

143

999)

THE

INDIAN EDUCATOR

1940

Vol. XVI

No. 5 May 1940

No. 6 June 1940

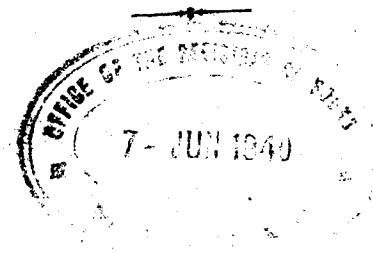
LIBRARY

JL
M2, N25 IN
N 40.16.5, 6.
142521

eg. No. M. 2027.

Vol. XVI—No. 5

799 THE
INDIAN EDUCATOR



MAY, 1940.



Managing Editor:

V. Aravamuda Ayyangar, B.A., L.T.

Annual Subsn: Rs. 2]

[Single Q

142541

Approved for class use for schools in the Madras Presidency. (Vide Part II, Consolidated List of Approved Books - 1940—"Fort St. George Gazette," dated 30th April 1940.)

"A STANDARD BOOK"

HIGH SCHOOL ENGLISH GRAMMAR AND HIGH SCHOOL ENGLISH COMPOSITION

BY

P. C. WREN, M. A. (Oxon.), I. E. S. (Retired)

AND

H. MARTIN, M. A. (Oxon.), O. B. E.

Pages 647. Third Edition. Price, Rs. 3.

Both Wren's "High School English Grammar" and Wren and Martin's "High School English Composition" are now largely used in schools. At the suggestion of several Headmasters, this ONE-VOLUME edition of the two books is published at the low price of Rs. 3 only. Part II of "High School English Grammar" is, however, omitted as Part I of "High School English Composition" covers the same ground somewhat more fully.

OPINIONS

"Wren's Composition hardly requires any recommendation or review as it is very widely read all over the land. By placing this book in the market, the publishers have hardly left any room for choice."—*The Bombay Teachers' Journal* (March, 1937).

"The publishers should feel proud that they have been successful in making it a STANDARD book."—*The Bombay Teachers' Journal* (March, 1937).

You can always rely on "COOPER" Publications.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4.

Sole Selling-Agents for the Madras Presidency:

**Messrs. Christian Literature Society for India,
Park Town, Madras.**

CONTENTS for MAY, 1940.

	PAGE
1. "What am I best fitted for ?" By Prof. M. S. Srinivasa Sarma, M. A.	106
2. Our Educational Muddle. By Dewan Bahadur K. S. Ramaswami Sastri, B. A., B. L.	110
3. The Human Factor in the Religious Profession. By Prof. Anjilvel V. Mathew.	114
4. Scouting and Education. By Sri S. Santanam, M. A., L. T.	120
5. Radio in Adult Education. By Sri K. Narayanan, M. A., S. T. C.	124
6. How to eliminate wastage in the Secondary Education. By Sri Santosh Kumar De, M. A. (Cal.), H. Dip. Ed. (Dub.), Cer. psy. (Edin.)	126
7. Intelligence Testing in Indian Schools. By Sri D. V. Chickermane, B. A., B. T.	132
8. Parental Co-operation and Discipline. By Dr. H. C. Mookerjee, M. A., Ph. D.	135
9. Gleanings.	138
10. Notes.	141
11. Reviews.	144

SAMPATH PRESS

51-A, WEST AVANI MOOLA STREET, MADURA.

QUALITY PRINTING

CHEAPNESS

NEATNESS

PROMPTITUDE

SECRECY

ACCURACY

RELIABILITY

UNDERTAKES

All kinds of Jobs, Printing of question papers, Letter heads,
Hand-bills, Supply of all School and Office requisites.

UNDER THE EXPERT SUPERVISION

OF

Mr. V. ARAVAMUDA IYENGAR, B.A., L.T.,

Managing Editor, The Indian Educator, Madura.

Patronage Solicited.

OUR QUALITY SCHOOL TEXT-BOOKS IN ENGLISH THE CORONATION ENGLISH READERS

EDITED BY J. C. ROLLO, M.A.

Primer, Parts 1 & 2	for Class IV	As. 6
Book I	„ Class V	As. 6
Book II	„ Form I	As. 8
Book III	„ Form II	As. 10
Book IV	„ Form III	As. 12

These **English Text-Books** are well planned and graded. The lessons are based on familiar subjects which are bound to interest the pupils. Each book is a development on the previous one both in the vocabulary and grammar scheme. The questions given are a special feature of the series and a careful attention to them will ensure a firm grasp of the subject-matter and the language.

THE CORONATION ENGLISH SELECTIONS

EDITED BY J. F. THADDAEUS, B.A., L.T.

Junior	for Form IV	As. 12
Senior	for Form V	As. 15

These books are meant to teach the English Language in higher Forms. The lessons contain writings of modern authors and writings of Mahatma Gandhi, Pandit Nehru, Gokhale are also included. Teaching of incidental Grammar through exercises is an important plan of the books.

THE CORONATION ENGLISH GRAMMAR & COMPOSITION

EDITED BY R. PATRICK, M.A.

Deputy Director of Education, Colombo, Ceylon

Book I	for Form I	As. 6
Book II	for Form II	As. 9
Book III	for Form III	As. 12

These books provide a complete course in English Grammar with graded exercises. Grammar is not treated as an end in itself but as a means towards good composition. A careful and intelligent doing of the exercises will ensure firm grasp of the language and vocabulary.

THE NEW ERA STORY POEMS

EDITED BY J. F. THADDAEUS, B.A., L.T.

This is an excellent compilation of 85 Story Poems specially adapted for the use of High Schools. Special merits are the Notes, Hints and suggestions and the questions.

B. G. PAUL & CO., EDUCATIONAL PUBLISHERS
4, FRANCIS JOSEPH STREET, MADRAS



THE INDIAN EDUCATOR

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

Vol. XVI.

MADURA: MAY, 1940.

No. 5.

“What am I best fitted for?”

Vocational Diagnosis and the School Curriculum.

By Prof. M. S. SRINIVASA SARMA, M.A.

Of all the problems of reconstruction none is more important and insistent than that of education. Naturally therefore is University, Secondary and Primary education today in the melting pot. The most hopeful sign in the present-day educational theory and practice is the increasing attention given to the child. The centre of gravity in the school is fast moving from the curriculum, the subject of knowledge, to the child, the subject of training. The school is best fitted for the study of the individual while he is yet a child in it. There is no pressure of economic competition; and the leisure and opportunity necessary for studying the child in order to advise him most wisely, and confronting him with activities that will best meet the needs of his development are easily available in the school. The school which is primarily the training ground of man must help the pupil to face the inevitable question, “What am I best fitted for?” It must train him to approach the problem of the life-career with confidence and courage by equipping him with a competent knowledge of some craft, industry or occupation which offers a reasonable chance of providing a means of livelihood in adult years. What the school learns with regard to each individual can also serve the needs of society outside the school. Interests can best be discovered within the school; and industry could make use of this diagnosis of interests in selecting men who are best fitted for a particular line of work. In a well-ordered society the needs of the individual and the demands of society are identical. Society cannot allow children to grow up acquiring bad habits and attitudes, and then condemn such behaviour.

INSIGHT INTO VOCATIONAL FITNESS.

The time to study an individual for his vocational fitness is not when he is applying for a job. Of course ability can be tested then as

well as at any other time; but at the time of the selection for the job an accurate picture cannot be had of interests, aptitudes and personal qualities. In the school the pupils are given opportunities to express themselves in many sorts of social activities; and they can be studied in groups under standardised conditions. In assessing an individual's abilities and aptitudes, a comparative study is most desirable. "This candidate is among the top 3; that pupil is surpassed by only 5 of his classmates."— This sort of judgment gives a more correct estimate of one's capacity. The diagnosis of vocational fitness must therefore be the primary concern of the teachers. Let it not be forgotten that the discovery of one's own abilities and interests is part of one's education. Therefore it is but proper to look upon the school as the place where every individual must get an answer to the question which is the title of this article.

Most of the work in the classroom, playground, work-shop and the laboratory, the courses of studies and the series of examinations have a very direct bearing on the diagnosis of vocational fitness. The Intelligence Quotient has a definite value in helping the pupil to decide how much schooling will be of worth to him. If he has a high IQ it is probable that he will profit by continuing in the school for several years; if he has a low IQ, continuance in school is of less profit. The determination of special aptitudes also helps boys to discover to what lines or fields they can devote their energies with the best chances of success.

The community taxes itself to maintain schools so that they may equip the pupils with all the paraphernalia needed for successful living. To carry out this aim vocational surveys should be initiated for the purpose of acquiring information which can be placed in the hands of the pupils and of those in charge of their training. These surveys should make systematic inquiry into the vocational opportunities afforded to young people by the industries and enterprises in the province, and record the requirements of the various types of work, the nature of the labor involved, the wages, the general conditions of health, danger, companionship and instruction, the rate of promotion and the prospect of future advancement. There is therefore an imperative need to alter radically the curriculum of school studies. Literary and grammatical studies with very little relevance to contemporary life, and trivial geographical, historical and mathematical details with only a feeble claim to concrete serviceability should be summarily rejected, and vocational education calculated to fit the individual for an occupation should begin at a very early age. An effective method to help in this

process is to give the young pupils the opportunity of becoming interested in various types of occupation by visiting shops, factories, newspaper plants, offices, hospitals, and court-rooms where the actual business of life is carried on. Interest in suitable jobs may also be created through the media of cinemas, descriptive literature and lectures by competent occupational representatives.

INDUSTRIAL PSYCHOLOGY.

Recent work in psychology has resulted in techniques, tools and discoveries which contribute to a better understanding of the interests and aptitudes of individuals, and equipping them for congenial careers. Industrial psychology — which is only another name for the "Science of Work" — has at its command today not only tests of ability and aptitude but also measures of behaviour, interest and emotional adjustment. In fitting an individual for his vocation, one must take into account the attitudes, the habits, the skill, and the interests which the individual brings with him. In fact, the relation between the vocation and the worker is mainly psychological in the sense that increased efficiency as well as success and satisfaction of the worker depend largely upon the mental preparedness for the occupation which he has chosen. Vocational tests find out whether a person prefers to work with his head or with his hands and in which respect he is more efficient, whether he prefers indoor or outdoor work, a settled job or one which involves travel, whether he is naturally inclined to originate or to imitate, to assume responsibility or to evade it.

Industrial psychology faces four groups of problems in its task of vocational guidance, viz., 1. How to ascertain the pupil's qualifications so that he may be directed to that work for which he is best fitted. 2. The problem of perfecting the skill, the methods of instruction and the stimulation of the spirit of learning. 3. The problem of technique of operation involving the arrangement of work, adaptation of tools and machines, and the use of appliances so as to eliminate fatigue, avoid waste and produce maximum out-put in quantity and quality. 4. The problem of wages, advancement, recreation and participation in management and profits.

Vocational guidance was left in the past wholly to the individual and his family. The result had been too often disastrous. What a wastage of time, money and happiness arises from the "round peg" trying to fit into the "square hole"! A large number of tests are now however available by which we can arrive at a fairly accurate measure of the general intelligence and of the special abilities. These vocational

tests are now applied by a large number of firms in Europe and America. In Germany such tests are used by Krupps, Zeiss, Siemens and Halske, the Osram Co., and the German Tramcar and State Railways. In England the vocational selection tests devised by the National Institute of Industrial Psychology are being successfully employed for engineers, weavers, embroiderers, dress-makers, packers, chocolate and biscuit makers, clerical workers and salesmen.

EDUCATIONAL PLANNING.

Vocational guidance is practised to-day throughout the United States of America and in all first-rate schools in Europe. The vocational counsellor helps the individual to become interested in worthy occupations, finds information about them, discovers the operation of the mental laws which characterise different kinds of work, and assesses impartially and accurately the individual abilities of mind and body, and qualities of temperament and character. He analyses the occupations into their psychological elements, and measures personal reaction-time, sensory acuity, perceptual quickness, memory span, associative habits, imaginative ingenuity, power of reasoning and other functions singly and in combination, with reference to the special character and needs of various occupations. The educational planner in India today should first provide for the appointment of a "Careers Master" on the staff of every High School who has been trained in systematic methods of vocational examination. He must be responsible for interviewing and testing all boys at intervals throughout their school careers. With these data and with the thorough knowledge of the requirements of different occupations, he would be in an excellent position to help his pupils before they start to specialise in their school studies.

The National Institute of Industrial Psychology in England has evolved procedures of testing and interview for estimating vocational fitness, and has made detailed studies of the requirements of a wide range of the possible occupations from which a choice can be made. Vocational counsel is very difficult because of the diversity of human callings which require different methods of investigation. We may in a rough way group the occupations under six principal classes: 1. *Artistic*—including such subjects as drawing, painting, music, dancing, film-acting, photography and process work, carving, engraving and inlay work. 2. *Mechanical*—involving the use of tools such as mechanical shop and fitter's work, foundry and moulding, electrical wiring, and printing. 3. *Chemical*—such as the manufacture of soaps, inks, polishes, syrups, electro-plating, pharmaceutical works, tanning

and toilet articles. 4. *Agricultural and industrial pursuits*. 5. *Commercial*—including accountancy, banking, salesmanship, business organisation and direction and 6. The more distinctly *intellectual* professions such as legal, medical, civil, and teaching.

So long as every man was largely self-sufficient, vocational guidance and occupational planning were superfluous. But today when we are in the grip of the worst tragedy of a wholesale wastage of human lives at the most crucial and valuable age, nothing short of government control of the methods of recruitment of young persons into industry and of the conditions under which they should be trained during their early years would be adequate to deal with the abnormal situation. When there is overcrowding in certain professions, when the fatal malady of unemployment is more virulent in the case of University men, and when factories replace manual labour by machinery and produce articles of every day need in colossal abundance, a stern necessity arises to fit each individual to the work which is available for him and for which he is suitable. And this is the duty primarily of the state and the state-controlled educational system.

Our Educational Muddle

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

I and others of my way of thinking have been blamed and decried as pessimists for daring to call a spade a spade. Our elementary education to-day has not got the merits of the old Indian pial school education or the modern western elementary education. In the old pial school education a lot of useful information connected with life in India was imparted; there was a good bit of mental arithmetic; and perfect gems of simple poetry were memorized and formed a lighted pathway in the mind for the whole life. In the modern western system of elementary education, the boys and girls are taught a great deal of simple scientific truth; they are given a practical bent of mind and the boys especially are taught to handle toy machinery and learn how to take them to pieces and reassemble them; they are given more charmingly and profusely illustrated picture books and story books and their imagination is fed and kindled; they learn about the heroes and heroines of their land; and they learn the geography of the world. All this is taught in addition to the three R's. But the unfortunate products

of the modern Indian elementary education have none of the good points described above but have the demerits and bad points of both the pial system and the western system. The present Indian system (or rather want of system) of elementary education is crude, colourless, joyless like the pial school education and it is callous, soulless, and Godless like the western system.

The Wardha system of elementary education was devised to set right many of the evils of the present system but it has not been clearly and fully thought out yet. It threatens to bring in other evils while it promises to remove many of the old evils. Its impossible self-supporting character has now receded out of view. Its over-emphasis on craft is largely modified. But much remains to be done yet. More than anything else the departure of the Congress ministries has given a set back to the scheme. The entire success of the scheme has the existence of the proper type of teachers as its pivot. The present set of teachers cannot do justice to it, and the possibility of training the large number of Wardha teachers who are needed seems to be very very remote.

When we come to secondary education, the muddle is all the greater. The S. S. L. C. was born in confusion and grew up as a worse confusion and its welcome departure may land us in a confusion worse confounded. It looks as if the bad old Matriculation is coming in like the Restoration monarchy in England. The S. S. L. C. began by killing grammar in English and in the Indian languages. Bad spelling and worse pronunciation and atrocious idiom became the order of the day. The B group subjects suffered from chronic and pernicious anaemia. The C group looked wonderful on paper but was thin and jejune in practice. The boys were, at the end of the course, mere bookworms who did not know their books.

As for university education, I have been in the thick of the fight in the university bodies and am utterly sick at heart and bewildered in head and weak of hand. Our graduates are but the old Matriculates writ large. They learn more and more about less and less. The Honours students develop arrogance quite out of proportion to their ability, and their so called specialisation is purchased at a heavy cost — the cost of their general knowledge and their very soul. The universities, which are all alike and are feeble echoes of some outworn and outgrown English universities, pump into the brains of the students an increasing measure of learned and mostly useless lumber. All attempts at making university education more practical and more patriotic have failed miserably all over India.

This looks like a gloomy and overdrawn picture. I submit that it is not so. It is a very dark picture but a very correct picture all the same. If I quote below a recent public document, it is not because like the Fat Boy in David Copperfield I wish "to make the flesh creep" but because I wish that the teachers in their conferences should enter a protest against being used as mere automata to perpetuate a system which is a useless and costly sham.

In the report of the Madras Public Services Commission in 1939 the Commissioners say: "The results were very disappointing. The standard of grammar, spelling and handwriting was deplorable and some of the candidates appeared totally unsuited by educational equipment for clerical service of any description. Questions which seemed to have been beyond the ability of the majority of the candidates should have been tackled with a fair measure of success by a fourth form boy of average brains. *Few candidates knew how to put their ideas in logical sequence, to work out a plan and to express themselves in the simplest grammatical English...Considering that the candidates were all graduates, the results were disappointing*". In regard to the results of their interviews with the candidates for jobs, the Commissioners say: "Most candidates come specially dressed for the occasion. New tweed or silk lounge suits hit one in the eye. Candidates seemed to be under the impression that fashionable and expensive dress would score with the Commission..... A surprising experience of the Commission was the lack of relation between the academic achievements of candidates and their performance at the interview. *Honours and research degree candidates were disappointing in their ignorance of elementary general knowledge. They had specialised to such an extent and become so dependent on books for knowledge that they had ceased to learn from observation and conversation. Specially deplorable is the lack of knowledge about the things around one in one's own country, district, town or village.....* Many again had ceased to read books after passing their examinations. It is all due to that lack of interest in the things and affairs of the world around them that seems to be the feature of the intellectual and social life of our young men." One candidate stated that "Theodolite are stones and are very important for surveying a government village." Another said that if a ryot did not pay his arrears of land assessment he might be executed. The Commissioner says: "Very few candidates seem to understand what is required of them and if the best among them are to enter the service, the prospects of efficiency in the service are bound to be rather gloomy."

If such is the state of the candidates for the clerical jobs (for which alone the modern system of education in India seems to exist), what shall we say about the professional careers the candidates equipped for which are judged by a dumb public and not by an articulate Public Service Commission? What shall we say about the agricultural and industrial and commercial careers which are not within the purview of university patronage and which are now without candidates? When such schools are established, will the education imparted therein be such as to make the employers cry out "God save us from the young men trained therein"? I do not know. I know only that our present education is a muddle and that we must make haste to get out of it.

WAYS TO WIN ROUND PEOPLE.

1. Begin with praise and honest appreciation.
2. Call attention to people's mistakes indirectly.
3. Talk about your own mistakes before criticizing the other person.
4. Ask questions instead of giving direct orders.
5. Let the other man save his face.
6. Praise the slightest improvement and praise every improvement. Be "heartly in your approbation and lavish in your praise."
7. Give the other person a fine reputation to live up to.
8. Use encouragement. Make the fault seem easy to correct.
9. Make the other person happy about doing the thing you suggest.

—From Dale Carnegie: *How to win Friends and influence People.*

The Human Factor in the Religious Profession.

By PROF. ANJILVEL V. MATTHEW.

