

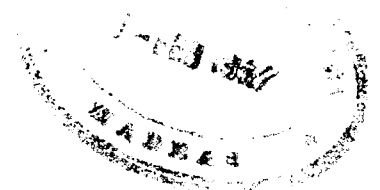
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157



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CONTENTS for January, 1937.

	PAGE.
1. The Social Impulse and the Social Group. By (Miss) Alan D. Cooper, B.A., Dip Ed. (Leeds)	1
2. Some Practical difficulties in the way of Physical Education By Mr. Gauri Prasanna Biswas, M. A., B. T.	5
3. Some Problems of Teacher Training in India. By Mr. Bankin Chandra Ray, M. A.	9
4. Hygienic Heresy. By Dr. Sarma K. Lakshman, B. A., B. L., N. D.	12
5. The Original Nature of the Child: How to shape it. By Mr. S. C. Sinha, M. A., Dip. Ed.	14
6. Aim and Function of the Reich Academy of Physical Culture. By H. Pierath.	19
7. Symposia on Educational Reorganisation in India. By Prof. N. Kuppaswami Aiyengar, M. A., L. T.	22
8. Perfect Eye Sight. By Dr. R. S. Agarwal, Eye Specialist, Delhi.	27
9. The Second Mysore State Education League Conference, Chikmagalur. By 'An Onlooker'.	30
10. Notes Indian Education—The Need for a Proper Policy. By Prof. C. A. Krishnamurthi Rao, M. A., F. R., Econ. S., Associate Editor	32
11. Reviews	35

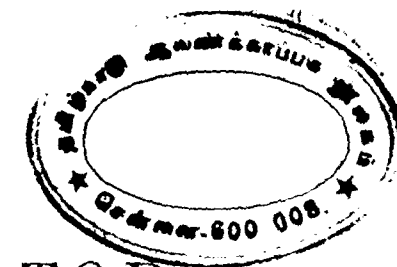
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THE INDIAN EDUCATOR

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

Vol. XIII.

MADURA: JANUARY, 1937.

No. 1.

The Social Impulse and the Social Group.

BY (MISS) ALAN D. COOPER, B. A., DIP. ED. (LEEDS)

Quiet as dew, which no man hears falling, the exhilarating feelings we enjoy in the company of others, are not well appreciated until we are driven to solitude, or to places where we are cut off from our near and dear ones. Is it then difficult to understand what must have made Longfellow write

"Society, friendship and love,
Are divinely bestowed upon man,
O had I the wings of a dove,
How soon would I taste you again."

The gregarious instinct is deeply rooted in animals, as well as in human beings. This instinct, in its simplest form, is the outward expression of the fear of solitude. Mac Dougal mentions in one of his works the observation made by Galton on an ox; Galton says that the ox had no affection for his fellows when he was in the herd, but he showed extreme distress when he was removed from it. Similar experiences prove quite true in the case of human beings; they find a peculiar sense of security, some sort of satisfaction and joy when surrounded by others, and last but not least, they gather enthusiasm and courage to wend their way in life when they find other wayfarers struggling along in the busy world. When my father was in the Government Service, he was stationed in a very pleasant city. There he had ample opportunity of mixing with other people at the clubs, but he preferred to take his evening walk alone. After some time he was transferred to a city where he did not meet many families of his own caste, and where there was not a single club, he used to desire the company of friends. However, when three families started a club, he visited it daily.

The social instinct is firstly and fundamentally important because it helps the world towards civilisation. Social organisations,

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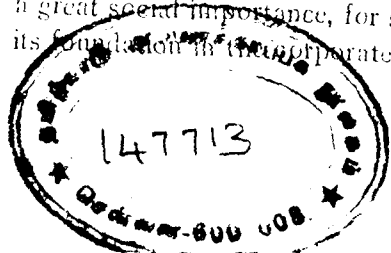
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Now let us examine the importance of the social instinct in children in school and see what part it plays in their lives. Again, let us examine how far its influence can be extended over children, so that, they may take a lively interest in their environment. The teacher should see that the children co-operate with one another in mutual agreement and goodwill; but before he tries to attain this goal, let him have the spirit of comradeship to mix with his pupils, to know their capabilities and shortcomings, to share their thoughts, as well as their feelings, and to lend them a sympathetic hand when help is required. To quote Percy Nunn: "A teacher is entitled to put his superior knowledge and experience of life into the common stock which the growing minds of his little community may draw each what it needs."

Children are more gregarious than adults; their desire for activity makes them notice what other people are, what they do, and consequently they lose no time in imitating them. Two little girls playing with their dolls, or boys playing with their toy motor-car--washing it, pouring water into its machine as if oiling it--provide examples of simple imitation of adults. The very tendency of children to play with their comrades is a simple proof of the existence of the gregarious instinct so strong in them; we seldom find a child playing alone, so delightfully and gaily as he does when he is in the midst of children who are near his age. Saxby has it "Children should have companionship which in return must cause them to form interests and other sentiments." So it is essential for children at school to have a community sense. As children grow in age and knowledge let them be animated by ideas and purposes which they can carry out on a more elaborate scale when the ripe time comes for them to be responsible citizens of the community.

Friendly rivalry between the children should be encouraged and in this respect clubs, unions, different societies, e. g. Debating, Photographic, Dramatic and Music societies, are of intrinsic value. Such societies, with games, bring a real spirit and tone into the school - children delight in forming gangs and clubs of their own accord. Let children select their own Captain or President and let them decide for themselves other points connected with the running of their clubs, unions and societies. Thus children become enthusiastic in their school life, make the best of their innate capabilities, their collective mental life is conditioned, and they learn to act, feel and think together, which is of a great social importance, for success in social intercourse later on, has its foundation in the corporate life of the school.



It should be borne in mind that the social instinct is co-ordinated with two more instincts, (a) the instinct of assertiveness, (b) the instinct of submission. By giving a free and yet judicious play to children for their activities, we automatically infuse into them the spirit of presenting a bold front to life. In this way, children understand where they stand in life and what lies in front of them. Through assertion, many a famous man, e. g. Napoleon, Gandhi, Mussolini or Lenin, has come to the forefront and dominated others, in spite of unfavourable circumstances. The patriotism of these men and their love for their countrymen are the outcome of a sentiment for a social group and this sentiment is characteristic of the gregarious system of instincts. Mr. Gandhi's solution of the troubles in India consists of the doing away with caste and creed and religious differences. Now, what is then the basis of this principle, if it is not the social instinct?

Let us now see what part the instinct of submission plays in relation with social instinct. In every social group we find a tendency to bring together various social elements in new institutions. Now how can these elements be brought together if there is a constant discord or disunity among the members? Hence it naturally follows that members should have agreeable feelings towards each other. In the same way, children should be trained to work harmoniously with one another, to work for the good of many and not for their own selfish ends. Here the good example of a sympathetic teacher is of extreme importance. He should mix with them, play games with them, work on friendly terms with them, and should always show them in every possible way the secret of perpetual youth. To quote Ross, "The person from whom the gift of sympathy is withheld should not become a teacher." By all means children should be trained for self-expression in what they think, speak and do, but they should be given that knowledge necessary to bow to superior wisdom. The more the children come in contact with their friends, the more they see and experience, the more sensible they become, and hence lies the importance of Annual reunions, Old Boys' clubs, Prize-givings, Founders' Days, etc.; sports should be regarded as opportunities for stimulating and strengthening the corporate life of the school, and should be planned with this objective in view. The social instinct to meet and mix with others fills children with the zest of life and the group-memory is also preserved. Pupils in this way learn to be one in spirit and to work for the common cause. When such an attitude of mind is focused in children, they work harmoniously without any hostility. The words of Sturt and Oakden are worth mentioning in this respect; "When a body of people with a common aim becomes

organised, it ceases to be a crowd and becomes a society." What is school if it is not a social community? And what is the basis of the social community if it is not the gregarious or the social instinct? This social instinct not only brings advantages but many adjustments in life; chief among them is the force for defence against the odds of life. To refer to Oakden "it makes one achieve a full and varied life. It brings a healthy tone in the school, a joyous spirit in its societies."

The last and the most important point regarding the social instinct is that of developing sympathies and ideas. Let our boys and girls learn at school that the essence of life is not merely to exist but to live nobly and beautifully. The spirit and the tone of the school ought to be such that children may understand to be kind, loving and helping to one another. By means of subjects like history and literature, children should be taught to appreciate and admire the lives of heroes and heroines. If our children take an interest in a great and noble man, is there much doubt about their imitating him, and in the long time, to be at least trying to be somewhat like him?

The marvellous observation mentioned in Oakden about married people who love each other ardently, grow like each other in expression and even in features, is worth mentioning here. Now what does it show? Strong social instinct binds persons so wholly and so strongly that one becomes the reflection of the other. Not only do such loving parents and children, or strong friends, or affectionate lovers, or ardent husbands and wives, have material things in common, but even their thoughts, their ideals, and yea, even their dreams!

Let our children at school, by their little acts of kindness and love, contribute good towards their little world, and a day will soon dawn for them to be of service to humanity. And who will be more proud to see their pupils occupying a befitting place in the world, if it is not the schools which send out pupils to fight against life manfully and heroically?

Some Practical difficulties in the way of Physical Education.

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

Of the many problems of education that have been receiving their due share of attention at the hands of educational authorities, the question of Physical Instruction in Schools has been the most engaging and puzzling too. Whatever solution they may have reached, it is still hanging fire and the last word is yet to be said.

Be it said to the credit of the Physical Director that his earnest solicitude for the betterment of the health of Bengali boys has brought into existence a one-year course of Physical Instruction in Calcutta thus obviating an expensive one in Madras. The All Bengal Teachers' Association which was to the vulgar eyes a so-called Association of pigs for promoting the pay and prospects of teachers, has been equally alive particularly to this as to the other aspects of educational needs of this province. The two collateral annual camps run under its auspices at two different centres in Bengal, have been with their short but workable courses, catering to the need of providing Physical Instruction to schools that cannot afford to have the services of full-fledged ones from the Buchanan centre. But the pity of the thing is that the annual out-turn falls so far short of the number needed that, barring the Government Schools which are better off than the non-Govt. sister institutions and must needs have one physical instructor at least, fully qualified, the majority of the latter are still without any so much as a stop-gap Physical Instructor or an old Y. M. C. A. type of the dull drab drill master. The trickling supply is, as it were, a niggardly drop into the hoarse throat of the crying institutions. The result is that the orientation, though in sight and a bit palpable, is still far ahead. The stereo-type still holds the field. If the demand for more Teachers' Training Colleges than two is blasphemous, that for more centres of thorough Physical Training may be, we are afraid, still more so.

Besides the aforesaid paucity of qualified Instructors, there are some difficulties in the way of those that are actually on the staff regarding (i) Organisation, (ii) Time Table and Tiffin, (iii) Field and Finance, (iv) Regularities of Physical Classes and (v) Under nourishment of students. Appliances do not count very much, for a good course of training may be imparted, we believe, with no or the least number of appliances.

(i) Organisation:—Let alone populous schools with parallel sections in some or all classes, an ordinary school has eight classes and these are to have their share of physical training worth the name at least for half an hour everyday. But as a matter of fact, not more than two classes can be exercised in small area minor games or any other kind of physical activities. The other classes look on or romp about. Assistant teachers are enjoined in a big 'promising' paragraph in the Bengal Education Code to take an active interest in extra-academic activities in view of preferments if they do come at all (in fact they never come). But what with age, want of training and a sympathetic attitude in this direction and what with a different out-look in their respective avocation of life as distinct from that of the Physical Instructor, they do not enthuse themselves very much or have but a tepid interest at most in extra-academic activities.

Thus, each class twice a week or say thrice a week out in the open is rather a slow work. As it is, it can do no more towards hardening the body or correcting a deformity than giving the boys a precious little cheer and an impetus to take to physical exercises on their own initiative and on a regular basis to turn them to most account. When all other difficulties are considered, this will appear to be the only redeeming feature in the recent change of outlook. It has made the youths physically-minded.

Major games such as Foot-ball, Hockey, Cricket etc. have been introduced in some schools and inter-school competitions helped financially by the Government is a laudable move in the direction of rousing the physical consciousness of our youths. But the question is a complex one with regard to a comprehensive and practical programme for all the boys of all the classes on all the week days. Major games are almost of the nature of athletic feats or stunts and can engage only the strong and the mediocre. We as advocates of mass improvement, entertain the utilitarian idea of rendering the greatest good to the greatest number. Large-area games not being suited to remedial purposes and producing exhaustion oftener than not, fall short of the end of general and all round physical upliftment. Again these games being spectacular and exciting, employ the Physical Instructor's time most and when feverish competitions, inter-class or interschool, are on, boys not participating in these, mark time and idly watch.

(ii) Time Table and Tiffin:—Here lies the crux of the whole affair.

In the mufassil, most of the students come to school from a distance of from one to four or five miles and in their interest specially,

games should be arranged in the school hours. Hence in some schools the tiffin period at the end of the third or fourth period is extended to one full hour in obedience to instructions in a circular from the D. P. I. In some other schools and they are, I believe the majority, the hour for games is tagged on to the last period after the dismissal. Both the arrangements have their inherent difficulties such as:—

(a) In the midday recess, miscalled the tiffin period, boys who have snatched a few hasty morsels before running off to schools, feel the pinch of hunger and it is worse than cruelty to harness these hungry colts to even the slightest physical exertion.

(b) Tiffin arrangements with sprouting grams and *gur* or *chapa-tis* and the like, the cost being met out of a levy of 4 as. per head, are possible in enterprising schools in the metropolis or mufassil towns where money crisis is more talked about at tea-tables or club-houses than really felt. The people in the rural area feel the necessity for the supply of some sort of tiffin to their boys, but they plead their inability to pay the tiffin charge.

(c) Then again the schools that have launched on this laudable venture are to devote a good deal of time and energy in school hours and outside to maintain the system. 10 seers of grains and 10 seers of *gur* or 400 pieces of chapati with 10 seers of *gur* (omitting cooked dal the best companion of chapati, to simplify matters) for about 200 working days to be supplied to, say, 200 boys—a tremendous task, indeed, at least in the mufassil, demanding competent organisation and resourceful management for which a regular school commissariat on a miniature scale has to be set up.

Still tiffin supply is an imperative necessity and teachers should take it upon themselves to introduce the system under their own management without trusting to contractors.

(d) Even granting the above were possible, the boys would take up half an hour to do the munching and then to run to the whistle. After half an hour's games they would return sweated to their desks only to doze for sometime more and lose the lessons.

(e) If the period for exercise and games is shifted to the last period i. e. after dismissal, the boys are found restive, hungry and homesick after the day's drilling in a consecutive series of lessons. The necessity of tiffin supply at this period is all the more pressing if it is not supplied at the general midday recess inasmuch as it is seven or eight hours after the break-fast. The 'long distance' students have to

hurry home before it is dark. Boys living within a short circuit can and ordinarily do participate in the afternoon games.

(iii) Field and Finance:—In most schools, financially hard hit, there is no such thing as game fee. The payment of the tuition fee has been traditional and the imposition of any other fee is looked upon as an encroachment upon the time-honoured contract of preparing the boy for the hall-mark of the University, no matter whether the boy succumbs to or survives the process. Play-fields are also rarities with many schools. It is easier to imagine a class without a black-board or a school without a library than a school without a play-field. The possession of this particular essential should be made a condition of the recognition of a school.

(iv) Regularity:—Sundays, long vacations, holidays, the rains, unfavourable weather etc., are some of the obstacles that stand in the way of regular physical classes. The boy who was just beginning to correct his chest deformity or spinal curvature or practising to basket or volley or centre the ball in the field gets a few days off with the closing of the school and undoes what proficiency he already attained.

(v) Under-nourishment:—It has often been reported that most of the students are under-nourished. Milk, the most nutritious diet for ossification, is almost a scarcity and a luxury among the poor young folk. The writer finds that in a class of 25 boys, aged 8-12, 4 get a cup of milk once a day, 3 answered "Baby drinks up all", 5 or 6 get a cup twice or thrice a week, the rest are going without a single drop of the precious liquid. Now it is a wider question affecting the economic situation of the country and its people and so impossible of solution. But we cannot but take stock of it while getting the younger generation through an amount of physical exertion. His Excellency the Viceroy instinctively felt the need in his heart of hearts and his distribution of milk among the boys at Simla out of a genuine solicitude for their welfare is a case in point, unprecedented in the history of the country which should make everyone pause and think.

A successful course of physical training should, by University regulations, be made a condition precedent to the eligibility of a candidate for every University Examination and his attainments in this direction endorsed on the University certificate or a separate one.

The stories of celebrated athletes and sportsmen, Indian and foreign, interspersed with pictures should be compiled into a book for presentation as a prize or for use in the juvenile library. Wall pictures of celebrated sportsmen and heroes should be made available. These

avenues of approach to the much-needed body building and achievement of physical prowess by way of an indirect inducement and inspiration still lie unexplored.

The difficulties stated above are not a cynic's misreadings or exaggerated accounts of the actual state of things. With most schools of average efficiency and status, physical training is a paper affair or at best a tame party affair rather than a mass one which is occasionally galvanised into activity against august visits and ceremonies.

Some Problems of Teacher Training in India.

By Mr. BANKIM CHANDRA RAY, M. A.

The systematic training of teachers advocated as early as the middle of the 16th century did not receive universal recognition in European countries till the beginning of the 19th century when Great Britain followed the lead of France and Germany in establishing training institutions. In India training at first obtained scant attention of educators; but in consideration of its educational importance in general and commercial value in particular (for the hallmark of training colleges fortifies teachers into an unassailable position), faith in the utility of the system has been gaining ground rapidly. Hence the question to-day is not why but how to secure for the vast army of teachers in the country sound training which is much in demand.

Few reforms in the domain of education are more important and urgent than the expansion and improvement of teacher training. Year by year there is a tremendous rush of intending candidates, but of these only a handful is given admission and the rest, their eager desire for efficiency *non obstant*s, have the discomfiture to find themselves thrown over in favour of their more lucky confreres. The much coveted degree is thus to many a forbidden fruit.

During the year 1929 there were in British India 17 training colleges (Punjab 4, U. P. 4, Madras 3, Bengal 2, B & O 2, Bombay 1, C. P. & Berar 1, N. W. F. P. 1) whereas the number of such colleges in U. S. A. was 400, in England & Wales 102, in Switzerland 40, in Denmark 25. The percentage of trained teachers during the year in different provinces was as follows:—Madras 78, Punjab 75, C. P. 68,

Burma 59, U. P. 45, Assam 34, B & O 32, Bombay 22 and Bengal 12. The average no. of trained teachers per H. E. School was 15.6 in Madras, 3.2 in Bombay and 1.8 in Bengal.

From the fore-going statistics it is obvious that Bengal stands at the lowest rung of the ladder so far as trained teachers are concerned. Not more than 800 out of 5,900 graduate teachers in the province are trained. This is due to the fact that there are only two training colleges with seats for 150 or so candidates in Bengal the high schools of which contain more than 12,000 teachers. That the establishment of many more training colleges is a crying need in Bengal and Bombay was emphasized by the Hartog Committee in 1929, "It is evident that the proportion of trained teachers in Bengal and Bombay is altogether inadequate. They are a mere sprinkling and many schools have no trained teachers at all. Even where there are one or two, they are too few to make their presence felt and raise the general level of teaching. It is only natural that they lose heart and take the line of the least resistance."

Training facilities demanded by modern exigencies may be offered by the organization of vacation courses like summer schools for teachers in Western countries. It is gratifying to note that the Dacca University has taken the initiative in the matter. Our Alma Mater, to wit the University of Calcutta, has followed suit by instituting not only vacation courses but short term training courses. Education may be introduced as one of the optional subjects in the I. A., B. A. or M. A. examinations or teachers be permitted to go in for the degree examination in teaching without the necessity of attending training colleges. Teachers should be allowed, as suggested by Dr. W. A. Jenkins, to train themselves by private study and reading and applying their newly gained knowledge in the classes for 5 years before they are allowed to take an examination consisting of necessary theory papers with a prolonged practical test. In view of the limited scope for training in Bengal, the Sadler Commission of 1917-19 stressed the necessity of allowing teachers to be trained in certain chosen schools having reputation for good teaching and organization.

Existing training colleges also leave much to be desired. These are generally manned by teachers of indifferent qualifications who having no touch with the teaching methods of Euro-America are not able to create the necessary inspiration in student-teachers by lectures and lessons which fall like rain water on the duck's back. Being servile followers of drab dry routine, training institutions put a discount upon originality, individuality and initiative. To produce the

desired results, training colleges are, to our mind, to be staffed with picked men—most successful teachers with the benefit of training abroad—and ought not only to perfect technique but to stimulate and vitalise the spirit of inquiry, research and investigation. Indian Educational Policy, 1913, wrote thus, "The instructors in training colleges in different parts of India should keep in touch with each other and constantly scrutinise the most modern developments in the West. Visits made by the selected members of the staff of one college to other institutions and the pursuit of furlough studies would seem especially likely to lead to useful results in this branch of education."

One academic session cannot be considered sufficient to inculcate in pupil-teachers the real spirit and ideals of training. Within this short span of time, they are not in a position to learn systematically and satisfactorily even the rudimentary principles of pedagogics, not to speak of assimilating the vast mass of information given. It is, therefore, necessary to extend the degree course to two years at least as has been done by the Patna university. The scope of training should be extended on the lines suggested by the World Educational Conference held at Denever (U. S. A.) in 1931, "The W. F. E. A. recommends (i) the initiation of a study of the curricula of the teacher training institutions of all countries in their bearing upon the education of future teachers in nationalism and international understanding; (ii) that teachers' colleges and schools of education having graduate departments offer courses in comparative education where this is not already done and qualified students be encouraged to choose such courses; (iii) that when qualified instructors can be secured, comparative education be offered in summer schools and in university extension divisions for the benefit of teachers in service." Refresher courses at the close of every ten years should also be organized for trained teachers to prevent their relapsing into antiquated rut of things. In this connexion it may be mentioned that there are in Germany a number of institutions such as the Institute for In Service Training and the Society of Friendly Educational Affairs which offer facilities for re-education of teachers in service.

The extension and betterment of teacher training will, by banishing charlatanism from the field of education, invariably impart prestige and dignity to, and *sine dubio* enhance the pay and prospects of, the teaching vocation in the country.

Hygienic Heresy.

By Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.

Heretical views are not necessarily wrong; nor are orthodox ones necessarily right. The reason is that the average man is no more a reasonable being than the brutes. And a course of grinding in some academy does not tend to cultivate reasonableness; it rather tends to blunt the edge of the faculty in too many cases. The reason is that humanity is swayed powerfully by psychic forces far more than is thought likely; this accounts for the premature generalisations that retard the progress of the sciences, especially those having a human application: economics, medicine, and hygiene are the chiefest offenders in this way; it accounts also for the persistence in error, which characterises experts, despite the clearest possible evidence; for the very best evidence goes for nothing, unless it be considered with an open mind; and an open mind is just the qualification which is wanting, where self-interest of any kind is involved. These considerations arise on a perusal of the article, "Nature's cure is safe and sure," by Franz F. Schwarzenstein, in the *'Indian Educator'* of October.

It would be well for teachers, who have to set an example of open-mindedness, — if possible — to those whom they can influence, to think a little on their own account on every point of importance for human welfare; hence it seems proper to present here the other point of view.

The view put forward in the above article is the medical one. This view has in its favour the doubtful advantage of being orthodox. But the views entertained by the heretics, the Nature-curists, are entitled to a dispassionate consideration, for the reason that its holders are as a class far more disinterested; and those views have rather gained an added strength from the new discoveries in hygienic science; it is the view of these heretics that these discoveries are, if rightly considered, fatal to most of the beliefs of medical science.

The appropriation of the term 'Nature's cure' to methods which the Nature-curists disapprove of is also open to grave objection. For the theory and practice of Nature-cure have a coherence which gives to its teachings a force that cannot belong to those of the orthodox school.

