

THE INDIAN EDUCATOR

VOL - XV NO - 9

SEP - 1939

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N39.15-9

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Reg. No. M. 2027.

Vol. XV—No. 9.

THE INDIAN EDUCATOR



SEPTEMBER, 1939.



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CONTENTS for SEPTEMBER, 1939.

	PAGE
1. Wardha Scheme of Education By Principal K. S. Vakil, M.Ed., F.R.G.S., M.R.S.T., I.E.S. (Retd.)	305
2. Vocational Guidance. By Sri S. K. Bose, M.A., M.Sc.	308
3. A Better Era for Education in India. By "Mysam"	313
4. Formation of Character. By Sri K. Narayanan, M.A., (Madras), S.T.C. (Bom).	316
5. The Significance of the Wardha Scheme. By Prof. N. Kuppuswami Aiyangar, M.A., L.T.	319
6. Institutions of Learning. By Herbert Guenther.	325
7. Shelley's Language. By Sri V. R. M. Chettiar, B.A.	329
8. The Class Library System. By Sri D. Krishnayya, Cer. Libr. (Madras).	331
9. Gleanings.	333
10. Notes.	336
11. Reviews.	338

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THE INDIAN EDUCATOR

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

Vol. XV.

MADURA: SEPTEMBER, 1939.

No. 9.

Wardha Scheme of Education

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

Teachers engaged in the discussion, consideration, and working
of the Wardha Scheme of Education will be interested to know that
the idea of education through productive work is not altogether new.

As long ago as in 1867, Karl Marx wrote in the first volume of
his "Capital": "The germs of the education of the future are to be
found in the factory system. This will be an education which, in the
case of every child over a certain age, will combine productive labour
with instruction and physical culture, not only as a means for increasing
social production, but as the only way of producing fully developed
human beings."

In his "Fields, Factories, and Work-shops", which appeared in
English in 1899, Kropotkin said: "To the division of society into brain
workers and manual workers we oppose the combination of both kinds
of activities; and instead of 'technical education', which means the
maintenance of the present division between brain work and manual
work, we advocate 'education integrale', or complete education, which
means the disappearance of that pernicious distinction. Plainly stated,
the aims of the school under this system ought to be the following: to
give such an education that, on leaving school at the age of eighteen or
twenty, each boy and each girl should be endowed with a thorough
knowledge of science — such a knowledge as might enable them to be
useful workers in science — and, at the same time, to give them a
general knowledge of what constitutes the bases of technical training
and such a skill in some special trade as would enable each of them to
take his or her place in the grand world of the manual production of
wealth. Through the eyes and the hand to the brain".

In its programme, the All-Russian Communistic Party defined
the modern school as a school "which is secular, i. e., free from any

kind of religious teaching ; which is co-educational ; which conducts its teaching in the native tongue of the pupils ; which emphasises the ultimate relation between education and socially productive labour ; and which thus prepares well-rounded members of the communistic society."

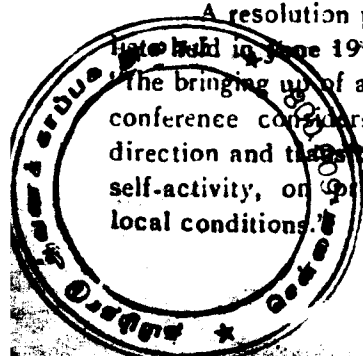
Paul Natorp, a socialist writer, in his "Social Idealism" published in 1920 wrote: "The school can become a labour community only to the degree that it places direct activity and work with the hand which follows an economic model at the centre of its entire programme. Our School must finally cease to be a school of words: it must become a school of realism ; and this means that it must become a labour school".

At the All German Conference, Seidel said: "The unification of labour must be realised. Our unified labour schools must become new labour training communities in which creative work claims its rights as a pedagogical principle, a method of teaching, and subject of action. Manual labour must be introduced into all schools — lower, middle, and higher. Every school must become a labour community, a union of pupils and teachers for the purpose of studying labour in shops and laboratories, in schools and Kindergartens, in fields and forests."

Anna Simsen of the Union of Fundamental School Reformers in Germany said in one of the conferences of the Union held in 1921: "The school of Active Work strives to attain its aims within some independent economic undertaking which in so far as may be possible, should be self-supporting. Its normal form is a small agricultural economy consisting of a school vegetable garden, an orchard, and workshops".

The famous German socialist democrat, Heinrich Schultz, author of "The School Reform of Social Democracy", held: "The complete awakening and development of every individual mentally, spiritually, and physically can be attained by education for the working community through manual labour".

A resolution passed at a conference of teachers — international in scope — held in June 1918 declared the main aim of the new school to be "The bringing up of a creative personality developed on many sides. The conference considers it necessary to give to education a polytechnic direction and to transform the school into a working commune, based on self-activity, on productive labour for common use and adapted to local conditions."



"The Principles of the Unified Labour School" which preceded the first Soviet Education Act of 1918, declared: "The aim of the Labour School is not a drill or training for some craft, but a 'polytechnic' education, giving to children the knowledge of the methods of the most important forms of Labour, partly in the school workshop, partly on a school farm, and partly in the factories themselves".

"As an approach to the ideal, the school has to transmit to the pupils the main methods of work in the following branches: carpentry and furnishing, including turnery and woodcutting, metal work including forging, forming, melting, and tempering, leather work, printing and others. In rural districts, the centre should be formed by agriculture."

According to this ideal of a polytechnic education, the Soviet Commissariat of Public Instruction issued model curricula on all subjects (just as they have been by the Zakir Hussein Committee). These, however, were not to be taken as cut and dried programmes which could not be changed. On the contrary, it was supposed that every school as an autonomous individual institution would elaborate its own programme in accordance with general principles, but adjusted to local conditions. The schools of the Second Grade for children of 12 to 16 years of age (corresponding to our Upper Primary or Lower Secondary stage) could vary greatly concerning the branch of Labour which should be taken as a basis for the study of the polytechnic culture. In order to master it and with it the whole group of sciences and humanities, it was possible to start from any individual industry as they were all interwoven. But owing largely to the majority of teachers being insufficiently trained in the new methods of polytechnic education, the results of the experiment were very far from the expectations. The Report of the Commissariat for 1917—20 stated: "The attempts at a straightforward realisation of this programme without a sufficiently thoughtful taking into account of the actual conditions met with so many insurmountable obstacles that they have given very meagre and sometimes even negative results. They inevitably tended either to narrow training in some craft or to very coarse forms of manual work which were quite unnecessary from a pedagogical point of view and were exhausting for the weak organisms of children". Work in the Labour School deteriorated into sweeping and washing of the floor of the school, cutting of wood for the fire, and similar domestic occupation. Such work was certainly not intended to be a basis for a polytechnic education. But the teachers, being untrained for the work of connecting their instruction with some kind of manual work, did what they could to carry out the orders of the Commissariat. Let us hope

that the results of our experiment with the Wardha Scheme of Education will be more satisfactory than those achieved with its predecessor in Soviet Russia. The master problem is the teacher. Unless he, as well as the teachers who train him, understands the fundamental principle underlying the scheme, has faith in its soundness and success, and is efficiently trained in working it out in practice in the school, it cannot be expected to succeed. Great care is, therefore, necessary in selecting teachers for training in methods of education through productive work and of teachers to train them.

Vocational Guidance.

By SRI S. K. BOSE, M. A., M. SC.

Psychology Department, Calcutta University.

In recent times experience has shown that psychology can render valuable help in suggesting suitable vocations to young people by testing their aptitudes and measuring their abilities. It has been further demonstrated that this young science can act as a dependable guide in the matter of selection of proper person for the proper post, thereby preventing waste of human materials in public services and industries. Psychological tests are now being increasingly used for vocational guidance and vocational selection in all the progressive countries of the world. Rightly enough the necessity for introduction of such tests in India began to be felt and several Indian psychologists took up the cause in all earnestness. The efforts of Prof. G. Bose, head of the department of Psychology, and his colleagues (notably Mr. M. N. Banerji), supported by the active sympathy of the then Vice-Chancellor Dr. S. P. Mookerjee, resulted in the starting of an Applied Psychology section by the University last year. This section has been entrusted with the work of carrying out investigations in the fields of vocational and industrial psychology and making use of psychological knowledge in the services of the society. Vocational guidance constitutes an important item in the programme of work of this section and for the present this item is engaging the best attention.

It needs hardly be told that vocational guidance cannot be given by any short-cut process. The days of phrenology and physiognomy, of palmistry and handwriting, are over. Scientific testing has now taken the field. Before a vocation can be recommended to any boy of school-leaving age, his level of general intelligence and extent of scholastic

attainment will have to be measured, his temperament assessed, his physical fitness considered and special aptitudes detected. Also, the class teacher's estimate will have to be recorded and information from the guardian regarding family history, social position, financial condition etc., obtained. The examinations will be conducted in the schools causing minimum disturbance to the usual class arrangement and with as much economy of time as possible. It is evident, then, that for facility of carrying out tests in the schools and for obtaining the teachers' estimate and the guardians' report (for often the guardians seek the teachers' opinion before offering co-operation) it is essential for us to get the whole-hearted co-operation of the schoolmasters.

