

SADHANA AUSADHALAYA Dacca (Bengal) —ADHYAKHA—

Joges Chandra Ghose, M. A. F. C. S. (London)
Formerly Professor of Chemistry, Bhagalpur College.

Other Branches:—Shyam Bazar, Calcutta, 213, Bowbazar Street, Calcutta,
67/4 Strand Road, Calcutta, Chittagong, Patuatuly, (Dacca), Lahore,
(Punjab) Burdwan.

Guaranteed absolutely Pure and Genuine Medicines, prepared strictly according to the
Ayurvedic Sastras. Catalogues are sent free on application.

On describing the nature of diseases, prescriptions are given gratis with great care.

MAKARADHWAJ (SWARNA SINDUR).
(Pure & with Gold) Rs. 4 per tola.

A wonderful specific for all diseases. It regulates the nerve, bile and phlegm, increases
vitality, mental and physical vigour and tones up the system.

SARIBADISARSA. Rs. 2-12 per seer.

A wonderful, infallible medicine for all sorts of blood impurities.

SUKRA SANJIBAN. Rs. 16 per seer.

A very powerful and effective medicine for the restoration of lost vitality and energy.
It immediately puts into you all the vigour that every man should have.

ABALA BANDHAB JOG. 16 doses, Rs. 2. 50 doses, Rs. 5.
A great remedy for all female diseases.

OUR SCHOOL PUBLICATIONS

1. Garuda and Anjaneya	....	....	0—4—0
2. Avatars of Vishnu	....	....	0—4—0
3. Jesus Christ	....	....	0—5—0
4. Tales of all Time	....	....	0—6—0
5. Rama, the Ideal Son	....	....	0—4—0
6. Aesop's Fables I	....	....	0—3—0
7. Do. II	....	....	0—4—0
8. Karna, the Warrior	....	....	0—6—0
9. Stories from Shakespeare	....	....	0—12—0

SUITABLE FOR HIGHER FORMS.

1. Tamil Poetical Selections	....	....	0—5—0
2. Nitthilakavai—a collection of Tamil Poems....			0—10—0
3. Selections from Prose & Poetry in Tamil Book I			0—10—0
4. Do. Book II			0—10—0

Write to:—

V. S. SWAMINATHAN,
Publisher,
MADURA & TINNEVELLY.

Problems In Elementary Mathematics.

In Tamil For Forms I, II and III.

By M. RAMAKRISHNA AIYER, B.A., L.T.,

AND R. RAMAKRISHNA AIYER,

Assistant Masters, St. Michael's High School, Coimbatore.

PRICE Rs. 1-4-0 (only.)

Highly useful Text Book for the Lower Forms prescribed in several Schools in the Presidency.

Approved by the Text Book Committee. Apply to the Author.

The South Indian Teacher.

The official journal of the South India Teachers' Union.

The only Educational journal devoted to the teacher and his problems. Best medium for advertisements.

Rates can be had on application.

Annual subscription Rs. 3.

Apply to:—Manager,

41, Singaraiah St., Triplicane, MADRAS.

Dr. G. B's. Medicated Snuff.

Acknowledged to be the best throughout India for Neuralgia, Nasal Catarrh, Tooth-ache, etc., etc., Guru Basava & Co., Ltd.,

P. O. Box No. 510,
PARK TOWN, MADRAS.

A TEXT-BOOK OF Elementary Mathematics

(IN ENGLISH)

(Approved by the Text-Book Committee.)

BY

V. P. Viswanatha Ayyar, B.A., L.T.

St. Mary's High School, DINDIGUL.

Book I for Form IV As. 14
Book II for Form V As. 12
Book III for Form VI As. 14

PILES

Why suffer from PILES bleeding or dry when our DIXA can cure you completely without operation. Price Rs. 4/- and Rs. 2/-. Read what others say:—

Mr. Mehan Lal, Advocate and Rais writes from Ferozepore:—"I used DIXA for about four days and had a wonderful effect in curing my piles. Constant use of its two bottles has given me entire cure."

Popular Commercial Agency,
Md. Naqui Road, :: LAHORE.

Are you employed Why?

You can earn daily Rs. 5 to Rs. 10.
Become a successful Doctor at home.

All English, Hindi and Urdu knowing adults of either sex may join at any time. Why go begging door to door for living. Learn Homoeopathy and enjoy richest living. Diplomas awarded to successful candidates.

For prospectus Apply to:—

THE PRINCIPAL,

Members Homoeopathic Institute,
GWALMANDI, LAHORE.

BHARATHA DHARMA.

Published on the 15th of every Month
A Magazine of Liberal Hinduism
The Official Organ of the Arya Mata Sabha

Editors:

MR. C. V. KRISHNASWAMI AYYAR,

MR. K. V. SETHA AYYANGAR,

Best Medium for advertisement.

Apply for rates to the Manager,

BHARATHA DHARMA

"Moryalaya", Royapetta, Madras.

FORTUNE

Earn easily Rs 300/- a month with small capital, by manufacturing articles for the trade, already sold in the market with help of one of the following books:—3000 American receipts & formulas Rs. 4/-; 520 ways & formulas Rs. 1-8/-; Beauty culture with many formulas Rs. 2/-; Systematic Memory Rs. 1-8/-; Secrets of Beauty, Health & long life Rs. 1-8/-; Mail Order Business Rs. 1-8/-.

Gandhi & Co., Naqui Road, I. E. Lahore.

Underwood and Royal, and the inclusion of a good number of question papers set in the S S. L. C. and Government Technical Examinations for both Grades—speed, statements, and lithographed manuscripts of more than 60 pages.

The book, complete as it is, will best serve as a suitable text-book in all commercial schools, and surely prove to be a constant companion to all typists.

P. LAKSHMINARAYANAN, B. A.

4. Tales of India: Published by Macmillan & Co., Ltd, Madras Senior:

1. King Karna's Heroic Sacrifice, 2. The Story of King Harischandra, 3. The Story of Chandra Has, 4. The Story of Usha and Anirudh. Price: As. 2, 3, 3, and 3 respectively.

These form the latest additions to the series, Nos. 11 to 14, each telling an interesting story familiar to Indian youths. Written in flowing and idiomatic English, and illustrated by apt pictures, the booklets make good reading for leisure hours and will be found useful for extra study by pupils of the upper forms. Each tale stands for some high moral purpose, as Karna sacrificing his son for honour and Harischandra losing his all for Truth. They are priced very cheap, and schools will do well to purchase many sets of them for use in the library.

5. Macmillan's Story Books: Books I to IV: Published by Macmillan & Co., Ltd. Price: As. 4 each.

These are attractively got-up booklets for youngsters. Each has four or five Indian tales written in charming, simple English suitable for pupils of the lower forms. Each story is illustrated with coloured pictures in appropriate places. Young readers will get their knowledge of English considerably improved by studying these publications, during library hours or at home.

CHILDREN'S EVERYDAY SCIENCE IN TAMIL

For Forms I, II and III—each As. 12.

By M. S. SUBRAMANIAN,

Assistant, Hindu Secondary School, Viravanallur, S. I. Ry.

Neatly got up, conforming to the latest syllabus in General Science, in elegant and flowing Tamil, with rare photographs, pictures and diagrams in profusion, in bold print, highly inviting to young readers and appreciated by eminent educationists, scholars, scientists and so forth.

Please apply to the author.

145143.

MBL N 25 IN

1124121-3

Reviews

1. Text-Book of General Science: For Form III, in English: By M. R. Ganapathi Aiyar, Science Assistant, St. Mary's High School, Madura. Part I As. 8. Part II As. 6. Parts I & II together As. 12.

These two neatly got-up booklets are designed to meet the requirements of pupils learning General Science in English. Closely following the syllabus and having a clear grasp of its scope, the author has treated the subject in simple English sufficiently intelligible to Form III pupils. The topics of each lesson have been explained with respective headings, and experiments, if any. Apt illustrations and testing questions at the end of each chapter add to the value of the books. Readers will appreciate the simplicity and lucidity of presentation of even abstract subjects as Energy, Lesson 24. We commend the use of the publications to all schools teaching the subject in English.

2. Children's Everyday Science in Tamil: By Mr. M. S. Subramanian, Asst., Hindu Secondary School, Viravanallur. For Forms II & III Price: As. 12 each.

We have great pleasure in expressing our appreciation of the two new volumes brought out by Mr. Subramanian. Written on the same lines, illustrated with rare photographs and pictures, and printed neatly in 13 pt types, as their predecessor, they should be highly inviting not only to young readers but also adults. We congratulate the author on the happy knack he has of presenting scientific truths in elegant and chaste Tamil. A few colour pictures have also been added this time. Some of the illustrations are highly suggestive, as in lesson 50. Books compiled by a gifted teacher and writer like the present author are of great value to children and they deserve to be introduced to them.

3. Fundamentals Of Modern Typewriting: By A. Mahammed Khan, Premier Technical Institute, Chittoor. Price: Rs. 3-8-0

As the author himself has rightly said in his preface, this volume is an up-to-date edition on the subject of Typewriting to suit Indian conditions most prominently.

The book is divided into ten chapters consisting of graded and progressive exercises on the Fundamentals of Typewriting, both theory and practice, besides clear and practical instructions in Fingering and Manipulation, Office Routine and Business Correspondence, Tabular work and Government Orders, Specification and other legal documents, Display and Manuscript work, Press copying and Duplicator process.

Two welcome additions that must necessarily appeal to the pupils are the mechanism lessons on some of the Standard Typewriters—Remington,

schools and colleges is never too large for the requirements of the country.

Mr. Mukherji's observation on female education reflects a sane and moderate view. According to him, 'we must not perpetuate the blunder of training our girls under the same system as governs the education of our boys. Our ideals should be, generally speaking, to give our women an education which will make them the mainspring of spiritual force in our society.'

The President's concluding remarks exhorting educated men to aspire for true Culture which would free them from all 'communalism, cliquism and cabalism' are inspiring and praiseworthy.

The Central Advisory Board.

The Central Advisory Board of Education had its first sitting at Delhi in the third week of last December. Its resolution on the reconstruction of school education, among other things, would be read with interest.

The Board resolved that a radical reconstruction of school education was necessary and that education should be divided into definite stages, each with a clearly defined objective leading pupils on completion of each stage to practical occupations and to vocational institutions. The All-India Educational Conference has accorded its approval to this.

The stages recommended are:

i. The primary stage providing a minimum of general education and training which will ensure permanent literacy.

ii. The lower secondary stage providing a self-contained course of general education which will constitute a suitable foundation either for higher education or for specialised practical courses.

iii. The higher secondary stage in which would be included institutions with the varying lengths of courses (a) preparing students for admission to universities in arts and science, (b) training teachers for rural areas, (c) providing in agriculture, ministerial work and selected technical subjects which would be chosen in consultation with employers.

We do believe in the need for education of a more practical character, but we should like to emphasise our view expressed above that a mere supply of trained young men qualified in various technical pursuits will not solve the problem of unemployment.

Notes.

All-India Educational Conference.

The eleventh session of the All-India Educational Conference was held at Nagpur during the Christmas week, presided over by Mr. Syamaprasad Mukherji, Vice-Chancellor of the Calcutta University. Elsewhere appears his Presidential Address giving a masterly analysis of the present state of education and constructive suggestions for its future guidance and control. We shall deal with a few of the salient points which might be of interest to educationists.

Attempts have been made at Madras and elsewhere to cut down grants to secondary schools and colleges for diversion to primary education. Mr. Mukherji's able criticism deprecating any attempt to create a division among the different branches of education will, we are sure, open the eyes of authorities concerned and move them to revise their retrograde policy.

The President's answer to faddists advocating technical or vocational training to the neglect of a sound liberal education is noteworthy. He says: 'There must be ample provision for scientific education and for the spread of technical knowledge, but we must not encourage one aspect of education to the detriment of any other.' In his opinion, 'a mere supply of trained youths, qualified in various scientific or technical pursuits, will not solve the question of unemployment. Opportunities must be created for absorbing the services of such young men, who must also be encouraged to take to trade, commerce and industry'. The serious unemployment problem nowadays can be solved only if the Government would engage itself actively in devising ways and means of developing and utilising the natural resources of the country for the benefit of its people and attempting an equitable economic distribution.

His emphatic protest against the recent suggestion of the Central Advisory Board of restricting the scope of education, found favour with the Conference. It is not a wise thing to reduce the existing number of schools on the plea that re-orientation of education is necessary. The present number of

mit and the atmosphere they create are likely to strengthen the separatist tendencies or to break them down. The success of their teaching will be judged not by the result of examinations or the careers which the students may obtain, but by the qualities of patriotism, self-sacrifice, courage, freedom from communalism and from sectarian instincts which they develop. If the members of this Association, and through them teachers in general, interpret their functions in this more catholic and spiritual way and inculcate upon our youths, the masters of our future destiny, the right relation between their province and community on the one hand and their motherland on the other, they will be the true heirs of the great teachers of this ancient land to whom we owe almost all that we know and live by.

Let us all be true to our salt, and let us so strive and so act in the sight of all men that if we fall, future generations might at all events love us and bless us as brave loyal souls that fought for the right. If we believe that Culture is the essence of the best that man, toiling through the ages like "an infant crying in the night, like an infant crying for the light with no language but a cry", has felt and said and done; if we believe that Culture is the summation and harmony of things as they should be; that it is the divinely appointed principle of Evolution forever dynamic, growing from more to more; that it ministers, unites, elevates and saves;—if thus strong and radiant be our faith, it is still possible that we shall be able to get the better of communalism. And we shall do so, if sternly we resolve to honour men according to their quality and character, regardless of the sect or camp they come from, and to stamp our mint-mark on great thoughts and deeds as such, uninfluenced by the colour and creed of the thinker and doer. Communalism, cliquism, cabalism are but cultural nullities—from them come only freakish growths and perverted performances. May we be endowed with strength and courage to regard ourselves, however humble and unworthy, as soldiers in the Great War of Liberation of Humanity, marching proudly for the Promised Land of the *Swaraj* of the Intellect, the mental emancipation of man!

Let me turn for a moment to the intricate problem of the education of girls. One of the noteworthy features in recent times has been the rapid growth of female education. Our responsibility in this sphere becomes all the greater because it is left mostly to us, men, to discover the best methods for educating the future mothers of our race. We must not perpetuate the blunder of training them under the same system as governs the education of our boys. In these days of female emancipation I do not urge that women should not be treated with equality, but it must be recognised that however insistent their demand for equal treatment may be, there are certain differences which cannot with any effort be obliterated. Our ideal should be, generally speaking, to give our women an education which will make them the mainspring of spiritual force in our society. They must be rendered fully qualified for discharging those sacred obligations which constitute the heritage of Indian womanhood. From them will radiate the great virtues of strength, of purity and devotion, of truth, joy and beauty, of patience under suffering, reminiscent of the glorious past of India, which will constitute an irresistible force in the future development of our mind and character. From this it does not follow that we should discourage women who may enjoy special aptitudes from following particular branches of knowledge or professions, now mostly the prerogative of men. It is, however, essential for us to remember that if our society is to be held together and not be broken to pieces, Indian women must be so educated as to enable them to take their rightful place in family and social life, peculiar to the traditions of this country, which with suitable improvements must in their fundamental features be worthily maintained in future.

Before I close, permit me to emphasise that true education consists more in the spirit it conveys than in the instruction it imparts. The question is, whether we have been able to strengthen those invisible bonds of understanding which unite man to man, irrespective of caste, creed and community, or whether we have betrayed this ideal and imposed artificial restrictions on natural sympathies and brotherhood. Judged by this test, I am sorry to have to say that many of our educated men are to-day often the victims of narrow provincial and communal feelings. Pray do not think for a moment that I am casting a reflection on any province or community in particular. It must make every teacher pause and think when he finds that uneducated men are often free from these trammels and we, who claim to be educated, are trying to inoculate them with this severe poison. So long as the present environment of distrust and suspicion continues, we can never hope to attain our cherished goal of a united and regenerated India. It makes us sometimes despair of our future when we realise how our education often fails to check the growth of bitter communal feuds and increasing inter-provincial ill-feeling. I do not ignore that the present economic and political condition of the country is also responsible for this state of affairs. While the teachers have little to do with these aspects of the matter, I would implore them, with all the emphasis at my command, to ask themselves every day whether the influence they trans-

most villages and in many towns and call for immediate redress at the hands of trained and skilled workers. With the development of electric power, broadcasting, cinema, to mention only a few, scientifically trained men can, with the help of the State, make themselves eminently useful to society. Cultural and political awakening due to the influence of Universities still calls for their services. Educational institutions must not regard themselves as factories for the production of clerks and subordinate officers but they have also to supply the country with the leadership and skill in different branches of activity, economic, commercial and industrial; municipal, provincial and national India stands in urgent need of University men, animated with the ideals of service, imagination, courage, catholicity of outlook and resilience of nature.

There can be no question of reducing the existing educational facilities on the plea that re-orientation of education is vitally necessary. We do not believe that the present number of schools and colleges is too large for the requirements of the country. Those who urge their reduction on the ground that the education imparted by them is defective, must, in the first instance, secure the foundation of a sufficient number of institutions where the right type of training will be provided for the children of the soil. The schools and colleges of to-day may be enabled to adapt themselves gradually to the altered demands of the educational reformers. The situation becomes extremely dangerous when a reduction in their number is advocated on the plea of educational reform. Let us not follow the path of destruction so easy of access until the materials for reconstruction and expansion are generously made available to us.

No far-reaching reforms, aimed at increased facilities for education, which will be varied in character, will ever be accomplished without larger financial assistance from the State. The Central Government recently distributed to the provinces a crore of rupees for rural reconstruction. For this it has earned the gratitude of the people of India. The same Government has just inaugurated a Central Advisory Board of Education not merely as a provincial concern but also as a national problem of supreme importance. Let us put forward a united demand that Government should set apart at least a crore of rupees annually for several years in succession for distribution among the provinces, in proportion to what they themselves may raise, to be spent for the improvement of primary and secondary education, principally the latter in relation to the problem of unemployment. This expenditure will be productive of national efficiency and will yield results far more valuable than what some other departments of the State, which absorb not one but several crores of rupees from the public exchequer, can ever hope to achieve. This is the only practical way in which Government can realise the object it claims to have in view, namely, a wide expansion of sound education; and it can do it far more speedily and effectively than by the periodical publication of reports, resolutions and schemes, however exhaustive, elaborate and learned they may be.

division among the different branches of education. If we are to advance as a nation, we must meet the legitimate demands of all stages, for it is only thus that we may hope to build a complete edifice, a temple of learning with a foundation deep-rooted, a base broad and strong, and a crown of glory reflecting India's highest culture and civilization.

Another defect which has received its due share of criticism in recent times is the disproportionate attention paid to literary education. It is now recognised that our students must be given ample opportunities for following varied lines of study, theoretical and practical, devised in accordance with our needs and resources. One of the problems now engaging the attention of educational authorities, official and non-official, is the establishment of institutions which may provide for training in diverse branches of practical skill and knowledge. This reform is urgently called for in order to meet the question of middle-class unemployment. It will, however, be a mistake to take an exclusive view of vocational or technical education. We must devise means of shaping our policy in such a way as not to neglect the supreme value of a sound liberal education. There must also be ample provision for scientific education and for the spread of technical knowledge. While emphasis may be laid on one or the other in accordance with the aptitudes and requirements of different classes of students, we must not encourage one aspect to the detriment of any other.

It is important for us to bear in mind that a mere supply of trained youths, qualified in various scientific or technical pursuits, will not solve the question of unemployment. Opportunities must be created for absorbing the services of such young men, who must also be encouraged to take to trade, commerce and industry. There must be a closer association between the State and the educational authorities on the one hand, and representatives of capitalists, of trade, industry and commerce on the other. The State must also pursue a policy of a fairer and more equitable economic distribution and strive for the utilisation of India's vast natural resources in the interests of the people of this land. Neither can our aspirations be ever satisfied unless we succeed in breaking through the barriers which at present restrict our entrance to certain careers, such as the army and the navy, which absorb not a small percentage of the youths of other civilised countries.

Suggestions are now and again put forth to limit admissions to Universities, either directly or indirectly, mainly with a view to alleviating the increasingly distressful problem of unemployment. While, as I have said, it is the duty of the State and the people to explore new avenues which could absorb our trained young men, I must affirm that it is a retrograde measure to seek to solve the problem by reducing the number of educated men. We must not forget that the percentage of University trained men in our country in relation to our population is deplorably lower than in other civilised lands, and any attempt to reduce still further even this small number will bring about national deterioration. Crude and mediaeval standards of life yet prevail in

Universities have undergone vital changes and do not to-day exist only for conducting examinations. They have adopted other ideals more appropriate to their true functions and are trying to discharge their obligations with varying degrees of success and efficiency. But a machine-like spirit still persists and continues to deprive these institutions of their full share of life, faith and vigour without which they cannot contribute to national wealth and welfare.

English was deliberately chosen as the medium of instruction and examination to the deplorable neglect of the vernacular languages. Indigenous institutions suffered decay and existed merely as shadows of a by-gone past. It was apparently thought that a new race of Indians would gradually grow up who would become influenced by the culture and civilisation of their rulers, and out of feelings of loyalty and gratitude would be the strongest champions of British interests in India. I need not enter into the details of this aspect of the history of Indian education. That our vernaculars should be developed and given their rightful place in any scheme of national education is now widely recognised. We cannot at the same time forget that our economic and political progress and cultural advance are closely bound up with Western science and literature through the medium of Western languages, specially English. A reconciliation between these two points of view is possible and must be found for the sake of our future national growth.

There is another matter which deserves notice. Primary education was neglected until recently and that in a manner which gave rise to widespread resentment. It was thought at one stage that higher education, if extensively given, would itself become an instrument for the spread of primary education among the masses. This hope has not materialised to any satisfactory extent. It is now recognised that the spread of free and compulsory elementary education is one of the pressing needs of the day and, in many provinces, ways and means are being discussed for giving effect to this idea. Lack of funds is usually advanced as the reason for the delay in fulfilling this sacred obligation which rests on Government. But we refuse to believe that money cannot be found if there is a will to find it. I voice your united demand when I say that there should be no further delay on the part of Government to remove this stigma which has attached itself to its administration, namely, that after more than one hundred and fifty years of British rule in India only about nine per cent of her people enjoy the benefits of literacy.

I would here refer to one line of criticism which is often adopted in certain quarters. It is said that we should spend more on primary education by depriving other branches of education of the financial assistance derived from the State. The question is whether we are spending such colossal sums on secondary and higher education that they will without loss of efficiency permit of reduction. The answer here is definitely in the negative. State-help for education in India is meagre compared with that in other progressive countries. It is also out of proportion to the contributions made by private non-official agencies in India. We should deprecate any attempt to create a

struction, almost bewildering in character. This situation is capable of logical explanation. Valuable as education is at all times in the history of every civilised nation, to us, Indians, it is of paramount importance at the present juncture. Differences there exist as to the means which should be adopted for the realisation of India's political rights, but there is complete unanimity of opinion that no real and permanent advancement is possible unless education of the right type spreads far and wide, till it saturates the teeming millions of this vast sub-continent. I believe it is this aspect of our future national growth that has inspired many, though not all of the recent reports and utterances on education.

One of the criticisms with which we have grown familiar is that education in India has been a complete failure. I have no desire to under-estimate the evils inherent in the present system, but I believe there has sometimes been a definite tendency to over-state the case. It would be idle for us to ignore the fact that, but for the education which we and our fore-fathers have received, we could not have made the progress achieved by us in different fields of thought and activity. There can be no question that Western education has brought us into closer contact with the culture and civilization of progressive countries other than ours. There can be no question that it has laid the foundations of an Indian nationhood; it has helped to awaken our national consciousness, to broaden our intellectual horizon and to kindle in us dreams of a better and a mightier India which we all long to see realised. It has taught us self-respect and has inspired us with a sense of equality and fearlessness prompting us to stand up as men, demanding justice and fairplay. We need not feel unduly nervous if it has helped to disturb the placid contentment of our people or if it has shaken accepted beliefs and dogmas, for it is only through such unsettlement that the right path of future reconstruction can be discovered.

I am not suggesting for a moment that everything that our educational system has to offer is good, or that all products of Western education are animated by the spirit of service, culture and patriotism. The system has undoubtedly its weak points and a change in its outlook and objective is imperative. But let us not minimise, much less forget, the great contributions it has made

One of its gravest defects is to be traced to historical reasons. The growth of Universities in India marked a definite stage in the progress of Indian education. But University education was introduced primarily for the supply of the agency for running the administration of a bureaucratic government. Government stood in need of central organisations which could test the capacity of the students, educated in schools and colleges, on the basis of public examinations and the Universities were brought into existence. They were not meant at the first stage to be seats of culture and learning, nor were they intended to foster higher teaching and research or to train leaders of a democratic community. More than seventy-five years have come and gone;

III. Mechanical System of Marking:—

At the time of examining the answers, each answer is subdivided into so many points and the total number of marks allotted to the question, is subdivided among the points. The examiner has to give some marks, however low they may be, to the answers of the questions and their subsections, provided the answers are partly or fully correct. These marks or fractions of marks, when added together, often come up to minimum pass marks, and the examiner has no choice but to pass the examinee though the quality of his work may be insufficient for a pass. Thus far about the defects.

In a subsequent issue of the Journal we propose to discuss, somewhat elaborately, whatever constructive criticisms and suggestions for improvement we have got to offer. *The Teachers' Journal.*

Presidential Address. All-India Educational Conference.

By MR. SYAMAPRASAD MUKHERJI, M.A., B.L., BAR.-AT-LAW, M.L.C.

I must at the outset express to you my deep thanks for the honour which you have done me by asking me to preside over the eleventh session of your Conference. Last year I was unexpectedly prevented from fulfilling a similar obligation at Delhi. I feel grateful to you for the continued confidence which you have reposed in me.

The All-India Federation of Educational Associations under whose auspices this Conference meets, enjoys a representative character. Its objects include the investigation of educational problems affecting our future welfare from the lowest to the highest stages. The Federation cannot, however, remain satisfied with its present status. I would urge the extension of its sphere of influence, specially by the establishment of active provincial centres in all parts of India, which would examine important local needs and problems and pursue a progressive policy in the light of general principles enunciated by the parent body. The Federation is capable of turning itself into a most powerful and beneficent organisation, which may legitimately demand to be heard on all appropriate occasions. It must in its turn continue to be a body fully alive to the varying needs of the provinces which it claims to serve; it must call forth the services of men representing different academic interests, irrespective of class, creed or political dogma, and be inspired with the sole desire of advancing the cause of educational expansion.

In India, education has recently been receiving close attention at the hands of people belonging to diverse schools of thought, and we are confronted to-day with a long catalogue of criticisms, suggestions for reform and recon-

III. Every teacher is a good examiner:—

This is a preposterous proposition; for experience proves the case to be quite otherwise. Teachers are often biased, and an examiner with a bias is a bad examiner.