The fundamental principle of Nature-cure is stated in the following sentence, which is attributed to Hippocrates, the reputed 'father of

medicine'; he said: 'Your food shall be your medicine and your medicine shall be your food.' Recent science confirms the Nature-cure teaching, that inorganic substances are *not* food — that only organic vegetable products, such as herbs, fruits, vegetables and seeds, are so. Calcium, sodium, potassium, manganese and the like, can minister to human health, only if brought to us in organic form, as constituents of a non-poisonous herb, fruit, or skin of fruit, and so on. The minerals that are brought to us in the springs which are medically recommended are inorganic and unassimilable; the life-principle seeks to throw them out, if possible, since in large or repeated doses they act as poison.

But poisoning is the way of medical science; and poisoning does effect a change of condition, which resembles a cure for the time being; this is the chief cause of the popularity of medical cures. In the same way these mineral waters do effect a change which is mistaken for a cure.

The verdict of Nature-cure, verified by lacs of followers through seven generations, and endorsed by medical men who happen to be wiser than the rank and file of the profession, is to the effect that these waters do harm, which in the long run becomes unmistakably patent. For as disease is the consequence of disobedience of law — of the eating of unbalanced diets, abuse of the digestive organs and other grave sins — so cure of disease is the reward of conduct which consists of making amends for such sinfulness and nothing else. Unnatural living leads to the accumulation of pathogenic — disease-causing — material in the blood and flesh; this is called foreign matter; its presence is a sufficient cause of disease, germs and the like being only auxiliaries; hence adding more foreign matter, in the shape of unwanted inorganic minerals, is rather the way of aggravating the disease in the long run.

Is it necessary and right for the teaching profession to help to maintain the fetters in which the medical profession holds the general public, so that they cannot think for themselves, and choose freedom, if they be so minded? For Nature-cure holds up the ideal that every follower shall be his own doctor, and shows that it is practicable, for men, just as it is for beasts.

The Original Nature of the Child: How to shape it.

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

(Continued from December issue.)

"It is by imitation, far more than precept, that we learn everything; and what we learn thus we acquire, we acquire not only more carefully, but more pleasantly. This forms our manners, our opinions, our lives." *Burke.*

Imitation may be defined as "the tendency of the organism to copy or reproduce the actions or behaviour of others". It is "the general inclination shown by an individual to take over from others their modes of action, feeling, thought"; and its psychological basis is "the general tendency for the perception or image of an action to produce a similar action. It is a form of suggestion in which the suggesting stimulus is reproduced".

The instinct of imitation is not very prominent in animals. It exists in them in a very rudimentary form. Traces of this instinctive imitation we find in the chicks picking up food-particles after the manner of the hens; or cats, dogs and birds running away from danger at the sight of their companions doing the same. When the chickens, out in search of food under the proud supervision of their dames, swiftly run to cover at the warning signal of the mother, on the stealthy approach of a hawk, they, perhaps, imitate the behaviour of others. It is, however, doubtful if this is due to the imitative impulse or the instinct of self-preservation. It is just possible that imitation in animals is connected with actions which are themselves instinctive. But imitation there is, and probably it is blind imitation, for it hardly presupposes "the existence of an idea of the result to be attained" in the mind of the animal.

IN CHILDREN:

This impulse to imitate others is very strong in children. They are never satisfied with a set routine of activity: they are ever after new acts and novel ways. This necessitates observation; and you have no keener observer of your actions, performances, habits, whims, merits and demerits, your manners, your way of talking, walking and even reading than your own children, whom, in your superiority complex, you entirely ignore. They have sharp ears and inquisitive eyes. When your child picks up the burnt end of your rejected cigar from the ash-tray, and puts it into his mouth, you may thrash him; but you forget

that it is you, and not the innocent child, that is to blame! When the child puts on your specs, in your absence, and comfortably reclines on your sofa with a sheet of news-paper, to the great delight of his tiny spectators, he only imitates you. When the three-year-old; taking advantage of your temporary absence from the study, gets hold of your office-file and pen and scratches unconcernedly through the papers, he, again, imitates you. Then again, when the child damns your butler for a fault, which it is not his business to point out in *your* presence, he only attempts to play the role of the master of the family, and lord it over the menials! The proverbial mother-in-law is not born but made: and the mistress of the family has only to bless her stars for all such creations!

There is another side of the picture. There are traits in your children which call for praise on you. When your child takes his hat off to a visitor, and nods, the credit goes to you. When he allows precedence to age, and impresses all with his modesty, politeness and courtesy, you have every right to feel proud of your child. All this shows the important role we, parents and teachers, play in the character-formation of children. You are familiar with the proverb: *As you sow, so you reap.* You may as well change it to *As you show, so you will see.*

The urge of imitation, thus, is a strong impelling force in children. They have an inborn tendency to copy whatever appeals to them. When your child, on his return from the cinema, vainly twists and squeezes his tiny legs to walk like Charlie, to the great fun of his little brothers and sisters, he only responds to the instinct of imitation. When you thrash your thoughtless child for imitating the gait of a crippled or deformed man or aping the queer voice of a maimed beggar or the passing hawker, you are *humanly* right, but psychologically wrong, for you forget that the child is impelled by an internal urge of his nature, and not by any bad motive.

The imitative acts of children may be classed as:

REFLEX IMITATION:— This, as the very name implies, is more physiological than psychological; and the stimulus is *sensory*. It does not involve any conscious effort on the part of the child. The responses of the organism to this form of imitation are confined to infants. When you pucker your lips to amuse your baby, it makes an attempt to imitate your facial movements. You must have noticed how your frowns, smiles, yawns and similar facial twists and turns are copied by your one-year-old kiddy. It must have delighted many a mother's

heart to find her caressing smile returned by the baby. She, in the fullness of her tender heart, interprets it as an affectionate response of her darling to her infinite love for the baby. Quite human. But psychology dashes her fond hope to the ground, and cruelly robs it of its sweet emotional halo. It is only a reflex action; the baby does not do so to delight its mother. The baby-mirror will reflect back what it observes. If you make mouths at it, be not surprised when it reflects it back on you. It entails no conscious effort on the part of the baby. It is purely *reflexive* and *uncontrollable* at least for sometime.

We cannot, however, neglect this early manifestation of the imitative impulse of our children. The education of the child practically starts from this stage. Parents and nurses have to be particularly careful about the early training of their charge. Children during the first months of life take special delight in watching your faces; and any change therein is more or less imitated by them. It is a mistake to amuse them with queer facial expressions in order to see it, with mistaken glee, reflected on their sunny faces. Their bright faces may be permanently darkened with black clouds. Some of your well-meaning funs and jokes may get rooted in their nervous system, and ripen into a nasty habit to the great disgust of you all. Averill gives the example of a three-year-old baby who was in the habit of twisting the corners of its mouth and flattening out its nose in a very funny way. It copied this funny facial feat from its granny who did so simply to amuse his grandchildren two years ago. They undoubtedly enjoyed the fun. It, however, left a permanent impress on the child. From a simple reflex action the response ripened into a regular habit to the great disgust and embarrassment of the parents, for the child felt no scruple or delicacy in making mouths even at strangers and respectable guests. A simple and apparently innocent gesture which once amused both the child and the grand-parent later on caused no little mental worry to its parents. We must guard against this; and never attempt to amuse children at the cost of its future well-being.

SPONTANEOUS OR SOCIAL IMITATION:

"Spontaneous imitation," says Kirkpatrick, "is shown when acts not provided for by other instincts are reproduced without any purpose other than the all-sufficient and unconscious one of an impulse to reproduce and experience subjectively what has been observed objectively. The stimulus is usually *perception* of some kind." The child imitates the whistle of a locomotive, the two-fold voice of the cuckoo, the mew of the cat and even the preaching of a sermon. There is no definite purpose in all these acts of the child. Whatever appeals to the

child in his environment, the child feels inclined to imitate. He perceives something and "absorbs and makes it all a part of himself by reproducing and getting a subjective knowledge of it". Spontaneous imitation, thus, is not voluntary. "It is the inevitable result of the examples and influences and ways of thinking with which the child is surrounded".

The environment of the child, therefore, exercises a great influence on the child. Nothing in this environment, physical, social, political and moral escapes his attention. He spontaneously imitates the attitudes, prejudices, likes and dislikes, manner of speaking and doing things, even the mannerism of his parents. The better, therefore, the social influence of the family, the better is likely to be the culture and training of children. The responsibility of parents and teachers in shaping the child need not be emphasised upon.

Spontaneous imitation shapes the child's attitude towards religion, politics and education. A child will almost automatically and imperceptibly embrace the religion of his father, and observe the tenets, rites and formalities enjoyed by it. You will hardly find a renegade in children. In a family where religious atmosphere prevails, you will notice the stamp of religion in almost all the members. There is an air of purity pervading through its environment. Little children are often found imitating their elders in saying prayers, and, sometimes, even playfully worshipping tiny images of gods and goddesses, carefully repeating all the formalities silently observed by them. If you just care to study their action, you cannot but be impressed with the *seriousness* of their religious play. They are having a great education through their play. We cannot, therefore, belittle the value of religious festivities, ceremonies, rites and songs. Religious India owes much to these externals of religion.

Similar is the case with politics. A child is inclined to accept the political faith of his father. A conservative father will have a conservative child. The political conviction and tenets of the father cast their influence on the son; and the child will, with evident pride, adopt and follow his father's principle. A 'moderate' Motilal having an 'extremist' Jahwarlal is, indeed, a rare exception. In this case, young Jahwarlal's mind was, probably, more influenced by examples, past and present, of great political leaders or, perhaps, in course of his extensive study of political literature, his *idealistic imitation* shaped out an extremist political ideal for him. Bred in the political atmosphere of a Hitler or, a Mussolini, their children cannot become a tame conservative. There may be a change with the dawn of reasoning, nevertheless.

less, in the early period of the child's political colouring the influence and example of the father continues to reign supreme.

In the education of the child Social Imitation plays a very prominent part. You are familiar with terms like 'family of businessmen', 'family of lawyers', 'family of educationists' and so on. It is a matter of common knowledge that the son of an educationist will look forward to his father's profession, the son of a lawyer is inclined to step into his father's shoes, and the son of a doctor expresses a natural desire to follow his father's career. The classical trading-instinct of the Marwaris illustrate the point at issue. You will hardly find a Marwari adopting a profession other than that followed by his father or family.

Children have a liking for their father's profession. This is, unfortunately, too true of Indians and true to a fault. Here the son of a carpenter will, as a rule, and almost with religious sanctity, prefer the saw to any other profession; the son of a farmer will be irresistibly drawn towards the plough. Even when offered opportunity to carve out a more profitable career, they seem reluctant to shun the beaten track.

The child will imitate the language of the family and the school. Language is learnt by imitation. The child will not only imitate the language of his parents and teachers, but copy the manner of speaking, the intonation and other phonetical technicalities of the language spoken by them. In fact, by the dialectical difference in the language spoken by children in the class, you can very well say which end of the borough they hail from.

The educational value of Spontaneous Imitation cannot be over-estimated. It has a subjective and objective aspect. The child perceives something and imitation of the object perceived follows as a matter of course. It has no purpose; but it enables the child to acquire a good deal of material which adds to the stock of his knowledge and power of movement, which, in their turn, may be used for educational purpose. The knowledge so gained is both subjective and objective. The child while imitating the movements and sounds, does not only copy them as seen or heard, but also as they are felt when performed or uttered i. e. he feels subjectively what he sees objectively. There are thus two fundamental issues involved in this act of imitation viz. *recognition* and *control*. The child in this way makes new acquisitions, gets acquainted with the world and learns to control his power of Spontaneous Imitation.

(To be continued.)

Aim and Function of the Reich Academy of Physical Culture.

BY H. PIERATH.

"In the Third Reich it is not only knowledge which counts, but also power to back that knowledge. Our highest ideal is to build up for the future a type of manhood, in which brilliant intellect dwells within a healthy and perfectly developed body, so that men may find the way once more to those spiritual riches that are not measured in terms of mere material wealth and possessions. Our life is not safeguarded alone by infirm philosophers, but by strong men." Following this injunction of the Fuehrer Adolf Hitler, the sport movement in Germany has received a great impetus during the last few years, as best shown by the successful results achieved in the XI. Olympic Games.

In the western section of the city of Berlin, near to where the Boroughs of Charlottenburg and Spandan come together, lies the Reich Sport Field, in the midst of landscape of great natural beauty, at the edge of the "Grunewald". Through the Olympic Games, this spot is known all over the world, and it is here that the Reich Academy of Physical Culture has been opened by the Minister of the Interior for the Reich and Prussia, in cooperation with the Reich Minister of Education and National Culture. Under the direction of the Reich Sport Fuehrer, whose headquarters are also located at the Reich Sport Field, in the "House of German Sport", this central institute of German sport is to consolidate the organisation of athletic sports and gymnastics so as to include every branch of physical culture. In addition to its duties as organiser-in-chief, the Academy will devote its principal attention to the training and instruction of future athletic and gymnastic teachers and trainers along practical and scientific lines.

The requirements demanded in respect to character and efficiency of those who appear as candidates to take the course of study as teachers or instructors of gymnastics and other forms of physical culture, are most exacting. The length of the course of instruction and the methods of study are prescribed in detail in the ordinance with respect to the Athletic Colleges.

The Academy has ideal athletic fields and grounds at its disposal. The entire terrain is not only remarkable for its natural and artistic charm, but for the practical way in which it has been laid out.

The several branches of sport all have their own special fields or tracks, which bear the names of famous pioneers of German sport, such as, for example, Jahn Field, Hanns Braun Field, August Bier Field, Hueppe Field, Georgii Field, Koerner Field, Gebhardt Field, Schenkendorf Field, and Jaeger Field. The Academy has access to all of these fields for practice and training purposes, including the large Gymnasium and the indoor swimming tank. The men students live at the Friesen House during the entire time of their course of study, and the women students have their own dormitory, known as the "Frauenheim". The number of students admitted is so calculated that there will always be an adequate supply of teaching material on hand to meet the requirements from time to time of the colleges, schools, and athletic clubs connected with the Reich Physical Culture League or with the National Socialist Party.

The courses of instruction include three principal groups:

The first of these is a sort of post-graduate course for the benefit of graduated teachers, (Studien-Assessor), who have already taken instruction as gymnastic trainers. This course takes about one year, and the curriculum embraces all forms of practical physical culture. It is supplemented by series of lectures and recitations in the various departments of the Academy, which deal with the theoretical problems of physical culture.

In contrast to this first group, Group II is devoted to training athletic and gymnastic instructors who are not connected in any way with the schools. In this group, any German of sound physique, who is otherwise eligible, may be accepted as a student. Wherever possible it is desired that applicants for this group shall already have some definite occupation or business, and must be above the age of 23 years. In certain exceptional cases, applicants under 23 and over 26 years of age will be considered. The group will also comprise men who are themselves sportsmen and athletes of experience, but who must first demonstrate their fitness to be athletic instructors or sport trainers before they will be permitted to take the course. The plan of study in this group commences with a thorough course of training in all branches of physical culture, after which it is sought to pick out from among the students those who are specially fitted to give instruction in some particular kind of sport, and they are then given further instruction in that particular branch.

During the course of study, all participants remain on an equal footing and live together as comrades in the Reich Academy.

Finally, there is a third group for the instruction of those holding honorary positions as directors or leaders of physical culture in one of the Party organizations, or in the Reich Physical Culture League. At stated intervals men holding such positions may avail themselves of a course of special instruction, usually lasting a fortnight, and consisting principally in making them acquainted with the latest developments in the theory and practice of physical culture instruction, and to advise them of any new method or form of activity which the Academy may have adopted. New ideas and methods in the scientific and technical development of sport is always a subject of study and research in the Reich Academy. The Academy embraces within its jurisdiction, an Institute of Medicine for research in anatomy and hygiene in their application to physical culture; a Political-Pedagogical Institute; and a Law Institute. The actual activity of the Reich Academy did not begin until October 15, 1936, as the place it is to occupy had not been put in order until after the Olympic Games. The founding of this Academy gives to German sport a central organization, so that it may develop as a single unit of German physical culture efforts as demanded by National Socialist principles and ideals. In this Academy, the teachers and trainers of future generations of Germans will be taught physical culture in such a way that these coming generations will be able to give a greater measure of physical power to the service of the nation and to the tasks which lie before them.

* Symposia on Educational Reorganisation in India

REORGANISATION OF AIMS AT THE VARIOUS STAGES OF EDUCATION

BY PROF. N. KUPPUSWAMI AIYENGAR, M. A., L. T.

The Government of India circular on 'Educational Reconstruction' is a remarkable document. It abounds in statements that no scientific student of education can accept. In ten minutes, I can but confine myself to only one such statement, viz., the declared aim of education. The resolution of the Universities' Conference,

"A practical solution of the problem of unemployment can *only* be found in a radical readjustment of the present system of education in schools, in such a way that a larger number of pupils would be diverted either to occupations or to separate vocational institutions." reminds me of Goethe's lines,

"Mistakes may be made by the wisest in the land
When they undertake to clear what they do not understand."

This remedy for unemployment is like prescribing 'Bleeding' for Tuberculosis. This is a remedy that had been tried and found wanting in all the western countries. Should we not learn from these examples? Should we always remain a second hand copy of what England was fifty years before? I am not against covering the whole of India, if you like, with technical schools. It is useful and necessary, but I object to calling it Educational Reconstruction or a remedy for unemployment. The best brains of the world no longer consider that vocational education is a remedy against unemployment, whether of the educated or uneducated, nor is the diversion of pupils to vocational schools at an early age considered the best thing either for the pupil or for society.

This conception of education as something intended to make a man earn his living arose in the nineteenth century and was intended to pacify and win over the poor intelligentsia of the country to the side of Governing classes. It was considered an inferior kind of education good enough for these classes. Years ago Ruskin warned the working classes of England against this conception. You know the result * of

* A paper read at the All-India Educational Conference, Gwalior.

this policy,—Europe is fast becoming two armed camps—Fascists and Communists.

The very efficiency of technical education by replacing unskilled men by skilled men and skilled men by machines, continuously throw out of employment a large number of both unskilled and skilled workmen. All this talk about literary and mechanical aptitudes is a psychology of wish-fulfilment. It has no scientific basis to stand upon. And what is more important, no psychologists of standing claims that he has discovered a satisfactory method of detecting these aptitudes at an early age, at the end of the shortened secondary course.

Dr. Lorge of the Columbia University writes in 'Teachers' College Record':—

"Vocational guidance is in danger of making a virtue of Charlatanism. If, inspite of proof of the impossibility of vocational guidance, counsellors continue to concoct undemonstrable predictions and continue to claim an impossible panacea for youth's maladjustment, and continue to pretend to wonderful knowledge, they will be Charlatans—Charlatans no less than phrenologists who will claim to read character: charlatans no less than physiognomists who discover potential criminals. Vocational guidance based upon whatever analysis, tests, hunches and records that are part of current stock-in-trade of the vocational counsellor is no better."

Therefore, so long as huge rewards in the form of emoluments or honours go to the University Graduate, any attempt to divert pupils at an early age to vocations would be rightly considered as an attempt to keep the highly paid Government service as a preserve for the never-do-well sons of influential men.

Even now, undoubtedly, there is a lot of unemployment among the technically trained men. We do not hear of them much because they are generally poor and uninfluential. We hear a good deal of this among graduates because they are either rich and influential or compete with the rich and influential for the plums of office. Professor Saiyidain of Aligarh tells us that in the United Provinces the technical schools are not being utilised effectively because students trained in them do not find scope for the exercise of their technical skills. This is so in all parts of India as far as I know.

The pupils seem to understand the position better than the teachers. Last May, I happened to overhear a conversation among pupils after an enthusiastic lecture on the 'Need for Vocational Education', delivered at the South Indian Educational Conference. They were saying,

"What rot are they talking? We do not want vocational education from them. Let them show us or create the vocation in which we could be employed. We can find the required training in spite of them if need be. Two years ago there were practically no motor cars in Salem. No one knew anything about car-driving or motor mechanism. Now buses are running everywhere and every other man knows how to drive a car and some of them are good mechanics too. No school taught them."

From the point of removing unemployment in India, finding out or creating occupations in which our youths can be employed, is the first thing to be done. The second is to employ more men, reduce the amount of work for each and distribute the available money more equitably among all. *The first is being done by every country in the world except India.* The second is being attempted by President Roosevelt in America. And this finding or creating occupations for the unemployed and the distribution of the available wealth in a more equitable manner are essentially economic and social problems. We, teachers, in the words of a writer in 'The Year Book of Education 1936', should emphatically declare clearly and unmistakably that the solution of this problem is impossible within the compass of any Educational measures. Education should decline to be saddled with the odium which may be called forth by the breakdown of impossible experiments. The lay world has still some belief in the principle of old China—"Hang the teacher, if the pupil commits murder". The politician naturally takes advantage of this view of the populace and tries to throw the blame and the responsibility on the teacher.

In the pleasure of seeing that our own sphere of activities are enlarged, we, teachers, are likely to lose sight of the gravity of the whole position. If we succumb to the temptation and accept this aim, we shall be doing a disservice to our country. To put in a report that millions of pupils are engaged in learning a trade may form a minute's pleasant reading. We may even take comfort from such a state of affairs. "An institutional camouflage might be mistaken for progress and the attempt to find solution for the social and economic problem would thereby have been shelved."

We complain that we are not much respected as our predecessors in office—the old Gurus. We forget that they neither taught for money nor to make their pupils earn money. But we do nothing else. We have not been true to our profession. We have allowed the politicians to boss over us too long and too much. The whole nation is now paying for this folly. Unless we make up and produce, not wage or salary earners, but really educated men and women, the world will soon revert to the law of the jungle.

"Where he may take who has the power,
And he may keep who can."

Who is this educated man that can prevent this and whom it is the function of education to produce?

I do not say that he must be unable to earn his own living. Neither do I say that he who can earn his living is an educated man. Earning one's livelihood is irrelevant from the point of view of education. But I do say, with all the emphasis I can command, that the man who is not satisfied with a salary or income ten times the average individual income of the nation is essentially an un-educated man; and he who wants a hundred times and thousand times the income, is worse, is a barbarian in the truest sense of the word.

The teacher is a product of evolution. In all climes and in every community we could distinguish two types of peoples—those who toil and save and those who wish to rob or cheat them of the results of their toil. But among both these classes there were always some pacifically disposed who hated these quarrels, who would bring man and man together, though they themselves might suffer in the attempt. They stood by the robber type, the king or the military man, in the form of a medicine man, the wise-man, the priest, the learned man, the lawyer or the minister, and educated him to moderate the robbery. He stood by the toiler and consoled him, if nothing else was available, with the tales of the world to come. In both cases, he was a disinterested adviser. The old teacher was not a hireling paid to do his master's bidding. Disinterested honest service is the motto of an educated man. You will see, that is the idea that comes uppermost in your mind when you begin to think of the difference between an educated and an uneducated man. We freely say, "I don't expect this or that of an educated man." What do we mean? We do not mean that he ought to earn a hundred rupees, two hundred rupees, five thousand rupees etc. a month. What we mean is, that we expect a certain standard of conduct in an educated man:—Tolerance, Sympathy, a sense of real value, etc.

I know I would be told that it is old fashioned and utopian. No doubt it will be considered old fashioned so long as the "educated" classes have no other ideal except to get the largest pay with the least amount of work. If the educated classes do not give up this recently got ideal, if the educated classes would not accept a standard of salary and income which is not much above the average income of the nation, no educational reconstruction would save us from disaster. Fascism or the worst form of Bolshevism would be the result. So, our aim in education should be to facilitate this change in our ideals. This



change cannot be brought about by any one type of education, vocational, or liberal, manual or intellectual.

As early as 1652, Terrard Winstanly taught that there should be no special class of children brought up to book learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning."