Unfortunately many of the teachers for want of opportunity are not familiar with the modern technique of aptitude testing. It cannot be reasonably expected that they will show much of enthusiasm for a work of which they know little, and certainly no charge can be laid at their door if they do not relish the idea that tests will be administered by others in their schools without their having any acquaintance with the character or purpose of these tests. In our actual experience we have found that a teacher looks with indifference upon the whole affair until we approach him personally, explain things to him and request his co-operation. He then proves to be a very valuable asset in our work.

The case for vocational guidance is clear. We often find people around us complaining that life is being wasted because the wrong vocation has been chosen. Many of us probably also feel like that. Making due allowance for the human failing to be discontent with our respective occupation, the fact cannot be ignored that every one is not fit for every job. If any one care to go about the spheres of human activity he cannot but be convinced that in numerous cases where the employee turns out to be ill-adapted to the particular occupation which he has selected or to which he has been harnessed, there is not only economic loss to him but also loss in self respect and happiness. Besides, his indifferent performance entails loss on his employer and on the public. Our span of life is too short for the determination of true aptitude by actual trials. Even if the first choice of career be detected to be ill suited early enough, few will have the stamina to enter into a second career and fewer still will have the mental strength to shake off the stigma of initial failure.

The person who has missed his vocation is a tragic figure. You must have come across one or two such cases. A friend of mine having graduated with distinction got the post of an assistant teacher

in a high school. This man is of quiet nature, none-too-ambitious, a bit old fashioned in dress and manners and very patient with children. As a teacher he gained popularity with the authorities and the student alike. He should have probably stuck to his post but, as fate would have it, his father died leaving a few thousands and my friend, persuaded by a rice merchant of the locality, resigned the teachership and started business. Quickly he lost half of his fortune. While undecided as to the next step to be taken he came under the influence of a nationalist leader and at his suggestion became an agriculturist. He lost the other half of his fortune in no time and what is worse, lost his health in addition. He then became school-master once again but his failing health did not permit him to teach aloud in the class for hours on. Now he is a correspondence clerk in a private commercial concern drawing a miserable pay and half-starving with a family of four. On the other hand, instances are not rare when a man has accidentally hit upon the right vocation and become prosperous. I know one who after getting through the Intermediate examination joined his father's office at his bidding and began to pass his days as an indifferent clerk. After a time his father died and while in mourning one of his friends who owned a small stationery shop also died. Moved at the dire distress of the bereaved family of his friend and failing to get any ready customer for the shop he himself had to buy it. In order to dispose of the scanty furniture and stock he used to keep the shop open for a couple of hours in the evening. In a few days he discovered that he had a special liking for salesmanship. His manners pleased the few customers that had stepped in and gradually their number swelled. He left his post in the office and began to devote his whole time and energy to the growth of his business. To-day he is the possessor of one of the biggest oilman stores of the town.

The causes of occupational maladjustments are many. A man may be brilliant in other things but deficient in the particular talents and temperamental qualities required for the work he is doing. A shy man cannot become a good salesman but he may show remarkable organizing ability. Bad training sometimes contributes to the failure in occupation. The young worker when he began his apprenticeship might have been well equipped for his job but faulty training would misdirect his abilities. Maladjusted workers cannot always be considered to have been badly chosen or trained. The psychoneurotic persons who are maladjusted to life itself cannot make good workers. There are other maladjusted workers who are being affected by fear of losing the job. Conditions of service should be such as to engender

a sense of security. Another cause of maladjustment may be said to be the lack of opportunity for creative expression in keeping with the talents or desires. We may not know the percentage of vocational misfits, i. e., of persons who have been sent into careers for which their talents and temperaments make them unsuitable, but our everyday experience shows that their number is not insignificant. Better guidance in early life might have saved many of them from their unenviable lot.

Vocational guidance of the scientific kind is a comparatively new movement in modern life. It has been only recently introduced in the public school systems of Europe and America but it has already proved its worth. There has been about 80 per cent improvement in ability and occupational efficiency in case of those subjected to vocational guidance. The idea of this type of guidance did not come as a stroke of genius on the part of a particular scientist; but mention should be made in this connection of Dr. Frank Parson who in 1908 started a Bureau for Vocational Guidance, probably the first of its kind. Conditions of life in modern civilization have made the introduction of vocational guidance imperative. It may be said that vocational guidance is a necessary correlate of the modern "scientific-machine-factory organization" of life. In the primitive stages of mankind, during the hunting and the fishing stages, and after that during the pastoral and the agricultural stages, specialization did not attain very high degrees. Most members of the group were able to attend to the necessities of food, shelter and defence more or less equally well. During the handicrafts and power-machine stages special training became necessary for the acquirement of skills. It was however found that all men could not acquire the same standard of skill even though trained for the same period under identical conditions. The principle of the selection of employees according to their aptitudes and latent abilities thus came to be recognised. The attention of the producers was at first chiefly directed to the problems of production and distribution. When those problems were partially solved the principle of scientific management in the industries was accepted, and that caused the problem of the personnel to come in the forefront. In the west the governments, the industrial magnates and the leaders of the society are to-day thinking of national prosperity in terms of *people* more than ever before.

It is a proved fact that the most modern device in the organization of business is that of scientific management which is founded upon the following four axiomatic principles:

(1) *There is one best way to do a thing.* We know that to do anything methodically and satisfactorily we should take recourse to studying of conditions, planning, scheduling, forming various devices, etc.

(2) *There is one best person to do that thing.* Here we accept the principle of individual difference and get to the idea of the right person on the right job. Vocational selection based on this principle not only leads to greater efficiency in the production but also to greater happiness of the worker because he is engaged in a work that he can perform best.

(3) *There is one best method of training that best person to do that thing in that best way.* A man may have aptitudes for certain types of work but for perfection in execution he requires training, and only the best kind of training can make him fit for giving out the best in him.

(4) *There is one best way to motivate that person to do that thing in that best way.* Human beings are not robots. A man may be trained to the highest degree in a line for which he has special ability but yet when employed he may not exert to his fullest capacity. He may lack the incentive necessary for putting in his work that 'vim' which makes all the difference between "interested job" and "mere duty". The development of bonus systems, profit-sharing plans and the like has occurred in response to the need for supplying such incentive. It becomes apparent, then, that these four principles, if given effect to, will introduce vocational guidance and vocational selection.

In the ordinary sense of the term vocational guidance consists in advising young persons about the career they should enter into, after testing their intelligence and aptitudes. Some however are of opinion that vocational guidance implies educational guidance too and that it should aim at making a complete and definite plan for leading a boy successfully through the school and the industrial training course. The educational aspect of vocational guidance receives attention in some of the public schools of America. Opinions may differ on the question of educational guidance but there is almost general agreement on the statement that the choice of a vocation involves three broad factors: (a) Understanding of one's aptitudes and abilities, as also limitations and resources; (b) knowledge of the requirements, opportunities and prospects in different lines of work; (c) reasoning on the relations of these two groups of facts and deciding upon the course calculated to give the best possible result.

Of the several kinds of vocational guidance now being used the one that is most popular is known as the "Diagnostic and Directive" guidance. In this form an individual is looked upon as a patient whom the expert examines thoroughly. Diagnosis of the examinee's vocational aptitude is made and a particular vocation is recommended in the way a prescription is made out. This form of guidance is scientific in its technique. It follows along with the new science of psychology and makes use of all the recent discoveries in the field of psychology. For a complete guidance according to this form six steps are necessary. In the first place a thorough scientific analysis of the individual's qualification and characteristics is to be made. Secondly, a survey of social needs and occupational opportunities is to be undertaken. Thirdly, in advising a vocation the result of the examinations of the individual and the wishes and resources of his guardians are to be taken into consideration. Fourthly, vocational education has to be arranged as far as practicable. Fifthly, assistance is to be given in placement, if required. Finally, progress on the job has to be followed for a period. In the Calcutta University scheme for vocational guidance it has been contemplated by the authorities to take all these steps.

Bengal Teachers' Journal

A Better Era for Education in India

By "MYSAM"

Time there was, when the comparative slow spread of literacy was attributed almost entirely to the fact that education in our country was organised, directed and controlled by an *alien govt.*, which to perpetuate its autocratic or bureaucratic sway in the land, was said to be obliged to keep down the millions as the oppressed and suppressed, to keep them as mere 'hewers of wood and drawers of water'. Men there were among us, who foresaw a marvellously rapid progress, the moment this subject was transferred to our (Indians) hands. When this was done, by the Montague-Chelmsford Act, the expected millennium did not set in. Very soon, the defect was attributed to the fact that the control of the purse was in others' hands and until that too was transferred to Indian hands, no substantial progress could be expected. Now, full provincial autonomy has been given. Our own men have been in charge of the purse as well as education for over two years. What is the result? How much better are we? Has a new era actually dawned, at least in the Congress-Ministry provinces?