We have in our midst men who have consecrated their lives to the service of God through the service of their fellow-men. They have not gone into the "ministry" to make themselves rich. There were other avenues open to them which they could have entered if they had cared to fill their lives with the comforts and amenities of a rich man's life. They heard the 'still small Voice' within and were obedient unto this truly heavenly call with the result that they have spurned the world and its glory and now rejoice in a self-chosen life of poverty and service. The spiritual world is a reality, and in a sense it is much more real than the material world in which we live and move. "The secret of it all, the truth is this, that from the Atma proceed all the organs, all the worlds, all the gods, all the beings," said a Rishi about three thousand years ago. (Atmanah surve pranah surve lokha, surve devah, survani bhutani vyuchcharanthi.—Brihadranyakopanishad II, 1, 20), and to-day in the fuller light shed through the centuries, we believe in essence the same doctrine with greater clearness. "The visible and tangible universe" says an eminent scientist of to-day, (Dr. J. S. Haldane), "is a spiritual universe, the manifestation of God's continuous creative activity; and the physical and biological interpretation of it is only a partial interpretation." If the spiritual world is thus the great reality, it certainly calls men to enter into it and to accept its principles for their guidance, and it has been the glory of our race that with all the seeming nearness and inevitableness of the material world, there have never been found wanting individuals who scorned the primacy of the material and took the valiant risk of pinning their faith to the supremacy of the unseen world. Even to-day, there are thousands of such heroes in all parts of the world to whom the Unseen is of infinitely more value than the things that are seen, and a large number of them have entered into the "ministry", the direct service of God, the service of drawing the spirit of their fellowmen into conscious allegiance to the Great Spirit, the Father of all men.

Even such people, however, are not pure spirits, and they live in the tabernacle of their body, labouring under its restrictions and limitations. Living in the body, they have kinship with the other animals of the world and are like them moved by primitive passions and impulses. It is no wonder therefore that those holy people also who dedicate

their lives to God have natural wants, desires and purposes. Again, even the most ardent admirers of our priests and pastors painfully recognise that a large proportion of them were not swayed by the highest altruistic motives when they decided to enter into the religious profession. No doubt some of the best men and women of our race are there, though all individuals engaged in the service of God as profession cannot be said to belong to the best type of humanity. We shall in this paper turn our attention to some of the natural tendencies that are at work in leading a man to religion as a profession. As reference has already been made to the divine call that does not let a man go, which our best men have heard, we shall now without prejudice to our recognition of the possibility of such a call turn to some of the natural dynamic forces that work in such people and in their less devoted colleagues.

The response of an organism to a given stimulus depends upon the past history of that organism, says the psychologist, and the same is true of the decisions of men. The decision of any individual on any occasion is undoubtedly affected by his whole past history. No man suddenly, *i. e.*, without any preparation conscious or unconscious, decides to enter into the religious life. The call may come with seeming suddenness, but years of past history take a hand in determining the response. Very often it is suggestion, (the unconscious, and therefore unreasoning but not necessarily unreasonable, acceptance of an idea) that induces one to devote his life to the service of religion. This is why we very often find a family of priests or sanyasis, a family that sends at least one member to the holy profession in each generation. No special inducement is given from outside to the member of this family to take this great step, but he feels convinced, without necessarily thinking very much about it, that the only thing worth his while is to follow the example of his father or uncle, or elder brother or cousin, and enter into holy orders. For a similar reason we find occasionally families of teachers, lawyers or merchants. The suggestion may equally well come from some respected member of the society or community to which the given individual belongs.

The suggestion may come from outside, but there are several factors within the individual that make the suggestion acceptable. We all wish to be recognised in this world; it gives us genuine satisfaction to know that we count for something. Now the work of a religious teacher is something that invites the attention of a large number of outsiders. Wherever a minister of religion turns, he is given special treatment and he feels it worth his while to live. We all have a

tendency to delight in being members of a group, of being thought well of by the members of our "herd", and the religious teacher has his herd-instinct fully satisfied. Even men of the extreme extrovert type have scope for the expression of their personality in the role of the guide and philosopher of a body of religiously minded men and women. Some people do not care to amass much wealth if, in their want and privation, it can be said of them as Shelley said of Wordsworth,

• Thou hast like to a rock-built refuge stood
Above the blind and battling multitude,
In honoured poverty thy voice did weave
Songs consecrate to truth and liberty

and who can deny that service in the realm of religion provides plenty of chance for the realisation of this urge that is from within? Again, the desire to dominate is a natural desire in all men and women, and perhaps there are fewer chances open to ordinary men for this than those afforded by the position of the spiritual director of a body of worshippers. ~~The only other man who can compete with the~~ professional religious teacher in this respect is the schoolmaster, but the former has a number of advantages which the latter can never hope to enjoy. No wonder, then, that the position of the priest, though never a very lucrative one, is hardly ever left vacant for want of a candidate.

There is another reason why people readily agree to become spiritual shepherds. Let it be once more remembered that we are speaking of the human aspect of the question. There are heroes, who have gone into the religious life with motives higher than merely human. Even they however may be unconsciously influenced by forces of instinct that operate in all men. At the same time we have honestly to confess that in the pulpits of all countries of the world can be found a large number of people who have gone into the holy place with no more holy purposes than a carpenter or a tailor or a dentist usually has. We have already seen that the ministry offers scope for people in whose mental make-up the domineering element is strong. It is a curious fact, however, that the pulpit attracts those also in whom the spark of adventure is not, to say the least, uncommonly bright. It draws to itself among others certain individuals whose watchword is "Safety first". They want a safe and secure place. A priest is very seldom driven out of his living for laziness or inefficiency. If he has no hope of rising high in the economic world, he is saved on the other hand from the fear of being deprived of his job at short notice. Again, there are

some people, especially we speak of those religious communities where priesthood is open to all irrespective of birth, who happen to get into sacred places not because they have a special calling or aptitude for it but because after trying their fortune at a number of other places they came away disappointed to enter into the "Lord's vineyard" as a last resort. In the case of such people, we find that like all other men and like all other animals and like all other living things, they try in this manner to seek their food so that thereby their life may be preserved. There is nothing dishonourable about it, at least not until they put on airs; but let us also recognise that the work of such people — we do not here speak of exceptionally saintly people, whose number is very small — is no more sacred, as we have already observed, than the work of a carpenter or a tailor.

Whether a man likes it or not, his unconscious self will manifest itself in a number of ways. The manifestation of the unconscious, however, need not be the revelation of that which is unholy in him. A man who persistently tries to live up to the best in him, radiates all around him a glow of loveliness and cheerfulness, and this occurs very often unconsciously. As a matter of fact, the more a man is unconscious of the good that he is trying to do i. e., the more unself-conscious he is, the more effective and irresistible becomes his influence for good. Again, when a man speaks from his experience, we hear in it a sincere ring which we miss in the words of the mere theorist. For instance, when a man who experienced great sorrows and disappointments, and still was able by faith in God and faith in man to come through his troubles with an unsullied joy and contentment, speaks to an audience regarding the need and wisdom of putting up with grief and failure, they unmistakably hear in his words an echo of a life truly lived. Similarly, when a man is pre-occupied with a certain subject, his discourses have frequent references to that subject. The student of philosophy, without wishing to appear erudite, gives an intellectualist colouring to his sermons. The scholar engaged in the comparative study of religion makes comparisons even in those discourses where another would merely have been content to make a simple statement. Similarly, the linguist, the psychologist and the savant. Each of them lets us know by his words what he or she is mainly engaged within his or her spare hours.

Not only the intellectual life of a man, but his likes and dislikes, and his moral predispositions come out when he addresses his audience. They loom large before the discriminating listener. A man who has an inner conflict is sometimes likely to speak a little too much about the peace of the kingdom of heaven; or even the opposite may happen, his

sermons may dwell too much on the aspect of conflict in the moral sphere. The man who feels a conscious inadequacy in the attempt to express himself and to drive his thoughts home into the hearts of his hearers, is likely to, and very often does, quarrel with his hearers, especially the women and children, for their inattentiveness. He projects his misfortune and inefficiency upon that part of the audience which does not retaliate. The man who grapples with the temptation of impurity in his own heart, exhorts his audience more often than not on the beauty of holiness and warns them to flee from all forms of lust, an advice that reminds students of Shakespeare of Lady Macbeth's attempt to wash away her sin night after night in her sleep. The sense of guilt, the unconscious feeling of moral insecurity, expresses itself in this purificatory exhortation from the pulpit. The preacher who is not sure of the ground of his own conviction ventilates his uncertainty in an unmistakable fashion either by his hesitations, or by a vehement over-stressing of doubtful propositions.

The preacher who in addressing a group feels that he is one with them, and that he stands for the maintenance of those principles for which the group exists as a group, experiences a power more than his own and is able to let himself go with a freedom to which he is a stranger in private conversation. This is at least one reason why some people who are bashful, embarrassed and halting in personal conversation are bold and eloquent when they address their constituency as a group. The membership of the group gives them a sense of power, and unconsciously fortified by this sense of power they give utterance to such denouncements and pointed pieces of advice as would never escape their lips in private talk.

The sense of power that is experienced by the preacher when he makes himself the mouth-piece of the congregation is quite a natural power that is fairly well explained by commonly accepted laws of Crowd Psychology. But there is a deeper source of power which the true saints of God experience and which laws of psychology conveniently pass over in silence. This is the sense of power that comes from a life of continued fellowship with God. Those to whom the personality of God is a reality are convinced that this sense of power that follows a humble waiting upon God, is not identical with the sense of power that one gets by being at one in sentiment, motive and aspiration with his hearers. The fellowship with God and the consequent sense of strength that a diffident man experiences when he goes forth to deliver the message of God very often brings with it the advantage which laws of Crowd Psychology do recognise, but it is certainly

much deeper and greater experience than the consciousness of group-membership. These two differ not only in intensity but may pull a man in contrary directions. That these two experiences, the strength that a man feels as a member of a crowd, may work contrary to each other, is illustrated by the life of Jeremiah a prophet of the Jews who lived about six hundred years before Christ. He instinctively wished to be with the crowd and choose the easier path, but he felt that God was calling him in a different direction. He chose rather to feel the strength that came from God and resolutely set his face, sometimes even reluctantly, against the current of popular opinion. Some people might call this an urge of the Primary Unconscious but to us the more straightforward, and immensely the more helpful name for this urge is the urge of the Spirit of God. The prophets of God like Jeremiah in ancient days and Mahatma Gandhi of our own times have, most of them, been persecuted in some form or other. It is true that all these people have been upheld by at least a few devoted followers and colleagues even in their worst days, but their chief trust has been not in these their supporters but in God, and that has made them heroes. When a man can thus speak in the name of God *i.e.*, be at one with this loving Power which guides him, he becomes a true leader of men, a true shepherd of the sheep, a shepherd to whom the sheep can be entrusted with confidence. When such a man speaks, it is not his words alone so much as his whole life that inspires his audience.

Scouting and Education

Recent intrusions into our educational system.

By SRI S. SANTANAM, M. A., L. T.

It is really remarkable to find that men in all walks of life find the education imparted in our schools as very defective. The politician, the business man, the doctor, the military officer and a host of others whose vocation has not been that of the teacher, have come forward to rectify the defects seen by them in our educational system. The Wardha system, Vocational and Technological courses opened in the existing schools imparting general education, Montessori Method, and Scouting have thus come into existence and have appealed very vigorously to the public and the authorities. We, poor schoolmasters, working in the system, are called upon to adjust ourselves to all these new invasions and intrusions into our sphere of work and are expected to carry this increasing load on our shoulders, and thus produce better men from our school mills. Willingly or unwillingly, the schoolmasters are made to undergo further training for discharging the newly added duties and the pupils are supposed to derive greater benefit from these newer spheres of activities opened up for them in the old system of general education, which meant only instruction in the 3 R's in the lower stage, and in languages and sciences in the higher stages.

SCOUTING AS AN EXTRA-CURRICULAR ACTIVITY.

Now, as educated thinking men imparting general education, teachers can appreciate the services of the great men who have been responsible for the orientation of these changes. As an ordinary teacher, I wish to ask, however, whether it is right for the authorities to give too much work to the teachers and the taught, especially when the pretty definite aim of general education is not satisfactorily attained. Scouting has been acclaimed as a very good extra-curricular agency in every school, and any school which does not possess a scoutmaster and a few troops of scouts and cubs cannot now, it seems, be regarded as a decent institution. The expected improvement may or may not be seen but the troops will continue and profess to work wonders in the school. Let me confess at the outset that I am not a scoutmaster and that I entertained a sort of prejudice against the scouting order with their outlandish dress, cut of hair, semi-military appearance and animal cries. However, I never wanted to decry it without reading some of its literature and judging its record in our country.

RECORDS OF SCOUTING.

Newspapers in our country have frequently published reports of scout training camps and jamborees and of the want of self-restraint on the part of the Chief Scout, Sir R. Baden Powell, on one occasion, the consequent trouble and the split in the movement, and the efforts to bring about a re-union; also occasionally of a few cases of people saved from a watery grave by some scouts—perhaps they might have done the same even without being scouts. This is all the record we have to speak about it from a study of the newspapers. Probably the Scout Headquarter offices have some unpublished records of the fine work done by the scouts, besides the lists of scoutmasters and organisations affiliated to them. Anyhow, it does not seem to me to be unkind to point out that all the energy and expense spent on the movement may more or less be regarded a waste, because the results produced are not at all felt anywhere as anything worth mentioning, so far as the lay experience of our own country can judge.

FINE LITERATURE AND THE IMPRACTICABILITY OF THE SYSTEM.

As for the literature on the subject of scouting, a scoutmaster of long standing, one now holding the post of a Divisional Organiser with jurisdiction over two districts, placed in my hands three books out of quite a large number on the subject and they are: 1. Scouting for Boys, 2. Aids to Scoutmastership, (both by the Chief Scout) and 3. The Patrol System by R. E. Philips. They may perhaps be regarded as the best books to be studied by any one who wants to understand what Scouting is and stands for. Indeed, they are admirable books and tell us much about the defects of scholastic education and the ways in which Scouting can make it better. By going through them, one cannot avoid thinking that to practise Scouting as advocated in them will mean throwing our educational system quite out of gear in the case of the scouts, though giving them a good enough education of course through scouting.

It seems that it may be better to give a scoutmaster control over a few troops of boys to be educated by him through scouting, camping, cooking, marching, woodcraft, life in the open, pioneering, technical training, games and sports, drill and physical exercises and the cultivation of hobbies, fine arts and character. It is a splendid system but should be practised quite independently of our educational system 'having a definite curriculum and standards of examination', in the words of the Chief Scout himself. The two cannot be carried on together without their being a hindrance to each other. As the Scouting attached to our schools cannot be worked properly at all, it has only

resulted in the organisation of a number of show boys dressed 'scoutishly' and equipped with staves to be used occasionally for providing an overhead archway for the grand visitors of the schools on ceremonial occasions, such as the celebration of the school days. Some headmasters are enabled to use their services to do honour, I was once told, to the D. E. O.'s and other authorities when they want to curry their favour. Such are the results of combining Scouting with our scholastic education.

EMPHASIS ON CHARACTER, HEALTH AND HANDICRAFT.

If worked out separately and independently, it can produce very good results, especially when the boys have already mastered the 3 R's. The Chief Scout himself describes Scouting not as a reform or revolution in education, but only as a jolly outdoor recreation, a practical aid to education, complementary to school training and capable of filling up certain chinks unavoidable in the ordinary school curriculum. He regards it a school of citizenship through woodcraft, an agency for imparting individual efficiency through the development of character, health and handicraft in the individual. He remarks that there lies a certain danger in inculcating in the individual the ambition to win prizes and scholarships and holding up to him as success the securing of pay, position and power. Certainly it lies in our educational system but this ambition and this hope of success have not been regarded as sources of danger by our countrymen; they have been the very cause of its attractiveness in spite of its innate repulsiveness to the boys in our schools, and of its popularity among the parents who have been sacrificing their all for the realisation of such ambition and success for their boys. The scout training wants to undo the effects of such a system through 'an instruction in service for others'. His words on the evils of our school education are worth quoting and pondering over. "With this inculcation of self-interest into all grades of society it is scarcely surprising that we have as a result a country divided against itself with self-seeking individuals in unscrupulous rivalry with one another for supremacy, and similarly with cliques and political parties, religious sects and social classes, all to the detriment of national interests and unity." How truer of India to-day is the remark than of England about which it is so written!

TEACHING BY EXAMPLE NOT EVIDENT AT PRESENT.

The chief merit claimed for the system is teaching by example and the boys, the Chief Scout says, are quick to learn service when they have before them the practical exposition of it on the part of scoutmasters. Have our scoutmasters no capacity for setting such examples?

The effects of this training where it has been in competent hands have, says he, exceeded all expectation in making happy, healthy, helpful citizens. Are such effects seen in our province? The only happy ones it has produced are those who have been enabled to get some good jobs for themselves as scout officers with a decent salary and a few scouts who have been able to use their badges and training to influence school managers and other employers to prefer them for appointments in their gift. The right upbringing of children can be better done, of course, by a scout training given by a capable scoutmaster. If such masters exist, it is better to give them a license to train the boys in scouting and also impart to them general education in accordance with the convenience of the scout training, and recognise the merit of the scout education system as distinguished from the general education system of our schools in which scouting cannot be easily thrust and satisfactorily worked.

THE SCOUT PROMISE AND LAW AND THE CULTURE THEY STAND FOR

The Scout Promise is all right, but duty to the King should not mean resigning oneself to the despotism of his officers. The Scout Law is a very fine code of culture, which any system of education will do well to impress on the students. The cultivation of a sense of honour, of loyalty to the country and the elders, of helpfulness to all irrespective of caste, creed and colour, of friendliness to those coming frequently into contact, of courtesy, of kindness to animals, of patience and cheerfulness under troubles and difficulties, of thriftiness, and of cleanliness in thought, word and deed, is very important, and if Scouting develops these features better than any system of education, then it should be recognised as the best system and ample facilities should be afforded to the scoutmasters to impart the training to their boys in their own way unimpeded by any rigid examination-ridden system of school education with a heavy curriculum of its own. Baden Powell's books swarm with tables pointing out the national inefficiencies, their causes and origin, and good preventives for them through Scout training. (See pages 18, 44, 45, 58, 80, 88 in 'Aids to Scoutmastership').

Any account of its worthiness from the point of view of its developing culture as involved in the imparting of a taste and love for cleanliness, urbanity or courtesy, learning or knowledge to be obtained, toleration, unaffectedness under difficulties and righteousness or fair play, cannot, I am sure, recommend it to the Indian mentality as its capacity for imparting an efficiency for a career and absorbing the pupils trained in a remunerative employment. On page 88 of "Aids to Scoutmastership", I find a beautiful table showing ways for employment. If Scouting

in our land can do anything this way, well, all will welcome it with music and drum (Mela and Thala). Else it will be quite a meaningless farce kept on because people somehow interested in it may want to continue the show and make the scouts strut like proud peacocks with their peculiar badges and dress on school platforms on ceremonial occasions. Anyhow it seems to be quite desirable to have scouting separated altogether from school education and run it independently or as a post-school training in useful citizenship.

THE IMPERIALISTIC SPIRIT OF BADEN POWELL'S SCOUTING.

One aspect of the mentality of the originator of Scouting has to be made plain and a warning may be taken by those Indians who are enthusiastic about the absolute goodness of the system. It seems to me that the object of Sir R. Baden Powell is to train the C3 men of England to keep up an A1 empire won by the Englishmen in the past. The imperialistic spirit underneath his scouting and the paens of praise heaped on the English character will be enough to convince one of the want of selflessness and love of service to others, especially to the subject peoples of the world ruled over by the Europeans. Selfishness dies hard, and imperialistic and nationalistic selfishness cannot be eradicated even through the so well conceived system of scouting; on the other hand, it may be even encouraged and the soundness of the training may be vitiated by the encouragement of such a vein. Our countrymen, enthusiastic about scouting, will do well to think of this aspect and take steps to avoid this danger of playing to the tune of chauvinistic British jingoism.