Again, from the point of view of education for a democracy, it is realised that "No system of education can be satisfactory if one section of pupils is led, even subconsciously, to assume an air of superiority over other sections." Pupils should be kept together in the same kind of institution as long as possible. Lord Percy, in his book, 'Education at the Crossroads', pleads for such a kind of reconstruction. So far, from saying that the University should not control the education in the schools, Lord Percy wants the Universities to take up full control over all kinds of education. He says:—

"Every school is to regard itself as preparing its pupils for a higher stage of education; every institution of higher education is to regard itself as setting a standard for the schools below it; every pupil is to regard himself as pursuing a connected course of studies which will, if he so desires, carry him from childhood to manhood."

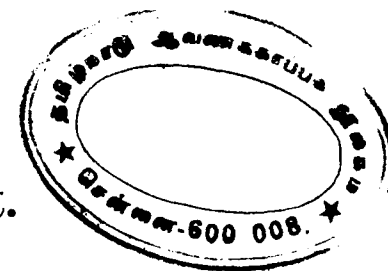
He goes on to say that all forms of vocational institutions should form part of the University. At no stage they should be considered separate institutions that are supposed to cater to the needs of those who cannot enter the Universities.

In any scheme of education, the old dualism of culture versus utility, vocational versus liberal education, must be given up. Literary and scientific studies, and the practical pursuits should occupy parallel positions in the whole scheme of education from the elementary school through the Secondary school, to the end of the University course. A Collector or a Clerk will be a better clerk if he has been made to do a bit of spade or wood work when he was at school.

It is only this kind of educational reconstruction that can keep out any form of undesirable 'Bolshevism' and form enduring foundations for future progress.

What should be the curriculum at each stage and how it should be worked so as to produce the kind of educated man I have described here, are questions that have to be dealt with separately.

Perfect Eye Sight.



BY DR. R. S. AGARWAL, EYE SPECIALIST, DELHI.

Today we see the progressive increase in the number of boys and girls, young men and women, from grade to grade throughout the elementary school, the high school, and the college who suffer from some form of defective eye sight. The cause is eye strain which is generally due to improper eye hygiene and continuous abuse of the eyes. My aim is to teach you the right and the wrong use of the eyes.

EYE LIDS: The upper eye lids should remain downwards, keeping the eye half open. While looking upwards or in front the upper lids should not be raised, but only the chin. It can be easily demonstrated that keeping the lids up causes strain on the eyes. Look at a letter at a distance of fifteen feet or more and raise the upper lids and lower the chin; note that the blackness of the letter begins to fade. Now raise the chin and lower the lids; note that the blackness of the letter reappears. If the strain continues for some time, the eyes begin to tire, the circulation of the blood in the eye is largely influenced, the eyesight begins to deteriorate. It is very important for the myopic persons to keep the lids in the right position.

BLINKING: 'The greatest things are always the simplest'. The act of blinking is the first and the simplest, and a most important action of the eyelids. In blinking, the upper eye lid comes a little downwards to cover the pupil and is again raised. Wrong blinking is usually very irregular and jerky. Blinking is a quick method of resting the eyes and can be done unconsciously all the day long, irrespective of what one may be doing. It is interesting to observe the blinking demonstration.

Look at a letter, stop blinking, note that the blackness of the letter begins to fade. Now blink and note that the blackness reappears.

READING: Keep the book at a lower level than the chin so that the lids may not be raised. Then blink twice atleast in reading one line. Do not read in the sun because the glare reflected from the paper causes strain on the eyes. Reading while lying down can also be done without any discomfort, but keep the head raised and blink frequently. It is a mistake to stop blinking while reading.

WRITING: While writing keep the sight on the point of the pen and move the sight with its movement, and blink frequently. A common mistake is to write forward and at the same time to look at the back letters.

SEWING: Many women suffer from eye strain or headache while sewing or doing needle work. The mistake they commit is that they keep their eyes fixed on their work and blink at long intervals. They should blink frequently and move the sight with the movement of the needle. If the needle comes up, sight should also move up, and when the needle goes down to the cloth, the sight should shift to the cloth. This shifting relieves the strain.

CINEMA: Cinematograph pictures are commonly supposed to be very injurious to the eyes, and it is a fact that they often cause much discomfort and the lowering of vision. They can, however, be made a means of improving the eyesight. When they hurt the eyes, it is because the subject strains to see them. If the tendency to strain can be overcome, the vision is always improved and if the practice of viewing pictures is continued long enough, many eye troubles are relieved.

HOW TO SEE THE CINEMA: Sit erect comfortably, keep your upperlids down while raising the chin and blink frequently. The common mistake while seeing the cinema is to keep the lids raised and stop blinking.

METHODS FOR PRESERVING AND RESTORING THE SIGHT:

SUN-TREATMENT: The sun is a wonderful help in relieving all sorts of eye discomforts. Sometimes we get miraculous results. It has been experienced over 6000 eye patients, and the results are very encouraging. Every one should face the sun with the eyes closed. While sitting in the sun sway the body gently from side to side for ten to thirty minutes. Morning or evening or when the rays of the sun are not keen, is the best time. One should stop sun-treatment as soon as the sun causes discomfort in the body or head. The head may be covered by a handkerchief. After enjoying the sun come to the shade and wash the eyes with cold water.

EYE WASH: Eye bath is very effective in toning up the eyes and the surrounding tissues. It causes relaxation. You may splash cold water on your eyes smartly, but not violently. Or fill the eye cup to its brim and put it against the eye gently. Keep the eyes downwards and blink frequently in it. Wash each eye for two minutes. Do not keep the cup against the eye for too long a time, as that may produce suction which is not desirable. It should be removed and reapplied several times after every twenty or thirty seconds. After washing each eye practise PALMING.

PALMING: Every one must have noted that when the eyes are tired, closing the eyes for a moment clears the vision and a kind of

relief is felt in the eyes. But as some light still comes through the closed eyelids, a still greater relief can be obtained by excluding this light as well. This is done by covering the closed eyes with the palms of the hands in such a way as to avoid pressure on the eyeballs. This practice is called Palming. With the eyes closed and covered call up the image of something perfectly black or some pleasant thing as a flower, a boat floating in the river, clouds moving in the sky etc. Palming may be done for two to five minutes or longer. You may rest the elbows on the table or tuck a cushion below them.

After palming, when the eyes are opened, read the eye testing chart at a distance of ten to twenty feet if your distant vision is defective, and on the reading test type if the near vision is defective. The improvement comes very soon. Continue for sometime to make the improvement permanent. Even if you have good eyes, you should practise these simple methods to keep the eyes perfectly healthy.

MEDICAL EXAMINATION OF THE EYE: Remember three points.

1. Cover the eye with the palm and not with the fingers. The fingers cause pressure on the eyeball, and consequently the sight becomes defective temporarily, and you are unable to read the smaller letters when this covered eye is opened.
2. Keep the chin at the right angles to the neck, and the upper lids down.
3. Blink gently on each letter.

CASE REPORTS:

Many patients suffering from myopia, hypermetropia, astigmatism, presbyopia, blindness etc., have been greatly benefited simply by eye exercises and right use of the eyes. The details of other methods, not mentioned here, can be studied from the book MIND and VISION which costs Rs. 4/- and can be had from Thacker Spink & Co., Calcutta.

It is simply surprising to note that a boy blind since birth with his right eye was cured in two hours, another in three days. Captain Bikram of Nepal was also blind with the right eye since birth, and gained normal vision within seven days.

His Excellency Senior Commanding General of Nepal had very bad eyes since boyhood. The vision was very poor even with glasses of -8.0. He has wonderfully improved his vision by these methods.

I want to teach every child and every home how to give the eyes the best protection. Just experiment the efficacy of these methods. Practise from now. In difficulty write to me.

The Second Mysore State Education League Conference, Chikmagalur.

BY 'AN ONLOOKER'.

The Second Mysore State Education League met at Chikmagalur, Kadur District, on the 21st, 22nd and 23rd December 1936. Nearly 60 delegates including half a dozen ladies were present. Most of the high schools under government management and a few of the high schools under private management were represented at the meeting. There were also a few middle school teachers, although their number was not large. Some of the distinguished officers of the Education Department were among the prominent people that attended the conference.

The conference was presided over by Mr. E. G. McAlpine, M. A., Principal of the Central College, Bangalore, whose presidential address was full of eloquence and wisdom. He dealt at length with the main causes of the deterioration in the standard of English of the modern under-graduate students seeking higher education and suggested valuable remedies therefor. He also referred to the language problem of our present-day pupils, as a result of which the pupils' attention was divided between the study of their mother-tongue English and Hindi which is trying to become the *lingua franca* of India. Lastly he referred to the recent attempt at the vernacularisation of studies, which he said was fraught with good results. The presidential address was appreciated greatly by one and all present.

There were four Sectional Meetings, each presided over by its own president. These were:—

SECTION.	PRESIDENT.
High School Education.	Rev. R. W. Boote, B. Sc., Principal, United Mission High School, Bangalore.
Middle School Education.	C. Ramanuja Iyengar, M. A., L. T., District Educational Officer, Hassan.
Vocational Education.	Dr. K. N. Kini, M. A., Ph. D. District Educational Officer, Bangalore.
Women's Education.	Miss Cotelingam, M. A., Maharani's High School, Mysore.

All these sections met separately and they were well attended. The presidential addresses of the sectional meetings were full of thought and information, coming as they did from experienced educationists. Not only did these presidents give fresh ideas but they put forth new problems for being tackled by the teachers in their class rooms. Then there followed the reading and discussion of papers relating to educational topics. Some of the papers read at the conference reached a very high level as remarked by the president of the concluding session, and they were such that they could be published by

any leading educational journal, whether Indian or foreign. Not the least noteworthy feature of the conference was the very large number of delegates that had assembled together from all parts of the state in order to exchange their thoughts and ideas and to realise, what was still more valuable, the *esprit de corps* of the teaching profession. Gatherings of this sort, remarked the Chairman of the concluding session, were bound to create an impression and leave a permanent effect on the minds of those taking part in them besides improving their mental and moral outlook.

In addition to the Sectional Conferences above referred to there was also a conference of the English masters presided over by Rev. R. W. Boote, B. Sc., Principal of the United Mission High School, Bangalore, a distinguished educationist of the State. The main questions discussed at this conference were the place of grammar in the teaching of English and the method of improving the hand writing & pronunciation of our pupils. There was a good deal of discussion regarding the first topic, it being suggested that the scope of the present grammar syllabus was not well defined and there was need for laying down clear limits. Finally the conference adopted a resolution appointing a Sub-Committee to go into the whole question and report to the conference at its next session. The question of hand writing also received a great deal of attention. The several modes of writing were considered and remedies for the outstanding defects in the hand-writing of the pupils suggested.

Another noteworthy feature of the programme was the opportunity afforded to the members to visit the neighbouring coffee estates and enjoy the beautiful scenery of the Baba Budon Hills. The delegates of the conference cannot be sufficiently thankful to the members of the Reception Committee for the facilities provided to them for excursions which were not a little educative. On the whole the conference created a very fine impression in the minds of the delegates and visitors to the conference.

A word about the resolutions moved at the conference. Resolutions were adopted on all aspects of educational reform and administration including those referring to the pay and prospects of the teaching profession. Most of these propositions were discussed in a broad minded manner and recommendations submitted to the higher authorities.

One would fondly hope that such conferences were held at more frequent intervals and that they were attended by larger and larger number of teachers, since they provide a means of bringing together teachers of varying grades and qualifications and also form a connecting link between the teachers and the authorities, government or otherwise, entrusted with the management of education.

Notes.

We extend our cordial greetings to all our enlightened constituents and esteemed contributors, and wish them a Happy, Prosperous Year.

Indian Education—The Need for a Proper Policy.

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

It is a matter for congratulation that there has been real and steady progress along certain lines so far as our country's education is concerned. Considering the extent of the country and the magnitude of the problem, we have to allow for a certain slowness in the pace of general progress and an amount of unevenness which cannot be helped when the varying conditions obtaining in this vast sub-continent are borne in mind. It is, therefore, really satisfactory to find that Education in India has been given the place it deserves in the national economy and that every class of people has begun to take real interest in the solution of our educational problems which threaten to grow in intensity, variety and complexity as we advance more and more into the future. The influence of the working of similar institutions in advanced countries, both eastern and western, is highly stimulative and makes us measure our progress from time to time in the light of those conditions. We are, of course, considerably behind those other countries in this as in other respects, but it must hearten us greatly to note that our interest in this matter is sustained by a powerful press, the holding of conferences and by the utterances of men of light and leading who have grown grey in the service of education or by younger men who have derived inspiration at the centres of learning in the West. One such valuable utterance is the presidential address by Pundit Narain Gurtu delivered at the 12th All-India Educational Conference at Gwalior during the last Christmas. Every one interested in education, teacher, administrator and citizen, would be greatly helped in the discharge of his public duties by a careful perusal of the address which is the result of a balanced outlook on life and a proper appraisal of the values of things and institutions.

Some of the problems which are being almost daily discussed in theory followed by little proper action, find a quietus at the hands of the Pundit. "The force of habit," he says in a passage, "makes us quietly submit to and tolerate the avoidance of the Vernacular as the medium of instruction which is responsible for the creation of the ever-widening gulf between the educated classes and masses", and a casual foreign visitor would be struck with the existence of such a condition—an observation which must make us all blush at our not having been able to give effect to this simple idea about the force of which we were convinced long ago.

With an unerring instinct and clearness of vision the Pundit draws pointed attention to what really constitutes education. It must be the result of "a close study and observation of the nature of the child, his growth and his potentialities as a member of a social group". One is left to wonder how much of the teacher's time and attention can be devoted to this most important problem, conditioned as we are in our crowded schools where strange ideas of economy and avoidance of wastage work towards increasing the number of pupils in a class and decreasing the number of teachers in a school and the number of schools themselves. Study and observation do not find a congenial atmosphere in most of our schools which have, each a politics of its own of the most unedifying type. Everything depends on the lead given by the heads of institutions, who must themselves be exemplars of high thinking on these lines.

Pundit Gurtu subjects our Secondary Education system to a searching examination and points out how it would be suicidal to reduce, in the name of reform, and reorganisation, the existing schools which are all too few considering the area of the country. "What they in England are aiming at is experiment and elasticity; with us here it is the substitution of one mould for another in the name of reorganisation". Alas, too true! But will this policy be given up?

The Pundit shows how the Hadow Report in England is being given effect to and how the "realistic" or "practical" education is given side by side with "art" or general education. The

Central Schools recommended by the Committee are to be only *additional* schools and existing ones are not to be abolished! "It is not a foolish policy of elimination, restriction and contraction but a wise policy of providing a sufficiently wide range of educational opportunities for all according to the aptitudes, needs and circumstances, which has added strength and efficiency to the system of Secondary and Higher education in England". It is hoped that these wise words will not be lost on us in India.

"It has become the fashion," says the Pundit, "to hold the Universities responsible for unemployment; the official publication '*Education in India*' 1933-1934 is of the same opinion; but if there are people here to-day who consider higher education a luxury, they only show a lamentable lack of imagination, of self-respect and sympathy." It may be pointed out that such a charge comes only from people who cannot or would not find the real cause of unemployment and trace it to its underlying causes. The blow dealt by the Pundit must be staggering to people of that way of thinking.

Not the least valuable part of the Presidential Address is where the Pundit exhorts the teacher to be fully alive to his duties since "education is meant for living a more abundant life". "The teachers should, therefore, have a fuller understanding of life" and pay greater attention to "the spiritual values of education which have to-day, unfortunately, receded to the background". He further points out that "we need faith in the immense reserve of spiritual force dormant in the child" for which "we need teachers who have human rather than text-book values of life". Is this an old cry of a bygone age, or the proclamation of an eternal truth? Let the teacher himself answer.

Reviews

Books by Macmillan & Co., Ltd.

1. **Question Time Series:** Books I to IV, 16 pp. each. Price: 2d. each.
i. A Coconut, ii. Treacle, iii. Sponge and Soap, iv. Coal and Gas.

These attractive booklets are intended as supplementary readers for children. The subject matter takes the form of talks, in the course of which children could learn in simple language information about common articles in daily use. The easy questions at the end are designed to test the comprehension of readers. Printed in bold type and interspersed with many coloured illustrations, the booklets should make interesting reading to children. Pupils of Form I will be profited by studying them.

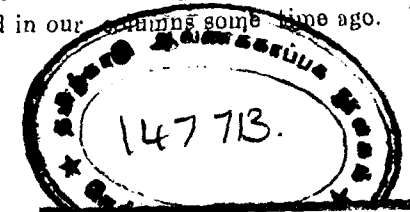
2. **The Peg Family First Readers:** Set 1C—Cinderella, 1D—At Work, 2C—The Three Bears, 2D—The Peg Family goes shopping, 3C—Red Riding Hood, 3D—At the Zoo. Price—2 d. each.

These neatly got-up booklets would prove delightful reading to infants acquiring English. The words are what young English children would commonly use. The sentences are short and intelligible to the child mind, and show some connection with one another. Each sentence is printed in bold type and illustrated by a 'Peg' figure. The series is graded.

3. **Matriculation English:** By L. Tipping & A. Menezes. Price; Rs. 2. This is a very helpful guide to Indian pupils learning English Grammar and Composition for the Public Examination. Part I is devoted to Revision of Grammar, which presupposes a knowledge of the preliminary portions of the subject. All the 17 chapters of this part deal with sentences, their structure, their kinds, relation of their various parts to one another and other allied topics as punctuation, figures of speech etc. The chapter on Appreciation of Poetry is a special feature highly informing to pupils. Part II treats of Correct Usage wherein the accurate use of the various parts of speech and typical words is indicated clearly with apt examples. Part III deals with some of the common idioms within the scope of the High School pupils, which occupies about 24 pages. The meaning and use of the idioms have been illustrated. Part IV is an aid to the study of general composition of different types including paraphrasing, precis, autobiography and dialogue. Exercises to drill in the principles taught are copious. We heartily recommend the use of this book in all schools teaching formal grammar.

4. புதிய புவியியல் சான்றிதழ் — Book III for Form III. Price: Re. 1. By R. J. Johnson and B. Clutterbuck. (1936)

This is the third of the New Geography Series written on the same lines as the first two reviewed in our columns some time ago. Written in simple



Tamil, it conforms to the new syllabus and is copiously illustrated with pictures, maps and diagrams, some of the photographs being rare and costly. Part I treats of general geography, Part II, of commodities of India, and Part III, of Europe. Two coloured maps have also been attached, which will dispense with the need for an Atlas. The short, simple questions at the end of each chapter would be of use to pupils. The contents are attractive and informative, and will interest young readers immensely.

5. The Bird with the Golden Voice and other Stories: By Stella Mead. Published by the Oxford University Press, Bombay. Price: As. 3.

This neat-looking booklet will be a useful supplementary reader to youngsters in the lower forms. The contents treat of four short Indian tales narrated in simple, chaste and idiomatic English. Each tale has an apt illustration. Pupils will profit by using this during their library hour.

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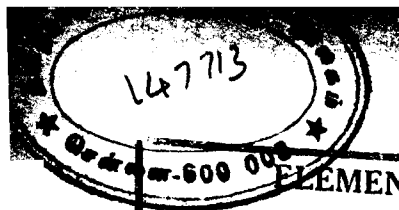
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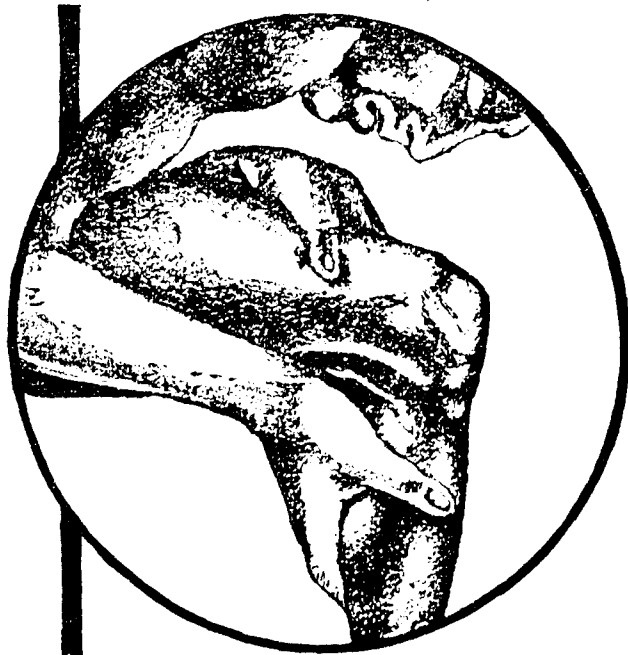
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CONTENTS for February, 1937.

	PAGE.
1. Educational Reconstruction. By Principal K. S. Vakil, M. Ed., M.R.S.T., F.R.G.S., I.E.S (Retd.)	37
2. The Original Nature of the Child: How to shape it. By Mr. S. C. Sinha, M. A., Dip. Ed.	39
3. The Teacher & his Service Conditions. By Mr. D. P. Khattry, B A., L.T.	44
4. Winter Slorn of Its Cold. From a Correspondent.	48
5. Presidential Address. By Pandit Iqbal Narain Gurtu, MA., LL.B.	50
6. Abdication	58
7. What is Wrong with the World's Education? By Dewan Bahadur K. S. Ramaswami Sastri, B A., B.L.	59
8. Siva in Madura Temple. By Prof K. S. Srikantan, M.A., F.R. Econ. S.	61
9. Gleanings.	65
10. Notes. By Prof. C. A. Krishnamurthi Rao, M.A., F.R., Econ. S., Associate Editor.	67
11. Reviews.	69

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Vol. XIII.

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No. 2.

Educational Reconstruction.

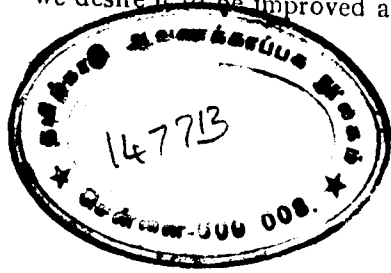
BY PRINCIPAL K. S. VAKIL, M.Ed., M.R.S.T., F.R.G.S., I.E.S. (Retd.)

It is now more than a year since the Government of India addressed a circular letter to Provincial Governments on the subject of Reconstruction of Education, but so far as is known to the public, this subject is still under the consideration of the provincial governments. When they will all complete its consideration, none can tell, for each government will, as usual, take its own time. The reason is obvious. Education is not, in this country, regarded as a subject of such importance as the police and the army demanding immediate attention.

The unfortunate circumstance which affects Education adversely is that the Government of India, on the ground that it is a now a provincial subject, disclaim practically all direct responsibility for it and leave the local Governments to deal with it as they choose. The Local Governments, however, are now virtually the Indian Ministers elected to the Councils and appointed to the ministries more or less on narrow communal or party considerations, who generally care more to please the authorities who appoint them than the people as a whole whose educational interests are committed to their charge. Hence, so long as they can manage to secure sufficient support for government measures in the Councils and retain their ministries, they care little for public interests or public opinion. They consider Education last and least, because they are well aware that there is not yet such strong public opinion on educational questions as would compel them to act in unison with it. Further, they themselves are, for the most part, lawyers, not educationists, and hence consider that their duty is done as soon as the current matters of educational administration which are referred to them from day to day are disposed of as generally recommended by the heads of departments of public instruction and the Education Secretaries. They naturally desire to avoid conflict with

them, which would arise if they were to propose any radical educational reform involving serious change in the established administrative system or educational arrangements.