IV. One purpose of examination is to improve teaching:—

This too is not or rather should not be the objective in view with an examiner. He is indeed a bad examiner who starts with a definite aim. Examination should follow teaching and not the vice-versa. (It may not be out of place to mention here, in this connection, that there is a School of educationists headed by Doctor West who does not fully subscribe to the view of Doctor Wallis. (Vide Doctor West's *Language in Education*, Chapter 11.)

V. An examination is based on what a candidate ought to know:—

With this prejudice in mind, the examiners find it very difficult to award marks when questions are either too difficult or unexpectedly easy.

VI. There is a prevalent opinion that the examiners should be specialists. Nothing, however, can be farther from truth; for a specialist is certainly too hypercritical for the task of examining the works of children of 10 or 11 years of age.

An attempt has been made above to give, in short, an account of the broad and the most salient defects of the traditional system of examination in general. Now as I come to consider the particular system of examination as prevalent in our own country, specially in our Alma-Mater, I mean, the University of Calcutta, where it is conducted mainly in the line of the traditional system, we are reminded of some other additional defects which, though of less importance than those mentioned before, cannot altogether be passed over.

I. Too much use of alternative questions:—

Such questions are useful as conducing to freedom in teaching. But if their introduction be not accompanied by a raising of the standard i. e. raising of marks required for passing or if no provision be made for the prevention of cramming without understanding or knowledge, they are sure to result in the lowering of the standard.

II. The practice of examination by compartment and of granting grace marks has also the same lowering effect on examination as above.

(a) Examiners are required to look over quite a large number of examination papers within a very short space of time. Therefore they have always to hurry up. Under the circumstances, error in judgment in awarding marks is not unnatural.

(b) The question of fatigue too is not a little responsible for this. In the morning when the mind is fresh, the examiners may pay to their works an amount of attention which they can scarcely have in the evening when they are exhausted, both in body and mind, after the day's toil.

(c) Variations depend, to a certain extent, also on the variation of the mode or temper of the examiner while he examines the papers.

(d) Lastly, mention may also be made here of wilful negligence on the part of some irresponsible examiners.

Of the defects noted above, the first five can hardly be remedied as long as human nature remains what it really is. The rest are however, not past remedy. We can indeed steer clear of them only if we are determined to. Our suggestions to avoid them and also to reduce the chances of the afore-said first five will follow later on. Here, let us take note of some other defects of the traditional system of examination as pointed out by Mr. Wallis of International repute. According to him, the following are some of the most glaring defects of the traditional system of examination which have rendered it,—a thing which we can never do without, so very odious to many.

I. Secrecy:—

It is a child of fear. It is born of the dread of the examiner that he has not perhaps been fair to all the candidates. This veil of mystery around it, makes examination an object of suspicion. It cannot be gainsaid that secrecy often conceals within its bosom deliberate and culpable neglect of duty, gross inefficiency or other defects due to bias or caprice. This is why the New Examiners are in favour of discontinuing this game of hide and seek. They demand and demand rightly that everything should be fair, open, and above board.

II. Infallibility:—

One is at liberty, if need be, to appeal against the decision of even a high court judge, but not against that of an examiner. Till recently, he was believed to be infallible; but recent investigations demonstrate how often do the examiners differ from one another in their estimate of the performance of an examinee.

A second experiment was carried on by Mr. Starch in 1912. Two papers were sent to 142 men and the marks awarded exhibited tremendous variations.

Experiments were also made, once in 1921 and again in 1926, at the Teachers' Training College, Dacca, under the personal supervision and directions of Prof. A. K. Dutta, M. A., B. T. Here, too, a wide variation in marking was the result.

Now, as we peruse the accounts of these experiments, the question that naturally arises in our mind is: what are these variations due to? The following, among others, suggest to ourselves as possible answers:—

(1) The Personal Equation of the Examiner:—

The idiosyncracies of the examiner have much to do with the variation in marking. The previous acquaintance of the examiner with the candidates is also not a little responsible for such variation. However conscientious and upright an examiner may be, he is not above human weaknesses, and hence one is not justified in calling an examiner partial because of the fact that in awarding marks he is sometimes guided by his past impressions about the ability of a candidate.

(2) Different examiners have different tastes, and as such it is not surprising that the same answer which is appreciated by one examiner will be found fault with by another.

(3) Marks vary also because of the relative importances that different examiners lay on different elements, such as points, clever-dealing, spelling mistake, handwriting etc. in the answers. One element nicely dealt with would fetch much value.

(4) Difference in the standard of leniency and severity of different examiners, or of the same examiner at different times and in different moods is another reason of variations in marking. An examiner has got to examine a large number of papers. He does so in several days. Hence such difference in standard is almost inevitable.

(5) "Minimum Sensible", as Mr. Hartog in the Calcutta University report calls it, is no less a cause of variation in marking. Prof. Edgeworth has christened it as "sensible". It is difference in our perceptual discrimination of fine differences. It differs in different persons. Power to discriminate is limited; so, marking varies.

(6) There are besides some other minor causes which account for variation in marking.

The Traditional System of Examination and Its Defects.

By ANNADA CHARAN BHOWMIK, B. A., B. T.

Examination has always been denounced and denounced freely as an evil, but it has up till now successfully withstood the destructive criticisms of all impatient and irresponsible critics and has come to stay as a necessary evil, if evil one may call it at all. It is admitted by all that in the present state of our society, some sort of examination is essential. Based on the spirit of competition and dominated by the sense of fair-play, some method of selection is fundamental to our national life. The employer who buys the services of a man in the open market of the world has the right to demand that the capacity of the prospective employee has been measured with relative precision on a common standard. Again, the aim of education is to bring about certain changes in children. Examination, in some form or other, is necessary also to measure the progress we make in this direction. It must not, however, be construed from our fore-going remarks that in our opinion the present system of examination is without any defects whatsoever. Far from it. We hasten to admit without much ado that it is indeed defective and probably requires thorough overhauling. But what we beg to maintain here, is this: That, despite many drawbacks, examining is at worst a necessary evil and at least a profound stimulus. In fact the whole educational machinery hinges on it. So it must not be ended but mended.

Till the close of the 19th century, it was universally believed that examination, or for the matter of that, the assignment of marks was absolutely correct. No question was ever raised as to the validity of such measurement. There was no desire to examine the examiners. Everything was taken on trust. But, recently examination was weighed in the balance and found wanting by various experiments carried on under the personal supervision and guidance of great educationists of unquestionable competency.

In 1899, Prof. Edgeworth of the Oxford University made the first experiment. He published a piece of Latin Composition in a journal and invited men to assign marks on the piece. His directions were that the piece was to be supposed to have been submitted by a candidate for the Indian Civil Service and that the piece was to be marked by the examiners of I. C. S. examination only. Twenty eight men came forward. The lowest mark given was 45. Two examiners went so far as to award 100. The average of the marks awarded was 74.

observing concrete cases and patients. The city of Berlin co-operates with this establishment in every way, so that its hospitals are centres of medical research and study.

II

At the Berlin University, the Faculty of Medicine has the largest quota of foreign students. Indeed, this school of medicine has so many branches and departments, that it would be impossible to describe them in detail here. Prominent among them are the Departments of Medical History and Natural Science, Race Hygiene, Occupational Diseases, Cancer Research, and the Homeopathic Polyclinic, besides the world-famous School of Dentistry, and 20 clinics connected with the Charite and Robert Koch Hospitals. The professorships are filled by eminent men in the medical world. The Faculty of Law includes courses of lectures on foreign law. French law is heard in the French language, and Foreign students are especially interested in the courses in commercial law given by the Department of Foreign and Commercial Law, in which Dr. Endroit Krauss lectures on "Elements du droit civil francais", Dr. Fremont A. Higgins, attorney at the Bar of the United States and Lecturer Leontevitch on the Constitutions Law of the Soviet Union. There are also lectures on modern Chinese and Japanese law. The Faculty of Philosophy includes the various natural sciences, and a school of applied mathematics, and a school of pedagogy. Also a school of pharmacy, a photographic laboratory at the I. G. Dye works, meteorological research at the Potsdam Observatory, and anthropology at the Kaiser Wilhelm Institute in Dahlem. Political Science is taught through the medium of discussions of actual problems, such as the nationalism of European peoples, and there is a special department of Ancient History and the early Indo-Germanic History. Journalism has a department of its own, and there is a school of public Laws of Nations. In the study of the Fine arts, the recent calling of Wilhelm Pinders of Munich will give a new impetus to this department. In the field of comparative philology, there is no language, living or dead, which is not taught at Berlin University, be it old Irish, new Persian, cymric, or the negro dialects of Africa. The former "Seminary of Oriental Languages" has outgrown its original functions, and although it still teaches all the languages of the orient, the importance of European and World Politics has so vastly increased, that the Seminary is to be separated from the University and to become a part of the newly organized "Foreign College" (Auslandshechschule). In this place, a School of Veterinary Surgery has been incorporated in the University, together with a School of Horticulture. There are many more Faculties and Departments,—altogether, 800 instructors for 8000 students!

Berlin University.

(FOUNDED 125 YEARS AGO.—800 INSTRUCTORS—8000 STUDENTS.)

By HERBERT GUENTHER.

I

No other college in Germany enrolls as many foreign students as Berlin University, nor has any other German college such facilities for the visiting student. It has, for example, an "Institute for Foreigners" (Deutsches Institut fuer Auslaender) whose function it is to lend every possible assistance to students coming from other lands. They may here obtain information regarding the conditions and cost of living in the German capital as well as regarding their proposed courses of study. Throughout the whole year, 8-week courses are given in the German language, the students being classified into four groups, according to their proficiency, so that any student whose knowledge of German is limited, may come to Berlin before the term begins and learn sufficient German to be certified as qualified to attend University lectures.

At the head of the list of the Institute's arrangements for the social life of the foreign student, stands the *Lessing House*, where he comes into daily contact with German students during the hours of leisure and recreation. The Institute also has a special home for foreign students where a certain number of German students also reside, the latter showing their fellow-students from abroad every act of friendship and comradeship. This home is known as the *Hegel House*, where the great philosopher spent the later years of his life, prior to his death in 1831. It contains 50 comfortable rooms, beside baths and lounges, dining rooms, an auditorium, and a library of 5000 volumes. There is also an interesting museum of German culture. For sociable gatherings, there is music, chess, table-tennis, and other games, in which students who do not live at the House also take part. (The Institute finds furnished rooms for foreign students as well.) Finally, The Institute provides a course of study for foreigners in their home land, which may be taken preparatory to their coming to Germany for study, or after their term of study in Germany is completed. In this connection should be mentioned the *Humboldt House* of the German Academic Exchange Service, (Deutscher akademischer Austausch-Dienst), whose activities form a counterpart to the work of the Institute.

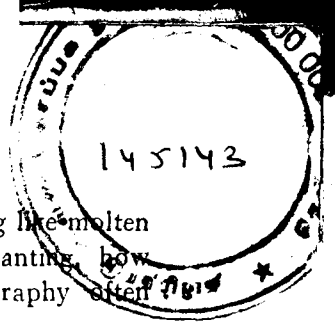
An old-established and highly esteemed institution is the *Karserin—Eriedrich House for Advanced Medical Study* (Robert Koch Platz 2), which provides opportunity for foreign physicians, whether they have previously studied in Germany or not, to gain a knowledge of modern German medical science. The majority of these doctors take part in the course of study offered, while a few of them remain to study under one of the famous specialists, and have the opportunity of

a robust optimism and have an abiding faith and enduring confidence in the sacredness of our mission, the nobleness of our vocation and the greatness of our service in regenerating the race. Ours is a proud privilege and noble heritage to work with the best of all materials—human material divine.

When we have taken to this 'sorriest of trades', whether from choice or necessity, it is our imperative duty to feel a real pleasure and genuine enthusiasm for the work and do the best for the children committed to our charge. Our first and foremost duty is to maintain an attitude of intellectual alertness and improve skill and teaching efficiency. We must not stand still in self-complacency but keep abreast of novel educational experiments carried on in Euro-America and pursue a policy of eclecticism, combining all that is best in the old and the new. We must dispel the popular mis-apprehension that examination-passing is education and endeavour to bring about a new orientation in the educational outlook of the public. We owe it to ourselves to demonstrate that in spite of great hardships and undue handicaps, we can muster sufficient courage, strength and energy to give a lead to the country in the various fields of activity which are the springs of nationhood. We must utilise our opportunities such as are given to the few 'to spread the universal gospel of sanity and sanitation, of light and love, of the wholeness and wholesomeness which are holiness, and which is, above and beyond all denominational gospels'. Being essentially trainers of the rising generation, our aim should be to live up to our best selves by striving to 'eradicate personal weaknesses, failings and draw-backs which militate against perfection and success'. We must draw inspiration from the brilliant galaxy of India's past teachers who being far above all earthly contaminations were the holiest of men.

The consciousness that the future history of the nation is in our keeping ought to impart an elevating sense of our serious responsibilities. Though we, the votaries in the shrine of learning, may not come into the lime-light of popular recognition in this sordid, insidious and calculating world, it is no poor consolation to us that we have acted according to the best of our lights to fill this planet of ours with better men and women and thus leave it a little happier and richer than we found it. Let us always remember the inspiring lines of the poet:—

"The world's life hangs upon your brain,—
Your intelligent brain,
You hold the whole world in your hand,
See to it what you do.
For wrong or right, for dark or light,
The world is made by you."



the occasion, and looking at the waters of the ocean shining like molten silver exclaimed in an inspired mood, 'If Maya be so enchanting, how much more enchanting should the Reality be?' Thus geography often serves to give us a fleeting vision of supreme truths.

Philosophy again strives to show that the world though apparently a confused mass of happenings is really a sound organism working on definite principles. We often hear the phrase, 'as free as the wind', but in the Upanishads we read that even the elements are not entirely free agents. They declare, 'From the fear of the Supreme Being the wind blows; from fear of it rises the sun, from fear of it again Indra, Fire and Death proceed to their respective duties.' Geography explains this same truth in a more practical way. It tells us how the wind-systems of the world follow a definite course, flowing from a place of high pressure to one of low pressure, and being affected by Ferrel's Law, how monsoon winds blow at regular intervals, how rains come at stated periods, how particular fauna and flora are to be expected at particular seasons and places. Thus geography teaches us that even the elements act in obedience to a universal Law.

Geography has therefore every right to be elevated to the position of a philosophy and be termed by the more imposing title of Geosophy, for it furnishes a dynamic basis to all the sciences, explains the activities and habits of man in a systematic way, accounts even for the feelings and sentiments and religious beliefs of men, and links us with the sublime in life. A knowledge of Geosophy alone is the sure guarantee of a well-ordered life lived intelligently and effectively. It is the one philosophy that is both the interpreter and inspirer of human life on earth.

New Year's Message to Teachers.

BY MR. BANKIM CHANDRA RAY, M. A.

Sandwiched between meagre salary and insecure tenure ours is indeed a very hard lot; but the poorness of pay is a complaint not peculiar to India but chronic and universal. Suffering is the badge of our tribe. Standing as we do on a spiritual and not on an economic plane, we are pledged to poverty which Carlyle calls the throne-crown of the great. Petty considerations of self should not, therefore, be allowed to traduce our noble tradition of plain living and high thinking. Ours is a work of devotion, a labour of love to be undertaken by a heroic embrace of the missionary spirit. It is up to us to accept the laurel of renunciation and sacrifice since we are high spirits of education. Our duties and responsibilities are of far greater importance than our rights and remunerations. We must be imbued with a high idealism,

From Geography to Geosophy.

(Continued from November issue.)

BY 'KRISHNA RAM'.

The function of philosophy is to explain the doings of man, and thus make life better understood and better appreciated. The cultivation of a geosophic outlook in our citizens will lead to more harmonious relations between the several communities that are now warring against one another. Generally it is the difference in habits of food and drink and dress, difference in the manner of speech etc., that are great stumbling blocks to national unity. We men, in spite of our tall talk and high flown phrases, are really such slaves to the small details of life that it is those small details that weigh with us in arriving at conclusions about the character of others. But if we are made to realise that after all a difference in habits is the result of a difference in environment, we will cease to make capital out of immaterial distinctions. The westerner looks on with contempt at the meagre dress of an Indian peasant, and fancies that Indian peasants, because they do not know how to cover their bodies decently, must be very near the level of brutes. But if he only pauses to think why the Indian should be so particular in exposing as much of his body as possible, he will find out that it is not nearness to the brutes, but nearness to the equator that makes him remain half-naked. If the Indian labourers toiling in the open fields at mid-day were to imitate their western colleagues, they would be inviting certain death. So too will the westerner realise that the darkness of the Indian skin is no more a sign of inferiority than his white one a mark of superiority, and that even as the leopard cannot change his spots the Ethiopian cannot and should not change his skin. In fact, it is surprising to note how many of our prejudices have their roots in sheer ignorance of the real cause of things. South Indian vegetarians cannot repress a smile of contempt when they see very orthodox Bengalis taking to fish as if it were only a sea-weed. I too was having that prejudice until a visit to Bengal made me realise that the Bengali's partiality for fish is a simple illustration of man's eating the only thing he can get. In the rainy season the low-lying lands of Bengal are a sea of water and it is impossible to grow vegetables in the season. But fish abound everywhere. And so the accommodative genius of man has laid down the rule for Bengal that fish-eating is not inconsistent with orthodox Hinduism, whereas we southerners with our different environment look on fish-eating as a diabolical crime. So too great movements in world history will be better understood if they are

This indifference, or even hostility to religion is seen even among the Muslims. Bertrand Russell's books are said to be in great demand. Moreover, it is significant that the Nehru Report on the Indian constitution carefully excludes the religious question; and the Youth League of which Mr. N. Jawahar Lal Nehru is the leader, states in its constitution that the League is out to fight for the abolition of antiquated social and religious customs. The question of temple-entry by the depressed classes, which is now agitating the minds of the people, is another indication of the same tendency to break away from the shackles of the distant past.

The conclusion to be drawn from all these developments, however, is not that India is trying to get away from religion, but rather that she is striving to achieve a re-interpretation of her ancient scriptures in order to suit modern conditions. She wants a religion and a philosophy which would help towards political unity, social solidarity and economic amelioration.

Among India's other disabilities certain social factors are frequently pointed out. The caste system, the joint-family system, the 30 million widows who cannot be remarried, the 60 million untouchables, early marriage, and the purdah—all these have come in for a good deal of criticism in the past. But it augurs well for the future that most of these disadvantages are rapidly losing their grip upon Indian society, notably untouchability against which a campaign has been undertaken since Mahatma Gandhi's memorable fast, and early marriages against which the Sarda Act has been passed. What renders the outlook most hopeful for the future is the fact that the women themselves have become keenly conscious of their disabilities. Since 1926 the All-India Women's Conferences and other local organisations of women have done remarkable work not only in matters affecting their own welfare but also in other matters pertaining to the good of the country as a whole. India is passing through a period of renaissance. The educationist, therefore, who continues to make much of India's peculiar difficulties is, like Don Quixote, fighting against the windmills of the past.

(To be Continued.)

ought to be undertaken and facilities ought to be provided. A right lead should be given to the masses in this matter for they are the greatest sufferers. No doubt the religious objection will naturally be serious in a conservative country such as India; but God certainly cannot desire that men should perpetrate the cruelty of bringing children into the world for whom they cannot provide the chance of a reasonable existence.

Apart from widespread poverty, lethargy, overpopulation, and other general unsatisfactory material conditions there are certain spiritual factors which have contributed to the present situation in India. Regarding one of these factors Lala Lajpat Rai says thus: "The general prevailing idea of life in India is that it is a necessary evil. That life itself is a misery and a misfortune from which it is desirable to escape, is so deeply written in the souls of our people that it is not easy to efface it. What India needs is an earnest, widely spread, persistent effort to teach and preach the gospel of life. That life is real, precious, earnest, invaluable, to be prized, preserved, prolonged and enjoyed is not so obvious to our people as it should be. Not that Indians do not value living; not that they have no respect for life as such; nay, in fact some of them care for mere life so much as to preserve inferior lives even at the sacrifice or detriment of human life. The vast bulk of them prefer mere living to honourable living." (National Education in India, Page 39). This absence of zest for life has frequently led Indians to take pride in their own "spiritual" civilisation, and contrast it with the materialism of the West. They forget that spirituality does not consist in despising this world and failing to make the best of it, but rather in making material prosperity an instrument for the advancement of higher and nobler desires in man. A nation steeped in defeatism and fatalism is undoubtedly heading towards race suicide. Already the enervating influences of climatic conditions are against us, but if to this religious and philosophical influences of an other-worldly character are added, the problem becomes well-nigh impossible to solve.

While the mentality just described is essentially true of the large majority of the people in India, a totally different and perhaps contrary tendency has also been noticed, especially among the educated classes. These classes seem to suspect that the traditional religious and philosophic beliefs have done more harm than good to the country. They are sceptical of the value of all religion. The Lindsay Commission Report, taking stock of this development, remarks that a strong current is setting in among the educated elements of even the traditionally religious people of India towards what has been called secularism or 'anti-religion'.

are one year old. In certain crowded cities such as Bombay it has been found that infant mortality is as high as 556 per 1000. Nor is the mortality any the less serious after that age. The average length of an Indian life is only about 30 years, whereas it is 50 for most countries of Europe and America. The number of births, too, as indicated by the recent census of 1931, is appallingly high. Indeed but for this high birth-rate the population could hardly be kept up.

The problem of population is an outstanding problem not only in India but all the world over. When the Rev. Thomas R. Malthus stated, at the close of the eighteenth century, in his famous *Essay* that population tended to outrun the means of subsistence, few people took him seriously. Since then, however, although economists have not ceased to criticise the Malthusian Law as regards its form and details, they have come to accept it in substance. In many countries, therefore, the idea of restricting births and thus giving a fair chance of a longer and more comfortable existence to reasonable numbers is striking deep root. But unfortunately in India the numbers that are carried away are still being replaced by the larger numbers that are born. Economists have not been slow to point out that under British rule the deaths due to war, disease and famine have been considerably reduced, and that this fact largely accounts for the enormous increase of population during the past decade.

The increase recorded during 1930—31 is "probably the most substantial real decennial increase that India has ever experienced. An advance of 11 per cent in ten years is in itself startling enough, but it becomes vastly more so when it represents an addition of 34 million persons to the country's population, that is to say, of only 6 millions less than the total existing population of France, and of considerably more than the population of such countries as Spain, Poland, or Austria." (India in 1930—31 P. 145). In spite of what some economists and politicians are trying to make out, that further development of the natural resources of India could support a larger population, it must still be maintained that the country is over-populated, even according to the low standard of life that prevails everywhere. Again even if it is conceded, for argument's sake, that the maximum possible population has not yet been reached, still it cannot be maintained that the maximum desirable population has not yet been surpassed. Hence in no country in the world—with the exception of China—is birth-control more urgently needed than in India. It is fortunate that this necessity is already being recognised by the educated classes in this country. But if appreciable results are to be achieved it is obvious that birth-control propaganda

The Minister of Education supervises directly all Government, public, and private universities and higher schools, and Government libraries; and, through the Prefectural Governors, he controls also all the public and private schools, kindergartens, and libraries of the Prefectures.*

The Prefectural Governors are responsible for general supervision over all public and private schools, kindergartens, and libraries within the areas subject to their jurisdiction. They are assisted in the work by the Chief of the Department of Internal Affairs who has under him School Inspectors and Sub-Inspectors to inspect schools and conduct other educational business.

The Mayors of towns and cities and head-men of villages, although they are not Government officials, supervise elementary schools within their jurisdiction and deal with administrative business relating to them.

The directors of Government schools and the principals of normal schools who are Government officials are subordinate to their respective supervising authorities and control the affairs of their schools and supervise their staffs. The principals of normal schools have the authority to inspect elementary schools of the prefectures to which they belong.

Education in Japan is thus largely controlled by Government; though part of the authority is entrusted to the autonomous public bodies (prefectures, districts, towns, cities and villages) and to private individuals. The administrative organs both of the Central Government and the local bodies are so well systematised that the instructions of superior authorities are faithfully observed by their subordinates.

The responsibility for the establishment and maintenance of elementary schools rests on cities, towns, and villages, and that for the establishment and maintenance of middle schools, girls' high schools, technical schools, normal schools, and schools for the blind and the deaf-mute on the prefectures. Cities, towns, and villages are not permitted to open schools other than elementary until they satisfactorily show that they have carried out their obligations relating to elementary education. The prefectures, on the other hand, are permitted to establish higher schools, higher normal schools for men and women, universities,

* For purposes of local administration, Japan proper is divided into 3 urban prefectures and 43 rural prefectures. The prefectures are again divided into 633 sub-prefectures or rural districts, 109 cities, 1704 towns, and 10,046 villages.

does not attend an elementary school, the guardian shall be held responsible for the neglect." *

The educational policy enunciated in the imperial rescript has been steadily pursued, and there is now no village or hamlet in Japan where people cannot read and scarcely any among even the poorest class who cannot express their thoughts in writing.

Education is recognised in Japan as one of the most important functions of the Government and is virtually under Government control.

Administration It is mainly regulated by Ordinances, which are proposed by the Minister of Education, who is one of the members of the Government, and laid before the Cabinet, the Privy Council, and the Emperor, and if approved, are issued in the name of the Emperor. The Imperial Ordinances deal with Elementary Schools, Normal Schools, Middle Schools, Girls' High Schools, Colleges and Special Schools, Technical Schools and Colleges, Higher Schools, Imperial Universities, Private Schools, etc., and are put into execution by the Minister of Education who is the Head of the Department. As such, he has charge of all matters relating to education, art, science, literature, and religion. He is assisted by a Parliamentary Vice Minister in the conduct of political matters and matters connected with the Imperial Diet, and by a Vice Minister of Education in the management and supervision of the work of different branches of the Department. The work of the Department relating to education, art, science and literature is distributed among six bureaux: (1) the Bureau of Higher Education, (2) the Bureau of General Education, (3) the Bureau of Technical Education, (4) the Bureau of Social Education, (5) the Bureau of School Books, and (6) the Bureau of Student Control. Each Bureau is in charge of a Director who is assisted in his work by Secretaries. Matters not falling within the purview of any of these bureaux are dealt with in the Minister's Secretariat. There are, besides, School Superintendents who inspect and supervise schools and deal with school matters; Superintendents of Compilation who compile and examine text books; Superintendents of School Hygiene who look after the sanitary conditions of schools; and a Parliamentary Secretary who deals with political matters and matters relating to the Imperial Diet. Various advisory committees composed of official and non-official members are also set up occasionally to advise the Department in important educational matters.

