inasmuch as the 1934 S. S. L. C. Scheme is not found to be an improvement on the 1929 Scheme, and inasmuch as the 1929 Scheme has not been given a fair trial, this Guild is of opinion

(a) That the 1929 Scheme be continued for two or three years more, and

(b) That the Government be requested to appoint a strong committee mainly representative of teachers engaged in Secondary Education, for the purpose of regulating Studies in Secondary Schools and any public examination bearing on those studies.

3. The Guild requests the Government to raise their contribution to the Teachers' Provident Fund from one-third to one half of the amount that may accrue to a subscriber at the time of the closure of his account.

4. The Guild requests the Government to cancel their G. O. No. 471 on the selection of text-books, inasmuch as the provisions of the G. O. unduly restricts the freedom of a school to choose its own text-books.

5. The Guild reiterates its Resolution No. 4 (a), dated 16th December 1933, for its organizing periodical Inter-School Debates in the District, and resolves that the first debate of the kind be held at the time and place of the next meet of the Ramnad District School Sports Association, that the subject be "Who derives more benefit from our schools—a Day or a Boarding Scholar?", and that the language of the debate be Tamil.

6. Inasmuch as the 22½% pro rata reduction that has been ordered from the grants earned by the aided elementary schools in this District, works great hardship on the managers, the Guild requests the Ramnad District Educational Council and the Government to restore the reduction ordered.

7. Resolved that the Guild organize, during the Dusserah holidays, an educational excursion of teachers in this District to Cape Comorin via Trivandrum, and secure all facilities for effecting it.

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REVIEWS AND NOTICES.

PHILIP'S NEW PROSPECT READERS. LIFE OVERSEAS: NEW ZEALAND. BY ERNEST YOUNG AND S. C. GILMOUR. PUBLISHED BY GEORGE PHILIP AND SON, LTD. Cr. 8vo 72 Pp. Price 6d.

The earlier numbers of this series of supplementary reading books have been noticed in these columns. Prepared to meet the requirements of schools in England according to the recommendations of the Hadow report, this series would be valuable in all places where English is learned. In the twelve chapters into which the book has been divided, the predominant aspects of New Zealand life have been narrated in simple language. One note-worthy feature is that all the verse quoted in the book is from New Zealand poets. About a fourth of this book consists of effective illustrations which add to the vividness of narration and clarity of understanding. For a very long time to come this will certainly be a very popular book for young pupils as an elementary reader on New Zealand.

A BRIEF SKETCH OF BRITISH AGRICULTURAL AND COMMERCIAL HISTORY. BY WILLIAM J. CLAXTON. PUBLISHED BY MESSRS. MACMILLAN AND CO., LTD. Cr. 8vo. Pp. 320. Price 3s. 6d.

In the Preface, the author says: "In many schools where there is a commercial bias, and where provision is made for advanced education, teachers arrange for a leaving examination held under the auspices of the London Chamber of Commerce, and my book has been designed with that in mind." The book has been divided into four parts. Part I. The Age of Serfdom (From the Roman Invasion to the Norman Conquest); Part II. The Age of Serfdom (From the Norman Conquest to the Peasants' Revolt); Part III. The Age of New Things (From the Renaissance to the Invention of Farming and Textile Machinery). Part IV. The Age of Revolution (From the Agrarian and Industrial Revolution

to the present time). The book has been enriched by maps, illustrations and time charts. A study of this book would offer valuable suggestion, to our high school history teachers. The publishers would be doing a signal service to the cause of education in India if they would arrange to publish a similar book on Indian History.

TALES OF FRIENDSHIP. BY D.C. SHARMA, M.A. PUBLISHED BY THE OXFORD UNIVERSITY PRESS. Cr. 8vo. Pp. 86. Price 10 As.

In view of the demand for suitable reading books which can be used by our high school pupils in the library hours, this book would be welcomed. In simple and idiomatic English, three stories have been narrated:—(1) Krishna and Sudhama; (2) Mohammed and Abu Bakr; (3) The Goodness of Vidhura. There are seven effective illustrations in the text. In reading books such as these, Indian pupils will experience very little difficulty on account of the familiarity of the subject matter.