It is high time that the Government of India recognised this serious handicap from which education suffers under the present provincial system which depends for its success on Ministers appointed on political rather than on educational grounds and assumed its federal responsibility as the Government of India for the enunciation of general principles and policies in education for the guidance of different provinces in the reorganisation of education according to their respective needs. The subject of education is really of imperial importance and should not be relegated to the sweet will of provincial ministers who, during the term of their office, appear to be more concerned in maintaining by some means or other their own following in the Councils than in considering and serving the best educational interests of the provinces. Problems of mass education, primary, secondary, and vocational education, university education, adult education, teacher training, and last though not the least, of examinations are looming large before our eyes and demanding immediate attention. They cannot be satisfactorily dealt with by an advisory body like the recently revived Central Advisory Board of Education packed with men most of whom have no abiding interest in education and are liable to frequent change. The whole subject of Indian Education deserves to be considered by a Royal Commission. It has never yet been considered as a whole. The Education Commission of 1882 considered only primary and secondary education; the Indian Universities Commission of 1901 considered only the problems of university education; the Calcutta University Commission considered questions relating particularly to the Calcutta University; and the Hartog Committee considered the subject of Education from the point of view of Constitutional Reform. Unless and until it is comprehensively considered by a body of educationists of established reputation, it will remain unsatisfactory and fail to meet the changed and changing needs of the country and stand as a serious obstacle to progress in the various directions in which we desire it to be improved and reformed.



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The Original Nature of the Child: How to shape it.

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

(Continued from January issue.)

DRAMATIC IMITATION. (3rd—7th year.)

Dramatic Imitation follows on the heels of Spontaneous imitation. There is a very subtle distinction between the two. When your child, on his return from the circus, starts entertaining his brothers and sisters with make-believe acrobatic feats with improvised materials; or seeing an 'at home' in the family, arranges a make-believe tea-party for his and his sister's dolls; or examines the lungs of his pet doll with a make-believe stethoscope, after the family physician or, after having listened to an exciting lecture, stands on your couch and prattles a speech to his make-believe audience, he calls into play his dramatic imitation.

There is, in fact, nothing that the child is not capable of imitating, and giving it a touch of reality by introducing "make-believe objects and symbolic movements". The make-believe baby, the make-believe Christmas Tree, the make-believe surgeon, the make-believe post-man, the make-believe Charlie Chaplin, and even the make-believe mother or nurse are all creations of the dramatic imitation of the child. The dramatic Imitation appears in the third year of the child, reaching its climax in the seventh. This is the make-believe age of the child. This is the age when the child freely transforms objects, persons and even his own tiny self into whatever representations his imagination takes a fancy for. He assumes the role of a father and lords it over his servants; becomes an animal and frightens his little companions; and puts himself in the position of the family Chaplain, and preaches a sermon. He also creates for himself imaginary companions, talks with him, walks with him, has tea with him and so on. Great, indeed, is this "tendency to represent by substitution".

Its educational value: Spontaneous Imitation paves the way to "learning to do by doing". The child learns something of everything that catches his fancy and everything that he sees or hears is made familiar to him through his dramatic imitation. This dramatic power and tendency to imitate is spontaneous and original. It should be fed, not starved. It is our duty to offer the child suitable material for

dramatic representation, stir the imagination, and lead him to something constructive, and not allow him to ape at things. Help the child to arrange his fashionable make-believe tea-party, offer him suggestions to make it as much real as possible, and watch how he plays the host. You will be delighted to find how he masters the art, observes the table-manners and, thus, acquires through imitation some of the important and essential etiquette and custom of society. When you find your child imitating a speech, do not discourage him. Let him memorize a fine piece of poetry or prose, and help him to recite it after you. Competitions in elocution and suitable dramatic performances in schools are essential factors at this stage of the child's training.

Remember that the child is extremely imaginative at this period of his life. But his imagination is materialistic, and centres round concrete things. He cannot grasp abstract ideas or things or truths which he himself has not experienced. It is due to this that religious instruction falls flat on his ears. We should not be over-anxious to put into his mind moral principles. Far from having a good effect, it produces in his mind what Kirkpatrick rightly calls "a gross caricature of holy things". He cites the example of a boy who did not want to be Jesus' "little lamb", because he would then have to feed on grass. There is another interesting example. A teacher was telling his boys the story of Bhima. At the end of it, he exhorted the boys to be as firm as Bhima in their promise, and as brave a hero in the battle of life. One little boy interrupted the teacher and ejaculated: "Sir, it would be impossible for me to carry his weighty club." This clearly shows how the mind of the boys refuses to grasp abstract ideas. Let us only kindle the imagination of our children by presenting before them noble ideals like Casabianca, George Washington, Dhruba, Prahlad and so on. Suitable historical, religious and political characters may be profitably dramatised for our children to play at this age of their development.

VOLUNTARY IMITATION:

So far we have tried to show that the imitative responses of the child are practically nothing more than mere imitation with no distinct end in view,—the result of an urge of the organism which seeks satisfaction in imitation. But very soon it becomes purposeful. The child gradually strives to seek satisfaction or approval of his imitative action. You might have observed your six-year-old child uttering the words while writing them. There is no necessity of doing so, but the child does so to make sure that he is copying the words correctly. He is thus making a voluntary effort to see that what he is doing may have your approval. You might have also noticed the concern of your child

when he finds his brother doing a thing better than he. How carefully and eagerly does he strive to excel him in order to win your approval and his own satisfaction! Let a group of boys of the same age draw a map from a pattern. Mark how the boys compare their individual work, and, at the end, start giving additional touches to make the work as good as others. Even if you ask them not to look at one another's work, they will steal a glance at the work of their neighbour—and all this simply to show themselves off. In all these cases they are exerting their mental efforts, and are voluntarily imitating the object with a definite end in view. Whenever a child tries to find out a way to do a certain work, he is in search of a mode of doing it. If he sees any, he is ready to imitate it. It is for this reason that a child finds it easier to follow a thing by seeing it performed than by listening to a description as to how it is to be done. He will learn to do an act by watching its performance without any very great effort than by being theoretically told how it should be done. Educational films, specially adapted for children, may help the child in this direction.

IDEALISTIC IMITATION:

It is a step beyond Spontaneous imitation. It is a sort of generalisation, and usually begins when the child has been able to acquire some idea of what is pretty or nice. A group of children were listening attentively to an interesting story told by their grand-mother about some imaginary children of their own age. A tiny girl shouted at the end of the story, "I love Alice. She is so lovely; she never disobeyed her mama, and always helped her in her work." The child took a fancy for this character in the story. In other words she formed her ideal. This is Idealistic Imitation.

It is in this way that children come to have their own ideal, whether on the play-ground, at home or at school. Something in the conduct, attitude or action of the people round about them appeals to them, and prompts them to copy their striking traits. At the root of this imitative impulse is love of approbation. The child realises that following a particular ideal will win the approval of others, and neglecting it, their disapproval. Good literature, especially biographies, give an incentive to the child's dramatic imitation.

This is distinctly an age of ideals and hero-worship. What an inspiration will it be if we could but instil in the child's mind ideals of the beautiful, the grand, the good, the noble and the true! Different children have different heredity, temperament and interest. You cannot be sure which traits and ideals will appeal to them. All that we are to do is to

put before them good ideals, and leave them to select their own ideals. Idealistic imitation develops the power of selection, for the child not only picks up objects or persons or characters to imitate but selects qualities which attract them and endeavours to form them into ideals of his life. Thus the ideals of the child are not his own, but those of his people,—people for whom he has respect, love, admiration. “In this stage of ferment and change”, to quote a psychologist, “from which is to emerge a more or less unified and permanent individuality, there is developed an inner principle of selection which results in the formation of ideals for imitation.”

Two points should be borne in mind with regard to this age of “ideals and hero-worship”. The adolescent may be sometimes found to form his ideals without at once imitating them. He seems to be attracted by their intrinsic worth, but lacks the will to adapt them and realise their fulfilment in his acts. This want of determination, this gulf between approval and practice is likely to split his growing personality, resulting in his swinging between two different personalities. This condition is due to two things: first, in our zeal we have either allowed the child to form high ideals without giving him scope to imitate them or have induced him to act up to certain standards which have not met his approval. We have just to see that the child both admires and imitates an ideal; else it will not have a permanent impress on his mind. Time will only deepen and broaden his ideals and not alter them. New elements will, no doubt, enter his life as he grows up, but they will only perfect and complete his ideals, and so maintain the continuity of the development of his own self.

The urge of imitation is no less prominent in adults. But their imitation is more learned or acquired than spontaneous or otherwise. “In the case of the simpler, reflex form of imitation, the response is naive, direct, and immediate; in the case of the complex, learned imitative acts, the response may be more artificial, less direct, and more subject to conscious control.” If you just for a moment trace the origin of any particular habit or practice of yours, say, your mode of speaking, walking, holding the pen, playing the piano, saying your prayer, dealing with visitors, talking with friends, arranging your drawing-room, and your way of doing certain things,—you will, perhaps, find that most of such personal traits have been due to your imitating some one else, may be your parents, teachers and friends.

Adults especially learn the canons of courtesy and politeness by imitation. The approval or censure of on-lookers, more correctly society, gives the adult this incentive to imitation. A child's world precisely consists of his parents, brothers and sisters. He knows none

else and probably does not care to know. He will hardly realise what his father means by taking his hat off to a visitor. An adult immediately realises the significance of the act and to win the praise of society consciously imitates it. In this way will the adult learn some of the best lessons on etiquette, social customs, politeness, modesty and similar qualities through voluntary imitation.

The tendency of modern Indian youths to imitate the Englishman in dress, social customs, manners and certain habits are all results of imitation. The sight of an Indian youth, dressed in European costume, smoking a cigar, and puffing the smoke out in the nose of an aged man without the least scruple may irritate the old-fashioned people, but not the psychologist. The fashion of sending Christmas greetings to friends by our young men may not fall in with our views, but we cannot, perhaps, lay the entire blame on them. The poor house-wife may be considerably inconvenienced in making bed-tea for her lord, but she cannot be excused if she dare grumble at this!

Blind imitation kills originality, and is condemned by society. Your society will hardly tolerate your trifling with its established customs and practices. It is a great check on us. The approval and censure of society is a great check on our blindly imitating any thing, especially in the realm of social usage, customs and manners. But we must not rot within the walls of conservatism, shutting out all refinement, culture and enlightenment that are worthy of imitation. The Chinese for a long time worshipped the past, all their education consisting in slavishly clinging to their past civilisation, and glorifying it. The result was stagnation, cultural, political and social. Can the same thing be said of our own country? The question cannot be lightly dismissed, to be sure.

Such slavish and persistent imitation certainly cramps self-expression, and strikes at the root of originality. But we must remember that the more there is to imitate, the greater the chances for originality. Study of literature shows that great minds imitate others unknowingly. ‘Great minds think alike’ goes the proverb. We cannot get away from our environments; they are part and parcel of our being. We cannot but imitate—but the real value of imitation depends on how we use our observations. Herein lies our originality. We parents and teachers ought to bear in mind that our children are watching our behaviour imperceptibly, and are imitating our perfection as well as profanity. Their imitation of our good traits delights us; and their caricature of our defects warns us. And this is sufficient to put us on our guard.

(To be concluded.)

The Teacher & his Service Conditions. *

BY MR. D. P. KHATTRY, B.A., L.T.

A certain glamorous hysteria has grown up on the part of the lay public about the teacher and his work. Whenever the questions of teachers' salaries, teachers' positions and teachers' work come under discussion, the first reaction is to classify the schoolmaster in one of two brackets—either from the ultra-sympathetic viewpoint, or from the envious one. The first classification regards in general the poor and humble schoolmaster as an object of pity, a hard-working under-paid drudge, who has never received a square deal from the public that he serves. The other extreme looks on him with some degree of bitterness because he has a soft job and numerous holidays throughout the year. But in between the two, corresponding to neither of the extremes, is a vast army of businesslike, capable and efficient hands who are not even adequately paid and yet at the same time they are not and should not be objects of charitable regards. They should have adequate pay and adequate consideration. The public should begin to realise that the teacher has real work to do in the world, that he neither demands charity nor should expect envy because he is a teacher. The teacher will command esteem in the community and so will his profession when it is recognised as a real profession.

The teacher should not be expected to work for charity, or for a mere pittance or for the love of the work. You would not expect a qualified doctor to work for you for a rupee a day, a dentist to fill your teeth because he likes the work or even a druggist to fill your prescriptions either gratis or for a nominal sum.

The cross of the secondary teacher in non-Government schools is very hard to bear. The hours of work that he puts in in the school room when the classes are in session are by no means all the time that he gives to his task. There are many hours outside of the regular day's schedule that he puts in, in correcting note-books and preparing for the next day's work that the public knows nothing about. Then there is attendance on the playground and his duties as a scout master; Junior Red Cross, the debating society and the school drama all absorb his time. In addition to these, some of the schools require of their teachers, teaching after school hours, sometimes every night and some-

times in holidays; while others send them on collection trips to appeal to the public to donate money. I know of cases in which the teachers having failed in the collection of the requisite sum of money had to meet their travelling expense out of their pockets. Many a headmaster spends a good part of the summer in his office, after schools are closed, making up time-table and doing other routine administrative work.

But all these disabilities would have been tolerated had not the prime curse of the teacher's life, the insecurity of tenure, eclipsed them all and made it intolerable. No aspect of the administration of our secondary education is so disgraceful as the problem of the insecurity of tenure. There has been a distinct increase recently in the number of cases, in which teachers and even heads of institutions have been given notice, and this has created very acute dissatisfaction through the whole body of the teaching fraternity.

Let it be clearly understood that the U. P. Secondary Education Association does not stand for the black sheep in the profession. In an open profession like ours there is bound to be a certain amount of dilution and hence a number of just dismissals. We do not stand by the guilty teachers; but we certainly want that whoever is given notice should be given a charge sheet and that he should be tried before an impartial tribunal. Justice is the birthright of every citizen, and we do not see why should the secondary teacher be denied this elementary right of citizenship.

If the secondary institutions of the province are to flourish, the implications of service in non-Government institutions should be made clear in the Educational Code. The teachers serving in the non-Government Institutions are *as much public servants* as their more fortunate brethren of Government schools. They are not the private servants of the managers of the schools nor of any members of their managing committees. They refuse to accept the position that they are the employees of the Managers or of the members of the managing committees. They are the employees of the schools which are, for the time, administered by the Managers and the managing committees. In fact the managers and members of the managing committees are all in the service of the schools. Their duty lies in moulding their conduct and regulating their actions in the best interests of the schools; and if they fail in that duty they should be as much liable to dismissal as the teacher who neglects his duty. What is wanted is a clear definition of the constitution, and the functions of Managing Committees and also an enunciation of the duties of the Manager. The Education Depart-

* Extracted from the Presidential Address of Mr. D. P. Khattry at the XV U. P. Secondary Education Conference at Muttra.

ment has to face the problem boldly if its work is not to be hampered by constant squabbles between teachers and managements.

The recent provision of Arbitration Committees and Agreement Forms are no safeguards against insecurity of tenure. The same school now-a-days contains teachers which are governed by several different rules. Firstly there are the teachers who have no claim to provident fund, who are governed by no rules and who can be given 24 hours' notice; then there are those eligible for provident fund who are governed by the rules of the Code; the third class consists of those who have filled in the old Agreement Forms and can be given a notice of two months; the fourth class consists of the newer entrants who have signed the new Agreement Forms and who can appeal to Arbitration Boards. This system is exceedingly weak and complicated and deserves to be scrapped. The Agreement Forms which are seldom filled in and are generally ineffective should be cancelled and the rules of appointment, leave and termination of service contained therein should be incorporated into the Education Code in the rules governing secondary institutions. This is the only way of doing justice to secondary teachers.

We give no credence to the plea of the Government that they cannot interfere in the affairs of the non-Government institutions. They do interfere under the rules of the Code about building, and about equipment, and rusticate teachers who quit institutions without sufficient notice or even with sufficient notice. For once they may now interfere with justification, to ensure security of tenure to teachers, by including in the Code the contents of the Agreement Form.

In the interest of sound educational administration there must be devised a wholesome check against the vagaries of managing committees, against the cupidity of selfish managers and against the arbitrary actions of haughty or overbearing and vindictive members of committees who have not the good of the institution at heart but wish to have autocratic control of the lives and happiness of responsible public servants. Unless the public opinion is advanced enough to prevent the election of such persons to our committees we must have recourse to artificial means to counteract their mischievous activities and proclivities. That such men are allowed to dominate our managing committees is a great blot on our public life and it should be the duty of every patriotic Indian to seek a remedy for this canker.

However, it is a happy augury that the management of most of our institutions is in safer hands and that there are many enlightened

managers and managing committees who love their teachers, respect them and make even social contacts with them. This leads to contentment among teachers, happiness among boys and development of the institution on right lines.

But in spite of the heavy cross, the inordinate drain on vitality and the terrible nervous strain, the teachers' life, I submit, is worth living. We have an unparalleled and exquisite heritage in India in the lives of the great world teachers Krishna, Buddha, Shankaracharya and Ram Krishna Paramhans. What these divine personalities did in the biggest sphere, surely we can emulate within the narrow precincts of an ordinary school. The heavy cross brings out all the extraordinary qualities of noble living lying dormant in our hearts and the extraordinary times, in which we work, engender a spirit of adventure in us. Never was the educational work so holy and sacred and the opportunities of doing good so great as at present. Let it not be said of us that we were tried and were found wanting; that golden opportunities were within our reach and we failed to grasp them.

The teachers' life is to be envied not because of the numerous holidays but because of the sacredness of its mission. Have you ever watched a bud opening into a flower? Have you ever observed the newly born chicken clothing itself with fluffy feathers and striving to crawl forward? Have you ever noticed a fawn growing into a graceful deer? It is the privilege of our profession to watch the children growing into adolescents and adolescents growing into Men. It is the privilege of our profession to help in this divine metamorphosis. We are Father and Mother, Brother and Friend. Philosopher and Priest rolled into one. We are the chosen of the Gods.

Our reward does not lie in the salary that we receive, nor in the treatment that is meted out to us from others, still less in the favours of the officials. It lies in the grateful imitation of our life and actions by our pupils, in the satisfaction of our conscience in having discharged our duties, and in the assistance given to our wards in securing happiness and delight by intellectual endeavour. We live enshrined in our own hearts and in the hearts of the numerous youth of the country. And I challenge you to point to us any other calling that can take us to a higher pedestal.

Winter Shorn of Its Cold.

Health Resorts on the Italian Riviera.

FROM A CORRESPONDENT.

One of man's most common failings is to hanker after the unattainable and to long for something entirely different to that within his easy reach. The obvious conclusion is that one is seldom satisfied and hardly ever happy. Those who live in torrid countries, oppressed by stifling heat, under a blazing sun shining in the cloudless sky, dream of bracing and invigorating cool breezes and refreshing rains. On the contrary those condemned to inhabit cold countries with a prevailing low temperature, under cloudy dark skies, either deluged under persistent rain or chilled to the bone by bitterly cold winds, bemoan their dull fate and while seeking warmth from possibly an inadequate fire, they see pictures in it of warm days in bright sunshine, cool shadows under luxuriant trees speckled with the sun's golden rays, fields of blooming flowers and clear blue skies.

The striking contradiction in the above two instances is more apparent than real, because such extreme cases, although by no means rare, should not be taken as ordinary examples. What man generally aspires to is the happy medium, that intermediate state between winter and summer which is found in spring, when the cold is no longer felt, the sky is bright and the air is mildly warm.

Naturally it is difficult, although by no means impossible, to change winter into spring; that happy season that makes one feel glad to be alive. One must search for it in a country where winter is shorn of its cold, where the signs of summer linger all the year round as warmth and sunshine often appear in winter which always bears at least the smile of spring on its face.

Italy is one of the few countries in the world, and practically the only one in Europe, that abounds in resorts where winter is exceptionally mild, cold or rainy days are few and far between, and hail and snow unknown. The intermediate season between winter and summer to all intents and purposes corresponding to spring, prevails in these privileged Italian resorts and their number is legion.

It is quite easy for anyone to ascertain by personal experience that winter is almost unknown in any resort on the Italian Riviera. On

arriving there in the height of winter, one finds the gladness of green everywhere in blooming flowers and new and tender leaves on every tree, under a clear blue sky in glorious sunshine. The air is pure and mild, with just a touch of cold in it to remind one that the season is after all winter, although the soft wind blowing from the sea plays in olive groves and rustles the palms lining every street and decorating every park and garden. Flowers are cultivated in the fields, and one sees carnations growing in luxuriant profusion forming vast masses of bright colours reminding one of liquid streams.

Bordighera, Portofino, Pegli, San Remo, Nervi, Rapallo, Sestri Levante are all resorts where winter is unknown, because they are sheltered from the north winds by the lofty range of mountains rising behind the narrow belt of coast where they are situated, open to the south and covered with vegetation partaking of a sub-tropical character; so that palms, chestnuts, olives and oranges as well as the vine, are mirrored in the transparent sea.

The same remarkably mild climate prevails on the coasts of Tuscany, especially from Viareggio all the way to Forte dei Marmi, where every month in winter may be compared to June. Bright golden sunshine in a clear sky that hardly ever frowns and a sea that looks like glaze are the attractions of the resorts along this coast, sheltered from the cold winds by mountains and also by belts of pine trees that almost invade their beaches. Further southwards another privileged district is to be found all along the wonderful Bay of Naples, justly considered one of the most beautiful sites in Europe. Naples, built at the base and on the slopes of a range of volcanic hills that rise from the shore like an amphitheatre, is famous for its beauty, the mildness of its climate, its golden sunshine and its historic and artistic associations. The romantic charm of this region is unsurpassed elsewhere. Its neighbourhood abounds in lovely resorts, ideal for spending the winter, including the islands of Capri and Ischia, Sorrento with scenery of wild beauty and a mild climate of world-wide fame, and the picturesque towns on the coast of Amalfi, the interesting city with so many important surviving mediaeval monuments, the charming Ravello, Positano, Atrani and Vietri as well as many others mirrored in a sapphire sea remarkable for its crystal transparency. The inhabitants are gay people, cheerful and contented, loving music and song.

Still further south the signs of winter are all but lost when Sicily is reached; the island of the sun where the myth of perennial spring originated. It was here, in fact, that Persephone, the all-per-

vading goddess of nature, had her abode. Orange groves and palm trees, the former fragrant with blossoms, grow on the hills forming the golden bowl, the famous 'Conca d'oro' around Palermo, rich in magnificent monuments and art treasures representing every period in history.

Syracuse, once the rival of Athens and of Rome, with surviving monuments dating from the time when she was the largest and wealthiest city in the Grecian world, Agrigento, Segesta, boasting of famous temples and ancient remains and Taormina, are all ideal winter resorts. The country is so extraordinarily fertile that three crops are gathered every year; all the flowers and fruit that bloom and ripen in warm sunshine are found in Sicily where the modern lyric was born and reared as there Theocritus first sang of woodland love, shepherds and flocks and hillsides swept by summer winds.

Tourists who journey with the seasons to escape from the cold in search of winter warmth and sunshine will surely find them in Italy.

Presidential Address.

By PANDIT IQBAL NARAIN GURTU, M.A., LL.B.

(Extracts from the Presidential Address at the All-India Educational Conference at Gwalior, Dec. 1936.)

INHIBITORY PRESSURE OF ALIEN STANDARDS

Our country is no doubt rapidly assimilating the new ideas of the West but this kind of assimilation, which is but another name for imitation, cannot develop, as it has not developed, the constructive capacity and the creative genius of our people. Only an education with definite constructive aim appealing to the heart of the community can become effective and creative. In the case of India the inhibitory pressure of alien standards has not allowed a sufficiently free scope for the expression of its deeper life. Society, it is truly said, is not a manufacture but a growth, and national ideals cannot be bodily transferred from one people to another like household goods. Each nation has its own characteristics which must not only be respected but used in its education. We shall of course have to utilise to the best advantage the contributions made towards human progress by the leading civilisations of the world to-day, but it will have to be a process of judicious selection and adaptation of such elements of foreign civilisation as would meet the requirements of our country and would be in the interest not of any one particular class, but of the entire community. American civilisation has had its source in European

civilisation, but America has utilised that heritage in producing quite a new and distinctive culture. Japan has done the same and before our very eyes has developed a type of culture specifically its own.

