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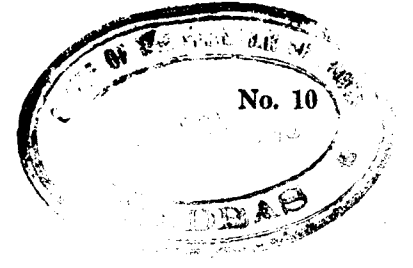


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The South Indian Teacher

(The Official Journal of The South India Teachers' Union)

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EDUCATION WEEK

OCTOBER, 1940

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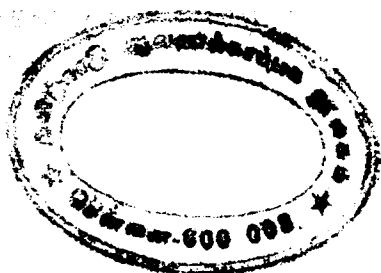
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Under orders of Government the Director brings to the notice of the Principals of all Colleges, the publication entitled 'A History of Madras' by Prof. C. S. Srinivasachari, M.A., and published by Messrs. P. Varadachari and Co., Madras. The cost of the book is Rs. 3 a copy.

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THE SOUTH INDIAN TEACHER

Vol. XIII

October, 1940

No. 10

THE TENTH SOUTH INDIAN EDUCATION WEEK

MESSAGES

HIS EXCELLENCY THE GOVERNOR OF MADRAS.

I am very interested to learn that the Central Education Week Committee of Madras intends to inaugurate on 21st October next the Tenth South Indian Education Week. The theme which you have chosen as the centre of your discussions, "Education and the Challenge of To-day," is eloquent of the fact that you fully realise the seriousness of the days in which we are living and the challenge of contemporary dangers to sound education. There are few countries left in the world where such a subject could be discussed by Teachers' Unions with perfect freedom and tranquillity, such as are still possible to us in India. One of the challenges you propose to discuss, that which is facing Great Britain and the Empire to-day, if not successfully met, would deprive you of this freedom and of the right of unhampered educational progress which you now enjoy.

The deliberations of the coming Tenth South Indian Education Week, for the success of which I send you my sincerest wishes, will enable you to take stock of the challenges to be met and so to order your future work that the progress and happiness of the youth of South India may not be retarded by them.

ARTHUR HOPE
Governor of Madras.

THE DIRECTOR OF PUBLIC INSTRUCTION.

I have been given the privilege of inaugurating the Tenth South Indian Education Week in the city of Madras, and I shall take that opportunity of sending a message of greeting to all who are celebrating this Week throughout the Presidency. The title of this year's theme, "Education and the Challenge of To-day," shows that teachers are alive to the fact that the peaceful progress which Education has enjoyed for a great number of years may at any moment be challenged and interrupted. What is happening in other parts of the world clearly shows us that only firm foundations of knowledge and character can survive the serious challenge of to-day.

I send my best wishes to all who participate in this Week in the hope that they will face this subject with the seriousness its gravity demands.

H. C. PAPWORTH.

Director of Public Instruction.

P. SESHADRI ESQR., M.A. AJMER

I am in receipt of your Prospectus of the Educational Week to be celebrated from 21st to the 27th. October. I congratulate the South India Teachers' Union on the very well-planned scheme for this annual function which should give valuable inspiration to the whole community for increased educational effort. It is impossible for education to advance effectively without parental co-operation and I am glad you have laid the right emphasis on it. I wish the celebration all success.

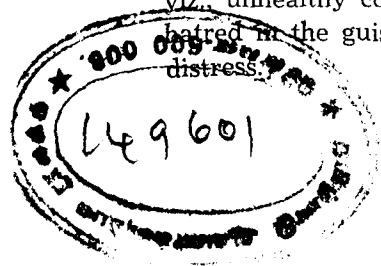
P. SESHADRI,

*President, All India Federation of
Educational Associations.*

SRI KANCHI KAMAKOTI PEETADHIPATHI JAGADGURU
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Culture in ones own hereditary vocation is true education. The notion that reading and writing are the only goals of education should give way to the realisation of the value of skill in ones own ancestral art. Compulsion in education should operate in cases where hereditary culture is neglected in the elementary stages of the Child.

The Children of to-day are the Citizens of the morrow. Love and Skill in the hereditary arts are the only panacea for all the modern ills viz., unhealthy competition, mutual jealousy among parties in Nations, hatred in the guise of patriotism, and universal want and economic distress.



THE CENTRAL EDUCATION WEEK COMMITTEE.

It is just over one year since the war has been declared. Our worst fears that the war will be carried on in the air on land and in the sea in a frightful manner have proved to be by no means exaggerated. By far the most tragic part of the course of events in this war is the frequent bombing of open towns resulting in considerable loss of lives in the civil population. Can there be anything more callous than the torpedoing in the open sea of steamers carrying young children to places of safety in America?

In a moment like this it is a matter for great thankfulness that our country has up till now been spared the horrors of the War and that our schools are free to go on with their work quietly and unobtrusively. This is no time for easy optimism but the fact that our schools are able to still carry on with their constructive work is one cause for sincere thanks-giving.

The theme for the Education Week of this year is Education and the Challenge of To-day. As has been clearly pointed out by His Excellency the Governor in his message no more appropriate theme can be thought of. In this dark hour nobody can be sure as to what the New World Order will be. That the New World Order should be one broad-based on a sincere desire for peace, international good-will, and freedom from prejudice of colour, race, caste or religion is what is uppermost in the minds of great thinkers of to-day. The conditions of life, both national and international have no doubt been completely changed by the material and scientific progress but it has also become obvious that the human race is spiritually unprepared for the New World Order.

"Universal schooling and increased leisure for adults provide the opportunity for raising the general level of human life to heights never yet attained. But what kind of life—individual and social—should be aimed at and what procedure should we adopt in order to realise these aims? These questions constitute to-day's Challenge to Education."

The Central Education Week Committee hopes that the deliberations of the meetings held on the occasion of the Education Week will be carried on in a spirit of service for the youth of the country and will lead educators and leaders to face the problems with courage and goodwill.

THE CHALLENGE OF MODERNITY TO INDIAN EDUCATION

By

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

Modern education must fit modern youth into modern societies, and this is precisely what Indian education does not do to-day. It is distracted hither and thither by slogans seeking to revive the ancient past of India or the mediaeval past of Europe. We have to maintain the Indian pattern of life, the Indian ideal of life, the Indian outlook on life. And yet we have to meet and master the modern world. Education in India today does not seem to have this goal in view. It is, in a world of confusions, a confusion worse confounded.

For this result of both we and the foreign government which controlled education in India have been equally to blame. The western nations themselves, however proud they may be of themselves, have bungled much in the field of education as in many other things. Mr. Harold Rugg says well: "There is a harsh contrast between the realistic needs of the people everywhere and the academic schooling they receive. Modernity requires a handicraft-citizenship culture. But we of the west have produced a *hyper-intellectual* education built upon the cultures of past times rather upon the needs of the present, and have imposed it upon other peoples throughout the world. *It is among these peoples that the contrast we have mentioned is most striking. In the Philippines, in India, in Malaya, in Japan, in China, in Africa, this false schooling has produced a top heavy white-collar class and a false hierarchy of social values.*"

It may be mentioned here that Dr. Tao, a Chinese teacher, became dissatisfied with this state of things and started a rural training centre that should grow out of the rural life. He retired to a village and bought land and became a farmer there. He opened a school in which he wanted to supersede lifeless academic schooling by living contacts with live forces. He was in the grip of poverty and was haunted by ridicule but lived down both. Gradually he collected many enthusiasts around him. He and they gave the school a new orientation and made it a community centre. They established a new type of tea house which became a social centre in which agricultural and recreational activities were utilised for cultural betterment. This kind of effort has not been tried as yet in India at all. The children born in each generation are

bred up without intimate touch with the environment. We have not yet learnt the truth of the wise remark that "no aptitudes are developed in *Vacuo*, they arise from the child's adaptation to his environment." The Indian *intelligentsia* form a new caste and are out of touch with the masses. They are equally out of touch with the cultural heritage of India and the modern Indian environment.

Modernity has its mechanisms and organisations. It is not enough to possess them. We must learn to use them, to improve them, to value them. We must assimilate modernity but must not allow it to dominate or enslave our soul. Modernity stresses reason more than authority. It stresses the need for greater freedom and greater leisure and greater enjoyment. It has got tired of the uncurbed ferocious egoism and acquisitiveness and pugnacity of the preceding generations. The world has grown smaller and the ends of the earth have been linked up by the new inventions. And yet the passion for co-operation and unity has not kept pace with scientific invention. The result is that in a smaller world clashes are bound to be more frequent and more deadly than before. That is why we are now in the midst of a terrible war. The western technical progress has gone far ahead of moral progress. There is excellent control over nature but not over Human Nature. The arts of war have been more cultivated than the arts of peace. We have become experts in over-production as well as in mal-distribution. This kind of want of correspondence between technical excellence and moral excellence is rife in education as well. The battle of sciences and humanities continues there as yet. We have not yet learnt that sciences as well as humanities exist for man and that they should be co-operators and not mutual destroyers.

When we talk glibly about democracy we forget that the foundation for democracy must be well and truly laid in the school. When we talk about Democracy we have in our mind, though not clearly, the ideas of a co-operative commonwealth, economic abundance, and a sense of liberty and equality and fraternity everywhere. How are these ideas to be communicated to and built into the growing minds? August Comte said: "Ideas rule the world or throw it into chaos." We must have a clear vision of the Great Society and begin its realisation in the school. If we praise freedom of person and speech and press and assembly and worship, we must praise and practice it in the school. We must remember and realise that society is a function of education. But today we make the school a home of unreality. It has been said well: "It is little wonder that our schools are being accused of teaching many social, political and economic facts which are so over simplified that they are no longer true when children later go into life and try to act upon them." The school

of to-day fails almost completely therefore to build any driving social enthusiasms." In short the school should be the seed bed of the national culture but is not so.

It has been well said that just as the nineteenth century was the century of woman, the twentieth century is the century of the child. In modern education, the pupil is regarded as being of more importance than the subject. The school was formerly a prison and Shakespeare rightly described the children as "creeping like snails unwillingly to school." But the ideal today is to make the school a second home—nay, a better and brighter home. Midday meals, medical inspection, games, amusements, scouting etc., make the schools of today very attractive. Nay, the curriculum has been made less rigid. The Montessori method implies the need for giving full and free room for the creativeness and initiative and free self-expression of the child-mind. More stress is laid today on what is called activity education than on literary education. It means the use of tools of all sorts so as to bring the child-mind into touch with the real world. Things are of much more importance than mere words. The charkha, the spade, the hammer and the needle are surely not less valuable than the book and the blackboard. The Dalton plan gives freedom to the pupil to gather and master his material, the teacher merely coming in to help him to work out his project. The modern educational ideal is to free the child-mind from the former slavery to the adult-mind and to leave the child to move at the rate suited to it and to grow according to its bent. The question is not what the child *can* or *must* take in but is what it can best give out and how to help it to do so. Further modern education gives more scope for the expression of the child's love of the arts—painting, music, dance etc., so that the artistic aspect of the human personality may not be suppressed as it was in the older education. The school must contain not only class rooms but also concert-rooms, dance-rooms, picture-galleries, etc.

Nor must it be forgotten that modern education realises the physical basis of life much more than its predecessor. It does not only add the arts to the letters and the crafts to both of them but also suppleness and strength and grace of body to them all. The boys must not only excel in games but they must also know rhythmic breathing as well as proper carriage and posture and balance.

This is not all. The older education was on a competitive basis. But the new method makes class-work co-operative. Each child must learn to help others and to receive help from others. In my youth I have seen boys playing with other boys and even wasting their time but burning the midnight oil and mugging up so as to distance all competition and

carry off all the prizes. The older method was a training in egoism and competition. The newer method is a training in altruism and co-operation. We cannot build the school on the basis of coercion on the part of teachers and ego-centrism and competition on the part of students, and yet expect to eliminate these traits in the world at large and build a co-operative commonwealth with a circumambient atmosphere of sweetness and light. If we desire to have free personalities and humane relationships in life, we must begin by having them in the school.

We have to take the new movements in education in the west and adapt them wisely and well in our country to our needs. In the west the nursery school has come to stay. The essentials of such a school are "open air, plenty of space and light, a large garden, furniture and equipment of the right size, a curriculum based upon freedom for spontaneous activity and not standardized but differing for each child, a carefully devised diet, exact records showing not only physical but mental, emotional and sociological reactions, frequent medical inspection and a qualified staff and helpers." In India it is not possible to have costly nursery schools but we can have cheap nursery schools based upon the above principles. But no such schools are in sight. In learning and in play the scheme of education must train the senses and inform the mind and nurse the moral qualities. It would be a bad day for India if the nursery schools eclipse or eliminate the family life of the children. The school should supplement the home and not supplant it. The parents also must learn to regard children not as toys to be admired for a few moments or as household pets to be fondled for a while and as being at other times nuisances to be bundled off into schools.

As soon as we leave the nursery stage and go into the elementary school stage, we are equally haunted by confusions and unrealities in India. I do not propose to examine the Wardha scheme in detail here. It has got the great merit of making the children thing-minded instead of being word-minded as they are to-day. Craft-centred education is very much needed in modern India. But there is no clarity of ideas as yet as to what should be the future type of industrial India. Different persons have different notions and even these are very hazy and nebulous and inchoate about the matter. Nor is there any endeavour to correlate the Wardha education and the post-Wardha education. There is yet much controversy and confusion about the proper admixture of cultural education and craft education.

As soon as we reach the secondary education stage, the confusion is on the increase. The S.S.L.C. is, like the chameleon, changing its colour every day. The most recent proposal about the diversion of pupils at the

end of the fourth form into cultural courses leading to the university or into vocational courses leading to business careers in industries and trades has evoked much criticism. The proposed reduction of the age from 25 to 18 for entering the service of Government is an attempt to cut the Gordian Knot but is by no means likely to be a wise or effective solution. It is up to the Government to start industries to absorb the boys trained in vocational schools and slowly increase the number of vocations by increasing the number of subsidised industries. This was done in Mysore to some extent and has not been planned and effectuated anywhere. In modern societies the trades and industries are not less popular than the professions. The businessmen are as much honoured in society as the blackcoated gentry. But we are very far from that millenium yet in our land.

When we go beyond the secondary stage into the university stage, we find that the Indian universities of to-day are citadels of blind conservatism. The moves to induce them to start technological courses and polytechnic institutes have been as yet failures. They have reformed with the moving times and are specialists in standing still.

Let me illustrate my point by taking Russia as an illustration of the attempt to correlate education and life by the process of polytechnization which "aims at giving children not an industrial training, but an understanding of the principles and process of socialist labour and industry, at the same time affording a broad foundation on which to build later monoteknical training for special trades and professions." Every school is linked to a factory or a farm. Children over fourteen years of age have practical work in the factory or on the farm for some hours in a week. Teachers and children also take part in the cultural programme of the factory or farm. In this way the education of children is made practical, and adult education also takes rapid strides. Further during school hours about two-third of the time is given to class-room work while the remainder is given to manual work either in the workshop or the factory. The village schools send the children to the state farms while the urban schools send the children to the factories for acquiring experience. Later on the boys undergo three years of apprenticeship after leaving the school and before going into the factory. These three years are devoted to training in different kinds of occupations. A selection from among them determines who are to go on to the university and enter the learned professions.

I am not referring to the Russian picture of today to copy it here. I wish India to go her own way in harmonising her great culture with modernity. I want her to harmonise agriculture and industry and not smother agriculture and hamper industry as some western nations have

done. I want her to harmonise cottage industries and large-scale industries. But let her not imagine that she can discard machinery or leave education and life unconnected. C. D. Burns says well: "Even activity education may misrepresent the real situation if it idealises mediaeval crafts in carpentry and needlework and refuses to recognize that modern machinery is just as useful educationally as hammers and needles. Education to-day has to redeem from monètary and slavishness, not domestic industry but modern work in mines and factories and offices." We cannot discard machines but have to master them. In the modern world the tendency is to lighten labour and increase leisure. The new humanity must have more vitality and quicker responsiveness. It is indispensable that India should link up her system of education with her own life and her life with modern life.