Radio in Adult Education

By SRI K. NARAYANAN, M. A., S. T. C.

RADIO—A GREAT INSTRUMENT OF EDUCATION.

The Radio is one of the great modern educative forces. Talks are seldom to be found wanting in the charm of novelty and enduring interest; hence they are adapted to the ends of the much-needed academic recreation. Variety of subject and novelty of approach make the radio a powerful educational medium. As an instrument of education, the radio is seen as an inciter of thought, to reading and observation.

RADIO IN ADULT EDUCATION.

As Dr. Lauback, the well-known Phillipine educationist, says, it will be oligarchy, not democracy, if only 10 % of the population go literate. Thanks to the frank recognition of the importance of Adult Education, there has been a country-wide battle against adult illiteracy since the advent of Provincial Autonomy. In this literacy drive, the radio can be pressed into service.

In a country where the percentage of illiteracy is appalling the need for an intensive and extensive propaganda can hardly be over estimated. If the sole "raison d'être" of the Department of Public Instruction consists in making education broad-based, one of the cheapest and perhaps the best way to do it is to fall back upon Educational Broadcasting, which is clearly designed to supplement, and not to supplant, the activities of various educational agencies already in existence. The task of communicating methods of scientific production in agriculture to the illiterate inhabitants of 500,000 isolated villages is indeed a stupendous task. If anything like orderly progress is to be made, speedier means of instructing and enlightening these vast masses must be employed. Is not broadcasting, keeping as it does both illiteracy and distance, the ideal one for the task?

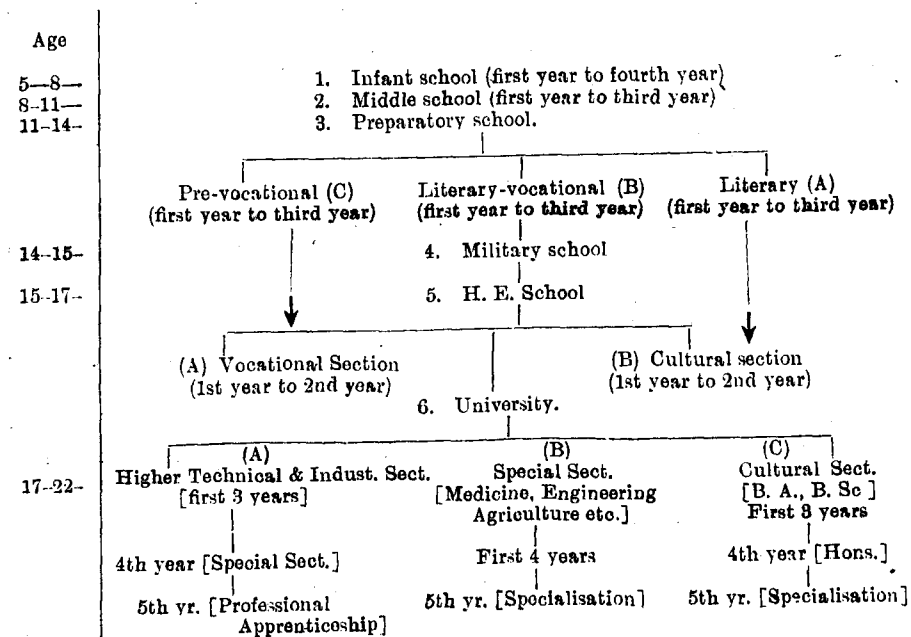
Talks should be in the mother-tongue. They should be simple, useful and attractive. Rudiments of geography, science, hygiene, physiology, rural and domestic economics can be easily taught. Current events and the main parts of Indian History can be broadcast. The villager must be made to feel that the talk is of value to him. The daily village programme radiated from almost all A. I. R. Stations has shown that lively dialogue, short dramas, and market prices command the instant attention of the villager.

There are many villages in India. Hence the community set, supplied freely by government or outside sources, is at present the only possible solution. The radio can effectively be used to irrigate the mass mind with streams of knowledge.

How to eliminate wastage in the Secondary Education

By SRI SANTOSH KUMAR DE, M.A. (Cal.), H. Dip. Ed. (Dub.),
Cer. Psy. (Edinb.)

In my previous article I have shown the colossal wastage in the Secondary Education in India. Here I shall try to show how this wastage can be eliminated to a great extent by re-orientation of the Secondary Education. The plan is given below :—



(1) Infant School.

Four years should be the study period in this school. During this time education up to the standard of U. Primary should be finished. The assessment should be of five different classes, viz:—(1) Very Superior (2) Superior (3) Average (4) Low average (5) Very low average. Those who even after two years in the same class fail to get promotion should be transferred to the "Backward Section" of the same school where they should get special coaching, and after six months they should again sit for examination.

(2) Middle School.

Three years should be the course of study in this school. During this time education up to the standard of Class VII should be finished

and for this the syllabus should undergo a thorough change. The subjects which help the boys to lead rural life (for most of the boys shall have to live in villages, so rural interest should not be neglected.) should be included* in the syllabus, for example, bee-keeping, poultry-farming, spinning, gardening, vegetable-raising, basket-making, care of cattle and live stock, fish and silk-worm breeding, toy-making, fruit-growing, repairing implements and utensils used in daily work and at home etc.

After the final examination of this school, the intelligence of the boys should be tested; for the real intelligence of a boy cannot be judged by his school examinations. For this, intelligence tests should be produced.* At present, there are no reliable Intelligence Tests prepared by Indians in Indian Languages. Reliable tests should be prepared as early as possible on the basis of European or American tests, or they should be prepared *de novo*; for it has been found by experience and by experiments that the amount of knowledge required for success in trade and commerce, or arts and crafts, falls far short for success in the cultivation of abstruse subjects like philosophy, mathematics, science or literature. With I. Q. less than 100 it is futile to expect any success in cultural subjects. Those who with intelligence, less than this, enter schools or colleges, in the vain hope of success in general cultural subjects, generally swell the number of failures. They may be called "educational misfits." At present, any student who passes with the lowest aggregate in the third division may get admission into any college without the least objection. That they are not fit for higher education is not realised either by their guardians or by the educational authorities. The result is that even after the prosecution of studies for more than four years 40 % of students fail to secure minimum pass marks. Steps should be taken for this appalling wastage, from here. So after the final examination of this school (which should be a public examination) students should be selected according to their merit and diverted to the different sections of the Preparatory School. As, at present, there are no reliable intelligence tests, suitable for the Indian students, the selection may be made like this. As the plan shows, education should be trifurcated here: those who score 60 % or more should be allowed to enter into the literary or cultural section of the Preparatory School; those who secure 45 % to 59 % should be allowed to enter into the

* From "Sankhya" The Indian Journal of Statistics, Vols. I and II, we come to know that the Statistical Laboratory of the Presidency College, Calcutta, had prepared a group-test of intelligence through the medium of the Bengali Language, and that it had been administered to over 1200 school-students in Bengal. If the results prove satisfactory, the test may be adopted in Bengal.

Literary-Vocational section of the same school, and those who secure 35 % to 44 % should be permitted to enter into the Pre-vocational section.

(3) Preparatory School.

As suggested already, after the final examination of the Middle School, students should be permitted to enter into the different sections of the Preparatory School according to their merit. All should not be allowed to have literary or cultural education; for, that education cannot be suitable to all. Those who may be benefited by this education, should be permitted to be admitted into the literary section and the rest should go according to their merit and success in the examination to the other two sections of the Preparatory School. These three sections, now, should be described in detail.

(A) Literary Section

In this section, as at present, History, Geography Mathematics, Science, Literature etc., should be taught, but necessary addition and alteration should be made in the syllabus, for our purpose. The course of study, here, should be for three years, and the Present Matric Course should be finished by this time; but this should not be regarded as Matriculation—it might be called Pre-Matriculation, for the successful candidates of this section only should be allowed to go to the cultural section of the H. E. School. There should be no fixed pass-mark for the examination at this stage. The "Median Mark" i.e., the marks secured by 50 % of the students should be regarded as the pass-marks; over and above this "Median Mark" those who would secure 5 or 10 % additional should be reckoned as the second or the first division.

(B) Literary-Vocational Section.

In this section both literary and vocational education should go on *pari passu*. More stress should be laid on vocational than on the literary subjects; consequently the standard of the latter subjects need not be so high as the former.

(C) Pre-Vocational Section.

In this section there should be no literary subjects; but only that much literary subject may be allowed which is correlated with vocational subjects and is necessary for the study, exposition and understanding of the same. But it should be considered at the same time,

* So long as Intelligence Tests are not prepared in Indian Languages students should be diverted to the different branches of the Preparatory School according to their success in the examination; but as soon as the tests should be ready and their results prove reliable, selections should be made on the basis of these tests.

whether what is called really vocational subjects can be or should be taught to the boys of 12 years of age. We think it is not. So instead of calling it vocational we have named it Pre-vocational. Works on wood, paper, earth, leather, brass etc. should be taught as far as possible.

(4) Military School.

If possible, just after the Preparatory School, military education should step in, and it should be given for one year. At present, we need not discuss it in detail.

(5) High School.

There should be two sections in the school, one purely literary and the other vocational. The period of study in this school should be two years only, and the final examination of this school should be regarded as Matriculation.

(a) Vocational Section

The successful candidates from the Literary, Vocational and the Pre-Vocational classes of the preparatory school should come to this section after two years' study; the successful candidates of this section also should be entitled to the Matriculation certificate. Shorthand, typewriting, book-keeping, tailoring, cabinet-making, carpet and durree weaving, umbrella-making, dyeing, shoe-making, smithery, agriculture, telegraphy, lacquer work etc. should be taught in this section, and students should be allowed to select subjects according to their choice.

(b) Cultural Section

The present I. A. or I. Sc. course should be abolished from colleges and added to this section; and after Matriculation, students should get admission direct into the B. A. or B. Sc. classes. The students from the literary section of the Preparatory School only should be admitted into this school and the successful candidates of this section alone should be admitted into the B. A. or B. Sc. class of the University.

(6) University.

Here again education should be divided into three sections viz., (a) Higher Technical and Industrial Section (b) Special Section and (c) Cultural Section.

(A) Higher Technical and Industrial Section.

This section should be like the "Technische Hochschule" of Germany. The students from the Vocational Section of the High School should come here, and after three or four years they should also get B. Sc. degree.

(B) Special Section.

Arrangements for the study of Medicine, Agriculture, Engineering etc. should be made in this section, and the course of study should be four years for the ordinary students. At the end of the fourth year those who want to be specialised in any subject should have to continue their studies for one year more. The students from the cultural section of the High School should get admission into this section.

(C) Cultural Section

B. A. or B. Sc. course should be taught in this section and the course of study should be three years for the ordinary students, but those who want to be specialised, i. e., those who like to take Honours course should have to study for four years.

There is no necessity for the Post Graduate Department for the study of M. A., or M. Sc. Students under some eminent professor may work for one or two years; at the end of which they should submit theses, and if approved, they should get M. A. or M. Sc. degree.

If reconstruction of education is made along this line, education should improve and colleges would not be unnecessarily crowded. If the number of students is very much unwieldy, many unfit boys may come in, consequently good arrangement for education is not possible. The number of students desiring for higher education is increasing year after year:

Year	No. of students	Year	No. of students
1915	61225	1927	99166
1922	66856	1932	105166

This does not show real love of learning. It shows only that students are blindly following the traditional way, irrespective of their ability. The desire for study of so many students cannot be stopped *per force*, nor would that be just and fair; but it should be the look out of the authorities to stop the general influx of students to the uniform type of education i. e., general cultural education. Let the whole country be covered with a net work of the different types of educational institutions and let the students go to these institutions according to their merit and necessity. The idea adumbrated in the article may be largely fulfilled, if this scheme is adopted and worked out. We, thereby, do not mean to say that our scheme is absolutely faultless, that it cannot admit any compromise or that it would be universally accepted. Much has been written and said by eminent educationists about reconstruction of education, and reform seems to be in the air; so we draw the attention of the educationists of our country to this humble scheme.

Again, we do not mean to say that if the system of education is reorganised according to this scheme there would be no more any unemployment problem of the educated young men to be solved, for we do not think the unemployment problem of any dependent nation can be satisfactorily solved: still it is our firm belief that unemployment, if not lessened, will not be keener atleast. Many, after finishing their vocational training, may found cottage industries or workshops on small scale and thereby earn their bread. And even if unemployment is not solved, the awful wastage in education will be stopped, and if so, that would be a positive gain to the country.

Lastly, we do not think education will improve in the least by mere foundation of new universities here and there. We admit, of course, that every province has the right to demand a separate university; but we do not admit thereby that the provinces would get any additional advantage, or their condition will improve, unless the new universities have some ideal to follow. Indian Universities were created by merely copying the theoretical syllabus of the so-called liberal education as laid down originally by the well-known Universities of Oxford, Cambridge and London in the olden days, when their chief aim was to produce Clergy-men or Platform and Parliamentary orators. They have changed their courses, syllabus and system of education with the change of times; but our universities have not undergone any change since their inception. Throughout the length and breadth of India, universities are imparting the same type of education, as if cast in the same mould—that time honoured humanities, literature and science. Each university is the shadow—the replica of the other. What would be the gain, if the new universities follow the same course and curriculum? Each university should have its own speciality which other universities lack in, and for which alone students from the different parts of India should have to come to that particular university. Calcutta University is the oldest university and it has earned name and fame outside India, and no other university has the provision for the teaching of so many different branches of Arts and Sciences; so cultural subjects should be its speciality. Bombay University is proud of a large number of mills, factories and workshops; so this university may have higher technical and industrial subjects as its speciality. Madras is on the sea-shore and she has a good harbour: so naval training, marine-engineering and other subsidiary subjects may be the speciality of this university. Burma is famous for oil and wood, so her university should have special arrangement for training in forestry and oil-technology etc. On the whole each university should have its own special features: for all universities cannot make arrangement for teaching all the subjects satisfactorily;

nor do they need do so. If this principle is followed, universities should not have unnecessary rivalry among themselves, and considerable overlapping and needless expense for the teaching of the same subjects may be avoided. Let us now bring this article to an end by quoting a few lines from the sound advice of Sir Hari Singh Gour, Vice-Chancellor of Nagpur University:—

“The reconstruction of the educational system of India must have as its primary aim the elimination of duplication. The indiscriminate manufacture of B.A.'s and LL. B.'s must be put an end to. At present, graduates are being produced on a competitive basis and this is sheer waste. A university should concentrate on one or two subjects for which it has special facilities or special endowments. Students from other parts of India must come to this university for study of particular subjects. Thus each university will have its own facilities, and duplication and waste will be avoided.”

Intelligence Testing in Indian Schools

By Sri D. V. CHICKERMANE, B. A., B. T.

The publication of Dr. V. V. Kamat's book “Measuring intelligence of Indian children” marks an important step in the sphere of mental testing in this country. Ever since experiments in mental measurement were made in foreign countries, about thirty years ago, by Dr. Binet in France, enormous progress has been made in this field. The Binet tests have undergone revision in different countries to suit local conditions. Noteworthy among these are the Stanford revision for American schools by Dr. Terman (1916) and the Dr. Burt's revision for English schools (1921.) An Indian revision was an urgent necessity and I feel very happy to note that Dr. Kamat has accomplished this task.

Intelligence testing, though very common in America and England was practically unknown in this country till recently. Very little encouragement was given to such work and, it was the experience of Dr. Kamat, that a good many people laughed at this work of testing school children. Mr. Kamat tested about 1000 children and adults, mostly in Dharwar, by giving Stanford-Binet tests after suitably modifying them to suit Indian conditions. These tests were first published

Parental Co-operation and Discipline

By Dr. H. C. MOOKERJEE, M. A., Ph. D.

(Excerpts from his Presidential Address at the Hoogly District Teachers' Conference.)

Co-operation Between Parents And Teachers.

The lack of co-operation between parents and guardians on the one hand, and teachers on the other, has always been a source of dissatisfaction with me. The indifference of the former, their lack of interest in and ignorance of matters educational ought to be removed not only for the sake of their children and wards but also for the sake of progress in education. I am afraid that we teachers as a body are to a large extent responsible for the present state of affairs. We do not take trouble of arranging matters in such a way that parents and guardians as a body are encouraged to help us with their advice and criticism. It is true that we have their representatives on our Managing Committees but here their function is more or less of an executive nature. I am not prepared to admit that valuable as their presence is on our committees, greater benefits would not accrue to our schools if all guardians could be induced to take more interest in the education of their wards and in the day-to-day work of our educational institutions. If genuine friendly relationships are established between teachers and parents and guardians, I feel certain that with the intelligent advice emanating from this source, our response to the changing needs of the times would be more prompt and our adaptation to them more complete. All changes for the better would thus come as suggestions from those who are most vitally interested in the welfare of the students instead of, as under present conditions, being thrust on us from outside. But what actually happens now is that, as a body, parents and guardians keep aloof from our schools and we are thus deprived of their co-operation.

We should remember that children are in the school for a few hours only and that try however much we may, ultimately the atmosphere of the home and other outside forces are bound to have a greater influence in shaping their life and character than what we can reasonably look for as the result of our efforts. Unless there is close and sympathetic co-operation among all the shaping forces, the school by itself can never show any very satisfactory results. We have, therefore, first of all to determine what particular kind of training we aim at giving

our students and then to come into intimate touch with their parents and guardians in order to induce them to assist us in our efforts. In doing so, it is probable that just as we hope to influence them, they too, will expect us to give favourable consideration to their point of view and to modify our plan of work so as to bring it into line with their suggestions.

For the attainment of success, it is necessary that parents should be invited to visit our schools at frequent intervals and that they should be given all possible facilities to know something about the work done in the class rooms by their children. Functions should be arranged by the teaching staff at frequent intervals to which parents and guardians should be invited. These will tend to bring parents and guardians, teachers and pupils together and help in fostering a sense of mutual respect for one another's feelings and opinions.

I am aware that the programme outlined by me will not only involve additional labour on the part of teachers but also possibly a certain amount of unpleasant and uncalled for interference with the internal working of schools, leading occasionally to something almost approaching friction between teachers and parents and guardians. This experiment, however, has been so successful in more advanced countries that it may be worth our while to try it out here though, as stated just now, in some cases it may not prove very fruitful in the immediate future.

Once friendly feelings are established and co-operation from all quarters secured, parents and guardians will compete with one another in encouraging the all-round training of the wards. Our schools will cease to be shunned by everyone except pupils and teachers; they will change into centres for the dissemination of the light of knowledge and teachers will, in time, command the respect of all as the real builders of the nation.

The Problem of Discipline.

Discipline in its narrower aspect is mainly concerned with the maintenance of order and this is a problem which demands our most serious consideration to-day. Formerly the maintenance of discipline was a comparatively easy affair as must be known to nearly everyone here. In those days, the really great and good teacher was always respected and had great influence in giving a shape to the life and character of his pupils. But now the whole situation has changed for the worse. Recent events occurring not only in our province but also in other parts of India have abundantly proved the fact that resistance to lawfully constituted authority and to the orderly administration of educational institutions is offered on such flimsy pretexts that there is every likelihood of irreparable harm being done to educational effort.

Some go even so far as to suggest that the 'agitation' of students has grown into a positive danger to the future well-being of society itself.