* "A General Survey of Education in Japan (1926)", published by the Department of Education, Tokyo, pp. 4 and 5.

power and position and restoration of supreme power to the Emperor. In 1868, the Emperor assumed the supreme executive authority in the country and issued an imperial rescript, proclaiming that "intercourse with foreign countries shall in future be carried on in accordance with the public laws of the whole world". The five fundamental principles of the new constitution then announced were:—

- (1) That deliberative assemblies to whom all measures were to be referred should be established;
- (2) That all, high and low, should unite in carrying out the new constitution;
- (3) That officials and common people alike should be able to fulfil their just desires;
- (4) That uncivilised customs should be abolished and government should be carried on according to just and equitable principles;
- (5) That knowledge should be sought throughout the world in order to promote the welfare of the empire.*

The introduction of the new constitution was soon followed by the abolition of the feudal system, the appointment of an educational officer, and the promulgation of the first Code of Education of 1872. It was stated in the preamble to this Code that the only way to succeed was by (1) the cultivation of morals, (2) the improvement of the intellect, and (3) the practice of arts. For these purposes, schools were to be established. The whole country was to be divided into 8 university districts, each university district into 32 middle school districts, and each middle school district into 210 elementary school districts, each of which was to contain one school. Each middle school district was to have 10 to 13 school superintendents, each with 20 elementary schools under him, and one Government inspector and his staff. The school course was to be, in the elementary schools, one of 8 years (from the age of 6 to 14) divided into two four-year periods and, in the middle schools, one of six years divided into two three-year periods.

An imperial rescript which was issued with the Code of Education stated:

"Henceforward, education shall be so diffused that there shall be no ignorant family in the land, and no family with an ignorant member." "As to higher education," it further stated, "it is left to the intellectual capacity of each individual; but if a child, male or female,

* "Japanese Educational Exhibition—Notes on the Organisation of Japanese Education" (Board of Education, England). p. 3.

Education in Japan.

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

Education in Japan, as in India, may be taken to have begun on present lines from its first contact with Europeans in the middle of the sixteenth century. The Portuguese who were given by the Pope mastery of the eastern half of the earth were the first to arrive in Japan. They were, in fact, driven to it by a storm which overtook them on their way to Macao in South China. They were well received and were allowed to trade. In 1549, St. Francis Xavier followed them and started evangelistic work. But the aggressiveness of the Jesuit missionaries who followed him enraged the Buddhist population and priesthood and caused the Emperor to issue anti-Christian edicts in 1565 and 1568. Thus began a policy of suspicion, exclusion, and persecution not only against the Portuguese but also against the Spaniards and the Dutch who followed them. The edict issued in 1616 ordered the expulsion of all foreign Christian priests and declared it a capital offence for any Japanese to become a Christian or to have any connection with Christian missionaries, the punishment being death by burning and confiscation of property. No Japanese might go abroad and no foreigner might come to Japan.

This state of things continued till the middle of the nineteenth century. About that time, American trading ships, on their way to China, had begun to visit Japanese ports and had felt the need of establishing commercial relations with Japan. The Japanese, however, were unwilling to do so. In 1853, therefore, Commodore Perry was despatched with a fleet to Japan. The Japanese were panic-stricken at the appearance of the American squadron, and felt compelled to negotiate a treaty with America. Similar treaties had soon afterwards to be entered into with Russia, Holland, England, and France. Thus, sheer force of circumstances brought Japan into contact with Europe and America. In 1860, Japan despatched envoys to Washington and in 1862, to all the European countries.

Japan, however, had become sharply divided on the question of foreign intercourse, the large orthodox Imperial party bitterly accusing the military Shogunate party of signing treaties with foreigners without imperial sanction and of thus exercising and usurping the power which really belonged to the Emperor. This agitation against the Shogun (the head of the feudal lords) brought about resignation by him of his

I have equated the ancient *ananda* with the modern sociological aspect of education for reasons that I must here make plain. Our modern educationist takes the sociological aspect of education to be concerned with the developing of the social or enlarged nature of the individual by "mentally re-living the race's life" (167). This mental re-living is done by the study of what is known (science), what is felt (arts), and what is willed (volitions, in history, law, morals). This purely mental conception of education, though it still persists, has been passed by later educational pioneers who are coming to regard man, not as only a thinking animal, but as a creative spirit. But the educational sociological idea of re-living the race's life seems to me to be just another way of saying that the student should realise his unity with the larger life in which he is immersed, which is the Upanishadic way of experiencing *ananda*. *Ananda*, the realization of the unity of life and the community of its forms, appears to me to be the central justification of and impulse to true social action; and true social action is the inescapable sequel of the realization of unity. *Ananda* is sociology seen from the inside in the characteristically oriental way; sociology is *ananda* seen from the outside in the characteristically occidental way. Our American author speaks of happiness as consisting in the possession and use of one's full powers, which is the aim of education: "he knows the true.....feels the beautiful.....wills the good"(240).

Thus ancient and modern, eastern and western, responses to educational necessity visualise the same constituents of the educational process, and give ratification and assurance to one another; and both give us the same view of the capacity endowment of humanity—substance shaped as body, vital energy, mind outer and inner—which co-ordinated in the individual, put the individual in vital contact with his environment, physical and super-physical, and thereby give that sense of enlargement which is the sign of the soul.

(To be Concluded.)

substantial aspect, produce the varieties of form and of groupings of forms; *manas* and *vijnan*, the awareness of life from the outside and from the inside: this is the psychological aspect of education, the education of the mind; *ananda*, satisfaction in being, the ultimate attainment of education, God-consciousness or Cosmic consciousness.

Turn now to the table of contents of a book written by an American educationist in 1903, but which it was my misfortune not to have read until recently—a misfortune which was perhaps good fortune inasmuch as my ignorance of this particular book, with its closeness to my own thought and experience, left my mind free to work out its own contemplation of educational essentials without intimidation by one who was an elder in experience. Dr. Herman Harrell Horne, then Assistant Professor of Philosophy and Pedagogy in Dartmouth College, in the United States of America, in his small but packed book, "The Philosophy of Education", plans out his study as follows: Chapter I, The Field of Education; Chapter II, the Biological Aspect of Education; Chapter III, the Physiological Aspect of Education; Chapters IV and V, the Sociological Aspect of Education; Chapters VI and VII, the Psychological Aspect of Education; Chapter VIII, the Philosophical Aspect of Education. The chapters lead by partial definitions up to the inclusive definition: "Education is the superior adjustment of a physically and mentally developed conscious human being to his intellectual, emotional and volitional environment," with the ultimate addendum that "the environment of man is God".

If we now place the list of ancient and modern educational essentials side by side, we shall observe that they coincide in all but one respect—that is, if we set aside the modern educationist's Philosophical Aspect of Education as being here an approach to the understanding of the whole meaning of education, not a constituent of education.

EDUCATIONAL ESSENTIALS

<i>Ancient</i>	<i>Modern</i>
Ananda	Sociological
Vijnan	Psychological (subjective)
Manas	Psychological (objective)
Prana	Physiological
Anna	Biological

modern, both occidental. A glance at them will, I hope, make our own ground-planning all the more convincing.

Here is a translation of an invocation attributed to the third century Welsh bard, Taliesin, which might be used at the opening of the day's work in a school or college run in the Indian devotional spirit.

Grant, God! protection,
And in protection strength,
And in strength perception,
And in preception knowledge,
And in knowledge the knowledge of truth,
And in the knowledge of truth the love of it,
And from the love of truth the love of being,
And from the love of all beings the love of God—
God and all godliness.

Careful attention to the order of the invocation shows that it restates the Upanishadic steps in education with certain suggestive extensions.

Protection and strength in the invocation are the old Druidical equivalents for the substance and energy of the Upanishad. Perception and knowledge are the exterior and interior aspects of the mental function (*manas*) of the Upanishad. The "knowledge" of the Upanishad is the "knowledge of truth" of the invocation. From knowledge of truth comes the love of it: *jnan* (wisdom), which is of the mind, the Welsh poet adds *bhakti* (devotion), which is of the heart, even as the "Bhagavad Gita" added devotion to intellection. From love of truth comes love of life, the true love of life at its highest. Love of life in all living beings passes into love of God, which is the Welsh equivalent of the *ananda* of the Upanishad; the ecstasy of union of the individual with the universal life; a truer rendering, I believe, of the meaning of *ananda* than the single word "bliss", which indicates an experience at a much lower level. Out of this union of mental and emotional realization comes not only the knowledge and love of God (Brahman, reality) but the love of the qualities pertaining to godhood, and necessarily their fulfilment in life.

Before I present the second occidental reaction to educational universals let me recall the curricular materials of the 'Taittiriya Upanishad'. They are *anna*, the substance of life: this is the biological aspect of education, the education of the physical body; *prana*, the energy of life; this is the physiological aspect of education, the education of the vital processes of the body that, in conjunction with the

The story is of a youth who desired to discern the real from the unreal, the true student. His father first instructed him to the effect that the very means of his search for reality (food, energy, the senses, the mind and speech) were themselves reality, being products of reality (personalized in the Upanishad as Brahman). The youth put himself under discipline, and through discipline came to the realization that substance is reality. But this did not seem to be the whole of the matter, and he repeated his request to his father for further instruction as to the nature of reality by discipline, for it also is reality: and, as Sri Sankaracharya says in his commentary on the Upanishad, "it is well known in the world that of all aids to the attainment of eternal objects, discipline" (sometimes translated "penance" which injects a false idea of melancholy austerity into the translation) "is the most excellent aid." This discipline Sri Sankara defines as "concentration of the mind and the senses," that is to say, control of one's inner and outer instruments of action, as distinct from uncontrolled expenditure of one's powers, which leads to impoverishment and decay.

By discipline, the story proceeds, the youth realized successively that energy is reality, but not the whole of it, that mind is also reality, that knowledge (that is direct mental experience and enrichment) is reality. Finally he realizes, by discipline, that the essential nature of reality is bliss, and, knowing that, he finds himself one with reality, the completely educated being.

The purpose of education, therefore, according to the story of Bhṛigu in the 'Taittiriya Upanishad', is the realization of the divine in everything. The method of education is intense controlled search, not mere note-taking from another's search or note takings. The materials of education are everything that concerns the substance and energy of things, the operation of the mind and its accumulations, and verdicts, and through these life in its essence and fulness. Here, then, is the ground-plan of a complete education—physical, mental, emotional, spiritual.

Now the value to modern Indian education of such an epitome of educational philosophy, science and art lies, not in its Indian-ness or its ancient-ness, but in its truth; and, because it is not the invention of a race or era, but a discovery (uncovering) of educational foundations laid in the nature of humanity, it is certain that somewhere else and at some other time, one could find similar expressions of reaction to the same truth if one had the time to search for them and the intelligence to recognise them. I have not had time for such research, but I have in my memory two examples of what I mean, one ancient, the other

92

We are extremely grieved to record here the demise of his Imperial Majesty, King George V, on Jan. 20, at 11-55 p.m. By his death, 'the Empire has lost not only a great King but also a great Gentleman'. We join in the world-wide sorrow at the irreparable loss and beg to tender our respectful and heartfelt condolences to the members of the bereaved Royal Family.

CONTENTS for January, 1936.

	PAGE
1. Ground-Plan for Future Education in India By Kulapati James H. Cousins, D. Lit.	1
2. Education in Japan By MR. K. S. VAKIL, M. Ed., M.R.S.T., F.R.G.S., I.E.S. (RETD.)	6
3. National Education for India By Prof. D. S. Gordon, M.A., LL.B., A.M., Dip. Ed.	11
4. From Geography to Geosophy By 'Krishna Ram'.	15
5. New Year's Message to Teachers By MR. Bankim Chandra Ray, M.A.	18
6. Berlin University By Herbert Guenther	20
7. The Traditional System of Examination and Its Defects By Annada Charan Bhowmik, B.A., B.T.	22
8. Presidential Address: All-India Edl. Conference By MR. Syamaprasad Mukherji, M.A., B.L., BAR-AT-LAW, M.L.C.	26
	33
	35

92

CONTENTS for February, 1936.

	PAGE
1. A Ground-Plan for Future Education in India By Kulapati James H. Cousins, D. Lit.	37
2. Education in Japan By Mr. K. S. Vakil, M. ED., M.R.S.T., F.R.G.S., I.E.S. (RETD.)	44
3. Centres of Musical Life in Germany By Dr. Ludwig Karl Mayer	51
4. Trilingualism By 'Krishna Ram'.	53
5. Presidential Address By Begum Mir Amiruddin, B.A. (HONS.)	57
6. History & Literature By Mr. S. C. Sinha, M.A., DIP. ED.	61
7. Literary Education versus Technical Education By Mr. Hari Pada Banerjee, M.A., B.T.	66
8. Notes: The U. P. Unemployment Committee Report By Prof. C. A. Krishnamurti Rao, M.A., F.R. Econ. S., Associate Editor.	71
9. Reviews	74

GENERAL ENGLISH

with

SELECT ESSAYS & LETTERS

By S. M. Datta, M.A., B.T.

Is the best book for Students. You should buy this book
NOW, NOW, A. D., 1936, to-day.

Price : 12 As.

To be had of: 'All India Publishing Company',
30, Cornwallis St., Calcutta.

THE INDIAN EDUCATOR

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

Vol. XII.

MADURA: FEBRUARY, 1936.

No. 2.

A Ground-Plan for Future Education in India.

BY KULAPATI JAMES H. COUSINS, D. LIT.

(Concluded from January issue.)

The view of the student now before us is that of an embodied consciousness, an entity consisting of body (in two aspects, substance and energy), through which life has elaborated human history and organization, and mind (in two aspects, objective and subjective), through which humanity has sought by observation and contemplation to discover and understand its environment.

But there is an implicit sub-division of these that gives us, when we recognise it, a break-away from the past towards the future. Mind has not only its objective and subjective directions in operation: it has also two distinct though interacting ways of approach towards the objective world for experiential data, and of expression of its subjective responses to objective experience—the way of thought and the way of feeling. These two channels of simultaneous take-and-give have been regarded in both oriental and occidental philosophy as activities of the mind. But the mind has become so closely, almost entirely, identified with thinking, that the feeling-function of humanity has not, until recently, received the attention it needs, and has not yet been taken fully into account in education.

This identification of the mind and thinking is right: thinking is etymologically the characteristic activity of the mind. But to extend the term mind to include feeling is wrong, is a false hospitality that has made feeling feel a dependent, even a servant, in another's house.

The process of feeling is as distinct from the process of thinking as both are from the process of willing and the process of doing; and education of the feeling-capacity as such is at least as necessary as mental education and physical education—though no phase of education can ever achieve its highest result if separated from the others.

145143

SL
MADRAS JN
N 36.12.1-3



AS BEAUTIFUL AS A ROSE

The delicate complexion of ladies described as beautiful as a rose can be preserved in a fresh and healthy condition by the daily use of Mysore Sandal Soap and Mysore Pearlite Vanishing Cream.

MYSCORE
Sandal
SOAP

Available Everywhere.

Mysore Government Soap Factory,
BANGALORE.

capacity and experience. The educational solution of the problem lies in the understanding of the full nature of the student, and the fulfilment of its necessities. What that nature is will have become clear to those who have followed our study thus far with the inner ear as well as with the outer. Here we have only to consider the aspirational capacity of the student.

We may put the matter of the emotional nature of which aspiration is a phase, into a couple of paragraphs.

Emotion is an expansive force, a tension of the psyche, which moves towards its fulfilment in two main directions.

In one direction emotion moves towards relieving its tension in objects fabricated by the individual. This is the way of art-expression, the objectifying of emotion in a form suitable to the endowment of the individual. We shall consider this phase in our next study.

In the other direction emotion seeks relief away from external objects by merging the being of the individual in the larger Life of the Universe. This is the way of religious aspiration, the stretching of the finite in human bonds towards its native infinity. The experience of this tension and the glimpsing of its satisfaction is common to all the religions, and is, in fact, the vital basis of their inner unity, despite the diversity of their expression of it, mentally in doctrine, dynamically in observance.

From the point of view, therefore, of a complete education, it is impossible to omit from it the means to the satisfaction of the aspirational hunger of the student. Education must include religion. There would be no necessity to stress this matter, even as there is no necessity to stress the matter of satisfying physical hunger, if the school and college had the same co-operation from the home in regard to the spiritual needs of the student as they have in regard to the physical needs. But parental attention is so anxiously occupied with the provision of the bodily needs of the children that it willingly delegates all but a ceremonial fraction of its religious responsibility to the educator. And yet, save in schools and colleges of a specifically religious character, there is little or no recognition of the fundamental spiritual necessity in general education in India or anywhere else. This omission is, I believe, one of the two prime causes of the descending graph of reverence and discipline in large and growing numbers of the youth of India which is causing grave concern to those who have the higher interests of India at heart. The other cause is the general omission of creative expression in education.

Three objections are ordinarily made to religion in education. One comes from the side of education to the effect that education should be completely free from the tendency of the religions to separate people, and be left to deal only with the mind (and recently with the body) of the student. But if the recognition of the religious necessity which we have noted in the education of India in the past, and if the demand now being made for the complete education of the individual, are based on reality, as I am convinced they are, this objection would appear to have no validity. To maintain it on the ground of a separative tendency in religion is to maintain that no essential human activity on which humanity differs should be continued. This would reduce humanity to non-entity.

The second objection comes from the side of religion; that is, the objection, in educational institutions under specifically religious control, to any form of religious expression other than that professed by the institution. This is an understandable position on the part of a particular faith. It is, as I see it, educationally unobjectionable while groups of humanity continue to express their aspiration in traditional forms, provided the impartation of education is not merely a propagandist expedient. It is, I feel, better that the religious necessity of humanity be separately expressed than not expressed at all. But obviously such religious reservation in an educational institution should apply only to members of its particular faith. If it invites members of other faiths to join its staff or roll, it should make provision for their religious necessity also.

The third objection comes from the side of educational authority, which holds that its duty is to be neutral in regard to religion, and construes religious neutrality as making no provision for the satisfaction of the spiritual needs of students on the ground of ceremonial and doctrinal differences. If religion is, as I believe, a fundamental human necessity, then the neutrality of exclusion is on the logical level of excluding food from a hostel on the ground of different ways and different tastes in food.

So far as I can realise the situation, looking at it purely from the point of view of educational necessity, I can find no really convincing case against religion in education. My own experience, apart from speculative argument, has brought me to the conviction, already stated, that religion should be restored to the place it held of old in education in India. It has also brought me to a technique of religion as an integral part of general education that has in it, I believe, the possibility of solving the problem as between a universal human necessity and a histori-

Education in Japan.

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

(Continued from January issue.)

Morals occupy the first place in the curricula of all classes of educational institutions in accordance with the injunctions of the Imperial Rescript issued with the revised Code of Education of 1890, which ran as follows:—

“Know ye Our Subjects:

“Our Imperial Ancestors have founded our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our Education. Ye, Our Subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

“The way here set forth is, indeed, the teaching bequeathed by Our Imperial Ancestors, to be observed alike by their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all attain to the same virtue.” *

Copies of this Imperial Rescript are distributed by the Department of Education to all classes of schools, Government, public, and private; those supplied to Government schools being signed by the Emperor himself. The Rescript is read out on all public occasions. The two virtues specially emphasised in it are loyalty to the Emperor and filial piety. To encourage the spirit of loyalty, photographs of the Emperor and the Empress are distributed to all schools. These and

the Rescript must be kept in a special place and carefully guarded. They are exhibited on all public occasions, and respect is paid to them as if their Majesties were present in person. There have been instances of school directors and teachers who have saved them in case of fire even at the risk of their lives.

In Higher Elementary Schools, Manual Training, Agriculture, Commerce, and, in the case of girls, Domestic Science are, all or any of them, taught according to the needs of the school locality in addition to the subjects of the ordinary elementary school course. If local circumstances make it advisable, a foreign language, e. g., English, and other useful subjects may also be taught.

In Ordinary and Higher Elementary Schools, the ordinary elementary school course and the higher elementary school course are combined.

There is a growing tendency on the part of parents in Japan to keep their children at school even after the completion of the 6 years' compulsory elementary school course. Nearly three-fourths of schools, therefore, provide the higher elementary course. Thus, in Japan, every city, town, or village possesses not only an ordinary elementary school but also a higher one.

For Secondary Education, there are boy's Middle Schools and Secondary Education girls' High schools.

The aim of the Middle Schools is to give boys who have graduated from the ordinary elementary schools or who possess corresponding attainments a good general education of a rather high standard and to foster the spirit of national morality. The Middle School course extends over five years and comprises the following subjects:—

Morals, Japanese language and Chinese classics, foreign language (English, German, or French, but generally English), history, geography, mathematics, natural history, physics and chemistry, law and economics, industry, drawing, singing, and gymnastics.

To the regular middle school course of five years, a supplementary course of one year or less may be added for those who have completed it, and if local circumstances require, a preparatory course of two years may also be provided.

Boys who desire to enter a middle school must have either completed its preparatory course or the ordinary elementary school course and must ordinarily be twelve or more years of age. Boys under twelve

* “A General Survey of Education in Japan (1930)”. pp. 2-3

are admitted as exceptional cases, if they have completed the fifth year of the ordinary elementary course and are physically well developed and have shown remarkable scholarship, the object of this provision being to encourage the progress of specially gifted boys. As the number of boys seeking admission into the middle schools is far more than the accommodation available in them, an entrance examination is held by the heads of the schools concerned and admissions are made according to the results of the examination.

Girls' High Schools are intended to provide a general education of secondary standard for women, to foster the spirit of national morality, and to develop female virtue. They are schools of secondary grade for girls, corresponding generally to boys' middle schools.

Girls who have completed the ordinary elementary school course or are twelve years of age and in possession of the same scholastic attainments as graduates of the ordinary elementary schools are admissible to girls' high schools.

The girls' high school course extends ordinarily over 5 or 4 years, but it may be reduced to 3 years if the girls have graduated from higher elementary schools or if the circumstances of the locality demand it. In high schools for girls, a higher course of two or three years may also be provided for the purpose of imparting to girls general education of a higher grade similar to that provided in the higher schools for boys, and a supplementary or post-graduate course of the same length for the benefit of those who desire to study further one or more subjects of the high school course. For girls who desire to study domestic subjects, a domestic course may also be provided, and a girls' high school with the domestic course only may also be established. Such a school is called a Domestic Girls' High School. Girls who wish to take only part of the course are also permitted to do so and are called elective pupils.

The subjects taught in Girls' High Schools are:-Morals, Japanese language, foreign language (English or French), history, geography, mathematics, natural science, drawing and painting, domestic science, sewing, music, and gymnastics.

In special circumstances, foreign language, drawing, and music may be omitted, and the time assigned to them distributed among other subjects. Further, if local circumstances require, pedagogics, law and economics, manual arts, industrial work, and other useful subjects may be taught in addition to the above subjects of the normal curriculum.

The popular demand for girls' high schools is as great as that for boys' middle schools. They have therefore greatly increased in number and in enrolment in recent years.

The Japan Women's University is a private institution for the education of girls from the lowest (kindergarten) to the highest (university) stage. It is not yet officially recognised as an institution of university grade, but is endeavouring to secure such recognition. The courses followed are not dissimilar to those followed in corresponding schools for boys, though they are perhaps slightly lower in their requirements in some respects. The aim, however, is to raise them, as soon as circumstances permit, to the level of those for boys. Special needs of girls are also provided for by the inclusion in the courses of such domestic subjects as needlework, embroidery, home economics, music, painting, etc.

Concurrently with the provision of boys' middle schools and girls' high schools for secondary education, provision is made for industrial and technical education of such of the graduates of the ordinary or higher elementary schools as desire, when grown up, to engage in trades and industries by the establishment of technical schools, agricultural schools, commercial schools, nautical schools, fisheries schools, trade schools, and technical continuation schools.

The course for those who have completed the ordinary elementary course extends over from three to five years, and that for those who have completed the higher elementary course from two to four years. The first course is for technical schools of primary grade and the second for those of secondary grade.

Provision is also made in these schools for the special needs of those who desire to take only part of the course; of those who, after completing the prescribed course, still desire to continue in the school for further study; of those who after completing the boys' middle school or girls' high school course wish to enter a technical school with the object of receiving technical education, and, lastly, of those who wish to receive instruction in a simple way within a short period.

The need for technical education has been recognised both by the Government and the public. Hence, there has grown up in the country a wide system of technical schools.

Technical Continuation Schools are provided with the object of giving boys and girls engaged in trades and industries useful knowledge

Technical Continuation School relating to them and of giving them further education necessary in daily life. They offer two courses, the first extending over two years and the second over two or three years according to the nature of the studies. The hours of teaching in a year range from 200 to 420 in the first course and from 160 to 420 in the second course according to studies and grade of the class. Graduates of ordinary elementary schools may be admitted to the first course, while those of higher elementary schools or those who have completed the first course may be admitted to the second course.

Technical continuation schools may, if local circumstances require, teach only one course, the first or the second. Moreover, they may give further instruction to those who have completed the second course. In special circumstances, technical continuation schools of a higher grade may be established for the purpose of giving specialised training. Generally speaking, much freedom is allowed to schools in the organisation of their work and curricula.

The institutions for higher education in Japan are higher schools, **Higher Education** universities, special schools, and special technical schools.

Higher Schools Higher schools are institutions intended to complete boys' general education.

The course of study extends over seven years. It consists of an ordinary course of four years and a higher one of three years. Higher schools with only the 3 years' higher course also exist.

Candidates for admission to the ordinary course must have completed the ordinary elementary course or must possess equal attainments.

Candidates for admission to the higher course must have completed the ordinary course or the fourth year of the middle schools, or must possess equal attainments.

In the higher course are taught such subjects as are necessary for entering universities and for leading life in the world as gentlemen. The course is divided into two sections: Literature and Science.

The subjects of study in the Higher Course in the Literature section are: Morals, Japanese language and Chinese classics, two* foreign languages (one principal and one subsidiary), history, geography, outline

* Students are free to omit the second foreign language altogether, if they choose to do so.

of philosophy, psychology and logic, law and economics, mathematics, natural science, and gymnastics.

The subjects of study in the Science section, on the other hand, are: Morals, Japanese language and Chinese classics, two foreign languages, mathematics, physics, chemistry, botany and zoology, mineralogy and geology, psychology, law and economics, drawing, and gymnastics.

Students on satisfactory completion of the course may assume the degree of "Tokugyoshi" (Bachelor).

"A University is an institution established for the purpose of imparting essential knowledge in theoretical and applied sciences and of **Universities** undertaking minute research in various branches of sciences, as well as of building individual character and fostering the formation of the national spirit."

As a rule, a university consists of several faculties, but in special cases a university with only one faculty may be established.

A post-graduate course is attached to each faculty. In universities which are composed of several faculties, a university hall may be established for keeping the various post-graduate courses in touch with one another. Under special circumstances, a preparatory course may also be provided.

Candidates for admission to the universities must be graduates from the preparatory courses of the universities or from the higher courses of the Higher Schools, or those recognised as possessing equal attainments.

Students who have studied in a faculty for more than 3 years (4 years in the case of the Faculty of Medicine) and passed the prescribed examinations get the title of Gakushi (M. A.). They are then entitled to enter the post-graduate courses which extend over at least two years and may be prolonged to 5. On those who satisfactorily complete the post-graduate courses and whose theses are approved by the councils of the Faculties concerned, the University confers the Doctor's degree (Hakushi). Those who have not pursued studies in the post-graduate course may also submit theses and claim the Doctors' degree. The degree is conferred, if the faculty council is satisfied that the candidate possesses scholastic attainments of the requisite high standard.