The pivot of the New Education is the New Teacher. It is he that must not only link up the generations but also India's past with India's present, and India's future, and India with modernity. The teacher has to descend from his throne and sit on the floor with his pupils. I would personally prefer the destruction of the dais in the class room. The teacher and the pupils can well sit on the same floor. He should not merely pump instruction into the minds of his pupils. He should discard the birch. He requires a new skill and greater sympathy and imagination. It has been well said that "a good school is not a place of compulsory instruction but a community of young and old, engaged in learning by co-operative experiment."

MODERN EDUCATION AND NATIONAL PURPOSE

The Artistry of Approach

By

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The Problem

An impressive fact of the times is change—rapid, pervasive, bewildering change. Change has always been of prime concern because of its effects in creating social problems. Education once so patently the solution of our social problems has itself become a major problem. What is the cause of the existing educational confusion? What kind of education is needed in times like these and how are we to prepare ourselves for teaching? All over the world at the present time thoughtful men and women are concerning themselves with education as the foundation of national prosperity. A nation's schools are an organ of its life whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements, and to guarantee its future. Education is essentially a social enterprise demanding for its achievement a general mobilisation of the energy, intelligence, idealism and courage of the entire community. When all the world has been using education as a means of bringing about ends nationally considered desirable, what has India been doing? Has it struggled to create and cultivate a common devotion to a common motherland or attempted to minimise the differences, and emphasise the similarities? Our enemies point out that except in the geographical sense there is no India at all. The word "India" indicates a land in which live a large aggregate of races and nations. There is no feeling of oneness, no sinking of differences for a common cause, and no passion of patriotism big enough to consume petty prejudices.

What types of men and women does society need is never answered by our schools and colleges. The curriculum has become a miscellaneous tyranny of subjects in which the culture of the body has parted company with the culture of the mind, and the culture of the soul is nowhere to be found. We want a system of education in which the needs of the body, mind and spirit are fully satisfied.

A Misfit

India is overwhelmingly agricultural; our civilisation is a product of the village, not of the town, of the forest and not of the city. Yet our education is developed more with a view to meet the urban needs than the rural. The great curse of the existing system is the tendency to deplete villages of all their intellects. The students coming from village parts and getting acclimatised to the luxuries of city life hate to return to the villages, and give the country-folk the benefits of their superior knowledge; and this has resulted in divorcing the literary classes from the illiterate masses.

Our Education has been cut off from the roots of national life. We must remember that no nation can grow into greatness by accepting and following an ideal which is not essentially indigenous. Our national life must be cultivated by drawing its vital energy from its own roots. The saving of a great legacy of culture, the maintenance of the best traditions of our country, and the welfare of the future is the main task of education.

A Free India

To build a new India, we must think deeply and plan wisely. India should have a *national* system of education. There must be a definite *national purpose* which would make education worthwhile for our young men and women. Every nation has its own personality. The set of institutions, virtues, rights and duties peculiar to it constitute its individuality—its unique personality. Our present education is alien, and divorced from our cultural background. This cultural dualism has severed the intellectual element from its historic traditions, and made the irrigation of culture impossible. To be Indian in character, our education must bear close relation to the cultural and economic life of the people. As a fundamental factor in national cohesion, education should be definitely used as a unifying agency, rousing national consciousness, stimulating a healthy patriotism, and fostering a sense of national unity. If we are to build a new and free India, we must look far into *our own* background, and find out the spirit of our country, those intangible forces and invisible values coming down the centuries. We must saturate our schools and colleges with our indigenous culture, and make each child an incarnation of the spirit of the race. We must provide our children with the culture which is the product of India's thought and creative activity. The Romans spoke of "*Communio Sacrorum*"; the common memories, traditions, aspirations and ideals sacred to the group are the qualities which bind a nation together. It is common culture that forms the basis of social solidarity. Heroic achievements, and agonies heroically

endured—these are the sublime food by which the spirit of nationhood is nourished; from these are born the sacred and imperishable traditions that make the soul of nations. Thus a nation is a psychic entity brought into being by ideas and ideals transmitted from generation to generation. Nationalism means that we should do everything in our power to preserve our soul, our honour, and integrity, and maintain our individual style of dealing with problems. A nation *lives* to the extent that it is able to preserve itself, and make its distinctive contribution to the progress of the world. Every Indian must think and feel in terms of national pride and self-respect, and realise the shame of subjection.

Wanted—A Revolution

History reveals that nations have organised and reorganised their education as a means for the attainment of the things they valued most. Educational reorganisation must first meet the immediate need of providing the children of India with a culture which is the product of India's thought and creation. *What we need is a revolution in Education.* We must have a national language. We must study in our mother-tongue; we must make our boys and girls strong and fearless; equal attention must be paid to the efficiency of hands and literacy of mind. Arts, handicrafts and a spirit of service must have their rightful places in the curriculum. There must be a fusion of cultural and vocational intentions.

A Strong Physique

The physical condition of our school population causes grave anxiety. We have not yet realised that *good physique is a matter of national importance*, vital to the welfare and even to the survival of the race. The nationalistic ambition of our country to put herself alongside of other nations of the world could be realised only by a great national movement for physical culture. Mind and body are not two separate systems. They are the necessary conditions of the realisation of life in action. The integration of the activities of the body with those of the mind is a basic principle in the education of young children. Bodily poise and balance are not merely physical accomplishments which add grace to life, but are intimately connected with intelligence and character. The body is the temple of the spirit, the apparatus for spiritual growth. Mind, body and spirit form distinguishable aspects of an inseparable unity. Each requires its proper nutriment. The next step in the educational reform should be in the direction of integrating the training of the mind with that of the body, and bringing the two to the same level of efficiency, dignity, and importance, and making it accessible to every member of the community.

Social Values.

The crying need of the times is a well-planned educational Scheme to give a concrete shape to all social values. Here we are in a burdened, struggling India with its religious dissensions and communal tensions calling for an urgent solution. Adolescence is the period of intensive building of social ideals; schools and colleges therefore must instil in the pupils the fact of fellowship, the duty of service, and the forms of sacrifice, and combat the sectional movements that are clogging our progress. The sense of "like-mindedness" and community of interests require to be cultivated if the feeling of nationality is to be fostered. All human problems are solved by friendship, social feeling and co-operation. The social side of the individual therefore should be oriented deliberately. All good things must be cultivated; they do not grow like weeds. The joy that comes from devotion to duty, self-forgetting zeal for a cause, and from service of man is the choicest fruit of culture. We must therefore apply ourselves assiduously to the acquisition of culture, and cleanse our mind of all its personal separative tendencies, its filth of selfishness, greed and fear, clothe it in the royal robe of humanism and give it its birthright of the joy of knowledge, of altruism and of brotherhood.

SOME CONSIDERATIONS IN CONNECTION WITH THE TRAINING OF THE EMOTIONS

By

REV. W. M. RYBURN

Most people will agree that an adequate education consists in efforts to help children to develop their whole personality harmoniously. A child in school should be growing in every way. Its body should be growing, its mind and its spirit. The result of the growth of each part should be a harmonious development of the whole. But while in theory we all agree that this is what should be going on, yet far too often we find the influence of the past too strong, and the main thought and emphasis in school is laid on the intellect and on the gaining of various bits of more or less disjointed information. Inspectors and Departments still lay down that the worth and condition of a school are to be judged by the percentage of passes it secures in examinations. While this is the case it is naturally hopeless to expect a more commonsense point of view to prevail in the schools over which Inspectors and Departments rule.

The result is that in far too few schools is there much success in achieving the aim of education. The products of our schools are lopsided. They have learned how to express themselves in moderately bad English, but they have not learned what is far more important, namely, to live peacefully and co-operatively with other people. They have learned various theorems in Geometry, which they hope never to hear of again, but they have not learned the art of practical sympathy. They can detail a few scientific theories and laws, but they have developed no love for truth, and no ability to weigh evidence. Our pupils are not to blame. They are the result of our procedures, our methods, and our real aim. Because our real aim, and theirs, is to pass examinations, our methods are such as enable pupils successfully to accomplish that aim.

Unfortunately, sympathy, the co-operative spirit, righteous indignation, love of truth, self-respect, humility and the other parts of a true emotional life are not tested by the examination, and so the emotional life of our children gets little attention paid to it. But if we take time to think about it, we will see that our emotions are probably of more importance than our intellect, especially when we look at life

wholly and consider that our pupils are supposed to go out from our schools equipped for the art of living. Emotion supplies the urge to action, not reason or knowledge. And while intellect and reason are, of course, essential parts of our make-up, emotion is more fundamental in life, and is responsible for our present condition far more than reason. Hence it is of first importance that all who have the welfare of our race and of the rising generation at heart, should pay far more attention than has ever been done in the past, to the training of the emotions of our children. It is not too much to say that the future of the human race depends on how this is done.

In an article such as this it is impossible to go at great length into the subject. Moreover it is a subject in which there is room for a great deal of thought and experiment, for it is only here and there that it is being tackled seriously. I wish them simply to put forward a few considerations which may indicate lines of thought which might cause more attention to be paid to this side of the teacher's work.

The first point I wish to make is that this is a work which must be done by parents as well as teachers and perhaps by parents more than by teachers. Some may say that this means that it will not be done. But this is one of the places where the school and the teacher can be of signal assistance to the home. The teacher can help the parent to understand what he should do, and especially how babies and small children should be treated. In this way, the work of training the emotions can be said, in the present state of much of Indian society, to be predominantly the work of the school. But the school and the teacher will have to work through the home.

As we know, one of the greatest dangers to the emotional stability of the child and of the grown-up, is repression, that is, the pushing down into the unconscious of some unpleasant experience with a strong emotional side, with the result that it is completely forgotten, as far as the conscious life is concerned. But this repressed experience is liable to play havoc with life later on, while the victim does not know the reason of the trouble until it is brought to light by a trained psychologist. Now of course this process of repression is an unconscious one as far as the child is concerned. But home and school can do something to ensure that conditions under which repression takes place do not arise so frequently as they do at present. If this is done, then the future emotional life of the child will be a much more stable and controlled affair.

If this is to be done, psychologists are agreed that the small child, at home and at school, but particularly in the early years of life, must

live in an atmosphere of affection. It is possible, of course, to go to extremes, and to injure a child by being too affectionate, so developing in him a mother fixation, and rendering him unable in later life to take any initiative or to live his own life. But it is not necessary to go to this extreme, while surrounding the child with an atmosphere of affection. In essence this is an atmosphere, at home or at school, which is positive and not negative, where the child's needs are understood and met in the proper way. It results later in the formation of positive or love sentiments.

One of the chief advantages of such an atmosphere of affection, is the sense of security that the child has. The feeling of insecurity which inevitably results from lack of affection and support in the process of adjustment to the environment, is one of the chief causes of emotional instability. A child's emotional life cannot develop as it should, if it is in the grip of fear and uncertainty. Fear is at the bottom of a great number of emotional extravagances, especially in these days, and that fear is usually traceable back to lack of a feeling of security in childhood. Hence the importance of the sense of security engendered by affection of parents and teachers. We must always remember, of course, that affection does not mean softness. But it does mean a keen interest in, and sympathy with, the child, and a whole-hearted desire to do the best for the child. The child soon recognises the presence of true affection.

Another beneficial result of such an atmosphere of affection is that it encourages the child to be frank and sincere. He is not tempted to retreat within himself and to hide things. He gets into the habit of bringing things into the open and talking about them to a sympathetic audience of parents or teacher. He is willing to talk about his experiences and hence the danger of repression is much lessened. Here again parent or teacher has to be wise and not allow a tendency to morbid introspection to develop nor an extravagant desire always to be talking and thinking about oneself to grow up. But there is a healthy attitude of frankness and openness which can result in nothing but good as far as the emotional life of the child is concerned.

Such frankness results in sincerity of feeling and this is a very important factor in the training of the emotion. In school we should be educating our children to have their own feelings. Too often we try to make them feel as we think they ought to feel, and this results in a fundamental insincerity of life and character. Children in school should be let to have their own feelings, and not to ape the feelings of some one else. They should not try to feel something to be beautiful when their feeling is an artificial one and they really do not feel it to be

beautiful. Perhaps they *should* feel it to be beautiful, but until they have reached that point for themselves it is hypocrisy for them to say they think it beautiful. They should not think that they have to appreciate a poem just because their teacher seems to do so, and to expect them to do so. The teacher will never be able to make real progress in training the emotions of his pupils if he attempts to build on a foundation of insincerity. The first essential in this work is that children should have their own feelings and should not be led to pretend that they have feelings which they do not have. If the children are sincere, then the teacher knows where he is, and can form his plans for developing right feeling and true appreciation.

Sincerity in feeling does not mean that we simply leave children to feel as they like and make no attempt to guide and develop. But it does mean that we should always have the aim of helping children to have the right emotions themselves, to feel truly for themselves, and not simply because they are supposed to do so. If the teacher finds there is lack of sympathy when he thinks sympathy ought to be shown, then he can lay his plans for helping his charges to develop the power of feeling sympathy. He must always remember, of course, the age and stage of the children he is dealing with, and not expect from children of one age what he can reasonably expect only from children of another age.

We all know the terrible effects on young people's lives, and especially of the emotional side of their lives, of the feelings of guilt, and of inferiority, from which they so often suffer. In most cases this feeling of guilt is closely connected with the sex instinct, and is altogether unjustified. It is very often the result of wrong teaching or of ignorance. But it can cast a blight over life just at the stage when the emotional life of the child is of such great importance. If children are trained to be frank and sincere, if they feel secure in the affection of those elder people with whom they come in contact, this feeling of guilt need never arise in the normal child.

In the same way the teacher has to be on his guard against that *bête-noir* of happy life and true emotional development, the feeling of inferiority. We all know the evil effects this can have on the whole life. Where the teacher finds evidence of the presence of this feeling in any of his pupils, he must take the greatest pains to find some subject, some work, some activity where the child in question is not inferior, and use that as a lever to eradicate the danger to harmonious development.

For emotional stability then, frankness and sincerity are very necessary. The person who got shell-shock or a nervous breakdown in the

last war was the person who would not admit to himself that he was afraid. We must train up our children to be willing to face themselves, and to understand that there is nothing wrong in having emotions, in being afraid, in being angry, and later, in being in love. The danger lies in trying to deceive ourselves, as a lack of sincerity so often makes us do.

Our emotions constitute a vital part of what are known as our instinctive tendencies and the most fruitful line of training emotions lies in the sublimation of these instinctive tendencies; that is, in the harnessing of the instinctive power to a higher form of activity than that which, on the animal level, is the usual result of the functioning of the instinct. Thus our pugnacious instinct may be used in the fight for social reform, and the emotion of anger take on more of the nature of what we call righteous indignation. Humility issues in a desire to co-operate, pride is attached to performances which are really worth being proud of, and so on. Not only can our emotions be thus sublimated, but our whole emotional life can be systematised by being organised into sentiments. Our emotions become attached to objects which form the core of a sentiment and in this way emotion is controlled and regulated. Thus we may develop a sentiment of love for truth round which centre our emotions gather, and by which they are controlled. Emotional development will be along right lines if our sentiments are positive, or love sentiments rather than negative or hate sentiments.

The sentiments, in their turn, are controlled and regulated by the ideal. The ideal decides which sentiments are to have the controlling place in life, and nothing is more important for the right development of our emotional life than the adoption of a high ideal in life.

This whole business of sublimation and of organisation of instincts with their emotions into sentiments, is, of course, an unconscious one as far as our pupils are concerned. A person does not say to himself, "Come, I will sublimate my self-assertive instinct," nor can a teacher expect his pupils' instincts to be sublimated over-night. But although as far as the pupil is concerned the process is an unconscious one, the teacher can plan for such sublimation and can help it to come to pass. The teacher has a big part to play in ensuring that emotions are gradually attached to worthy objects, and has to do his best to see that the emotional urge result in worthy action.