It is undoubtedly true that there has been much striving—a vigorous shaking I may call it. We have had a lot of talk and discussion, conferences and schemes, plannings and perorations. Wardha Scheme, Basic Education, Physical Education, Place of Religion in Schools, Civics and World History, Compulsory Study of Hindi etc., etc., have been brought to the forefront. Discipline, Students' Strikes, Teachers' dress have all claimed the attention of the Public in general and teachers in particular. Even questions like Teachers' pay, their security of tenure, their status, liquidation of mass illiteracy, adult education, radio in schools and many other subjects have been discussed in the Press. But pray, what is the net result of all this talk? The answer is the whole question is in the melting pot and because of the importance of the subject, a solution should, by no means, be reached hastily.

I do admit that something, something really valuable, has been done in the field of education. But alas, the beginning has not been good. Educational improvement of *any sort* must emanate from that body of experts called the Teachers. They are the men who actually carry on the work of education. Others, however learned they might be theoretically, however highly qualified academically, very often, lack the practical touch and it is really *that* which counts. Sometimes, the schemes drawn up by them, sound grand and laudable but are utopian. Calling in an X or Y—a retired Inspector or an about-to-be-retired Headmaster, on the plea he is experienced, and accepting his view as authoritative is not the right way; no, it is not the proper way. His wisdom is not *collective* wisdom; and in a measure that affects the welfare of the community as a whole so vitally and fundamentally, it is the crystallised wisdom of a large well organised body of teachers, that is likely to be useful. Has the Minister of Education in *any province*, so far, cared to take this body into his confidence? Has any recognised Educational Association or Guild of the Province been officially consulted, before drawing up his programme? If not, why has there been such a callous and culpable neglect of this valuable organisation? The first thing for a popular Education Minister to do would have been to get from the biggest Association of the Teachers of his province a written memorandum, pointing out the existing drawbacks in the scheme of education—be it in the matter of text books, grants, salaries, equipment, training, discipline, policy, etc.,—and their considered suggestions for remedying the same. Then of course he could form his own committees, and to have the layman's point of view, nominate to those committees lawyers, businessmen, politicians and

others, discuss with them the memoranda of the teachers, arrive at some tentative conclusions, request the body of general teachers to consider those conclusions in their annual sessions and to modify them, if necessary. Why has not such a procedure been adopted?

Well, the answer is not far to seek. Teachers as a class are not well organised in most of the provinces. They have not yet realised their professional unity and hence their strength. Organisation is Power: Combination is influence. Unless we, teachers, cast off our lethargic attitude and take a more abiding interest in ourselves, our profession and our welfare, we are bound to be despised, ignored and neglected as a body of impotent fellows.

Dictatorial methods of utilitarian states have often been used in issuing Government orders and Departmental circulars. All freedom and initiative are curbed; our representations flouted openly and otherwise; teachers are hedged in by regulations and restrictions, checked and choked by red-tapism and administrative laws. We are humiliated: our susceptibilities wounded, and selfrespect, killed. C. R.'s speech at the conference of South Indian Teachers the other day and Mr. Varkey's recent circular regarding teachers and their participation in politics, clearly prove, if proof is needed, that we have no moral stamina in us. The elementary lesson of cooperation we have not learnt as yet. In spite of our culture and University degrees, double, and triple sometimes, we have not been able to cast off the self in us. We bend and bow, too much, like slaves. How I wish that every teacher, whose eye catches these few lines of mine, patiently goes through the following quotation and after pondering over it, makes up his mind then and there to do something for the betterment of his profession. Then and there only will a new era, a better era, for education dawn in our country.

"THE WEAK AND MEEK TEACHERS."

"We the prophets who lay the foundation of tomorrow, we the artists that work with the precious clay of unfolding personality, we who work the higher and finer values of civilisation, we who are selected and licensed for the improvement of Society, we teachers are much too weak. The daily and weekly papers are full of absurdities about education and we meekly refrain from any attempt to expose them. We meekly submit to cast iron regulations framed by administrators, whose policy in a sphere where there is and ought to be, liberty and variety, is uniformity *et encore* uniformity *et toujours* uniformity. We subject ourselves meekly to be inspected by teams of Inquisitors, many

of whom have been absolute failures at teaching. We meekly invite outsiders to speak to us at our own conferences, and, however, irrelevant, empty, extravagant or absurd they may have been, we meekly pass unanimous votes of thanks to them for their 'most interesting and valuable addresses'. Lectures are given on education by men and women who have never taught, and we meekly attend them, carrying our meekness to the extremity of paying for admission. We even meekly buy, read and cumber our shelves with books inflated out of these lectures. We meekly try to put their theories into practice, and when we prove them unworkable, we meekly put up with the accusation that we ourselves, and not the theories, are at fault."

Is there not much truth in the above allegations brought against us by a member of our own profession? When will we cast off "our weakness and our meekness"? That day, on which we solidly join together and take a bold united stand, will usher in that better era, for which all of us have been so far eagerly looking forward.

Formation of Character

WHAT THE TEACHER CAN DO

BY SRI K. NARAYANAN, M.A., (MADRAS), S. T. C. (BOM.)

Herbart begins one of his famous educational essays 'On the Aesthetic Revelation of the World as the Chief work of Education' with the statement 'The one and the whole aim of education may be summed up in the concept—morality.' Different aims of education have been advocated by different educationists at different times. Yet the building up of character has been one of the prominent aims of education. Again the main purpose of discipline is to train a child in virtues, sentiments, and habits—in fine to train his character. The crowning excellence of all education is nobility of character. Let us see now what the teacher can do in the formation of character of the pupils under his charge.

Direct moral teaching.

Since 'conduct is three-fourths of life' according to Dr. M. Arnold, indifference towards direct moral teaching entails a serious danger. Psychologically ideas must precede action and hence inculcation of moral ideas is essential. The teacher should draw up a moral code. Stories and episodes in history and mythology should be narrated to substantiate a moral principle. It is regrettable to note that direct

moral teaching does not find a proper place in the Wardha Scheme of Education.

Indirect moral teaching.

Herbart divides all studies into two branches—Historical and Scientific. He recognised the value of both groups; but yet especially stressed the historical studies including history, literature, and languages, on the ground that they are of greater importance as the source of moral ideas and sentiments. Modern historians doubt very much whether history is after all a fit subject for moralising. 'History is impatient of morals' says Prof. Creighton. Mr. Keatinge is of opinion that history does not lend itself to moral teaching. Nevertheless no one can deny that the teaching of morality through history is a praiseworthy ideal. Bernheim, the well-known German writer on the philosophy of history, said: "In support of virtue and in rebuke of vice, the lessons of history are absolutely independent of time." An able teacher can make use of historical characters like Asoka, Harsha, and Akbar as so many pegs upon which to hang the various moral virtues. But much can be done through 'suggestion' when stories are told sincerely and in a vivid manner. Suggestion is, as Mac Dougall says, the process of accepting the ideas without the knowledge of the person receiving, although it may be quite deliberate on the part of the person suggesting.

Sublimation of instincts and building up of right part of sentiments.

To develop character instincts have got to be sublimated and right sort of sentiments must be built up. The essence of character is the systematic organisation of its tendencies and dispositions, native and acquired. Alexander Shand, who tries to evolve a 'science' of character, refers to this aspect of life in his first law: 'Mental activities tend, at first unconsciously, afterwards consciously, to produce and sustain system and organisation.'

The instincts are the bricks out of which the individual's character is formed. The teacher meets them in their crude form and it is his task to transform and purify them. For instance, the instinct of pugnacity may be sublimated by asking the pupil to champion the cause of the weak and to fight for his team. Fear of bodily pain may be sublimated to fear of wrong-doing, to fear of things degrading the soul. Thus we can say with ROSS that the whole task of education is the sublimation of instincts.

As for the building up of right sentiments, the teacher can do much to foster the growth of worthy sentiments among his pupils by being himself an exemplar of the desired qualities and by holding them

as ideals to be achieved. In the main, as Mac Dougall rightly points out, it is by a sympathetic contagion and by suggestions from admired personalities that the child's moral sentiments are shaped. Thus the teacher must contribute to the formation of character of the pupils under his charge by sublimating their instincts and building up moral sentiments in them and making their 'selves' strong.

'Practice in decision'

The teacher must give the pupils training in the specific power of voluntary decision. He must provide them with situations where they must decide and act on their own responsibility. Experiments in self-government and individual work are good in this respect. In fine, as ROSS says, education must include **practice in decision**.

Psycho-Analysis.

This new development of psychology provides the teacher with what Prof. Cyril Burt calls the geology of the mind as distinct from its geography. The teacher must know something about the child's unconscious self and so arrange his work as to prevent the formation of repressed complex. He should not indulge in thoughtless sarcasms that result in humiliations. For these humiliations have a tendency to produce unwholesome repressions with consequent complex-formation.