The wide range of the work undertaken by the universities in Japan will appear from the following details regarding the Imperial

* Annual Report of the Minister of Education, Japan, for 1926-27, p. 173.

University of Tokyo. It consists of 7 Faculties, viz., Law, Medicine, Engineering, Literature, Science, Agriculture, and Economics. The Faculty of Law includes 2 courses of law and politics. The Faculty of Medicine comprises 2 courses of medicine and pharmacy. The Faculty of Engineering comprises 11 courses of civil engineering, mechanical engineering, naval architecture, aeronautics, technology of ordnance, electrical engineering, architecture, applied chemistry, technology of explosives, mining, and metallurgy. The Faculty of Literature embraces 10 courses of Japanese literature, Japanese history, Chinese philosophy, Chinese literature, Oriental history, occidental history, philosophy, Indian philosophy, psychology, ethics, theology and history of religion, sociology, pedagogics, aesthetics and history of fine arts, philology, Sanskrit literature, English literature, German literature, and French literature. The Faculty of Science includes 10 courses of mathematics, astronomy, physics, chemistry, botany, zoology, geology, minerology, geography, and seismology. The Faculty of Agriculture provides 6 courses of agriculture, agricultural chemistry, forestry, veterinary medicine, fishery, and agricultural economy. The Faculty of Economics includes 2 courses of political economy and commerce.

Young men of adequate learning aged 19 and above who are desirous of attending the lectures or experiments in one or more subjects prescribed in the faculty courses may be admitted as elective pupils in the faculties, but only when there are vacant seats.

Visiting students may be admitted on application, when the study of students is not inconvenienced by their presence. They must conform to the conditions prescribed by the faculties, unless they are deputed by the Japanese or foreign governments. *(To be concluded.)*

Centres of Musical Life in Germany.

BY DR. LUDWIG KARL MAYER.

In the course of its history and development German culture has always been definitely characterized by the diversity of its various component units. However torn by dissension the German Reich may have been in past times, culture was always the connecting tie which held together the German character and the German spirit, like an invisible thread encircling all the different and frequently hostile parts of the country. This is the only explanation of the steadfast longing for a united Reich which increased gradually and steadily, in spite of all particularism and of the interests of individual rulers, until it was finally realized in our days. But while this unity has now been achieved, which means a welcome and intentional proper arrangement of the whole of national life, there still remains the fruitful diversity of the various German tribes which is manifested to a special degree in the domain of culture and which constitutes in particular the strength of our artistic and, above all, of our musical, life.

In the course of historical development, Berlin, the present capital of the Reich, played a much less important part as a musical centre than many another royal or princely capital and even the era of the Second Reich did more to increase the brilliance of its external appearance than its actual importance. In the years of the November Republic efforts were made, in accordance with the international tendencies of the day, to give Berlin the stamp of a musical cosmopolitan city, but, it must be admitted, without doing more than endangering all culture that had grown organically or was still in growth, owing to the noisy din of "business" without character. It was left for the Third Reich to give the capital the right stamp, also as regards music. The city has thus become the organizing centre and, at the same time, a representative platform, without prejudicing the necessary independence of the "provinces". It is the headquarters of the Berlin Philharmonic Orchestra, the most representative German orchestra; here, in addition to the traditional State Opera, there is the German Reich Opera, in the German Opera House in Charlottenburg, but at the same time the best artist and orchestras in other parts of Germany are also regularly invited to give performances in the capital.

Thus the old musical centres in the Reich not only continue to exist unimpaired, but their artistic capacities are also intentionally encouraged and increased. Munich, in particular, the old South German

artistic capital, is experiencing a worthy revival of its great traditions in this respect, and, as the capital of the National-Socialist movement and the recognized capital of German art, enjoys the special patronage of the Fuehrer. The local musical institutions, the Academy of Music and the State Opera, have been placed under fresh and energetic management, which will still further increase the reputation of the summer Wagner and Mozart Festivals. Munich and its environs are the home of Hans Pfitzner and of a number of the most fertile and gifted musicians, and will thus also become one of the creative centres of the Reich.

The part played along side of Munich by the little Bavarian town of Bayreuth really required no explanation in view of its importance. Owing to the renewed recognition of the essentially German character of Wagner's music dramas, Bayreuth has now really become the national shrine of the entire nation, and whenever the Festival Theatre on the green hillock opens its doors it rightly becomes the centre of interest of the artistic world.

Like Munich, Dresden is also eagerly and successfully endeavouring to increase its fame as a musical centre, both as regards operatic performances and concerts. The same is true of Leipzig, the old town of Bach, and of Hamburg, which has lately given a powerful fresh impulse to its musical life, and which, as the gateway connecting the Reich with the rest of the world, is of unusual cultural importance.

So far we have selected for mention a few of the principal artistic and musical centres, but, in addition to this, it must be emphasized that the same will is at work and the same endeavours are being made in all parts of Germany. The dangerous slackness of past years, which could not be concealed by feverish activity in the principal musical centres, has now given place to real musical life, which is striking proof of the fact that, along with confidence in its present government, the German people have also regained confidence in their own creative abilities. The German spirit is once more alive and is finding intensive and fortunate expression, as ever, in German music, which, as the Fuehrer says, is "the most German of the arts". In this sense the newly awakened and healthy musical life in Germany must be valued all the more highly, for, after all, it does not flourish on the soil of material superfluity, to satisfy a demand for luxury but as the elementary vital expression of an entire nation in the midst of a hard and difficult struggle for life. But this provides the very conditions which must give rise to the growth of real culture.

Trilingualism.

BY 'KRISHNA RAM'.

Amidst the several heritages that our ancients have left us, none is more beautiful, none more useful, none more wonderful than the heritage of a language. It thrills us to think how from the crude attempts of the prehistoric human groupings to express their feelings of fear, joy, love etc., through certain articulate utterances, language has evolved to its modern state when we unconsciously associate particular ideas with particular words. In fact there is no idea or conception in the mind that has not got a corresponding word or expression. It has been said that a rose called by any other name will smell as sweet as ever. But we have become such great, albeit willing, victims to the tyranny of words, that one almost fears that, after having associated the rose flower with a particular word for many ages, the flower called by any other name will have a different appeal to mankind. Some one has said that syllables govern the world. In fact the power of words is marvellous. There are a hundred definitions of the word 'liberty'. Each man has his own conception of liberty. Yet history tells us that the magic of that word has been the cause of gigantic world-movements and of dreadful wars. Language wields really a potent influence over us. For man is a social animal. And he is in his element when in the society of others. To satisfy his social instinct therefore he should be able to express his thoughts and feelings and emotions to others. He should give and receive sympathy. All this is possible only by means of language which is the instrument of expression for mental ideas. Without language therefore no communion is possible between human beings, and in the absence of such intercourse we will have to live and die as brutes. It is language that keeps us above the level of animals by making it possible for us to have a continuous exchange of ideas.

But if the origin and the development of language are very interesting phenomena, the diversity of languages on earth is no less interesting. Perhaps a common language for all the world would have resulted in a greater measure of unity in the world. Perhaps it would have led to a better understanding of the fundamental oneness of different races of mankind. But there is the other side to the picture. A dull uniformity will be very wearisome. Unity in diversity is the plan of creation. A monotonous sameness is never very healthy, nor is it beautiful. It is therefore better as it is, better that there are numerous languages among mankind. Even in the same language there are very many dialects. The Scotchman's English is scarcely intelligent to a Kentish

farmer, and the western Tamilians cannot suppress a smile when they listen to the dialect of their southern brethren and contrast it with their own way of colloquial speech with its licentious mutilation of words and phrases, to suit the potent passion of economy in human speech. Still this multiplicity of dialects is not without its brighter aspect. Too much of colloquialisation is bad for the growth of a language, but it too has its own uses for society. Language is a great unifying factor. Just as a common religion, a common civilisation, a common history, and a common pride in being the inheritors of an identical literature are instrumental in keeping together a group of men through the bonds of a mutual sympathy and affection, so too the possession of a common language is a powerful bond of union between men. Every sane man is naturally proud of his own tongue, at any rate he should be proud of it. Even to stick to one's own particular dialect is not bad after all. It will be a pitiable sight indeed to see all our poor peasants and farmers renounce their own rugged modes of speech and their queer yet effective expressions in favour of the literary way of speaking. Even in England where school boys and girls are taught the perfect pronunciation of words through the medium of the British Broadcasting Corporation all do not view with pleasure the possibility of the local dialects disappearing entirely. Just as amidst a foreign nation the immigrants from a distant country come together, drawn by their own distinctive characteristics, so too the speakers of a dialect have a silent sympathy towards one another. In almost every department of human activity language is thus an all-powerful factor.

In India we do not suffer from the misfortune of having only one language. We are in the other extreme and suffer from a plurality of languages and dialects. Of course India is a big continent and it has had such a chequered history that it is not surprising that there flourish on her bosom hundreds of dialects. We have had it pointed out to us that one of the many causes for our disunion is the absence of a common language. It cannot be denied that there is some truth in the remark. Every province has its own distinct tongue and sub-tongues. This certainly acts as a barrier against free inter-provincial discourse among the common people, hindering even the free flow of trade. But as in so many other respects, the position of India in the matter of languages is also unique. Indians do speak a multitude of languages, but still India retains a fundamental unity of being. This big continent, though divided by barriers of different languages and creeds, is still one. The dwellers in the Himalayan regions may not understand the language of their southern brothers, but still they feel an instinctive sympathy with them. The aspirations of Indians wherever they be are the same. Thus in spite

of the great diversity of languages India has managed to remain unbroken. However, the possession of a common language, a *lingua franca*, will intensify this unity. India therefore needs a common inter-provincial language. She ought to have had it long ago. Historical factors however stood in the way. Of course the possession of a variety of dialects has contributed its own share to the richness of India's civilisation. It has given her more than one literature of which she can legitimately be proud. There is the ancient Tamil literature with a glorious past; there is the Bengali literature which has developed enormously in recent times. There are several other Dravidian and Aryan languages, each boasting of talented authors and poets, great works of art and epics. There is nothing to prevent a Tamilian from being proud of a Bengali Tagore, or a northerner from enjoying the beauties of a southern Bharati. While therefore we need not regret the existence of many languages, we ought to feel ashamed of the absence of a common national tongue. The question of a national language for us has been of late discussed threadbare. There are differences of opinion, because of the extraordinary conditions here. There is a school of thought which says that, facts being as they are, English alone can and should be India's national language. There are others who say that a foreign language should never be made our *lingua franca*. There are still others who feel that any attempt to have a common language for this big continent of a dozen and more provinces will lead to the deterioration of the provincial vernaculars.

Let us first review the position of English in India. By a series of accidental factors, English has come to occupy a prominent place in our society. It is the language of government, of the legislatures, of public bodies, of commercial organisations, of the educated higher classes. It is the language of inter-provincial intercourse, of newspapers and of cultural magazines. A knowledge of English has come to be considered as the indispensable qualification for good citizenship, as the hallmark of culture. We who are English educated feel uncomfortable in the company of those who know only the vernaculars. We know more about the great masters of English literature than about the Titans of our own mother literature. The Indian's mastery of the English language and his proficiency in the English literature have evoked the admiration of Englishmen themselves. We have amidst us silver-tongued orators in English, gentlemen who speak a flawless English, and poets writing in English, in whose productions and delivery, as one critic has remarked, there is nothing to suggest they are not English-born. But with all this the English language can never be the common

language of India. We will have to reject it even on grounds of sentiment. There is nothing more disgraceful, nothing more disastrous for the dignity and solidarity of a nation than the wooing of a foreign tongue. No matter however grand it is, however wide-spread, a foreign tongue can never cease to be foreign. It cannot be racy of the soil. It will ever remain alien and aloof. We will be miserable patriots if we are content to receive an alien tongue in our midst and to give it honours greater than those we give for our own native tongues. It would only mean that either we are traitors devoid of national self-respect or that our heritage is so poor indeed that we cannot get on without the help of an imported tongue. On the very grounds of patriotic sentiment, we cannot allow English to usurp the throne of being India's national language. Those who argue in favour of English being made our common tongue have their stock arguments. They point out that English having come to occupy its present position, cannot be ousted so easily. The past cannot be unmade, they say, and we must have the consequences of Macaulay's fateful step. But to these critics the only reply is that if the small past of a century and half of the dominance of English language cannot be unmade, the still greater past of centuries of Indian history cannot be unmade at all. The smaller must submit to the greater. Again it is a superstition to think that English is permanently wedded to the whole of the Indian nation. We who are ornamented with university diplomas are apt to look at the world through our own eyes. We do not realise that the vast masses of the Indian continent are getting on without even an acquaintance with the English alphabet, that in spite of their ignorance of English they have a solid goodness and worth and all the graces of the soul that go to make up a cultured human being. Those who fancy that English can become the language of the masses do not take into account the utter impossibility of driving home a foreign tongue into millions of Indian families and making it grow there. History does not show us one instance of a people having ever chosen a foreign language as their own national tongue. What no nation, ancient or modern, eastern or western, has done, we may well despair of doing. The French and the German people will never consent to give greater dominance to an alien tongue. So too we cannot, consistent with our national self-respect and with the necessity for our self-preservation, and the imperative need for our maintaining intact our heritage, agree to give the pride of place to an alien language.

If English cannot become the *lingua franca* of India, what language can take that place? Everyone must concede that the fortune of being crowned as the national language of the Indian continent belongs

by right to Hindi. It is too late in the day to dispute that claim. Hindi is the one language that is understood by the greatest number of Indians, and the minority who do not know that tongue must agree to fall in with the majority. Moreover, Hindi is allied to almost all the languages of India, and as such it is not very difficult to master it. Thanks to the renascent activities in present day India, Hindi is rapidly spreading in South India, and a large number of South Indians have already mastered the language. The universal recognition of the legitimate place of Hindi is also seen in its having been included in the curriculum of schools. Of course the Dravidian languages being far removed from the Aryan ones and the Hindi script being the Devanagari, the mastering of Hindi involves a greater amount of time and trouble to us, South Indians. But we must cheerfully submit to the initial difficulties, in the feeling that the learning of Hindi is a duty we owe to the nation.

(To be concluded.)

Presidential Address.

(Extracts from the Address delivered at the Mangalore College
Day Celebrations.)

BY BEGUM MIR AMIRUDDIN, B.A. (HONS.)

To-day we have met here in this fine building to celebrate a happy occasion—an occasion when the children of this *Alma Mater* have gathered round her with friends and well-wishers to rejoice in common over her achievements during the past year. This habit of annually foregathering contributes much to the comrade spirit. This College is not mere brick nor mortar, nor books nor lessons. Its essential feature consists not in its building and equipments, but in human personalities. When people come together on an occasion like this, they have the opportunity of renewing old acquaintances and friendships and drawing inspiration from the Principal, Professors and other distinguished persons that may be present. To-day this *Alma Mater* of hundreds of its old and new students shines in an effulgence of her own, in the light of the glorious record of work that she has done during the past years.

I have heard with deep interest the report of last year's activities of this institution, which shows that on the bed-rock of sound tradition the achievements have been solid, and I heartily congratulate the Principal and the staff on the results and the prize-winners on the laurels that they have won. The report of the Principal shows that the aim that this College has set before itself is to provide boys and girls with a

grooves and take chances and be ready to do anything worth doing. Youth, if it is not anaemic or fossilized, will always be adventurous in thought and action. The spirit of youth which is synonymous with the spirit of joy, buoyancy, and exploration into realms unknown is a spirit that should be always kept preserved and intact, as it is a vital factor in the progress of every country's civilization and culture.

You young men and women who have received education I hope have acquired not only a large fund of knowledge, but have also provided yourselves with true culture. The very essence of culture is excellence and refinement of character and a broad outlook. Those who are endowed with education should make a conscious effort to develop that culture, that attitude of mind which has been so beautifully expressed by Mathew Arnold to look at life steadily and as a whole. We should try to have a culture representative of all that ancient Hindu and Persian civilization stood for, all that Islam meant at its best for a weary world, also all that Western culture implies with its religious doctrines derived from the Hebrew Prophet, and the beauty and sweetness of Greek art, Greek philosophy, and Greek science welded into one by the organising genius of the ancient Romans. Let us try to develop in India an attitude of mind that does not move in narrow channels, but which looks upon the broad world with tolerance that is born of understanding. Let us make a conscious effort to cultivate a liberal outlook and purge ourselves of the feeling that we are members of a particular caste or community. We should all realise that apart from the field of relationship between Man and his Maker, there is a vast field of common enterprise, common enjoyment, and co-operation from which religious and sectarian polemics that divide us must be rigorously excluded. It is the supreme quality of genuine breadth of vision that we in this country have to cultivate with great assiduity. The hope of the future rests on you, young men and women who are in the spring-tide of life; and it is my earnest prayer that endowed with the high training and inspiration that you have received in this College you will prove a beacon, a shining light, and a guide to your fellow-citizens.

History & Literature.

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

(Concluded from Vol. XI No. 12.)

In our last article we have dealt with the theoretical aspect of the problem. Now we propose to touch the practical side of the question—how best can the history-teacher help to awaken the receptive imagination of the students?

Children are by nature emotional, and things emotional easily appeal to their tender hearts. They love to scan the golden rain-bow, listen to the soft murmur of the sparkling brook, gaze intently at the flitting butterfly, eager to catch it and see if the multi-coloured spots on its tiny wings can be rubbed out! The whistling west wind may not bear any message for them, but it nevertheless inspires them with the awful majesty of Nature. If the furious gale strikes terror in their hearts, the balmy calm that follows it surely opens their eyes to the softer aspect of Nature.

The history-teacher has to take advantage of this in-born faculty of the students, and make the best use of it. He is not necessarily required to create the so-called poetic atmosphere round his lesson, and strive to kindle in their mind what may be dubbed poetic inspiration. If, however, he can do this without losing sight of his chief theme, he will have done a great service to his 'literary' colleague. What, however, is required of him, is just an honest endeavour to create in them a fancy, a love, a taste for literature, and thereby to throw into bloom their latent love for all that is lovely, noble and majestic in man and Nature.

This can be done by co-relating history with literature, which "embraces almost every sphere of human activity". The 'historian' has to collect, with the co-operation of the English-teacher, suitable extracts, having direct bearing on his subject-matter, from the works of famous literary authors. These collections will then have to be systematized, and co-related with the lessons he proposes to deliver. This procedure of *poetising* historical facts, events and characters will, we venture to suggest, have a double effect on the class.

Let us illustrate what we mean. When we have told the class all about the important *role* Joan of Arc played in the Battle of Orleans, let us present the following extracts to the class, introducing them with the remark: "Well, boys, that's what an historian says about the

Maid of Orleans. We shall now see how Shakespeare has represented her. I am going to put before you two extracts from one of his famous works in which she is pictured from two different points of view—the British and the French. Here you are!”

“Pucelle, that witch, that damned sorceress,
Hath wrought this *hellish mischief* unawares,
That hardly we escaped the pride of France”.

Henry VI. Act III, Sc. II.

Such is she from the British point of view. The following lines reveal the French point of view:

“In memory of her when she is dead,
Her ashes, in an urn more precious
Than the rich-jewel'd coffer of Darius,
Transported shall be at high festivals
Before the kings and queens of France.
No longer on Saint Denis will we cry,
But Joan la Pucelle shall be *France's saint*”.

Henry VI. Act II, Sc. I.

After the class have understood it with the aid of the teacher, one or two questions of the following type may be asked with profit:

Why is she damned as a witch by the British?
Does she deserve the epithet?
What is the *hellish mischief* referred to here?
Why is she hailed as *France's saint*?

Here is a quotation from Byron's *Age of Bronze*. After a talk on Napoleon's character, his ambitious dreams, his success and failure, it may, perhaps, help the class, and make the lesson interesting and impressive.

“Who born no king made millions draw his car,
Whose game was empires, and whose stakes were thrones;
Whose table earth; whose dice were human bones”.

We may pertinently ask the following historical questions: What historical character is referred to here? Is the estimate made here of his character true and just? Are the facts mentioned here historically borne out? From the point of view of literature, we may ask the class to strip bare the metaphor, and reconcile the statements italicized with purely historical facts. This will be a nice mental exercise as it will make them think, and compel them to analyse the mind of the author,

and probe into his statement. Let them exercise their mind as hard as they can, and endeavour to realize how even the dry, matter-of-fact historical truths can be woven into a melodious song by the jugglery of well-chosen and significant words and phrases.

Each such extract should be punctuated with apt questions to answer which the students will have to ransack and revive their previous knowledge, and compare historical facts with the statement of the author from whose work such passages are quoted. If the students have really appreciated the character of Napoleon, it will not be hard for them to appreciate the literary beauty of the fine poetic estimate of one of the strongest passions of his life woven into so fine poetry in the line—*whose dice were human bones*!

DUKE OF WELLINGTON.

“Who never sold the truth to serve the hour;
Nor paltered with Eternal God for power;
Who let the turbid streams of rumour flow
Thro' either babbling world of high and low;
Whose life was work, whose language rife
With rugged maxims hewn from life”.

Tennyson—*Ode on the Death (1852)*
of the Duke of Wellington.

What idea do you gather from the above piece, of Wellington as a man? Bring it out clearly, and balance it historically. Is the estimate of the poet correct? Illustrate your answer with historical incidents.

KING JOHN.

“.....that same purpose-changer, that sly devil,
That broker, that still breaks the pate of faith,
That daily break-row, he that wins of all,
Of kings, of beggars, old men, young men, maids”.

Shakespeare—*King John*. Act II, Sc. I.

Do you justify the epithets used against King John? What historical events will you advance in support of your argument?

NAPOLÉON'S FAREWELL.

“Farewell to thee, France! when thy diadem crowned me,
I made thee the gem and the wonder of earth,—
But thy weakness decrees I should leave as I found thee,
Decayed in thy glory, and sunk in thy worth”.

—Byron.

Is the poet justified in putting this sigh of lament in Napoleon's lips?
Is the assertion made in the italicised line true of the hero? Amend or justify it historically.

How far is the following remark true of Cromwell?

"Guided by faith and matchless fortitude,
To peace and truth thy glorious way hast ploughed".

—Milton's *Sonnet on Cromwell*.

Is the estimate of Alexander the Great made in the following extract accurate? To which of his traits the poet gives prominence here?

"Soothed with the sound, the king grew vain;
Fought all his battles o'er again;
And thrice he routed all his foes, and thrice he slew the slain".

—Dryden. *Alexander's Feast*.

General Lee in his *Eulogy on Washington* speaks of George Washington as "first in war, first in peace, and first in the hearts of his countrymen". Do you agree with the poet? Why was he loved by his people?

Macaulay calls George II "a bad son and worse father, an unfaithful husband, an ungraceful lover". Does he deserve the invectives? Is the statement within strict historical bound?

Henry VI thus muses on his own lenity:

"I have not stopped mine ears to their demands,
Nor posted off their suits with slow delays;
My pity hath been balm to their wounds,
My mildness hath allayed their swelling griefs,
My mercy dried their water-flowing tears."

Can he be excused for this self-laudation? Does the extract give any clue to his relation with the people?

Cardinal Wolsey meditating on the vicissitudes of life laments as follows:

"I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory;
But far beyond my depth; my high-blown pride
At length broke under me; and now has left me,
Weary, and old with service, to the mercy
Of a rude stream, that must for ever hide me."

Shakespeare—*Henry VIII*.

Is the lament becoming of Wolsey? Do you justify it historically? Did he really go 'beyond his depth'? What's the historical basis of the statement 'high-blown pride'?

In estimating the character of great historical personalities, relevant quotations from their speeches and writings may profitably be put before the class. We may even ask the students to estimate the character of great heroes from such speeches. Let us, for example, quote the following sayings of Napoleon to the class, and let them deduce their own conclusions about his character:

'It may happen to me to lose battles, but no one shall ever see me lose minutes either by overconfidence or by sloth'.

'Invested with the national authority, strong in justice and law, I shall not hesitate to enforce the requisitions of humanity and honour'.

'We will only make war as generous foes'.

'You must not fear death; when soldiers brave death, they drive him into the enemy's ranks'.

'Wounds inflicted on honour are incurable. The moral effect of this catastrophe will be terrible'.

'What do you mean by Fate? Politics are Fate?'

Passages of this type, if judiciously selected, will make the lesson interesting, and pique the curiosity of the class to know and learn something more about the character from sources other than their tiny textbooks. In this way we can not only enliven the lessons, but infuse into our students a love for literary appreciation. This method of linking history with literature will enable them to have incidentally an inkling into the minds of great authors of different ages and nationalities. This will also acquaint them with the views of great men on important historical events, and personages. Readings from famous authors often help the teacher to catch the fancy of the class, and exciting their interest, zeal and, above all, curiosity, relieve the boredom which not unoften vitiates the atmosphere of the history class.

Many important historical incidents, events and characters have been woven into fine poetry. We have just to take some pains, which will be well rewarded, to select appropriate, historically literary pieces to embellish our lessons, and thereby to sweeten the dry bones of history for our young friends. An apt quotation at the right place, time and occasion will, not only make the lesson illuminating, but effective, impressive and fruitful. It will also aid retention by intensifying, prolonging and repeating the impression to be remembered.

There is another good mental exercise for the class. Great literary authors, who have dealt with historical facts, characters and incidents, do not always have strict regard for historical accuracy. There are at times lapses and anachronism in their works, affecting time, place and persons. Such divergencies are inevitable in any dramatic

treatment of history. What we think of as a single 'historical event' is, to quote Herford, commonly made up of a crowd of minor incidents happening in different places and on different days. The dramatist concentrates them into a single continuous act.

We may present to our students carefully chosen extracts concerning a particular phase of our lesson; and require them to note all such inaccuracies. While testing their knowledge of history, it will enable them to have a glimpse at the mind of the author; and perchance lure them to gauge the depth of his imagination. It will, perhaps, delight them to know why the author, who is quoted, sacrificed historical accuracy to dramatic truth, and suffered his imagination to create imaginative characters, and interweave their fortunes with those of the historical personages of the Play. The class will have gone a long way to literary appreciation if they realise that not without a purpose are new touches and incidents and characters invented. We shall deem our efforts amply rewarded if we have been able to stir in them some thrill of surprise and quickened interest in the course of events. Philosophy is born of curiosity; and curiosity is the root of all knowledge.

Literary Education versus Technical Education.

BY MR. HARI PADA BANERJEE, M.A., B.T.

Now-a-days literary education imparted in schools and colleges in India has been subjected to merciless criticism and is made the scape-goat of all the evils of the world—social, moral, economic and political. Literary education is made responsible for the huge army of the unemployed in the country. The Government look askance at the educational institutions which are supposed to be the hot-bed of the political unrest now prevailing in the country.

But really what has education done? Its crime is that it has made the nation self-conscious. The people are now making a persistent demand for political emancipation in no uncertain terms. Education has opened to them the world of knowledge and imagination, thoughts and ideas. The youths of the country visit foreign lands to enlarge their bounds of love. In short, education has changed the very outlook of the people.