One of the most important things in connection with the training of emotions, is that care should be taken to see that emotion, once aroused, results in action. Now this should not be difficult as action is the natural result of emotion. But very often, in school especially, emotions are

aroused, and no opportunity for acting as the emotion directs, is provided. This means that the emotion in question loses its strength. The next time it is aroused there will be slightly less desire for action, until, in extreme cases, people come to live in a welter of unorganised emotions which never result in any action.

If pupils are engaged in dramatics, if the play is a good one, certain emotions are bound to be aroused. As soon as possible after the play there should be some opportunity for those emotions to issue in appropriate action. In reading good literature, we have the same situation. In hearing of the needs of other people emotions are usually aroused. Care should be taken to give opportunity for sympathy to become a practical thing. Perhaps no aspect of this subject of the training of the emotions is as important as this.

As in everything else, the emotional life of the teacher is of very great importance. A teacher whose own emotions are not controlled and organised and sublimated, who is not himself harmoniously developed and integrated, cannot hope to help his pupils to become what he himself is not. In this matter the power of suggestion is very great. A teacher can suggest emotional poise or the reverse. If he flies into a rage at trifles he cannot expect his pupils' pugnacious tendencies to be sublimated. If he is obviously afraid of life, timid and defeated, he cannot expect his pupils to become brave unless indeed it be through contra-suggestion. On the other hand, sincerity of emotion in the teacher, poise and control of the instinctive life, which is obviously sublimated, can have a tremendous silent effect on all those who come in contact with him. If the teacher wishes to train successfully the emotions of his pupils, he must first face up to himself frankly, organise and integrate his own emotional life, and then he will begin to have a definite effect on his pupils.

WHITHER EDUCATION ?

By

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Great things are nowadays being expected of education. This is quite clear from the innumerable aims of education that are being propounded by writers on pedagogy as well as from the enormous amount of effort that is being expended in the cause of education. We are told continually that education should do this, that, or the other thing. We are told, for example, that it should be a preparation for life, that it should be a continuous reconstruction of experience, that it should build up character, that it should socialize the child, that it should prepare people for democracy, and so on. In order to realize these aims teachers not only do their daily work at school but they also meet at periodical conferences where they discuss educational problems, exchange ideas and experiences, and generally strive to promote an *esprit de corps* in their profession. All this is intended to fortify them in the discharge of their daily duties. In addition, they organize education weeks at which they take the parents into their confidence so that the efforts of the school may meet with sympathy and result in greater fruitfulness.

Now most people forget that all this attempt at gaining professional solidarity and public support for the cause of education is an altogether new development. For ages teachers had gone on doing their work quietly and unobtrusively, and the general public evinced no interest whatsoever in that work. This is because education was not yet a matter of national importance. For centuries it was regarded as an unimportant activity confined only to scribes and to men of religion. In those days the sword was mightier than the pen, and learning was treated with contempt by noblemen and rulers of states. William the Conqueror in the eleventh century could not sign his own name; and the great emperor Akbar in the sixteenth century was illiterate. From this condition education gradually became the prerogative of the well-to-do classes; and until almost the beginning of the nineteenth century the prevailing opinion in Europe was that it was unnecessary and even dangerous to educate the common people.

So long as this state of things existed not much could have been expected of education. Those were days in which society continued to be in a more or less stable or changeless condition. There were no new problems which needed the help of education to solve. But gradually when the idea of a democratic society dawned, the importance of having an enlightened population, which could vote intelligently upon all matters of national interest, came to be realized for the first time.

In the meanwhile new developments in industry and commerce quickened the pace of civilization and brought to the forefront a number of new problems which could only be solved with the help of scientific knowledge. Thus for the first time in history science became an important part of human knowledge. Up till then the school curriculum remained predominantly humanistic in character; and so long as this was the case the need for propagating this kind of knowledge was not compelling. People could live without philosophy, history and literature. Hence science began to invade not only society but the school curriculum as well.

With the advent of science education became more practical, and people came to look upon it as the panacea for all human ills, social, economic and political. They expected that education should solve their problems. This is quite a legitimate expectation, and the progressive countries of the West are already using education for this purpose with success. In the East, Japan and Turkey are outstanding instances of countries which have phenomenally improved their national life and character through intensive educational effort. The question may therefore be asked, Why has not India done likewise? Why is it that in this country education seems to have produced more problems than it has solved?

One answer to this question is that in India education is still predominantly humanistic in character, that it is not sufficiently scientific. Not that the humanities are useless and that the sciences alone are worth studying. On the other hand, history, philosophy and literature have an important place in life and culture. Man does not live by bread alone. But at the same time he must have bread before he can have culture. Plain living and high thinking is all right up to a point only, for unless the body is well cared for ideas and ideals cannot reside in it. There is a balance in nature; similarly there should be a balance in education. Indian education needs more science, especially more applied science.

If paucity of science is one reason for the failure of education to fulfil the country's expectations, a far more important reason is that

what has been learnt in school and college has not been used in life. In the lives of most Indians education means little more than the acquirement of information for the purpose of passing examinations, and ultimately for the purpose of securing a job. It is true that most people have got to earn a living and it is therefore reasonable to expect that education should help them to do so. But by thinking of education always as a means to an utilitarian end, and not as an end in itself, we have lost sight of its real character, and purpose in life.

True education is not the gathering of information; the man who possesses the largest amount of information or knowledge is not the highest educated man. True education is a transformation of the soul. A really educated person acquires a new outlook upon life and society. He thinks for himself. It is customary to speak of education as a blazing torch which lights up the dark spaces in the human mind, but it is precisely because this light is not shed in India that so much of educational effort has been a waste.

Education should produce in us a capacity to re-think old problems. Only then improvement is possible; only then can the money and effort expended on schools be justified. But instead of this what very often happens as a result of so-called education is only a capacity to justify old wrongs by new arguments, to prop up ancient evils, superstitions and mistakes by modern pseudo-knowledge.

If this is all that education can do to this country there is not much hope for the future. Japan started the education of her people on Western lines less than a century ago and she has already left India far behind. This is because she has used the new knowledge for the reform of her society and for national uplift. In India, on the other hand, the seeds of education seem to have fallen on sterile soil. The progress is slow because the utility of education is so doubtful. Thoughtful persons, therefore, who are concerned for the future of their country, may well ask the question, Whither Education?

TRAINING THE PUPILS IN THE WISE USE OF LEISURE

By

DIWAN CHAND SHARMA

The problem of leisure has never been so acutely felt as in these days. It is therefore but natural that people should discuss the uses to which leisure can be put. We are not, however, looking at this problem from the point of view of a grown-up person but from that of school boys and girls. Should they be left to their own devices so far as the use of leisure is concerned or should we guide them in this matter? No one will deny that in this matter as in others helpful guidance is not merely necessary but essential.

I believe leisure should be devoted to such activities as are non-utilitarian, recuperative and creative. They should be non-utilitarian, in the sense that one should not expect from them any reward excepting the enhancement of the joy of living and the enrichment of one's life. They should be recuperative in the sense that they should refresh and restore one physically and emotionally. They should be creative in the sense that they should call into play one's deepest artistic instincts. These activities should make an appeal to our instinct for play, for beauty and for tranquillity. In the present age when there is so much of wear and tear of nerves and such a great deal of expenditure of physical energy, we do need some kind of activity which can restore us physically. In the present state of our civilization when most of us have to be routineers, it is necessary that we should sometime satisfy the deepest impulses of our life. We should be able to do something which we value in itself without any regard for any ulterior result that might flow from it. Naturally one would ask what such activities are. These may be hobbies such as stamp collecting, manual work such as carpentry, recreational work such as music, drama and painting. These may mean even intellectual relaxation such as reading for pleasure and listening in to the radio. All these might mean the cultivation of some individual taste, the satisfaction of some natural impulse and the wise use of surplus physical energy. They might mean visits to a library or a playing-field, a workshop or a gymnasium. These might lead to the cultivation of some interest that can occupy us when everything else seems barren and unfruitful.

To think that boys and girls can achieve these unaided is utterly wrong. When I recall my own student days, I feel that they were mis-spent in the sense that I was never taught the right value of leisure and the use to which it can be put. Nor were the other students of my generation different from me. Only a few took part in sports, and I believe for them the problem of leisure did not exist very much, but the rest spent their time in idle gossip and scandal-mongering. Perhaps the students of to-day are much better than we were. They do pick up some interests which can occupy their leisure, but most often they find themselves at a loose end when they are alone. To relieve the boredom of their lives they turn naturally to talk which is mainly idle or to argument which has no specific purpose. The lives of such people are, no wonder, so bankrupt of the real joy of living.

It is therefore necessary that the pupils of our schools should be asked to cultivate a taste for something. At schools and colleges students read an infinite number of subjects. Some of these they vehemently detest and the others they mildly like. There are a very few subjects in which the student feels really interested. If a student has come to be really interested in something in a school or college, he need not despair of occupying his leisure profitably. If he feels drawn towards the study of poetry, he has rich resources of enjoyment. If he cares for geography or history, he will not feel lonely or bored afterwards. If mathematics or science is his favourite subject, he will not be without the zest of living. So a taste for reading of one kind or another may prove to be an adequate way of employing one's leisure. Reading, however, may not appeal to some ardent spirits. They might like to have something of a most strenuous kind and for these people some kind of manual work may be necessary. I know a well-known Professor of Economics who utilises some part of his leisure in wood work. He has his own bag of tools and a room set apart in the house for his work. He saws wood for himself, planes and smooths it, breaks it into bits and then shapes out of it a table or a chair. These he shows to his friends with the pride of a workman. The gleam of satisfaction that one sees in his eyes at that time is worth a great deal indeed. Perhaps this professor finds in his leisure-time activities something to set off his profession which is mainly sedentary.

Some people will not care to turn their hands to anything like carpentry, which is not always very artistic. They like to paint, to compose or to sing or to act. The value of such artistic activities cannot be over-rated. If anyone has any doubt about them, he should read Mr. Winston

Churchill's *Painting as a pastime*. Very late in life Mr. Churchill took to painting as a refuge from the cares of life. This brought a new interest in his life and he felt all the better for it. Perhaps there are many men who sometimes feel that everything is going wrong with them, and yet they do not know how to get over the feelings of disappointment and bewilderment. If such people had something to occupy their leisure, they would not find life so exacting and tyrannical.

There are several other ways of occupying one's leisure of which nature study and gardening are the most interesting. The late Lord Grey always employed his leisure in nature study and found much joy in watching the changes in the sky and listening to songs of birds and in noting the varied tints of their feathers. He became a naturalist and wrote a book on birds.

These are a few of the lines along which our students can be trained. But mere verbal instruction in this matter cannot be very helpful. So example supplemented by oral advice should be resorted to. But more than any of these we require the necessary equipment. Every school should therefore have a workshop and a museum attached to it. Those who went to work with their hands should find the necessary stimulus in the workshop, and those who care for artistic activities should find nourishment in the museum. Every school should also have a radio set where the students can learn to appreciate good music, to listen to informative talks, to get the news of the world and acquire a knowledge of the various problems of the world. It is unnecessary to say that every school should have a reading room where suitable books and newspapers are kept. The teacher should also encourage students to take part in sports. If a school has a garden of its own, it will provide many students with something to occupy their leisure. Nor would it be unnecessary to say that if possible schools should encourage amateur theatrical performances. All these things will add to the joy of a student's life, and will provide him with a suitable means of occupying his leisure in the days to come.

Yet one need not occupy one's leisure with only those things which bring individual enjoyment and selfish pleasure. Leisure may be a kind of social endeavour and may be used for the purpose of enriching other people's lives also. One may take to some kind of activity which may be socially useful. This may not, however, be undertaken from any philanthropic motive but merely from an inner desire to do something which may be helpful to the community. Any activity of this kind should be taken up from a desire of disinterested enjoyment and not for the sake of reform or uplift. There are many persons who have found the happiest moments of self-forgetfulness in the service of others,

and there is no reason why leisure should not be devoted to this kind of work. It is not possible to specify such activities but anyone who looks round him will find plenty to do. In this matter also example will prove more effective than precept. I know of a school teacher who was so horrified by the uncleanness that he saw round him that he made his students engage themselves in a clean-the-village campaign. If this looks too baneful, some nobler and more exciting activities may be undertaken.

Yet in spite of everything it should be remembered that all these things will not come to students of themselves. They must be trained to do whatever suits them. They must be taught not only how to pass their examinations and how to earn their livelihood but also how to utilise wisely their leisure.

THE SCHOOL LIBRARY AND THE PUPILS

By

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If a school library is properly equipped and used, pupils by the time they leave school ought to be able to understand the spoken and written words clearly. This ability is of very great importance to them in after-life. Not only will it indicate that they have acquired considerable mastery of the language and equip them to go on hiving knowledge of themselves, but also it will provide them with a delightful hobby both cheap and easy to enjoy.

The word 'enjoy' is important. There are many adults able to read who do not enjoy reading. I cannot but think that they miss one of the chief civilizing influences of life. In these days, when good talk is rare, no one, however gifted, who does not like to read can be properly described as educated or cultured. A habit of reading is an invariable characteristic of a well educated modern man or woman.

If the above be true—and I think that little of it is likely to be disputed—it follows that any school which knows its business will desire to develop in its pupils both the habit and the enjoyment of private reading.

The object of this paper is to discuss how this desire should be fulfilled. It seems that there are several steps to take which will meet with general approval. If a school does not take them it is not because it denies their value. I shall start by describing shortly what these steps are, but I cannot stop there. There are other steps about the value of which educational opinion is divided. As the main object of this paper is to provoke thought and discussion, it cannot close without also outlining to the reader some controversies concerning the right way to direct as well as encourage the habit of private reading.

Before proceeding to this task, I should like to offer as my opinion that to teach a boy to enjoy reading to himself is a far more delicate art than to teach him, say his multiplication tables. The teacher does not have to worry much whether his pupils enjoy learning their tables. His main object is achieved if they do in fact learn them. If he thinks at all about their attitude towards this knowledge forced upon them, he probably consoles himself with the thought that they

will soon come to perceive its obvious utility. That, he will argue to himself, justifies a hamfisted method.

But, with private reading, it is not nearly enough to teach them how to read; it is essential that the pupils also reach the stage of enjoying reading. This enjoyment cannot be taught at all. In fact, a school can do everything to this end except teach it. The teachers become like men leading horses to water. Their skill, once their pupils can read without such effort, has to be concentrated on creating artful situations in which their pupils obtain satisfaction out of their newly acquired accomplishment. Nothing hamfisted will be of any use. The finest arts of teaching must be fully employed. The school which succeeds in teaching a large number of its pupils to love books really is a school; and so the subject of this paper has a special interest for every keen teacher.

So much by way of preface. It is followed by a short description of what nearly all schools are agreed that they should do to encourage the habit of private reading, whether in fact they do it or not. I have endeavoured to include in this part of the paper nothing likely to cause much dispute.

There must of course be a library on which the school spends a fixed percentage of its income annually. There must be a comfortable reading room close to the library in a quiet part of the buildings with seating accommodation for at least 15 per cent of the pupils, where they can look at magazines and daily papers as well as books. In addition to this equipment, the junior classes at least should have collections of suitable books in their classrooms; and every hostel superintendent should withdraw from the main library during termtime a number of popular books—light reading—which all inmates of the hostel can easily borrow at any time on any day. Wherever the books are kept in a school it is essential that they be very accessible. There must be some rules so that books cannot easily be stolen or remain untraced, but it is a thousand pities if these rules are made so effective in preventing theft, loss or damage that they erect a barricade of red tape between the books and the pupils.

The books themselves should be of three kinds; useful reference books for the teachers; secondly, instructive books mainly on historical, geographical and scientific subjects which the ablest pupils may read, and thirdly, books which frankly have no greater pretensions than that they are the kind that the pupils like. This third class of books will of course fill most of the library, and it is useful to have several copies of those best liked. They meet the larger demand, and a teacher often

finds it very convenient if several boys in his class are reading the same library book at one time. It is very common to find in Indian school libraries many books which come within none of these three categories. They should be thrown out without any compunction; they do active harm to attempts to make the library popular. A school library, like a garden, needs frequent weeding.