Habit formation.

'Education is for behaviour, and habits are the stuff of which it consists'. (W. JAMES) The business of the teacher is to mould the pupils for right action by creating in them good habits. Habits are to be formed in the plastic period. It is the duty of the teacher to help the child to form as many habits as possible and as early as possible. He has to bear in mind the four laws of habit formation formulated by Dr. James.

Extra-curricular activities.

The teacher can make the pupils take a lively interest in games and excursions which go a long way in moulding the character of pupils so that they may not be mis-fits in society. In this connection it is pleasant to note that the Madras Government have issued a circular to the heads of institutions urging them to make the pupils take a keen interest in such activities.

Personal example

'Example is more powerful than precept.' (STOWE) 'The road by precept is long; by example it is short and sure.' (SENECA) All tall talk on regularity and punctuality by an admittedly unpunctual

teacher is bound to fall flat. He must be of proved capacity and his conduct must be beyond suspicion.

Conclusion.

To sum up, no education is worth much unless it helps a man to have a reasonable amount of mental poise and to deal in a socially efficient manner with his neighbours and this is a matter of character. In the building up of the character of the pupils under his charge, the teacher plays no mean part.

The Significance of the Wardha Scheme

By PROF. N. KUPPUSWAMI AIYANGAR, M. A., L. T.

When I was invited to address the Madura Dt. Teachers' Guild on the real significance of the Wardha Scheme, I readily accepted it because, there is still, after nearly two years of discussion both in the press and on the platform, a good deal of misconception as to the real significance, the aim and the method of the Wardha Scheme. This misconception is prevalent not only among its critics but also among its avowed supporters.

This is due to two causes. The one is that the scheme as was first presented was so vague and extreme in its claims that both its critics and its supporters were able to read into it whatever they wished to. Gandhiji himself acknowledged that he was giving his idea in a crude general form, and invited experts in education "to polish it and give it a scientific shape." Though the two reports of the Zakir Husain's Committee have done this, few read them in the original and therefore many continue to cherish their old misunderstandings. In this, I leave out of account those political and religious fanatics who refuse to remove their misunderstandings because they cannot forego the pleasure of opposing whatever that comes or is supposed to come from the Congress and Gandhiji.

The second reason is that it is not particularly easy for ordinary people—especially for those who are educated under the present system—to understand the philosophy behind the scheme. It is not particularly easy for the present day 'educated' man to forget what has been din-
ned into his ears during the whole of his educational career and afterwards by newspapers and Public men as to the object of education, and look at the Wardha Scheme from an altogether new point of view.

It is my endeavour in this lecture to explain the new point of view and show that the Wardha Scheme is a necessary consequence of accepting this view.

THE PRESENT AIM OF EDUCATION

Hitherto, whatever arm-chair professors in colleges and idealists or interested men on the plat-form might have said, Modern Education has been conceived of as something intended to make the 'educated' man *earn* a better living, mind you, and not live a better life, than the uneducated. The logical consequence of this conception is that, as it is impossible for every one to earn a better living than any body else, education became an affair for the few. When even this few became too many to be managed conveniently, ways and means were sought to restrict this number. Under the circumstances even the radical in politics is not usually able to think of anything better than providing one kind of education for ordinary men and women and another for those who are to become holders of power. The ordinary people are to be educated to be industrious, docile, punctual, thoughtless and contented (Vocational Education) so that the "better educated", the holders of power, may be better able to exploit them. Vocational education for the masses and literary education for the classes have come to be the aim.

I am not exaggerating. The Sapru Report has become more or less a gospel with the "educated" classes of India. If you examine it closely, you will find that the underlying assumption throughout is that the "educated" classes are entitled to a remuneration which is at least ten times, may be a hundred, or one thousand times, the average income of an Indian. For the less remunerative employments in agriculture and industry, and for the ordinary clerks and head constables, he has no need for "educated" men. Boys are to be diverted to these occupations at an early age. For them, education is a forbidden fruit. One example is sufficient to illustrate this view of the matter.

There is unemployment among lawyers. How does Sapru propose to remedy it? Not by advising those who had made their piles to go back to the village and advise the villagers gratis to write their documents better. But he wants to have a law that no document should be registered unless signed by a lawyer to say that it was properly written. Who is to pay for it? The poor peasant. Why? It will save future litigation. One wonders whether the acute lawyer did not see the humour of the situation. At present when the ill-written documents promote litigation, there is unemployment among lawyers. How, after reducing litigation, you can employ more lawyers, lawyers like

Sapru alone can answer. Is it anything but exploiting the ignorance of the masses for the benefit of the classes?

Again the Government of India Circular on Educational Reconstruction which seeks to restrict higher education to a few by diverting pupils to vocational education at an early age clinches the issue. The very reason given for this reconstruction, viz., to remove unemployment among the educated, is in itself a matter for suspicion. When more than 90% of the people are miserably poor, unemployed, or under-employed, why this special solicitude for the small minority called the "educated"? I use the word 'called' because I do not consider any unemployed man, educated. If a young person does not know what to do with himself, he is not really an educated man. The graduate who took to blacking shoes to earn his living is really a better educated man than, say, a lawyer who would not advise the villager how to write his documents unless he is paid for it.

The "Growing volume of unemployment among the educated classes" may be a real problem. But the remedy suggested is to reduce the number of educated men. No doubt the surest way of getting rid of a disease is to kill the patient. But very few will call it 'Reconstruction of Medical Education.' But this suggestion is the direct consequence of the ideal that the 'educated' classes ought to get the largest pay with the least amount of work.

But we must remember that this conception of education as something intended to make a man earn a better living than the uneducated is not consistent with Indian ideals. The educated man in India was proverbially poor. 'Plain living and High thinking' was his ideal. The present change of the ideal into 'High living and Plain thinking' is the result of English education.

Even in England this conception is of recent growth. It arose in the 19th century and was intended to pacify and win over the poor intelligentsia of the country to the side of the governing classes. Ruskin knew the consequences of this move. He knew that if education was to be, as it should be, intended for all, the aim of education cannot be to make the educated earn a better living than the uneducated. He warned the working classes of England against the inevitable result of this conception, viz., class and caste education, and the resulting conflict between the 'haves' and 'have-nots'! Nobody listened to him. We know the result. Europe is fast becoming two armed camps—Fascists and Communists.

In India also, English education was partly intended to create a class, through whom, as middlemen, the masses could be exploited

safely and thoroughly. To what extent this has succeeded may be seen from the fact that even many Congress men, including those who are in the ministry, try to interpret the Wardha Scheme on the basis of this old idea. The Minister for Education has stated in his book that the 'Kher Committee of the Central Advisory Board of Education has recommended that "Diversion of students from the 'Basic' school to other kinds of schools should be allowed after class V or about the age of 11 plus," though it was only a suggestion placed on the agenda for consideration and though the committee has not up till now come to any decision on that point. Apparently the wish is father to the thought. But the very fact that such a suggestion was allowed to be placed and to remain there so long on the agenda of a committee the majority of whom are supposed to be staunch supporters of the Wardha Scheme shows how difficult it is for the present day educated men, though they are congress ministers, to give up the old idea of class education.

Though there was class education in old India, money was neither the cause nor the aim of that distinction. It is the English system of education that has brought us down to the rock-bottom of our degradation. It is a most humiliating spectacle to see 'educated' men asking for high salaries - hundred times and thousand times the average individual income of the nation - on the plea that otherwise corruption would set in. This amounts to saying 'pay down or we will rob you.' In what way they are different from the old cattle-lifters who collected their blackmail in the villages by saying, 'pay down or your bulls will be lifted', I do not know. I would make a present of this to those critics who say that the Wardha Scheme does not promote culture. If this is the result of the present day 'cultural' education, I, for one, would remain without this culture.

I have already stated that this conception of education, the inevitable result of which is competition, exploitation and violence, has divided Europe into two armed camps - Fascists and Communists. In India it has done worse. It has divided the educated classes from the mass by a gulf, wider and deeper and more vicious than that created by the caste system. If we want to avoid the consequence and bridge the gulf in India, our educated classes should give up this recently acquired greed and must accept a standard of salary and income which is not much above the average income of the Nation. When the average income of the nation is only Rs. 5 or Rs. 6 a month, the man who is not satisfied with a salary of Rs. 100 a month is essentially an uneducated man; and he who wants Rs. 1000 and more is worse, is a barbarian in

the surest sense of the word. We must remember that what the educated man thinks to-day, the masses think to-morrow. Therefore our aim in education should be to facilitate this change in our ideals and thus replace the present social order which is based on Competition and Exploitation by a Social order based on Cooperation and Justice. It is claimed for the Wardha Scheme that it will bring about this revolution silently and without violence. Thus it will be seen that the Wardha System is more a Scheme for social reform than for a purely educational reform. It is based on a philosophy of life which is the exact opposite of the law of the jungle "Where he may take who has the power, And he may keep who can" that now prevails in civilised societies. This is the real idea behind the Scheme.