THE WORLD AROUND US. BOOK II. THE WORLD'S GOODS BY MARIE BAYNE. PUBLISHED BY W. AND R. CHAMBERS, LTD. 38, Soho Square, London W. 1. Pp. 167. Price 2s.

Books I and III of this delightful series of children's books have been reviewed in these columns. The author maintains the high level of excellence in the present book. From the beautiful end papers with world maps through the four parts of the book—Introductory, goods from temperate lands, goods from hot lands, goods from a cold land—it is a delight to read through the book. The many illustrations in black and white and the four coloured plates are very effective. We hope teachers would take advantage of the publication of this series.

CHAMBERS' NO LUMBER GEOGRAPHIES. BY J. HAMILTON BIRREL, PH. D., F. R. G. S. THE BRITISH EMPIRE. PUBLISHED BY W. & R. CHAMBERS. PP. 144. 1s. 3d.

Dr. Birrel's British Empire is a worthy successor to his "Europe." The author has wonderfully succeeded in achieving his two main objects as stated in the preface (1) to reduce the number of facts to a reasonable minimum and (2) to present the subject matter so simply that the pupil can understand and find an interest in it. Indication is given as to the proper spelling of place names and suggestions are given for working a number of useful exercises.

RELIGIOUS INSTRUCTION IN SCHOOLS. BY N. RAMA RAO, B.S.C., B.T. KARNATAKA PUBLISHING HOUSE, FORT, BANGALORE CITY. PP. 88. Price 12 As.

The book has been divided into two parts. In the first part of 47 pages a very clear analysis is made of the conception of religion (Chapter I) and the functions of religion (Chapter II). In the second part suggestions are given regarding the content of religious education in the different stages of school life. The enthusiasm of the author for his subject is evident as also his wide reading from the variety of quotations in the book. Pupils will find much food for thought in this small book.

LIVING HISTORY SERIES. BOOK III. HISTORY OF ENGLAND FROM EARLY TIMES TO 1530 A.D. BY J. J. BELL. PUBLISHED BY GEORGE PHILIP AND SON. PUPIL'S EDITION PP. 204. 2s. 3d. TEACHER'S EDITION. PP. 204 + xvi. Price 2s. 9d.

The essential feature which the book seeks to impress is this: "The teacher will chiefly be an instructor in method and not a distributor of facts. He will talk less than usual and spend more time sitting beside individual workers." Since the author has rightly emphasized the

modern trend of history teaching, the work is good. In addition to the text, the teacher's book contains notes on method and book lists for each of the sixteen chapters in the book.

AN INTRODUCTION TO INDIAN CIVICS BY K. KRISHNA AYYANGAR, LECTURER, NATIONAL HIGH SCHOOL, BANGALORE. PUBLISHED BY SATHYA SODHANA PUBLISHING HOUSE, FORT, BANGALORE CITY. PP. 306 WITH INDEX. Price Rs. 2.

The Department of Public Instruction in Mysore has to be congratulated for having introduced Civics as a subject for the high school classes. The present book prepared to meet the requirements is a very helpful companion to young pupils. The book has been divided into two parts. The third chapter of Part I on citizenship (137—180) is very clear and instructive. The problems of Indian life in Part II (207—276) have been well stated. The usefulness of the book has been enhanced by the map showing the relative size of Indian provinces and European countries and the exhaustive appendix. The index has been well prepared. On page 109, Travancore has been referred to as having a Resident. On page 165 the year of the Magna Carta is given as 1315. The book has been well written, neatly printed and elegantly bound.

PHILIP'S PICTORIAL ATLAS OF THE WORLD SHOWING WHERE AND HOW PEOPLE LIVE. EDITED BY G. PHILIP. PUBLISHED BY GEO. PHILIP AND SON. PP. 24. Price 10d.

"This little atlas is designed for very young children and represents a new departure in the provision of suitable maps for use in conjunction with geography lessons. The Atlas begins with five pages of coloured maps and simple diagrams; the rest is devoted to a series of maps in colour with simply worded explanatory references. It is a real geographical atlas for young children." Every statement regarding the merit of this

invaluable book is quite true. It will be a very delightful book for presentation to young pupils.