Outside the library there should be a board on which lists of the book-covers of new books received are displayed. Either there or in the library or reading room there should be lists of books on different subjects recommended to pupils of each class. These lists must be hung up in positions which catch the eye and need keeping up-to-date. It increases interest in the school, hostel and classroom libraries if a number of pupils are appointed assistant librarians. While most of the work of choosing, ordering, arranging, and taking care of books is work which teachers must perform, the assistant librarians can be of great use over the issue and return of books: and if they have keys with which to open the shelves they can do more than any teacher to make the books really accessible.

Teachers who want to develop the habit of reading in a school must set an example. They themselves must read and their pupils must know what they do. If they have libraries of their own in their houses and invite boys there to talk about books and if they lend them some of their own books, the effect will be most beneficial. It is most necessary for each teacher to be made responsible for watching the private reading of a group of pupils, to advise them what to read, to help them to get what they want, to speak to them if they read too little and so, without using any obvious compulsion or interfering sufficiently to destroy the pleasure, to keep in very close touch with their reading. Each pupil should have a card on which he writes down the books he reads and perhaps comments on them shortly; in case this card gets lost every teacher should keep his own list of what each pupil in his group reads each year. The annual total of books can be easily obtained from these cards and compared with the totals of other years. These figures are at least of relative value. It is common in most schools to give books as prizes but it is not so common to take trouble to see that the books chosen are more likely to be read than to be used merely to adorn shelves. It is also well worth the while of schools which want to get their libraries used so to frame the competitions that no one can win a school-prize who has not made use of books in the library. To give a school prize for, say, Hindi solely on the result of work done in classrooms and examinations seems a stupid waste of the Hindi section of the school library.

If pupils are going to acquire the habit of reading at school, the bulk of their reading must be done in their spare time. The business of the school is to see that they do have spare time each week and that no vacation, holiday, week-end or period of illness finds one of them unprovided with suitable books. But it can do a little more than that. Masters who read well should be encouraged to invite volunteers to come and listen to books being read aloud once or twice a week out of school hours. If the books are wisely chosen, these readings will not only increase the interest of boys in books but will practise their understanding of the spoken word, an accomplishment as useful as a quick understanding of the written. Use can also be made of the rest period in the middle of the school day which is rightly being included nowadays in most school time tables for reasons of health. It is very necessary, in order not only to practise boys in reading but to give them a knowledge of current events, to give all pupils old enough sufficient time during school hours in which to read a daily newspaper. The midday rest-period gives them that time. No pupil should of course be compelled to read them, but at only small expense and trouble three or four boys while resting can share a newspaper. My own experience is that many boys like at least to glance through one at this time of day.

There must also of course be some time devoted to silent reading in class periods. The lower classes and bad readers in upper classes need regular silent reading practice on the lines described in many books for teachers, for instance in those by Gates (Columbia Press). This work is a very necessary part of all language teaching. As pupils overcome the common faults of novices and increase their speed and comprehension, these lessons become fewer and are replaced by class periods when pupils can without interruption read any book out of the library they like, although the teacher is present to be consulted in a difficulty. In my own school, for instance, every high school pupil has two such periods a week, middle-school pupils three. There is also the rule that if a teacher has to miss a class, that period becomes an extra library period unless otherwise ordered.

To get a pupil, with some book review out of a magazine before him as a model, to write a critique of a book he has just read is an exercise full of much incidental learning for him besides being useful to future readers of the book. The best of these critiques can be published in the school magazine or posted on a board in the library.

Finally, a large number of teachers are discovering the value of teaching especially subjects such as science, history and geography by means of assignments. The more that method is used the more pupils must come to the library to collect their facts.

This completes I think an account of the generally accepted steps which a school should take to encourage private reading. The paper closes with a statement of some of the more controversial problems without making any serious attempt to resolve them.

I. Should there be any prescribed text-books for languages in the Final School Examination?

It is likely that more use will be made by a school of its library if no textbooks are prescribed; also that there will be less cramming. The latest English report on secondary education—the Spens Report—recommends, that no text-books should be prescribed for living languages in the school-certificate examination. On the other hand, text books for all languages are and long have been prescribed in public examinations both in India and England. There must be some sound reasons for this fact. Moreover, if a vote were taken to-day of all secondary school teachers in India, it would, I believe, be strongly in favour of prescribed books. I am here concerned, however, only to suggest that the development of a habit of private reading is hindered by prescribing textbooks for modern languages.

II. Should pupils during term time be compelled to read a minimum number of library books?

The word 'compelled' implies that the pupils will be punished if they do not. Those who say 'No' to this question argue that since the main object of all the teacher's efforts is to make his pupils learn to enjoy reading, it is absurd to introduce compulsion and threaten punishment. Who ever enjoys what he is compelled to do? Their opponents reply that many pupils do become very interested in some of their work under good teachers in spite of the fact that it is work for which they would be punished if they neglected it; and that still more adult employees put their hearts into their work not only to hold down their jobs but because they like it. They deny that compulsion always kills enjoyment and point out that the number of library books which a pupil should be compelled to read in a term need be small. Especially if a school gives some time weekly in class periods for private reading, a boy is no more likely to resent being compelled to read a few books of his own choice than he is to resent being compelled to study some other interesting subject.

III Should pupils during term time be tested orally or on paper on their private reading?

Again the implication must be noticed that if a pupil fails in his test something unpleasant will presumably happen to him. The argument something unpleasant will presumably happen to him. The argu-

ments on one side are much the same as above. Those who dislike the idea of such tests argue that they will kill enjoyment. They add that to organize written tests throws an extra burden on the teachers, a really heavy one unless the library contains several copies of several books and that oral tests in class periods take up too much time. They also make the point that when tests are to be held the teacher is in practice compelled to limit the choice of books by his pupils, which again is likely to spoil their enjoyment of reading. To these arguments others reply that without tests teachers cannot know if their pupils are getting any good out of their reading. A pupil may, if there are no tests, keep on taking books out of the library just to satisfy inquisitive teachers and to keep out of trouble but, in fact, will read hardly one of them. It is practicable to supply several copies of books known to be popular and no pupil who has read a book which he liked will mind answering questions on it. As to the difficulty about finding time, many schools set aside an hour or two a week for test-examinations in all school subjects in turn; twice or thrice a year this time can be used without extra trouble to test the pupils' knowledge of some books which their library cards show that they have read.

IV. *In Secondary Schools teaching up to the School Certificate or Matriculation standard only, should a teacher have one aim or two, while coaxing his pupils to read for themselves?*

The two aims are reading for enjoyment and reading for instruction. A pupil who reads, say, *Treasure Island*, does so for enjoyment; when he reads a history book which supplements the history text-book of his class, he is reading for instruction.

There are those who say that the most which can be hoped for in India from pre-matriculates is that they learn to read for enjoyment. Good vernacular books are few dealing with subjects like history, science or geography, and the language of the many English books on those subjects is so difficult as to kill enjoyment. Therefore the part of the library of a high school which caters for the pupils should contain nothing but interesting or exciting stories written in easy English and modern Indian languages; and the reading room only magazines and illustrated papers which are likely to interest children. Their claim is, in short, that the subject matter of the books which the pupils read may be extremely low-brow; that there is no sensible objection to their reading trash if they like it; that it is dangerous, because premature, to try to improve their taste; and that they will never feel enjoyment unless they are left free to choose their books.

The other school of thought holds up its hands in horror at the word 'trash'. It argues that it is much better to read nothing at all than much of the trash published; that under guidance—discreet, tactful guidance—it is possible to give a boy a taste for good literature before he matriculates; and that, unless a pupil has learned before that time to dig information out of instructive books, he is not fit to embark on a University course. The teacher, they say, should not merely see that his pupils read but what they read; it is his business to put into their hands books both interesting and instructive. The weaker pupils may have to be let off this more advanced reading but the better pupils should be made to give part of their reading time to it. They can be started off with small doses, specially interesting chapters or extracts, but the doses cannot be omitted altogether. The moment that a pupil is observed to have developed a habit of reading for pleasure, that is the moment at which gently to commence making him read not only what he likes but also what is good for him.

It is not the object of this paper to support either school of thought in these four controversies; but rather by outlining them to provoke thought and arouse discussion. The problems deserve both, I think.

HOBBIES AND THEIR VALUES

By

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The word 'hobby' is derived from a small horse of Irish breed of that name "which was trained to easy gait" to make riding not fatiguing. The word hobby is commonly used to denote "a favourite pursuit or occupation with excessive devotion" and without any "ulterior motive or profit, etc., outside the occupation itself." The word 'hobby-horse', it is said is also derived from the "mock horse of the old morris-dances made of a painted wooden horse's head and tail with a frame work casing for an actor's body, his legs being covered by a cloth made to represent the 'housings of the medieval tilting horse'. A hobby or hobby-horse is thus a toy, a 'diversion". The educationist defines it as extra curricular activity; the scouter calls it a spare time activity. Generally any favourite pursuit outside one's own main occupation is called a hobby.

It is a pity that hobbies are not universal among us, the younger as well as the older generation. This may be partly due to our ignorance about the educational, cultural and artistic value of hobbies. Most of us regard them as sheer waste of time and as unprofitable. Another wrong idea about them is that they are intended only for the young, and not for the adult. Nothing could be farther from the truth. Truth to tell, a hobby is a touch stone by which we find out the genius of an individual, young or old.

It is some satisfaction, that of late, the cultivation of a hobby is being encouraged in some of the educational institutions and in the Scout Movement. Unfortunately it is restricted to urban areas. It is very desirable that the cultivation of a hobby should be encouraged among younger generation throughout the country. Though it does not form part of the curricula of studies, the teachers would be doing a good turn to students by encouraging students to cultivate some hobby or other. It is a matter for disappointment that many of our teachers are not hobby-minded and therefore are unable to guide the boys in this matter. If the head of an institution is a believer in the educative value of a hobby, he can be a source of inspiration and guidance to students. Under his lead, the students will find new avenues for their corked-up energy and imagination. I know of a

college in South India which enjoys the reputation of being the foremost of its kind in the matter of encouraging amongst its students hobbies, extra-curricular activities as the educationist would put it. The students of the College publish a first rate College Miscellany every quarter and College Notes with cartoons, sketches and drawings every week, reflecting the extra-curricular activities of the students. The successful way in which the students go about their business is due, in no small measure, to the head of the institution who is a firm believer in hobbies and therein many-sided advantages. I do not think that there are more than two or three like institutions in the presidency where students are engaged in such extra-curricular activity. In other institutions of the same status, things are probably different. The heads of such institutions are probably sceptics who do not believe in hobbies. Under the chilling influence of such a person, who looks upon hobbies as a sheer waste of time, the boys would lead a cheerless life. The boys may pass their examinations all right but they will have no zest or interest in life afterwards.

It is worthwhile considering the influence of hobbies on our faculties. They develop powers of observation, concentration, judgment, deduction and resourcefulness. Those who run their own hobby-horses will bear me out when I say that a diversion of the mind from the main occupation, to a pursuit of a hobby, tones up our mind and intellect. In that pleasurable pursuit of a hobby we forget our worries and anxieties, our mind is ever kept active, our nervous system runs its smooth course, evil thoughts are kept at bay; our stock of knowledge of the mysteries of nature is increased, our cultural and artistic equipment is strengthened, and a good dividend by way of sound health is assured.

Medical men tell us that food, air and water are essential for the physical existence of all animals. Even so, for a happy cheerful and purposeful life, the following three things are necessary, viz., (1) An occupation to earn our bread; (2) Some kind of recreation to keep ourselves fit, and (3) A hobby which will give our tired minds the much-needed diversion after the day's hard work. Nothing affects the health of a person so much as worry and anxiety—a blank and a brooding mind as well. It cannot be denied that most of us spend our spare hours in either doing nothing—that is allowing the mind to rust—or in worrying our minds over small and inconsequential affairs. In other words, inertia sets in. The old adage "An idle man's brain is a devil's workshop" only emphasises that we should run our own pet hobby-horses.

It is very desirable that parents should encourage hobbies among their children. Children especially possess infinite capacity for

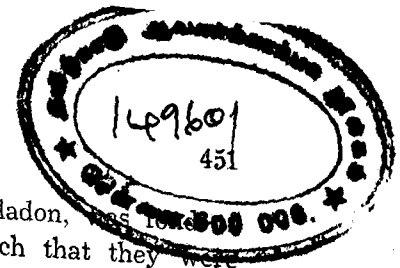
mischievous. A timely diversion of their youthful mischievous and romantic mind to such hobbies as stamp collecting, carpentry, fretwork, drawing, painting, model making, mechanics, etc., will keep their minds actively engaged during their off hours. The founder of the Boy Scout Movement, Lord Baden Powell of Gilwell, realised the value of hobby as no other educationist did. Scouting in other words, is a spare time activity which keeps the mind of the child, youth and adult through its stages of cubbing, scouting and roving, ever engaged in some sort of useful activity, suited to the taste and inclinations of each. The various tests and proficiency badges in Scouting afford opportunities for Scouts to become proficient not only in their studies, but to pursue hobbies as well. Hobbies give scope for the full display of the boy's talents which are otherwise latent, and determine to a large extent his choice of profession later on. A boy without a hobby finds other avenues for his imaginative mind; he falls into bad company, contracts bad habits thus bringing on himself and his parents life long misery and suffering. Hobbies train our boys to use their brains and limbs properly. A boy with a hobby does not think it *infra dig* to do manual work, like gardening, carpentry, fretwork, etc. Hobbies teach our boys dignity of labour. A boy with a hobby takes pride and derives satisfaction in what he does. Hobbies encourage in boys initiative confidence, courage and independence, qualities that make up for success in life.

In these days of chronic unemployment it is well to emphasise the need for cultivating a hobby by our young men. A hobby is to an educated young man what a second bow is to a violinist. When his purely literary education fails him to secure a job, his hobby certainly comes to his rescue. I know of a student who has completed his S.S.L.C. He is still unemployed. He is a Scout, and knows fretwork and photography. He makes dainty articles in plywood—and sells them and thus earns not less than a rupee and eight annas a day. Thus a hobby is a second line defence in the case of an educated unemployed youth.

Hobbies that attract us while we are students lose their charm for us as we grow old. With age and experience we turn our attention to subjects that appeal to our mature minds.

Biographies of great men furnish us much interesting information on this point. The famous Victorian statesman, W. E. Gladstone was called the 'woodcutter of Hawarden'. He was fond of studying languages. It is said that long after he had passed the Biblical span of life, of three score and ten, he began the study of the Turkish language. The late King George V was the greatest philatelist in the world. His stamp collection is said to rank first in num-

HOBBIES & THEIR VALUES



bers, rarity, value and variety. Earl Grey of Fallodon, was fond of squirrels and birds. He cultivated them so much that they were utterly familiar with him, taking food from his hands. The hobby of Winston Churchill is as interesting as the man himself. He is an expert brick-layer and a mason. An ordinary postman in France followed a curious hobby. Thirty years ago he conceived the idea of building a house purely out of shells. After thirty years of persistent effort he completed the building and also lived in it afterwards. The house was built by him in his leisure hours, in the last thirty years out of sea shells collected from sea shore. The late Sir Valentine Chirol, the famous English journalist was a good landscape painter.

In our own country, there are a few who belong to this distinguished company. Sir Rabindranath Tagore began painting as a hobby after his seventieth year. The eminent Indian Anthropologist, Rai Bahadur Sarat Chandra Roy of Ranchi is a pleader by profession. Early in life he took great interest in the study of the life and customs of the aborigines of Bihar and Orissa. His books on the habits and customs of these primitive people, written in his leisure hours can do credit to a professional anthropologist. The Hon'ble Sir Shah Muhammad Sulaiman, Judge of the Federal Court of India, is a Mathematician of a very high order. To-day he is acknowledged as an authority on relativity. The late Lokamanya Tilak's name will be remembered by the generations that are yet unborn as a great Orientalist and Sanskrit scholar. His books, *The Orion*, *The Arctic Home of the Vedas* and *The Gita Rahasya* were all written while he was in Mandalay Jail. Though he was a politician, his passion for study of Sanskrit was so great that he utilised all his leisure hours in its study.