There is, however, no need to be unduly discouraged over this state of affairs, for change is the law of life. This problem like other problem is capable of solution if we, as a class, can adapt ourselves to the new conditions which have manifested themselves. We must recognise the fact that the rod both literally and figuratively can no longer be relied upon as the prime instrument of discipline. The use of chastisement as the only means of preserving order must lead to a distaste for school life added to which is the fact that it does not promote growth of character and the development of self-respect, a sense of responsibility and the spirit of loyalty to the schools. It is therefore that modern educationists stress the fact that discipline must proceed from within, that it should, in fact, be voluntary. Only thus is there any chance of the formation of character.

It is regrettable that in our motherland we are not developing education along these lines, for all our attention and energy are directed at best to the cultivation of the intellect only. Educational theorists are telling us repeatedly that educational institutions should provide an all-round training, but our schools have somehow come to regard themselves as fundamentally concerned with helping their students to get through examinations.

The natural consequence of the narrow conception of academic training, even where it is most successful, is that students accumulate knowledge but fail to develop character. This, to my mind, is the real cause of the problems concerned with discipline which teachers and authorities of educational institutions have to face to-day. The same problem has confronted other countries and they are trying to solve it by shaping their educational institutions in such a way as to encourage the production of reliable citizens capable of appreciating the value of discipline and the necessity of loyally accepting the guidance of wise and approved leaders.

The first thing necessary to bring about the desirable state of things is to provide for our educational institutions teachers who will readily command the respect and confidence of their pupils. And they should do so not because of their possession of academic qualifications only but rather for their moral qualities. It is not perhaps necessary at this late hour to emphasise the fact that it is quite possible for a man to possess the highest qualifications and yet fail to command the love, affection and respect of the pupils and the public on account of the lack of that mysterious something without which no one can be a really successful teacher.

One of the evil effects of the wide-spread unemployment has been that many educated people who have no real love for teaching adopt our profession for the slender emoluments it provides. Such people are always full of discontent and are the last persons who can be expected to take any interest in the kind of work referred to above. The presence of such people in the staff must lead to lack of discipline.

Another reason for the lack of teachers of the type referred to by me is that when vacancies are filled up in our educational institutions, the authorities are guided in their choice by academical qualifications. They nearly always forget that teaching does not consist in the giving and receiving of items of information but that it seeks to establish contact between a strong, mature and disciplined personality and young and undeveloped minds for the benefit of the latter. It is therefore that the major part of the emphasis has to be laid on the personality of the teacher.

While laying emphasis on what can be achieved in the maintenance of discipline by the selection of the proper type of teacher who can command the respect of the pupils, we should not allow ourselves to forget that discipline is not the concern of merely the Headmaster and the teaching staff and that, for its successful attainment, we must secure the co-operation of our pupils. It is this feeling which is responsible for the opinion that the greatest amount of success can be looked for, not by reserving special periods for the direct inculcation of this virtue but by making an indirect approach to the problem, for instance, by providing concrete situations which make right thinking and right action on the part of the pupil imperative and by the creation of an atmosphere favourable to the development of character.

Such situations are a possibility only when we entrust our pupils with the responsibility of managing some of their own affairs while we teachers stand unnoticed in the background, always prepared to assist them with our advice. The public schools of England have proved the utility of this line of action and experience has demonstrated that this plan goes far towards developing certain moral qualities which can very rarely, if ever, be taught by mere preaching about their utility. I would therefore plead with every teacher here to put forth his best efforts to organise in his school schemes of school government involving the participation of his pupils and to appoint as leaders or officers those of them who give evidence of a strong character and a capacity for leadership. I am certain that if this suggestion is carried out in all our educational institutions systematically, the present lamentable atmosphere of indiscipline will be replaced by another and a more salutary one.

Gleanings.

TRAINING FOR DEMOCRACY.

Much has been done in our educational system to foster self-expression and self-direction in pupils, yet unnecessary teacher-domination persists. Training for democracy, however, is much more than this. It is a processing of the souls of men—the inculcation of respect for others' rights, of tolerance and open mindedness, of equality and justice, and of goodwill and co-operative-ness. If properly administered, it should mould our attitudes and ideals, throughout childhood and youth, by school experience. Throughout maturity, by adult education, it should foster an understanding of changing socio-economic conditions and issues.

It remains for our educational system to provide within its walls an abundant experience in democratic living. Only by creating a democratic life situation, planting the seed, cultivating the soil and fostering within individuals the necessary continuing "inner growth," can training for democracy be attained.

—Francis B. Hoos. *In Public Education Bulletin, Pennsylvania*

EDUCATIONAL RESPONSIBILITY OF A DEMOCRACY.

"As Democrats, we believe in government by the people. There must, therefore, be a people united enough to govern. But, as educators, it is not our business to school people into unity of sentiment. That way lies communism, fascism, Hitlerism. Our business is, not to make nations, but to make men."

"True, any exercise of the powers of government must involve some compromise with such standards of personal conduct, for all government is coercion, even if be only the familiar coercion of taxation. But let the democratic statesman—let the democratic voter—take care that these compromises with himself are always deliberately made; for his personal standards must remain the norm, however widely he is forced to depart from them.

"In this, as in so much else, Lincoln stands as the supreme example of the democratic statesman. No despot ever assumed more personal power, or claimed more insistently to be the sole judge of national policy; yet it is no exaggeration to say that he felt acutely his every act of power to be a forced departure from his own definition of democracy: 'As I would not be a slave, so I would not be a master. Whatever differs from this, to the extent of the difference, is no democracy.'

"In this frank confession of dualism lies democracy's only reply to the totalitarian philosophies of twentieth century. Incredibly foolish though it may appear to the prophets of a purely political idealism, we do regulate the powers of government by standards which are always in some degree incompatible with their full exercise; in designing our democratic constitutions,

and in formulating our national policies, our prime measure is, not any theory of social welfare, but the moral integrity of the individual citizen."

—LORD EUSTACE PERCY, *Durham University, England.*

EDUCATIONAL RE-ORGANISATION.

"The aim of introducing technical education in high schools is to offer to the pupils an alternative form of higher education of a less academic character. Primary education must be made compulsory as early as possible, but at the same time for a long time to come three-quarters of Indian children should not be educated beyond that standard."

"Post-primary education should start from the age of 11 and comprise a course of five or six years. The curriculum of the first three years should be that of middle school. After that stage a certain number of subjects of a practical character, such as engineering, science, drawing and commercial courses, should be introduced in the curriculum. But general education in English, History, the pupil's mother tongue and Mathematics should not be allowed to suffer. At the end of this course a student must possess practical mastery of the English language."

"It is necessary to institute a Careers Bureau which should ascertain from principal employers of labour and Government departments the approximate number of such students as they can give employment to every year."

Referring to university education, Mr. Sargent said, that his main criticism was that Indian students were encouraged to begin university life much too young. His other criticism was that Indian universities neglected to adjust their output to the employment market. Nevertheless, he said, he was very favourably impressed by the hard work that was done by Indian students and Indian universities.

Referring to Indian teachers, Mr. Sargent said, that he had come to the conclusion that a national minimum standard of qualifications and remuneration of primary school teachers would have to be set up before long. He wished that a union or association of the type of the National Union of Teachers in England should be set up in India to look after the general interests of teachers in the country.

—Mr. John Sargent, *Educational Commissioner with the Government of India, at the New Education Fellowship, the Punjab.*

Notes.

AGE LIMIT OF SERVICE

In well-organised services, as under Government, the duration of service of employees is limited to age 55. In recent times, after the advent of the Congress Ministry, the rule of retirement has been strictly enforced as a measure of economy and as a means of reducing unemployment among educated young men. Government employees, sure of their pay and having something to fall back upon as they have been, have no reason to complain of this stricture. But conditions are different elsewhere, as among teachers in aided institutions. Labouring under age-long ills, most of them have been eking out a miserable pittance with no certainty of getting it *for long or regularly*. The little chance this depressed class had of serving a few years longer has been denied to them now. From July next, the rule comes into operation, and already there have been a crop of notices to quit served on these poor masters. The obnoxious contract system terminating service at three months' notice has been doing havoc among the members of the profession. The present ruling has given a fresh handle to managers to displace senior men, on the plea of age, which they had never dreamt of using a few months ago. The saving clause in the G. O. that deserving cases recommended by managers would be sympathetically viewed by Government is only an eyewash, for very few managers have chosen to be generous; '*Under the existing rules, your services in the institution cannot be extended*' is the invariable endorsement made by them on applications for extension.

One other factor implied in the fixing of the age limit is the fear of a possible questionable fitness for responsible work owing to a tendency to grow senile. Premature fossilization is the lot of most of us living under an enervating climate. Garburity and obduracy, a militant egoism and intolerance of others' views steal an unconscious march over us. Schoolmasters generally are placed in circumstances favourable for an early setting in of this aberration, with a more pronounced sense of inferiority complex. People in other walks of life, too, do not escape

the baneful effects of age and climate; it is only a question of degree. All the same, some of these are allowed to parade over others and wield responsible posts, least conscious of the repercussions of a defective mental poise. One arguing in this line of thought wonders how the privilege of service denied to schoolmasters at 55 for reasons of economy, unemployment or senility, should be extended to others similarly placed, to occupy lucrative or influential posts in Universities, Ministries and political bodies. Is not the present chaos in education and politics partly the fruit of a misplaced zeal and defective sense of proportion of leaders who have outlived their usefulness? Why should teachers alone be mulcted?

EDUCATION IN INDIA.

The latest Quinquennial Review on the Progress of Education in India compiled by the Educational Commissioner with the Government of India gives us some useful statistical surveys for 1932-1937. The Commissioner recognises the dissatisfaction at the present system of education and says: 'There appears to be a consensus of opinion that the system is not practical enough, not sufficiently in touch with the child's environment and experience and not adequately related to the needs of later life.' The report does not, however, indicate what lines of reform he would initiate to remedy the existing evils.

The Commissioner also refers to the unfortunate tendency of Secondary Education to accentuate the drift of unsuitable pupils towards higher literary education, to the wastage in primary schools retarding progress of literacy, to the inefficient educational administration of local bodies and to absence of co-ordination in educational activities.

The Report states that 5.2 per cent of the total population are receiving instruction in India. Taking the two major communities, the Hindus and the Muslims, it observes that there is a set-back in the rate of progress of education of the latter, owing probably to financial depression. Increased enrolment is observed in University education and this is accounted for mostly by the absence of avenues for high-grade technical training or of attractive openings for employment after the matriculation.

Notes.

AGE LIMIT OF SERVICE

In well-organised services, as under Government, the duration of service of employees is limited to age 55. In recent times, after the advent of the Congress Ministry, the rule of retirement has been strictly enforced as a measure of economy and as a means of reducing unemployment among educated young men. Government employees, sure of their pay and having something to fall back upon as they have been, have no reason to complain of this stricture. But conditions are different elsewhere, as among teachers in aided institutions. Labouring under age-long ills, most of them have been eking out a miserable pittance with no certainty of getting it *for long or regularly*. The little chance this depressed class had of serving a few years longer has been denied to them now. From July next, the rule comes into operation, and already there have been a crop of notices to quit served on these poor masters. The obnoxious contract system terminating service at three months' notice has been doing havoc among the members of the profession. The present ruling has given a fresh handle to managers to displace senior men, on the plea of age, which they had never dreamt of using a few months ago. The saving clause in the G. O. that deserving cases recommended by managers would be sympathetically viewed by Government is only an eyewash, for very few managers have chosen to be generous; '*Under the existing rules, your services in the institution cannot be extended*' is the invariable endorsement made by them on applications for extension.

One other factor implied in the fixing of the age limit is the fear of a possible questionable fitness for responsible work owing to a tendency to grow senile. Premature fossilization is the lot of most of us living under an enervating climate. Garburity and obduracy, a militant egoism and intolerance of others' views steal an unconscious march over us. Schoolmasters generally are placed in circumstances favourable for an early setting in of this aberration, with a more pronounced sense of inferiority complex. People in other walks of life, too, do not escape

the baneful effects of age and climate; it is only a question of degree. All the same, some of these are allowed to parade over others and wield responsible posts, least conscious of the repercussions of a defective mental poise. One arguing in this line of thought wonders how the privilege of service denied to schoolmasters at 55 for reasons of economy, unemployment or senility, should be extended to others similarly placed, to occupy lucrative or influential posts in Universities, Ministries and political bodies. Is not the present chaos in education and politics partly the fruit of a misplaced zeal and defective sense of proportion of leaders who have outlived their usefulness? Why should teachers alone be mulcted?

EDUCATION IN INDIA.

The latest Quinquennial Review on the Progress of Education in India compiled by the Educational Commissioner with the Government of India gives us some useful statistical surveys for 1932-1937. The Commissioner recognises the dissatisfaction at the present system of education and says: 'There appears to be a consensus of opinion that the system is not practical enough, not sufficiently in touch with the child's environment and experience and not adequately related to the needs of later life.' The report does not, however, indicate what lines of reform he would initiate to remedy the existing evils.

The Commissioner also refers to the unfortunate tendency of Secondary Education to accentuate the drift of unsuitable pupils towards higher literary education, to the wastage in primary schools retarding progress of literacy, to the inefficient educational administration of local bodies and to absence of co-ordination in educational activities.

The Report states that 5.2 per cent of the total population are receiving instruction in India. Taking the two major communities, the Hindus and the Muslims, it observes that there is a set-back in the rate of progress of education of the latter, owing probably to financial depression. Increased enrolment is observed in University education and this is accounted for mostly by the absence of avenues for high-grade technical training or of attractive openings for employment after the matriculation.

The Report refers to the decrease in the total number of primary schools and to the increased enrolment notwithstanding. The causes usually cited for wastage have been given, but no light has been thrown on how far the policy of 'consolidation and concentration' pursued in Madras province had to do with this. The public would have liked to learn of the Commissioner's views on how far the Madras scheme could be replaced by the more practical scheme of Sri Parulekar of Bombay.

An outstanding feature is the increasing attention paid to girls' education, the old prejudices hindering its progress dying out. Co-education has been mentioned to be popular. Vocational education is thriving, and Adult education is carried on mostly by voluntary effort.

The Report feels sorry for the deterioration both in the quality and quantity of the inspectorate. We wish a vigorous and sincere effort had been made to put in as Educational Officers only those who had served efficiently as Assistant and Headmaster in premier High Schools for at least fifteen years, if education should thrive in our land on desirable lines.

Reviews.

Books by Macmillan & Co., Ltd.

1. **A Stage 'A' Geometry :** By L. R. Spensley* and E. N. Lawrence. Price—2 sh.

This is a simple and interesting book of experimental geometry suitable as a practical introduction to theoretical geometry. Geometrical principles and constructions have been explained in a simple and clear manner, illustrated with profuse and neatly drawn diagrams and followed by copious exercises. The chapter on 'Solids' is interesting and instructive. Beginners in the subject and teachers in the lower forms handling Geometry will profit by a study of the book.

2. **Macmillan's New India Readers :** I, II and III By Prof. E. E. Speight and Prof. Diwan Chand Sharma. Price—As. 6, 7 and 8 respectively.

This series of neat little books would serve as English Readers for the lower forms of Indian schools. Most of the matter being contributed by the authors in charming, idiomatic English, the contents breathe a freshness and variety which make the study delightful. The themes centre round the daily life of youngsters and are of absorbing interest. The lessons have been carefully graded and contain stories, descriptions, letters and dialogues. Each lesson is followed by explanatory notes, and exercises in composition and grammar. A few well-chosen pictures adorn the pages. The get-up and print are very attractive.

3. **Macmillan's Easy Study Series—Arithmetic :** Books, I, II and III. Price—Paper Cover : 7 d., 8 d. and 8 d. **Answer Books :** I, II and III : 6 d. each.

This series of three arithmetic books has been designed to meet the requirements of children in elementary schools. The scheme of work has been planned according to the latest methods of teaching the subject. All the 'four rules' have been treated simultaneously. The exercises have been carefully graded, and are copious to enable intelligent drilling. Each book is divided into two sections, those in the second being a bit harder. Book I treats of English money, length and weight, besides the simple rules ; Book II, of fractions and decimals besides the types in Book I ; and Book III, of Mensuration, Interest, Proportion, etc., besides harder types of those in Book II. A systematic work by pupils on the lines of this series is sure to give them a good

grounding in the subject. We hope Indian authors would write books of this kind adapted to our conditions.

4. மாக்மில்லன் புதிய பூகோள காஸ்திரம். Book I for Form I, Book II for Form II and Book III for Form III Price : As 8, 10 and 12 resply.

This is a new series of Tamil Geography books for the lower Forms written in conformity with the latest syllabus. The contents are in simple and short sentences easily intelligible to youngsters, and only the barest outlines suited to the standard have been presented. Instructive maps and pictures with a colour map for each of the Books II and III, have been added, which would be found helpful in impressing the subject. Each lesson is followed by a set of questions for recapitulating the contents. Pupils of the lower forms will profit by studying the series as text-books.

Books by the Swastic Publishing House, Bombay - 4.

5. Read and Play Series : (i) Evil for Good—As. 2.
(ii) Diamond cut Diamond—As. 4. (iii) Money or Wisdom—As. 4.
(iv) The Biter Bit—As. 4.

6. Swastic Story Books : (i) When the Earth Fell and other stories, (ii) Tit for Tat and other stories. Price : As. 4 and 3 resply.

The Read and Play series provides short one-act plays for Indian class rooms. They are dramatised stories of Indian life written in simple English which pupils of the lower forms could easily comprehend and enter into the spirit of. The plays could be acted without elaborate stage outfits. Children would derive not only entertainment but also a good practice in English conversation by acting them.

The story books set forth in simple English some of the gems embedded in our Sanskrit literature. These stories originally appeared in 'The Illustrated Weekly of India', and they have been collected and simplified in this form for the benefit of children. They have each of them a moral to teach and the contents would delight young readers. Priced cheap as they are, schools would do well to place them for supplementary reading in the hands of pupils.

Books by the Oxford University Press, Madras.

7. உலகத்தின் கண் மனிதர் வாழ்க்கை. By Helen D. Scudder, Books I, II & III, for Forms I, II and III resply. Price : As. 12, 14 and 14

This series of Middle School Geographies is a valuable addition to the list of existing books in Tamil on the subject. Conforming to the syllabus, the books are highly informative and abound in rare pictures interesting to readers. Useful maps and statistics have been added in profusion, which would help assimilation of the subject.

Each lesson is intelligently planned, starting with relevant outlines and ending with exercises which would provoke independent observational work and a critical study of geography. Voluminous as the books look by reason of the inclusion of a large number of illustrations, the contents are such as could be mastered with ease in the period. The get-up and print are attractive.

8. Modern English Composition : (For High School Classes) By S. K. Chakrabarti, M.A. Published by the Indian Press, Ltd., Allahabad. Price : Re. 1 / 4.

This book deals with the fundamentals of English grammar in a practical manner, attention being paid only to such common forms and usages as would be needed in the acquisition of a fair working knowledge of idiomatic English. The contents abound in evidence of the author's appreciation of the complexities of English Grammar and the difficulties experienced by beginners. The author's treatment of the subject, besides being simple and direct, is such as would rather interest young readers than scare them away which a presentation of formal grammar generally tends to do. In addition, his timely references to authorities like Jespersen and Fowler, his apt illustrations from standard authors and the exercises at the end culled from various examination papers enhance the value of the book. The book is neatly got up.

9. துறைத்தன விளக்கம். Books I & II. By S. Subramania Aiyer, B.A., L.T. Published by S. G. Swami & Co., Coimbatore. Copies can be had of B. G. Paul & Co., Madras. Book I. As. 5; Book II, As. 6. (1939).