But the time has come to take stock of the effect—good, bad or indifferent—produced by educational institutions, so that we may be in a position to introduce necessary changes in the light of experience gained so far. We have now been called upon to pronounce judgment upon the work done in the field of education. Can we do away with merely literary education divorced from technical education? Laymen who educate their sons are easily persuaded to believe that because their sons can no longer secure lucrative jobs in Govt. offices or elsewhere, the gates of the schools and colleges should be closed forthwith. Their reasoning presupposes that schools and colleges exist to manufacture prospective clerks, lawyers, teachers, physicians and engineers; and because they are no longer required in as large a number as formerly, literary education and for the matter of that, education itself which equips men for the learned professions is superfluous. The educational policy of Lord Macaulay and the early administrators of India is responsible for this mentality of our country. A graduate thinks that his life is not worth a penny if he is unable to secure any employment. The consequent despair has cost many valuable lives. Much water has flown down the Ganges since the early administrators formulated their educational policy. They required clerks and so established zilla schools which were to serve as models to private enterprises. But the state of things is non-existent now and a new policy is required.

What do we find, if we examine the educational needs of the country? The last census reveals an appalling state of illiteracy among the teeming millions of India. How can the country which has ninety-three per cent of its people illiterate claim equality with those in which almost cent per cent are literate? This problem has baffled all solution and there is little chance in near future. Unless and until this blot on the fair name of India is removed, all her political and economic aspirations will remain dreams. Every man and woman can claim at least a smattering of Three R's and for this the need of free compulsory Primary Education is urgent.

On the other side of the shield, the pitiable condition of the unemployed deserves the sympathy of all. The press and the platform are resonant with the demand for a change in the educational policy and system of the country.

The recent convocation addresses of the different Universities of India have touched upon the vital problem of unemployment among the alumni and suggested the solution in their own ways. Some advocate a vocational bent to the present system of education. The Government of Bengal have decided upon the diminution of the number

of H. E. Schools in the province. The Government are evidently led to take this step from the political consideration. It is an undeniable fact the anarchists and terrorists find easy recruits among the educated unemployed. On the other hand the guardians of boys educate their wards half-heartedly, because they are almost sure that their wards will swell the ranks of the unemployed after the completion of their education.

There is no denying the fact that education worth the name should equip the learner for complete living. It should make him a useful and happy citizen. But the pinch of hunger—the drive to struggle for existence—must be satisfied. We cannot forget the truth that man is the combination of animality and rationality—he is the combination of body and soul. We can ignore one and over-estimate the other to the detriment of both. We must eat to live and the state is morally bound to provide us means to earn our bread. The avenues of earning bread in an agricultural country like India are few, while the western education and civilization have multiplied our wants and raised our standard of living.

The issue has been more complicated by the fact that the man who has received even a smattering of education in our country considers manual labour beneath his dignity. Dignity of labour is a lesson still to be learnt by him. It is, however, expected that as education becomes wide-spread and universal, the perverted notion will disappear, as it has done in the western countries.

Having viewed the problem from all standpoints and in all its bearings, we are at last forced to the questions: "Is education to be imparted in such a way that it will enable the recipient to earn his bread? Are the schools and colleges to be converted into workshops and factories? Should the aim of education be to produce skilled carpenters, weavers, farmers, tailors and smiths? Or, should education aim at producing poets, writers, thinkers, orators, artists, philosophers, historians and statesmen? Do the society pay more respect to a Rabindra Nath or a Jamshedji Tata? Do we show more honour to a Mahatmaji or a Ford? We cannot of course, ignore the utility of motor cars and iron foundries. But ancient India could produce savants and sages without the help of motor cars and modern machineries. John Bright condemned the university education in as much as it failed to provide bread to the graduates.

But bread-earning cannot and should not be the object of education. The schools and colleges may be called vocational in so far as they are training grounds for future lawyers, engineers and mechanics.

The schools and colleges cater to a distinct need of the society and cannot be replaced by vocational education.

We do not ignore the importance of vocational schools—everything in the world has its utility but for God's sake, do not drag the goddess of learning into the smoke and din of factories. The two kinds of schools, vocational and literary, should be kept strictly separate and one should not be allowed to trespass upon the field of the other. There are thousands and one way of earning bread but bread-earning and pursuit of knowledge are ill-chosen companions. Man is made of body and soul. An ideal system of education should aim at the harmonious development of both. Bread-earning is one of the primitive drives and instincts for self-preservation or for the preservation of the physical existence. Whether we will it or not, we must satisfy our appetite. Such is not the case with the spiritual needs. There is no inner drive to attain moral excellence, to cultivate benevolence and other altruistic activities. It has been admitted in all countries of the world that education is a powerful aid to spiritual development.

In order to develop our latent powers, we have to read extensively and think deeply. We have to be acquainted with the thoughts and ideas of the great men to whom the world is indebted for what it is today. The great thinkers and philosophers supply the mental food. We have to take it and digest it for spiritual nourishment. As we have to take food for the physical development, are we under the necessity of acquiring language habits in order to develop our mental faculties. Hence this great arrangement of a net-work of schools and colleges throughout every civilized country. These schools and colleges cater to the spiritual needs of the nation. They are indispensable in the body politic, though they may appear to be mere decorations and ornaments. But these institutions are the very foundation of the society and orderly government. The value of discipline derived from them is very great.

Let us examine the subjects that are taught in schools and colleges. The vernacular, a foreign language, Mathematics, History, Classical language, Science etc. are the subjects which are taught in schools and colleges. Language ability is at the root of all knowledge, whether receptive or expressive. Intelligence tests which are being so extensively used in Europe and America now-a-days, have conclusively proved that those who excel in a language i.e., in writing and speaking it, have superior intellect while those who have imperfect mastery over a language are mentally deficient. The expression of a thought or idea in a clear, exact, and definite manner is not an insignificant achievement on

spreading over rural areas where medical relief was badly required. Here again, it is insisted that only qualified men should be entertained and inadequate staff should be supplemented by drawing in more men. The Committee is alive to the value of the indigenous system of medicine, and recommends an investigation with a view to modernising the same.

The B. Com. degree holders who have suffered for lack of employment are recommended to place themselves above the charge of being merely theoretical by undergoing a practical training in suitable places. The Department of Public Health seems to the Committee to be capable of absorption of a large number of educated men with qualifications especially with schemes of rural sanitation which cannot bear further postponement. Everywhere the entertainment of qualified men and the imparting of necessary training is suggested.

Overcrowding in the legal profession is next taken up and the loss in prestige and position noted to-day here is regretted. The Committee would, therefore, classify lawyers into two groups, those doing the work of a counsel and others engaged in drafting documents between whom there should be neither rivalry nor encroachment into each other's domain. Legislation for preventing unqualified men from drafting even ordinary petitions would have a salutary effect. To insist on practice in a district court before being permitted to practise in a High Court is a recommendation that might not commend itself to the profession as being very necessary as it might impede the progress of deserving talent. The capable student of the Law College might find it more congenial to practise in the High Court directly as he has been breathing the very atmosphere. The creation of a Senior Bar and King's Counsel would certainly add to the status of the profession. A Representative Council of Legal Education is a most welcome recommendation and the Committee's observation regarding adequate payment to teachers here and in other professions will receive due attention, it is hoped, in proper quarters.

The provision of new careers for our young men to be created and developed in fields like journalism, accountancy, insurance, architecture and similar ones is a need, according to the Committee. Instruction should be given in all these and a beginning may be made even in earlier stages, like the Secondary schools. Overwork in particular departments should be reduced as it would reduce unemployment also at the other end. It would be well if the policy of stoppage of recruitment and retrenchment could be revised. The reduction of age-limit

for entrance in the subordinate services which attract the largest number of our young men would, the Committee hopes, prevent wastage at the Universities by drawing them into service soon after the Secondary school course. The rules regarding the age of retirement should be rigorously enforced so that young men might have a chance and the Committee is against any extension being granted.

The agricultural institutes come in for a good deal of attention as also agriculture as a profession. Here again the value of practical training is urged. Subsidiary industries must for their improvement get men trained adequately and financed or subsidised for such industries. Dairy-farming and the employment of educated men as farm and estate managers with the co-operation of zamindars would be beneficial.

As regards industries, a detailed industrial and economic survey should be undertaken, accompanied by the establishment of industrial research workshops located at different university centres or industrial areas. The supply of cheap electricity for small industries in the starting of which the Government should help young men on a well-laid-out plan and the carrying out of the recommendations of the Industries Reorganisation Committee are stressed by the Committee. Assistance might be given to private industrialists on the distinct understanding that they take in qualified men. As for marketing cottage products, expert advice should be made always available.

The Committee then passes on to consider how best to organise marketing and recommends the starting of co-operative stores employing educated men with proper training in salesmanship and the linking of the purchaser with the manufacturer to the benefit of both. A limited financing and marketing company for the province should, in the opinion of the Committee, be organised to finance and secure employment to educated men. The internal trade of the country should be helped by a well-devised system of Railway freight rates and an efficient publicity branch, helping commerce with necessary information.

In recognition of the growing demand for vocational and industrial education, the Committee would have the educational machinery recast so as to give proper training and bias in earlier stages. The appointment of regional vocational guidance authorities should watch and guide the growth of industries keeping them in contact with educational institutions.

Advice to parents and boys regarding choice of careers should be systematically given by an expert body or by people equipped with modern psychological knowledge.

Primary, Secondary and University education should be revised so as to provide the best results. Compulsion and raising of age-limit in the first, the diverting of students after the S. S. L. C. along two different channels and the "industrialising" of the Secondary Courses, with steps taken to admit only those who would profit by a University education one of whose objects ought to be to study the needs of industries, and Inter-University co-ordination are other valuable suggestions made by the Committee. More funds to science departments of Universities and the establishment of a Council of Research combining the interests of education and industry are unexceptional in their value and utility. The only point for consideration, while congratulating the Committee on so excellent a report and such courage and vision with which the recommendations have been made, is whether the purse-strings of the Government will be loosened in the direction and to the extent recommended and desired, so as to produce a feeling that their labours so well directed and accomplished have not, after all, gone in vain.

Reviews.

1. International Education Review: Edited by Alfred Baeumler and Paul Monroe. Published from Berlin SW 68, six times a year, Annual subscription: 12 RM.

The *International Education Review* is a bi-monthly conducted under the guidance of an American and a German Editor in co-operation with educational experts in all countries. Contributions are in English, German and French. Run on strictly scientific lines, the journal presents educational problems of interest bearing on research. It aims at playing the role of international organ for the promotion of intellectual and spiritual understanding, and as such it will be of value to educationists all over the world.

2. India in the World: By Eva D. Birdseye: Published by Macmillan & Co., Ltd 1935. Price: As. 6,

This is a text-book compiled in conformity with an improved syllabus on India, by an experienced teacher of Geography. Besides the geography of India, general principles of World Geography and suggestions for practical work find a place in the book. The treatment of the subject is simple and clear. Care has been taken to present abstract topics in a homely manner. Sketch-maps and diagrams are in profusion and will prove valuable aids in the understanding of the subject.

3. Higher School Geometry: By L. Crosland. Macmillan & Co., Ltd., London. Price: 6 sh.

This gives a course in Advanced Geometry suited to the Higher School Certificate syllabuses in British schools and also useful to our University students. The contents comprise an elementary treatment of the analytical geometry of the st. line, circle and conic sections, some of the properties of the triangle and the circle treated by the methods of pure geometry, and a development of the principal properties of the Conics, among other things. The arrangement of the subject matter and the method of treatment reveal some novel features which will be appreciated. Simple numerical and advanced exercises gathered from examination papers have been added. The printing and get-up are very good.

4 A Junior Course of Analysis: (with supplementary examples in Latin & French). By B. J. Pendlebury. Macmillan & Co., Ltd. Price: 2 sh.

This is a practical grammar on original lines suited to the needs of the lower forms. It is primarily a study of the structure of sentences in English. Young readers will have a clear grasp of the fundamentals of English grammar and the significance of grammatical terminology, by studying this valuable book. The chapters dealing with the differences in the predicates of *being* and those of *doing*, the method of understanding the chief functions of words, the different kinds of sentences and their analysis, to mention only a few, are highly comprehensive and instructive. Youngsters will be benefited by the appendices on tenses relating to active and passive voices and on the plural forms of nouns. We commend the use of this book to all desirous of having a decent grounding in the subject.

5. நமது தேச சரித்திரச் சிறுகதைகள்: for Class V. Macmillan & Co., Ltd., Madras. Price: As. 5 (1935).

Young readers are introduced here to a short sketch of eminent personages in Indian History from the earliest to the modern period down to King George. Written in simple Tamil and illustrated with apt pictures, the stories make interesting reading. The first lesson gives an account of our country and the last, of our Government.

6. General Science (in Tamil) for Form I: By K. S. Ramachandra Ayyar, B.A., L.T., Senior Science Master, Town High School, Kumbakonam. Price: As. 7.

The enterprising author who has brought out useful Science books for the higher forms in English has added one more to the series by this Tamil publication for Form I. Conforming to the latest syllabus, he has treated the topics in forty nine short lessons, illustrated with suitable diagrams, and in simple Tamil. English equivalents have been given side by side with vernacular terms wherever necessary, and useful questions added at the end of each chapter. The contents are concise and to the point.

V. S. Raman Vaidyar & Bros., SWARAJYA PHARMACY,

(REGISTERED.)

ALWAYE.

(Branches:-Chalakudi & Karupadanna.)

Consultations regarding disease, diagnosis, the symptoms of which when intimated, are being promptly complied with free of charge.

We have many of the Ayurvedic medicines prepared according to the strict prescriptions enjoined in Ayurveda with the full process inculcated therein and offer them to the public at the lowest price both on retail and wholesale rates: genuineness and purity of which we could guarantee. In addition to this we have in stock all the country herbs and other medicinal ingredients ready for sale.

It is with a view to prove to the public the potency and marvellous result of the system of Ayurvedic pharmacopoeia and thereby make them appreciate its value, that we have quoted the lowest price in the market. Besides, we could convince patients of the economic value of adopting the holy and antique-oriental system of treatment for which we have special facilities in the collection of herbaceous medicines: And hence it is possible to sell medicines at such low rates.

Medicines are despatched by V. P. system on application.

	Rs. As.		Rs. As.
Asoko Ghrita	per lb 3 8	Adhayaishtha	per 24 oz. 1 0
Indu Kanta Gritha	" 3 0	Bottle	" 2 0
Kalsana Gritha	" 3 0	Dasamoolarishta	" 1 4
Saraswatha Gritha	" 4 0	Drakshasava	" 1 0
Sukumara Gritha	" 5 0	Lohasava	" 3 0
Sehaguladya Gritha	" 7 8	Kasthuryadi Pills	per 100 0 6
Thithaka Gritha	" 3 0	Nasikachurna Vataka	per Doz. 0 6
Agasthya Rasayana	" 0 12	Virechana Pills	per Doz. 0 6
Ajamansa Rasayana	" 2 0	Rasa Bhasma	per Tola. 2 0
Chyavana Prasa	" 1 8	Asana Vilvadi Thaila	24 oz. 1 8
Kankayana Modaka	" 3 0	Pinda Thaila	(ointment) 1 8
Kasthuryadi Leha	" 10 0	Balaguluchyadi Thaila	" 1 8
Mahat Chinchadi Leha	" 2 0	Balaswagandhadi Thaila	" 2 8
Maha Vilvadi Leha	" 2 0	Sahacharadi Thaila	" 2 8
Madhusnuhi Rasayana	" 3 0	Dhanwantari Thaila medicated	" 3 0
Musalyadi Rasayana	" 7 8	101 times per oz.	" 3 0
Narasimha Rasayana	" 3 0	Ksheerabala Thaila medicated	" 2 8
Patavaladi Leha	" 1 0	101 times per oz.	" 2 8

For further Particulars write to:-

Telegrams:-

"SWARAJYA"
ALWAYE.

THE MANAGER,
SWARAJYA PHARMACY,
ALWAYE, (Travancore.)

A NEW SERIES OF TEXT-BOOKS FOR THE TEACHING OF ENGLISH TO
BEGINNERS IN INDIA.

THE NEW ERA ENGLISH READERS

PRIMERS FIRST & SECOND & BOOKS I, II & III

Annas 0-5-0 0-6-0 0-8-0 0-10-0 and 0-12-0 respectively

Edited by { H. CHAMPION, M.A., I.E.S. (Three Books)
Dr. JAMES H. COUSINS, D. LIT., (Two Books)

By { M. S. SUNDARESWARAN, M.A., L.T.
and
A. S. VENKATARAMAN, B.A., L.T.

Highly spoken of by eminent educationists and are in use in schools
throughout this Presidency and a portion of Bombay Presidency

These five books have been brought out at an enormous cost and time after judicious thinking and consultation. The books have been tested in many institutions and found to satisfy the needs of Indian children reading English upto eighth standard.

Some of the more noteworthy features require to be mentioned here. There is a progressive scheme consisting of words and phrases, real language units. Besides, due attention to grammar is imparted. There is a grammatical bias underlying each lesson. It is obvious that grammar in the early stages cannot be formal and must be largely an essential part of language acquisition. This principle has been recognised in a large degree. At the same time, one will be attracted by the questions and exercises at the end of each lesson. They are meant to assist the children in acquiring a real command of the linguistics.

Schools where the readers are in use vouchsafe to their merits as superior to other readers, in that the lessons are carefully graded, intermingled with dialogues, giving prominence to Indian life and scenery. The editors have suggested that vernacular should be used wherever necessary. We are sure that at the very perusal of the readers every teacher will pronounce them to be good.

Lessons are profusely illustrated appropriately to the subject matter of the lessons. Every book contains a tricolour plate of an important lesson.

We request the teaching public to make an experiment on our Readers, and it will be to their best advantage.

Specimen Copies will be supplied on application from Heads of Institutions.

B. G. PAUL & CO.,

EDUCATIONAL PUBLISHERS,

12, FRANCIS JOSEPH STREET, MADRAS.

Problems In Elementary Mathematics.

In Tamil For Forms I, II and III.

By M. RAMAKRISHNA AIYER, B.A., L.T.,

AND R. RAMAKRISHNA AIYER,

Assistant Masters, St. Michael's High School, Coimbatore.

PRICE Rs. 1—4—0 (only.)

A Highly useful Text Book for the Lower Forms prescribed in several Schools in the Presidency.

Approved by the Text Book Committee. Apply to the Author.

The South Indian Teacher.

The official journal of the South India Teachers' Union.

The only Educational journal devoted to the teacher and his problems. Best medium for advertisements.

Rates can be had on application.

Annual subscription Rs. 3.

Apply to:—Manager.

41, Singarachar St., Triplicane, MADRAS.

Dr. G. B's. Medicated Snuff.

Acknowledged to be the best throughout India for Neuralgia, Nasal Catarrh, Toothache, etc., etc., Gurus Basava & Co., Ltd.,

P. O. Box No. 510,
PARK TOWN, MADRAS.

Are you employed Why?

You can earn daily Rs. 5 to Rs. 10. Become a successful Doctor at home.

All English, Hindi and Urdu knowing adults of either sex may join at any time. Why go begging door to door for living. Learn Homoeopathy and enjoy richest living Diplomas awarded to successful candidates.

For prospectus Apply to:—

THE PRINCIPAL,

Members Homoeopathic Institute,
GUALMANDI, LAHORE.

A TEXT-BOOK OF Elementary Mathematics

(IN ENGLISH)

(Approved by the Text-Book Committee.)

BY

V. P. Viswanatha Ayyar, B.A., L.T.

St. Mary's High School, DINDIGUL.

Book I for Form IV As. 14

Book II for Form V As. 12

Book III for Form VI As. 14

BHARATHA DHARMA.

Published on the 15th of every Month

A Magazine of Liberal Hinduism

The Official Organ of the Arya Mata Sabha

Editors:

MR. C. V. KRISHNASWAMI AYYAR,

MR. K. V. SETHA AYYANGAR,

Best Medium for advertisement.

Apply for rates to the Manager.

BHARATHA DHARMA

"Moryalaya", Royapetta, Madras.

CHILDREN'S EVERYDAY SCIENCE IN TAMIL

For Forms I, II and III—each As. 12.

By M. S. SUBRAMANIAN,

Assistant, Hindu Secondary School, Viravanallur, S. I. Ry.

Neatly got up, conforming to the latest syllabus in General Science, in elegant and flowing Tamil, with rare photographs, pictures and diagrams in profusion, in bold print, highly inviting to young readers and appreciated by eminent educationists, scholars, scientists and so forth.

Please apply to the author.

SADHANA AUSADHALAYA Dacca (Bengal)

—ADHYAKHA—

Joges Chandra Ghose, M. A. F. C. S. (London)

Formerly Professor of Chemistry, Bhagalpur College.

Other Branches:—Shyam Bazar, Calcutta, 213, Bowbazar Street, Calcutta, 67/4 Strand Road, Calcutta, Chittagong, Patuatuly, (Dacca), Lahore, (Punjab) Burdwan.

Guaranteed absolutely Pure and Genuine Medicines, prepared strictly according to the Ayurvedic Sastras. Catalogues are sent free on application.

On describing the nature of diseases, prescriptions are given gratis with great care.

MAKARADHWAJ (SWARNA SINDUR).

(Pure & with Gold) Rs. 4 per tola.

A wonderful specific for all diseases. It regulates the nerve, bile and phlegm, increases vitality, mental and physical vigour and tones up the system.

SARIBADISARSA. Rs. 2-12 per seer.

A wonderful, infallible medicine for all sorts of blood impurities.

SUKRA SANJIBAN. Rs. 16 per seer.

A very powerful and effective medicine for the restoration of lost vitality and energy. It immediately puts into you all the vigour that every man should have.

ABALA BANDHAB JOG, 16 doses, Rs. 2. 50 doses, Rs. 5.

A great remedy for all female diseases.

OUR SCHOOL PUBLICATIONS

1. Garuda and Anjaneya	....	....	0—4—0
2. Avatars of Vishnu	....	...	0—4—0
3. Jesus Christ	....	....	0—5—0
4. Tales of all Time	....	....	0—6—0
5. Rama, the Ideal Son	....	....	0—4—0
6. Aesop's Fables I	....	...	0—3—0
7. Do. II	....	....	0—4—0
8. Karna, the Warrior	....	....	0—6—0
9. Stories from Shakespeare	....	....	0—12—0

SUITABLE FOR HIGHER FORMS.

1. Tamil Poetical Selections	....	....	0—5—0
2. Nitthilakavai—a collection of Tamil Poems....			0—10—0
3. Selections from Prose & Poetry in Tamil Book I			0—10—0
4. Do. Book II			0—10—0

Write to:—

V. S. SWAMINATHAN,

Publisher,

MADURA & TINNEVELLY.

ELEMENTARY SCIENCE SERIES (S.S.L.C.)

BY K. S. RAMACHANDRA IYER B.A., L.T.,

Senior Science Assistant, Town High School, KUMBAKONAM.

1. A Text-book of Elementary Science Book I (Physics & Chemistry) by K. S. R. and G. V. Re. 1-0-0
2. A Text-book of Ele. Science Book II (Animal Life) 0-6-0
3. " Book III (Plant Life) 0-6-0
4. " Book IV (Sound, Light, Magnetism, & Electricity) 0-8-0
5. " Book V (Physiology & Hygiene) 0-8-0
6. Practical Physics C. Group (Heat & Light) 0-7-0
7. General Science for Form I (Tamil) ... Re. 0-7-0
8. General Science for Forms II & III will be ready shortly
9. A Text-book of Physics S. S. L. C., C. Group, Book I for Form V 0-14-0
10. Do Do (Heat & Light) will be ready shortly

For Copies apply to:—

THE AUTHOR.

Wanted

Two candidates for Guarantee Course.

Service or Money back.

GUARANTEE PROSPECTUS ON TWO ANNA STAMPS.

National Technical College of India Ltd.
Bombay: 14.

GENERAL SCIENCE
(IN TAMIL)

(Approved by the Text-Book Committee
Vide Page 611 of the Fort St. George Gazette dated 12th November 1935)

BY

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

Science Assistant,

St. Michael's High School, COIMBATORE.

Book I for Form I

Book II for Form II

Book III for Form III

Book IV for Form IV

V. S. VENKATARAMAN & CO.,

EDUCATIONAL PUBLISHERS,

KUMBAKONAM.

CONTENTS for March, 1936.

1. Education in Japan	
By Mr. K. S. Vakil, M. ED., M.R.S.T., F.R.G.S., I.E.S. (RETD.)	
2. Trilingualism	84
By 'Krishna Ram'.	
3. Educational Reconstruction	89
By Mr. M. B. Niyogi, M.A., LL. M.	
4. National Education for India	94
By Prof. D. S. Gordon, M.A., B.T., DIP. ED. (COLUMBIA.)	
5. Take Time by the Forelock	99
By Mr. M. S. Dasania	
6. Leipzig University	100
By Mr. Herbert Gunther	
7. Gleanings	102
8. Adult Education in 1935	104
By Mr. K. S. Vakil, M. ED., M.R.S.T., F.R.G.S., I.E.S. (RETD.)	
9. Notes	107
10. Reviews	110

GENERAL ENGLISH

with

SELECT ESSAYS & LETTERS

By S. M. Datta, M.A., B.T.

Is the best book for Students. You should buy this book
NOW, NOW, A. D., 1936, to-day.

Price : 12 As.

To be had of: 'All India Publishing Company',
30, Cornwallis St., Calcutta.



AS BEAUTIFUL AS A ROSE

The delicate complexion of ladies described as beautiful as a rose can be preserved in a fresh and healthy condition by the daily use of Mysore Sandal Soap and Mysore Pearlite Vanishing Cream.

MYSCORE Sandal SOAP

Available Everywhere.

**Mysore Government Soap Factory,
BANGALORE.**

THE INDIAN EDUCATOR

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

Vol. XII.

MADURA: MARCH, 1936.

No. 3.

Education in Japan.

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

(Concluded from the last issue.)

Japan also maintains at a high level of efficiency such advanced research institutions as the National Research Council, the Geodetic Committee, the Central Meteorological Observatory, the Observatory for the Measurement of Latitude, the Imperial Marine Observatory, the Imperial Earthquake Investigation Council, the Council of Aeronautics, the Institute of Aeronautics, the Imperial Academy of Fine Arts, the Research Institute for Iron, and Steel and Other Metals, and the Institute for the Study of Infectious Diseases.

Special Schools are schools higher than the secondary but not quite of university grade, giving higher education in arts and science.

Special Schools Special schools which give instruction and training in vocational work are called Special Technical Schools.

The course of Special Schools extends over three years or more. For admission to them, completion of the course of the middle school or the girls' high school or possession of equal or higher scholastic attainments is required. The course of study in schools other than those established by Government is generally left to the discretion of their founders or managers, though it is subject to the formal approval of the minister of Education.