A great part of the literature that was produced in the last half a century in India in the various languages, was written by men who devoted all their leisure hours in literary pursuits for mere pleasure—Bankimchandra Chatterji in Bengal, Pandit Natesa Sastrigal, Vedanayagam Pillai, Madhavaiya, and Rajamaiyar in Tamil Nad, Mr. Veersalingam Pantulu in Andhra Desa have enriched their respective literature by their original works, Novels, Translations, Essays and Dramas. It must be remembered that all these had their heavy professional responsibilities to discharge. But for their literary productions they would not be remembered by their countrymen to-day.

Similarly the English Civilian and the Missionary in India have contributed greatly to the cultural enrichment of our country. Vincent Smith, Cunningham, Monier Williams, Col. Todd Elphinstone, Grant Duff, Caldwell and Harras have unearthed for us, in their leisure hours the buried past.

The Princely order in India too can boast of several chiefs, who have distinguished themselves as lovers of hobbies. The Chief of Aundh

in Maharashtra is an artist of no mean order. The late Begum of Bhopal was equally a good painter. The late Gaikwar of Baroda, followed a rather costly hobby, viz., of collecting precious stones and jewels.

In the case of a few, hobbies have become the main interest and occupation in their lives. The late Prof. Srinivasa Ramanujam, a genius in mathematics and the first Indian F.R.S., began life as an ordinary clerk in the Port Trust Office in Madras. He was really mad after the science of Mathematics. He utilised all his leisure hours in working away at Mathematical problems, till his genius was discovered. The First Indian Director of the Indian Institute of Science and the Second Indian F.R.S., Sir Chandra Sekhara Venkataraman was an Officer in the Indian Financial Service in Calcutta. In his off-hours, he would be found absorbed in scientific experiments in the laboratory of Dr. Mahendralal Sircar's Association for scientific research. Within a short time his genius attracted the attention of Sir Ashutosh Mukerji who appointed him as the Palit Professor of Science in the University of Calcutta. I know of a classmate of mine in the Law College, who is now a Professor of Music. As a student he was always found humming some tune in the corridors of the Law College, while others were pouring over Moyle's Roman Law. It draws out their talents and fits them for a career in which they will shine in all their splendour.

From Anthropology to welfare work we have a plethora of subjects to choose from for our hobbies. Photography, collection of coins, art curios, precious stones, first edition of books, original manuscripts and paintings offer a very wide field for the rich. Collection of picture postcards, autographs, stamps, cigarette pictures, shells, butterflies, gardening, carpentry, fretwork, carving, drawing and painting; instrumental and vocal music, basket making, rattan work, net making, knitting, even spinning, takli and clay modelling, are hobbies that are within the reach of almost all. Folk dances and songs offer an unexploited virgin soil for those who are inclined that way. Those with a cultural bias may take to the study of sciences like astronomy, astrology, botany, study of languages, research and literary pursuits, poetry, music; architecture and sculpture all of which will be very congenial to their nature. Thus there is wide range of subjects to choose from for our hobbies, according to our tests and inclination.

There are hobbies and hobbies; hobbies that ennoble us, and hobbies that are erotic. In the right choice of a hobby lies its value. With more persons taking to hobbies in our country there will be greater enrichment of the individual life of the country. There will be greater happiness and mental peace.

BRATACHARI MOVEMENT AND ITS EDUCATIONAL VALUE.

By

G. S. DUTT, I.C.S.

In the present crisis in world history, the most fundamental question that demands the consideration of those who concern themselves with the future of humanity is that of Education—education in the broadest sense of the term implying the purposeful application of all the forces and factors which influence the life of man, whether as an individual or as member of the social, national or international community; for if there is anything wrong with the world—and admittedly there is a great deal that is wrong—the responsibility for its existence as well as the means for correcting it must be held to rest on education.

The remedy for the present world malady lies not in condemning this or that "ISM" and blaming this or that nation but in finding out what is fundamentally wrong with the system of education which has brought about the malady and then to consider what kind of education is required to correct the evil.

Admittedly, the most outstanding feature of the present world malady is the universal presence of discord in life within the social and national group as well as between the various national groups. The entire universe is based on an all-pervading harmony and yet man has somehow managed—or rather mismanaged—the affairs and the conduct of his life so as to create an all-pervading discord, antithesis and state of war between the different individuals, classes and groups with each nation and between nation and nation.

As we have already observed, the responsibility for this state of things must be sought in the manner and method of man's education for centuries past and the remedy must also be sought in a new approach to education. Nor is it sufficient to recognise merely the discord and conflict that exists between nation and nation and between different classes and individuals within each nation. The root of the discord lies in the perpetual state of war which has been set up by a misconceived system of education within the life of each individual man and woman of the present age in the shape of an inner discord between the body, the sub-conscious mind and the conscious mind; between thought, be-

lief and action; and between ideal, speech and behaviour. In all these spheres a mutual discord, disharmony, antithesis and state of war has yielded place to the concord, harmony and synthesis which should mark the life of an individual if it is truly attuned to the harmony that pervades the universe.

In order to bring about inner concord within the life of the individual, we must, in the first place, furnish him with a clear sense of the fundamental purpose of life, with a sense of the absolute and basic values in life without which men, whether as individuals or in community, are like so many rudderless ships helplessly swayed hither and thither by the winds of passion and prejudice and coming into destructive clash with one another. As an eminent writer has observed, what humanity needs most at the present day is a philosophy of life or a sense of absolute values in life "which will give it what it most needs, namely, a soul." Having agreed upon a system of absolute values or a fundamental philosophy of life, the next requirement is to remove the inner conflict within the personality of each individual by adopting a system of discipline and training which will unify body, mind, and spirit or in other words, thought, speech and behaviour on the basis of, and in tune with, this fundamental ideal and objective.

The secret of the all-India appeal and, indeed, the world appeal which the Bratachari Movement has succeeded in creating within the short space of 8 years of its existence lies in the fact that it addresses itself to the task of providing these basic factors in human education viz., a fundamental and synthetic ideal of life which will provide humanity with a basic philosophy and basic purpose on which all can agree, irrespective of diversities of religion and nationality, and secondly a system of discipline which will enable man so to regulate his life as to bring about inner harmony between body, mind and spirit on the basis of a synthetic ideal. The five basic BRATAS (from the Sanskrit—'VRATA') or ideals on which the Bratachari system is based viz.,—KNOWLEDGE, LABOUR, TRUTH, UNITY and JOY, represent a synthetic ideal of life, at once practical and spiritual, which furnishes a system of absolute values in human life. In this comprehensive ideal, JOY is the most fundamental element and this is in accord with the age-old philosophy of life in India where the Upanishads have triumphantly proclaimed the Indian discovery made long long ago that the most fundamental element of life and, therefore, of education, lay in JOY and that the origin of life, its significance, its sustaining factor as well as its ultimate goal were all alike to be sought in JOY.

Modern education, which is the offspring of educational theories of the 19th and 20th centuries, has ignored the element of joy in education;

and this sole co-ordinating and synthetic element, not only in human but in cosmic life, has been banished from the sphere of education with the consequent loss of the basic harmony in every sphere of life.

When I was in Europe five years ago, Sir Michael Sadler, one of the greatest living educationists of the West, confessed in a letter written to me that in his educational theories he had not sufficiently stressed the element of joy in the life of man and that he was indebted to the Bratachari Movement for impressing on him the importance of this basic element in life and education, particularly in the matter of building up citizenship and character, on a harmonious basis.

The ancient Greeks understood the value of JOY in life, and as a result their system of education was much more perfect than any of the modern systems of education and produced men and women who were more complete and more WHOLE in body, mind and spirit. But a vital defect in the Greek system of education was that it neglected the factors of Manual Work and Labour in the life of the educated classes and relegated it to the life of the slaves. The Greeks also did not pay sufficient attention to the ideal of Unity in regard to humanity as a whole but were satisfied with a narrow ideal of Unity confined to each separate City States. Their religious ideas were also of a narrow and superstitious character and were not in accord with scientific truth.

The Bratachari ideal of life and education avoids the defects of the Greek system of education and furnishes a fully balanced and completely synthetic ideal on which it is possible to base a philosophy of life which will appeal to all the peoples of the world. From these five basic Bratas or fundamental ideals, already mentioned, the Bratachari system has evolved an exhaustive set of Vows and Rules of Conduct furnishing a complete code of life in the practical, moral and social spheres adapted to the needs of persons of all ages and of all classes. These Bratachari Vows and Rules of Conduct cover, comprehensively, religion, public health, work, recreation, happiness and, in fact, all that make a life worth living. The most characteristic vows are those that relate to the dignity and indispensability of labour, the regular performance of manual labour and practice of physical exercise and play, the practical pursuit of arts and crafts, the promotion of corporate life and the development of a joyous and cheerful spirit.

One of the principal vows is that which emphasises the subordination of Self to Service and the development of personality through self-giving. The system also provides for appropriate vows for women and girls. There are also twelve separate and distinctive vows for the

"Chho-ba" or junior Bratacharis. These include such vows as "I shall love one and all," "I shall make my body strong," "I shall live by the labour of my limbs."

But even granting that we are furnished with a comprehensive and synthetic ideal and philosophy of life, it will be useless unless a system of training and discipline is found by which it could be applied to harmonise the body, mind and the spirit of the individual as well as to bring about harmonious concord between separate individuals. Here also the Bratachari Movement relies upon a factor which is cosmic and fundamental viz., rhythm and co-ordination through rhythmic training.

Education in ancient India was based almost entirely on rhythmic training in recognition of the fact that the entire cosmos was governed by rhythm and that to bring about harmony between the body and spirit of each individual as well as between different individuals, co-ordination through the rhythmic discipline of simple music and dance was necessary. The ancient Greeks recognised this truth to a very great extent by adopting simple dance and song as the basic element in their system of education not only for the ordinary citizen but also for soldiers. In the present world mankind has become over-sophisticated and over-intellectualised and there has been almost a complete disregard of the importance of rhythmic training and artistic self-expression. Thus it is that body, mind and spirit of man have drifted apart from each other in the absence of rhythmic training which alone could bring about concord and unity between them, just as the whole universe is kept mutually integrated through the operation of rhythm and just as even in the human body every cell and every limb are attuned one to the other through the process of rhythmic vibrations, all regulated by the master-rhythm in the heart and by the psycho-physical rhythm located in the brain and other nerve centres.

As in the Greek System and in the ancient Indian system of education, the Bratachari system lays great emphasis on simple rhythmic dances as constituting the basic education of humanity. Now-a-days one hears a great deal about basic education and the idea has gained current in certain circles in India that the most fundamental element of basic education lies in the pursuit of agriculture or some other handicrafts co-ordinated with intellectual or academic education. Without minimising in any way the importance of agriculture and handicraft in a system of basic education, it should, however, be pointed out that the most basic factor in human life and, therefore, in education lies even deeper down than the pursuit of handicrafts and industries. The most basic aspect of education should consist in the co-ordination of the training of body, mind and spirit of man and this can best be effected

by a co-ordinated system of simultaneous physical and spiritual discipline achieved through a close combination of gymnastics with music.

The ancient Greeks were so convinced of the truth of this, that Plato has definitely laid down that the most basic element of education were gymnastic and music co-ordinated with each other and has observed that no one can be considered educated who does not know how to dance and sing, dance being used in the sense of rhythmic gymnastics.

The most outstanding defect in modern education is illustrated by its fissiparous character as represented by its very division into such mutually exclusive departments as physical education, intellectual education, moral education and spiritual education. Thus what should be one Whole representing the WHOLENESS of man has been divided up into a number of mutually antithetic, exclusive and almost independent fragments; and a class-war, so to speak, has been created between these mutually exclusive departments of education giving rise to and corresponding with the virulent class-war rampant in the social and national life in every country in the modern age. Emotional and artistic self-expression has also been completely divorced from intellectual and physical education. A further serious defect is the predominantly competitive and combative character of the so-called "Physical Education" of the modern age and it is no wonder that it generates a crazy, competitive, combative and mutually warring spirit between individuals and nations, thus strikingly proving the truth of the theory which Plato propounded in the following prophetic words:—"The pursuit of hard gymnastic exercises and good living, with no participation in music and philosophy, is that the soul becomes weak and lame and blind, being never roused and never fed. Such a man becomes a hater of reason and unmusical and accomplishes his aims by violence and fierceness like a brute beast and lives in ignorance and ineptitude.

The Bratachari system avoids all these serious defects by adopting a closely integrated system of education which combines within itself physical, intellectual, moral and spiritual education as well as emotional and artistic self-expression, which integrates Work with Joy and Play and which is based on the element of mutual harmony and co-operation instead of on a spirit of combat and competition. It thus constitutes the most powerful and sorely needed corrective to the present system of education throughout the world.

There is a further state of serious conflict created by the modern system of education between nationalism and internationalism, these being taught as mutually exclusive and inconsistent. Further, in many countries, as for example in India, the system of education in vogue

takes little account of the indigenous and national traditions of the people themselves and this creates a false sense of internationalism which is really an euphemistic name for rootlessness and which results not only in a deep inferiority-complex among the entire educated population but also in a permanent conflict and discord between their inner and their outer selves. An educational aristocracy, entirely uprooted from tradition is thus created, which has no touch with the life and thought current of the great mass of the people of the country who represent the traditional culture and pursuits of the nation. The Bratachari system of training removes this conflict by emphasising the cultural and educational value of the folk dances, folk songs, folk games and folk arts of every distinct regional area and by giving training in these traditions to the educated classes and effecting their re-integration with their cultural soil of origin, it lays the surest foundation for national Swaraj in the true sense of the term.

In regard to building up of character and the inculcation of voluntary self-discipline which is the very foundation of a balanced personality, the Bratachari Movement is of unequalled effectiveness. The vows, being recited rhythmically with simultaneously co-ordinated movements of the body, have the effect of transforming the sub-conscious self to the pattern of the ideal consciously affirmed, thus effecting the basic purpose of education.

By effecting marvellous progress in the sphere of physical science, man in the 20th century has achieved a grand mastery over *outer nature*, but as regards mastery over his *inner nature*, 20th century man remains as impotent as the cave-man of the palaeolithic period. It is obvious that the modern systems of education throughout the world have completely failed in giving humanity the secret of achieving control over its inner nature and its sub-conscious and lower instincts.

The Bratachari system claims to possess the secret of attainment by the common man as distinguished from exceptional people like Mahātmās and Saints, of the power of controlling and transforming the sub-conscious instincts of the self. This it does through the simultaneous rhythmic co-ordination of thought, speech and movement performed in rhythm with the rhythmic recital of a system of simple Vows and Rules of Conduct. The constant and earnest rhythmic repetition of an ideological formula containing a high ideal with simultaneous vigorous affirmation in thought, speech and behaviour, which forms the basic system of Bratachari exercise, tends to transmute the high moral and spiritual ideology of the vows and songs into the sub-conscious self and ultimately effects a silent transformation of the entire personality, thus fulfilling the true aim of education, which in Ribot's

phrase, is "to transmute the conscious into the unconscious and thus to establish harmony between the two states."

It is thus alone that man's control over his inner nature can be made to keep pace with his ever-increasing control over physical nature and a state of harmony maintained between science and culture.

The life of the individual may be compared to a thousand-petalled lotus, the various aspects and faculty of the individual's character, aim, ambition and genius in the physical, mental, moral and spiritual spheres being likened to the thousand petals of a lotus. Owing to the fragmentary and fractional nature of modern education, what happens now-a-days is that the life of the individual, instead of having its thousand petals achieving full blossoming by the equal development of all the aspects and faculty of the individual's personality, achieves only a lop-sided and fractional development of a few aspects only, the development of the other aspects of personality being completely or partially inhibited.

The Bratachari system of basic education, paying as it does, equal attention to the development of the artistic side of the individual as well as to the aspect of intellectual education, manual labour, skill in crafts and industries, the development of moral character, mutual unity and joy in individual as well as in collective life, ensures the equal development of all the thousand petals of life, thus enabling each individual to achieve a full blossoming of his or her life. This does not interfere with an individual's achieving a distinctive or specialised skill in any particular branch, but it does avoid the total or partial inhibition of any aspect and faculty of individual life and character.