OBSERVATIONAL GEOGRAPHY OF THE BRITISH ISLES. BY HERBERT HATCH AND C. R. P. DUCKERING. PUBLISHED BY MACMILLAN AND CO., LTD. PP. 215. WITH INDEX. 2s. 6d.

The best and easiest method of learning geography is by observation of the home country and proceeding to learn from the known to the unknown. The authors have had this prominently in mind in writing this observational geography. In the Preface, they say: "It is essential that teaching should not be bookish, academic, and divorced from real life." So in treating the subject matter of Human Activities (Part II, 75—134) and Regional Study (Part III 135—206), the authors have emphasized the study of the home country. The exercises are very carefully chosen. This would be a helpful manual to our teachers.

THE SCHOLAR'S LIBRARY, MACMILLAN & CO., LTD. 2s. 6d. EACH. KING RICHARD II, EDITED BY LIONEL ALDRED, WITH AN INTRODUCTION BY ST. JOHN ERVINE, PP. XXXVI+147. HAMLET, EDITED BY ADRIAN ALINGTON, PP. XX+179. KING HENRY V, EDITED BY D. M. STUART AND E. V. DAVENPORT. PP. XXVII+158. KING HENRY IV, PARTS I & II, EDITED BY M.A. PINK, PP. 325.

We have already reviewed in these pages editions of other plays of Shakespeare in this dainty series. The present volumes fulfil the same aims as before. The notes are intended to make the meanings clear rather than launch one in learned and subtle disputations. The Introductions to some of the plays have an absolute freshness about them which we miss in the others,

The Introduction to "Richard II" written by St. John Ervine is remarkable. It is a brilliant essay on the way in which Shakespeare has adapted history in the present play, for his dramatic purposes. The Richard of history had many good features which Shakespeare chooses to ignore, just as he did the real favourable side of Richard III. The explanation for the faults in this tragedy is found in Shakespeare's constant attempt to point morals to the Earl of Essex.

The Introduction to "Hamlet" is modest and matter of fact, and must be quite helpful to students.

The first part of the Introduction to "Henry V" is occupied with a valuable account of the English historical drama under Elizabeth.

It is an excellent idea to combine in one volume the two parts of Henry IV, as otherwise the picture of Falstaff remains incomplete separately in each. Mr. Pink is not puzzled too much to give a definite interpretation of Falstaff's character. While admitting the charm and the grossness of Falstaff, he ends discussion by stating that Falstaff fulfils Lamb's ideal of a character of true comedy as belonging to a dreamland in which the moral standards of the ordinary world have no place.

GENERAL SCIENCE—FOR IV FORM. BY S. NATARAJAN, B.A., L.T. THE MADRAS PREMIER CO. PRICE AS. 12.

This book on General Science is prepared for use in IV Form in accordance with departmental syllabus of July 1934—the syllabus whose operation is suspended for two years by a recent decision of the S. S. L. C. Board.

A perusal will show that the book is the result of much labour on the part of a careful and experienced author as is clearly evidenced in its plan and execution. The difficulty of producing a satisfactory volume containing the rudiments of the several physical and biological sciences cannot be exaggerated. Consequently the help rendered to the pupil no less than to the teacher,

in selecting suitable matter covering such a wide range of topics is really praiseworthy. There are only a few points in which there is a possibility of a difference of opinion. For example, Boyle's Law could be illustrated by simpler apparatus, in discussing water taps why the screw down type is preferred to the simpler type may have been mentioned. In p. 166 there is a slight confusion in the terminology used under electrical mints. The terms 'Energy' and 'Power' have been misapplied and a statement like 'the meter records the amount of electrical power consumed' requires correction. Also the term 'magic lantern' is a misnomer and should be replaced by 'the optical lantern.' A demonstration experiment on electrical induction could be usefully added, as it is the basic principle underlying the construction of telephones and dynamo.

Coming to the contents proper, the subject matter, its manner and method of presentation, one finds that the spirit of the syllabus has been faithfully kept up. A judicious selection of apparatus has been made wherever necessary. Illustrations and diagrams are numerous and carefully selected though it is unfortunate that in some cases they are somewhat uncouth. The blame in this case is decidedly on the block-maker and printer who, by a false sense of economy, have unwillingly done great harm to the publication. With a view to greater perspicuity, some of the diagrams could have been made truly sectional. A few errors have crept in here. Figure 53 shows all connections in series obviously this cannot be so. Figure 85 does not show the rays entering the telescope as parallel. Figure 137 also requires correction.