These two books treat of Hygiene and Civics according to the latest syllabus of Elementary schools. The contents are in clear and fluent Tamil suited to the standard, and attempt to give a decent foundation in the principles of sound citizenship. The chapters on the administration of law and order, on elections and legislatures, on the chief departments of government, and on the development of road sense in pupils are marked by conciseness and lucidity. Illustrations are found where necessary. The books have been neatly executed.

HIGH SCHOOL BOOKS

Prepared according to the latest syllabuses

Elementary Science by Rev. G. P. James and
M. Somasundaram.

(Approved by the Text-book Committee)

	Price
Book I for Form IV. English and Tamil Edition ...	0 10 0
Book II for Form V and VI. English and Tamil Edition ...	1 8 0
A first Book of English History in Tamil for Form IV. By N. S. Narasimha Iyengar. ...	0 10 0

V. S. SWAMINATHAN,

Educational Publishers,

MADRAS:

MADURA:

TINNEVELLY:

SADHANA AUSADHALAYA DACCA, BENGA

LEADING MANUFACTURER OF PURE & GENUINE AYURVEDIC MEDICINES.
CONTROLLING PHYSICIAN-ADHYAKHA-DR. JAGES CHANDRA GHOSE.
AYURVED-SASTRI, M.A., F.C.S (LONDON), M.C.S (AMERICA).
FORMERLY PROFESSOR OF CHEMISTRY, BHACALPUR COLLEGE.

Other Branches:-Shyam Bazar, Calcutta, 213, Bowbazar Street, Calcutta.
67/4 Strand Road, Calcutta, Chittagong, Patuatuly, (Dacca), Lahore,
(Punjab) Burdwan. Madras Branch: 17-A, Broadway.

Guaranteed absolutely Pure and Genuine Medicines, prepared strictly
according to the Ayurvedic Sastras. Catalogues are sent free on application.
On describing the nature of diseases, prescriptions are given gratis with
great care.

MAKARADHWAJ (Swarna Sindur). (Pure & with Gold) Rs 4 per tola.
A wonderful specific for all diseases. It regulates the nerve, bile and phlegm,
increases vitality, mental and physical vigour and tones up the system.

PANCHATIKA GHRITA GUGGULU. As. 14 for 4 oz A
wonderful, infallible medicine for all sorts of blood impurities.

SUKRA SANJIBAN. Rs. 16 per seer. A very powerful and effective
medicine for the restoration of lost vitality and energy. It immediately puts
into you all the vigour that every man should have.

WHAT DOES YOUR FUTURE HOLD ?

Does the distant unknown future hang before
you like a dead spectre? Then don't be con-
fused. Ask any six questions with M. O.
Re. 1/4- and get correct answers. Accurate
forecast on love, marriage, health and wealth.
No V. P. P. send M. O. Life Reading Rs. 2/-.
Give Birthdate or writing time. Magnet
Talisman for removing evil influences of bad
stars Rs. 2/- Free Pamphlets.

Prof. Dr. N. H. Chhatbar.

P. O. Mahuva, (Kathiawar, India.)

DEGREES! BOOKS! MEDICINE!

Free H. L. M. S. H. M. D Homoe-Ayur-
Unani-Naturo-E. H. Bioch-Degrees by
correspondence also. Practitioners also get
soon. Homoeo - materia - medica Rs. 5/-.
Homoeo-Practice book Rs. 4/- Insanity cure
pills Rs. 10/- Enclose 2 annas stamps:-

Principal, Indian Homoeo-Inst-Society,

(Govt. Regtd.)

P. O. Mahuva (Kathiawar, India.)

Problems In Elementary Mathematics.

In Tamil for Forms I, II and III.

By (the late) M. RAMAKRISHNA AIYER, B.A., L.T.,
AND R. RAMAKRISHNA AIYER,

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

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

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

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

TAMIL SERIES

HISTORY OF INDIA

By Prof. M. VENKATARAMAIA, M. A.,

Andhra University, Waltair.

V. K. SOURIRAJAN IYENGAR, M.A., L.T.,

Hindu High School, Triplicane, Madras.

Form IV: As. 12, Forms V & VI: Two Parts: @ As. 12 each.

Approved: Vide Ft. St. George Gazette P. 646 D/ 10-10-39.

TELUGU EDITIONS

By the same Editor are available for Forms IV, V & VI.

M. SESHACHALAM & CO.,

7, SUNKURAMA CHETTY ST.,

G. T. MADRAS.

The South Indian Teacher.

The official journal of the South India
Teachers' Union.

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

Rates can be had on application.

Annual subscription Rs. 3.

Apply to:-Manager,

41, Singarachar St., Triplicane, MADRAS.

A TEXT-BOOK OF Elementary Mathematics

BY

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

St. Mary's High School, DINDIGUL.

Book I for Form IV	As. 14
Book II for Form V	As. 12
Book III for Form VI	As. 14
Text-Book of Algebra	Re. 1
Part II	As. 12

BHARATHA DHARMA.

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

Editor:

MR. K. V. SETHA AYYANGAR,

Best Medium for advertisement.

Apply for rates to the Manager.

BHARATHA DHARMA

"Moryalaya", Royapetta, Madras.

Dr. G. B's. Medicated Snuff.

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

P. O. Box No. 510.

PARK TOWN, MADRAS.

ஆரம்பப் பாடசாலைக்குரிய

எமது தமிழ்ப் பிரசுரங்கள்.

முதல் வகுப்பு	அரை	ஆறாம் வகுப்பு	அரை
நமது தாய்மொழி வாசகம் I	2½	நாநளமுறை கிண்டிகார்டன்	
கோபால் புதிய தமிழ் வாசகம் I	2½	தினசரிக் கணக்கு III	10
கோபால் வாய்பாடு (தமிழ்;		இந்துதேச சரித்திரக் கதைகள்—	
தெலுங்கு) (each)	1	III	6
இரண்டாம் வகுப்பு		துரைத்தன விளக்கம்—II	6
நமது தாய்மொழி வாசகம் II	3½	The Coronation English	
கோபால் புதிய தமிழ் வாசகம் II	3	Reader, Book I	6
கிண்டிகார்டன் தினசரிக் கணக்கு		ஆறாம் வகுப்பு	
—பாகம் II	3½	கோபால் புதிய தமிழ் வாசகம் VI	7
கோபால் வாய்பாடு (தமிழ்,		The Coronation English	
தெலுங்கு) (each)	1	Reader, Book II	8
மூன்றாம் வகுப்பு		The New Era Story Books,	
நமது தாய்மொழி வாசகம் III	4½	Book I	3
கோபால் புதிய தமிழ் வாசகம் III	4	The Coronation English	
இயற்கை அற்புதங்கள்—முதல்		Grammar & Composition,	
புத்தகம்	3	Book I	6
நாநளமுறை கிண்டிகார்டன்		ஏழாம் வகுப்பு	
தினசரிக் கணக்கு I	6	கோபால் புதிய தமிழ் வாசகம்—VII	8
இந்துதேச சரித்திரக் கதைகள் I	3	பஞ்சரதன்	6
நான்காம் வகுப்பு		The Coronation English	
நமது தாய்மொழி வாசகம் IV	5	Reader, Book III	10
கோபால் புதிய தமிழ் வாசகம் IV	4½	The New Era Story Books,	
இயற்கை புத்தகங்கள்—இரண்டாம்		Book II	4
புத்தகம்	4	The Coronation English	
நாநளமுறை கிண்டிகார்டன்		Grammar & Composition,	
தினசரிக் கணக்கு II	8	Book II	9
இந்துதேச சரித்திரக் கதைகள் II	4½	எட்டாம் வகுப்பு	
துரைத்தன விளக்கம்—I	5	கோபால் புதிய தமிழ் வாசகம்—VIII	9
The Coronation English		The Coronation English	
Reader, Primer (I & II)	6	Reader, Book IV	12
ஐந்தாம் வகுப்பு		The Coronation English	
நமது தாய்மொழி வாசகம் V	6	Grammar & Composition,	
கோபால் புதிய தமிழ் வாசகம் V	6	Book III	12
இயற்கை அற்புதங்கள்—மூன்றாம்		The New Era Story Books,	
புத்தகம்	5	Book III	6
சம்பர் அல்லது கலியரசர்	5	Chandrasahsa	6

பி. ஜி. பால் அண்டு கம்பெனி

புத்தக அச்சுப்பாடிகள்,

4, பிரான்ஸிஸ் ஜோசப்புத் தெரு, சென்னை.



It's the little bit of
L G Asafoetida that
makes a lot of
flavour and your
dinner a delight.

*Say many millions of
experienced housewives.*

Re. 1-14 per lb.

Sold at leading Stores or direct from:

LALJEE GODHOO & Co.,

**SOWCARPET,
MADRAS.**

Head Office: **BOMBAY 3**

Branch: **KUMBAKONAM.**

Gives Quick Relief For



*All Aches
&
Pains*

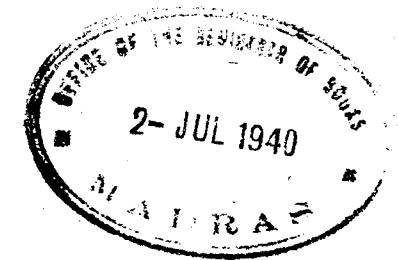
AMRUTANJAN
BEST INDIAN PAIN BALM

Published by Mr. V. Aravamuda Iyengar, B.A., L.T., MADURA.
& Printed by A. Srinivasa Iyengar at the "SAMPATH PRESS", MADURA.

1940. M. 2027.

(4) Vol. XVI—No. 9.

3 THE INDIAN EDUCATOR



JUNE, 1940.



Managing Editor:

V. Aravamuda Ayyangar, B.A., L.T.

Annual Subsn: Rs. 2]

[Single Copy: As.

OUR QUALITY SCHOOL TEXT-BOOKS IN ENGLISH THE CORONATION ENGLISH READERS

EDITED BY J. C. ROLLO, M.A.

Primer, Parts 1 & 2	for Class IV	As. 6
Book I	.. Class V	As. 6
Book II	.. Form I	As. 8
Book III	.. Form II	As. 10
Book IV	.. Form III	As. 12

These **English Text-Books** are well planned and graded. The lessons are based on familiar subjects which are bound to interest the pupils. Each book is a development on the previous one both in the vocabulary and grammar scheme. The questions given are a special feature of the series and a careful attention to them will ensure a firm grasp of the subject-matter and the language.

THE CORONATION ENGLISH SELECTIONS

EDITED BY J. F. THADDAEUS, B.A., L.T.

Junior	for Form IV	As. 12
Senior	for Form V	As. 15

These books are meant to teach the English Language in higher Forms. The lessons contain writings of modern authors and writings of Mahatma Gandhi, Pandit Nehru, Gokhale are also included. Teaching of incidental Grammar through exercises is an important plan of the books.

THE CORONATION ENGLISH GRAMMAR & COMPOSITION

EDITED BY R. PATRICK, M. A.

Deputy Director of Education, Colombo, Ceylon

Book I	for Form I	As. 6
Book II	for Form II	As. 9
Book III	for Form III	As. 12

These books provide a complete course in English Grammar with graded exercises. Grammar is not treated as an end in itself but as a means towards good composition. A careful and intelligent doing of the exercises will ensure firm grasp of the language and vocabulary.

THE NEW ERA STORY POEMS

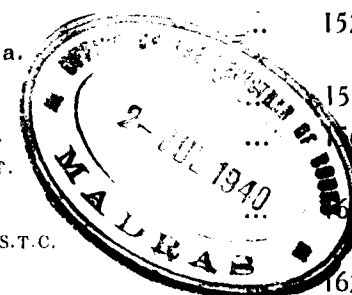
EDITED BY J. F. THADDAEUS, B.A., L.T.

This is an excellent compilation of 85 Story Poems specially adapted for the use of High Schools. Special merits are the Notes, Hints and suggestions and the questions.

B. G. PAUL & CO., EDUCATIONAL PUBLISHERS
4, FRANCIS JOSEPH STREET, MADRAS

CONTENTS for JUNE, 1940.

	PAGE
1. Books Read and Re-read. By Prof. Diwan Chand Sharma, M.A.	147
2. Leaves from my Diary. By Sri Shyamnandan Sahaya.	152
3. Silence.	155
4. School Timings and Holidays. By Sri S. M. Datta, M.A., B.T.	156
5. School Broadcasts. By Sri K. Narayanan, M.A., S.T.C.	162
6. Journalism in School. By Sri Mohit Kumar Sen Gupta, M.A., B.T.	165
7. Educational Reconstruction and the Teacher. By Dr. A. Lakshmanaswami Mudaliar.	172
8. The Rural Scene in Denmark.	175
9. Notes.	176
10. Reviews.	176



HIGH SCHOOL BOOKS

Prepared according to the latest syllabuses

Elementary Science by Rev. G. P. James and
M. Somasundaram.

(Approved by the Text-book Committee)

	Price
Book I for Form IV. English and Tamil Edition	0 10 0
Book II for Form V and VI. English and Tamil Edition	1 8 0
A first Book of English History in Tamil for Form IV. By N. S. Narasimha Iyengar.	0 10 0

V. S. SWAMINATHAN,
Educational Publishers,

MADRAS:

MADURA:

TINNEVELLY:

WHAT DOES YOUR FUTURE HOLD ?

Does the distant unknown future hang before you like a dead spectre? Then don't be confused. Ask any six questions with M. O. Re. 1/4- and get correct answers. Accurate forecast on love, marriage, health and wealth. No V. P. P. send M. O. Life Reading Rs. 2/-. Give Birthdate or writing time. Magnet Talisman for removing evil influences of bad stars Rs. 2/-. Free Pamphlets.

Prof. Dr. N. H. Chhatbar.

P. O. Mahuva, (Kathiawar, India.)

DEGREES! BOOKS! MEDICINE!

Free H. L. M. S. H. M. D. Homoeo-Ayur-Unani-Naturo-F. H. Bioch-Degrees by correspondence also. Practitioners also get soon. Homoeo-materia-medica Rs. 5/-. Homoeo-Practice book Rs. 4/-. Insanity cure pills Rs. 10/-. Enclose 2 annas stamps:-

Principal, Indian Homoeo-Inst-Society.

(Govt. Regtd.)

P. O. Mahuva (Kathiawar, India.)

ஆரம்பப் பாடசாலைக்குரிய

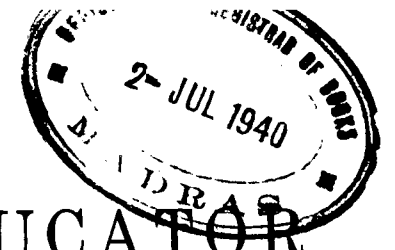
எமது தமிழ்ப் பிரசுரங்கள்.

முதல் வகுப்பு	அண்	அண்	
நமது தாய்மொழி வாசகம் I	2½	நாதனழை கிண்டர்கார்டன்	
கோபால் புதிய தமிழ் வாசகம் I	2½	தினசரிக் கணக்கு III	10
கோபால் வாய்பாடு (தமிழ்; தெலுங்கு) (each)	1	இந்துதேச சரித்திரக் கதைகள்—III	6
இரண்டாம் வகுப்பு		துரைத்தன விளக்கம்—II	6
நமது தாய்மொழி வாசகம் II	3½	The Coronation English Reader, Book I	6
கோபால் புதிய தமிழ் வாசகம் II	3	ஆறாம் வகுப்பு	
கிண்டர்கார்டன் தினசரிக் கணக்கு—பாசம் II	3½	கோபால் புதிய தமிழ் வாசகம் VI	7
கோபால் வாய்பாடு (தமிழ், தெலுங்கு) (each)	1	The Coronation English Reader, Book II	8
மூன்றாம் வகுப்பு		The New Era Story Books, Book I	3
நமது தாய்மொழி வாசகம் III	4½	The Coronation English Grammar & Composition, Book I	6
கோபால் புதிய தமிழ் வாசகம் III	4	ஏழாம் வகுப்பு	
இயற்கை அற்புதங்கள்—முதல் புத்தகம்	3	கோபால் புதிய தமிழ் வாசகம்—VII பரோதன்	8
நாதனழை கிண்டர்கார்டன் தினசரிக் கணக்கு I	6	The Coronation English Reader, Book III	10
இந்துதேச சரித்திரக் கதைகள் I	3	The New Era Story Books, Book II	4
நான்காம் வகுப்பு		The Coronation English Grammar & Composition, Book II	9
நமது தாய்மொழி வாசகம் IV	5	எட்டாம் வகுப்பு	
கோபால் புதிய தமிழ் வாசகம் IV	4½	கோபால் புதிய தமிழ் வாசகம்—VIII	9
இயற்கை புத்தகங்கள்—இரண்டாம் புத்தகம்	4	The Coronation English Reader, Book IV	12
நாதனழை கிண்டர்கார்டன் தினசரிக் கணக்கு II	8	The Coronation English Grammar & Composition, Book III	12
இந்துதேச சரித்திரக் கதைகள் II	4½	The New Era Story Books, Book III	6
துரைத்தன விளக்கம்—I	5	Chandrasah	6
The Coronation English Reader, Primer (I & II)	6		
ஐந்தாம் வகுப்பு			
நமது தாய்மொழி வாசகம் V	6		
கோபால் புதிய தமிழ் வாசகம் V	6		
இயற்கை அற்புதங்கள்—மூன்றாம் புத்தகம்	5		
கம்பர் அல்லது கவியரசர்	5		

பி. ஜி. பால் அண்டு கம்பெனி

புத்தக வியாபாரிகள்,

4, பிரான்ஸிஸ் ஜோசப்புத் தெரு, சென்னை.



THE INDIAN EDUCATOR

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

Vol. XVI.

MADURA: JUNE, 1940.

No. 6.

Books Read and Re-read

By PROF. DIWAN CHAND SHARMA, M.A.

The Education of India—History and Problems by T. N. Siqueira (Oxford University Press, priced at Rs. 3/-). *The Problem Teacher* by A. S. Neill (Herbert Jenkins Ltd., priced at Sh. 5/-) and *The Adult Class* by A. J. J. Ratcliff (Nelson's Discussion Books, priced at Sh. 2/6) are the three books, the study of which I have found in the past few months not only informing but also stimulating. It is said about a writer that when asked if he had read a particular book he replied, "I do not read books now, I write them." The story may or may not be true about writers, but it cannot be doubted that there are not many teachers who try to keep abreast of the times by studying some of those books which throw light on the problems of education, explain the methods of teaching and give some insight into the minds of those with whose education they are entrusted. Yet it is necessary for every teacher to get a better grip on his work and a better knowledge of those in his charge, for thereby he can improve the method and quality of his teaching. One of the worst fallacies current in the field of education in this country is that this kind of knowledge is essential only for teachers of training colleges and for the students there, but the sooner this is exploded the better it would be for the teachers of this country and for those millions of students who are in their charge, for it should be remembered that education is not something static. In the first place, it is something of a science which aims at finding out the best kind of approach to be made to the hearts and heads of students. It is also an art, and like all arts it requires constant practice and the desire to improve and to excel. More than this, its chief concern is personality-building, and no one can hope to enrich other personalities if his or her own personality remains undeveloped. Thus the teacher is to seek on the one hand the unfoldment and development of his own personality, while on the other hand he has to draw out

JL
202, NALLIN N2, 0.165

the best that is in his pupils. Nor is he merely to be a pedagogue, he is also to be a nation-builder. His horizon is not to be bound by the walls of his class-room or his school, he is to look beyond them and to hitch his work to the grand process of national reconstruction and national regeneration. Perhaps some might think that even this is a very limited and narrow view of education. According to these people, education has to be a force for good in the international field. Whatever it be, no one can deny that the *role* of the teacher in the world of to-day is very important and in some ways difficult, and he has to adjust himself very often to rapidly changing conditions in this world.