Thus for Bratacharis it is a sin to become a great scientist, a philosopher or a statesman without, at the same time, fully developing physical fitness and the powers of artistic self-expression as well as the elements of smart and soldierly bearing. It is also a sin for a Bratachari to achieve individual distinction and development without at the same time learning to integrate himself or herself in a spirit of unity with others in society. This integration and unity is achieved not only through participation in common labour but also in rhythmic dances and songs which help to bring about an inner spirit of unification between individuals by co-ordinating their thoughts, words and movements.

National and communal harmony is also actively fostered by participation in common traditional cultural activities as well as by the creation of new common traditions and common cultural activities. The Bratachari discipline also avoids a narrow spirit of nationalism by actively encouraging the assimilation of all that is best in the culture of

other countries of the world, while generating a passionate love for the culture of one's own country.

To a Bratachari the performance of duty is more important and fundamental than dance and song. One of the Bratachari vows says that duty may be performed without dance but not dance without duty. The daily duty of a Bratachari includes some labour in the service of others.

By virtue of its many sided potentialities the Bratachari Movement has already achieved singular recognition as a new and unique force in the field of education. Sir Micheael Sadler has pronounced it to be "encouraging, invigorating, spiritual and synthetic, integrating and inclusive, bracketing together the essentials of a vigorous, purposeful and happy life." The Thirteenth Session of the All-India Educational Conference held in Calcutta in December, 1937, adopted a Resolution to the effect that "as Bratachari combines physical, moral and spiritual training with a strong national background and as it has been found suitable for all grades of educational institutions, steps should be taken to introduce the movement on as wide a scale as possible and this Conference recommends it for consideration in all parts of India." Dr. Rabindranath Tagore has observed: "May the Bratachari movement soon spread throughout the length and breadth of the country. I feel confident that wherever it is adopted, it will conduce to the development of joy of spirit, capacity for work, strength of character and enthusiasm for social service."

Although the Bratachari Movement originated in Bengal it is, by no means, a provincial movement. Its principles are of universal application. It is capable of being adapted and is intended to be adapted to the needs of all the provinces of India and of Indian States and to be expressed in terms of their respective regional, and local requirements of language culture and economic life.

THESE SHALL SAVE INDIA

What the Safety Movement is doing for the Children of India.

By

A. S. TROLLIP.

It was a bright afternoon on the 12th of August 1938 when the seed of a new youth movement was sown in our land. Fifty boys and fifty girls of a flourishing High School in Girgaum took the Safety Pledge in the presence of all the students and the Staff of the school. The children pledged themselves to work for the safety and comfort of others and to try to be careful at all times: they promised not to take unnecessary chances of getting hurt and to warn others against doing so; they expressed their determination to do their part to help reduce the number of accidents during the year and concluded the pledge thus: "All this I shall do for the sake of humanity, the honour of my School, the progress of my Country and the glory of God."

The Safety Squad Association is run somewhat on the lines of the Boy Scout and Girl Guide Movement; its aims are (a) To teach children to value and conserve human life through the prevention of accidents: (b) To instil safe practices into children from a very young age and to teach them to avoid dangerous practices which might imperil themselves or others. Children from the ages of 4 to 16 years are allowed to enrol as Safety Cadets.

The main activities of the Safety Squad are the formation and working of Road Patrols, School Bus Patrols, Cycle Patrols and Health Patrols. Members of the Squad also assist as demonstrators and organisers in local Safety Exhibition, during Fairs and local Festivals and for Parent Day Exhibitions in their own Schools.

Training for Citizenship.

The School Road Patrol is a pupil activity in good citizenship as well as in Safety. About six to eight students form a patrol. These members of the patrol stand at the kerb or edge of the road where there is no footpath and control street crossing by the student population of the School. They stand on duty about 15 minutes before School starts for the day and for about 10 minutes after dismissal time. Principals who

have had experience of the system assert that it is a very efficient form of school dismissal and that it develops a sense of responsibility and trains the Safety Cadets for leadership, while at the same time it teaches the other children the proper way to cross the road on their way to School. The first Road Patrol in India was formed in December 1935 at Dadar, and since then many Patrols have been trained by them for other Schools.

The Bus Patrol is an important body in Schools that run their own buses for school children. Members of the School Bus Patrol are responsible for order and discipline in the bus. They must prevent students from attempting to get on or off the vehicle when it is in motion, see that pupils retain their seats throughout the journey, stop pupils from distracting the driver and from putting any part of their body outside the vehicle. Reports are made to the head of the school in cases of misbehaviour by any of the pupils.

The Cycle Patrol has only recently come into existence in our country. Many Schools in the Suburbs and the City are already busy preparing boys and girls according to the draft Code supplied. The first Cycle Patrol in India was formed on 27th February 1940. The duties of the Safety Cadets who form the Cycle Patrol are to train beginners to ride well and to give certificates of competency as soon as they are able to control their vehicle properly and have a good knowledge of the Highway Code. Parents of those children who fail the test are warned by the Headmaster or Headmistress that it is dangerous for the children to cycle to School and that they must not do so until the leader of the Cycle Patrol certifies to their competency.

The duty of the Safety Cadets who form the Health Patrol in the Squad is to see to the cleanliness of the school premises and to teach children to keep their class-rooms and desks clean and tidy. Even the personal appearance of the children and the cleanliness of their clothes can to some extent be attended to by the Cadets. Short articles on health and cleanliness are written by these Cadets for the School Magazine, or if there is no Magazine, they are typed out and put up week by week on the School Bulletin Board.

Another student activity introduced the same day as the Cycle Patrol was the Resuscitation Team. The boys and girls of the School have been trained in the Schaefer's Prone Pressure Method of artificial respiration and will soon visit other Schools in Bombay and the Suburbs to train students of these Schools in this valuable art of life saving. Artificial respiration is essential for reviving victims of drowning, lightning stroke, electric shock, gas poisoning, and cobra bite, when unconscious-

ness sets in and the respiratory system fails to function. Four lives have already been saved in recent months in Bombay City alone by persons trained in this method by the instructors of the Safety First Association. Who can tell what valuable lives may be saved as a result of this new student activity?

Training in Social Welfare Work.

While all the activities so far mentioned directly train the child for good citizenship by instilling habits of self-help and self-reliance, they indirectly influence the social well-being of the community. There are other activities, however, which more directly assist in the social welfare work of the nation. These are the Safety Exhibitions held during Fairs and Religious Festivals where large crowds of people congregate. At these exhibitions, students trained as demonstrators are of great value in spreading safety teaching regarding Home, Fire, Road and Industrial Safety to thousands of visitors who come from small villages where even the name of the Safety First Association is unknown. At such times, Safety Films shows too are arranged but on account of the Language difficulty they do not have as good results as the Exhibitions where visitors are encouraged to ask questions and are able to have their difficulties solved.

SIGNS OF HEALTH

By

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Health is dynamic, an active state of living. It is not mere absence of disease. It means much more than physical fitness. It is a condition, produced by the combined influences of wholesome food, perfect sleep, exercise, regular work, and cleanliness. It is the absence of these that are more responsible for the misery of body than anything else. Healthful living, therefore, covers a period of 24 hours day, and includes all activities.

The signs, by which a doctor, teacher, or any lay person could assess his own 'health' or that of others, are by (I) the manifestations of a well-built and (II) properly functioning body.

I. The outward manifestations of a *well-built* body are:—

- (i) *Hair*.—Plentiful, with a lustre due to sufficient natural oil.
- (ii) *Eyes*.—Bright and clear, moving normally, no squinting nor black fatigue rings, under the eyes; mucous membrane pink and free from inflammation.
- (iii) *Unobstructed nasal breathing*.—The ability to breathe deeply and easily through the nose, without mouth closed, especially when exercising and sleeping.
- (iv) *Teeth*.—Normal teeth are well formed and well enamelled. They are set far enough apart to be completely even, in jaws wide enough to provide sufficient space. The grinding surfaces of the double teeth meet directly. The upper incisors and canines slightly overlap the lower, providing the scissors like action intended for those teeth. They are all clean and free from cavities.
- (v) *Colour of mucous membrane*.—Nearly always in health, the colour of the mucous membrane of the lips, eye-lids and that of the finger-nails is definitely pink.
- (vi) *Quality of skin*.—Slightly moist, clear, soft, and smooth.
- (vii) *Subcutaneous tissue*.—Fat beneath the skin plentiful, and so firm that the skin cannot be raised in deep, thin folds between the fingers.

(viii) *Muscles*.—Firm and strong. It is more important that there should be a general muscular development than that certain groups of muscles be exceptionally developed.

(ix) *Shoulders*.—May be sloping or squarely built but should not be rounded forward.

(x) *Chest*.—Broad and deep, with good expansion, from two to three inches is normal expansion, depending upon the age of the child.

(xi) *Arms and legs*.—The long bones are straight. The legs are neither bowed outward nor inclined inward so that the knees knock together. The joints are not enlarged out of proportion with the rest of the limbs, and are strong, indicating well-developed ligaments and overlying structures (muscles).

(xii) *Ankles*.—Inner and outer sides equally prominent; the inner not projecting abnormally as when the arches of the feet are weak.

(xiii) *Feet*.—Arches strong and limber. Some are normally higher than others. Inner borders straight from heel to tip of great toe.

(xiv) *Weight*.—Increases regularly during childhood and remains optimal in adult life.

II. The outward manifestations of a *well-functioning* body are:—

1. *Alert, happy expression*.—The close relationship between bodily and mental health cannot be too strongly emphasised. It is the reflection of good physical health in a child's character which makes the effort to improve his health most worthwhile.
2. *Tongue*.—Moist, red, clean.
3. *Breath*.—Sweet, and not any bad odour.
4. *Indications of good standing posture*.—Body is balanced equally upon the ball and heel of the foot.
5. Feet are parallel, great toes pointing forward, abdomen is held flat on its lower part. It may be somewhat rounded where it meets the ribs.
6. Normally, the spine curves slightly backward at the shoulder level, and again slightly forward at the waist line. None of these normal curves are exaggerated, if there is good posture.
7. *Shoulder blades* are held fast across the back.
8. *Head* is held erect, chin in, and shoulders level.
9. *Posture* should not be judged merely when a child is standing, but even more, by the way, he stands, sits, and walks when not conscious of being observed. It is the *habitual* unconscious posture of the child, we are discussing.

10. *Muscular co-ordination*.—Prompt, and efficient.
11. *Bodily repose*.—Freedom from constant and unnecessary activity.
12. *Endurance*.—Ability to indulge in all ordinary exercise without undue fatigue.

A method of assessing nutritional status of children is by the use of series of measurements, height, weight, chest depth, hip width, etc. A number of formulae have been worked out in this connection, which it is beyond the scope of this paper to discuss. The best assessment (approved by the Chief Medical Officer, Board of Education, England) is the judgment of the examining doctor, which are classified as—"Excellent", "Normal", "Sub-normal", and "Bad". This would naturally vary with each doctor's eye. But he is a good judge.

I have had the privilege of examining the 'healthy' college youths, for the last 14 years, belonging to well-to-do classes. I place this knowledge, as well as that derived from my research work into the physical fitness of South Indian student population, at the disposal of the entire public and the youths. I hope every teacher and student would profit by studying these signs of health, and become individually "health conscious", so that he or she may grow healthy and physically fit, in any walk of life.

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MISFITS

By

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In the article "CONSERVATION OF GENIUS"[†] instances were given of the repeated failure of the below average pupil in the school. The far-reaching effects of such repeated failure are not commonly appreciated. The following quotation from Shaffer's "PSYCHOLOGY OF ADJUSTMENT" (Pub: George G. Harrap & Co.) may not, therefore, be inappropriate.

"One of the most common causes of maladjustments in school is the discrepancy that may exist between the abilities of a pupil and what is demanded of him. This is a result of the inflexible character of the conventional school which requires that every pupil shall study the same curriculum in the same way, and which futilely tries to measure the attainment of all students by the same standards. . . . There always remains a number of pupils who are unable to keep up to average attainment because of relatively unmodifiable limitations of intellect or because of faults in their cultural attainments that the school cannot reach. The conventional method of handling these pupils is to subject them to continued failures and to compel them to repeat grades (classes). This not only causes educational inefficiency and economic loss, but also creates attitudes and habits that are destructive of good personality adjustments. . . . Some years ago it was incorrectly assumed that mental dullness itself was the cause of misbehaviour. It is now fairly certain that conduct problems arise only from the way that the school treats the dull pupil. Denied satisfaction in achievement, he may seek it by behaviour involving cheating, lying, defiance of routine,* stealing or truancy. Under these circumstances the pupil receives positive training in unfortunate habits. While seeking to give him an education, the school, because of its inflexible organisation, has in reality prevented the child from becoming educated."

The approval of Government for changes in the Secondary School course, viz., its bifurcation and provision of parallel vocational courses, has not come a minute too early. A reduction in the number of "EDUCATIONAL MISFITS" must ensue.

[†] Vol. XIII No. 9.

*How many of the Students' Strikes in this Province have their origins in such maladjustment in school.

Is there no danger of creating vocational misfits? Vocational guidance on objective and scientific lines is a movement of fairly recent development. Before such development certain countries had made ample provision for vocational education. What has been the experience of such countries? The experience in the United Kingdom may be taken as typical. The following is an extract from "THE HANDBOOK OF VOCATIONAL GUIDANCE" prepared by senior members of the staff of the National Institute of Industrial Psychology.**

"The life of the vocational misfit is a tragedy. He is a charge to the employer, to the Trade Union and to the State. He is in himself wretchedly unhappy, since his job is for him, as it is for most of us, the focal point of his life. His failure, by affecting the effectiveness of his creative expression, disturbs his self-regard, the most fundamental constituent sentiment in his character. No attempt can be made to estimate the financial extent of the losses which misfits cause each year in industry and in commerce by their wastefulness, their mistakes, their vacillations. The sum must be enormous. . . . Most misfits are, of course, repeatedly discharged from employment and have to hawk their services from office to office. In between jobs they fall back upon resentful relatives.

* * * * *

The reasons given by maladjusted workers, when they are asked how they came to choose their careers so badly, show how astonishingly irrational is the approach made in many cases to this very important matter of selecting one's occupation.

* * * * *

The fact that even some vocational misfits are in their unhappy position because they were sent into careers for which their talents and temperaments made them unsuitable is in itself sufficient justification for advocating better vocational guidance in schools."

If we are to benefit by the experience of other countries, the questions to be considered are not whether vocational guidance is necessary, but who is to make a start and how it is to be organised.

WHO?

In this unfortunate country the only answer one gets to the question—who is to do this or that desirable thing—is that Government should do it. And, should Government fail to do whatever we think it ought to do, there are always people ready to tell us that Government does not do it because it is a foreign bureaucratic Government. If only we had

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a National Democratic Government, they will go on to tell us, it would do everything for us. Let us therefore see who started Vocational Guidance and who has been developing it in Great Britain which nobody will deny has a truly Democratic and National Government for is it not now fighting single-handed against a combination of Dictators! Instead of feebly expressing in one's own words, another extract from the "HANDBOOK OF VOCATIONAL GUIDANCE" will be more interesting to the reader.

"The question which gives most concern is not whether Vocational Guidance is desirable but whether psychological methods are yet in a condition for their adoption by the teachers who will act as careers—masters in school. . . . There can be no doubt that these methods are satisfactory when used by—experts. . . . Whether such results will be obtained, when the methods are applied by teachers who are less expert in the use of psychological methods, we do not know.

But the start has already been made. Psychological tests are being employed in schools more frequently each year. They are being used for many other purposes, of course, besides Vocational Guidance, but the significant point is that they are being used.