The humanising part of the book deserves mention. The syllabus expects it. The author gives short biographical studies and anecdotes of the eminent men of science. A summary and a set of graded questions at the end of each chapter will enhance the value of the book. The get-up of the book is fair and it is priced low. It is commendable on the part of the author to have sacrificed a fraction of the sale proceeds of the book for the benefit of the general body of teachers. The book will easily commend itself to the notice of the teaching profession and deserves to be widely used in our high schools.

"LONDON'S HEART PROBE & BRITAIN'S DESTINY" ARTHUR H. STOCHWELL, LID.

Mr. Edun of Georgetown, B.G., the author of "London's Heart Probe and Britain's

Destiny," is Secretary to the Standing Committee on Indian Colonization, and he is a Member of the Executive of the British Guiana East Indian Association.

Mr. Edun is particularly interested in the progress of the Indian race in British Guiana. The Government appointed him to be a Councillor of his native district in 1920, and he was delegated by the Executive of the British Guiana East Indian Association to give evidence before the Wynne-Williams Education Commission, on the question of East Indian Education in British Guiana.

In 1927 he was elected Honorary Secretary of the B. G. East Indian Association and through this strenuous efforts, the Association gained the confidence of the entire Colony, Leaders of India and the Imperial and B. G. Government.

As Secretary of the Association, he led the movement against the change of the Constitution, as proposed by the Imperial Government and it was on Mr. Edun's initiative that the Constitutional struggle found an echo in the Indian Legislative Council and the Imperial Parliament.

His "Circular Appeal" to India on the Constitution question was reproduced in many an Indian journal, and his name is well-known in India to Indian leaders, including the famous Mahatma Gandhi.

In 1928, Mr. Edun visited London, where he met the newly elected Governor of British Guiana, Sir Gordon Guggisberg—with whom a conference was held and at whose bidding he met Mr. C. F. Andrews. A close collaboration ensued between Mr. Andrews and himself on the important question of Indian emigration to B.G. in conjunction with the betterment of the lot of the workers on the Sugar Estates.

On his return to British Guiana, he was in close collaboration with the Governor and Mr. Andrews, who visited B. G. on the joint invitation of himself and the Governor, and an Indian Emigration Scheme was formulated. On the death of Sir Gordon Guggisberg, the scheme was suspended, but it was subsequently pursued by the Government.

Mr. Edun still communicated with Sir Gordon's successor, Sir Edward Brandis Denham, and frequent interviews took place between the Governor and himself on various matters affecting the country and the Indian community.

Books useful for Intermediate and B. A. Degree Examinations.

A HISTORY OF INDIA, by C. S. Srinivasachariar, M.A., and M. S. Ramaswami Aiyangar, M.A. Part I—HINDU INDIA, with six maps. (Prescribed as a text-book for the Intermediate Examination of the Andhra University)	2 8	ss. A. LECTURES IN LOGIC by Rao Bahadur S. Mangesh Rao B.A.	ss. A. 2 8
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THE EDUCATIONAL REVIEW.

His Majesty issued a special message to children on the occasion of the Silver Jubilee. The message was contained in a decorated folder and was distributed by the London Council as a souvenir to six hundred and fifty thousand children in London. The message deserves wider circulation and there is no reason why the boys and girls of the educational institutions of this country should not have the benefit of the inspiration:—

"On the Twenty-fifth Anniversary of my Accession I send you this Message.

You are the heirs of a great past; but the future is yours, and is your high responsibility. Each of you must try to be a good citizen in a good city. To this end you must make the best of all your powers.

Strive to grow in strength, in knowledge, and in grace. If you persist bravely in this endeavour you will work worthily for your family, your city, your country, and for mankind. So to live, in whatever sphere must be noble and may be great. My confident trust is in you.

GEORGE R. I."