What is the position in India to-day as it is reflected in our educational system? From its very inception it has lacked the initiative to organise public education wholesale and to broadbase it on wide social foundations. The needs of the masses and their speedy intellectual emancipation were not, for quite a long time, taken into account. The necessary result of a policy characterised by such a narrow vision has been that primary and vocational instruction which is altogether indispensable for increasing general prosperity and culture and for giving sufficient strength to public life and opinion, has been sadly neglected. The very low position given to the mother tongue in the scheme of education and the avoidance of the Indian languages as the media of instruction in our schools, are anomalies which would strike any foreign visitor who would approach the question without any pre-conceived bias but which force of habit makes us quietly submit to and tolerate. It is not, therefore, surprising that a system of education so essentially defective in its outlook has created an enormous gulf between the educated classes and the masses who are deeply plunged in illiteracy and are altogether traditionalists in their ways, and who neither show a proper understanding of the needs of the country nor even of their own individual and domestic well-being.

LACK OF LITERATURE FOR CHILDREN

The nature of the child, his growth and his potentialities are now matters of very close study and observation. The child is no longer studied exclusively as an individual but as a member of a social group. Education is not looked upon as being merely a preparation for adult life but as being more and more to minister to the child's growth—physical, mental, emotional and spiritual. In India we are yet far behind other advanced countries in our notions about the proper bringing up of the child at home. His training at school in his early years is also being considerably neglected. To mention only one among the many serious drawbacks, is the lack of sufficient and suitable literature for our children in the different languages of the country. Then again, the subject matter, the presentment of social life, and in fact the entire setting and background of their theme is so different and unfamiliar to the Indian child. The result is that our children are mentally and emotionally starved because they are deprived of an opportunity of satisfying their natural curiosity and desire for gaining knowledge of the world in which they are born and of the surroundings in which they are placed. Thus our children gradually lose all that keenness of an inborn urge which—it is now an undisputed educational axiom—must be stimulated and satisfied. They have only to fall back upon the monotony and routine of class-room instruction which in addition to being dull and mechanical, is so unreal and unconnected with surrounding life. No wonder then that our boys and girls are usually extremely deficient in the general knowledge of the world around them and are more bookish than practical. Why should not some of our teachers who may be gifted with the

— 52 —
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necessary imagination and insight into the psychology of children and who could write in a simpler and entertaining style, help in the production of such literature for children? Why should not some of our resourceful and enterprising publishers and printers make a bold experiment in this field? Why should not the different Provincial Governments encourage the production of such useful literature by offering handsome prizes and subsidies to authors whose works may be approved?

MENTAL TRAINING RATHER THAN KNOWLEDGE

The point that I wish to emphasise is that we have first to build certain intellectual conditions before we can expect to bring about certain desired results. We are apt to think, in a rather loose manner, that the prosperity of Europe and America to-day is due to the scientific achievements of the West, and we argue to ourselves that if we could have more of scientific and technical education we could also at once produce the same results. The important fact that we often overlook is that it is the Western mind that has brought about the present scientific and technical developments and not has modern science by some magic dropped from the heavens and created modern Europe and America. Europe had to go through a process of special mental training during the preceding periods from the 15th century onwards, before it was able to make important scientific discoveries and to utilise them in the most practical manner. Thanks to our past history and intellectual advance and culture, it is not necessary for us to go through a rigid training lasting for several centuries before we can hope to be able to achieve similar results. But a certain period of time for a mental training of that character is undoubtedly necessary and we must bend our energies to that in a more intensified form than we have done so far. It is truly said that there is but one revolution that avails and that is to revolutionise people's minds.

SECONDARY EDUCATION

There is remarkable unanimity on the point that its reorganisation has become very necessary. Our present system of secondary education is much too uniform, narrow and inelastic. The school horizon is very limited. There is considerably lack of suitable interests and boys have hardly any hobbies. All this goes to make school life extremely dull. The instruction given does not provide for the needs of pupils of different aptitudes nor is it closely related to living interests. It is not so planned as to make easy, after the completion of a particular stage, the transition of a student into a type of institution which would provide instruction on lines best suited to his particular gifts and to his needs. The education imparted is of a predominantly literary character and a secondary school serves as a corridor passage to the university for all and sundry. High school education is still very much looked upon as a preparatory stage rather than the end of a definite stage for a large number of students.

EFFORTS TO IMPROVE SECONDARY EDUCATION

During the last 25 or 30 years, some efforts have also been made in India to improve secondary education and to make that stage complete in itself. It was with this object that the scheme of the School Final or School Leaving Certificate Examination was introduced in certain provinces. With the same object in view the Sadler Commission recommended reform in the Intermediate or pre-university stage which has in fact to be taken as the finishing stage of secondary education. All these schemes, it must be frankly admitted, have failed to achieve the main object. Opinion is now gathering round the view that the remedies so far tried, have been confined to the higher rungs of the ladder where they come in fact much too late to be of any effective use in changing the mental habits and outlook of young men who by that time get into a rut. It is now being recognised that the age of adolescence between 11 and 15 is a time of considerable psychological changes which necessitate the adoption of different educational methods. The Hadow Committee in its report published in England in 1926 has very clearly enunciated the main principles.

For boys who are likely to leave their education at the age of 15 or 16 in order to earn, they recommended the establishment of a separate type of school where, for the present, there may be a provision for a four years post-primary course, with a realistic or practical bias in the last two years of instruction along with general education. The distinction that the Committee have drawn between the two kinds of education is an important one.

ESTABLISH CENTRAL SCHOOLS

The principles laid down by the Hadow Committee and the recommendations made by it have been almost universally accepted in England and new schools of the type mentioned above are being successfully established and worked in different parts of the country. It is expected that when the scheme is fully completed, it will bring about a marked advance in the system of education in England. What is to be noted is that the Central schools recommended by this Committee are being established *in addition to* the existing Senior schools and Secondary schools which are not to be abolished.

AN UNWISE SUGGESTION

But gentlemen, in my own Province we have reasons to fear that it is being suggested in certain quarters that schools from Class V to Class VIII, with a four years' "secondary" course, should, to a large extent, be substituted in place of the high schools giving instruction up to Class X. If there be any truth in these rumours then the manner in which the so-called "re-organisation" is to be worked out will very likely bring about more confusion than progress and prove a powerful lever for public "destruction" than for advancing public "instruction". There is just a possibility of similar schemes being hastily launched in other parts of the country. For the last 75 years or more we find that in all the Provinces of India there have

been two well-recognised grades covering altogether a period of four years, after the completion of what is called the "middle" stage of secondary education and before the commencement of the regular degree course of a University. Thousands of High Schools and hundreds of Colleges in India have by this time been established on the basis of this gradation and are being financially supported by the public and helped by Provincial Governments with grants-in-aid. But, judging from the views repeatedly expressed of late in the annual and quinquennial reviews of education in India, we find indication of a new love for a system of triennial in place of biennial examinations having grown in responsible circles. The proposal seems to be to reduce this period of four years to three, to transfer the last year to the Universities and to abolish the High School examination and have only one examination three years after the middle stage. The abolition of one public examination out of two, and the prospects of holding an examination after three years instead of two, may at first sight look very attractive and convenient, but the cost that will have to be paid for this innovation will indeed be very heavy. Such High Schools as will not have sufficient financial resources and accommodation to enable them to teach up to the Intermediate standard will have no option left but to be contented with their own reduction to the level of only "middle" schools. In this manner the provision for instruction in the higher stages of secondary education beyond the "middle" grade will become substantially limited and restricted. It will not be a matter of surprise if out of more than 200 High Schools for boys in our Province nearly $\frac{2}{3}$ may have to drop classes IX and X and may practically be reduced to what are styled Middle Schools. It is just possible that only $\frac{1}{3}$ of the present number of High Schools may find themselves in a position to provide for the next higher grade of three years and to enable only about 60 per cent of the present number of boys aged 15 years to proceed to the higher secondary grade. If all this is likely to be the result of the so-called scheme of reorganisation, what is going to happen to the remaining 40 per cent of boys of the age of 15?

ONE MOULD FOR ANOTHER, NOT REORGANISATION

It is refreshing to find that the approach of the Hadow Committee is so markedly different from the manner in which the problem is being tackled in our country. Instead of suggesting that the "Secondary Schools" in England should be scrapped and turned into Central Schools, the Committee say—"We regard the growth of Secondary Schools since the Act of 1902 as one of the finest signs of our educational progress; we recognise that it has encouraged and fostered the development of our Universities; we believe it has liberated a fund of latent capacity and we hope that it will continue at an even greater rate and on an even greater scale". They have also made it clear that the Central Schools which they have recommended do not by any means dispense with the necessity of providing for technical and vocational education. They believe that "there are diversities of gifts, and for that reason there must be diversity of educational provision."

According to them "what is needed is experiment and elasticity". I am afraid with us here it is the substitution of one mould for another, and it is that which goes by the name of reorganisation.

A NET-WORK OF INSTITUTIONS

In England there is ample provision for juveniles and adults who are above the elementary school age in institutions other than secondary schools. There are certain groups of institutions which are attended before employment is taken up while there are also other groups of institutions which are for the most part meant for those who are already in employment. In the first group are the junior technical schools which are very popular and have met with the approval of employers as well as the educationists. There are also junior "Commerical schools", "Trade Schools" and "Junior Arts Schools", etc. In the second group meant for those who are already employed are the "Continuation Schools", which are mostly part time day or evening schools, which in spite of "leakage" and "waste" and the overstrain they cause, are attended by nearly three lacs of part-time students between 16 and 21 years of age. Some of these part-time technical schools, in fact, provide for senior and advanced courses. In addition to this, a scheme of compulsory system of day continuation schools is also being tried, though it has not been quite a success so far. Gentlemen, it is this great net-work of institutions other than secondary schools and of continuation schools that absorb a very large number of pupils before and after their period of employment between the age of 13 and 16 and of 16 and 21 respectively. It is indeed an organisation of schools of this character which has on the one hand made it possible to save boys from lapsing into illiteracy after they leave the elementary schools, and on the other, to avoid over-crowding in the higher classes of ordinary secondary schools or in the Universities. It is not the policy of elimination, restriction and contraction but a wise policy of providing a sufficiently wide range of educational opportunity for all, according to their aptitudes, needs and circumstances, which has added strength and efficiency to the system of secondary and higher education in England.

UNIVERSITIES AND UNEMPLOYMENT

A solution of unemployment which could give any kind of a more or less permanent relief can only be expected when a satisfactory adjustment of the political, financial, commerical and economic policy of the State were made, or in other words, by means of proper economic planning. Technical and vocational education can, however, materially contribute towards raising the efficiency of the people in producing wealth and help them to an appreciable extent in earning their livelihood. "Realistic" education with a "practical bias" could help in the development of the latent capacities of the pupils and of their intelligence. It would make them much more practical-minded and develop the great qualities of initiative and enterprise which are so indispensable for individual well-being and for national progress. Again, it is not the removal or retention of certain classes in our Secondary Schools

or any drastic changes in the curriculum which will work magic. What is needed above all is the adoption of proper and scientific methods of teaching which would stimulate the living interests of the pupils.

UNIVERSITY NOT RESPONSIBLE FOR UNEMPLOYMENT

Gentlemen, it has become almost a fashion these days to hold the Universities responsible for unemployment. In the official publication "Education in India", 1933-34, the writer while reviewing the position with regard to unemployment among the educated classes proceeds to state: "The Universities in India are year by year producing more unemployable persons. While nobody would want to deny the benefits of higher education to any person competent to make a profitable use of it, the hard facts are that it is no kindness either to the individual or to the community to turn young men, who are potentially wage-earners as artisans and hereditary workers into a band of ill-equipped graduates." One may well ask where is there in our educational system in India any provision worth the name for the proper training of these potential wage-earners as artisans and hereditary workers? If there is none, why should the blame be laid at the door of the Universities if this class flocks to them after passing through the only channel, so far provided, of secondary schools which suffer from the inhibition of a remarkably inelastic type of education?

India has throughout the ages been an agricultural country, but it had also its own flourishing indigenous industries which have decayed, and any remnants that may be left here and there are fast decaying. Its requirements for a modern type of industrial development and organisation which would make up for that loss are growing and pressing—but, for various reasons, have not been or could not be met. I do not propose to dwell here on these causes, some of which touch really fundamental issues social, political, commercial and financial. The magnitude of the problem can best be realised when we find that other countries of the world which are self-governing and are not suffering from the serious disabilities from which we suffer to day, and whose educational system is far better organised and planned to meet their own requirements, have a similar problem of unemployment to face. Under the circumstances, it is not much use merely cursing higher education and the Universities in India.

REFORM OF UNIVERSITY EDUCATION

It is, however, necessary to point out that it is not claimed that every thing is well with the Universities or that there is not much leeway to make up before they could reach the level of the modern and leading Universities of Europe and America. Nor is it disputed that it is necessary to increase their efficiency and utility with a view to giving more practical training to young men for the varied interests of life. Our centres of learning and culture have to be adapted to the conditions of a new social order, but we must at the same time recognise that their development is among the vital interests of a

poor country like India. But, unfortunately, the cry for reducing expenditure over Higher Education and for restricting the number of the Universities has of late been somewhat gaining in volume and strength. The easiest method suggested in certain, if not in all, quarters is that tuition fees must be raised and people who want to indulge in the luxury of higher education must be made to pay for it. In a world of growing competition every nation has for its very existence—social, political and economic—to raise the standard of knowledge in every possible manner and to develop the capacity of organisation and leadership. If, however, there are still some people in India to-day who consider higher education a mere luxury, they only show a lamentable lack of imagination, of self-respect and sympathy.

NEED FOR MORE KNOWLEDGE

The conditions of a new and changing economic, political and social order make it incumbent upon us to develop in the community more of knowledge and understanding. But it would be a fatal mistake to regard these objects, however important, as the primary function and the fundamentals of education. There are yet for every one of us some major problems of life in the understanding of which education must help. We teachers must never lose sight of the fact that education is meant for living a more abundant life than for mere livelihood. It is, therefore, necessary that the teachers should have themselves a fuller understanding of life. The spiritual values of education have at present, unfortunately, very much fallen into the background. Our future hope, however, lies in the new ideals about the child and his education. We are often apt to forget that the child is a 'soul' and is to be respected as such, that it is to be helped in fully expressing itself and not moulded in a fixed pattern however beautifully designed. The pupil is to be encouraged in discovering his own true self, his own divinity. The teachers' work is only to guide and inspire. We need teachers who have human rather than textbook values of life. We need faith in the immense reserve of spiritual force dormant in the child which is often destroyed by the child-labour imposed in the name of education. What we need above everything else is that we should have teachers with high ideals and noble aspirations, with sufficient wisdom, understanding and sympathy. We shall then be able to bring up a generation of young men who will have the qualities of vision, courage and self-reliance, and will be able to grapple with the problems which baffle us to-day with clearer insight and plenty of initiative. Vivekananda with true intuition summed up the abiding purpose of education in the very memorable words: "Education is the manifestation of the perfection already in man."

ABDICATION.

(From *The World's Children* for January, 1937)

WE ARE SAD, SIR, it is hard to say 'Good-bye',

We gave you service of our very best;
Love that for some was near idolatry
And loyalty by high and low confessed.

And you were worthy — so we fondly thought—
You stood for brotherhood and peace from strife,
You hated shams and cared for men who fought
The losing battles of a cheerless life.

Custom, convention tied your eager hands,
Yet you contrived some light and hope to bring.
'Here is a man,' we said, 'who understands,
Him can we honour, him revere as King.'

And now you leave us! There have come between
Shadows and doubts and warring loyalties.
The dreams are gone of all that might have been,
On that lone head the Crown too heavy lies.

Not ours to judge; nay, rather do we pray
New happiness be yours where'er you dwell,
For your last words we thank you; they shall stay
Deep in our hearts for ever. Fare you well.

Decr.—11, 1936.

H. D. W.

What is Wrong with the World's Education?

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

If we place the Indian ideal of education in relation to the ideals of other systems of education, we can see it in a correct perspective. The Indian ideal is the attainment of ethical and spiritual life on the basis of a non-competitive, social and economic life and a united and self-defensive political life. The value of proper educational ideals and methods is now passionately felt all over the world. Sir Michael Sadler says: "We may say that five things are distinctly characteristic of the present age; the emotion of nationality; the new applications of science to means of communication, to the methods of wealth-getting, to recreation and to war; the wage-earner's demand for a larger share of the wealth which he helps to produce; sensitiveness to 'colour line' and its political implications; belief in the power of education—a belief which in some minds has the intensity of religion". India is now throbbing with a new life and has all these characteristics in a marked degree.

In England modern education aims at character-training, readiness to act, and a knowledge of the rights and duties of citizenship. It is said that "the existing division of education into elementary, secondary, and technical is losing its rigidity" and that "the old-fashioned distinction between liberal and 'bread and butter' education is disappearing". The Polytechnics have been established to train the lower middle and the working classes for various industries and trades.

The French are keen on clarity of thought and speech. They give a preliminary scientific education even in professional and technical colleges. Education in France is compulsory up to the age of thirteen. In Germany not only general but technical education is compulsory, and everyone is trained to be a specialist in his subject. There is an intimate relation between the Universities and Industries. Every student is expected to do some research work. Germany is foremost in almost all industries to-day.

Dr. Ahmad refers to the opinion of an American who said: "The English system lays stress on games, that of France on learning, and that of Germany on knowledge, although apparently, always subordinated to obedience and order". He says: "I may add that the Indian system favours cramming and superficiality and is only intended to produce clerks". What a severe indictment and yet how true! He says

further: "Teaching is here entirely subordinated to examination; utility in examination is the only criterion which both teachers and students keep constantly in mind, and they take no interest in any problem which is not likely to be useful in examination". How true again!

The fact is that we have no unitary control of the principles and methods of education by the Indian people. It is not only a case of dyarchy. It is a case of multiarchy. Hereafter Provincial autonomy will to some extent compel the Government to be the expression of the will of the people and this is the proper time to strike out new paths.

Thus the answer to the question what is wrong with the education of the world is that everything is wrong with it. In the West efficiency has killed ethics. In India there is very little of either, though we excel in a few passive virtues. Unless the West becomes ethical and unless India becomes efficient and excels in active virtues, there is no hope for humanity.

In India there is no mass education; nor is there any sound higher education. In his dissenting minute as a member of the Hunter Commission Mr. Justice Telang said in 1881: "In my judgment the time has now come when mass education must be pushed forward. On the other hand, I hold an equally strong opinion that without higher education, mass education cannot be of much avail, even if it can be secured." So spoke a great patriot. Has that time come even now? Gokhale pleaded passionately for compulsory education and asked the Government to allot an additional expenditure of 5½ crores of rupees for that purpose. He failed. The Royal Agricultural Commission said: "We are convinced that the progressive adoption of the compulsory system is the only means by which may be overcome the unwillingness of parents to send their children to school and to keep them there till literacy is attained." They failed. Nay, His Majesty King George V said in 1912 in his speech during the Coronation Durbar: "It is my wish that there may be spread over the land a net-work of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the avocations of life, and it is my wish too that the homes of my Indian subjects may be brightened and their labours sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of wealth. It is through education that my wish will be fulfilled, and the cause of education in India will ever be close to my heart." His Majesty's wish is yet to be fulfilled.

India is rural. India is religious. Yet Indian education is neither rural nor religious. Agricultural education is thoroughly neglected. An Agricultural College *cum* model agricultural farms are mere eye-wash. As for religious education, we are still carrying on debates like some gentlemen in Book II of Milton's *Paradise Lost*. Some say that religion should be the basis of education. Others say that it should have nothing to do with education. Some prefer home instruction in religion; others prefer school instruction. Let me present to them the following extract from the Convocation Address in 1929 by our present Vice-Chancellor Mr. Littlehales: "I reach the conclusion that in any comprehensive system of school and college education, provision should be made as far as is practicable, for every school, class and section of thought (on religious instruction).....Any large comprehensive system is a tolerant system. The tolerant man is the man who acts according to the view that other views than his own most probably contain some elements of truth.....True tolerance is wide and comprehensively embracing. It excludes none from its fold. It includes even intolerant."

Siva in Madura Temple

BY PROF. K. S. SRIKANTAN, M.A., F.R. ECON. S.

THE city of Madura has ever been a stronghold of Saivism. The huge temple measuring 750' by 850' dedicated to God Sundareswara and his consort Goddess Meenakshi is a standing monument to the extraordinary zeal that the ancient citizens of Madura had in the cause of Siva cult. Several of the stories in the Thiruvilaiadaya Puraanam narrate incidents relating to the easy victory of the Saivites over the other religionists. The painting on the walls around the golden lily tank and inside the temple of Goddess Meenakshi indicate once again the severe persecution of the Sramanas in the hands of the Saivites.

A student of Indian Art has little or no interest in these stories of persecution. His interest, on the other hand, lies in the numerous sculptural representations of Siva inside the temple rivalling with one another in their magnitude, beauty and form. In this temple are seen almost all the forms of Siva carved with an attention to details, and an adherence to the principles of Agama Sastras rarely seen elsewhere. Though the temple goes after the name of Goddess Meenakshi, Sundareswara portion occupies an area at least twice as much as that occupied

by Goddess Meenakshi and the sculptors have made the portion designed for Siva far more picturesque and elegant. It is even possible that the temple itself was originally meant for Siva and later on was added the shrine of Meenakshi who is fundamentally a South Indian Goddess.

A sudden wave of enthusiasm might have sprung up in favour of the goddess which might have eclipsed the position of the god. Such transformations are not strange to students of Indian sculpture and architecture. In fact, according to one tradition, the temple originally belonged to Perumal Maha Vishnu who was later superseded by Siva. Though Siva has numerous forms, the chief form in which Siva is worshipped is that of a Linga. It is in this form Siva is worshipped in the Madura Temple. All the other forms of Siva occupy a subordinate place. It is no wonder this is so, for Linga worship appears to have been an earliest form of worship in South India tracing its origin to the popular Phallic cult. It is easy to see in this form the Symbols of Linga and Yoni. In a work called *Anandanubhava* it is stated "That Sakti is of the form of the pleasure derivable from *Guhya* and that Siva is the Lingha; from the union of these two is the cause of the joy that is found in Universe." Thus inside the sanctum we see God Sundareswara in the form of *Praja pati*. The shrine in which the Lingha is placed is a small but beautiful one. It has a *Vimana* above supported by the famous *Ashta Dig Gajas*. Inside the temple one can see numerous Lingas scattered here and there. It was the custom years back for pilgrims returning from Benares to bring with them such lingas and offer them to this temple along with enough endowment to meet the cost of their daily worship. We have among these one Linga representing Kasi Viswanatha to which a separate shrine has been dedicated near the shrine of Goddess Meenakshi. Close by Kasi Viswanatha's shrine is the shrine of Javandeeswara, again another Linga, which is now in ruins. It is quite likely that in centuries gone by when the temple was small this was the principal shrine of Siva. No estimate of the sculptor's talents can be made by looking at the Lingas, for they are not only uniform but were too easy to require any special skill. We therefore pass on to the other anthropomorphic forms of Siva.

According to the Agama Sastras, the anthropomorphic forms of Siva are too numerous to mention. The forms that are found in the Madura temple can be classified under the following heads:— Anugraha Murthi, Yoga Murthi, Santa Murthi, Nritya Murthi and Samhara Murthi. Besides these, there are several other forms of Siva which will be noticed in due course.