THE NEW SOCIAL ORDER

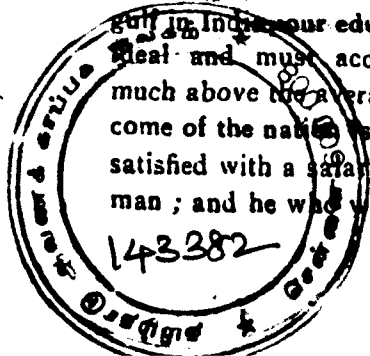
The real significance of the Wardha Scheme lies in the fact that, unlike many an educationist, Gandhiji defines clearly the exact nature of the new cooperative social order which he wants to bring about by his scheme of education.

(1) In the new social order there is to be no class or caste superiority or inferiority. Education, in the words of Gandhiji himself, is "to bring about an equalisation of status between the son of a weaver, of an agriculturist and of a schoolmaster". If he does not include the son of a Collector, a minister, the industrial magnate and the merchant-prince, it is not because he does not mean it or want it but for other reasons into which I need not go here. Suffice it to say that he means it and wants it.

(2) In the new social order, there are to be no "drag and parasites whether rich or poor." Every one should be a worker "who will look upon all kinds of useful work including manual labour, even scavenging, as honourable, and who will be both able and willing to stand on his own feet."

(3) In the new social order, every individual should realise that, as a member of the society, he has not only rights but also duties and obligations. He must be both willing and able to repay in the form of some useful service what he owes to it as a member of an organised civilised society. The motive of social service must dominate all the activities of every citizen of the New State.

This description of the new social order, though not new to the modern educationists, has never been clearly defined as the sole or even the main aim of education. At any rate, no country, except, perhaps, Russia, has ever accepted this social order as a practical end to be



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worked for. Therefore the acceptance of this aim is the real significant part of the Wardha Scheme.

THE METHOD OF THE WARDHA SCHEME

Once you accept the aim, the method of the Wardha Scheme necessarily follows. Experience all over the world proves that the aim - Equality of status-real Democracy - can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanly taught

That there should be no special class of children brought up to look-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."

Even Englishmen have begun to recognise this. Lord Percy, in his book, *Education at the Cross Roads*, acknowledges it and pleads for a uniform system of education for all. Modern educationists realise that

"No system of education can be satisfactory if one section of pupils is to be led, even subconsciously, to assume an air of superiority over other sections."

And the remedy is that all pupils, rich or poor, rural or urban, should be educated together in the same kind of schools. Years ago Ruskin said,

"Every one, from the king's son downwards, should learn to do something finely and thoroughly with his hand." Why? Not that he may earn his living thereby. It is to make him realise what work means, and thereby to create respect and sympathy for the manual worker. It is an education in itself.

This is the reason why, to the question, "What kind of education would he recommend for the urban population?" Gandhiji replied "the same kind though the crafts may differ."

This ideal of 'equal status' is not new to the Educational world. The latest report on Educational Reconstruction in England, the Spens Report, devotes a considerable amount of space to this question. It postulates that "the removal of the inequality is the very foundation of education for democracy. But at a discussion on this report which took place in Manchester, last June, "the discussion concentrated on

the question of how within the frame-work of a system endeavouring to give post-primary education of equal quality to all children, it can be made possible to meet the special needs of the different types." And they could not come to any definite conclusion. The main obstacle is that the governing classes in England cannot bring themselves to accept the solution that their sons should get exactly the same kind of education as the sons of the peasantry or the working classes during the formative period of the pupils. Class consciousness in England is stronger than caste consciousness in India. Preparatory Schools and Public schools for the classes and Elementary Schools and ordinary High Schools for the masses, have been the rule. But there is no doubt about the fact, that both on psychological and social considerations the first consequence of our accepting the Equality-of-status aim, the democratic aim, is that we must have only one system of education for all, rich or poor, urban or rural, and that manual work should form part of the education of everybody.

(To be concluded in the Oct* issue.)

Institutions of Learning

Course of Studies in German Universities

By HERBERT GUENTHER

There are 26 universities in Germany, situated in almost every part of the Reich, and this number is so large that only in one or two instances, such as Koenigsberg or Breslau are these universities far apart from one another. For the most part these institutions of learning are near neighbours, as for example, Halle and Leipzig, Marburg and Giessen, Wuerzburg and Heidelberg, Cologne and Bonn. These last two, indeed, are so close together that they are able to have courses of study in common. In their fundamental character and structure, all the universities of Germany have points of similarity, although there are differences in their various history and traditions.

The student may choose his university with reference to the region in which it is situated, so that he will have the opportunity of studying the country and the people of whichever region interests him the most. Lovers of the sea and of the coast will prefer to study at Kiel, Greifswald, Hamburg, or Rostock; while those who would rather live in the mountains will choose Munich, at the foot of the Bavarian Alps, or Freiburg on the edge of the Black Forest, or Vienna, Innsbruck, or Gratz, all of which are either in or very close to mountain

country. Then there is the student who prefers the life of the big city, where he will have theatre, opera, museums etc. This student has the universities of Berlin, Munich, Cologne, Frankfort-on-Main, Leipzig, and others. Berlin University has more foreign students enrolled than any other University in Germany. Among the smaller colleges, there are quite a number which were founded by one of the many princely families who flourished especially in Central Germany for so long a time. These smaller colleges or universities do not offer such a large variety of courses of study as the big universities, but they possess the advantage of bringing the student into more intimate association with his professors and instructors. In the larger universities there are lecture rooms and auditoriums where from 500 to 1000 students may listen to a lecture or attend a recitation, while in some of the smaller institutions it has long been customary for a professor to invite the students taking a particular course to meet him in his private study where he will deliver an informal lecture or hold an informal recitation. Any student desiring to get the benefits of both these types of university, would do well to take one of the summer courses given at either Jena, Heidelberg, Marburg, Tuebingen or Wuerzburg, where study can be combined with all kinds of outdoor sport. Then, when winter comes, he may return to the big city and to the winter courses of lectures given before large classes. The oldest university in the German Reich is that of Vienna, founded in 1365, and the youngest is that of Hamburg, founded in 1919.

In almost every one of the German universities there are four distinct Faculties or Schools, viz:—Theology, Law, Medicine, and Philosophy. The School of Medicine embraces a School of Dentistry, while the School of Philosophy usually includes the Departments of Languages, History, and Science, including Mathematics. The Departments of Political Economy and Political Science are a part of the Legal Faculty. Several German universities have a fifth school, devoted exclusively to Natural Sciences, such as for instance at Frankfort and Erlangen, while Munich and Heidelberg separate their Departments of Social Science and Political Economy from their Law Schools. At the universities of Leipzig, Munich, and Giessen there are Schools of Veterinary Surgery in connection with the School of Medicine. At Berlin, Bonn, and Breslau, there are special chairs of the Commercial Sciences, and Schools of Agriculture are to be found at the Universities of Berlin, Bonn-Poppelsdorf, Breslau, Giessen, Goettingen, Halle, Hamburg, Jena, Kiel, Koenigsberg, Leipzig, and Muenster. In addition to the well-known School of Forestry at Eberswalde, and that of

Tharandt, there are Departments of Forestry at Munich, Freiburg, Giessen, and Goettingen.

In the German Universities the academic year is divided into two terms, or "semesters",—the Summer Semester and the Winter Semester. The Summer Semester commences April 1 and closes July 1 everywhere in Germany. The Winter Semester commences November 1 and closes February 28. Sometime in advance of these dates, lists of courses and lectures to be given in the various faculties, seminaries, and schools, are published. These pamphlets contain, in addition to the courses of study, detailed information regarding board and lodging facilities for students, which information is also in every case obtainable at the Registrar's or Bursar's office of each University.

One of the unique features of university study in Germany, in contrast with the systems in vogue in most of the other countries, is that the student has absolute freedom of choice as to the courses he wishes to take. In other words, all the courses are "elective", and there are no so-called "required" or "compulsory" courses which must be taken in order to qualify a student for graduation. Furthermore, there are no mid-term or final examinations which must be taken and passed by a student either upon graduation or when advancing from his first academic year into his second, and so on. To be sure, under the guidance of the professors, courses of study are chosen and arranged in the order of their difficulty, beginning with the more elementary subjects and thence proceeding to the more advanced courses. When a student joins a particular "seminar", he comes under the direction of a professor or professors who determine his scholastic fitness to take the "seminar" courses. Advancing from one grade to the next in a given "seminar" or faculty depends largely upon the number and nature of the studies which the student has already satisfactorily passed. In recent years, the absolute freedom of "electing" his courses has been taken away from a student of law or medicine, so that he must choose his courses according to a prescribed curriculum, which he arranges in consultation with the professor of the faculty in which he has matriculated.