Large special schools do not differ substantially from universities. Hence, there is a tendency now-a-days to convert special schools into universities.

Ample provision exists in Japan for the training of elementary, secondary, technical, and normal school teachers. Each prefecture is

145143
113412.1-2

Training of Teachers required by law to establish and maintain at least one Normal School for elementary teachers, and may be required, if circumstances make it necessary, to establish institutions for the training of technical continuation school teachers. The Government, on the other hand, undertakes responsibility for the training of teachers of normal schools, middle schools, girls' high schools, and technical schools, and maintains Higher Normal Schools, Higher Normal Schools for Women, Special Institutes for the Training of Teachers, etc.

Students in training are given scholarships covering parts of their expenses either by the Government or by the local public bodies. Moreover, such of the students of the universities, special schools and the like, as intend to become teachers receive aid from public funds or may be exempted from the payment of fees. Further, persons with promising careers are chosen for study abroad in order that they may be better qualified for higher teaching.

Normal Schools provide a regular course and may also provide a post-graduate course. The regular course has two sections, of which the first extends over five years and admits students who have completed 15 years of age (14 in the case of girls) and have

Normal Schools completed two years' course in a higher elementary school or possess equivalent scholastic attainments. The second is of one year's duration for men and of one year's or two years' duration for women and admits those who have completed 17 years of age (16 in the case of girls) and have completed the middle school or girl's high school course or possess equivalent academic attainments. The post-graduate course extends over one year and admits those who have completed the regular course or possess equivalent or higher academic attainments.

The subjects of study in Normal Schools are:— Morals, pedagogics, Japanese language and Chinese classics, English, history, geography, mathematics, natural history, physics and chemistry, law and economics, agriculture or commerce, penmanship drawing and handicraft, music, and gymnastics. Of these, English and agriculture or commerce are optional for women. Practical training in teaching is given in the last year of the course for eight to ten weeks.

Normal Schools are authorized also to organise courses for improving or supplementing the knowledge of elementary school teachers or for training teachers of ordinary elementary schools, teachers of sewing in elementary schools, and kindergarten mistresses. Normal

Schools are required to have attached elementary schools of their own, providing both the ordinary and the higher course, to serve as practising schools. Normal Schools for women are required to have kindergartens also, if possible. In special circumstances, however, local governors may, with the sanction of the Minister of Education, permit the substitution for the attached institutions of city, town, or village, or private kindergartens, but such permission can be granted for only a specified length of time.

Higher Normal Schools, Higher Normal Schools for Women, and Special Institutes for the Training of Teachers provide training for teachers of schools of secondary grade. The Tokyo Fine Art School

Higher Normal Schools and Academy of Music provide special courses for the training of teachers of drawing and music for secondary schools.

Their entrance requirements are, generally speaking, the completion of the middle school, the girls' high school, or the normal school course, or possession of equivalent scholastic attainments. They make admissions after a competitive examination. Their courses extend over 2, 3, or 4 years. Higher Normal Schools and Higher Normal Schools for Women provide four years' ordinary courses (including one preparatory year) divided into three parts: (i) Literature. (ii) Science, and (iii) Physical Education in the case of men and Domestic Science in the case of women.

Higher Normal Schools for men and women have a middle school and an ordinary and higher elementary school (and also a kindergarten in case of schools for women) attached to them as practising schools and as fields for educational experiment and research.

Special Institutes for the Training of Teachers are provided in connection with each of the Higher Normal Schools for men and women for the training of teachers of middle schools, girls' high schools and normal schools in the different subjects of school teaching, e. g. Japanese language and Chinese classics, English, mathematics, history, geography, science, and domestic science.

Institutes for the training of Technical School Teachers are attached to Government Universities and Special Schools. They have all a three years' course, to which are admitted those who have completed the middle or normal school course or have completed the ordinary elementary school course and have subsequently received instruction for five or more years in technical schools.

Institutes for the Training of Teachers or Technical Continuation Schools are also provided in almost all the prefectures. They provide a course of one or two years and admit those intending to become teachers of technical continuation schools, provided they have completed the ordinary elementary school course and received five or more years' instruction in a technical school, or have completed a technical school course of the same standard, or have completed the middle school, girls' high school, or normal school course. These institutes have been established since 1911 in response to the urgent demand for capable teachers caused by wide diffusion of technical continuation education.

Teachers of the Blind and the Deaf are trained at the Tokyo Schools for the Blind and for Deaf-mutes.

Kindergarten mistresses are trained in Normal Schools and Higher Normal Schools for women.

Teachers of Reformatories and Schools of Correction are trained in these institutions by their Supervising Departments.

Further, selected teachers and officers of experience are deputed by the Government from time to time, as need arises, for further training or for special studies to the U. S. A., England, Germany, France, Italy, Switzerland, Austria, China, Holland, and other countries.

For the improvement of qualifications of elementary and secondary grade teachers in service, the Central Government and the local bodies arrange for short-term courses during the summer or winter vacations or at other suitable times, those attending them being paid, whenever circumstances permit, travelling expenses or special allowances, and granted a diploma or certificate at the end.

Besides such Institutes for teachers, Lecture Institutes are held to impart a general knowledge of the system of elementary education and of educational administration to those who are in the position of direct supervision over local education, such as prefectural inspectors, and the like. The lecturers at these institutes are secretaries, school superintendents, superintendents of school hygiene, superintendents of compilation, and professors of the Tokyo Imperial University and the Tokyo Higher Normal School.

Lecture Institutes on School Hygiene are also held for the purpose of imparting knowledge and practical training to school physicians, teachers of gymnastics, and members of local school authorities. The subjects dealt with include principles of school hygiene, dentistry,

outlines of psychology, mental tests, mental fatigue, educational pathology, treatment of abnormal children, theory and practice of physical training, orthopaedic gymnastics, etc.

Lastly, Conferences of School Directors are held, e. g., of Higher Schools, Higher Normal Schools for men and women, Technical and Special Schools, Fisheries Schools, and Technical Continuation Schools for deliberation on questions referred to them by the Department of Education.

Teachers are treated in Japan as a respectable body of public servants. Court ranks and decorations, letters of merit, etc., are awarded to distinguished teachers of both public and private educational institutions in recognition of their services by the Emperor, the Minister of Education, and the Prefectural Governors.

Pensions, family allowances, and retiring allowances are paid to regular teachers of city, town and village elementary schools, technical continuation schools, and kindergartens.

The prefectures are required by law to reserve funds for teachers' pensions, and cities, towns, and villages are required to pay every year a sum of money equal to one-hundredth of the amount of the salaries of regular teachers employed in their schools into their prefectural pension funds. Pensions, family allowances, etc., are paid out of the interest and other income of these funds, and when the income is insufficient to meet these charges, the deficit has to be met by the prefectures from their general revenues.

Further, the Government encourages cities, towns, villages, town and village corporations, and town and village school corporations to provide housing accommodation for teachers or to pay an allowance for house rent instead.

Provision of allowances for the families of teachers who die in harness, provision of house accommodation or house rent, and occasional conferment of honours or letters of merit would go a long way in relieving the present discontent among our school teachers.

The most striking and interesting feature of the system of Education in Japan is its perfect freedom from annual or final external examinations. Pupils are promoted from year to year according to the results of the term examinations and the

opinion of the teachers who are generally inclined to be liberal in the matter of promotion.

Text-books and charts for elementary schools, relating to Morals, Japanese language, arithmetic, Japanese history, geography, science, and drawing, are published by the Department. Other books are published by the Department or by private agency with the approval of the Department. The examination of these books is carried out by the Department on the application of the publishers accompanied by an examination fee equal to the price of 20 copies of the book submitted for examination.

There is no corporal punishment in Japanese schools. The students would resent it as an insult and would never submit to it. Censure or reprimand is found effective enough. In extreme cases, suspension and dismissal are resorted to.

No public scholarships or prizes are awarded in Japanese schools. As there are no annual or final external examinations, there are no marks sheets or results sheets grading students according to the marks obtained by them and no scholarships or prizes for those obtaining the highest marks in the whole examination or in particular subjects. The case of poor but promising students is generally met by their exemption from the ordinary tuition fees or by the provision of scholarships and loans by public and private bodies.

As will have been seen from the preceding sections, gymnastics (including physical and military training) occupy a definite place in the curricula of all elementary, secondary, and higher schools. Games and sports, fencing, wrestling, jujutsu, baseball, lawn tennis, etc., are also organised by schools and school athletic associations outside school hours. In summer and winter vacations, students are encouraged to engage in mountain-climbing, swimming, ski-ing, skating, etc.

Further, every public school is required to appoint (unless its remoteness from towns makes it impossible for it to do so) a school physician whose duty it is to hold physical examination of all school children in April every year and to record the results of his examination.

A Research Institute of Physical Education exists for scientific research in problems concerning physical education and for the training of leaders of physical education.

To supervise school hygiene and the physical training and health of school children, Superintendents of School Hygiene in the Department of Education and of Directors of School Hygiene in the Prefectural Governments are also appointed.

In Japan, the provision of public libraries is regarded as a necessary item in the education of adults. The Government accordingly maintains a public library in Tokyo, viz., the Imperial Library, containing over 600,000 volumes, and encourages the local bodies to provide similar institutions in their own areas. There are over 4000 public libraries or about 30 in every 1000 sq. miles in Japan, used by over 20 million readers. The extensive influence exercised by these libraries in creating a general love of reading among the Japanese people is noticeable everywhere in Japan. The daily newspapers are widely read. Even house maids, office menials, rickshaw men, tramway men, and train conductors buy the morning and evening newspapers and snatch time from their work to devour their contents. Bookshops, too, are thronged at night with people, young and old, looking through new books which it is customary for booksellers in Japan to put up for such public use.

Further, the Department of Education, through schools and museums under its control, arranges occasionally courses of popular lectures on matters of general educational interest for the benefit of the general public, and many of the prefectural governments do likewise.

Organisation of Young Men's and Women's Associations is also very actively encouraged by the educational authorities with the object of stimulating reading, vocational studies, physical training, moral education, and the like. There are over 16,000 Young Men's Associations and over 12,000 Young Women's Associations with millions of members.

To encourage all such social education activities, a Bureau of Social Education has been established in the Department of Education, and a Director of Social Education is appointed in every local government.

Trilingualism.

BY 'KRISHNA RAM'.

(Concluded from the last issue.)

Besides the eagerness among our educated young men to learn Hindi is to be seen at the present day another healthy sign of progress, viz., a respect and love for one's own mother-tongue or vernacular. Time was when youths fresh from the college thought it a disgrace to utter in public a word of their own vernacular, when they deliberately refrained from writing even letters in the vernacular. In our own Tamil land we have even now amidst us brilliant youths who have drunk deep of the fountain of English literature, but who alas! have not even heard of Auvai and Kamban, or of the classics in Tamil literature. Such abysmal ignorance of our own glorious vernacular is a matter for pure pity. We ought to be highly ashamed of such denationalisation. But again the wave of renaissance has swept over our province too, and there has been of late a reaction towards showing a respect for one's own vernacular. The vernacular has won a place in school and college curricula and English-educated gentlemen take delight in studying and writing in the vernacular. There was a time when a mere ignorance of the vernacular was tantamount to culture. Fortunately, the scales have fallen from our eyes and we have come to realise that to seek satisfaction in the realms of a foreign language we need not renounce our own mother-tongue. We Tamilians were and even now are the worst sinners in this respect. If two Bengali gentlemen meet each other, no matter however highplaced they are, they begin to converse only in Bengali. The Malabar folk have also the same characteristic. But it is a common experience that when two Tamilians meet on the platform or on the road they talk not in Tamil, but in English with How do you do's and Thank you's and Good bye's. When we are asked to address an audience in Tamil we are at a loss for apt words. This neglect of the vernacular has had most ruinous results amongst us. It has created an almost unbridgeable gulf between the masses and the educated few. After all the one duty of the educated is to pass on the knowledge they have acquired in the schools and colleges to the common people, to carry the light of wisdom to all the corners of the country. But our young men from the universities are, very many of them, unfit for this mission. Devoid of the means of imparting instruction to the masses, they dread their very approach. The result is an assumption of unreal superiority on the part of the learned minority and the consciousness of an equally

unreal inferiority on the part of the illiterate majority. If therefore as a result of our education we are to be of any use to the multitudes whose labour sustains us and whose hard-earned money makes it possible for our schools and colleges to exist, we must make ourselves thoroughly familiar with our vernacular and be thoroughly at home in it.

Thus taking into account an ordinary Indian citizen, conscious of his duties to the country and to society and eager to exercise his rights as a member of the commonweal, he will have to be familiar with at least three languages. First comes his own vernacular, the language of his home, the tongue in which as a child he lisped. His first and foremost allegiance should go to the mother-tongue. Then comes the national language, Hindi. He must make himself familiar with, if not proficient in, that language. The claims of the mother-land on every one of her sons and daughters demand his or her having an acquaintance with India's inter-provincial language. That will facilitate intercourse and trade-relations between the several provincial peoples. And lastly comes the English language with which it is good one has an acquaintance.

The school is but preparing the ground for the future citizens of the land and as such simple logic should convince us that in the school also we must make our boys and girls learn these three languages. This is the problem of trilingualism. The present position of languages in our schools is too well known to require any lengthy elucidation here. English is the chief language taught, and the vernacular of the province (or a classical language) is also taught. The knowledge or the non-language subjects are also more often than not taught in English. Thus we have now a bilingual curriculum, as it were. The conditions in the country however necessitate our having a trilingual curriculum. The cry will at once be raised that when even now the secondary school curriculum is heavy enough, it is sheer folly to add to it another language. But a dispassionate consideration of the pros and cons of the question will show that trilingualism in our schools apart from being very necessary in the interests of our country is quite easy of adoption. But its adoption will involve a radical change in our system, though certainly a change for the better.

First of all we must raise our vernacular from the mire of continued neglect and raise it to the position of the chief language in the school. Not merely that, we must begin to teach all non-language subjects in the vernacular. The necessity for the vernacularisation of the medium of instruction in knowledge subjects has been widely recognised, but its adoption in practice has been very slow. It is ridiculous

to imagine that history and geography can best be taught through the medium of a foreign tongue, by employing words and phrases which baffle the students at every step. It is sheer waste of energy and time to make the pupils get a knowledge of science and hygiene through the difficult and thorny path of a foreign medium. Either the text books are a bugbear to the pupils or the teacher's English eloquence awes him into a dull quietness. It is also thought in some quarters that English being the medium of instruction helps considerably the process of learning English itself, and that 'history students' are as a rule better off in English than their brethren in the science or the mathematics section. This is sheer fallacy. If there be any such case, it is an exception rather than the rule. The fact is that in practice English being the medium of instruction actually lowers the proficiency of pupils in English. The geography or history master must naturally devote greater attention to his subject than to language, to matter rather than to manner. If he begins to correct his history or geography exercises as if they were exercises in English composition, it is utterly impossible for him to finish his portions in time. On the other hand if he does not, as he cannot, correct the English of the exercises in the knowledge subjects the pupils persist in committing the most elementary blunders of grammar and syntax, and what is more woeful they get into a habit of writing bad English, the result being that since a pupil cannot have two brains, one for the history room and another for the English room, the good work of the poor English master is not only hardened but also rendered ineffective. Thus the adoption of the vernacular as the medium of instruction will render instruction and reception much easier, and it will put a stop to the wastage of the good work done in the English room. It will also release some spare time to be utilised for other purposes. The tremendous success of the Oosmania University where Urdu is the medium of instruction even for the highest classes must silence all those critics who are against the adoption of the vernacular as the medium of instruction. The other objection that is generally put forth against the immediate adoption of the vernacular medium is the inadequacy of the Tamil language to be the vehicle of expression of the western arts and sciences with their intricate and highly developed technicalities of expression. But our Tamil language or for the matter of that any other important vernacular is not so poor in possibilities. If there are no old terms to satisfy the new demands, we will coin new words. Languages like men can live and thrive only by free exchange and assimilation and absorption. The English language has acquired its vast vocabulary and its wonderful ease and its liquid felicity only through a life long process of assimilation. There are some jealous persons among us who

view with disfavour the importation of foreign words into the vocabulary of the vernacular. While it should be granted that an excess of inclusion of foreign words is bad, the total exclusion of such words will be suicidal. The mother that refuses to allow its child to grow is not conferring a boon on it.

Next to the provincial, vernacular Hindi must be studied by our pupils as a compulsory language. It is enough if the secondary schools aim at equipping the pupils with a working knowledge of Hindi.

English should also be made a compulsory second language. It may seem strange that after making out a case for the dethronement as it were, of English from its present position of dominance it is argued that English should be a compulsory language. But really there is no confusion of issues here. To raise English to the position of the sole important language is one thing, but to study it as an auxiliary language is another. We must avoid the one extreme of making English so dominant as to exclude from the field all the native languages, even as we must avoid the other extreme of totally neglecting that important language. English is occupying a unique position today. It is the one language that is spoken and understood all over the world. It is the language of the League of Nations. It is the language of international assemblies and world-conferences, of inter-state commerce and statesmen's deliberations. It will be difficult to make a tour round the world without a knowledge of English. Apart from being the world's language it has got a literature which is justly the pride of Englishmen and the envy of other peoples. The English literature can boast of a galaxy of brilliant writers and poets who are not the property of Englishmen, but of the entire world. It is almost impossible now to keep abreast of the times without a knowledge of English. Both on grounds of the acquisition of culture and on that of the necessity for India of having an increasing amount of international dealings and world-intercourse, English must be studied by our young men. It must therefore be a compulsory second language in our schools. And here again we must have an Orientation in policy. We must concentrate on the imparting to our students in the secondary schools an ability to speak and write correct English, but in the colleges we must certainly give them a taste of the great masters of English literature, its mighty dramatists and its immortal poets. A knowledge of English will be an ornament to our young men. The English course must be divided into two sections, the one aiming at the diffusion of a capacity to read, write and understand correct, idiomatic English and the other striving to cultivate a capacity to appreciate higher English literature. It is no use burdening prospective

clerks in government offices and banks with heavy Shakesperian stuff. It is ridiculous to ask students who have no other aim in entering the sacred portals of the university than to obtain an eligibility for entrance into the clerical service to plod wearily through the difficult pages of the books on English criticism, to bother themselves about emendations and readings in Shakespeare and allied matters, when they are not going in later life to so much as turn over a new page in Shakespeare. The course for such youths should be made lighter. And opportunities should be given to exceptionally constituted youths to pursue a different course of study. It is bad in principle to prescribe a uniform course of study for students with differing aims in life.

Thus the course in our schools should be trilingual, rather than bilingual as at present. Only then will the instruction given in our schools be a real reflector of the needs of the community; only then will the life of the school be in tune with the life of the society whose future citizens the school is now shaping. With the vernacular occupying a position of prominence and thus helping us to take firmer root in our native soil, and protected on its two sides by the national language of the Indian continent which will link us with our brethren in the sister provinces and by the English language which will connect us to the wide world beyond our own shores, we will surely rise as a nation. With our foot securely planted in the vernacular and our hands embracing the inter-provincial and the inter-national languages, we will acquire a healthy provincial patriotism, and a real national self-respect, and also a broad understanding of the currents of world thought. A trilingual curriculum will make of us all better members of the community we are born into, better sons and daughters of the motherland, and better citizens of the world. It alone will enable us to keep our hold on our own society and at the same time to acquire a sense of unity with the teeming millions of our glorious Hind and to feel a sense of kinship with the wide humanity abroad.

Educational Reconstruction.

BY MR. M. B. NIYOGI, M.A., LL. M.

*(Welcome Address of the Chairman of the Reception Committee,
All-India Educational Conference Dec., 1935, at Nagpur.)*

It may interest you to know something about the educational progress in the Province, which is, in many minds, associated with wilderness. Although in the very ancient Sanskrit books the territory which is now known as the Central Provinces had been described as Mahakantar (a great forest), in later periods of history the kings of Rashtrakuta, Paramar and Wakataka dynasties founded their kingdoms in this city and ruled a large part of this territory. In more recent times, under the Bhonsle rule, the Nagpur City became a centre of learning and produced eminent Pandits who were illustrious exponents of Dharmashastra, Nyaya, Jyotish, Vyakarana and Alankara. In 1827 when Sir Richard Jenkins published his report on the territories of the Raja of Nagpur there were 46 public schools (with 936 boys) supported by the payments made by the parents of the pupils, and 56 private tutors who instructed 1259 boys gratuitously in Vedas and Shastras, Persian, Arabic and Telugu.

BEGINNINGS OF MODERN EDUCATION IN NAGPUR

Under the British Rule the beginnings of the State education were made in 1853 in the Saugor and Nerbudda territories. The principal institution was a school at Saugor where the English language and the learned oriental languages were taught. Besides that institution there were a number of indigenous schools in villages and towns maintained by private resources. In the Nagpur Province proper no educational system had been introduced, no Government school existed and no public expenditure on this account was incurred. There was in Nagpur but one Missionary school founded by Rev. Stephen Hislop, in 1846. The diffidence and trepidation with which Rev. Hislop started the enterprise can well be described in his own words. "On the 2nd of May with much fear and trembling but yet looking to the head of the Church who disposeth all things for the advancement of his cause, I opened the school in the native city of Nagpur. God seemed to have prepared the way, for while I was doubting about the possibilities of getting a house without the consent of the Raja, I met with a person who was anxious to let a house which he had just finished with the view of converting it into a shop. Without much ado I took possession of the intended shop and commenced operations with about 30 boys." His faith and enthu-

siasm justly evoked a remark from the Resident: "You have taken the bull by the horns." The general standard of enlightenment both in the masses of the people and the upper classes was decidedly low and much under even the then Indian average. It was in 1862 that an educational grant of Rs. 50,000 was obtained for the Nagpur Province and similar grants for the Saugor and Nerbudda territories, and a Director of Public Instruction and an Inspector of Schools were appointed—the former with headquarters at Nagpur and the latter at Jubbulpore. The Hislop College emerged in 1882 out of the high school founded by Stephen Hislop and in the same year a public meeting was held to raise funds to found an aided college at Nagpur to be called the Morris Memorial College to commemorate the long connection of Sir John Morris with this Province as its Chief Commissioner. The College was opened in 1885 with Mr. (now, Sir) Brijendranath Seal as one of the first staff of Professors. The College was under the guiding hand of Sir Bipin Krishna Bose who was later the foundation Vice-Chancellor of the Nagpur University. The educational advancement of this Province is largely due to the lifelong labours and enthusiasm of Rev. Hislop and Sir Bipin Krishna Bose. With the foundation of the University in 1923 the Province came in a line with the other advanced Provinces. In the early years the University had affiliated to it three Arts Colleges, a Science College, an Agricultural College and a Training College maintained by the Local Government and an Arts College maintained by the Free Church of Scotland. During the last four years private enterprise has contributed to the foundation of more Arts Colleges at Nagpur and Jubbulpore, one of the Colleges in Nagpur being a College for Women. The high schools which feed the colleges are a legion. Besides these there are Engineering, Medical, Agricultural and Handicraft schools which are maintained by the Local Government. I must specially mention the Agricultural Anglo-Vernacular Middle School at Pawarkhera (Hoshangabad), which enjoys great popularity with the agricultural classes and attracts a number of visitors interested in the problems of rural education. The chain of the educational system from the primary (rural and urban) to the university is thus complete. To meet the special requirements of the Princes of Feudatory States there is an institution at Raipur, known as Rajkumar College, which is run on the lines of an English Public School and is awaiting affiliation to the Nagpur University. Efforts are being made by a well known citizen of Nagpur, Dr. B. S. Moonje, to found a Public School preparing cadets for a career in the army. The scheme of the Laxminarayan Technological Institute is complete on paper with plans and estimates and it is hoped it will materialise in the course of the next year.

MODERN EDUCATION RETAINS MEDIAEVAL DEFECTS

A comparison of the results achieved in the field of education in the mediaeval and British periods would be interesting. The higher learning in the pre-British days was disseminated by Pandits and Shastris. They were the repositories of learning and their homes were the academies to which flocked those who were thirsting for the ancient and traditional lore. The teacher taught with affection and the pupil learnt with reverence all that had emanated in ages long gone by but had its source in this country. The pupil after imbibing the culture repaired back to his humble abode in the village and there spread the light of knowledge. The knowledge, however, that was imparted had lost its freshness and the very idea of improving on it was an anathema. The mind became inert and passive and served only as a receptacle for storing the ancient lore. Comparing this state of things with the new system of education that came in the wake of the establishment of the British Government there are some remarkable similarities as also differences. The part of the pupil in both these schemes of education was that of a passive recipient of knowledge. The difference lay only in the sources of knowledge. Instead of Sanskrit, Grammar, Rhetoric, Vedanta and Nyaya, the young learner in the English period imbibed the ready-made knowledge that was imported from outside. That, however, provided easy admission of Government service with some pecuniary advantage and this opening of a material career naturally attracted the young men of the intellectual classes to schools and colleges. The rank or distinction attained in the examination became for the large majority the hall mark of learning. The young hopefuls were absorbed in the various Departments of the Government, of the professions of law, medicine, education, engineering and journalism. It was by no means an unmixed evil. While on the one hand it gave the children of the soil training in the art of Government and familiarised them with the new conception and technique of law, order and good government, and propagated the conception of freedom which fundamentally affected the traditional out-look on religious, social and political life, it laid too much emphasis on purely intellectual activity and literary expression. The system, limited as it was in its scope, answered the purpose remarkably well by encouraging the development of local languages, awakening the country to the consciousness of its rights, stirring up aspirations for a life of freedom, individual and national. In the intellectual sphere it had immense influence, inspired the great movements of social and political reforms and broadened the outlook on life in general.

Much criticism has been levelled against the existing system of education, and dissatisfaction has been voiced by eminent men, both

official and non-official. I am conscious of some grave defects in the system, but I should be no party to discourage the masses from deriving benefit from it. It provides the only approach to modern civilisation and culture and the denial of opportunities to all on the ground of unfitness from benefitting by it will result in undoing all that has been achieved. The apparent drawbacks are due to the absence of avenues in directions other than purely theoretical and literary. The system requires to be supplemented rather than curtailed.

ASSIMILATION OF READY-MADE IMPORTED KNOWLEDGE

Education in a sense closely follows the requirements of life. The system as it has grown reflects in a great measure the condition in the country. It owes its origin to the British Government whose first task in India was to evolve a well organised and powerful State, the absence of which had led to the decay of every form of national activity in the past. The system, although intrinsically sound, is subservient to the requirements of the State. It may well be hoped, however, that with the devolution of the power on the people and the consequent expansion of national activities, the State itself will be more and more the means of organising the rising tides of free life in all its creative manifestations. So far both in the mental and material spheres we depended on the outside world for supplying our requirements. The knowledge that our young men imbibed and the manufactured goods that we used arrived ready-made from outside. In its increasing self-consciousness the nation has begun to realise that it has thereby reduced itself to the position of consumers of foreign ideas, foreign arts and foreign goods. No nation which does not desire to wipe itself out of existence can be content to hold such a position for long. Life is nothing if it is not creative in thought, literary and artistic expression, utilitarian activities and above all its ideals. The creative impulse is now asserting itself in the scientific investigations and revival of the ancient and building up of the modern industries. The educational system which must be co-ordinated with life, cannot afford to ignore this creative impulse. I have met many a young man who asked me: "Our country has all the paraphernalia of modern life, the railways, telegraphs, steam engines, motor cars, aeroplanes and radios, but what part or lot have we in their production." I could not answer the question; the present educational system cannot answer it; but it will have seriously to prepare itself to answer it.