As Anugraha Murthi, Siva is represented as conferring a boon upon his devotees in appreciation of their transparent sincerity of devotion and severe austerities. In the Kambattadi Mantapam, we have two remarkable examples of Anugraha Murthi. One is the figure of Siva conferring a boon to Mahavishnu carved on one of the pillars at the western end of the Kambattadi Mantapam facing south. We see in this pillar Siva and Parvati seated on a Bhadrāsana. Siva has his right leg hanging down. He has four arms; the upper two as usual carry the axe and the deer; the right lower arm is in the act of presenting a chakra to Mahavishnu who is standing at the feet of Siva with all devotion and submission. The left hand shows Abhaya. Seated to the left of Siva is Parvati with two hands, the left resting on the thigh and the right hand in the *Vismaya* pose. Vishnu who is made to look like a boy to suit the motif of the sculpture is seen almost touching the left foot of Siva while Siva is just presenting the wheel. The chakra has almost left Siva's right hand. It is easy to discover different feelings in the faces of the three figures. To appreciate the skill of the sculptor one should know the story which is here translated in stone. Once upon a time, so goes the legend, Vishnu finding himself unable to conquer certain Asuras prayed to Siva for the grant of the all-powerful Chakra. To please the Lord of Kailasa, Vishnu performed puja by offering one thousand lotus flowers every day. One day while Mahavishnu was worshipping, he found to his astonishment that one of the flowers was missing. Mahavishnu, of course, did not know that this was only an experiment of Siva to test his devotion. Unable to face the disappointment he plucked one of his own eyes and offered the same at the feet of Siva. Siva who was mightily pleased offered the chakra. The carvings on the pillar tell this beautiful story much better than words. The sculptor has enabled the pilgrim to see suppressed smile in the face of Siva, devotion in the eyes of Vishnu and solemnity in that of Parvati.

Another example of Anugraha Murthi is to be seen in the same mantap where Siva is seen blessing his staunch devotee Chandikeswara. Here we see Siva seated in Sukhasana posture on a raised pedestal. His left leg is hanging down and resting on a foot stool. The Goddess is seated to the left of Siva on the same pedestal, her right leg being bent at the knee and placed on the pedestal while the left is hanging down to rest on another foot stool. Siva as usual is seen, having four arms. In his back hands he holds the axe and the deer and with the front two arms he is seen decorating with a flower garland the locks of his servant, the devoted Chandesa, who is seen standing devotedly at his feet. In agreement with the rules of the Agama Sastras,

Chandesa is bedecked with the ornaments of children. According to Kasyapa, Silpa, "Next to Dakshinamurthi the figure of Chandikeswara is the most famous." The story behind this sculpture is a most fascinating one. Vicharasarman was the original name of the now famous Chandikeswara. Though a Brahmin by birth, he took the profession of a cowherd thanks to his extraordinary devotion to those animals which were oftentimes subjected to cruel treatment by the ordinary cowherds. From the day of his assuming charge, the cows became happy and began to yield much more milk than their udders could hold. The extra milk began to flow out. The new cowherd unable to see this huge waste of that precious god-given milk collected together all the milk and poured it on the heads of Lingas set up by him for that purpose. The old cowherds who lost their positions on account of Vicharasarman took advantage of this and began to fabricate all sorts of stories against this Brahmin boy. They said that he was wantonly milking the cows and pouring the same on mud. Yagnadatta, the father of Vicharasarman, on hearing the report, proceeded to the grazing ground to examine the truth of the allegations. To his surprise he found his son was wasting the milk as represented by the wicked cowherds. He immediately kicked the Linga. The boy not knowing who exactly it was that kicked the Linga, in a fit of extreme devotion, cut off the leg of the father. Siva was extremely pleased to note the strange devotion and appeared on the scene with his consort Parvati and offered him his grace. We see Chandesa with his hands folded in the angali pose standing on a padmasana in front of Siva. We have in Ravananugrahmurthi another type of Siva in his boon-giving form. It is impossible to exaggerate the beauty of this wonderful bas relief on the western pillar. Here we see Ravana with his ten heads and twenty arms under the Kailasa Mountain playing on his lute the melodious Samaveda. Ravana, the king of Lanka, in one of his fanciful moods, took it into his head to carry the Mount Kailasa to his capital Lanka where he wanted to set it up as a pillar of victory. When the mountain was thus lifted a great confusion resulted among the dwellers of the mountain. The ganas were shocked and Parvati embraced Siva in fear. Parameswara divined the situation and pressed the hill with his left toe and the audacious giant was caught under the weight. It was only after years of weary penance that Ravana was released. This most exquisite sculpture recalls to our mind in a manner at once graphic and familiar one of the most popular stories in Hindu Mythology. The natural proportions of each figure, the solemnity in the face of Siva and the great realism in the moulding of the figure of Ravana and the expressive eyes of this monarch of Ceylon,

cannot escape the attention of even a casual visitor. When the Kailasa mountain was shaken, there was a thrill among all the dwellers on the lofty peaks of the mountain. The sculptor has even shown this in a most remarkable way. The kneeling posture given to Ravana easily suggests the strength of this mighty ruler.

Siva in his Yogic attitude always goes by the name of Dakshinamurthi. Among the several images in the South Indian Temple, easily the most popular is Dakshinamurthi. In this temple we have more than three representations of this form. All these represent the God as a youthful boy engaged at once in meditating and teaching. The remarkable figures are seen almost opposite to each other in Kambattati Mantapam. In one figure we see the God with his right leg bent at the knee vertically and placed on the demon Apasmara while the left is bent across so as to rest upon the right thigh. The right fore arm of this image symbolises Gnanamudra. The back left hand carries a bundle of manuscripts.

Gleanings

COMPETITIVE EXAMINATIONS SYSTEM ATTACKED

Miss Laura Bransom (Headmistress of Haverstock Hill Senior Girls' School, London), in her presidential address to London Head Teachers' Association, criticised "the far-reaching and pernicious evils of the system by which children are selected for higher education by competitive examinations at the age of ten".

"The least of these evils," she said "is that, in some instance, the wrong children may be chosen for the purely academic course given in the secondary school. A much greater evil—and one having a more insidious influence on the spring of human conduct—is the introduction into children's lives, at so early an age, of this highly competitive element.

"What is the use of our trying to lead them to a love of the finer virtues when there is set before them, at this tender age, and as the greatest aim of their small lives, that they shall try to get the better of their fellows by winning a scholarship?

"We may do our best to banish this attitude from the school, but it is fostered in the home where the poor parents are anxious—often desperately and pathetically anxious—that their children shall have a chance.

"This 'vicious system of competitive examinations should be swept away, leaving the door open for more flexible methods of assessing the nature and degree of a child's ability, and the type of training best fitted to ensure his further progress."

—"Education"

PEDAGOGICAL CURIOSITIES.*

The Educational Authorities of Ohio (U. S. A.) have introduced the solving of crossword puzzles in all State schools as a compulsory subject from the third school year. The solving of crossword puzzles is said to promote general knowledge, skill and intelligent thinking.

In all State-aided schools in England traffic education has been introduced as a compulsory subject. The children learn the rules for motor traffic and pedestrians, according to the police regulations, by practical exercises partly direct on densely trafficked streets.

A Board school in Manchester has introduced into the top class, a house-keeping and cooking class for boys. The directress reports that practically all boys very much enjoy attending the class.

CHINA'S SIX YEAR PLAN FOR ADULT EDUCATION.*

China with her 200 million illiterates among her population of 400 million, prepares for a very great plan to teach, not only the children, but all adults, to read and write. Of the approximately 30 million children of school age, 14 million visited school in the last year. In the school year 1936 compulsory education will be introduced.

A six year plan for adult education provides entirely for the liquidation of illiteracy in China.

Every adult must visit a three to six months course, in order to learn to read and write the easiest Chinese symbols. A special Committee of Professors has been appointed to simplify the writing.

During these six years, every town and Government must establish between twenty and forty public schools. The factory owners have been compelled to organise evening courses for their employees, which will be supported by students. For every employee who cannot read and write at the end of a year, the factory owner must pay a fine. The Government have directed the preparing of Films, making Propaganda for this broadminded mass educational scheme.

In China at the moment, there are 111 Universities attended by 50,000 students, 52,000 High Schools, attended by 460,000 students, and 40,000 schools for adults.

Before the revolution of 1911 there were 4 Universities, 60,000 elementary schools, and no schools for adults, of the type of which there are now 40,000.

In the land where the newspaper appeared for the first time in the world, there are, according to statistics of the Inner Ministry in Nanking:

1,503 Daily Papers, 1,875 Periodicals, 788 Newsagencies.

* From *International Pedagogical Information*.

Notes

Educational Reform

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

The need for Educational Reform has been felt to be so acute and universal throughout India that no occasion is omitted by anybody that is somebody to have his say as to how Education in India stood in need of reform. This is only as it should be. The progress of Education in India has to proceed on lines different from those on which they have gone in other countries. Elsewhere Education has led; here it has to wait and follow other forces. The problem is complicated owing to other circumstances also. The system of Education is of foreign origin, implanted under foreign auspices and carried on in the same spirit. It is both an advantage and a handicap. The experiences of the West are freely available to us but unfortunately, in several matters, we have retained several of the things that have been discarded in other countries. We are thus, in several respects, in the backwaters of educational activity and delude ourselves into the belief that we are in the mid-ocean and moving forward.

Our problems have now fairly settled themselves and taken definite shape, so that one anxious to discuss educational topics is at no loss to find suitable subjects, University, Secondary and Elementary Education, Women's and Vocational Education, Wastage and Economy in Education, Adult Education and other forms into which topics have crystallised themselves. But the human element has been nowhere treated with the amount of attention or sympathy that it deserves, not even in Teachers' organisations, strange to say! The feeling that something is better than nothing in these days of competition and increasing unemployment has deadened the consciousness that it is the teacher's birthright, as much as the Industrial labourer's to demand living wages. The workers are organised; the teachers are not in the sense in which the former are. The public and the State are anxious to legislate for the labourer's welfare. The teacher's is a forlorn and forsaken cause. What

has become of the Teachers' Protection Bill? Even the S. I. T. U. seems to have slept over it. Have conditions bettered since the bill was given up? We fondly believe in Educational progress with the ill-paid and ill-maintained teacher. The tragedy of thousands of young minds committed to the charge of such teachers lies too deep for tears. We celebrate our anniversaries, pay and receive glowing tributes; statistics of strength of schools and pupils in cold print appear with seasonal regularity; new theories and experiments are discussed, in most cases, above the heads of the average teacher; and great and striking progress in Education is recorded. But with the teacher kept so poor and bound down as not to be able to utter one word of inspiration or help the actual development of the child's mind, it is nothing but self-deception to believe that all is right with our educational system. "Verily, we are dying at the very brink of the waters of life!"

Fortunately, we have at least a few among us who have "the vision and the faculty divine" to see clearly and speak courageously. Such a one is the great Bengali poet and seer, Rabindranath Tagore, who had the wisdom to deliver the Convocation Address in unadulterated Bengali, a departure which would have shocked others in other parts of India. We must be grateful to the poet for the shining example he has set for his countrymen. Under normal circumstances the event is as much worth mentioning as that a man spoke with his mouth or walked on his legs. It requires rare courage for a man to walk on his legs! How wonderful! And so late in the history of mankind, we as a nation are to be reminded that instruction to our children should be in the mother tongue!

"Irrigating the mass mind" as the poet calls the process of mass education is as brilliant as it is suggestive. Facilities are sought to be created for irrigating even the desert. How much more should we exert ourselves in the direction of irrigating the fertile human brain! Though other parts of the Address are as weighty, we would stop with referring to the one aspect of universal adoption of the mother tongue as the medium of instruction, for with this reform satisfactorily carried out, other problems would find a speedy, automatic solution.

Reviews & Notices.

1. A Guide to Salem District and Report of the 27th Provincial Educational Conference, Salem: Published by the Reception Committee, Salem.

We have pleasure in acknowledging the receipt of the above from the Joint Secretary of the Salem Dt. Teachers' Guild. The Guide gives details of the geography, history, natural resources, institutions and places of interest of the District, with photographs of Mettur Dam, Yercaud scenery, the educational institutions and a useful map. The Report embodies the proceedings of the last Prov. Educational Conference with addresses, resolutions and other details of its activities last May. Both the publications would be of use to all the educated public. They have been neatly got up.

2. The History of Indian Civilisation: By C. E. M. Joad: Published by Macmillan & Co., Ltd., St. Martin's St., London. Price: 2/6 net.

This is an impressionist sketch of such of those aspects of Indian history as have been significant to the author from the viewpoint of the thought and culture of India. It is more 'a picture of some brightly coloured scene rapidly observed by the artist and rendered from a highly personal standpoint almost at the moment of vision'. The impressions and criticisms cover six chapters written in charming English. A rapid survey of Indian history and of the mingling of races is attempted in the first chapter wherein the author pays tribute to the virtues of unity, tolerance and of open-mindedness which characterised the Indians from the outset of their history. The second deals with Indian philosophy and religion and the people's search for Truth. Some of his observations may not be considered authentic enough, but his rational interpretation of the chief aspects and his recognition of the Westerner's apathy or incapacity to benefit by its spiritual values, would be acceptable to the readers. In the third chapter, the history and characteristics of Indian art, its religious and aesthetic aspects, and its present revival, have been dealt with. In the fourth, the author's references to Indian literature, his tribute to Sanskrit as a superb vehicle of every subtlety of human thought, every nuance of human feeling, and its lyric beauty, will be appreciated. The Vedic, the Gupta and the Mediaeval and Modern periods have received due attention. In the next chapter, the art of government in the past and present India with the influences of its philosophy on its political history, an account of the forces of disintegration and the break-up of empires, and the inadequacy of British concessions to the Indian aspirations for self-government, has been treated clearly. The last deals with the impact of the West wherein he estimates the debit and credit sides of its influence. The author is conscious of the conflict of Indian and Western cultural ideals, of the danger of Indians adopting the vulgarity and aggressiveness of modern Europe, and the need for a judicious blending of Western materialism and Indian spirituality. The book makes very interesting and thought-provoking reading, and we commend it to the attention of the educated public far and wide.



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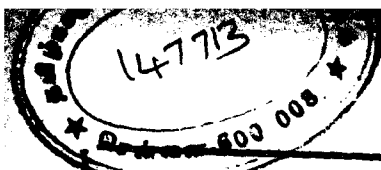
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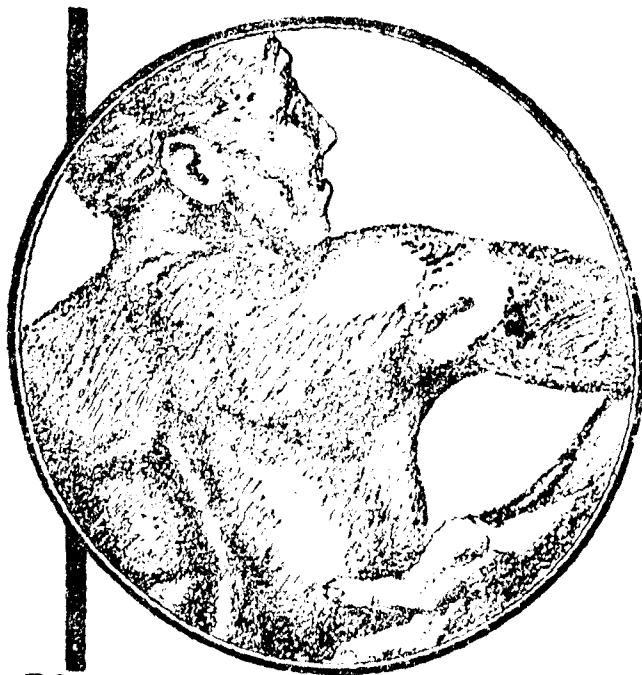


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CONTENTS for March, 1937.

	PAGE.
1. Importance of Motive in Teaching	71
By MR. D. V. Chickermane, B.A., B.T.	
2. Cleanliness	73
By DR. S. S. Nam of Titi	
3. An old Kingdom of Youthful Strength	77
By Rolf Grauers	
4. The Objectives of the New Education in India	82
By Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L.	
5. The Late Mr. G. Sreedharamoorthy—An Appreciation	84
By "Sakti"	
6. Gleanings	86
7. The Organization of Physical Culture in Germany	91
By Hans Von Tschammer und Osten	
8. The Black-Board and Its Use	95
By MR. Bankim Chandra Ray, M.A.	
9. Notes	97
By Prof. C. A. Krishnamurthi Rao, M.A., F.R., Econ. S., Associate Editor.	
10. Correspondence	100
11. Reviews & Notices	102

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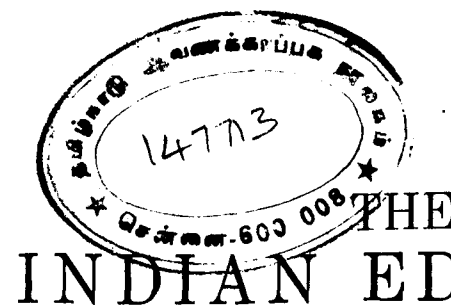
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—*Managing Editor.*

Vol. XIII.

MADURA: MARCH, 1937.

No. 3.

Importance of Motive in Teaching.

BY MR. D. V. CHICKERMANE, B.A., B.T.

A class of pupils was asked to write a description of a cricket match as a composition exercise. About one-fifth of the pupils in the class finished the exercise in the given time; but the performance of many of the students who had written the piece, was unsatisfactory. The exercise was carelessly written in a very illegible hand and contained several mistakes of spelling, grammar and punctuation. At the same time, the monitor of the class brought to the teacher a challenge for a friendly cricket match with a rival team. The contrast between the exercise and the challenge could be seen at a glance. The latter was neatly and carefully written and contained few mistakes. The class was very enthusiastic over the challenge, while it seemed to be very indifferent to the composition exercise, though the latter was a part of their school curriculum.

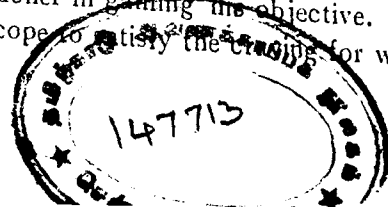
The difference in the composition exercise and the letter of challenge, from the viewpoint of pupils, will be clear to any teacher. The first is forced over them. They have no interest in it, except that it is one of the weekly exercises they have to write to get through the school course. They care little whether the exercise is a description of a cricket match or of a local fair. The result of their efforts is already known to them. It will be a few mistakes corrected here and there, a remark such as fair, or good and then the whole piece is forgotten as if it had never been written. But the case with the challenge is entirely different. It is connected with an activity in which the whole class is keenly interested. Every pupil in the class is anxious for the match and to show off the strength of their team. As such, even without any external compulsion, every pupil tries to do his best.

In short, we may say that the motive in the first is not apparent to the pupils while the motive in the second appeals to them. In our

life, every activity of ours is guided by some or other motive. Where we feel the motive, we are keenly interested in the work; where it is vague and dim, we are generally indifferent. This principle is applicable to adults, children, all alike. If the solution of a puzzle printed in a magazine was merely for amusement, a small number would try to solve it. But if it carried a four-figure amount as a prize, there would be no lack of people attempting to solve the puzzle. It cannot be denied that the motive in the latter case attracts much more than in the former case.

Looking from this point of view, the duty of a teacher is clear. If he wishes that his pupils should work spontaneously and take great interest in their work, he has only to provide them with suitable motives, which will appeal to them and then leave the work to pupils. It should be remembered that motives which appeal to adults often do not appeal to children and in such cases it would be wrong to force our motives on them. Composition exercises, from our point of view, are undoubtedly for the improvement of pupils' language study and as such have greater value than cricket match challenges. But often pupils fail to realise the value and utility of the first. It is therefore necessary that every teacher should study what appeal to pupils most.

Children are more interested in topics which are familiar to them. Games, sports, pleasure trips interest them much more than serious business. Hence the motives we place before them should be selected from their daily life. If they are asked to measure a cricket field, or calculate the cost of preparing a pitch, or working out the details of a picnic, they will do these things with pleasure than working out sums based on proportion or square measure. Secondly, the motive, to be appealing, must be quite near. A distant prospect does not much attract any one. If pupils are asked to learn spelling as an aid to correct composition, they would scarcely attend to it. But if mastery in spelling would help them in winning a spelling match or a prize, there would be no need to press them much on this point. Letters on stereotyped topics which never have taken place in the particular locality to some unknown friend, scarcely interest the pupils. But if a correspondence club is started between two schools in different towns carrying on correspondence on actual school incidents, that would give a sure incentive to letter writing. Thirdly, the motive placed before the pupils should involve plenty of activity and work. Pupils are always busy in some kind of work and the bubbling energy of pupils should be utilised by the teacher in gaining his objective. The motive selected should have full scope to satisfy the craving for work in youngsters.



Teachers, therefore, where possible, should make use of problems in children's life to supply suitable motives for even the dry parts of their curriculum and make the study as attractive as possible. Where it is difficult to find motives, a prize or a small gift or even a word of praise from the teacher will do much. Educational authorities should never grudge to offer small prizes to encourage pupils, though it is much better to depend on motives selected from pupils' life environments than seek for external objects.

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Thus spoke Dr. Nam:—

My dear people of Orur, this is the first of the seven talks to you on my culture cult. My purpose in these talks is not to make converts of you to a new cult but to open your minds to the necessity of living a life of culture in spite of all the depressing circumstances amidst which it is your lot to live. If you can only pay heed to the seven simple ideals I will place before you and try to shape your life in accordance with them, you will certainly be entitled to the credit of having lived a useful life, truly noble and highly worthy as examples for others to follow, and pave the way for better human relationships in our world.

First and foremost among the ideals of my cult is that of cleanliness. It has been said that it is next to Godliness. What is GOD or GODLY or GODLINESS, it is rather difficult to say. There does not exist a uniformity in the concepts connected with these words among the people of the world. Different religions have caused these differences but underlying all these differences is the common idea that Godliness is something very extraordinarily pleasant to possess. Indeed, the goal of humanity as presented by some religions is the realisation of Godliness. If that realisation is to be achieved, well, you must have cleanliness in the first place, because it is next to godliness. Without cleanliness, you cannot even come near godliness; having it, you come next door to it. For me, cleanliness itself is godliness, and godliness is, more than anything else, cleanliness.

I say unto you: be clean in body, dress and habitation. Let all the things in your possession show your sense of cleanliness. Try to implant this ideal among all the people whom you live with in your

liness in words, not simply to be regarded and praised as honesty and straightforwardness in expression, but valued as purity of expression and character, reflecting purity of mind. The story of Harichandra immortalizes the regard of the Hindu for cleanliness in words.

Cleanliness of mind, of thought, is the highest form of cleanliness. The impure thought is at the bottom of the impure word and act. Good behaviour, moral conduct and sterling character are only the result of the purity of heart. The Hindu Sastras, therefore, attach the greatest importance to this cleanliness. The story of the mother of Parasurama amply illustrates the Hindu regard for mental purity. Adultery, theft, murder, and other heinous crimes are only the result of mental impurity. Mahatma Gandhi lays, therefore, great stress on the need for mental purity, and his life is one long continuous attempt at leading a clean life—clean not only in body, and action, but also in mind and all mental operations and thought.

So, my dear people of Orur, be clean in thought, word and deed, in body, dress, and dwellings, as well as in all your surroundings. Let me give you some quotations from Mahatma Gandhi's autobiography.

"My uniform experience has convinced me that there is no higher God than TRUTH". "God can never be realised by one who is not pure of heart. Self-purification must mean purification in all walks of life and purification being highly infectious, purification of one-self necessarily leads to the purification of one's surroundings. But the path of purification is hard and steep. To attain to perfect purity, one has to become absolutely passion-free in thought, speech and action, to rise above the opposing currents of love and hatred, attachment and repulsion". "I know that I have not yet triple purity in spite of constant ceaseless striving for it".

Thomas Kempis says in his *Imitation of Christ*, "By two things a man is lifted up from things earthly, namely, by simplicity and purity. Simplicity ought to be in our intention, purity in our affection. Simplicity doth tend towards God; purity doth apprehend and, as it were, tastes him.....". Again, "A pure heart penetrateth Heaven and Hell. If there be joy in the world, surely a man of pure heart possesseth it."