It is for this reason that I, like some other teachers, make it a point to read some books on education. These clarify my own ideas about the methods of imparting instruction and also confirm my faith in the beneficence of education. In other words, they help me not only professionally but they also enlarge my vision as a teacher of the young. Yet no three books have given me greater enjoyment and stimulus recently than the three I am going to talk about this evening. I think it should be compulsory for every teacher even though he be a teacher teaching in a village primary school to know something about the history of education in India. For this purpose I believe *The Education of India* by T. N. Siqueira would be a useful guide. Apart from other things the book is written in a very judicious spirit and in a manner that is illuminating. The writer narrates the chequered history of Indian education from the earliest times down to the present day in a way which grips the mind. We are told about education in ancient India—an education that was essentially religious and personal. Then we are told something about education in the Buddhist period, when the monastic system was introduced. It was then that ancient universities like Nalanda were founded. It is equally interesting to follow the fortunes of Indian education during the Mughal period. Though there was no well defined educational policy in those days, yet it cannot be denied that education was not neglected in the Mughal period. We read that Babar was very much pained when he found that there were no colleges in India and no polite society. Akbar, besides other things, did a great deal for education. Nor were other Mughal emperors indifferent to this very important work. The story of education in the modern times is quite well known, and it has been shown by the author how it has ever been a kind of collaboration between the State and the private agencies in this country. The growth of primary, secondary and university education in India during the days of the British rule is told very graphically by the writer. Yet on going through this part of the book one cannot but feel depressed because one gathers the

impression, willy-nilly, that the problem of education in modern India has not been dealt with in a statesman-like manner. Education in India, to put it rather frankly, has not been looked upon as a national concern, which should do good to the greatest number of persons. Moreover, some types of education have been developed at the expense of others with the result that we have not had a system of education which can cater for all the different needs of India.

The second part of this book deals with some of the problems of Indian education such as women's education, physical education, adult education and religious education. On all these problems the author writes in a very sane and balanced manner, and though one may not agree with everything that he says, one cannot but respect his opinions. He is emphatic that the women of India do not need co-education but education. He feels that physical education has not been given as much importance as it deserves, and he is of the opinion that adult education should aim at the enrichment of the individual's personality. He says, "The modern farmer or worker, looking around him, realizes that he has missed something which those more fortunately placed enjoy. He cannot read, as they can, of what is happening in the world; he cannot see and judge for himself but must be at the mercy of unscrupulous propagandists; he cannot take an interest, as others do, in the things of the mind; he cannot find relaxation after work, as others can, in elevating pastimes to which he has never been initiated; he cannot react as a free and responsible personality to the political, social and religious stimuli which lie across his path.

It is the object of adult education to give him these things."

From this we find that according to him adult education is not merely the spread of literacy in India but something more than this. So far as religious education is concerned, he believes that practical moral behaviour should go hand in hand with moral instruction. In the last chapter of this book the author makes a very spirited plea for making the education in India conform to the genius of the country. It is on the whole an admirable book, though one would have liked the author to deal with vocational education at greater length.

To go from *Indian Education to the Problem Teacher* by A. S. Neill is to feel that in our country our outlook on education is neither well defined nor very progressive. In fact, one cannot help the conclusion that in India we do very little of thinking on educational matters. To say this is not to imply that one agrees with Mr. Neill in every respect. It is a book, to put it frankly, by a teacher who is against all kinds of regimentation in matters educational. He is himself

conducting an educational experiment at Summerhill, of which he is very proud, and which is not recognised by the Board of Education in England. He believes that education means freedom—freedom for the child and for the teacher, and whereas regulations and codes and inspections and examinations circumscribe the freedom and limit the initiative of the teacher, text books and time tables and discipline cramp the spirit of the child. He is therefore for freedom in the domain of education, and the book is a bold plea for that. So in it one finds a radical outlook on education reinforced by a concrete experiment and a wealth of personal reminiscence. For instance, it is very interesting to read the following in the book:—"When a visiting headmaster heard a boy address me as 'Neill' he gasped. 'Lord,' he said, 'I could never go as far as that. Fancy me letting my lads call me Charlie!' My boy was free: his boys were unfree. Mine had no fear of me, but his were afraid of him. He has dignity with children, while I have none. This is the root problem of education, and I see no solution of it until a generation of teachers grows up with a new orientation to freedom, with an unshakable belief that only freedom matters." One, however, may ignore a great deal in the book that is idiosyncratic, and yet believe in the central theme of this book which is that no teacher is worth much unless he knows something of child psychology. The psychological approach to this problem is therefore what matters most according to this writer, and it is refreshing to think that the teachers in India are becoming more and more alive to this need.

If *The Problem Teacher* can be of great help to teachers in general and teachers of children in particular, *The Adult Class* can be a very useful book for those teachers who deal with grown ups. I wonder if many teachers have read this book, but any one who goes through it will find it highly suggestive. It enables a teacher not only to know how to deal with an adult class, but tells him also how to know himself. I was extremely interested in reading about the different types of teachers described in this book. We read about the dominating teacher, the Sergeant-Major type, the No-Nonsense type, the Superior Fellow and the Tame Mouse. By reading an account of these one may be able to look at oneself as if it were in a mirror. This kind of self-examination may help one but more than this one may find how one can combine charm with method. For though according to Mr. Ratcliff there are only two types of teachers, the Man of Method who is good at teaching science and mathematics and the Man of Charm who may teach subjects like literature, one cannot help feeling that the ideal teacher would be a combination of both. After telling us about the

model on which a teacher should build himself or herself, the author gives practical suggestions about lesson planning, the culture of one's voice and such common-place details as one's dress and deportment. He gives also a fine account of the different types of adult students that one might come across. There are some students, he thinks, who get knowledge most easily through the ear, and there are others who must see a thing before they can know anything about it. Then there are students who are quick and those who are slow and there are some who are frank and others who are reserved. He gives us practical suggestions as to the way in which we should deal with those different types of students. He is equally clear and emphatic in his views about the style that the teacher should employ in addressing a class. Quoting from Wyndham Lewis—I speak to them as man to man not as a Regius Professor to his maid of all work, he emphasises the need of simplicity and concreteness in our style. More than this he believes that a teacher should illustrate whatever he says. The way in which the interest of the student is to be stimulated and kept up is dealt with very fully. In fact, the whole work of a teacher of an adult class is mapped out very methodically in this book. Truly speaking, in going through this book after Mr. Neill's book one cannot help feeling that there is a distinct change in tone and method. Appended to this book is a list of useful books recently published on education, and these can help us to add to our knowledge.

On going through all these books one finds that the authors are not dogmatic in their assertions. They want every teacher to think about his job for himself and find out the best for his needs. But more than this the study of these books enhances one's interest in one's work as a teacher and makes one feel that the work of teaching need not be as dull as it is made out to be by some.

142541.

IV. Leaves from my Diary

Jobs and the Society.

By SRI SHYAMNANDAN SAHAYA.

Delivering his Convocation address at Patna, a few years ago, Dr. Paranjpe observed, "I have in my mind the cases of some of my pupils whom I was able to recommend to some mill-owners. Some of them disliked the early stages when they had to take their coats off and work with soiled hands like a manual labourer. They gave up in the very beginning after a few days and are to-day probably among the unemployed graduates or at best low paid school teachers against their will. Some others on the other hand stuck to their job and have risen fairly high in their line." With the learned speaker I myself congratulate unhesitatingly those of his students who "stuck to their job and have risen fairly high in their line" under "some millowners". And with him again I pity and feel sorry for those who "disliked the early stages where they had to take their coats off and work with soiled hands like a labourer" and "who gave up in the very beginning after a few days and are to-day probably among the unemployed graduates or at best low paid school teachers against their will". No doubt there is a widespread unwillingness among our young men "to take their coats off and work with soiled hands like a manual labourer". They think manual work will degrade them and will wipe off their social prestige. Their hearts shrink at the idea that in "the early stages" they will be paid meagrely and will have to undergo a treatment at the hands of their bosses as well as of society which is inseparably connected with a low income. Perhaps the Doctor looks at the problem through a monacle. He places all the blame on the youth of the country. He forgets that it is the social outlook that shapes for the better or for the worse the attitude of its members, particularly of those who are still in the making and whose minds are still plastic and whose moral nature has not yet been formed and awakened to full consciousness. Besides this all are not made of the same stuff. Some of these can successfully resist the comments and criticisms of the outside world and shape inwardly their destiny. Others made of a softer material yield to the pressure of public opinion and casting their ideals to winds want to live up to what it regards as respectable. But hemmed in by circumstances inherent in the social structure in which they are born and live and over which none alone has any control, they fail to lead respectable lives and "pine for what is not" and the result, I should say, the inevitable result is a tragedy which may enrich a novel or a story, but impoverishes and

saddens a home. Charms depart from the lives of these ship-wrecked beings and the gloom consequent upon it leads either to suicides or to crimes injuring others. I think so long as premium is placed on cash balance and on a fat income this state will surely continue. So long as "the Parsi pioneer" who "saw the opportunity of using the unrivalled mineral resources of Bihar" for the building up of a vital national industry" at Jamshedpur is regarded even by men like Dr. Paranjpe, as more important and enviable than the sage Dandayana, who lived on fruits, drank water with his hands and slept in a straw-bed or Abelard's scholars, who did not travel in carriages and brought no portmanteaus with them and carried their wardrobes on their backs our young hearts will not be drawn towards hand-soiling jobs and will be ever reluctant to become low-paid teachers. I was not surprised at the words of an old college fellow of mine, who now happens to be a teacher, when he said that the reason why our best University men are unwilling to become teachers is that their low salary makes society treat them coldly and indifferently. He uttered a truth.

But who is responsible for this? The unwilling youth or the society keeping him at an arm's length, because he is an ill-paid and an ill-fed fellow with depressing looks? I remember the Advocate-General of my Province, who has a lucrative practice, once narrated to me and to a few others, who were present there with me, the story of a school master who got down at the Gaya railway station and went to an ekkawalla with his humble bundle and enquired of him as to what would be the hire for taking him to a certain quarter of the town; and when the driver quoted his hire he asked him as to what would be the hire for his luggage and the ekkawalla was said to have enquired of the passenger, thereupon, if he was a school-master. Another incident comes to my mind just now. Once while I was travelling by the B. & N. W. Ry., a Police Surgeon asked me whether I had completed my 12 years as a teacher. Obviously the enquiry was intended to suggest the popular superstitions that a school-master becomes a fool after 12 years' teaching. Both these incidents as well as the idea current that a certain American state disfranchises teachers are intended to establish the stupidity of teachers and at the same time reveal the way teachers are treated in society. And why is this inhuman and contemptuous treatment meted out to the profession which, as the present Secretary of the Bihar Labour Committee, Prof. R. K. Saran, once told me, is engaged in the creative work of building up future citizens. Of course, to a certain extent the charge of stupidity is correct, indeed our teachers as a body are marking time, in most cases, regressing, but why? Who is

responsible for this? I remember to have read in Marshall's Economics of Industry that poverty degrades and demoralises people. But I think more than poverty the disapprobation and indifference of men around us drags us down. Even if we got bare subsistence, but if your work was properly evaluated and due respect was paid to us, our minds would be freed from the depressing thought that we are not properly treated and we will be saved from falling in our own eyes, and thus not only will our efficiency remain unimpaired but even we will be spared the label 'blinking idiots'.

If man ceased to "turn" in Scott's words "the pursuit of man on man" and looked upon his other fellows engaged with him in the work of building up the same social fabric, as his equals in making valuable contributions whatever their forms and however low their wages, neither there will be any heart-burning nor any reluctance to take up humble jobs, for then no job would be humble. Young men will flow willingly according to their aptitudes towards jobs where one has to take coats off as well as towards those which pay meagre wages. Just as low income marks down a person for social contempt, a work which resembles that of the poor labourer too, is held in low esteem. Talk howmuchsoever we may of the dignity of labour, when it comes to translating our ideas into action our spirits sink and our feet refuse to step forward. A false sense of value and a vicious tradition arrest our hands and, like the vibrations of a musical instrument, our fine thoughts hardly survive a few seconds. They die and the mill of the society continues to grind ruthlessly its victims. So, if we would be spared the disappointment which came upon Dr. Paranjpe who recommended to "certain mill-owners" those who again slipped back into unemployment as well as those who unwillingly crept into schools, we should reconstruct our philosophy of life and repair our spectacles. Firstly, we should pay everyone at least the decent minimum and in evaluating his social importance, measure his work not with coins but with the nature and amount of his contributions to society. Not until we do it, we can hope to have a plentiful supply of men and women with "enlarged minds", as Froude says, embracing cheerfully "the discipline of poverty". Not till then can the youth of the country feel a certain sense of pride in lifting the spade as did Pandit Jawaharal Nehru when he visited Monghyr during the last earthquake days. We have to appreciate the limitations and difficulties of the average man. How many of us have the courage and strength of rising above public opinion and of crushing under heels opposition, indifference and insult? Public opinion, therefore, has to be educated in this direction. But this

education cannot be imparted within the walls of an institution. It can be given in an invisible and unconscious way by the environment in which we live and move and have our being. To have a wholesome social outlook reacting favourably on the rising generations we need more than anything else a new social order properly reconstructed and based upon a healthy, human and humane philosophy of life. In such a society the dawning sense of equality and brotherhood will banish base distinctions and place on the same pedestal the man behind the plough as well as the plumed turban. The rise of such a society is, therefore, imperative for the regeneration of India, nay, of the whole world. And in repairing the philosophy of life that would be the foundation-stone of the coming social economy as well as in rebuilding its superstructure teachers can play no small part.

Silence.

Silence at the proper season is wisdom, and better than speech. Silence is a friend that will never betray. Silence is a solvent that destroys personality. Silence is better than un-meaning words. Silence is deep as eternity; speech is shallow as time. Silence is more eloquent than words. Silence is one of the great arts of conversation. Silence is the best resolve for him who distrusts himself. Silence is the chaste blossom of love. Silence is the mother of truth. Silence is the perfectest herald of joy.

Silence is the eternal duty of man. He won't get to any real understanding of what is complex, and what is more than any other pertinent to his interests, without maintaining silence.

Silence is the element in which great things fashion themselves together, that at length they may emerge, full-formed and majestic, into the daylight of life, which they are thenceforth to rule.

Silence and repose is the divine state, *par excellence*.

Dayalbagh Herald.

School Timings and Holidays.

By SRI S. M. DATTA, M. A., B. T.

I have read with interest the articles that have appeared in this magazine from time to time from the pen of Sri Kalidas Kapur of Lucknow and it seems to me that his has been a cry in the wilderness. None has become so enthusiastic as he regarding a reform which has become long overdue. I am not in a position to make a new experiment, but finding from the success of several educational Boarding Schools which have recently grown in Bengal, I have my whole-hearted sympathy for the proposal of the writer who, living in U. P., as he does, greatly appreciates the unwholesome conditions over which our students have to prosecute their studies in schools. He is quite justified in saying, "Nothing prepares in this warm country more for work in the afternoon than an hour's rest in bed near noon after lunch. This rest would be available to teachers and students only if we confine the school to the forenoon or afternoon." The old practice in this country was for students to read in the morning and for officers to work in the morning and the afternoon. Since the advent of the English the old system has changed and it is difficult to say if it has changed for the better. But there is no doubt that the system has not been good for the students so far as the hot season is concerned.

As soon as the heat makes itself felt, I have noticed a tendency among boys to clamour for morning school while this has been resented by the majority of guardians who feel disturbed by the presence of their wards in the noon at home. There is a good number of guardians who labour under the impression that the school is the suitable place where their children should be kept confined during the day so that they may be saved from the annoyance and irritation consequent on their living at home. Morning schools are also disliked by a class of teachers who supplement their small income by too many tuitions as the morning hours cannot be properly utilized for coaching.

Whatever may be the disadvantages of teachers and guardians, it is a necessity keenly felt by the students and if education is to be adapted to the needs of the learner, his opinion has a value which cannot be set aside. The educational Boarding institutions to which reference has already been made have morning and afternoon classes conducted generally by two sets of teachers and are growing more and more popular. The pupils have a busy time, intellectual pursuits being diversified by games and physical exercises in the afternoon.

Speaking from my personal experience, I have noticed that teachers can do better work and the fatigue felt by them is greatly reduced. It is also easier to secure the attention of the students who feel the lively effects of the bracing morning breeze. As the day gradually advances, they go on feeling languor and lassitude and their interest diminishes in their lessons. Even if the periods are reduced in morning schools, this does not retard their progress in studies. Morning schools will give the students sufficient time for preparation of their home work and revision of lessons. They will also have sufficient time at their disposal to do domestic duties and thereby help their parents.

It may be said against the morning school that it reduces the daily hours of work from 5 to 4 periods and it will be difficult to finish the syllabus as laid down by the Education Department.

Now that the medium of instruction has been the vernacular of each province, the students will cover a larger ground during the time limit fixed. My personal experience has proved that a teacher can do in four periods in a morning school as much work as he can do in five periods in noon and whatever he does is more effective and impressive than his usual work in the existing hours of the school. Coming to school after light breakfast they will have more energy for work while with loaded stomach in the noon they will feel dullness for any kind of intellectual and physical pursuits. Morning schools will also indirectly solve the problem of nutrition and fatigue.

The change of the hours of study in the existing schools may be supported on medical grounds as well and of all persons the foreign population will welcome it unaccustomed as it is to the extreme heat of the Indian climate.

A European Professor of a Training College suddenly fell into a nap while taking his class in the noon of the hot weather and remarked that the system of holding the classes in the noon was detrimental to the health of the students who attended their classes immediately after taking their meals. There are numerous examples of students sleeping in the class not because the lesson has been unimpressive but because their system needed rest after meal. An hour's rest in bed after morning meal has been found efficacious in the case of those suffering from any ailment while in the case of students running to school after snatching a hasty meal it has proved an effective remedy for dyspepsia.

As the present system has existed for a long time, it is not easy to modify it. But there should be general awakening in the country which may lead to agitation in every province. The efforts of the educationists

may not succeed in a day but it is necessary that experiments should be made in several schools of the country.

The objective of education principally being the harmonious development of the mind and body, the physical side should not be neglected in schools. Unfortunately this is treated as a matter of minor importance in Indian Schools where the intellectual side and that part only which relates to the passing of examinations is emphasised. The healthy effects of games and sports cannot be overestimated and in the old educational systems of India and Greece and Rome the building of the body received its due share of recognition as a preparation for complete living. In this connection the opinion of a great writer is worth noting :—

"Most of the higher animals, particularly all races of men, devote a large part of the energies of the adolescent period to sports or games in which individuals contend with each other or teams of individuals contend with opposing teams. These games and sports bring into play the various powers of the nervous and muscular system such as alertness of all the senses, readiness and correctness of judgment, agility, speed and strength of movement. Sports might be criticized by some as representing a non-productive expenditure of energy. The product of these games is not only muscle and nerve tissue greatly increased in bulk by exercise but also a more perfect control of the muscular system by brain." The modern schools have not yet made adequate provision for the expansion of the physical capacities of their students and this is largely due to holding the classes in the noon which they attend after a full meal. The percentage of students who undergo exercise of any kind in the shape of drills even or join games and sports is very small and time has come when this state of things should be remedied as the angle of vision of modern education has considerably changed since the last war.