The most progressive education committee in developing the use of psychological tests in its schools have been Birmingham where every child when leaving the elementary schools, and many children when leaving secondary schools, are given vocational advice. . . . A scheme along rather similar line is carried out in Leicester. . . . Psychological tests are being used in many districts as part of the examination taken by candidates from elementary and other schools for entrance into secondary schools. In every large town, almost without exception, at least one secondary school is to be found in which the Headmaster is experimenting with other tests. . . . No matter what town I visited—Plymouth, Cardiff, Stoke-on-Trent, Nottingham, Leeds, Newcastle, Dundee, or elsewhere—I was told that although no municipal scheme of psychological testing had been set up, I would find in the Headmaster of a particular school a great enthusiast, whose pioneering in the use of tests was being watched with considerable interest by the other Headmasters.

* * * * *

A course on the subject is given each year in the Institute of Education, University of London. A course in Vocational Guidance is given as part of the work of the Education Department of Glasgow University and the first Summer School Course was organised by the Teachers' Training College of Edinburgh in July 1935.

The claim that the need for Vocational Guidance in schools based upon psychological principles is now appreciated in Great Britain is justified. Vocational Guidance is no longer just an ideal about which somebody (other than ourselves) ought to do something. That something has been done, and the next ten years will surely see all the different movements at present developing in various parts of the country coming together to bring about the comprehensive National Scheme of Vocation Guidance."

The above extracts make it quite clear that whoever may be responsible for initiating and developing the Vocational Guidance movement, it was not the British Government.

The following agencies appear to have been mainly responsible for the movement :—

- (1) The National Institute of Industrial Psychology.
- (2) The Education Committees of local bodies.
- (3) Teachers' Training Colleges and Universities.
- (4) Headmasters and teachers of schools.

An agency of the type of the National Institute of Industrial Psychology we have not got at present but one can easily be started if each of the larger factories and mills, industrial and trading concerns in the province would each make a small annual contribution of Rs. 50. This would easily bring in an annual income of Rs. 5000 which with an equal contribution from Government would provide Rs. 10,000 a year, an amount initially not inadequate to finance a Provincial Institute of Industrial Psychology.

From experience we know we can expect little help or encouragement from the Education Committees of our local bodies.

What Teachers' Training Colleges and Universities are doing in the way of psychological experiments, the writer cannot say as he has little contact with them.

Thus we are left with only one agency which can begin immediate work viz., Headmasters and teachers of schools. Two significant sentences from the "HANDBOOK OF VOCATIONAL GUIDANCE" may be repeated.

"Psychological tests are being employed in schools more frequently each year. They are being used for many other purposes, of course, besides vocational guidance, but the significant point is that they are being used." And again—"In every large town almost without exception, at least one secondary school is to be found in which the Headmaster is experimenting with other tests."

Let the reader make his own comments. The writer's only comment is that he has still hopes of the South India Teachers' Union.

HOW ?

Several Headmasters have asked me certain questions which I could not answer. What are the vocational courses that will be open to us to choose from. What steps will be taken to prevent overlapping and superfluous provision in particular courses especially in localities where there are several secondary schools ? To concert measures to meet such difficulties, much co-operation between school authorities will be required.

The first step will therefore be obvious. I believe one of the most important recommendations made by Messrs. Abbott and Wood, the two experts brought out by the Government of India, was that a survey of occupations should be made preliminary to the actual starting of vocational courses. Before we can decide what vocational courses should be started, we should know—

(1) What are the various occupations that are open (and suitable) to youths with a little general secondary education plus special training.

(2) What are the occupational requirements to qualify for such occupations, and

(3) What is the scope in each occupation i.e., how many youths can be absorbed annually in each occupation and what are the emoluments and prospects in each.

To undertake such a survey we do not require any special training in psychological methods. I have no doubt that the many enlightened men who compose bodies like the Chambers of Commerce, Trades Associations, and Mill-owners' Associations, would willingly help to furnish information if they are approached.

This, therefore, is some suggested but very essential work which the Headmasters' Association and the South India Teachers' Union jointly or severally can and should undertake immediately.

The other requirement is the provision of test-material. This will require wide and prolonged experimentation in schools. This work can therefore be only undertaken by bodies like the Headmasters' Association and the South India Teachers' Union. As both these bodies approved of the bifurcation of courses, it is up to them to prepare test-material for Vocational Guidance.

WHO READS WHAT ?

By

RAO SAHIB S. R. RANGANATHAN, M.A., L.T., F.L.A.,
 Librarian, Madras University Library,
 and
 Secretary, Madras Library Association.

In a paper entitled *What Madras reads** Sri A. Rajabhupati of the Counter Section of the Madras University Library stated: "The impressions of the counter staff or the reference staff of the individual libraries cannot furnish a correct picture. A quantitative measure of various factors built from day to day and hour to hour according to an agreed well thought out plan is a necessity." He also appealed for the collection of primary statistics on a subject basis day by day, if not by hour by hour as and when books are issued on loan or are collected from the readers' tables when they are left behind after consultation.

A Specific Problem.

In addition to this general motive we had also a specific problem to be examined in the Madras University Library. The turnover during the last few months led to a general impression that a change had come over the quality of reading and the nature of the readers visiting the library. Some fifteen years ago about 75 per cent of the visitors were undergraduates. But now it was felt that the number of graduates visiting the library had increased. Hence a careful observation was made in one calendar month and the data collected yielded some interesting results. The following tabular statement features the observations made and forms the basis for discussion.

*Madras Library Association Memoirs, 1940, pp. 73-84.

ISSUE STATISTICS FOR ONE CALENDAR MONTH

	Loan							Consul- tation	Grand Total
	Under graduates	Ordinary Graduates	Graduates privi- leged to borrow periodicals	Depart- ments	Mofussil Graduates	City Graduates with home deli- very privilege	Total		
Number of members	213	1015	88	16	205	66	1603	7214 (visitors)	
<i>Number of volumes issued in:</i>									
Generalia ..	4	26	6	18	—	18	72	279	351
A General Science ..	3	12	2	11	—	5	33	145	178
B Mathematics ..	55	110	17	30	3	3	218	420	638
C Physics ..	60	50	4	—	1	16	131	208	339
D Engineering ..	36	81	4	1	—	12	134	317	451
E Chemistry ..	44	36	4	7	2	—	93	318	411
F Technology ..	10	15	1	5	—	—	31	138	169
G Biology ..	7	18	1	10	—	3	39	128	167
H Geology ..	29	4	6	—	1	—	40	70	110
I Botany ..	9	2	—	3	2	—	16	162	178
J Agriculture ..	5	14	2	3	—	1	25	81	106
K Zoology ..	5	10	1	25	1	—	42	144	186
L Medicine ..	50	63	5	1	4	10	133	306	439
M Useful Arts ..	10	15	1	1	—	3	30	82	112
Δ Spiritual Experi- ence and Mystic- ism ..	6	65	3	5	3	4	86	270	356
N Fine Arts ..	—	9	2	12	1	1	25	44	69
O Literature ..	202	737	32	54	17	197	1239	1927	3166
P Philology ..	21	41	3	18	5	—	88	302	390
Q Religion ..	4	75	11	17	4	9	120	416	536
R Philosophy ..	22	134	6	5	10	79	256	408	664
S Psychology ..	7	46	6	1	4	23	87	224	311
T Education ..	10	79	11	12	5	19	136	428	564
U Geography ..	5	74	6	37	—	32	154	265	419
V History ..	63	284	15	43	17	85	507	1030	1537
W Politics ..	21	57	1	10	1	16	106	197	303
X Economics ..	54	138	1	5	5	20	223	361	584
Y Sociology ..	10	29	1	8	2	17	67	162	229
Z Law ..	5	33	—	2	4	—	44	110	154
Total ..	757	2257	152	344	92	573	4175	8942	13117

Change in Clientele.

Out of 4,175 volumes lent out during the month, only 757 or 18 per cent were taken by undergraduates, the remaining 3,376 or 82 per cent went to graduates. Of the volumes given to graduates, 92 went to people in up country, 573 were delivered at the residences of 66 city members, 344 were used by the research staff of the University and the remaining 2,409 were borrowed by the other graduates living in the city. There has been a decrease in the number of volumes taken out by undergraduates. This is to some extent due to all but one of the constituent Arts Colleges for boys having gone far away from the library. But it is very encouraging to find that graduates are beginning to read more than before.

Popularity of Subjects.

The detailed figures show that about a third of the books read by graduates and undergraduates are literary books whereas only a sixth of the books borrowed by the research staff are so. With regard to the other subjects, Mathematics, Physics, Medicine, History and Economics are nearly equal in popularity among undergraduates. But among graduates History outdistances all other subjects. Philosophy and Economics come next, and, what is unexpected, Mathematics comes immediately after them. Among the research staff, Mathematics, Zoology, Geography and History are most popular. Those that get books served in their houses read very little of science books. In fact 90 per cent of the books used by them belong to the humanities, nearly 60 per cent being accounted for by Literature, Philosophy and History. The same is the case with the mofussil borrowers, with this additional difference that Literature surrenders the first place to History.

Nature of the Books Consulted.

Against 4,175 volumes borrowed for use at home, 8,942 were consulted within the library, excluding the use of ready reference books and loose numbers of periodicals which might have contributed about 4,000 additional items. While encyclopaedias, dictionaries, directories, yearbooks and periodicals are consulted most, among the ordinary books, the first place again goes to Literature, which accounts for a sixth of the volumes consulted. History comes next and accounts for a tenth of the issue. The remaining volumes consulted are more evenly divided among the other subjects than in the case of loan to different categories of members.

Who Consults Most.

7,214 persons visited the library during the month. About 70 per cent of them simply came to read in the library premises. Only about 2,000 borrowed books for home reading. Of the 5,200 that did not borrow, about 50 per cent were neither graduates nor students enrolled in colleges and these were not entitled to borrow. About 15 years ago only a smaller proportion of non-borrowers used to visit the library.

The Facilities Offered.

The authorities of the library welcome increased use of the resources of the library by a wider circle of persons. They invite the hundreds of graduates and students, who are still keeping out, to visit the library at least once in a week. To suit their convenience the library works on all the 365 days of the year including Sundays and all public holidays. Further it is open from 7 a.m., to 6 p.m.—virtually throughout the day. The closing hour will be restored to 8 p.m. as soon as the black-out order is withdrawn. Reference librarians are on duty throughout this time and will be glad to help visitors in the choice of books.

BROADCASTS FOR EDUCATIONISTS*

Inaugural Talk

By

SIR MAHOMAD USMAN, K.C.I.E., KHAN BAHADUR,
Vice-Chancellor University of Madras.

I wish to thank the authorities of the Madras Station of All-India Radio for giving me this opportunity of broadcasting from the Station to the Educationists of the Presidency of Madras.

It has been widely recognised that the Radio, apart from serving as a medium of entertainment, is fraught with immense possibilities as an essential instrument of education. It seems to me that any instruction conveyed through the Radio is impersonal and void of the personality of the teacher which counts so much in the training and formation of character and conduct of the young ones. However useful it may be, the Radio cannot therefore replace the class-room. Recognising these limitations, it can still play a very useful part in education in supplementing the regular instruction in Schools and Colleges by means of interesting talks on matters of general, social, scientific and cultural interest. In one respect the Radio has a distinct advantage over the class-room. It can reach a far wider circle of listeners, and can bring about a sense of uniformity in instruction.

The Madras Station of the All-India Radio deserves to be thoroughly congratulated on the very successful work it has already done in the matter of educational broadcasts. In September 1938, the Children's Educational Broadcast was started and later on was improved considerably. In October 1938, the Madras Station started special programmes for High Schools, and in November 1939, for the first time in India, it started the College broadcasts. The Station is now thus giving three kinds of educational broadcasts for the benefit of school children, school boys and College students all of which are very popular. To keep these broadcasts lively and popular, students themselves are now associated with their programmes, and the programmes include such

* A radio talk made on 5th October, 1940 at 1-35 p.m. published with the kind permission of the A.I.R., Madras.

interesting features as Short Stories, "Learn to Sing", "Question and Answer", "College Corner" etc. I am sure that these schemes have begun to stay and that they will be more widely appreciated as time goes on.

But no educational programme can be complete, unless it included within its purview both the teachers and the taught. Having already provided for the latter, the Madras Station now proposes to begin this term special programmes mainly for teachers and educationists. This is now stated to be a very tentative venture. The programmes, which are devised to be of interest only to specialists, are scheduled for broadcast every Saturday afternoon between 1.35 and 2.0 p.m., and will consist ordinarily of two talks, one on Methods of Education and the other on the Planning of Recreation in our country. The aim is to bring persons of experience and authority in each topic in education to the microphone to share with their colleagues in the profession their experiences, the problems that have faced them in the various spheres and the solutions they have been able to find for them.

I find from the programme drawn up for this term in connection with these broadcasts for educationists that it has been split up into two groups—one dealing with educational problems connected with teaching and the other dealing with planning for youth. A day's programme will ordinarily consist of a talk on the former for about 15 minutes followed by another talk on the latter lasting for about 10 minutes. I am glad to note that the authorities of the Madras Station have been able to secure the services of some prominent persons to talk under this series, and the subjects selected for broadcast cover a wide field. I have no doubt that this new experiment will be appreciated by all educationists in the Presidency and in particular by the teachers' training institutions and the associations of teachers. This new enterprise has within it possibilities of a great future. It can be used to serve as a medium for the transmission of mutual experiences between teachers in different parts of the country, and to keep the teachers conversant with all the latest developments in educational technique both in this country and abroad by broadcasts by specialists in the line. In fact, if properly organised and handled, these series of lectures can be made to serve as a refresher course for teachers to keep them abreast of the times, without the need for coming together for the purpose.

In order that full benefits may be derived from these broadcasts, it is essential that the Broadcasting authorities should be able to secure the complete co-operation of the Education Department, the Heads of Educational institutions and the teaching profession. Specialists in the different branches should be willing to give interesting talks

of a popular nature. The Heads of Institutions should afford the necessary facilities for hearing these broadcasts. It would also be necessary to arrange for these broadcasts on days and at hours most convenient to the set of hearers for whom they are intended. Each institution should have large common rooms for the students and teachers where they could assemble for the purpose. In view of the possibilities of the Radio to supplement educational effort, it seems to me that the installation of a Radio in every institution should be recognised as an essential part of the equipment of every institution, and facilities should be provided for the acquisition of a Radio set for each institution on the same basis as the Library, Laboratory or any other essential equipment. With the installation of a Radio set in every institution, I am sure that ere long the need for a common radio hour in the time-table will be recognised by all institutions, and adequate common room facilities will soon be found for the purpose.

I trust that this new experiment of the Madras Station of providing broadcasts for educationists will meet with great success with the co-operation and support of the teaching profession and that it will become a regular feature of the programmes of the Madras Station.

I have great pleasure in inaugurating the broadcasts for educationists, of which you will hear the first broadcast to-day.

NOTICE

S. I. T. U. EXECUTIVE BOARD

"The Executive Board will be meeting in November to consider among other things the nomination of candidates for the presidency of the next Educational Conference to be held at Chittoor in 1941. It will be good from all points of view if associations and guilds can send their suggestions in this connection before the 10th November. The Executive Board will thus have a number of names for consideration and can make the final nomination according to the rules of the Union.

NEWS AND NOTES

MR. SARGENT'S TALK TO TEACHERS

Mr. John Sargent, Educational Commissioner with the Government of India, met the members of the South India Teachers' Union on the 15th at the Presidency College. Mr. H. C. Papworth, acting Director of Public Instruction, was also present.

Mr. M. S. Sabhesan, on behalf of the Union, welcomed Mr. John Sargent, and gave a short account of the activities of the Union. He said that their experience during the last twenty years showed that the general educational policy adopted in the country was out of date. If the scheme of re-organisation, which was much in the air, should bear fruit it was essential that the Government should examine the limitation of that policy and formulate a new one suited to the present day. Mr. Sabhesan also stressed the need for associating representatives of teachers' organisations with committees appointed by the Government from time to time to consider educational questions. This would bring about better understanding between the authorities and the organisations and create a sense of responsibility among the members of the profession.