In the current number of the *London Mercury*, there is a poem by Stephen Spencer on the *Elementary School Class-Room* which is not very complimentary to our educational system, containing as it does a depressing description of children educated in our schools:—

"Far far from gusty waves, these children's faces
Like rootless weeds the torn hair round their paleness.
The tall girl with her weighed-down head, The paper—
Seeming boy with rat's eyes. The stunted unlucky heir
Of twisted bones, reciting a father's gnarled disease,
His lesson from his desk."

Conditions have improved considerably in recent decades and there are many institutions all over the world where the children have happy faces and look smiling when a visitor enters them, which is one of the best tests of the success of a school. But even now the

general condition of children is far from pleasant, especially in backward countries like India where no attractive facilities are provided in the school and methods of teaching are often still primitive. Where instruction is imparted in an atmosphere of fear or even mechanical dullness, there cannot be happiness and educational effort must not be spared to improve this state of affairs. The absence of sufficient attention to the physical development of children and the twin evils of under-nourishment and over-work are responsible for these poor results. The writer of this poem proceeds to describe the children in the following lines which will not be considered an exaggeration at all:—

These children

Wear skins peeped through by bones, and
Spectacles of steel

With mended glass, like bottle bits in slag.

When will our educational institutions become centres of joy and radiate cheerfulness, making every child in them always more happy than outside, than even in their own homes? It is only then that we can hope to see the millennium of educational perfection.

An interesting point was raised in the House of Commons the other day in the course of the discussion of the India Bill when a member suggested that the Secretary of State for India should have the power under the new constitution, to recruit a few Europeans in England for educational services in certain provinces when he may consider it necessary. It is not surprising that

the proposal did not find any support. But it may well be asked whether the practical confinement of recruitment to educational services to provincial areas is likely to lead to the best of results, especially in cases in which the provincial areas are not particularly well-developed in education. Another serious evil is the delay in most provinces in India in forming a cadre of officers corresponding to the old Indian Educational Service. The recruitment of people on the ordinary salaries of the Provincial Educational Service is not likely to bring out the best talents in the country, young men of capacity usually showing a distinct preference to the Imperial Services. There is of course no longer any need for the recruitment of Europeans in England for the educational services of India, but it is worth while considering whether by some arrangement, either by the co-operation of the provincial governments, or by the investiture of the Central Government with certain powers, efforts should not be made to secure the services of some high-class recruits to the educational services. The deterioration of the highest branches of educational personnel, to a mere provincial basis, not only with reference to the control by Ministers, but also to salaries and general conditions of service, is a matter which cannot be contemplated with equanimity by those interested in the future of educational progress in India.

The authorities of the Nagpur University have made some new arrangements for better attention to physical culture which are worthy of wider

The Nagpur
University.

notice. No student of a college at Nagpur will hereafter be admitted to the Intermediate Examination unless the Principal of his college certifies that the student has prosecuted a regular course of physical education for a period of not less than one academic year. The University will also appoint a Board of Physical Education to prepare a syllabus in the subject and to advise the University on the organization of physical education. The University is also to appoint a whole-time Director of Physical Education who should be responsible for the organization and general supervision of physical education in the colleges of the University.

At the recent annual conference of the National Union of Teachers in England, special attention was drawn to the need for improving the amenities of school life. One of the speakers asked :—

"How could they reasonably expect the next generation to be ready gladly to render the highest service of which they were capable to a State that had denied, to many, decent school buildings, pleasantly situated, properly lighted, heated and ventilated, but had on the contrary condemned their most impressionable years to be spent in ugly and dismal erections, situated in depressing and disturbingly noisy mean streets ill-ventilated, lacking in sanitary provision, without playing fields; a State that had condemned them to herd into large classes where their individual needs could not possibly be met; a State that had doomed them to too few years even of such inadequate education; a State which permitted but failed to compel authorities to provide them with medical treatment, and had not assumed the duty of feeding them even when poverty had

denied them adequate nourishment. The indictment was sweeping. If they were to have a true democracy the reproach must be removed. It could be done. In certain quarters much was hoped from a "new deal" for industry and agriculture. They claimed a "new deal" for education, too. So far they had had a "cut" and some shuffling; given a genuine "new deal" for education the future generation in this country would hold all the trumps in its hand."

These remarks apply with greater emphasis to Indian conditions and it behoves everybody interested in the future of education to press for 'Better Schools' for this country.