If the school is held in the morning, it becomes easier to solve the problem of physical exercise in the hot season. Morning schools have promoted early rising and punctuality in attendance. Early morning being the best time for indulging in physical activities, students have taken to mass drill cheerfully and evinced great interest in games and sports. This is a matter of my experience. I arranged for these students who came to school without breakfast some sort of light refreshment after brisk drill in the morning and it consisted of chola mixed with molasses which was not at all costly. Afterwards the pupils applied themselves close to their books and seemed to enjoy their task more than they did in the school at noon time.

In the last period of school hours invariably the faces of the pupils look dull and they become impatient to go home. This has not been noticed in Morning schools. There has not been any clamouring for half-holidays or any grumbling against examination. The interruptions caused by their frequently going out to quench their thirst have been minimised and a calm atmosphere has prevailed throughout. There have also been quick movements of teachers from one class to another and they have put more energy into their work.

There have been several proposals for the curtailment of holidays and one of them appeals to me. I am not in favour of holding the school on Sunday which has some sanctity as a day of rest. One of the important proposals which has been submitted for criticism by Mr. Kapur to the Benares Conference runs thus :—

The number of religious holidays be reduced to the minimum while the saving thus made be used to increase the length of the winter vacation round the New Year.

The number of religious holidays coming one after another hinders systematizing educational work. As children do not participate in all the ceremonies and undergo fasts and penances sanctioned by the Sastras, they are not likely to suffer in any way if they are denied the privileges they have long been enjoying. It has been rightly observed that the curtailment of holidays will considerably reduce the emphasis on communalism which is the bane of our public life and which unfortunately prevails in schools.

The necessity of travelling as a part of education has been recognised from early times and in a country like India whose history has been recorded in pillars and stones, it has immense value. The reduction of short holidays will add to the long vacations during the months of June and October and offer facilities for travelling in different places of historic interest. Travelling will also stimulate the spirit of adventure and give such practical training as will stand the students in good stead in later life apart from broadening their intellectual horizon.

School Broadcasts.

Some Suggestions.

By SRI K. NARAYANAN, M. A., S. T. C.

A. Radio—a great modern educative force:—

Education by medium of radio is by no means a new-fangled notion. The unanimous opinion of competent authorities in both Europe and America who have studied this aspect of education is one of unqualified approval. It is a commonplace of psychology that interest determines attention and when we have a thing, even a good one, galore, or to surfeiting excess, our interest therein palls and we turn away from it with evident disgust. But the invariable context in which radio talks are to appear provides the necessary safeguard against any such eventual disaster. They are seldom to be found wanting in the charm of novelty and enduring interest and hence adapted to the ends of the much-needed academic recreation. Radio can often do more to evoke the imaginative impulses of the child; variety of subject and novelty of approach make it a powerful educational medium. The greatest educational usefulness of radio is described in the Report of the Adult Education Board of the Columbia Broadcasting system as "its power to stimulate". As an instrument of education, the radio is seen as an inciter of thought, to reading and to observation. While inaugurating the educational broadcasts in October 1938, Dr. P. Subbaroyan, Ex-Minister of Education rightly observed, that the idea behind them was to create a stimulus in the students' mind for intellectual recreation and a faculty for gathering knowledge outside the scope of the school work. Moreover, talks—the sole apparatus at the disposal of the broadcasters—perform that valuable service vaguely known as "promoting popular culture".

B. School Broadcasts:—

In its latest annual bulletin, the Union Internationale de Radio diffusion of Geneva gives statistics showing the rapid strides taken by European and American states in this sphere. The Central Council for School Broadcasting in Britain has prepared a pamphlet which shows how history and geography, arithmetic, writing and drawing can all be included in broadcasts in the form of an exciting game. In America, radio is used in the successful instruction of literature, dramatics, music, public speaking, history, geography, physical training and even in shorthand. It is pleasant to note that Delhi, Calcutta, Bombay,

Madras, Trichy, and other A. I. R. stations are taking the necessary steps to make school broadcasts attractive as well as useful.

C. Some Suggestions:—

In order to make educational broadcasts useful and successful in India, particular attention should be paid to the form of the broadcasts with a view to avoiding the customary pitfalls of education: programme, complexity and dullness. Let us see what the B. B. C. does. The School broadcasts form a part of the B. B. C.'s programmes, as well as one of the elements of modern education. The B. B. C. has recognised these two affinities. It has handed over to an independent body, the Central Council for School Broadcasting, which it finances, responsibility for the educational content of the courses, while retaining production in its own hands, a judicious merging of professional experience on both sides. The Council works through programme subject committees of experts and practising teachers, so that, in a very real sense, the courses are designed by those who use them, while the remaining part of the programme is produced by the B. B. C. At the listening end the Council is constantly in touch through its Secretariat and Education Officers, with what is actually going on in the schools. India can well profit itself by this scheme.

Secondly, as the recent report of the L. C. C. on Broadcast lessons in London Elementary School, (1937) says, "Broadcast lessons should be unique, fascinating, dramatic, coloured and new, coming as it were from a world which teachers and pupils without their help cannot enter. The broadcaster should not be concerned primarily with the teaching of facts; rather should he use all the resources at his disposal in order to provide stimulating educational experiences for his listeners."

Thirdly, there should be sufficient response from schools. It is distressing to note that response from schools in Delhi, the United Provinces, and the Punjab to the Delhi school broadcasts has not been very encouraging. It is up to the educational authorities to see that every school is equipped with a receiving apparatus and provision is made in the time-table for listening in.

Fourthly, the broadcaster and the teacher should second each other's efforts. Some people have feared in the past that the use of mechanical aids in education would diminish the teacher's proper function. It was well said in "The Film in National Life" (1932) that "the basis both of instruction in the narrow sense and of education in the wider sense lies in a personal relation between child and child, and

child and teacher, collectively between children and teachers. This is fundamental and self-evident. No mechanical aid can be a substitute for a human relation and no artifice can replace the interplay of personality." This is true of broadcasting also. If a broadcaster gives a model lesson, and class and teachers receive it passively, that is misuse of the medium. To be a success, a school broadcast needs to be vitalised at both ends: at the microphone end the speaker must have something to contribute which is outside the range of the ordinary school's experience and in the classroom the teacher must take the material and weave it into the web of his own scheme of work, using it in his own individual way.

Fifthly, to do his part successfully the teacher should be trained in how to take a broadcast in class. It is up to the training colleges in India to give valuable assistance in this direction.

Journalism in School.

By SRI MOHIT KUMAR SEN GUPTA, M.A., B.T.

The aims of education have been differently laid down at different times. Without entering into details of all the definitions and analysing them into their component parts we can say that training for leadership is now-a-days widely accepted as the proper aim of education. The school population of to-day will be the adult population of the country tomorrow. The purpose of the school is to give a fore taste of the world of realities which lie ahead. When boys grow up, each will have to take up a profession and work in co-operation with others. It generally happens that boys specially in India leave the school with no better equipment but a rough acquaintance with three R's. A large number of boys get themselves admitted into colleges not that they are eminently fit for higher education. Most of the guardians argue that so long as they cannot provide their boys somewhere, it is better to be in the colleges. It so happens that boys get into professions without the least reference to their likes and dislikes but simply because they have found an opening some-where. It means huge wastage in quality and quantity as well.

It behoves every educationist to consider the means to check this huge wastage. To me it appears that in school there should be some provision for the training in important professions. At the end of his

school career a boy should form a liking to some of the professions and take to it after leaving the school. Mr. A. K. Chanda, Principal of the David Hare Training College recently offered a good suggestion in this respect. His suggestion was that in every school there should be a career master. He should be a trained psychologist. He should watch the boys carefully, specially those of the top-most classes. At the time of leaving the school the career master should certify that the boy is best fitted for such and such professions. In the short span of this article it will be my humble endeavour to focuss my attention on training in journalism — a profession that is growing more and more popular everyday.

Let us, first, consider what scope, if any, there is for the training in this important profession in the schools of to-day. Now-a-days according to the suggestion of the Department a period or two per week are set apart in every class for the teaching of general knowledge. But the work that is generally done in these classes is simply ridiculous. I heard many teachers remark that general knowledge periods are as good as leisure periods. Some teachers explain abbreviations to boys. The acquaintance with abbreviations may not be quite useless but the period of general knowledge could be far better utilised. Some teachers go a step worse. They ask some boys to recite poems or tell stories while they give much needed rest to their over-strained lungs in the meantime. Story-telling and memorisation certainly have their importance in the intellectual make-up of boys but they do not go a great way in the teaching of general knowledge.

In almost every important school there is a magazine. It comes out thrice a year. It may be argued that the magazine gives some scope for the development of journalistic tendency in boys. The magazine comes out only once in four months. Its capacity is not more than seventy or eighty pages. There are on the average 250 boys in the schools which can boast of a magazine. So each boy cannot on the average write a single line per year in the school magazine. Moreover, it is a sad but none-the-less true tale that the greater part of the school magazine is taken up by the writings of the teachers. If the school magazine is to be made the avenue for training in journalism the capacity of the magazine should be increased. It should come out at least once a month. Teachers should be content to remain in the back-ground. He should be satisfied with giving suggestions and touching and re-touching the writings of boys. The quality of the magazine should also be improved. At present the school magazine contains nothing but trash stories and worse poems. The teacher in charge of the magazine should

divide it into well-marked sections as poetry, story, essay, economics, general information and the editorial notes. Boys should be encouraged to write on these different sections under the guidance of suitable teachers. If need be, teachers in charge of different sections should suggest topics and give hints to intending writers.

Whether boys take up journalism as their profession or not, the taste for reading news-papers should be created in them. In our adult life we often find no time for reading anything but the news-paper. As citizens of the world we should take an interest in what happens to our fellow-beings in other parts of the country and the world at large. A standard news-paper gives us the general information of the world and keeps us abreast of the time. Current news and the political trend of the world is the common meeting ground of gentlemen at large. When two gentlemen meet, they do not nor can they talk all the time about their family. Invariably their talk drifts into the discussion of current politics, important personalities and their activities. Majority of Indian students do not look up news-papers. It is not rare to come across graduates who have no taste for reading news-papers. For this draw-back—draw back we must call it—the blame should be laid at the door of the school.

How best can we combat this lack of taste for reading news-papers? The period set apart for general knowledge should be utilised for the reading of news-paper. In higher classes the teacher would do well to collect the important pieces of news of the week and discuss them in the class. The teacher should select a particular piece of important news and ask boys to write their observations on it. The teacher should then take up the comments on the same piece of news from some standard newspapers and magazines and put them down on the black-board so that the boys may compare for themselves their own writings with those of the standard magazines. Occasionally the teacher should read out to the class articles from the pen of famous writers of the day and boys should be asked to make their own comments and observations on the same. In lower classes illustrated magazines containing stories of adventures, ways of living of the people of different parts of the world should be introduced. The teacher should take up a magazine, select a good story and read it out to the class. Some of the boys should be asked to face the class and retell the story. Then if time permits, boys should be asked to write the story in their own words.

Before I conclude I must sound a note of warning. Before reading out a news-paper or a particular piece of news, the teacher

should think twice. In these troubled days newspapers often 'do more harm than good. Sometimes news-papers publish items of news which are detrimental to good communal relations. Special care should be taken of editorials. Now-a-days it is difficult to read the editorials without coming across mean propaganda of one community against the other. In reading out news-papers the teacher should carefully avoid the troubled waters of communalism. Teachers should be warned against another pitfall. News-papers deal with current politics which is quite inflammable matter. While discussing current politics the teacher should not take sides. The teacher should approach a particular problem unbiassed and discuss both sides of the problem as dispassionately as possible. The present attitude of keeping boys entirely aloof from all sorts of political information is doing more harm than good to the student community. It is absolutely necessary that students should have open minds. In this connection it will not be quite out of place to refer to the bad practice in the school. General knowledge classes are looked upon as quite unimportant and teachers with poor qualifications are generally put in charge of these classes; on the contrary most well-informed and learned teachers should be placed in these classes.

Educational Reconstruction and the Teacher.

By DR. A. LAKSHMANASWAMI MUDALIAR.

(*Extracts from his Presidential Address at the Provincial Educational Conference, Ambasamudram.*)

Conference and its objective

What contribution can we make to the building up of the nation, to the up-bringing of the younger generation and for the promotion of the cultural, the moral and physical outlook of the future leaders of this country. That is our first duty. Incidentally, of course, and as a second duty, we must bestow some attention on those problems which concern us more personally perhaps, but which we are bound to take note of, and it will be mere prudery to ignore. There are, I feel sure, many problems that are now agitating you as teachers, problems connected with your status, with the position that you hold, the security of tenure of your office, with the emoluments that are vouchsafed for you—problems which undoubtedly have a large share in securing, if satisfactorily solved, that peaceful atmosphere that is so essential for the discharge of your duties with a concentration which should be an essential pre-requisite for a successful career.

Educational Reconstruction.

The end and aim of all education should be to prepare the individual to play the role of a citizen in his country and take an effective part in the larger sphere of world citizenship. The training given should fit him eventually to function as a useful member of the society, to bear his share of the burden and so to conduct himself that he is a help and not a drag on society. And with this larger outlook before us, it should be obvious that there should be many ways of reaching the common goal and that no particular method could possibly fit in, for all conditions of society.

There are different grades in any system of education. These different grades have each a definite objective and should form each a complete whole by itself. Thus the object of primary education should be to impart permanent literacy to the individual so that irrespective of the opportunity for higher study, the individual so trained will have placed before him the rich treasures of knowledge which he can explore at leisure, as time and opportunities make it possible for him to do.

Secondary education takes us a step further and should form a complete scheme by itself so that a person who has finished this stage would be in a position to choose one of four courses:

- (a) It should fit him to go out into the world and seek some occupation.
- (b) It should enable him to pursue technical or technological studies.
- (c) It should entitle him to a higher grade of education in a University.
- (d) It should fit him for some professional courses of study.

University education should be at the disposal of all those who can afford to take advantage of it or who, by their mental equipment, are well-suited for such education. The more University education spreads and the greater the number who are enabled to take advantage of such education, the better will the state or society be served. At the same time, it is well to realise that the hall mark of the University is not the only hall mark to denote culture, erudition or scholarship and that there are and have been not an inconsiderable number to whom the portals of a University have been denied and who have made noteworthy contributions to the sum total of human knowledge or wisdom.

Primary and Secondary Education.

Primary education or the literacy test as it may be termed has made some progress, but judged from the standpoint of mass literacy

much leeway has yet to be made. It is here that great thought and foresight are required and it is in this, the most difficult type of education to be imparted, there is great need for improvement in the quality of teaching. By more earnest attempts at securing the co-operation of parents, by greater laxity in the hours of education and by providing greater attractions in the school in the shape of games and other side activities and above all by a more earnest attempt at individual training, it may be possible to promote those conditions which conduce to a more complete type of instruction. Secondary education, if properly understood, should provide a diversity of types of education, all aiming at a definite goal. Our secondary schools have in the past copied but one type of education and there has therefore been a stalemate leading to an over production of a type of student who finds himself thrown into the world ill-equipped for the task.

Entrance to Public Service.

I have suggested that entrance to certain categories in the public service like clerkship for which the S. S. L. C. is prescribed as a qualification, should be limited to persons with such qualifications and the age lowered suitably. This is the practice in other countries and it would certainly afford great relief to a class of persons, the poor and the poorer middle classes who would benefit by such recruitment. Nor should it be considered that Government departments would suffer in efficiency thereby. The present system of recruitment cannot be said to yield the best results, whereby a candidate is recruited to the clerical post and then asked to study a number of subjects and pass several departmental tests while at work. This lessens the efficiency of the work turned out and does not conduce to a proper appreciation of the subjects of study either. If persons of younger age be recruited and proper training given for a couple of years in suitable centres, a better equipped class of public servants would be available, who would serve with greater knowledge of their work and with increased efficiency.

Fundamentals of Reorganization.

1. Any scheme of reorganisation should fit in with the needs of the country and should as far as possible be within the means of the state.
2. It is a wise rule when new schemes are suggested to try the experiment in selected areas and to watch the progress with sympathetic interest.
3. No scheme of education should be a burden on the pupils and the school should be so conducted that it will prove a source of attraction and not a place of toil and struggle.

4. The success of every scheme depends entirely on the efficiency and enthusiasm of the teacher and an abundant supply of such qualified teachers should be an essential pre-requisite for the starting or the success of such a scheme.

I would therefore approach every scheme with these conditions prominently stressed, for I feel that excellent schemes can be drawn up and unless they fulfil the essential conditions failure may result.

The Vocational Bias.

Many will agree that a vocational bias in secondary education is desirable. The difficulty is in implementing it. The starting of a few vocational classes is not enough. The vocation should be such as fits in with the needs of the classes who are likely to take to it. It must give a finished apprenticeship in at least one particular vocation. And there should be as an essential corollary for such vocational schools, higher technical and technological institutes or colleges, which would give opportunities to the better qualified among them to progress from stage to stage till they can by sheer merit and perseverance reach the highest pedestal in the particular line. Mediocrity never pays and if vocational schools are content to play the role of mediocrity, they are bound to fail. It was said of Napoleon that he gave the famous exhortation "that every soldier carried the field-marshal's baton in his knapsack". In the same spirit we should so organise vocational education that it will not be considered as a bylane for men of inferior calibre; and there should be no such idea as the separation of the sheep and goats, in the selection of candidates for such vocational schools.

The Medium of Instruction.

It is hardly necessary for any one to stress the importance of the mother tongue as the medium of instruction in schools. The study of the mother tongue and its use as a vehicle of thought is now an accepted plan in any scheme of reorganisation of secondary education. This should not, however, blind us to certain essential reforms that should be taken on hand. The mother tongue will be popular with pupils only when modern methods of teaching a language find favour with our lecturers. It is a fact that many pupils find it still a task and not a pleasure to study their mother tongue and this paradoxical state of affairs is due to the old system of education that is still prevalent in the teaching of Indian languages.

The Status of the Teacher.

This Conference is naturally most interested in the status of the teacher and the conditions under which he has to work. It is hardly

necessary to emphasize the fact that for the efficient discharge of his duties, the teacher should live in an atmosphere of tranquillity and should not be subjected to the humiliations and worries associated with a life of constant anxiety and uncertainty as to his pay, prospects and future. The teacher more than any one else in society is asked to follow the motto of 'Plain living and high thinking.' Whenever retrenchment is in the air, the teaching profession is the first to be chosen for the kind consideration of retrenchment committees and in any other scheme of reform towards expanding the sphere of education and extending the field of literacy, it is generally presumed that cutting down of the salaries of teachers should form an integral part as otherwise the scheme would be a financial impossibility. Such a frame of mind spells disaster for the future of education. The lowering of salaries leads to lowering of standards and possible recruitment to the teaching profession of those who are from every point of view ill-fitted for the great task.

It must be accepted that nowhere has this tendency shown its adverse effects so much as in the field of elementary education. Nothing is more difficult in the whole sphere of education than the teaching of boys and girls in elementary schools and nowhere do we require teachers of imagination, of sound scholarship and of unbounded enthusiasm than in the field of primary and secondary education. The fact is that nowhere do we impose such minimum qualifications for these teachers and if the results are so poor there is nothing to be surprised at. We speak of wastage in elementary education. What else could we expect when the conditions under which elementary schools have to be conducted are such that the right type of teachers with a sufficiently high standard of general education cannot be attracted nor can they be retained under the somewhat humiliating conditions under which many of them have to serve. It is somewhat surprising that we expect such teachers to understand the psychology of the growing child, to adopt the Montessori method of teaching, to imbibe every new idea and to adopt new fangled schemes of primary education, the exact import and implications of which even the sponsors are probably not quite conscious of. The crying need in our scheme of elementary education seems to be better qualified and better equipped teachers to whom a living wage and security of tenure is vouchsafed, and who should be able to carry on their work undisturbed by the din and dust of polemical activities carried on by other agencies.