In order to obtain a Doctor's Degree, it is necessary for the student to submit a written thesis or "dissertation", as it is called, on some scientific or intellectual subject, which thesis must be accepted and approved by the Faculty. In most of the German Universities, an oral test is also required, but the regulations with regard to this oral examination are different in the different universities.

In addition to their regular seminary courses and institutes for the study of special branches of learning, most of the German Universities have special Faculties, such as for instance that of Mathematics at the University of Goettingen. This faculty of Mathematics at Goettingen is known as the "Mathematical center of the world", while the entire institution takes special interest in the intellectual, literary, and scientific traditions of England and America, for the reason that the former "personal union" which connected the British Throne with the Duchy of Hannover exerted a marked influence upon Goettingen as an Hannoverian University from its very beginnings. In the field of economic sciences, Cologne may be said to be the leading university in Europe, while Bonn has the most complete Oriental Languages Department of any university except perhaps Berlin. It includes courses in the Semitic languages, particularly the Christian languages of the East, and besides is the only German university which has a chair of Indology and professorships of Egyptology, Japanese, and Chinese. The school of Interpreters at Heidelberg is the best institution of its kind in the world, due to its system of teaching the art of interpreting foreign languages by means of conferences and discussions carried on in some foreign tongue with the aid of student interpreters. One of the specialties in the Marburg curriculum is its excellent Seminary of the History of Art, together with lectureships on scientific photography and an Institute of Research of Prussian Art. Leipzig was always famous for its History Seminars, to which are now added a School of Journalism and a School of Foreign Politics. These are also to be found at the Universities of Berlin and Munich, while the History of Medicine has a special professorship at Jena. Jena is also noted for its excellent courses dealing with the history and culture of the countries of South-eastern Europe. Freiburg's latest acquisition is a faculty devoted to the study of radio, broadcasting, etc. Dramatic Science and Art has developed a famous department in Munich University. The German Universities situated near the frontiers generally make a special study of the nation which adjoins them as their next-door neighbour. The Universities of Koenigsberg and Breslau, for example, pay particular attention to subjects connected with Eastern Europe, while Rostock, Greifswald, and Kiel are more especially interested in the Scandinavian countries. The school of Medicine connected with the Hamburg University very appropriately makes a speciality of studying the diseases of seamen and tropical diseases of every kind. The Law Seminar at Hamburg specializes in the Law of shipping, Marine Insurance, International Mercantile Law, and Admiralty Law.

Almost without exception, the German Universities maintain administrative staffs especially organized to look after foreign students who come to the university either for some special course or for a general course spreading over a number of terms. A good many have special Students' Homes for foreign students, such as the Lessing House and the Hegel House in Berlin. Foreign students are given every opportunity for free intercourse with their German fellow-students, by whom they are treated in every way as comrades. What with excursions and festivals of all kinds arranged for these foreign students, they can soon feel at home in any German University. It is therefore not surprising that in 1938, of the total number of 60,000 German University students enrolled, 5000, or 1/12 of this total are foreigners. The majority of the foreign students at German Universities are studying medicine, though there are also many who are taking courses at the Law Schools or in the Departments of Philosophy and Economics. (I. R. I. B.)

Shelley's Language

BY SRI V. R. M. CHETTIAR, B.A.

The poet's language has the sanguine strength of tranquil genius. Every word emerges as a divine herald of starry radiance. The poet with his surging emotions and a stormy striving to express the divine urge becomes "one harmonious Soul of many a soul whose nature is its own divine control."

His diction is the mirrored reflection of the inner effulgence, when moments gain the environs of infinity. His expression enfolds and emblems the emotional iridescence of his peerless imagination which drink, from sense and sight, beauty, majesty and might: it has elemental subtlety of light. His words are self-kindled without self-destroying swiftness. His phrases self-starred move and roll with inward wind, till Thought's crowned powers sit enthroned in ivory towers of Fancy; they move as the waves of a thousand streams rush by, to an ocean of splendour and harmony.

The tongue retains and repeats the heart's stirred melody: the veiled divinity of thought echoes in expression unveiled. The venoméd melody of Voice scintillates in torrential diction; and constellations bestow on Genius love, light and sweetness; to the poet Nature is harmony and comradeship, with rich perfuming suggestions of poetic environment. Stars and flowers revel in rain's deluge; a tree with

intertwining branches of interlaced love interprets Beauty and Truth in full feeling; clouds tremble, thunder and pour; the skylark sings in profuse strains of unpremeditated art; the Poet hidden in the light of thought sings hymns unbidden till the world is wrought to sympathy with hopes and fears it heeded not; the poet's Wild West Wind is the breath of Autumn's Being which through his lips becomes the trumpet of a prophecy to unawakened Earth. To him *Fame is love disguised*.

To the poet, a lovely maiden has light, love and immortality; she has the veiled glory of this lampless universe; she is the Moon beyond the clouds, the star above the storm, the harmony of Nature's heart, the Mirror of perfected reflection; and lovers whole-hearted and full-souled are blending two beams of one Eternity; Love is one intense diffusion, one serene omnipresence, an image of some bright eternity, a shadow of some golden dream, a Metaphor of Spring and Youth and Morning, a Vision like Incarnate April. True lovers feel and reach "one heaven, one hell, one immortality, and one annihilation."

The Poet's wisdom is cradled in clear tranquillity. The language of Genius, Shelley has realised, relates Infinity within to Infinity without; winged thoughts and winged words are intuitively wedded by rising magic visions of rippling reminiscences of awaked Reality. Purity of Vision brings purity of Expression, when Radiant Genius self-kindled lights up the thoughtful fragments of tranced Beauty and Truth. If a thing of beauty is a joy for ever, the joy of expression is keener and full-souled within the spiritual orbit of experience. Francis Thompson subtly remarks: "The universe is his box of toys. He dabbles his fingers in the day-fall. He is gold-dusty with tumbling amidst the stars. He makes bright mischief with the moon. The meteors nuzzle their noses in his hand. He teases into growling the kennelled thunder, and laughs at the shaking of its fiery chain. He dances in and out of the gates of Heaven: its floor littered with his broken fancies. He runs wild over the fields of ether. He chases the rolling world." Shelley's language has astounding figurative opulence which is specialised in its range of images.

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The Class Library System

By SRI D. KRISHNAYYA, Cer. Libr. (MADRAS.)

Perhaps, one of the potential ways of using the school library is by the class-library system. What a class is in relation to the school, everybody knows, and much in the same manner, the class library is an integral part of the school library.

The school library is the fountain spring of culture and education and the right use of it is of immense value both to the teacher and the taught. What part self-education plays in the cultural development of the country, educationists are incessantly pointing out and this is a new trend in educational methods. In the words of James Russell Lowell, 'The better part of everyman's education is that which he gives himself; and it is for this that a good library must furnish the opportunity and the means.'

The need for the school library is plain and the utility thereof is immense. That the pupils may use the contents of the School Library effectively, it is divided into two sections—the general and the class section. The general is the school library or the central reservoir for the supply of culture — the nectar of life.

From out of the School Library, teachers select books for the use of their pupils and distribute these according to their choice and attainment. A register is no doubt maintained by the teachers for the issue of books to the pupils. The teachers themselves make a note of these books in the general issue register of the school which is maintained by the school librarian. As new books arrive, the librarian puts up a classified list of 'new arrivals', and taking advantage of this, the teachers try to present these books to their pupils and the school librarian himself helps the pupils to make a choice.

To attract pupils the school library is profusely and tastefully decorated by means of pictures of national leaders, of men of letters, fine pictures of library buildings in our country and elsewhere, of pupils at the book shelves and the like and educational maxims as, 'Books are for USE', 'Books for ALL', 'USE makes a library big', and so on. A periodical section as an adjunct to the library with choice periodicals which children love much, is a necessity as experience points out. Literary games like word-building, map-study, album making, picture painting, stamp collecting cross-word puzzles and the like may

also be arranged as pastime. Story telling and popular Harikatha and Puranic Kalakshepam on modern lines may also be adopted with advantage. From out of the school library, the school magazine can easily originate. In one word, the pupils may be made to use the library as their study — the chief place for the preparation of their lessons, and the field to exhibit their literary talents.

The librarian, if he is a trained one in the art, can really do a good lot in inculcating the reading habit, in pupils and in making them use the library to their satisfaction and delight. A warning may be given here that the librarian should not impose himself and his views on the pupils but simply guide them and instruct them in the art of culling information from books which deal with joys and fears, hopes and sorrows.