Such are the experiences and utterances of great men who have tried their best to be pure not only physically but also psychologically. Thereby you have to understand how one must endeavour to be truthful, pure and simple, in addition to being clean in all externals. A clean man of pure heart is a God among men. It behoves us to follow the maxim, I want to coin, "A pure heart in a clean body with clean dress and surroundings".

An old Kingdom of Youthful Strength Resemblances Between England and Sweden.

BY ROLF GRAUERS.

On the world map there are two tiny spots representing two countries in Europe of widely different character but, nevertheless, with more in common than perhaps any other nations. One is a world power, the centre of the empire, and the other is still, since over a hundred years, content with conquering the land within its own boundaries. In what respect, then, do England and Sweden resemble each other? I venture to say: in all that is important: The freedom of the people, an internal quietude, a working democracy, a sound system in finance and commerce and a strong reluctance to create or be mixed up in international strife, that is what Great Britain and Sweden have in common—and most other European nations are lacking. In my opinion the explanation of this state of affairs is near at hand. In both countries the people have been brought up with democracy during centuries and both countries are old monarchies. The English Parliament is the oldest people's representation in the world and the Swedish Riksdag comes a good second. Moreover, the Kingdom of Sweden as a unified state is about 1200 years old, which makes it older than any other state in Europe, and the country has been a monarchy during this period.

So much for the resemblances between England and Sweden. That is enough to convince the British, both from the home country and from overseas dominions, that the two countries are near each other not only on the map but also from the point of view of historical development and present conditions. As for the differences they are small enough to be understood and great enough to be interesting as visitors will soon be aware of.

This year England will be the centre of the world more than ever and visitors from dominions, colonies and foreign countries will flock together for the coronation of King George VI. Most of them certainly do not dream of grasping the opportunity of popping over to Sweden for a while, but for their own sake I sincerely wish them to get that pleasant dream. I am already prepared to answer a question which I know will be asked long before the reader has finished this article. "I am going to England for the coronation and for having a few weeks rest while on leave, why on earth then should I go to Sweden?" My answer is a counter-question: Why shouldn't you?

Before I start jotting down a few glimpses of Sweden I will at once recommend the reader to get that excellent little booklet called *Holiday Tours in Sweden*, which may be had from travel bureaus and agencies. The tours have been planned so that tourists may see as much as possible in the most comfortable manner within the time at their disposal and exact information is given on the air, steamship and railway connections between England and Sweden.

It certainly is not altogether correct to say that we live at the North Pole but Sweden thrusts its head well into Arctic regions from where it extends for the better part of 1000 miles (Great Britain 600 miles), its southernmost point being on roughly the same latitude as Newcastle. For the sake of comparison it may be mentioned that the 60th parallel, which passes approximately through the centre of Sweden brushing past the old University City of Uppsala, also touches Alaska, the South of Greenland and Yeniseisk in Siberia. Since the total area of Sweden is 173000 sq. miles (nearly $1\frac{1}{2}$ times that of Great Britain and Ireland) it ranks among the largest countries in Europe.

The length of the country means great differences in the winter temperatures while the summer temperature is much more uniform. With the exception of the high mountain regions the mean July temperature over the whole country is 60 degree F., never falling below 50 degrees F. Considering her northerly situation, Sweden has a very favourable climate. This is chiefly due to the influence of the Gulf Stream, which brings with it, especially during winter, preponderatingly southerly and westerly winds.

The fundamental rock, which outcrops in practically all parts of Sweden, is common to the Scandinavian peninsula and Finland and belongs to the oldest rock formation in the world. On account of their great age and the force exerted on them during the Glacial period the Swedish mountains have—with the exception of solitary peaks—rounded contours, differing in that respect from the craggy mountain ranges of Central and Southern Europe.

From the high mountain district in the north-west the land slopes down towards the Gulf of Bothnia. The territory between the real highlands and the coastbelt consists of a series of forest-clad terraces with wide valleys, intersected by rivers and series of lakes, which form invaluable waterways for the forest industry. The highest mountains, (Kebnekajse 7000 ft.), the greatest waterfalls (Stora Sjöfallet 2200 ft. across and 130 ft. high) and large mountain lakes and glaciers are situated in the northern highlands. Central and Southern Sweden

owes its configuration and character to the upheaval of the earth's crust and to marine deposits. Rising above those, generally fertile, parts are numerous forest-clad heights, now and then attaining a thousand feet or so, and scattered over the whole area lie an incredible number of lakes.

It is a bright and lovely land: only those who have never visited the country could doubt its being an ideal tourists' land. During the summer months the sun seems ever reluctant to set, enveloping the sky in a bewitching, unreal twilight, an ethereal transition from the evening gleaming to the first rosy glow of the morning. In the north, during six weeks round midsummer, you can see the luminous disc of the midnight sun travelling along the unending line of mountain range. And even the darkest winter months in Lapland are not really dark. The snow, the stars, the Aurora Borealis, are good substitutes for the sun. From south to north, Sweden is amazingly bright with everchanging colours, a symphony of light and shade played by a master's hand. The emerald of feathery birch and beech woods and the darker green of deep pine forest blend with the translucent sky when mirrored in the still waters of hundreds of lakes. The vast panoramas over smiling fertile regions, rapids and mighty rivers, rounded hills and stern mountains are of a commanding beauty.

Then again there are parts of Sweden which seem to lie under a spell. In Stockholm for a hundred reasons; in Gotland under a burning sun in the lilac season among the ruins of Visby; in July, lying on some beach of silver sand, with not a cloud on the horizon; in Scania in the garden of some old-world manor house; in August far up in the fells and mountains of Lapland where many a sceptic learned to know the fairies and the elves. Or again, near Gothenburg on the Viking Coast when the great red orb of the sun is sinking below the skyline. And then among the strange bronzed Lapps and their reindeer when in springtime you go to Are or Storlien for the winter sports, which are in full swing even in summer in the unending days at Riksgransen far within the Arctic Circle.

Sweden possesses all the charm of unspoiled, natural beauty, lying off the well-worn tourist path and yet easily reached. Within 6 hours Swedish or British airplanes have carried you from London to Malmo and after an additional 2 hours you step out on the brand new Bromma aerodrome of Stockholm. Even for the moderate purse this tour is not prohibitive, but most people still prefer the direct line Lōndor (Tilbury)-Gothenburg in which case you spend 35 hours on the Swedish Lloyd "miniature liners", disembarking in the second largest city of Sweden, the busy and prosperous city of Gothenburg.

The 300 miles journey to the capital takes 6 hours with exceedingly clean and comfortable electric express trains, for which a 2nd class ticket costs less than thirty shillings. The further you go, the lower becomes the relative cost of fare owing to a complicated zone tariff system, that works out wonderfully. An example of this is the "Great Sweden Tour" of the State Railways, a special reduction round-trip covering practically the whole of Sweden, the charge for which is 104 sw.kr., i.e. round about 5 guineas. The electrified railway system is our pride and rightly so. It is an achievement to build and run electric railways over such distances and even across the high mountain region far inside the Arctic Circle.

The most delightful means of passages across the country is, however, by the Gota Canal route, a romantic waterway through winding rivers and series of lakes, here and there connected by artificial canals and numerous locks. By this way you will have a leisurely three-days enjoyment of quiet country side, a unique opportunity of getting to know the people and their way of living. Then there are the wide-flung archipelagoes of Gothenburg, Stockholm and Lake Malar, the winding straits and water-paths of which are plied by dainty-looking white steamers.

A party of four, travelling on a Swedish Lloyd liner is allowed to bring over a motorcar, free of charge, while 50% reduction is given if the party consists of three passengers. This ought to be an inducement to British motorists to come over and try over highroads—you will not be disappointed with the sceneries or with the quality of the roads.

A remarkable feature of Sweden is how well the great industries, mines, iron-works, saw-mills, steel-factories etc. fit in with the surrounding country side. They are just enlivening the picture, not destroying it. Sweden is, as you are well aware, a country of no little industrial capacity, and still, there are no depressed areas, no black country either. Sweden proves to you that the quantity of smoke and soot is not necessarily the most reliable measurement of a country's industrial activity.

What helps us more than anything else to offer successful competition is our possession of abundant electric waterpower at low cost. Industries, railway and households bid farewell to smoke. Thanks to cheap electric power, the large iron-ore deposits in Central Sweden and in the extreme North can be remuneratively utilised, and thanks to ideal waterways we can bring home the wealth of our endless forests.

Sweden's vigorous modern civilisation does not therefore inflict itself, in a fording manner, upon the country's life. Ancient and modern work in harmony and the professor in archaeology might very well have a friendly chat with the civil engineer—to the benefit of both. When you walk among the ruins of Visby or in the parks of some castle from the Middle Ages or the Vasa time, when you visit the Abbey Church of Vadstena or let yourself be impressed by the remnants from Viking or pre-historic times, when you marvel at the rich folklore and high peasant civilisation in Dalecarlia, you could not believe that this dreamy old-world country had any part in 20th century progress. But still it has.

A new social problem of our century has cropped up and that is modern leisure, how to use it and how to use it well. I quote from a Swedish writer: "Leisure time should certainly be *free* time without any burdensome obligations and wearisome restrictions on the individual, yet on the other hand it should not be *dead* time..." People must find health and pleasure from their leisure hours. All this is true: Each individual must find the sort of relaxation which gives him *real* pleasure. In this connection I will only add that he can find it in Sweden, be it golf, tennis or other sports, amusements of different kinds, pastimes or opportunities for exercising personal hobbies.

A rather important thing for the intending visitor to know is what the hotels of the country are like. This point is rather important, for the country itself, because a country is often judged by its hotels. Realising this fact I venture to invite everybody welcome to form an opinion of himself. Excessive luxury may be missing but you will find instead the most scrupulous cleanliness and that, I think, is a good bargain. All over the country foreign visitors will be met with a friendly dignified helpfulness that is utterly different from tipsbegging servility.

Before this paragraph is finished I must again make a quotation, this time from an American writer Sidney A. Clark. He says: "Why is it that Stockholmers, and Swedes generally, refuse to acknowledge how wonderful their food is? Why is it that their eyes grow glassy if you utter sincere compliments about it? Why is it that the exceptionally alert propaganda office of Sweden so rarely twangs this very musical string?" Well the answer will probably be that we simply take it for granted that we ourselves and our guests shall in every regard feel thoroughly at home.

The Objectives of the New Education in India.

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

We do not sufficiently realise in India the truth that the quality of education in India is even more important than the quantity. The Government is looking more to the latter aspect than to the former. This is especially seen in the realm of elementary and secondary education. It was Rousseau who first pointed out clearly the difference between education and learning. To-day learning may be more than before but education is less.

In England the two old traditions—the scholastic tradition of the grammar school and the apprenticeship tradition of the workshop—have been fused and have been vastly improved by science. In India both the traditions have been killed, and science is nowhere. Mr. H. L. Smith says: "Thus from both the points of view the functions of the school and the workshop, so long separate, began to overlap—the educational reformer began to demand a workshop to complete the system of school education, the manufacturer a school to supplement his system of workshop training." But no such educational reformers or manufacturers have made their appearance in India as yet.

This is not all. All over the West there has been a cry for universal popular education. Pestalozzi said: "Every human being is entitled to the development of the faculties he was born with." Hereafter education has to be for man, and not man for education. We have to adapt education especially to the needs of those that live by manual labour. These persons can devote but a small portion of their time to learning. Education should bring culture to them, and at the same time enable them to do their work more efficiently. Even in the West Matthew Arnold said: "The hubbub of our sterile politics continued,...our secondary education is still the chaos it was." In India the hubbub of our sterile politics grows, and our education is chaos worse confounded.

Let us not forget that we are in the age of science and democracy and nationalism. The age of the power machine is in full swing. We seek to maximise human comfort. We seek to raise the standard of life. We seek to substitute the age of deficit by the age of surplus. We have therefore, first and foremost, to make our education practi-

cal. Science has to come into the foreground in India instead of its being a Cinderella crying her eyes out in the background.

Then again education must cease to be a monopoly of the classes and must become a common possession of the masses if democracy is to succeed. The entire nation has to be at school. But this must not lessen the individual attention to the boys and girls in the schools. We do not want teachers of the type of Mr. M. Choakumchild who is so vividly and grimly described by Dickens in *Hard Times*. We therefore need a vast army of well-trained and sympathetic schoolmasters and schoolmistresses. It has been said well that this is the children's century just as the nineteenth century was the women's century. All children must be educated and they must all be educated suitably and well.

Another aspect of the same endeavour is the desire to socialise education. This aspect was very much emphasised by John Dewey in *School and Society*. Mr. Cook says: "The educational system has, in fact, not been evolving at all, it has been congealing. And now it has become clogged, stuck fast. The educational system has ceased to be educational. Consequently, we cannot look for reform through minor adjustments. The suggested improvements of which we have heard do not go to the heart of the matter. We must have an upheaval."

Equally important is the element of nationalism in education. Education should make every young man and woman a passionate adorer of India. In every civilised country in the West, the tide of nationalism is running high. The scientific inventions have almost annihilated time and space, and economic forces are internationalising the minds of men. But all the same every people is jealously safeguarding its language and its literature and its culture. No doubt nationalism in the West is armed and greedy of conquest. But when such greed is curbed and there is an effective League of Nations guaranteeing the safety of the territories of all the nations, nationalism will enter on its nobler face viz. that of rivalry in the arts of peace in the place of rivalry in the arts of war.

It is therefore clear that the proper system of education must form the national type of character and train the youth in the national modes of life and thought and enable them to excel in the national sciences and arts and philosophies and religions while fitting them to earn their livelihood and adjust themselves to the world at large and to the rush of the modern times. We must reach and touch Humanity

through the nation. We must be ourselves first before we seek to know others. Just as a man does not live by bread alone, he does not live by science alone. The youth must know well our languages and literature and history and arts and philosophies and religions while assimilating science and fitting itself for earning its livelihood. Our boys and girls must know and love our customs and manners and our food and our dress and must no longer be what they are to-day—outlandish, denationalised and deflowered in their souls. *Artha* and *Rama* are necessary but *Dharma* and *Moksha* are vital.

Thus we have to adapt our education to the needs of science and democracy and nationalism, and to make it practical so as to improve our agriculture and industries. This is none at all to-day. Education in India is too literary, too impractical, and too dominated by the bread and butter aspect of life. It tends to an unnatural attitude towards the professions. These are now regarded from the point of view of emoluments. But the right attitude is that of social service and social benefit. We have to value the professions and the professional men by that rigid acid test.

The Late Mr. G. Sreedharamoorthy
(of Mysore Educational Service)

AN APPRECIATION

BY "SAKTI"

"I had a brother once—
Peace to the memory of a man of worth—
A man of letters and of manners too;
Of manners sweet as virtue always wears
When gay good nature dresses her in smiles.
He graced a college in which order yet
Was sacred; and was honoured, loved and wept
By more than one, themselves conspicuous there.
Some minds are tempered happily, and mixed
With such ingredients of good sense and taste,
Of what is excellent in man, they thirst
With such a zeal to be what they approve,
That no restraints circumscribe them more
Than they themselves by choice."

I sincerely feel that in the late Mr. Sreedharamoorthy the State has undoubtedly lost an able and experienced Educationist of a high

order. Very seldom do we come across men who combine in themselves such excellent traits as personality, scholarship, organising and administrative ability, tact, sportsmanship, love, courtesy, kindness and teaching ability. All those who came in contact with him, for howsoever a short period it might be, verily became *better* men in every sense of the word. That majestic personality, he certainly inherited from his family. Love—and not Force—being the guiding factor in his life, it was reverence, and not fear, that evoked in his students and subordinates.

Respected by the parents and the Public at large, adored by the student population, patted by his official superiors, cherished by his colleagues and literally worshipped by the class of servants, sometimes called the menials, the late Mr. Sridharamoorthy was a great soul in every respect. Calm and unruffled, he never wounded the feelings of others. Slow and considerate, he never passed any order on a file until the entire question had been studied by him in all its details; generous and magnanimous to a fault, no noble cause ever failed to win his full support, moral as well as material.

There was a special dignity of his own in his gait; benevolence in his look; grace in the style of his Tennis strokes; a literary atmosphere in his classroom; an ethical philosophy in his utterances; a modernness in his outlook on Educational problems; practical wisdom in every one of his suggestions; constructiveness in his criticisms; a religious and moral fervour in all his actions; a fearless independence in his blood; and above all, the milk of human kindness.

He knew not merely to instruct the young in an interesting manner but also to inspire them. He knew to win, not merely the loyal cooperation of his colleagues, but also their hearty affection and gratitude.

It is a pity that Fate was so cruel as to snatch him away from our midst, so early, before he had enjoyed his well-earned rest and pension for a few years at least; it is a greater pity that his exit from this premier institution of the State * was so sudden, that there was no time for a good send off even to this noble soul. Of course, he needs "no storied urn or animated bust" to perpetuate his memory in the State; for, he has certainly left behind him an unsullied name, a name that can very well be a synonym for all that is best in a Teacher and a man.

May his soul enjoy eternal shanti in the other world!

* Govt. High School, Fort, Bangalore City,

Gleanings

SECONDARY SCHOOLS IN NEW SOUTH WALES. *

THE TEACHING STAFF.

In the year 1912, the secondary schools in New South Wales (Australia), which up till then had been private and mainly under church control, were taken over by the state. There still exist today some private schools, entitled to be ranked as public, but they are subjected to the same regulations as are the so called 'State Schools'.

Teachers are on a level with civil servants, and are under the public service board in questions of employment and salary. Formerly the majority of them came from England, but today, with the exception of language teachers, the majority have been trained in the teachers' training colleges of New South Wales. In those schools which are either smaller or not under state control, a teacher may instruct in more than one subject, but in general the system of specialist teachers prevails.

Every teacher must at the beginning of his practical course work for some time in a country school. According to the length of their training, the teachers fresh from the training colleges must work on trial for periods varying from one to two years. Then by reference to the inspectors' report, they are provisionally classified, and employed as assistant teachers, with salaries dependent upon the classification.

Already on leaving the teachers' college, the student receives a preliminary mark, which can either be confirmed or altered as a result of the inspection. The reaching of a higher classification must be obtained through written work.

The teacher's salary depends upon the value put upon his work by the inspector. Every teacher receives a mark after inspection. There are six grades, and in every grade a higher and lower stage. At the beginning of the trial year, the teacher from college receives the grade 11 a. The inspector's statements are examined by the head inspector, and the final decisions are made by the authorities in Sydney, taking into account former reports. An estimate of the teachers' achievements becomes very subjective under this system, and is generally reached through comparison with the achievements of others.

The promotion of teachers is regulated by the public service board in Sydney. This too depends upon the mark given for efficiency, but also upon length of service. For the period of service a numbering from one to sixteen has been introduced, one number for every year up to the eighth, and a number for every two years from the eighth to the twentieth year of service. Only in very rare cases can the right to priority be put aside.

To attain promotion to a higher office, it is in addition necessary to give proof of a corresponding school service in the country.

Formerly, nominations and advances were executed direct by the head inspector, whereby it was possible to appeal to the public service board. Now nominations and advances are recommended by committee, to which also a representative of the secondary school teachers, belongs.

There is much work to be done for the inspection. State schools are inspected annually, non-state schools, every two years. These inspections take place between the end of November and the middle of February.

One inspector has approximately 180 to 200 teachers to inspect. He has under his control, not one special branch of teaching, but various school subjects. All secondary school inspectors have their headquarters in Sydney, and control schools, distributed over the whole territory of the state.

Every inspection is reported to the head inspector. A copy of the report is entered into the school observation book.

The head inspector is responsible for appointing, promoting and discharging teachers, he discusses with the inspectors and examiners, school reports, and examination results, and tests the observations of the inspectors by his own control journeys. The entire administration of the schools in his district rests in his hands.

SCHOOL FEE AND ADMISSION.

There is no school fee, for the secondary schools in New South Wales. School books are lent to the pupils. Those children who use the train to reach school are given free travelling tickets.

Admission to a secondary school, depends upon a high school entrance examination, which is held by the elementary schools at the end of every school year.

THE PRESENT POSITION OF THE SCHOOL FILM. *

The development of film technique and pedagogical conceptions concerning the use of films during the last fifteen years, have led to the result that today the basic conditions necessary for the successful use of films in the school are clear.

To-day the point of view that, didactically, the film is a substitute for the teacher, or for the traditional teaching material, no longer holds good. It is intended rather to complete the latter and is on principle to be used only when it can transmit conceptions and knowledge which the common methods of teaching are unable to give. A pedagogically fruitful use of the film is possible only when it is used within the class lesson in direct connexion with the subject treated. The school film, therefore, must adapt itself to the requirements of the curriculum, but on the other hand the curriculum must pay attention to the extension and intensification of the subject. Analysing

the branches of teaching from this point of view, one finds numerous subjects for which film performances are desirable. It is therefore necessary to work out details and well thought-out plans of the films needed. It is a mistake to choose themes which are too general and are not sharply defined. To quote Imhof (Basel):— The vague wording 'The Fruit Industry' does not serve its purpose. If we wish to produce a film about the fruit industry, showing the various fruits of our country only and their most general uses, we should have to make a monster film, miles long. If, however, we concentrate on one side of the subject only, say grape gathering, we should be able to produce a standard size film of 100 metres (= 40 m 16 mm-film) giving a complete survey of an activity so important in the cultural history of mankind. The fact that the film to be shown during the class lesson, must generally be short, demands a very precise choice and preferably a detailed and united theme. The production of the film depends upon the curriculum, the type of school, and the form for which it is to be shown. At this stage collaboration between pedagogues, specialists on the subject of the film as well as film technicians is essential. The demand has been expressed that sub-titles should be avoided in school films, and rightly so: all explanations are obviously the teacher's work, and this requires preparation in film pedagogy as well as preparation for the particular film to be shown. In the same way a commentary attached to the same film strip is superfluous, as is any sound, unless it is essential for the subject or action to be portrayed, as for example in linguistic or musical instruction. Although therefore sound film for school use is quantitatively unimportant, many school administrations will nevertheless procure sound film projectors or at least such type of silent film projectors which allow the addition of a sound film apparatus later. Apart from the use of the film in class lessons, although decisive performances of general educational value, and good action films, which can be shown to several classes or the whole school at the same time, have their use and the obtaining of sound film projectors is thus justified.

The general use of films in the school has been made possible only by the development of the sub-standard technique. Up till a few years ago the standard film as employed in the cinema was the only one used in schools. Because of its high inflammability the normal film requires special building facilities which fact alone makes its use in the class-room impossible. The encased transportable projectors ostensibly fire-resisting were not popular. The complicated standard film projector, and the working itself are very expensive. For this reason only comparatively few schools were able to afford to work with the standard films, and many had to take refuge in film performances outside the school. This resulted in a very low demand which, of course, did not stimulate the film industry to develop a systematic production of instruction films. Therefore, they compromised by adapting some of their culture films and other material to pedagogical needs. In most cases the results are not very satisfactory, but unfortunately it is these films which are most frequently in use.

At this moment the introduction of the sub-standard film was of decisive importance. As a result of international agreement the sub-standard film must be made of non-inflammable material (acetyl-cellulose) so that it is possible to set up the small transportable projector and show films in any room which contains an electric plug and allows itself to be darkened. As result of the small measurements the film material and apparatus are decidedly cheaper than the standard film, and since the handling of the sub-standard film projector is very easy, it can be managed by the teacher himself. From among the various sizes of sub-standard films the school international has accepted the 16 mm film; only in France are the Pathe made 17.5 mm size films (previously formed by halving standard-films) in extensive use. In sound film technique the 16 mm film also holds a high position, and the colour film, perhaps the most important for school purposes, is really the experimental object of the film industry, so that in this branch it is always short head in advance.