DEFINE THE GOAL AND THE POLICY

The most urgent need of the hour is to determine the goal and define the policy. As a result of the drift there is immense waste of

effort and talent. We may well follow the lead given by other countries who had, after the last war, to readjust their education to their respective ideals. I would particularly recommend the example of Japan, an oriental country which was placed in an exactly the same position as India was. In 1868 the great Emperor Meiji announced: "Seek knowledge widely from the world and determine affairs of the State according to general opinion." In 1926 when His Majesty Hirohito succeeded to the throne he issued a revised edict in these terms: "Refrain from variety and imitation and strive for solid character and originality."

The example of Japan can well be copied by the other Asiatic countries, particularly India. Life in India has emerged from its mediæval inertness and has, during the last 50 years, become receptive as well as responsive to the stimulating currents of modern life and is now seeking an outlet in creative expression. We have sought not only knowledge but goods from the world and are now going to determine our affairs of State according to public opinion. The next step in our educational movement is to organise our educational system in such a way that the rising generation may not only cease to be mere "consumers" but may also become "producers" in the realms of intellectual, aesthetic and utilitarian achievements.

I have no doubt that the Ministers on whom will devolve the task of directing education under the new constitution will announce their policy. In my own Province, I am proud to say that the Department of Education has been progressive. It has already gone a long way in introducing the use of the mother-tongue as a medium of instruction in the secondary schools and in formulating the curriculum in primary schools in such a way as to give a distinct vocational and technical bias to the pupils in their early age. The cardinal problem of how to divert the course of education into practical and useful channels so as to give the rising generation a real training in the arts of life will demand solution in the near future.

National Education for India.

Past and Present.

BY PROF: D. S. GORDON, M.A., B.T., DIP. ED. (COLUMBIA.)

UNIVERSITY OF MYSORE.

(Continued from the January issue.)

Education in India has had a very long history. "There is no country," says Dr. F. W. Thomas, the famous Indo-logist, "where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic Age to the Bengali philosopher of the present day there has been an uninterrupted succession of teachers and scholars." (British Education In India Page 1.) To the institutions of Hindu learning were added, later on, those of the Mohammadans when they came to rule in India. The Hindu elementary schools, called Patasalas, existed side by side with the Mohammadan Maktabas, and the Hindu schools of higher learning called Tols, had their counterpart in the Musulman Madrasas. But the percentage of the people touched by these institutions, however, was very small. No idea of widespread popular education had yet come into existence.

But education and the peaceful arts can thrive only when political security is assured. Hence in the confusion that ensued on the decline of the Moghul power after Aurangzeb, schools and learning fell on evil days throughout the country. It was thus upon the ruins of the indigenous education that the British had to build when they assumed the responsibility of government. A most fundamental question which they had to decide at the very outset was whether oriental learning should be revived or whether that learning should be replaced by Western knowledge. For a time it looked as if oriental learning would be resuscitated and encouraged. Warren Hastings, who was one of the most ardent European admirers of Indian culture in those days, established a Madrasa at Calcutta in 1781; and eleven years later, a Sanskrit College was established at Benares. And the sum of one lakh of rupees sanctioned by the East India Company for education since 1813 came to be used mainly for the encouragement of indigenous schools.

Meanwhile the movement towards Western Education was gathering strength. Firstly Raja Rammohan Roy, the great social reformer, and a band of men who believed in Western knowledge, started

an agitation in its favour. They, with the assistance of David Hare, a watch-maker in Calcutta, established the Hindu College in that city in 1816, which later developed into the Presidency College. Secondly, the influence of Christian missionaries through their numerous schools gave an impetus in the same direction. Soon a struggle arose between the 'Occidentalists' who favoured Western knowledge conveyed through the medium of the English language, and the 'Orientalists' who favoured indigenous education imparted through the vernaculars. It was in this connection that Macaulay wrote his famous Minute of 1835 which is believed to have influenced the decision finally in favour of the present educational system.

The next great landmark in the history of Indian education is the famous Wood's Despatch of 1854 which for the first time "imposed upon the Government of India the duty of creating a properly articulated system of education from the primary school to the university." (Hartog Report, Page 12). Among the provisions of this important and comprehensive Despatch, two things are particularly noteworthy. Firstly, it emphasises the vernaculars as the sole media of mass education, and secondly, it recognises the need for devoting far more attention to primary education. Up to that time private as well as Government efforts were mainly directed towards the development of higher institutions of learning under the pernicious influence of the so-called 'filtration theory' according to which it was believed that if you educated the few up to the highest stage, this would naturally filter down to all other classes of people who did not ordinarily care for education. Wood's Despatch gave the death-blow to this doctrine and insisted upon definite efforts in the lowest stages of education.

The emphasis thus laid upon primary and mass education was once again reiterated 130 years later in the Hunter Commission Report of 1882 and in the subsequent Government action based upon it. Nevertheless no substantial improvement in the position had evidently taken place, so that we find the Government of India Resolution of 1904 on education once more emphasising the same principles. This Resolution definitely states that primary education had so far received insufficient attention and an inadequate share of the public funds, and that it should thenceforward be made a leading charge upon provincial revenues. That the importance of popular education was becoming widely realized is further evidenced by the introduction of Gokhale's Elementary Education Bill in 1911, and by the grant of 50 lakhs of rupees for this purpose announced at the Delhi Durbar of 1912. It is true that Gokhale's Bill itself was not passed in the legislature; but still it has become the

great goal towards which the country is moving at the present time. Under the Montagu-Chelmsford Reform of 1920 education has become a provincial 'transferred' subject. Each province is at liberty to formulate its own schemes and work them out. At present several of these provinces as well as some of the Indian States have accepted the principle of compulsory primary education, and they are enforcing it in certain suitable areas in spite of the inadequacy of funds.

One result of this devolution of responsibility for education upon the provinces is that it is no longer so easy to take stock of the educational progress of India as a whole. Each province develops at its own rate and along its own lines. Nevertheless a very general description of existing educational conditions may be attempted.

Education in India, as in other countries, is organised into elementary, secondary and collegiate or university stage. Elementary education is again commonly divided between the primary school and middle school. From the standpoint of the number of years spent in each type of school, Indian education below the college may be said to be organized on a 4—4—3 plan, which is occasionally varied into a 5 or 6—3—3 plan in certain provinces. Each of these types of schools may exist either independently or joined to the others. Thus it is by no means uncommon to find a school containing all the classes from the primary up to the top class of the secondary stage. Some of the elementary schools, with primary and middle sections alone, teach entirely in the vernacular. These schools are intended for pupils who do not expect to go higher up the educational ladder. But side by side with these institutions exist also other elementary schools, which are often attached to secondary schools and which naturally lead up to them. In these schools English is taught, so that the pupils going up to the High School may follow the courses in that language, which is the medium of instruction from then onwards. Sometimes provision is made for the vernacular-educated pupil to go up to the High School by gaining an adequate knowledge of English. But this is necessarily a difficult and wasteful process, and it frequently involves a retardation of the pupil from one to four years.

The great problem of school organisation in this connection has been a matter for discussion in many countries. The point at issue is, should the educational system be such that, as Huxley said, the pupil may begin in the gutter and end in the university, or should it be such that it imposes certain limitations? Some have thought that unlimited opportunity for education is a dangerous thing. They have therefore

attempted to dole out education according to the social position to which "God had been pleased to call" a person. In pre-war Germany, and even in England, this restrictive policy was the one that was adopted; but in the United States the straight educational ladder has been favoured. In most democratic countries opinion is rightly opposed to any sort of social privilege in education.

In the light of these observations it seems to be a mistake in India to have a set of purely vernacular schools which lead nowhere. So long as higher education is imparted in English, so long also it is necessary that this language should be taught in all elementary schools. But the movement for vernacularisation of education at the top is gathering momentum, and the time is not far off when ignorance of English will no longer operate as an insuperable obstacle for entry into the High School and College.

But higher education is certainly not the vital need of India at the present time. Moreover, our faith in such education is now being undermined by the growing problem of unemployment along university graduation. If university education is worthless as a means of earning one's livelihood, why should more people go up higher? How absolutely unhelpful our universities are in the solution of India's social, political and economic problems will appear from the following extract from the Lindsay Commission Report. (Page 372).

"The gulf between the educated classes and the ordinary citizen is greater in India today than it ever was in nineteenth-century England. The University education which is intended to fit men for the higher professions and for Government service does not fit them to understand the actual needs of the ordinary people whom they have to serve. Rather it removes them into a different world of ideas. So long as that remains true, university studies and university researches will probably be remote from the problems and experience of the people as a whole and academic in the wrong sense of the word. What is perhaps even more serious, so long as this isolation of the university persists, there can be no active public opinion on education in India, and we have found the absence of such a public opinion one of the great weaknesses in college education.

"Democracy will be an illusory ideal in India until there is an educated electorate, until at least there is a leaven in the general population who have the knowledge to administer all those forms of local government and democratic organisation which must exist between the people and the Government. There are the beginnings of the popular

movements in India, but unless the leaders which they throw up are equipped with knowledge of the problems they face, they will bring about little but disillusionment."

Higher education, then, especially as it is conducted today, is emphatically not the most important need of India. On the other hand, India's great need at present is expansion at the bottom; for even under the existing circumstances it is found that the percentage of pupils who pass from the school into the college is surprisingly large. In 1927 there were about 10 million pupils in the elementary schools of India, and of this number nearly a million reached the High School, and more than 100,000 reached the professional and arts colleges. It has been found that ten times as many students in India go up for higher studies as in England, in proportion to the literate population. Compared to this expansion the progress in regard to elementary education has not been striking at all. During the quinquennium 1917—22 the number of children enrolled in the elementary schools of the country has remained practically stationary at about 7 millions; and during the next period of 5 years it did not rise to much over 10 millions.

Now as to educational expenditure. In 1929—30 the total amount spent on education in India was 27·5 crores. Of this sum about 17 crores came from Government funds and from the funds of municipalities and local boards. The remainder was contribution from fees and private expenditure. Since 1917 the expenditure on all forms of education has more than doubled itself. Those figures seem to indicate a satisfactory state of affairs. Unfortunately, however, the actual results achieved are by no means gratifying, for it is admitted on all hands that much money has been wasted. Moreover, even if this money had been wisely spent it hardly represents anything like what India ought to spend on education. The total public expenditure of all kinds in India during 1929—30 was approximately Rs. 227 crores. The table below will indicate how this expenditure was distributed. (The numbers represent percentage.)

Military charges	... 26	Administration	... 9
Railways	... 14	Agriculture	... 7
Jails, Justice & Police	... 11	Civil works	... 6
Miscellaneous	... 9	Education	... 6
Debt charges	... 9	Public Health	... 3

It will be seen that only 6 per cent, or Rs. 13 crores, is spent on education whereas more than four times this sum is spent upon the army and navy. More than double this sum is spent on railways, and nearly double this sum is spent on the protective services including

jails, justice, police, and watch and ward. The three items here mentioned swallow up altogether more than half the revenues of the country, whereas the Government's share of the educational expenditure works out at only Rs. 2·7 per head of population as against Rs. 17·3 for Great Britain and Rs. 37·0 for the United States. Moreover, it is extremely doubtful whether the recent money-increase in educational expenditure really represents any actual extra contribution, or whether this is merely due to the diminishing purchasing power of money since the war, and the consequent rise in prices and wages.

Again, in the distribution of expenditure over the different grades of education there is serious disproportion. It has already been noticed that the Government had again and again expressed pious wishes and passed strong resolutions that more money ought to be spent on primary education. But unfortunately this has not yet been done. In 1927, while the expenditure on primary education was Rs. 6·95 crores, that on secondary and collegiate education was nearly Rs. 10 crores. Since that year the amount spent on higher education has increased so rapidly that the gulf has been considerably widened. That primary education has for a long time been systematically neglected is borne out by Mr. Biss who remarks that in most parts of India there has been "one long struggle to meet an impossible situation with wholly inadequate funds". (Primary Education in Bengal, Page 11). (To be continued.)

Take Time by the Forelock.

The morn that inspires hope for Day,
Soon into noon shall pass away
If you'll avail of sanct'fied Time.
Dream not of committing a crime,
Engage in pure and high thinking,
Lord's devot'nal prayers singing,
Just when soft breezes of the dawn
Doth ask you to wake out of yawn,
For, if the Sun mounts high in sky,
Time shall your efforts best defy;
So learn the truth for good and all
Occasion lost you can't recall.
Do all in time, you sure would rise,
Under the blue ether'al skies.

M. S. Dasania.

Leipzig University.

BY MR. HERBERT GUNTHER.

More than 500 years ago—in 1409—some 400 professors and students at the University of Prague, unable to endure longer the rising tide of Czechish nationalism, came in a body to Leipzig, the ancient city first mentioned in contemporary documents of the year 1015, and were warmly received. This was the genesis of the University of Leipzig, the oldest German university north of Main, and the second oldest in the whole country, Heidelberg being the most ancient of all. It is unique in that no Prince or Bishop had anything to do with its creation: it was a work of far-sighted merchants.

Famous names are connected with its early history, among them Leibniz, himself a Leipziger by birth, but the university's first flourishing period came in the 18th century, when it became the largest university in Germany. Gellert taught there, and Gottsched founded the "Deutsche Gesellschaft", which is still in existence. And when the lad Johann Wolfgang Goethe reached the age of 16, his father, who had himself matriculated in Leipzig in 1731, sent his son to the same university, where he studied three years, from 1765 to 1768. Later his "Faust" was to make Auerbachs Keller, the old restaurant and wine rooms on the Alter Markt famous. Twenty years later Schiller wrote his "Ode to Joy" in the house at 42 Menckestrasse. Jean Paul, Kleist and Theodor Korner also studied in Leipzig.

The Leipzig University again took the lead in 1830 in reorganising its whole plan of study, and did it so thoroughly that it almost amounted to a new foundation. This was the beginning of its scientific repute in the modern sense, which was in large part the work of such men as the historian Treitschke, the Germanist Zarncke and the jurists Binding and Wach.

A unique feature of the university is the number of special training colleges and institutes belonging to it. In these 7,000 students work in small groups. Three men laid the foundation for this—Lamprecht, who founded the "Institute for Cultural and Universal History", Wundt, with his psychological institute (the first experimental psychological institute ever created, now headed by Felix Kruger) and Sudhoff, with the institute for medical history. Many others followed, and they form the nucleus of which the whole academic body is composed.

Other well known members of the faculty are the philosopher Driesch, the pedagogue Litt, the historian Brandenburg, the Germanist Korff, and the Egyptologist Steindorff. The faculty of law has special colleges for foreign politics (Richard Schmidt), labour legislation, insurance law, etc. Simons, former President of the German Supreme Court, is one of the prominent authorities in this faculty. Other large training colleges and institutes are those for economic and social science, Central and South American economic research, and sociology. There is also an institute of journalism. The natural sciences have their own colleges, headed by noted men, and there is a wealth of honoured names in the medical faculty, including such men as the surgeon Payr, the hygienist Kruse, the anatomist Held, the psychiatrist Schroder and the dental surgeon Romer. Leipzig possesses also a faculty of veterinary medicine and an agricultural institute. Its commercial academy, founded in 1896, was the first in Germany. Physics and chemistry also are represented by such great authorities as Le Balanc, Debbye and Heisenberg.

The University, situated on the Augustus Platz, was rebuilt from an old cloister, and the cloister's church is still the university Church.

Leipzig has the reputation of a university of hard work, where much is demanded of the students, and there are perhaps less things to detract their attention from work than in many typical university towns. The local drink is "Gose", a beer of low alcoholic content, which is drunk from tall narrow glasses. Traditional student resorts are the "Thüringer Hof" with its many rooms, and the modest "Kaffeebaum", in which King August the Strong also drank coffee. Somewhat more pretentious is the open race track restaurant. Another favourite is the waiting-room of the main railway station.

The town contains many interesting old houses fronting on two streets with connection courts. In one of these Goethe lived as student. To-day it is a fair building with a good restaurant. The "Fürstenhaus" and Town Hall, from the Renaissance Period, and the Baroque Old Bourse, before which stands a monument of the young Goethe, are about the only witnesses of old architecture. Near Grimme on the Mulda is the Nimbschen cloister in which Katherine von Bora, who became Luther's wife, lived fourteen years a nun. The Luther City of Wittenburg is also not far away, and Halle, another noted University town, is a pleasant trip from Leipzig. Further down the Saale is the battlefield of Lutzen, where Gustavus Adolphus fell in 1632, and Nietzsche is buried in the nearby rocken.

Gleanings.

THE UNEMPLOYMENT PROBLEM

(Extracted from Prof. Amaranath Jha's speech as the Chairman of the University Education Section, All-India Educational Conference, Decr., '35.)

While no university can undertake to promise employment to every student that chooses to enter its portals, it cannot remain indifferent to the future prospects of its alumni. In the circumstances of to-day what can an Indian university do? It will be a sad day indeed if it lowers its cultural standard and intellectual ideals. It must fix its gaze beyond the horizon; it must plan on a large scale; it must bow before the storm and trust to the essential sanity of the race to support it in its endeavour to hold high its banner of mental integrity, noble endeavour and quest of knowledge for the sake of knowledge. Truth must be its sole end—the discovery and spread of truth. While refusing to be tempted by less elevated aims, and giving to all its members the sweet opportunity spoken of by Lucretius, of occupying the high and peaceful temples of the wise, well-fortified by learning, from where they can look upon others and see them wandering hither and thither, and seeking the path of life, straying in all directions, a university must make it its business to help its graduates to set out upon honourable and suitable careers.

(1) It can have a regular Appointment Board or Committee. Some universities of the West have been able to have an adequate whole-time staff; but many others have to be content with honorary office-bearers. Miracles should not, however, be expected from these Boards. As the Academic Registrar of the London University told me, "they deal mainly with misfits or second class men. If the majority of those graduates who are going to be teachers, doctors, engineers, or industrial chemists, find it easy to secure posts either by their own efforts or through the direct personal recommendation of their professors, the residuum left over to an Appointments Board, however zealous and competent, is likely to consist of a miscellaneous body, and to include an appreciable number of individuals whose academic records and abilities are not of the first rank."

(2) It should get into touch with such Government Departments as those of Industry, Agriculture, Registration, Co-operative Societies and above all with Municipal and District Boards. The Royal Commission on Local Self-Government in 1929, made the following recommendation (section 411): "As regards the appointment of university graduates, the evidence has revealed a consensus of opinion that such candidates will be valuable recruits to the Local Self-Government service. It appears, however, that there is no organised effort to obtain such recruits".

(3) Commerce and Industry should turn more freely to universities for recruits, both for the technical and the administrative sides of their work. It is unfortunate that in this country the need for research in industry is not widely realised. Not only for the position of technical specialists but also for

administrative side of business generally there should be a larger demand for university graduates.

(4) Some sort of contact should be established with villages, so that the graduates who come from there—more than 80 per cent of the total number—should not hesitate to go back to villages. Village life should be made attractive to educated men.

(5) Cheap and short courses of study should be introduced and certificates and diplomas—as distinct from degrees—should be granted. Such subjects as office organization, salesmanship, journalism, advertising and publicity, management of a theatre, public speaking, hotel management, physical training,—and many others that can be thought of—should be introduced and taught as a subsidiary activity of the universities.

(6) More attention should be devoted to subjects of purely Indian interest. Indian culture, Indian history, Indian economics, Indian philosophy, Indian classics, Indian flora and fauna, modern Indian languages—these ought to occupy a much more prominent place in our university studies than they do at present.

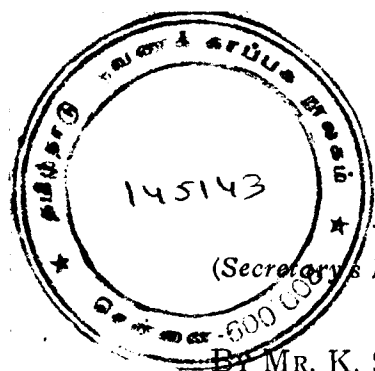
CHILD SLAVES

"The goals at which Education ought to aim," said Mr. Ernest Raymond, proposing the toast of "Education" at the annual dinner of the Brighton, Hove, and District Teachers' Association, "are full and glorious living and the upward march of mankind. It is my firm conviction that these goals will not be reached until we set free the child slaves. A school's final object should be to produce a very perfect gentleman—granted. But you cannot produce a bloom until you have a good root. You cannot graft gentility on to untamed ignorance, because where you have untamed ignorance you will have intolerance.

"The main business of education", said Mr. Raymond, "is producing rebels. I mean fine, free, independent, highly critical healthily rebellious minds—people who will indignantly rebel against all that is stupid and cruel in our society. Half of education is teaching obedience. Obedience willingly given is a lovely thing; obedience exacted by penalties is an ugly thing, because it is exacted by servitude.

"We have to be very careful what we do with willing obedience. We should fit the child for society. That is one-third of the truth. The other two-thirds is fitting society for the child. So long as you dragoon children into conformity, so long will you frustrate instincts, instead of enlisting them. By vindictive and intolerant methods we produce vindictive and intolerant people—little Fascists. Can such means save this world as it is now? A better world can only be produced by rebellious, highly critical, bold, original and adventurous minds"

(The Schoolmaster)



Adult Education in 1935.

(Secretary's Report of the Adult Education Section of the All-India Educational Conference, Decr., 1935.)

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

It is gratifying to note that the subject of Adult Education has received more public attention during the year than it ever did before.

Mr. K. F. Nariman, M. L. C., Mayor of Bombay, has addressed a letter to the Bombay Municipal Schools Committee, suggesting a scheme for the removal of mass illiteracy from Bombay City, and recommending that a beginning be made with it by the opening of free night classes and Sunday holiday classes for Harijans mostly employed by the Municipality and residing in free Municipal quarters and that budget provision of at least Rs. 5000/- to start with be made for the purpose. He writes: "I will give my full co-operation to the Schools Committee. I am sure sure you will agree with me that the experiment is well worth a success."

"In case we succeed in this small venture, the activities may be spread in other labour areas so that in the course of a few years we may be able at least to liquidate illiteracy in the city. I am informed by experts that a course of 3 to 6 months, consisting of 6 to 8 hours' training a week, is quite sufficient to enable the adult as well as the juvenile population to be able to read and write and even also to read newspapers, etc. A simple and easy curriculum may be fixed."

"It should be the privilege and duty of our Municipality, claiming to be a premier institution in the country, to give a lead in this most important nation-building department, so that other Municipalities might emulate its good example."

Quite recently he gave an "At Home" to teachers and students of the Adult Education Classes in Bombay and, addressing them, said: "The root cause of the various problems, civil and national, is mass illiteracy. The only way of removing it is for every educated person to devote part of his or her time to education of the backward classes."

Mr. B. J. Desai, the leader of the Congress Party in the Legislative Assembly, in his recent address to members of the Bombay Secondary Teachers Association, advised them to go to villages and serve the mass of their illiterate population by teaching them reading, writing, and arithmetic.

The Bombay Presidency Adult Education Association which was formed last year has already begun its work, and its Vice President and Organising Secretary have submitted to this Conference papers describing its work. It conducts in Bombay City 12 literacy classes attended by 268 adults, of which 10 are for factory workers, 1 is for Office peons, and 1 is specially for Harijans. It also organises for matriculates, undergraduates, and graduates language courses in English, French, German, and Italian; two-year courses in Economics, Political Theory, English Literature, Principles of Education, and Philosophy; and terminal courses in Psycho-analysis, Gujarati Literature, Political Institutions, Development of Inter-nationalism, Electricity, Broadcasting, Zoology, and Marathi Literature and Poetry.

The Teachers College, Saidapet, Madras, and the Theosophical College, Madanpalli (Madras), are also doing good pioneer work in the field of Adult Education, the former through its Free Adult Night School and its Travelling Library.

The Central Night Schools Association, Muzaffarpur (Bihar), is going ahead with its work in Night Schools for illiterate adults in that part of the country.

The Government of Bihar and Orissa have, in a recent Resolution, called the attention of managers of night schools in the Province to the desirability of defining the purpose of each school so that its curriculum can be better designed and better progress secured.

In the Central Provinces, the Department of Public Instruction is re-examining the problem of Adult Education.

In Burma, a Burmese Book Society has recently been formed with a membership of about 3000. It is managed by an Executive Committee of 21 members of which the Hon'ble Home Member (Burma Government) is the President and the Director of Public Instruction, Burma, Member in Executive Charge. No subscriptions are levied on members but each member has agreed to purchase copies of the publications published by the Society or under its auspices.

Mr. P. A. Inamdar, Director of Public Instruction, Idar State, North Gujarat, and member of the Board of Directors of the World Federation of Educational Associations, has formulated a plan for Adult Education in that State and issued detailed instructions to Adult School teachers for working it and has begun work on it in four villages.

The Travancore, Kolhapur, and Porbunder States are also considering schemes for the education of illiterate adults in their territories.

The Director of Public Instruction, Mysore State, where serious endeavours to tackle the problem of mass illiteracy have been made for years past, thus remarks on the subject in his Decennial Report recently published:—

“When the country is making a rapid progress in the political field, it is quite essential that the voters should be educated so as to discharge their duties as citizens.....Adult Education has sometimes been given a narrow connotation as being merely intended to equip adults with a knowledge of the two R's but a more comprehensive content will have to be given and instruction provided in personal hygiene, sanitation and elementary principles of co-operation. The methods of teaching will have also to be improved and the powerful aid of the Cinema, and in the near future the Radio, enlisted in the cause of the education of the adults.

“The revival of adult education on sound and practical lines needs not only funds but a widespread organisation all over the State to combat against illiteracy. Local Education Authorities should set up unofficial organisations in each district, taluks, and, if possible, hoblies, subject to the final control of a Central Board. Each district organization should enlist the services of a Volunteer Corps of social workers and of paid workers also, train them in the field of Adult Education and village uplift work, and send them to villages to set up clubs in Central schools.

“The work of these clubs should be directed towards the imparting of literacy and general knowledge and providing such recreation and amusements as will induce the villagers to gather there regularly and willingly. The club should get special news-papers containing stories, news, information on such subjects as cultivation, cattle breeding, health, co-operation, etc., and arrange for lectures occasionally with magic lantern, for Harikathas and Cinema shows, and for enactments of dramas and farces, by a set of trained volunteers or by the dramatic associations in schools and colleges.”