* * * * *

'For all who wish to learn', the school is the centre and the school library, the motive force. The responsibility of the school librarian is, indeed, great if he minds to discharge his function satisfactorily. He can make or mar the usefulness of the library. The first step in the right use of books is the classification of books, which is followed by cataloguing. What is meant by classification and why classification of books is a necessity, for the effective use of a library, is a topic by itself; it may be said that even as the fruit-seller arranges his fruit of various kinds into tiny, smart groups or piles, according to their quality and kind, and sometimes even, gives them tasteful paper jackets in order to attract customers to his stall, the need for classification and cataloguing of books will be evident, if the contents of his charge, he wants others should enjoy. What is librarianship if not effective salesmanship! When the books are classified and arranged resulting in a sound catalogue, the scheme of classification together with a copy of the catalogue, should ever be before the readers. A manuscript catalogue is recommended, and a subject classification for school libraries is desirable. When University Libraries are working by means of Manuscript catalogues, there is no harm in suggesting such a form for the school library. Experience warrants such a procedure. The loose-leaf system of the manuscript catalogue will serve the purpose admirably. When new books are received, entries can be made in the catalogue then and there, and the librarian, if he so minds, can thus bring it up-to-date. The manuscript catalogue demands the presence of the reader in the library, and the selection of books would be easy and effective.

To give the pupils the necessary training in the art of handling books carefully and using them effectively, the School Library may be open for the entire school for a few hours a week — say each Saturday morning from 8 to 11 A. M. Pupils desirous of using books are invited to the library. Ordinarily, the school hall may be used for this purpose and pupils may study here their favourite books, in silence. Pupils from the highest to the lowest class in the school will all be there. Books of Reference, the librarian will place on the table, so that the pupils may use them, if need be. Till pupils get themselves accustomed to silent study, the librarian may instruct them in this art.

It would really be a pleasure to see a number of pupils of different ages and attainments, in the silent pose of self-study. An early training of this kind would enable children to use Public Libraries with advantage in later life.

Gleanings.

UNITY OF FAITH.

Message of Goodwill to people of Mysore and India on Unity of Faith by His Highness the Yuvaraja of Mysore, G. C. I. E., broadcast from All India Radio on 12th July, 1939, and relayed to Akashvani Radio, Bangalore and Mysore.

I feel that I must, on this occasion, give expression to what has for some time past been paining me very much, viz., that latterly my countrymen in India have been quarrelling frequently on what are put forward as religious issues and magnifying them into a colossal national grievance.

In the early centuries when Hiuen-Tsiang and Fahien visited our ancient Buddhist Universities and when Nestorian and Syrian Churches were established in Hindu India, the teeming millions lived in tolerance and amity. Even in the time of Akbar the Great and Jehangir, it was so. The mosque at Fatepur Sikri built in the early part of the sixteenth century is a monument to the unity of all Faiths. If you visit that mosque to-day you would find a harmonious blending of Saracenic and Hindu style in Architecture. The prayer slabs are here and there inscribed with Hindi script. Jehangir himself was the product of Hindu-Mohammadan unity and culture.

Raja Birbal's eminence in the time of Akbar and Jehangir's confidence in Raja Gokuldas and their patronage of art, music and literature which were all essentially Indian, afford abundant evidence that unity of Faiths is not an empty dream but can be a practical reality.

In our own Mysore, we have mosques, temples, churches and viharas erected for devotion and consecration of man to the service of God. Sacred spots like Dattatreya Peetha in the Baba Budan mountain range show that the Hindu and Mussalman can worship with equal fervour and devotion at one and the same shrine. Throughout, in the history of my forefathers and in the present reign of His Highness the Maharaja, beloved of all—may God bless him with long life, health and happiness—we have Hindus, Mohammedans and Christians living and working side by side in perfect harmony, peace and good will under His Highness' gracious influence.

Let us therefore work for a common understanding between the two great sister communities—the Hindus and the Mussalmans—which is so essential for India's political and economic regeneration. Let us try to remember that these and other religions are alike in all fundamentals and that the difference, if any, pertain only to matters such as external forms, rituals and ceremonies, which are comparatively of little consequence in enabling an individual to lead a pure, devotional and spiritual life. We must not forget that different religions are needed to suit different temperaments. They are like the notes of some rich chord of harmony, or like the various colours of a rainbow arising out of the common whitelight, "so that all the religions together speak out the One Truth of God, and in their many syllables the One Divine Name is heard."

The unnecessary emphasis laid in India on castes and sub-castes and religious distinctions, as affecting public life, should be eradicated. Each one of us must try to realize that he is an Indian first, and a Mussalman, Hindu, Christian, Parsi or Jain, only next.

Learn to work for the joy of working. Your contentment in feeling that you have worked wholeheartedly, not merely for personal gain but for service to God and humanity, will bring greater joy, peace and happiness and take you a long way in life. He who works unselfishly for the joy of working, and not solely for monetary gains or worldly credit, is alone capable of giving and receiving an abundance of everything in material or spiritual prosperity. Therefore, let our giving and receiving be first of loving service, tolerance and understanding, so that we may achieve perfect unity in our ideals and aspirations.

Let your faiths be like the rivers Ganga, Jamuna and Saraswati, for ever flowing and forming the "Triveni", merging in symbolic unity. They keep on flowing and giving their energizing waters unasked to barren land, fertile soil, to cities and hamlets alike.

So, let your tolerance and giving be like mother Nature's flow of life—making a Tunga-Bhadra and a Conveyer of happiness, unity and prosperity to all mankind, and as Lincoln, the Great Liberator of America and a supreme humanist, said in his famous Gettysburg speech: "with malice towards none

and charity to all," my countrymen, pray, strive and persevere towards understanding and unity. Awaken your hearts and consciousness with intellectual and spiritual understanding, with wisdom and love, which will ever bless our motherland with unity, peace and happiness.

I must not forget to say just a word to my young friends. You are to be the builders of the New India, and everything depends upon how you equip yourselves now, when you are at school and college, preparing as you are for the great adventure of life that awaits you. You can, because you are yet in a formative period, learn to live better than your elders could do, a true life of fellowship and brotherhood, overlooking all distinctions of class and creed. You must take advantage of the great opportunity that your life as students affords you, to grow physically strong, emotionally pure and mentally alert, and prepare yourselves for the service of your common motherland. Let the acquisition of useful knowledge and the fostering of a spirit of brotherly love and service be your main objective, of course not overlooking the need to train yourselves as the bread-winners of your family. Remind yourselves constantly of our glorious past and do not fail to remember that out of this glorious past is bound to arise, God willing, an equally glorious future.

We are at the dawn of a new era and of the renaissance of the ancient glory and culture of our Motherland. Let us therefore consecrate ourselves to a life of harmony, goodwill and understanding full of faith in religious tolerance and unity, and go forward, with zeal and courage, to secure, as equal partners in the British Commonwealth, our rightful place among the great nations of the world, for the lasting benefit of humanity.

May God be with you now and always. "An revoir" till we meet again.
Thank you all once more. *(The Mysore Scout)*

What do you teach in your Elementary Schools?

We teach boys and girls. In the elementary school we believe that boys and girls should:

Learn to read well.

Learn to write legibly.

Learn to use the mother-tongue easily and correctly, both written and spoken.

Learn how to spell common words.

Understand the meaning of numbers and use them skilfully in four fundamental processes to solve simple problems.

Understand the world about them—flowers, birds, trees, sky, insects, animals.

Understand the importance of and strive to keep health and to be safe.

Learn to play and work together—know and accept pleasantly rules of the game.

Know the important places of the earth and gain an appreciation of their peoples.

Understand something of the growth of our own country

Engage in many types of plastic and graphic arts for self-expression.

Know the great literature, poems, stories, and nonfiction of their maturity level.

Learn to sing and enjoy music individually and together.

Have opportunities to develop individual aptitudes and expand special interests.

—Pauline G. Staats, Supervisor of Elementary schools, Pittsburg, Kansas.

Notes.

Educational Reform in U. P.

The resolution of the Government of the United Provinces on the recent Report of the Primary and Secondary Education Reorganisation Committee, would be of interest to our readers. The Committee had made a number of comprehensive recommendations of a far reaching character involving consideration of intricate problems of policy and finance, which had been widely noticed and commented upon in the Press. The Government has accepted most of them with their implications, and has made changes where necessary.

As regards Primary Education, the Government has taken steps for introducing Basic education in conformity with the Committee's recommendations, for which necessary Basic schools and training centres have been at work. Primary education being compulsory, the age at which it should commence has been fixed at *six* instead of *seven*, and the duration, *five* years, for the present, in slight modification of the Committee's suggestions. Efforts are being made to start schools where they do not exist, and induce parents to take advantage of them.

The Government has decided to adopt Hindustani as the medium of instruction for the basic and secondary institutions, without precluding any special

languages where necessary. In this respect, U. P. is more happy than Madaas, where the problem still bristles with difficulties.

The Committee had suggested the substitution of attainment tests for examinations, but the Government has resolved, while recognising the evils of examinations, to continue the present system, in the existing paucity of trained experts in psychological tests and also with a view to avoiding confusion in the transition period. The Government, however, is for reducing the number of examinations as far as possible, and also for establishing a bureau of psychological research.

Yet another of the Committee's recommendations, which the Government has accepted, is the preparation of text-books under its auspices. Bombay Government, too, seems to be serious about it, and it is likely that Madras also will follow suit. We, for our part, are not enamoured of this step. It may be there are some evils in the present system but they could easily be avoided by reforming the text-book committee and its *personnel* and exercising greater rigour in the approval of books submitted to it. The proposed step is, while tending to curb initiative, likely to reduce publications to a dull uniformity. Unsound educationally and otherwise, the proposal needs to be weighed with all its implications before being adopted.