Although the mental and technical bases for the universal introduction of films into the school exists today, the administrative and financial questions have still to be solved. The aim is that every school should be in the position to obtain at least the most necessary film material, i.e. that the teacher needing a film for a certain lesson may have that film at hand. One country after the other decides to take up or in fact to build up instructional film work, but the methods used vary greatly. The most consequent method has been introduced by Germany; in 1934 the State Office for Instructional Films (*Reichsstelle für den Unterrichtsfilm*) was organised and had as its work the providing of the 60 000 German schools with sub-standard film projectors and to carry out the production and distribution of the films. This is financed by a film contribution of 80 pfennig a year payable by school children (up to 25 % of the pupils can be exempted from this fee). Up till now 11,000 projectors have been distributed and over 100 instruction films have been produced, of which there exist 500-600 copies of each. The loaning of these films is carried out by the regional film office which intends in the future to equip every school with its film library.

The *Musee Pédagogique* in Paris has been the French centre for instructional films. It has under its supervision the regional instruction film libraries in the provinces which carry on film affairs with the schools. Contrary to Germany the *Musee Pédagogique* does not produce the necessary films itself.

In England the British Film Institute is trying to introduce uniform regulations; so far the initiative appears to be in the hands of the local school authorities, which naturally makes any consistent progress more difficult. The production of instruction films has till now been carried out in England mainly by the film industry; how far this is in the position to recognise individual necessities is not yet certain.

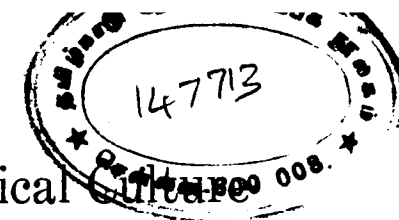
Unbelievably behind the times are the instruction films in the classic land of cinematograph, the United States. At the moment there are not more

than a little over 10,000 projectors in use at schools, and the material within the reach of the schools is to the greatest extent unsuitable, due to the fact that they have not been produced for teaching purposes, and that they contain numerous films which serve only for advertising. This unsatisfactory state of affairs has its root specially in the lack of unity in the American school system which is without essential organisation. During recent years there has been a very strong agitation on behalf of school films, a fact which may lead to the creation of a Central Board for Education Films.

In the Soviet Union the educational film plays an important part although probably less in class lessons; further information is at the moment difficult to obtain. Among the countries which have recently decided to adopt a systematic use of educational films are Austria and Czechoslovakia.

The necessity for international co-operation and administration in the realm of the school films was early recognised. After many years of preparation the European Educational Film Conference which was held in Basle in 1927, resulted in the formation of the International Film Bureau. The activities of this institution composed of first class specialists, were started before they actually began, and through the founding of the Educational Film Institute in Rome and its recognition as international League of Nations Institute, two organisations working in parallel, came into action, and this, in the development of international co-operation, did more to hinder than to help.

* From *International Pedagogical Information*, Nov. 1936.



The Organization of Physical Culture in Germany

(45000 Organizations for training Physical Culture throughout Germany)

BY HANS VON TSCHAMMER UND OSTEN,
REICH SPORT FUEHRER.

The principles underlying a system of physical training, as we in Germany conceive them, and which we are attempting to put into practice, require that there shall be a strong central organization formed for the purpose of establishing the rules and regulations necessary for the maintenance and development of such a system. We have accordingly carried out this idea by founding an organization known as the "Reich League of Physical Culture" (Reichsbund für Leibesübungen), which embraces all branches of athletic sport.

It was not, as is so frequently surmised abroad, because of a ridiculous craze for the indiscriminate centralizing of everything, that led in 1933 to such radical reforms in the field of physical culture and organized athletics, but rather because National Socialism felt deeply concerned for the future of the German nation from political, religious, and economic discord. The first measures taken toward reforming the athletic associations and clubs comprised the dissolution of the Marxist associations and the assimilating of their members into National Socialist Germany. As early as Whitsuntide 1935, on the occasion of the celebration of the 75th anniversary of the German Gymnastic Society (Deutsche Turnerschaft), held at Coburg, I was able to state that the expectations of the athletes and sportsmen holding National Socialist views had been fulfilled, namely, that the reforms which had been instituted in all walks of life throughout the Reich had extended to the sphere of physical culture also. The leaders of the "Deutsche Turnerschaft", the largest athletic association in Germany, performed an inestimable service when of their own accord they instituted proceedings to dissolve this enormous organization, thereby furnishing nearly two million German gymnasts to form the nucleus of the Reich League of Physical Culture.

Although the League disbanded the other larger associations, it did nothing to disturb local centers of gymnastic and athletic activity, which, after all, constitute the back-bone of national physical culture. According to my latest estimates, there are no less than 45,000 of these local clubs, all of which have been incorporated into the League just as they were. The amount of athletic material which is developed and trained by these local clubs could be seen in the preparations they made for the international sport festival of "Olympia".

It goes without saying that all of these 45,000 local organizations cannot be managed from Berlin. The diversity of the various geographical regions, and of the genealogical groups which compose the German nation, requires that those organizations be divided into more or less regional units. 16 such units go to make up the Reich League. The German term for the unit is "Gau". Each unit, or "gau", takes in a certain number of groups which form the intermediate organization between the unit, or "gau" managers and those of the local clubs, so that the latter are thus in direct connection with the central organization of the whole Reich.

The administrative work of the Reich League of Physical Culture is most comprehensive, but is carried on quietly and systematically, so that there is no danger of there growing up in "hierachy of athletic officials". One thing, however, is required of all those connected with the work of organization,—they must keep in touch with the life going on around them. For this reason, the headquarters of the League is situated in the "Haus des Deutschen Sports" on the Reich Sport Field, and around it are located the buildings and fields where the gymnastic and athletic life of the German metropolis is centred.

Just as the State takes under its wing the entire life of the nation, its thoughts and feelings, its work and play,—in short, everything which Friedrich Ludwing Jahn, father of German athletic sports, characterized as belonging to "the people", in order to preserve all that is best for future generations, so it is necessary and important that the State shall safeguard the future of the nation by making adequate provision for the training of the young. The principal agency of training the young in every State is the school. Upon the quality of the school depends the quality of the growing generation, provided such generation has inherited good health. The National Socialist teacher must re-establish the proper balance between character training and book-learning, placing greater emphasis on the former. In a like manner is the gymnastic and athletic instructor the representative of the State, in his field of activity. It is just here that the National Socialist State has made unheard-of efforts, for it clearly recognizes that only a strong race of children will produce a hardy race of men and women. In the future, the German physical culture instructor will hold equal rank with teachers and professors in the common schools, the technical schools and the colleges. The State does not begin with the growing or grown up boy or girl, but with the very young boys and girls. The gymnastic instructors will be entrusted with developing manly strength in their pupils, as a result of constant and thorough bodily training. These teachers will take courses of instruction at the "Reich Academy of Physical

Culture" at the Reich Sport Field. Since the beginning of the present regime, in addition to the compulsory training of the young, voluntary training will be given to members of the National Socialist Party and its subsidiary organizations.

This scheme of voluntary or elective physical training is arranged in the following manner: As voluntary organizations, which are all integral units within the National Socialist Party, the "Young Folks' Society" (Deutsches Jungvolk) gives opportunity for physical culture to school boys and girls under the age of 14; the "German Junior League" (Deutscher Jugendbund) and the "Young Hitler Association" (Hitler Jugend) to boys aged from 14 to 18 years attending high school or one of the occupational schools; and, finally, the men's organizations, "S. A.", "S. S.", "N. S. K. K." & "P. O." to students at the universities and colleges. To this list belongs also the voluntary "Labour Service" organization, which was not established as a military formation, but as a school of hard training, in which every German (up to a certain age), and especially every "brain-worker", must learn how to earn his living by manual labour. The Labour Service, like the school, is a State educational institution; just as the Party, which is a voluntary creation of National Socialism, is a school of German socialism. Within the Party itself, and all of its constituent organizations, the most emphasis is laid on the training of character, and in this case particularly on the training of *political* character. Political training presupposes political instruction to make clear to every German the principles of the National Socialist viewpoint, and with this is coordinated a system of physical training designed to strengthen and harden the body. We can note how physical culture runs through all of our educational institutions like a vein of red, never to be severed as long as education itself continues to exist. Physical culture in the schools, as well as physical culture in the Party and in the Labour Service, is so arranged that the two never clash, but one is always the complement of the other.

Physical training finds its culmination in the training undergone in the German Army. Even although physical culture is here secondary in its importance to technical military training, yet those in command in the German Army fully realize of what great advantage it is if every recruit enlisted is a good athlete. The above means that he should possess the best foundation for his military training. Moreover, the military authorities by no means underestimate the value of physical culture in connection with military service itself. The regulations regarding a sport in the army do not omit mention of physical culture, although this

cannot be carried on along such comprehensive lines as in the civil organizations. Enough is prescribed, however, to keep every soldier physically hard and fit and agile.

It may quite properly be asked how all these various spheres of activity are co-ordinated. This question strikes at the crux of the whole problem, for upon its solution depends the success or failure of the entire plan. Germany is governed to-day according to the principles of personal leadership. That is to say, Reich Chancellor Adolf Hitler does not merely exercise administrative functions, but stands at the head of Germany's political life both at home and abroad, and he is alone responsible for every measure that is taken. In addition to this, he is the Leader of the National Socialist Party, which, as soon as it had begun its struggle to come into power, inscribed on its banner the political watchword of National Socialist attitude, namely, "Totality"; and to this principle it has steadfastly adhered. That means that this idea must be carried out at all costs by every organization and is not to become separated from national life, or even opposed to it. When I was appointed by the Fuehrer to be Reich Sport Leader, I took this principle as my guide, and proceeded to come to an understanding with the League of Physical Culture and the National Socialist Party and subsidiary organizations; also with the Young Hitler Organization on the one hand, and the Labour Service and the Army on the other. The result is a system of cooperation which is secure for all time. To the same effect, there is an unwritten agreement of cooperation with the German schools and their staffs of teachers within the general scope of the League of Physical Culture whereby the League will be much benefited by the accession of teaching material, and reversely, the League will furnish the schools with what assistance they need to stimulate interest in athletic sport. This cooperation in the realm of physical culture in Germany is a proof that the principle of "totality" is not simply a vague phrase, but a practical and workable proposition. Whatever progress is to be made in Germany, word and deed, precept and practice must go hand in hand. The customs and usages of the nation, and a system of education controlled by the State and the Party must continue to supplement one another. National Socialism has found its way out of a system full of complications into one of rugged simplicity, and in place of a world of shams has set up a world of realities. In the domain of physical culture, I may be permitted to describe the achievements of National Socialism in a brief sentence: National Socialism is on the way to organize the entire German nation in the principles of physical culture.

The Black-Board and Its Use.

By MR. BANKIM CHANDRA RAY, M. A.

In a school the black-board should be considered not a thing of luxury but of necessity. So far as college classes are concerned, it may be done away with to a certain extent, but competent teachers even in colleges find it greatly helpful. The black-board is an indispensable necessity for young pupils in that it is a distinct visual aid in the learning of facts. The sense of sight above any other sense helps men especially in the early stages to learn much. The eye is the most important intellectual sense-organ. Our visual images are far greater than auditory and tactual images. Memories of men are primarily visual ones. Things seen are more easily comprehended and longer remembered than those heard or felt.

Class-rooms are to be furnished with revolving black-boards, preferably with black-board dado. The black-board as the name signifies must be black. It must be kept clear, washed and re-painted at times. It should not be tarred but varnished. A cloth in a saucer of water serves the purpose of duster best. The chalk used should generally be white. Black and white form natural contrasts which are psychologically important in impressing the mind. Coloured crayons may be used for illustrations or other special purposes which make the picture effective and interesting.

Special attention is to be paid to the position of the board. It should be placed on the left of the class but on the right of the teacher and at a slightly angular position to the class. It must be at a reasonable distance from the front row so as not to make it difficult for the whole class to see the board. Another consideration in regulating the position of the board is that the light is not to fall on it in such a way as to make it shine. The black-board must in no case be obscured since this has the tendency of making the class restless. Black-board writing should be legible so that the pupil of the furthest corner of the back row can see or read it without straining the sight. The young teacher by going to the end of the room ought to see for himself if it is possible to read what he has written.

The use of the black-board lies in the illustration and explanation of lessons which are not to be interfered with. Teachers who are in the habit of devoting a quarter of an hour at a time to the black-board lack skill inasmuch as they neglect the class and break the continuity of the lesson. The board is meant for rapid explanation of a word here or a sentence there and for rough illustration. Black-

board work of a very elaborate nature is bad as it makes the teacher lose control of the class which relapses into undisturbed lethargy. Black-board summaries, if and when needed, must be prepared with the help of the boys, so that inattention may be prevented. Inattention to lessons is a characteristic of young children and this is, according to Dr. Carpenter, due to their want of volitional control over the activity of the brain. In order to cultivate attention, a teacher is to make pictures, models or diagrams in the presence of, or better with, the aid of the class. It is, therefore, incumbent on teachers to acquire a tolerable degree of ability in making sketches and summaries readily and appropriately. They need not lose heart, if, they are not skilled artists. What is wanted is not the finished product of draughtsmanship but rough simple sketch.

Not only mathematics but all other subjects are best taught by means of the black-board. Lessons historical and geographical should be attended with a running precis which is put on the black-board. All teachers should cultivate a peculiar style of English writing (cursive) for the purpose of black-board. The principle of self-teaching may be followed in the use of the board. Things which are to be entered in boys' notes should first be written on the black board. Scholars are to be trained to write on the board. This exercise on the part of educands arouses their interest and at the same time leaves teachers free to look at boys. No slovenliness should be permitted.

The importance of black-board sketches and drawings cannot be too strongly advocated. They emphasize the essential facts which are otherwise likely to be forgotten in a mass of details. Moreover, they appeal to the eye and thereby enable pupils to have a comprehensive view of the lesson imparted. Rightly did Principal Salmon remark, "A black-board drawing awakens interest by being produced before the class. It assists the attention and memory by presenting those details that the teacher wishes to emphasise; it is always available, and it can be more easily copied than the elaborate printed picture; and the act of copying will help to fix the lesson in the children's memories." Teachers should frequently illustrate lessons by B. Bd. drawings. Children who are jaded in five minutes by a lecture will be open-eyed and receptive for half an hour while the teacher draws as well as talks—Cir. 369 of the English Education Department.

The black-board is thus, as Fraser puts it, the teacher's useful friend. The mastery over the simple technique of using the chalk is an important part of the teacher's equipment.

Notes

Educational Re-organisation

By Prof. C. A. Krishnamurthi Rao, M. A., F. R. Econ.s.,
Associate Editor.

The air is thick with rumours of educational re-organisation. It has already received the attention of the All-India Advisory Board of Education as well as of the Universities Conference of 1934. It should certainly have engaged the attention of the Directors of Public Instruction of the various provinces before it can take any final form.

There is no doubt that the time has arrived when the question of re-organisation of education, both as a whole and in its parts, can no more be deferred without serious detriment to public interests. Out of evil cometh good; and the growing evil of unemployment has aroused public attention in a manner that even the most active propaganda cannot hope to achieve. There cannot be a more propitious hour for re-organising education effectively than the present.

The evils of the system of public education here are not dissimilar, with certain exceptions, to those in other provinces of British India. Two evils stand out prominently—Secondary Education suffering under the domination of University requirements and all Secondary schools working under a single rigid system of courses of instruction, purposeless from the point of view of the employers' demand or earning capacity of individuals. There is the over-crowding at the Universities, often of undesirable elements because of their unfitness. Years are wasted over literary education because of no other alternative useful course, fully conscious all the while about the futility of the same. Honours graduates are offering themselves for jobs in firms or Government offices with superfluous or unwanted knowledge that has only made them bad as subordinates and worse as pioneers of business, and in many cases deprived of the capacity to earn from hereditary occupations. Such a system carries with it its own condemnation.

Such evils arise out of certain features in the present educational system which has grown into the present form in spite of attention in the past. The old cry had been against the Matriculation of inglorious memory, though many hold to-day that the old matriculate is a much better being than even the graduate of to-day. The S. S. L. C. has had a chequered existence, its ups and downs for a quarter of a century. But the whole thing is to be re-modelled entirely out of shape—like some important junction in the South Indian Railway system—with a number of platforms and side-lines leading in numerous directions, serving the needs of various classes and types of passengers and affording relief to pressure and congestion, resulting in greater efficiency of service and the conservation of energy.

The re-organisation might contemplate three broad divisions in education—the post-primary or Middle school course, the pre-University or Post-Middle school course beginning with the V Form and ending with the VII where the University would select its candidates for admission to University courses after holding its own Matriculation examination. The University course might run for three years at the end of which the Degree Examination would be held and beyond it, the Honours, Research and Ph. D. courses would tower high with golden crests.

The Middle School course may be expected to give efficient instruction so that the pupils can brave a public examination at the end of the IV Form. The future of the pupil may be determined here by the results of this Examination. Here, he may be declared fit or unfit for the University course. It may be pointed out here that it will take a long time for the Madras parent to cease to be obsessed by a University career for his boy. It is the parent who has mistaken his boy's capacity in a particular direction that has to be disillusioned and taught a lesson for which he has to be grateful. But teacher and parent will strain every nerve to make as many boys as possible succeed here and even creditably. The problem, it may be predicted, will become all the more acute and

trying to the authorities. The courses will necessarily be lighter at this stage and success will be easier. The crafts courses are less attractive always to the Indian parent. Though parallel courses of vocational instruction may be provided (here, the greatest difficulty is that of finance), the tendency will be to avoid them and move along the time-honoured groove. But it is hoped, parents will make a wise choice at this stage. In that case the burden will be shifted to the shoulders of the Government for the starting of the vocational and industrial schools. Of course, the present High Schools may run the other side also. But this is more easily said than realised. Except in the case of the Missionary institutions it would be idle to expect our private institutions as we know them to be any good at such a kind of work. Pressure from the Department will only be passed on to the unfortunate teachers who will be asked to run the show. The tragedy now witnessed on the arts side will be repeated on the crafts side also. The results of poor or ill-managed finance are tantalising and the public are victimised. While the idea is unexceptionable, let us not ignore hard facts. The Government ought to take up the responsibility of starting such schools and running them. It should, in no case, be left to private hands unless of proved ability, from every point of view, in order that such schemes might not get discredited.

A public examination at the end of the IV Form may be criticised on the ground that an examination, in itself an evil, is introduced two years earlier than at present and is decisive in its character. But its horrors need not be magnified and it may be treated as an ordinary annual examination. An exact knowledge of where the pupil's footsteps tend would be exceedingly helpful. A few mistakes in choice can easily be rectified. If Government should find ways and means to open vocational schools giving instruction and training leading to occupations, it would be a great step forward.

There is a feeling abroad that *seven years* might be necessary for the High School course, in view of which the Degree course could be cut down to three years with the abolition of the Intermediate. Whether it is for lengthening the High School or shortening the Degree period, either can

be realised without dragging in on the sacrificial altar the poor Intermediate course; and three years for the Degree may in the long run prove to be insufficient. Collegiate education may also have to undergo revision in the light of the above changes. This is as it should be. But let us *hasten slowly*; and avoid all dubious experiments. After 25 years of S. S. L. C. regime, are we in a better position regarding Secondary Education? What success can we hope to achieve without adequate and guaranteed finance, which should be the basis of any scheme of reform especially where thousands of young boys and girls are affected by changes in any direction? Let us not fly from one set of evils to those "that we know not of".

Correspondence

Two World Conferences on Education.

In July-August 1937 there will be two momentous World Conferences on Education which are worthy of attention of the educationists of India.

The World Federation of Education Associations (Headquarters: 1201 Sixteenth Street, N. W., Washington, D. C., U. S. A.) to which The All India Federation of Educational Associations is affiliated will hold its seventh biennial World Conference at Tokyo in Japan on August 2-7, 1937. The All India Federation has nominated a strong delegation of more than twenty educationists of India headed by Principal P. Seshadri of Government College, Ajmer. The Japanese Educational Association has appealed to Indian educationists to muster strong at the Conference and has offered special facilities of travel and entertainment to Indian delegates. Indian educationists wishing to go to Japan on behalf of the All India Federation should put themselves in touch with the Secretary, Mr. D. P. Khattry, Post Box 52, Cawnpore.

The International Federation of Teachers' Associations (Headquarters: Palais-Royal: 2 Rue De Montpensier 2, Paris, France) will hold its annual session at Paris in the last week of July 1937 on the occasion of the great International Exhibition to be held there. The National Syndicate of the Teachers of France, acting in full agreement with the Government of the French Republic, are organising an International Conference of Elementary Teaching and Popular Education at Paris on July 23-31, 1937. The delegation fees will entitle the delegates to a reduction of railway fare, free entrance to the Exhibition and lodging and attendance at reduced prices. The Headquarters of the Committee of organisation are at Musee Pédagogique, 29 rue d'Ulm, Paris-50. The educationists of India who wish to attend the Paris Conference on behalf of the All India Federation are also requested to communicate with its Secretary at Post Box 52, Cawnpore.

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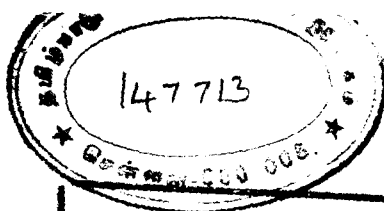
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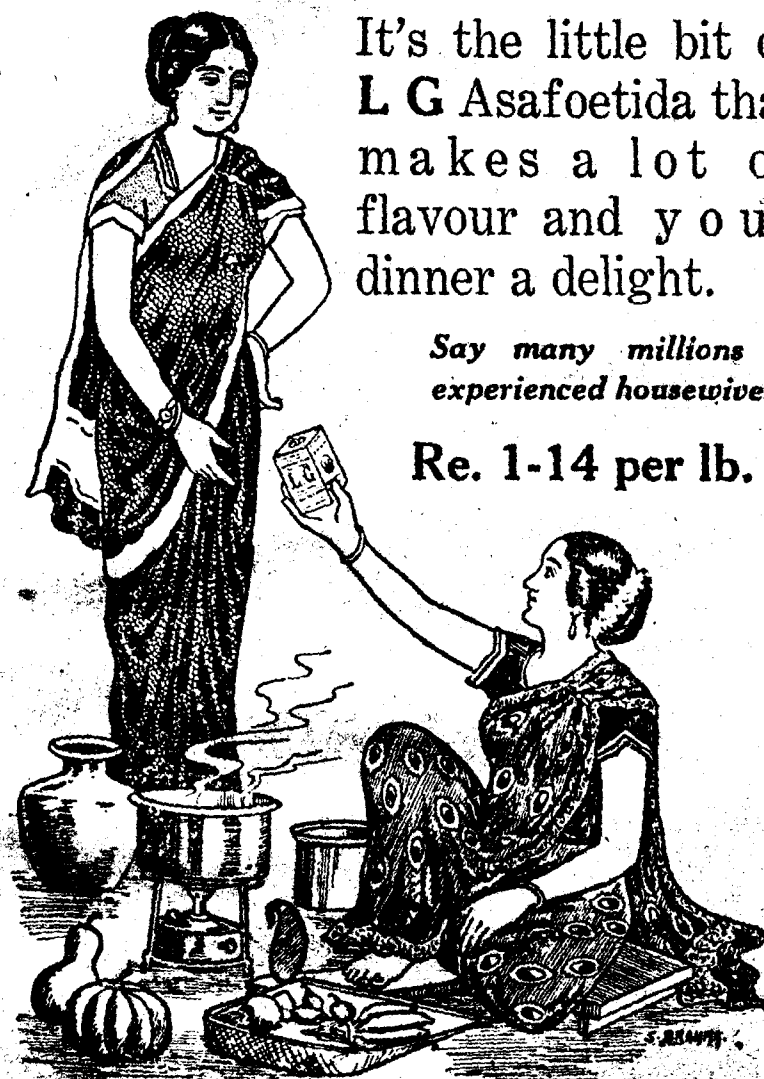
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