Among the Universities, the Agra University has recently adopted a scheme of University Extension Lectures; the University of Lucknow has also a scheme of Extension Lectures; the Annamalai University divides its B. A. and B. Sc. Pass and Honours classes into batches and places them under the control of a lecturer for Tutorial Classes and requires them to meet their lecturers once or twice a week; the Nagpur University is considering proposals for the Broadcasting of Lectures in the Province; and the Mysore University, under its Extension Lecture

scheme, arranged for 6 lectures in Kannada, 1 in Urdu, 1 in Tamil, and 10 in English during the year 1934—35 and the University Teachers' Association, Mysore, organised 3 Extension Lecture Camps in different parts of the State with a grant-in-aid for the purpose by the University. At these camps, lectures on a large variety of subjects were delivered, some in English but the majority in Kannada, the local language.

These activities are clearly indicative of the increasing attention that the subject is now receiving at the hands of Departments of Public Instruction, Universities, public leaders, and voluntary organisations and augur well for the spread of the movement.

The members present here will be glad to hear that as in the year 1934, the World Association for Adult Education was kind enough to publish a summary of my last year's report to this section in its occasional News Sheet No. 8 for March 1935. We are, indeed, grateful to the Association for taking notice of our humble activity in the field. You will also be interested to learn that the National Adult School Union of England is now exploring the possibility of extending its beneficent activities to this country.

Before concluding this report, I cannot help noting the very great loss that the Adult Education Movement has suffered in the Bombay Presidency through the death of Mr. G. K. Devdhar, the founder of the Poona Adult Education League. He strongly believed that Adult Education of illiterate masses was one of the most crying needs of the country.

Notes.

Report on Education, 1933-1934.

The Government of India Report on Education for 1933-1934 contains some interesting points for our consideration.

PROGRESS OF EDUCATION.

Remarkable progress is observed among the backward communities and the depressed classes. ‘Communities which scarcely ever recorded pupils above the primary stage now have considerable representation at the university stage’. Women's education has shown a marked improvement. Physical instruc-

tion and athletics have developed rapidly, and movements like the Olympic organisations, the Boy Scouts movement, the Girl Guides movement and others have become common. Schemes for rural uplift and expansion of village life are in progress.

Advance has also been made in other directions. Greater interest is being taken in scientific research and technology and in their application to industry. Attempts are being made to minimise wastage and stagnation in the primary stage, and consolidation and concentration of schools is being tried in most provinces. How far this scheme of consolidation will prove a success remains to be seen, as the problem bristles with practical difficulties which the author has not taken into account. The Government is alive to the general dissatisfaction with many of the existing conditions relating to University, Secondary and Elementary Education, and a machinery has been created to reconstruct education.

UNEMPLOYMENT.

The Educational Commissioner suggests that, in view of the unemployment of graduates, higher education should be restricted. There has been a significant fall in strength in five universities, and a marked increase in entrants is observed in the Universities of Bombay, Calcutta and the Punjab. Our review of the situation appearing in last December exhibits varied opinions on the question of limitation of the number studying in the colleges. What appears to be necessary is not the restriction of the number of entrants but such a reorganisation as would afford facilities for the diversion of talents in technological pursuits and research. This of course presumes the active cooperation of the captains of industry with universities. The Government, too, should use their influence to secure facilities for practical training to graduates under the firms patronised by them. The recent resolution of the Inter-University Board is quite clear on this question. The Educational Commissioner himself acknowledges the value of the Board's services in stimulating the institution of new types of courses providing more variety. In such circumstances, restriction will be found out of the question.

GIRLS' EDUCATION.

The rate of progress of girls' education is encouraging. The number of institutions and girl pupils has appreciably increased, and a liberal expenditure on their education in spite of financial stringency is in evidence. Co-education in the primary stage has become far more common and the number of women teachers has been largely augmented. There has been of late a great awakening among women, and a marked tendency is observable among all communities to have their girls educated. Muslim girls are taking greater interest in education, and the position in the Punjab is very striking, where the largest number of Muslim ladies is recorded in the University and Secondary stages.

The S. S. L. C.

A recent communication from the Director of Public Instruction, Madras, to the Headmasters of High Schools states that a minimum of 40 % in English will be required of the pupils appearing for the Public Examination this month, for eligibility to the University Course. It seems that the University had made known this change long ago in the Gazette, but it appears it has escaped the notice of many teachers. If this had been widely known, one should have expected timely protests from them. As it is, teachers seem to have waited for a Departmental circular to this effect to enable them to take official cognisance. The amended ordinance seems to have reached Headmasters late in January this year, and this should naturally have caused great surprise to such of them as were not prepared for this bolt from the blue.

One wonders whether the University is well advised in enforcing this change in the present circumstances. True it is that this raising of the minimum will improve the standard of higher education, but would it be fair to spring a change like this on the candidates of this year, handicapped as they are by their being required to face a new type of English Paper II with special stress on grammar? A sensible course would have been to defer the adoption of the ordinance until such time as will enable schools to present pupils rigorously coached up to the revised standard beginning from the lower forms. If the University cannot see its way to relax it, other authorities who look upon the eligibility hall mark as the passport to services should be made to be content with a lower minimum. We hope wiser counsels will prevail to remove a real hardship to students.

Grants-in-aid in Cochin.

The Cochin Durbar deserves the grateful thanks of the Teacher World for its recent generous liberalising of grants to aided schools and strict enforcement of rules relating to the disbursement of pay to teachers.

Schools in British India will be interested to know that the Cochin Government now contribute by way of grant 75 % of the pay of untrained teachers and 87½ % of the pay of trained ones in aided schools. This is in addition to the contingency grant. The object of the Durbar is to see that teachers in aided schools are contented and efficient as in State schools.

The Durbar's treatment of managers of aided schools is also noteworthy. Far from indulging in commercialism peculiar to aided institutions elsewhere, they are expected to have a contented staff and pay the members regularly and fully. Officers of the Department have been empowered to take severe notice of any infringement of the G. O.

Co-operation is expected not only from managers but also from teachers, who are warned against signing the acquittance roll for less amount.

We hope our Ministers will strive to emulate the noble example of Cochin.

Reviews.

1. A School Course in Physics: (Theoretical and Practical): By T. S. Krishnaswami Ayyar, M.A., L.T., Published by Longmans, Green & Co., Ltd., Madras. (1935). Price: Rs. 2/-

This comprehensive and detailed text book of Experimental Physics is a welcome addition to the ranks of existing books on the subject. It is admirably designed to suit the requirements of the S. S. L. C. pupils and very neatly got up. From actual teaching experience it has been found that the book under review is a very helpful companion avoiding the extremes of over-doing and meagreness, at the same time being fairly priced. Simple in language, concise and to the point in treatment of the various topics, aiming at precision in the statement of laws and principles and in the description of experimental procedure, the publication should prove very valuable to students. The usual emphasis on the importance of accurate observations and the need of their repetition under varying conditions has been laid. Graphical methods of deducing results have been pressed into service where possible and illustrations are neat and in profusion. Typical examples have been worked out at the end of each chapter, and a wide choice of exercises after the new model questions, has been given. We strongly recommend the use of this book in all schools teaching the subject under the C. Group.

V. A.

2. A Text-Book of General Science: in Tamil, for Forms I, II & III, By Rev. G. P. James, B.A., L.T., B.D., and M. Somasundaram, B.A., L.T., Published by G. V. K. Swamy & Co., Kumbakonam. Price: As. 10, 11 & 12 respectively.

These are revised editions of the original New Model Elementary Science, written in conformity with the latest syllabus on General Science. Lessons have been intelligently drawn up, concretising the course with experiments wherever possible. The authors expect practical work of the pupils where school conditions permit it. Where the subject matter lends itself, the telling is varied with suggestive questions which, with some thinking, can be easily answered by the pupils themselves. Pains have been taken to make the lessons concise. The language used is simple and illustrations are freely used. Printed in 13 pt. type, the series looks attractive and neat. English equivalents have been given wherever necessary. The books will prove useful to youngsters of the lower forms.

V. A.

3. Educational Reformation in India:—Published by J. C. Basak, 363, Upper Chitpur Road, Calcutta.

This book is the result of the experience of a sexagenarian who has attempted to squeeze in as much information as he possibly could in a book of 270 pages. Hence in many places his thoughts are irrelevant or ill-arranged. Yet as they come from the pen of one who has bestowed plenty of time and thought on educational topics and has shown a real desire for the progress of education in our country, the book is quite inspiring here and there. The writer offers many practical solutions for the removal of the present 'waste' in all the departments of education, primary, secondary and university, and they are worthy of our consideration. We beg to disagree with the author on many of his views, but at the same time have to thank him for his lively, thought-provoking and interesting presentation of the various topics of current interest.

N. Subramania Ayyar, B.A., L.T.

4. The New Era English Readers:—Primers I & II and Books I, II & III: By M. S. Sundareswaran, M.A., L.T., and A. S. Venkataraman, B.A., L.T., Edited by H. Champion and Dr. James H. Cousins. Published by B. G. Paul & Co., Madras.

These readers have been planned and edited with great care by two experienced educationists to give *Indian Children* a sound and effective training in the study of English. The Readers are properly graded with due regard for the selection of appropriate words and phrases at each stage. These words and phrases have been printed in bold type for the convenience of teachers and pupils. If these words are thoroughly understood and memorised, the pupils can write short sentences with the aid of hints given at the end of each lesson. Unlike most of the Readers in the field, these books are given an Indian atmosphere by the selection of Indian topics and Indian scenes of life.

Each lesson is followed by a set of exercises which test not only the thorough grasp of the words and phrases so far learned but give also enough food for thinking. Incidentally, the exercises aim at making boys write short compositions on subjects already studied using words occurring in the book.

It is gratifying to note that the authors have recommended strongly the use of the mother-tongue whenever the teacher feels the necessity of making clear the meaning of new expressions. This judicious use of the vernacular now and then makes the task of the teacher, especially in the lower classes, quite easy, interesting and effective.

The attempt made to teach grammar in the very early stages inductively on the concentric method is really praiseworthy. The books are profusely illustrated and attractively got up.

N. Subramania Ayyar, B.A., L.T.

5. The Complete English Course:—Edited by K. Srinivasa Kini, B.A., L.T., Published by Basel Mission Book Depot, Mangalore, S. K. Parts 1 & 2. Price: As. 12 and Rs. 1/-

The two neatly executed volumes under review are good text-books of English compiled on original and up-to-date lines and beautifully designed to meet the high school requirements. The selections in prose and poetry offer a rich variety in matter, style and diction, and exhibit a characteristic modernity and freshness. The specimens included aim at introducing students to standard literature and impart a very fair grounding in formal grammar so much in requisition now. The quality and quantity of matter, the thoughtful graded arrangement, the introductory notes, the helpful aids at the end of each lesson in the shape of word study, brief notes, and questions, the apt illustrations and the attractive get-up deserve the appreciation of all teachers of English. The questions on the subject matter are of the new model type; vocabulary work follow the lines laid down by writers like Ballard and Jagger; and exercises in grammar and composition cover the topics of the departmental syllabus. The poems are fine specimens of beauty of thought and expression, some of them being in a light vein. Avoiding hackneyed matter, borrowing fresh and enlivening copyright materials in profusion from modern authors, Indian and English, the Editor has done a real service in bringing out these valuable books. We heartily recommend them to the attention of all teachers of English who are interested in the acquisition of decent English by their pupils.

V. A.

Problems In Elementary Mathematics.

In Tamil For Forms I, II and III.

By M. RAMAKRISHNA AIYER, B.A., L.T.,

AND R. RAMAKRISHNA AIYER,

Assistant Masters, St. Michael's High School, Coimbatore.

PRICE Rs. 1—4—0 (only.)

A Highly useful Text Book for the Lower Forms
prescribed in several Schools in the Presidency.

Approved by the Text Book Committee. Apply to the Author.

The South Indian Teacher.

The official journal of the South India
Teachers' Union.

The only Educational journal devoted
to the teacher and his problems. Best
medium for advertisements.

Rates can be had on application.
Annual subscription Rs. 3.

Apply to:—Manager,
41, Singarachar St., Triplicane, MADRAS.

A TEXT-BOOK OF Elementary Mathematics (IN ENGLISH)

(Approved by the Text-Book Committee.)

BY

V. P. Viswanatha Ayyar, B.A., L.T.
St. Mary's High School, DINDIGUL.

Book I for Form IV	As. 14
Book II for Form V	As. 12
Book III for Form VI	As. 14

BHARATHA DHARMA.

Published on the 15th of every Month
A Magazine of Liberal Hinduism
The Official Organ of the Arya Mata Sabh

Editors:

MR. C. V. KRISHNASWAMI AYYAR,
MR. K. V. SETHA AYYANGAR,
Best Medium for advertisement.
Apply for rates to the Manager.

BHARATHA DHARMA
"Moryalaya", Royapetta, Madras.

Dr. G. B's. Medicated Snuff.

Acknowledged to be the best throughout
India for Neuralgia, Nasal Catarrh, Tooth-
ache, etc., etc., Guru Basava & Co., Ltd.,

P. O. Box No. 510,
PARK TOWN, MADRAS.

SIX TEXT-BOOKS OF UNIQUE MERIT.

PRICE.

1. WREN'S ELEMENTARY ENGLISH GRAMMAR. RS. 1-2
2. WREN'S A SHORTER ENGLISH GRAMMAR. .. 1-8
3. WREN'S HIGH SCHOOL ENGLISH GRAMMAR. .. 2-0
4. WREN'S PROGRESSIVE ENGLISH COMPOSITION 1-8
5. WREN & MARTIN'S HIGH SCHOOL ENGLISH
COMPOSITION. .. 2-4
6. MARTIN'S COLLEGE COMPOSITION. .. 2-8

COOPER - PUBLISHERS - BOMBAY

SELLING AGENTS: MESSRS. MACMILLAN & Co., LTD.,

BOMBAY : CALCUTTA : MADRAS.

NEW INDIA ENGLISH READERS

BY

E. E. WARD, M.A. (CANTAB),
Diploma in Education (Cantab).

AND

A. M. WARD, M.A. (CANTAB).

Written on quite new lines, with numerous illustrations.

Bearing in mind Indian conditions, the authors have laid great stress on the importance of pronunciation, and spelling in the early stages; and the lessons in the *Primers* have been suitably graded and arranged. Detailed instructions to teachers have also been given at the beginning of the books.

In the planning of the lessons in the series of *Readers*, the teaching of grammar has been gradually developed, and a student studying the series is sure to acquire a working knowledge of the elements of the English Grammar and usage.

Details of the series with prices.

PRIMER I	48+xvi pp. with one colour plate	Price 5 As.
PRIMER II	82+viii pp. with one colour plate	Price 7 As.
READER I	128+x pp. with 2 colour plates	Price 8 As.
READER II	160+x pp. with 2 colour plates	Price 10 As.
READER III	210+x pp. with 2 colour plates	Price 12 As.

We solicit the favour of your patronage

THE TEACHERS' PUBLISHING HOUSE
EDUCATIONAL PUBLISHERS : : MADRAS

BASEL MISSION BOOK DEPOT, MANGALORE Some Outstanding Publications.

1. OUTLINES OF ENGLISH HISTORY

BY K. SRINIVAS KINI AND U. BHAVANI SHANKAR RAO.

Third Edition—Price 1-8-0.

Approved for Class Use.

"This book satisfies a keenly felt want. Designed to meet the requirements of the Revised S. S. L. C. 'A' Group English History syllabus, it has been planned with care and a clear perception of the aims of the syllabus makers."—*The Hindu Educational and Literary Supplement.*

2. READINGS IN ENGLISH LITERATURE

Part I for Form IV: 0-12-0; Part II for Form V: 1-0-0.

Approved for Class Use.

"The selections have been very carefully made. To add to the usefulness of the books, explanatory notes, short questions on the subject matter, suggestive exercises in vocabulary work, and oral composition have been given.

"It would be an ideal class-book for reading at school and would stimulate pupils to complete reading the books by themselves at home. We hope these readers will have the patronage they so richly deserve."

3. ENGLISH COMPOSITION FOR HIGH SCHOOLS IN INDIA.

BY K. SRINIVAS KINI AND U. BHAVANI SHANKAR RAO.

Price: 1-8-0.

"Though many books on English composition have recently been published, this book stands prominent in its charming presentation of topics. The book will be very useful for the students of the High School class who have to prepare for an examination in English II Paper."—*The Indian Educator.*

"Its illustrative exercises are particularly well-selected, and will stimulate healthy imitation."—*The Bombay Sec. Teachers' Association Journal.*

4. A SOURCE-BOOK OF INDIAN HISTORY.

EDITED BY K. SRINIVAS KINI.

Price: 1-8-0.

Approved for Teachers and Libraries.

"It is a most useful publication which will train students in the right historical method."—*Prof. Radhakumud Mookerjee.*

Our New Publications for 1936.

1. General Science in Tamil.

BY REV. G. P. JAMES, B.A., L.T., B.D.,
HEADMASTER, HIGH SCHOOL, PASUMALAI.
AND

M. SOMASUNDARAM, B.A., L.T.,
HIGH AND TRAINING SCHOOL, PASUMALAI.

I Form : 10 As. II Form : 11 As. III Form : 12 As.

2. Geography Text-Books in Tamil.

(as per latest syllabus)

BY G. V. RAMA AYYAR, B.A., L.T.,
TOWN HIGH SCHOOL, KUMBAKONAM.

I Form : 10 As. II Form : 11 As. III Form : 12 As.

3. Tamil Selections for Higher Forms.

BY O. S. VENKATARAMA AYYAR,

SENIOR TAMIL PANDIT, TOWN HIGH SCHOOL, KUMBAKONAM.

Part I for Form IV : 9 As. Part II for Form V : 10 As.

4. Tamil Text-Books for Lower Forms.

BY VIDWAN S. SITARAMA AYYAR,

LECTURER, NATIONAL COLLEGE, TRICHINOPOLY.

I Form : 7 As. II Form : 8 As. III Form : 9 As.

5. Geography Text-Books for Higher Forms.

BY G. V. RAMA AYYAR, B.A., L.T.

- (1) The Southern Continents of South America Re. 1-2-0
- (2) Other parts (in print).

For detailed catalogue apply to:-

G. V. K. Swamy & Co.,
EDUCATIONAL PUBLISHERS, BOOK-SELLERS,
STATIONERS, ETC.,
KUMBAKONAM.

V. S. Raman Vaidyar & Bros., SWARAJYA PHARMACY.

(REGISTERED.)

ALWAYE.

(Branches:-Chalakudi & Karupadanna.)

Consultations regarding disease, diagnosis, the symptoms of which when intimated, are being promptly complied with free of charge.

We have many of the Ayurvedic medicines prepared according to the strict prescriptions enjoined in Ayurveda with the full process inculcated therein and offer them to the public at the lowest price both on retail and wholesale rates: genuineness and purity of which we could guarantee. In addition to this we have in stock all the country herbs and other medicinal ingredients ready for sale.

It is with a view to prove to the public the potency and marvellous result of the system of Ayurvedic pharmacopoeia and thereby make them appreciate its value, that we have quoted the lowest price in the market. Besides, we could convince patients of the economic value of adopting the holy and antique-oriental system of treatment for which we have special facilities in the collection of herbacious medicines: And hence it is possible to sell medicines at such low rates.

Medicines are despatched by V. P. system on application.

	Rs. As.		Rs. As.
Asoko Ghritha per lb.	3 8	Adhayarishta per 24 oz.	1 0
Indu Kanta Gritha "	3 0	Bottle	2 0
Kalsana Gritha "	3 0	Dasamoolarishta "	1 4
Saraswatha Gritha "	4 0	Drakshasava "	1 0
Sukumara Gritha "	5 0	Lohasava "	3 0
Schagaladya Gritha "	7 8	Kasthuryadi Pills per 100	0 6
Thithaka Gritha "	3 0	Nasikachurna Vataka per Doz.	0 6
Agasthya Rasayana "	0 12	Virechana Pills per Doz.	0 6
Ajamamsa Rasayana "	2 0	Rasa Bhasma per Tola.	2 0
Chyavana Prasa "	1 8	Asana Vilvadi Thaila 24 oz.	1 8
Kankayana Modaka "	3 0	Pinda Thaila (ointment)	1 8
Kasthuryadi Leha "	10 0	Balaguluchyadi Thaila "	1 8
Mahat Chinchadi Leha "	2 0	Balaswagandhadi Thaila "	2 8
Maha Vilvadi Leha "	2 0	Sahacharadi Thaila "	2 8
Madhusnuhi Rasayana "	3 0	Dhanwantari Thaila medicated	
Musalyadi Rasayana "	7 8	101 times per oz. "	3 0
Narasimha Rasayana "	3 0	Ksheerabala Thaila medicated	
Patavaladi Leha "	1 0	101 times per oz. "	2 8

For further Particulars write to:-

Telegram:-

"SWARAJYA"
ALWAYE.

THE MANAGER,
SWARAJYA PHARMACY,
ALWAYE, (Travancore.)

A NEW SERIES OF TEXT-BOOKS FOR THE TEACHING OF ENGLISH TO
BEGINNERS IN INDIA.

THE NEW ERA ENGLISH READERS

PRIMERS FIRST & SECOND & BOOKS I, II & III

Annas 0-5-0 0-6-0 0-8-0 0-10-0 and 0-12-0 respectively

Edited by { H. CHAMPION, M.A., I.E.S. (Three Books)
Dr. JAMES H. COUSINS, D. LIT., (Two Books)

By { M. S. SUNDARESWARAN, M.A., L.T.
and
A. S. VENKATARAMAN, B.A., L.T.

Highly spoken of by eminent educationists and are in use in schools
throughout this Presidency and a portion of Bombay Presidency

These five books have been brought out at an enormous cost and
time after judicious thinking and consultation. The books have been
tested in many institutions and found to satisfy the needs of Indian
children reading English upto eighth standard.

Some of the more noteworthy features require to be mentioned
here. There is a progressive scheme consisting of words and phrases,
real language units. Besides, due attention to grammar is imparted.
There is a grammatical bias underlying each lesson. It is obvious that
grammar in the early stages cannot be formal and must be largely an
essential part of language acquisition. This principle has been recognis-
ed in a large degree. At the same time, one will be attracted by the
questions and exercises at the end of each lesson. They are meant to
assist the children in acquiring a real command of the linguistics.

Schools where the readers are in use vouchsafe to their *merits as
superior to other readers, in that the lessons are carefully graded,
intermingled with dialogues, giving prominence to Indian life and
scenery.* The editors have suggested that vernacular should be used
wherever necessary. We are sure that at the very perusal of the readers
every teacher will pronounce them to be good.

Lessons are profusely illustrated appropriately to the subject
matter of the lessons. Every book contains a *tricolour plate* of an im-
portant lesson.

We request the teaching public to make an experiment on our
Readers, and it will be to their best advantage.

Specimen Copies will be supplied on application from Heads of Institutions.

B. G. PAUL & CO.,

EDUCATIONAL PUBLISHERS,

12, FRANCIS JOSEPH STREET, MADRAS.

SADHANA AUSADHALAYA DACCA (Bengal)

—ADHYAKHA—

Joges Chandra Ghose, M.A.F.C.S. (London)

Formerly Professor of Chemistry, Bhagalpur College.

Other Branches: Shyam Bazar, Calcutta, 213, Bowbazar Street, Calcutta,
67/4 Strand Road, Calcutta, Chittagong, Patuatuly, (Dacca), Lahore,
(Punjab) Burdwan.

Guaranteed absolutely Pure and Genuine Medicines, prepared strictly according to the
Ayurvedic Sastras. Catalogues are sent free on application.

On describing the nature of diseases, prescriptions are given gratis with great care.

MAKARADHWAJ (SWARNA SINDUR).

(Pure & with Gold) Rs. 4 per tola.

A wonderful specific for all diseases. It regulates the nerve, bile and phlegm, increases
vitality, mental and physical vigour and tones up the system.

SARIBADISARSA. Rs. 2-12 per seer.

A wonderful, infallible medicine for all sorts of blood impurities.

SUKRA SANJIBAN. Rs. 16 per seer.

A very powerful and effective medicine for the restoration of lost vitality and energy.
It immediately puts into you all the vigour that every man should have.

ABALA BANDHAB JOG, 16 doses, Rs. 2. 50 doses, Rs. 5.

A great remedy for all female diseases.

OUR SCHOOL PUBLICATIONS

1. Garuda and Anjaneya	....	....	0-4-0
2. Avatars of Vishnu	....	...	0-4-0
3. Jesus Christ	....	....	0-5-0
4. Tales of all Time	....	....	0-6-0
5. Rama, the Ideal Son	....	....	0-4-0
6. Aesop's Fables I	....	...	0-3-0
7. Do. II	....	....	0-4-0
8. Karna, the Warrior	....	....	0-6-0
9. Stories from Shakespeare	....	....	0-12-0

SUITABLE FOR HIGHER FORMS.

1. Tamil Poetical Selections	....	....	0-5-0
2. Nitthilakavai—a collection of Tamil Poems...	....	....	0-10-0
3. Selections from Prose & Poetry in Tamil Book I	....	....	0-10-0
4. Do. Book II	....	....	0-10-0

Write to:—

V. S. SWAMINATHAN,

Publisher,

MADURA & TINNEVELLY.

ELEMENTARY SCIENCE SERIES (S.S.L.C.)

BY K. S. RAMACHANDRA IYER B.A., L.T.,

Senior Science Assistant, Town High School, KUMBAKONAM.

1. A Text-book of Elementary Science Book I (Physics & Chemistry)
by K. S. R. and G. V. Re. 1—0—0
2. A Text-book of Ele. Science Book II (Animal Life) 0—6—0
3. „ „ Book III (Plant Life) 0—6—0
4. „ „ Book IV (Sound, Light,
Magnetism, & Electricity) 0—8—0
5. „ „ Book V (Physiology & Hygiene) 0—8—0
6. Practical Physics C. Group (Heat & Light) 0—7—0
7. General Science for Form I (Tamil) Re. 0—7—0
8. General Science for Forms II & III will be ready shortly
9. A Text-book of Physics S. S. L. C., C. Group, Book I for Form V 0-14-0
10. Do. Do. (Heat & Light) will be ready shortly

For Copies apply to:—

THE AUTHOR.

CHILDREN'S EVERYDAY SCIENCE IN TAMIL

For Forms I, II and III—each As. 12.

By M. S. SUBRAMANIAN,

Assistant, Hindu Secondary School, Viravanallur, S. I. Ry.

Neatly got up, conforming to the latest syllabus in General Science in elegant and flowing Tamil, with rare photographs, pictures and diagrams in profusion, in bold print, highly inviting to young readers and appreciated by eminent educationists, scholars, scientists and so forth.

Please apply to the author.

GENERAL SCIENCE (IN TAMIL)

(Approved by the Text-Book Committee

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

BY

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

Science Assistant,

St. Michael's High School, COIMBATORE.

Book I for Form I

Book III for Form III

Book II for Form II

Book IV for Form IV

V. S. VENKATARAMAN & CO.,

EDUCATIONAL PUBLISHERS,

KUMBAKONAM.