Educational Reform in Madras.

The Education Minister of Madras recently convened a Conference of some Headmasters and Principals of colleges, the Vice-Chancellors of the three Universities, the D. P. I., and some educationists, to consider problems relating to the reorganisation of Secondary Education. The Conference resolved that the Middle School stage should comprise, as now, the three forms, and that the High School stage commencing with Form IV, should offer a bifurcation of studies from Form V, a Pre-University course and a Vocational course. A number of Committees were formed to plan the courses of studies, which are now busy conferring and drafting schemes for being discussed at another conference on October 14th next. We have had occasion to peruse some of the findings of these Committees, a discussion of which we reserve for our next issue.

Reviews.

1. The New Era Story Poems ; Edited by J. F. Thaddaeus, B. A., L. T. Published by B. G. Paul & Co., Madras. Price: As. 14 (1939).

This is a new book of Story Poems intended to give High School pupils a taste for reading poetry and also a training in story writing based on a study of narrative poems. Similar collections have appeared from various publishing firms, and the present one has improved upon them in directions which would tend to fulfil the aims stated above. Besides including a few copyright pieces, the Editor has graded the poems carefully and given necessary helps to students to grasp their spirit and reproduce their substance having regard to logical sequence. Each poem is followed by notes on meanings of rare words and phrases, biographical sketches of authors where possible, hints and suggestions giving the central ideas, and well-arranged questions on the subject matter. A faithful study with these aids is sure to enable pupils to construe the poems rightly and give creditable answers in their English Second paper. Instructions for epitomising, and a few models have been given, and there are in all 85 pieces for study. The get-up and print are very attractive.

Books by Macmillan & Co., Ltd.

2. Introductory School Mathematics : By L. Crossland, M. C., B.Sc. Price: 2s. 6d.

This book, while mainly designed to meet the requirements of Public Schools in England, would provide a preparatory course for beginners of mathematics in Indian Schools as well. The Arithmetic section deals with fractions and English money. The approach to Algebra is through the formula, which in later chapters introduces to directed numbers and simple equations. The Geometry section is highly practical, the first part of it being devoted to experimental work, which is followed up by a study of congruent triangles and their wide applications. Five sets of revision papers have been added. The book would be found useful by teachers.

3. A Practical Guide to Foreign Language Teaching in Elementary Schools : By I. Morris. Price: 2s. 6d.

Teachers of English in Indian High Schools and those under training in Training Colleges would find this book a useful guide in the teaching of the subject. The contents make interesting study, dealing with the merits and demerits of the Translation and Direct Methods and with other aspects of language teaching. The author appreciates how the Translation method enlarges the vocabulary, and avoiding vagueness, conduces to word-mastery and accuracy of knowledge. He

concedes how a judicious combination of this with the Direct method would promote powers of speech and fluency. He is conscious of the limitations of both the methods and suggests a correlated scheme co-ordinating all language features, which comprises ten stages. The chapter on Phonetics would repay careful perusal. The appendix giving hints on the compilation of suitable text-books would be appreciated by interested people.

4. Introduction to Geometry : By A. W. Siddons & K. S. Snell : Cambridge University Press. Price: 2s. 3d.

This gives a first year's course in Geometry, combining viva-voce and written work to beginners. Readers are first introduced to the study of objects of three dimensions, followed by treatment of angles and their measurement. Students are then acquainted with scale drawing which involves a knowledge of geometrical facts. The chapters following this deal with facts about angles, parallel straight lines and triangles and their applications in numerical examples and drawing. Loci in two and three dimensions, ideas relating to symmetry and principles of ruler and compass constructions receive attention, which are followed by a study of congruency, quadrilaterals, similarity and Pythagoras' theorem. Students are also given an idea of elements of solid geometry and co-ordinates in two and three dimensions. The chapters progress in easy and natural stages and give a lucid grounding in the elements of the subject. The clear and suggestive diagrams in general and the coloured diagrams in illustration of Pythagoras' theorem are noteworthy. Teachers of the subject would do well to have a copy of this for their guidance.

5. Heroes and Heroines of Islam : Books I and II. Price: 4 As. each.

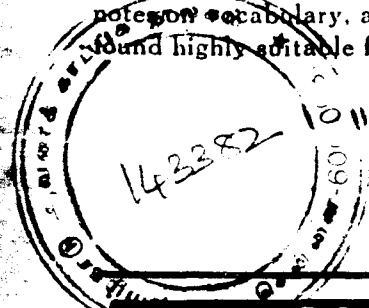
These give brief accounts of three great personalities of Islam, Mohamud the Prophet and his two successors, Abu Bakr and Hazrat Omar. Book I dealing with the Prophet details, in simple English, the features of Arabia and its social conditions, and Mohamud's life and his founding of Islam, his struggles, his successes and his lovable personal traits. Book II treats of Abu Bakr and Omar who succeeded him as the first and second Caliphs and their many battles for the successful spread of Islam, along with an account of their great qualities. Books like these, while tending to improve pupils' knowledge of English, would help to sow seeds of mutual regard and tolerance conducive to communal amity.

6. Here and There in India : Books 9 to 12. Price: As. 3 each.

1. Agra and the Taj Mahal. 2. Calcutta, 'The City of Palaces'. 3. Bihar, the land of 'the Blessed One'. 4. The Land of the Five Rivers.

Book 1 treats of Agra and its glories, past and present. The Taj, the Fateh Sikri of Akbar, the University, the Dayalbagh colony of Anand Sarup and other interesting facts about Agra have been dealt with here. Book 2 treats of Calcutta, its origin and growth, its main sights and edifices, the Howrah Bridge, its University, its factories and its aerodrome. Book 3 gives an account of Behar, the land of the Buddah and Asoka, and its present industrial activities. Book 4 reveals the past history of India and the martial nature of the province, besides giving accounts of the famous Indian states therein and modern irrigation facilities.

All the books have been neatly executed and profusely illustrated, and printed in bold types suitable for young readers. Each has a few notes on vocabulary, and exercises at the end. The booklets would be found highly suitable for extra reading by the pupils of the lower forms.



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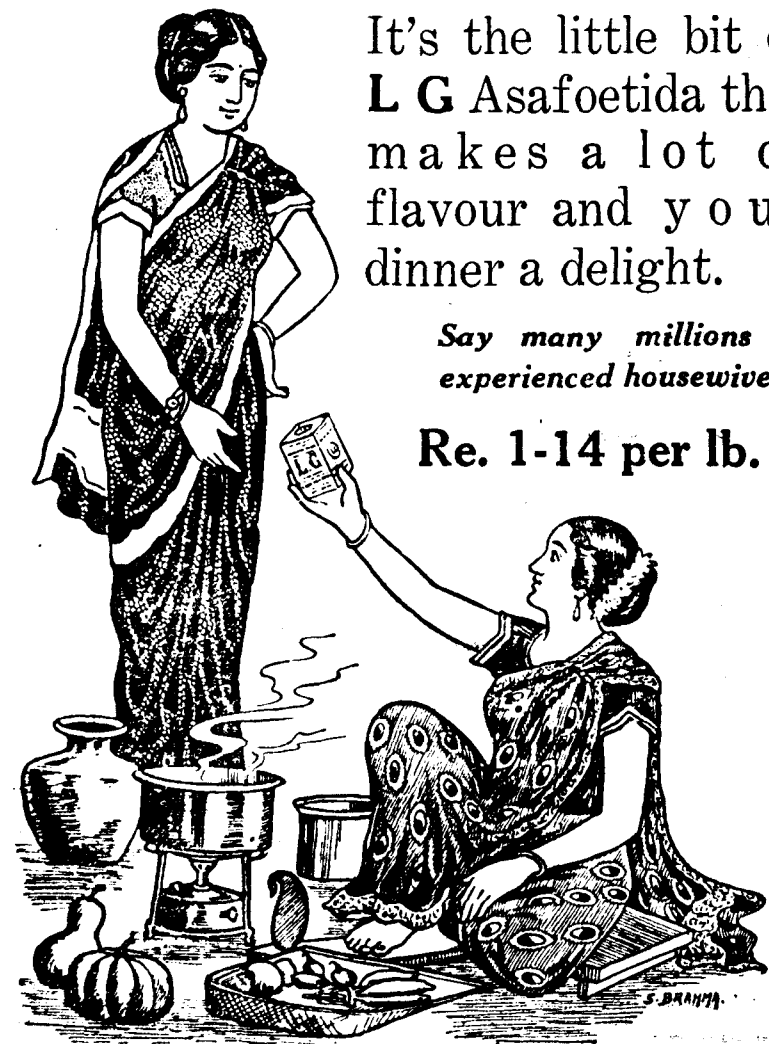
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