Wanted a True Perspective.

It is only when local bodies realise their limitations, it is only when the individual member is made to realise that his sphere of

activity is restricted to the deliberations of the corporate body, it is only when self-governing institutions are better convinced that executive action is best left to the executive and that the duty of such bodies is to lay down the policy and give general directions and watch the carrying out of such a policy,—it is only then that evils such as have been pointed out will cease and a correct lead given by our self-governing institutions. If the evil is not checked, disastrous results must ensue which will ruin our educational institutions. The spectacle of wholesale transfer of teachers, of their suspensions and in some cases even dismissal following a change in the personnel or the political conceptions of a local board or municipality should never be allowed to repeat itself in a well-organised society where healthy public opinion can assert itself. What has been stated above applies also to private managements conducting educational institutions.

A Charter of Rights and Privileges.

The trend of recent events and the experience of the last twenty years make it clear to me that the teaching profession is entitled to claim at the hands of the authorities a charter of rights and privileges so that individual or group victimisation may not be possible in future. The teaching profession is well within its rights in stressing the need for:

- (i) security of tenure,
- (ii) a living wage,
- (iii) freedom from meddlesome interference, and
- (iv) an appellate authority to which all appeal will lie in all cases of victimisation or severe punishment inflicted on any teacher.

A Board of Appeal.

I have suggested the constitution of a Board of appeal for the benefit and protection of teachers employed under local bodies or private managements. I feel that such a Board of appeal if properly constituted would command the support of both the managements and the teachers and will be acceptable to the Department concerned. Such a Board should have on its personnel a representative each of the managements, of the teaching profession, of the Department of education with one person of outstanding eminence who has had experience of educational institutions nominated by the Government. It would perhaps be necessary to have four or five such Boards functioning over different areas, the province being divided into as many units for this purpose. Such a Board will deal with teachers in elementary and Secondary schools and would function for a period not more than five years nor

less than three years. The details of such a scheme can be filled up but it is necessary at the outset to emphasise the limitation under which such a Board would function. There should be no room given for the impression to be created that the teachers are not subject to the control of the managements concerned nor should the Board concern itself with any details of management. The managements are under the inspection of the Department of Public Instruction which will continue their control as hitherto.

Discipline, the Keynote of Success.

Another distressing feature of educational institutions is the spread of indiscipline among the pupils or students. The discipline that is to be inculcated to the pupils is the self-discipline acquired as a result of habit instilled and fostered from the earliest age. All great religions have emphasised the value of discipline to the students. Yet counsels have not been wanting in the past and are unfortunately repeated in some quarters even today, which are calculated to undermine all discipline in educational institutions. Nobody subscribes to the archaic view of the discipline of the rod, but the discipline that the teacher seeks to inculcate is the discipline based on self-realisation and on that faith evoked by the example and precept of the teacher. The personality of the teacher is an all important factor in the creation of the proper atmosphere and in inculcating correct ideas of discipline into the young minds and the teaching profession should not hesitate to express its views, when the ideals of educational institutions are seriously threatened by outside influences.

Let me also refer to the need for personal touch with the boys and their parents in educational institutions. In schools as in colleges, the teacher who gets to know his pupils or students, who shares their joys and sorrows, who realises their difficulties and limitations will always have a greater influence than he who confines himself to classroom activities and examinations. A close touch with the parents and their co-operation will not infrequently be of the greatest assistance in guiding a pupil and in weaning him from unfortunate tendencies.

Value of Conferences.

Conferences such as these which draw together teachers of eminence who have devoted their life time to the cause of education are of great benefit to the teaching profession. The exchange of views, the personal contacts established, the experiences recounted and the difficulties encountered stated—all these are of the greatest value to all of us

engaged in the field of education and interested in gaining more knowledge and inspiration for the better performance of our daily task.

Conclusion.

We are now on the threshold of a great reformation. It is idle to expect the old order of things to continue. New ideals, new aspirations and new hopes are convulsing the world at large and it is futile to expect our country to escape the impact of these world forces. How far we will be able to imbibe the best in human civilization and to what extent we will successfully withstand the onslaught of those mighty forces which are directed towards ruin and disaster, towards the enslavement of the human mind and the encirclement of the human intellect, towards the ultimate destruction of human society—how far we will circumvent the evil forces let loose, is a matter for serious consideration. It is easy to let loose elemental passions. It is well nigh impossible to control them at a later stage. The history of mankind abounds in instances of that kind. On the other hand, a perverse obstinacy which refuses to see the trend of the times and to make those adjustments in the body politic so essential to safe and steady progress, will inevitably lead to the letting loose of those very forces which will end in ruin and disaster.

The teaching profession can play its part in the noble task of moulding the youth of the country such that they will avoid both these extremes.

The Rural Scene in Denmark.

National monographs on rural life and the organisation of agricultural production prepared for the proposed European Conference on Rural Life (now postponed *sine die*) continue to appear. Although there is no immediate prospect of employing the material they contain in conference discussion, the interest attaching to these monographs is in no way diminished by present events. They remain a record of experience, of success in many cases hardly won, and point out problems which remain to be solved in Europe.

The monograph on Denmark describes the work of an ingenious and progressive people in whom the habits of peaceful co-operation had penetrated into every department of national life. Denmark's social organisation and her constructive idea of education have been the admiration of the world.

The monograph shows that the Kingdom of Denmark comprises an area of about 43,090 square kilometers with a population of about 3.7 million people, of which a little more than a million is occupied in agriculture.

Nearly 80 % of the total area is arable land and approximately 9 % forest; the rest consists of heaths, downs, etc.

There are in Denmark a little over 200,000 farms, of which 55 % are between 1 and 10 hectares, 44 % between 10 and 75 hectares and not more than 1 % over 75 hectares.

The majority of Danish farms must therefore be regarded as small-holdings, and they are to a great extent worked by the farmer and his family.

At the close of the eighteenth century, the Danish peasantry was still in a state of subjection, but, in 1788, the system of villeinage was abolished and great agricultural reforms introduced.

The enclosure of the land in Denmark did not start until the latter part of the eighteenth century. Enclosure Acts were passed in 1781 and 1792, and the enclosure was carried out during the following fifty years. The village communities consisted of commoners, yeomen and labourers, who were actually settled on the piece of land allotted to each. After enclosure, the majority of the farmers took over their farms and small-holdings on a life tenure from the landlord, but, during the nineteenth century, the tenants were given an opportunity, through easy credit facilities, to become owners of their farms (about 94 % of Danish farmers are now owners of their farms).

Under occupying ownership, the Danish farmer had to rely on his own resources and enterprise instead of turning to the landlord for advice and economic assistance. He was induced to carry out improvements on the farm, knowing that he or his children would have the benefit of the improvements. There is no doubt that the occupying ownership of family farms and small-holdings has been one of the chief factors responsible for the remarkable progress of Danish agriculture. It has also facilitated the development of co-operative organisations.

The real progress in Danish agriculture began about the middle of the nineteenth century. The land was drained and marled (limed), but Danish farmers were still reducing the fertility of their land by growing and exporting grain without supplying the soil with the necessary manure. The number of live-stock on the farms was comparatively small, and artificial fertilisers were still unknown to the majority of the farmers.

The greatest epoch in the history of agriculture, however, started in the early 'eighties of the last century. At this time, the European market was flooded with cheap grain from overseas countries, especially from the United States of America. The Danish farmers were not able to meet this competition, and they were compelled to adapt the agricultural system to the new economic conditions. The competition from overseas was met by greater intensity of cultivation of the land and especially by turning to the live-stock industry and increasing the production of butter, bacon and eggs. Great Britain and Germany, with their increasing number of industrial consumers, provided excellent markets for these essential foodstuffs.

The monograph gives a detailed examination of the measures taken to develop production of cereal crops and live-stocks. The co-operative organisations by which farmers have built up an efficient agricultural industry and the work of the agricultural societies to extend research and maintain contact with progress in agriculture abroad are usefully discussed.

The organisation of rural hygiene is presented from its basis in legislation to administration for different groups of the population. Perhaps the section of the greatest universal interest is that devoted to education. Denmark's great contribution to education lies in the experience of her folk high schools. The founder of the Danish folk high school was the great poet, historian and divine, N. F. S. Grundtvig (1783-1872), whose creative view of human personality remains the basis of Danish education. "Man is no ape, destined first to imitate other animals and then himself; he is a matchless, wondrous creature, in whom divine forces will make themselves known, develop and hold their own through thousands of generations as a divine experiment."

A more recent comment on the philosophy of the folk school has been made by the late Director of Education for Copenhagen, Dr. Niels Bang: "There is a simplicity and soundness about them that give them universality. There is no civilised nation in which, in all classes of society, there is no circle of growing youth, the flower of the country, which, at some time, is moved by ethical unrest; the problems of human life, personal and social, become insistent on the inside and on the outside and compel the young to think of life and their relation to life . . . Just because it is a school for the young, and a free school, which they attend of their own volition, the high school has the best opportunities of providing those high ideals which ought to be the supreme aim of all education."

(League of Nations—Information Section.)

Notes.

A Valuable Address.

The Presidential Address of Dr. A. Lakshmanaswami Mudaliar at the 31st Provincial Educational Conference at Ambasamudram last May abounds in useful and practical suggestions for educational reform. Dealing with the various stages of education, he points out how primary education could be made attractive by more earnest attempts at securing the co-operation of parents, by greater laxity in the working hours, by providing interesting extra-activities and by a more earnest attempt at individual training. Touching on secondary education, Dr. Mudaliar regrets that the education imparted is such as fits the pupils only for a possible entrance to the University, and rightly remarks that the University is not to be blamed as dominating secondary education, the S. S. L. C. Board being autonomous exercising full control over the examinations, syllabuses and standards of valuation. He gives cautionary advice to visionary enthusiasts pleading for vocational bias as the panacea for existing ills. He opines that vocational classes should be such as meet the needs of the people, and should give a finished apprenticeship in at least one particular vocation. He also insists on the desirability of opening higher technical and technological institutes or colleges for the better qualified among them.

The President ably champions the cause of the teacher as well. He rightly emphasises the need for keeping the teacher in an atmosphere of tranquillity and saving him from humiliations and worries associated with a life of constant anxiety and uncertainty as to his pay and tenure of service. He deprecates attempts of retrenchment committees at choosing the teacher first for the kind consideration of the axe in all schemes of educational expansion requiring financial backing. Dr. Mudaliar's remarks in this connection with reference to teachers in Elementary schools are quite pertinent and need the serious attention of those engaged in mass literacy campaigns. Elementary education to be efficient needs teachers of imagination, of sound scholarship and of unbounded enthusiasm, assured of a decent living wage and security of tenure. The present methods of recruitment and treatment of

these teachers is a standing blot on the educational administration of the province. Dr. Mudaliar's indictment of the vagaries and fitful enthusiasms of the members of local bodies causing endless woes to teachers is quite in place. He, therefore, observes that the teaching profession, to obviate victimisation, is well within its rights in demanding a charter of rights and privileges. Besides securing for the members decent salaries, security of tenure and freedom from meddlesome interference, he would insist on the creation of an appellate board to consider all cases of victimisation and protect teachers against any abuse of power by managements. We hope Dr. Mudaliar would exert all his influence in securing a speedy amelioration of the conditions of teaching service in the province, on the lines chalked out by him.

Reviews.

Books by Macmillan & Co., Ltd.

1. **Training in Thought and Expression :** By Frederic T. Wood. Price: 2s. 6d.

People who are seriously bent on mastering the arts of thought and expression would find this book highly useful. The citizen of a modern democracy needs to qualify himself in clear and accurate thinking and precise and fluent expression. Such a training should be given in each school, and a book of this kind could be effectively used by the composition teacher in his attempt to achieve it. The contents treat of the practical devices for developing powers of composition and speech. Copious exercises have been provided to give the student scope to apply the principles learnt. Teachers and adult students would find a study of this book quite valuable. It is hoped that a copy of this would find a prominent place in the reference library of each school.

2. **Macmillan's New India Readers, Books IV and V.** By Prof. E. E. Speight and Prof. Diwan Chand Sharma. Price: As. 14 and Re. 1 resply.

These complete the series of New India Readers reviewed in May last. Conforming to the same principles, the contents cover a wide range, making the study delightful. Each lesson is followed by suitable exercises. Some would wish more poems from standard authors had been included. On the whole the Readers are such as would create a good taste for English. The get-up is excellent. High Schools would profit by using them as text-books.

3. **Lessons in Modern English**: Edited by Rev. C. F. Andrews and Prof. E. E. Speight. Price: Re. 1-4-0.

This book aims at providing the Indian student a new type of English course suited to modern conditions. World-wide and international as his interests are, a marked departure from the usual trail has been necessary, and accordingly themes of rich variety dwelling on some of the cultural treasures of the Far East and the Far West have been presented. The language throughout is terse and vigorous, and the lessons give the reader 'practice in forms of English which reflect the changes of direction in thought and feeling.' A limited number of poems of simple and elevating thoughts, brief notes and exercises, and an appendix on Vocabulary have been added. The book is well got up and may be used as a text book of English in the Fifth Form of schools.

Books by the Oxford University Press.

4. **Pathways to Prose and Poetry** (Introductory Book) By Dr. G. S. Krishnayya and Prof. B. M. Meemamsi. Price: As. 10.

This introductory Book is based on the same plan as Books I and II reviewed in our columns. The contents present a variety of interesting prose and poetical selections culled from standard authors, rich in literary flavour. The exercises at the end indicate the procedure of study of the pieces. A few apt illustrations have been included. The book may be found suitable for use as Reader for either Form III or IV of Madras schools.

SADHANA AUSADHALAYA

DACCA, BENGAL

LEADING MANUFACTURER OF PURE & GENUINE AYURVEDIC MEDICINES.
CONTROLLING PHYSICIAN-ADHYAKHA-DR. JOGES CHANDRA GHOSE,
AYURVED-SASTRI, M.A., F.C.S (LONDON), M.C.S (AMERICA).
FORMERLY PROFESSOR OF CHEMISTRY, BHACALPUR COLLEGE.

Other Branches:-Shyam Bazar, Calcutta, 213, Bowbazar Street, Calcutta.
 67/4 Strand Road, Calcutta, Chittagong, Patuatuly, (Dacca), Lahore.
 (Punjab) Burdwan. Madras Branch: 17-A, Broadway.

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

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

MAKARADHWAJ (Swarna Sindur). (Pure & with Gold) Rs. 4 per tola. A wonderful specific for all diseases. It regulates the nerve, bile and phlegm, increases vitality, mental and physical vigour and tones up the system.

PANCHATIKA GHRITA GUGGULU. As. 14 for 4 oz. A wonderful, infallible medicine for all sorts of blood impurities.

SUKRA SANJIBAN. Rs 16 per seer. A very powerful and effective medicine for the restoration of lost vitality and energy. It immediately puts into you all the vigour that every man should have.

Problems In Elementary Mathematics.

In Tamil for Forms I, II and III.

By (the late) M. RAMAKRISHNA AIYER, B.A., L.T.,
AND R. RAMAKRISHNA AIYER,

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

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

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

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

TAMIL SERIES

HISTORY OF INDIA

By Prof. M. VENKATARANGAIYA, M. A.,
Andhra University, Waltair.

V. K. SOURIRAJAN IYENGAR, M.A., L.T.,
Hindu High School, Triplicane, Madras.

Form IV: As. 12, Forms V & VI: Two Parts: @ As. 12 each.

Approved: Vide Ft. St. George Gazette P. 646 D/ 10-10-39.

TELUGU EDITIONS

By the same Editor are available for Forms IV, V & VI.

M. SESHACHALAM & CO.,
7, SUNKURAMA CHETTY ST.,
G. T. MADRAS.

The South Indian Teacher.

The official journal of the South India
Teachers' Union.

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

Rates can be had on application.

Annual subscription Rs. 3.

Apply to:—Manager.

41, Singarachar St., Triplicane, MADRAS.

A TEXT-BOOK OF Elementary Mathematics

BY

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

Book I for Form IV	As. 14
Book II for Form V	As. 12
Book III for Form VI	As. 14
Text-Book of Algebra	Rs. 1
„ Part II	As. 12

BHARATHA DHARMA.

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

Editor:

MR. K. V. SESA AYYANGAR,
Best Medium for advertisement.
Apply for rates to the Manager.

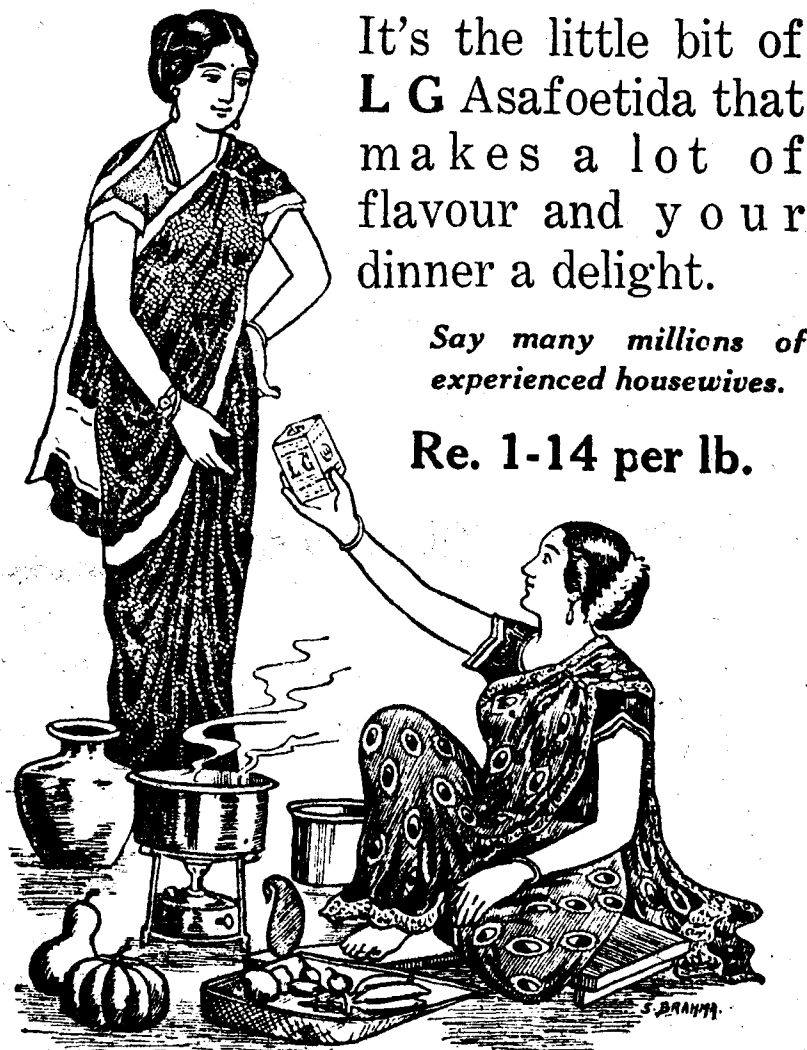
BHARATHA DHARMA
"Moryalaya", Royapetta, Madras.

Dr. G. B's. Medicated Snuff.

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

P. O. Box No. 510.

PARK TOWN, MADRAS.



It's the little bit of
L G Asafoetida that
makes a lot of
flavour and your
dinner a delight.

Say many millions of
experienced housewives.

Re. 1-14 per lb.

Sold at leading Stores or direct from:

LALJEE GODHOO & Co.,

**SOWCARPET,
MADRAS.**

• Head Office: BOMBAY 3

Branch: KUMBAKONAM.

Gives Quick Relief For



*All Aches
&
Pains*

AMRUTANJAN
BEST INDIAN PAIN BALM

142541