In spite of a very fulsome report we have seen in the papers regarding the Lady Hardinge College, Delhi. Lady Hardinge College at Delhi, there has been considerable discontent regarding its work and administration. In the first place, the institution has not acquired much reputation for its efficiency of teaching and complaints have been heard in many quarters that its products are somehow inferior to those of some of the leading Medical Colleges in the country. Even in these days of Indianisation, all the important positions in this College and the hospital attached to it are occupied by Europeans. A good deal of racial discrimination also seems to prevail in the matter of the admission and training of nurses. It is practically, again, a monopoly of Europeans and Anglo-Indians. It is time some of our public men looked into the matter and set things right.

The ethics of the teaching profession can be regulated only by a healthy and good tradition among the teachers themselves and

success in the direction is possible only when the conditions of service for teachers are such as to ensure good conduct. It is, however, useful to put down definitely the fundamental features of desirable conduct in the profession and we are glad to find that the National Educational Association of the United States of America has drawn up a fairly elaborate code for the regulation of professional ethics among teachers. Here is one of the articles containing several sections:

Section 1. Members of the teaching profession should dignify their calling in every way. The teacher should encourage the ablest to enter it, and discourage from entering those who are merely using the teaching profession as a stepping stone to some other vocation.

Section 2. The teacher should maintain his efficiency and teaching skill by study and by contact with local, state and national educational organisations.

Section 3. A teacher's own life should show that education does ennoble.

Section 4. While not limiting his services by reason of small salary, the teacher should insist upon a salary scale suitable to his place in society.

Section 5. The teacher should not exploit his school or himself by personally inspired press notices or advertisements, or by other unprofessional means and should avoid innuendo and criticism, particularly of successors or predecessors.

Section 6. The teacher should not apply for another position for the sole purpose of forcing

an increase in salary in his present position. Correspondingly, school officials should not pursue a policy of refusing to give deserved salary increases to their employees until offers from other school systems have forced them to do so.

Section 7. The teacher should not act as an agent, or accept a commission or other reward, for books or supplies in the selection of which he can influence or exercise the right of decision; nor should he accept a commission or other compensation for helping another teacher to secure a position.

There are articles regulating other aspects of the teacher's conduct which are equally well conceived. It is laid down for instance that a teacher should not get into controversies which may tend to decrease his value as teacher, or use his position for political, social or religious propaganda. It is expected that the teacher will be just and impartial towards all his pupils. It will interest teachers in India to know that the code lays down: "The tutor should not tutor pupils of his class for pay." Elaborate details are also laid down regarding the attitude of teachers to other members of the profession.

We congratulate all those concerned with the recent formation of the Central College for Women, Nagpur on the success of their efforts.

It is true that in the absence of *Pardah* in that part of the country, a large number of girls read in the men's colleges, but the establishment of a separate college for women is likely to appeal to sections of the community which are not particularly enthusiastic about sending their daughters to institutions of men. The organisers have secured

very influential support, the President of the Board of Management being Lady Gowan, the wife of the President, and the institution having received a contribution to its funds on the other hand, from Mr. Balubhai Desai, the well-known Congress leader. It will gratify people in the Madras Presidency to know that the institution has at its head Miss S. Ranga Row, the talented sister of Mrs. Subbarayan, and the staff consists more or less entirely of lady graduates from South India. We wish the institution all success.

Dr. Suniti Kumar Chatterjee, the well-known authority on Indian linguistics at the University of Calcutta, has taken up the problem of a Roman Alphabet for India and lent the weight of his support to it by an admirable presentation of the case in its favour in a special publication on the subject issued

under the auspices of the University of Calcutta. It is the latest in the Calcutta University Phonetic Studies. Among a large number of arguments adduced by him in favour of the Roman script is one which can be used as an effective reply to those who claim some religious sanctity for the present Devnagari script. It may not be known to many that the present script is not so ancient as is imagined, as it superseded what is known as the Brahmi script in historic times. Dr. Chatterjee is, however, anxious to modify the existing Roman script in some way before adopting it in India. We are not sure if this is practicable or even desirable as one of the greatest advantages in the adoption of the Roman script will be lost if it is not the same as the one used all over the world. We, however, commend Dr. Chatterjee's pamphlet to the serious consideration of our scholars.

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