Mr. Sabhesan said that there was a feeling among the authorities in the Central Government that Madras did not require any financial help and that it was a surplus province. A comparison of the average pay of teachers in the elementary schools in the different provinces would show that the position of the Madras teacher was deplorable. He hoped that the Educational Commissioner with the Government of India would consider the question whether any financial help from the Central Government ear-marked for contribution towards the basic salaries of teachers in elementary schools in all provinces would not pave the way for the improvement of elementary education in the province. He thanked Mr. John Sargent for meeting them.

Teachers' Role.

Mr. John Sargent said that he was glad to meet the members of the teaching profession and to know some of their problems. One thing which must be borne in mind by all interested in education was that the state of education "stands or falls with the teacher". Anything done to improve the status of the teacher in the eyes of the community and make him realise the responsibilities must attract the attention of all. He (the speaker) had been in the country for nearly two years and he was struck by the difference between Indian conditions and those in the West and at the same time by the curious similarity of the problems facing them. There was great need for a variety of courses in their educational stages. Children varied in capacity and aptitude and he believed that two children of equal ability would not necessarily make the same progress with the same curriculum. The aim of education should be to fit the boys for life and in this respect they could not overlook the economic aspect of education. The teachers could not be oblivious to the fact that their best products were without employment after they had finished their educational career. There was necessity, therefore, to provide the utmost variety of instruction and it would only be proper that only the best and those who could

afford, went to the higher stages. They should have courses suited to the needs of the country and there should be adjustment in their educational policy.

Vocational Training.

Mr. Sargent, continuing said that they must introduce vocational training in their schools. Side by side they should have public schools and technical schools. This need was felt in England about twenty years ago and the technical schools were not popular at first. But they had progressed and now both the types were well patronised. He had been told that parents in India were more conservative than people in England. But with intense and sympathetic propaganda, the technical aspect of education could be made popular.

Mr. Sargent said that he was glad to learn that the South India Teachers' Union, like the National Union of Teachers in England, was not only interesting itself in the improvement of the status of the teacher but also in shaping the educational policy of the country.

Mr. Sargent answered certain questions put to him.

Mr. T. P. Srinivasavaradan thanked Mr. John Sargent for his talk.

DAMAGES FOR WRONGFUL DISMISSAL.

Two important and connected appeals were disposed of by their Lordships Justice Panduranga Rao and Justice Abdur Rahman on the 11th October arising out of claims for damages for wrongful dismissal of two teachers. The teachers were respectively the First Assistant and the Telugu Pandit of the McLaurin High School and the Rakshanodaya Training School, Cocanada, managed by the Canadian Baptist Mission. In their agreements with the management it was recited that their appointments were permanent and would not ordinarily be terminated for reasons other than that of misconduct or unsatisfactory work. The management of the Schools on the ground of extraordinary financial stringency, revised the scale of salaries and offered to continue the two teachers on a lesser pay. On the teachers' refusing to accept the lesser pay, their appointments were terminated.

The First Assistant filed a suit in the Cocanada Sub-Court for damages against the management. This was dismissed. The Telugu Pandit filed a suit in the District Court, Rajahmundry, and obtained a decree for Rs.5,000. The First Assistant preferred an appeal to the High Court. The management filed an appeal against the decree of the District Court, Rajahmundry. Both the appeals were heard together and disposed of.

The management contended that they were entitled to terminate the services of the teachers if they were of opinion that the circumstances were not ordinary, and that the Court could not go into the propriety of such action. The contention on behalf of the teachers was that under the terms of the contract, the employment could be terminated only for causes specified in the agreement.

On a true construction of the contract, their Lordships held that the words "permanent" and "ordinarily" should be given their proper meaning which was that the employment could be terminated only in extraordinary circumstances and

that the Court could go into the propriety of the action. On the facts of the case, their Lordships held that there was no evidence in either case of such financial stringency as would necessitate a drastic reduction of the scales of pay and came to the conclusion that there was a breach of contract and wrongful termination of the teachers' services.

In the end their Lordships allowed the appeal from Cocanada and awarded damages of Rs. 3,000 and in the other case reduced the decree amount to Rs. 2,500 with proportionate costs in both Courts.

Messrs. V. Govindarajachari, D. S. Prakasa Rao and K. Mangachari appeared for the teachers and Sir Alladi Krishnaswami Aiyar and Mr. D. Narasaraju for the management.

AMENDMENT TO THE GRANT-IN-AID CODE

The following amendment to the Grant-in-aid Code is issued:—

Amendment.

In Chapter VIII of the Grant-in-Aid Code, the following sub-paragraph shall be added to rule 53-A:—

"A scheme included in the list above shall be expunged from it, if the work of construction, or the purchase or acquisition of land or building is not completed within three years from the date of its inclusion. Extension of this time-limit may be granted by the Director in special cases for valid reasons accepted by him."

SELECTION OF TEXT-BOOKS

In a communication addressed to all local bodies the Government observe that it had come to their notice that certain local bodies attempted to make a bargain with publishers that their books would be prescribed in the schools under their management if the publishers agreed to supply a number of free copies of those books. The free copies were stated to be for the use of teachers and for distribution to pupils of the Scheduled Classes. The Government considered such a course of action highly objectionable and improper and should cease forthwith. Books should be selected solely on their merit and suitability. If publishers were willing to give a discount on books purchased by local bodies this discount should be utilised for selling the books at a cheaper rate than the published price.

THE HINDU HIGH SCHOOL, TRIPPLICANE

The party of teachers and pupils, 237 strong leaving Madras on 1st of October had an enjoyable tour, covering 175 miles of the Broad Gauge and 474 miles of the Meter Gauge of the S. I. Ry. in special trains.

The party visited Mettur Dam (1 day), Elamanur (2 hours), Trichy, Jambukesavaram and Srirangam (2 days), Tanjore (½ a day) and Aduthurai (3 hours), and returned to Madras on the 6th of October. Apart from the grand sights at Mettur and the temples and historical and educational centres at Trichy, Jambukesavaram, Srirangam and Tanjore, the city-bred youths enjoyed the natural scenery at Mettur, the sight of the luxuriant vegetation on either side of the Erode-Trichy Railway line running parallel and close to the river Cauvery, the enchanting

sight of the Coleroon branching off from the Cauvery and the green fields at Adu-thurai.

The Excursion Committee had placed in the hands of every member an attractive booklet containing instructions, detailed programme, concise accounts of the places to be visited and particulars regarding Menu, with 7 blank pages at the end for taking notes. It was a delightful sight to see the excursionists, especially the younger ones, take down notes even as they were walking about singing songs in chorus!

SOUTH INDIA TEACHERS' UNION PROPAGANDA TOUR IN THE BELLARY DISTRICT

Mr. K. N. Pasupathi, B.A., L.T., and Mr. C. Ranganatha Iyengar toured the District of Bellary between 28th September and 2nd October 1940 and met the Teachers' Associations of the following High Schools:—

1. Municipal High School, Bellary, 2. Wardlaw High School, Bellary, 3. St. Johns High School, Bellary, 4. Board High School, Rayadrug, 5. Municipal High School, Hospet, 6. Board High School, Kottur, 7. Board High School, Harpanahalli.

They addressed the members about the necessity of affiliating their associations to the South India Teachers' Union and appealed to them to subscribe for a copy of the South Indian Teacher and enrol themselves, if eligible, as members of the Protection Fund.

Hospet, Rayadrug, Kottur and St. Johns High School, Bellary have resolved to affiliate themselves as soon as they re-open after Dasara Holidays.

The Harpanahalli Board High School Teachers' Association has applied for affiliation remitting the fee on the spot. All the Board High Schools and the Municipal High School, Hospet are supplied with copies of the South Indian Teacher by their managements. The Wardlaw High School, Bellary is subscribing for it.

The Municipal High School, Bellary and the St. Johns High School, Bellary have each proposed to subscribe for a copy of the journal after the Dasara vacation.

A Provisional Committee consisting of Messrs. Vedantam, Headmaster, Municipal High School, F. H. Brown; Wardlaw High School, Sankariah, Municipal High School, Sudarsanam, Wardlaw High School, Ramaswami Iyer, and Purnapraghnachar, St. Johns High School; all of Bellary, has been formed with Mr. Vedantam as convener to revive or bring into existence the District Teachers' Guild for Bellary. The personnel of this committee has been approved by the other associations visited by us.

During the visit, many teachers were enrolled as members of the South India Teachers' Union Protection Fund. Almost all the eligible members of the staff of the Wardlaw High School, Bellary, have become members of the Fund and many others elsewhere are keen to join the Fund.

OUR NEXT EDUCATIONAL CONFERENCE, MAY, 1941.

At the closing session of the last Provincial Conference at Ambasamudram, the Secretary of the Chittoor District Teachers' Guild invited the S.I.T.U. to hold its next Conference in his district and the invitation was accepted by the President of the Union.

On 31-8-40, the Chittoor District Teachers' Guild met and resolved to hold the Provincial Educational Conference at the Rishi Valley, Chittoor District. It is worthwhile, therefore, to tell our friends something about the Rishi Valley and the School there.

The Rishi Valley is located amidst the spurs of the Eastern Ghats in the Chittoor District, at a height of 2300 ft. above sea level, and surrounded by hills rising to 4500 ft.—the highest being the Horsley Hills, 4700 ft. The climate of the Valley is one of the best in South India—brilliant sunshine with warm days and cool nights, dry and invigorating air and an instalment of rainy season spread over from June to November. So it is an ideal place for holding the Conference in summer set among rural surroundings, free from the distractions of townlife, and affording a sense of peace and quiet, quite essential for a teacher after the year's hard work.

The Rishi Valley is on the Madras—Chittoor—Bombay Trunk Road, a little away from the road at mile 162¾. Its nearest Railway Station is Kurabalagoita on the Pakala—Dharmavaram section about 5 miles from the station. The place can also be reached by Jutka from Madanapalle.

The School is the chief attraction here. There are no buildings here except the School. So delegates attending the Conference have to put up in the school itself—both for boarding and lodging. This will help us to live together during all the three days, as brothers of the same family.

The School is worth a visit. It tries to provide an environment in which the child would be able to live a wholesome, joyous life amidst beautiful surroundings. Opportunities are afforded for the children to engage in a variety of occupations and activities, arising naturally and spontaneously from situations in which they find themselves. The school is meant to be a community of older and younger in an environment with facilities suitable for both to live a rich and full life—a fulfilment in the present and a preparation for the future.

Boys and girls between the ages of 7 and 17 are admitted. Students are grouped for social and other activities into Houses, and for Study work into sets, each group being in charge of one or two teachers. Planned excursions are a normal feature of the school routine, sometimes to the neighbourhood and sometimes to a definite portion of our country.

Besides the attractions of this ideal school, the world-famous Tuberculosis Sanatorium at Arogyavaram, is just 4 miles from Madanapalle Town. It is an institution run by the Union Mission with the most up-to-date equipment and methods of treatment. Patients from all parts of India go there for treatment.

Hence in the Rishi Valley, there is the lure of the forest and hills, of the educational ideal and experiment, of the bracing climate and of relaxation from the worries of town life. It is therefore hoped that a very large number of delegates will make up their minds from now to attend the Conference to be held in the CENTRAL district of the Presidency and also visit the several places of pilgrimage in the district, like Tirupati, Tiruttani, and Kalahasti, besides Sholinghur in the North Arcot District, at a distance of only 16 miles from Tiruttani.

THE MADRAS TEACHERS' GUILD—SCOUTING IN CITY SCHOOLS.

Under the auspices of the Madras Teachers' Guild a Conference of Headmasters, Headmistresses and Scouters of the City Secondary Schools was held at 5-30 P.M.

in the Madras Christian College School, G.T. Madras, on Tuesday the 15th October 1940, to consider the ways and means of promoting scouting activities in the city schools. Sri K. Kuruvila Jacob, M.A., Headmaster, The Madras Christian College School, presided. 15 Schools were represented. Sri. T. P. Santhanakrishna Naidu, Deputy Inspector of Schools, Madras North, was also present.

In opening the proceedings, Sri. Jacob, described the working of the youth movements in the Western Countries. He explained that such movement helped to train the young in orderliness and cleanliness, fostered in them a spirit of daring and adventure and served to promote in the young ideals of Service, Sacrifice and above all developed in them an alertness of Mind and Body. In India, he said, that Scouting was the only means available of imparting such training to pupils and deplored that on account of an unfortunate controversy between the two Central Organisations—Hindustan Scout Association and the Madras Scout Association—Scouting in our schools had received a set-back. He then mentioned how the attempts at bringing about a union have all failed so far. He hoped that as a result of the discussions it would be possible to find out ways and means of promoting scouting in the schools in the city. He invited the members present to briefly describe the position of Scouting at the present moment in their schools.

Scouters from the several schools thereupon described the Scout activities of their respective schools. It was gathered from the review that the number of scouts in each school was very small compared to the total strength of the school and that in the city schools, Scout activities were not seriously influenced by the controversy of the Central Organisations. It was admitted that there was not much of co-ordination among the Scout groups of the different schools. It was also pointed out that the effects of the controversy tend to percolate even to the Scouts and that there is a growing tendency noticeable among them to indulge in discourteous remarks about the Organisations. It was also pointed out that parents generally were slow to allow their pupils freely to participate in movements not under the control and supervision of schools.

Sri. T. P. Santhanakrishna Naidu, Dy. Inspector of Schools; also participated in the discussion.

Sri. M. S. Sabhesan, moved that a Scout Co-ordination and Promotion Committee consisting of Headmasters, Headmistresses of Schools and one Scouter or Girl Guide Captain from each school be appointed with a view to promoting Scouting and co-ordinating the Scouts activities of the city schools, without any prejudice to their existing affiliations. The resolution was adopted after some discussion.

Sri. S. Natarajan, Secretary, The Madras Teachers' Guild, was requested to be the Convener till the Committee elected its own office bearers.

In connection with the Madras Education Week, Thursday the 24th October 1940, will be observed as SCOUT DAY. The conference decided that on that day there should be a rally of Scouts, Guides and Cubs of all the city Schools and a display of Scout activities.

With the usual vote of thanks, the Conference terminated.

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TRAVEL NEWS

The following educational institutions organised excursions on this Railway in September, 1940:—

1. *Science College, Trivandrum.* 37 members went on an excursion to Mandapam, Pamban and Rameswaram between 30-8-40 and 9-9-40. Another party of 36 members visited Kodaikkanal between 4-9-40 and 12-9-40.
2. *Board High School, Ayyampet.* A party of 84 members went on an excursion to Aduthurai on 7-9-40.
3. *Engineering College, Guindy.* 30 members went on an excursion to Ootacamund, Coimbatore, Madukarai, Trichinopoly and Ambasamudram between 12 and 20-9-40. Another party of 28 members visited Metur Dam, Erode, Tanjore and Ambasamudram during the same period. A third party of 51 members visited Tanjore, Trichinopoly, Ambasamudram, Metur Dam and Ootacamund.
4. *L.M.C. High School, Shiyali.* A party of 112 members went on an excursion between 14 and 21-9-40 visiting Trichinopoly, Salem, Metur Dam and Vridachalam.
5. *Municipal High School, Mayavaram.* 144 members went on an excursion to Tanjore, Trichinopoly, Metur Dam, Bhavani and Coimbatore between 14 and 21-9-40.
6. *Government Victoria College, Palghat.* 42 members went on an excursion to Madras between 16 and 22-9-40.
7. *St. Joseph's College, High School, Trichinopoly.* A party of 57 members went on an excursion between 18 and 23-9-40 and visited Bangalore, Oorgaum, Mysore and Srirangapatam. Another party of 81 members visited Pudukottai on 24-9-40.
8. *St. Peter's High School, Tanjore.* A party of 35 members went on an excursion to Point Calimere between 14 and 16-9-40.
9. *The School, Rishi Valley.* Two parties of 30 members each visited Tiruvannamalai, Trichinopoly, Madura, Rameswaram, Dhanushkodi, Tanjore, Chidambaram, Pondicherry, Chingulput, Madras, Alwaye, Quilon, Trivandrum, Tenkasi, Coimbatore, Madukkarai, Metur Dam and Salem in the middle of September 1940.
10. *E. R. High School, Trichinopoly.* 420 members went on an excursion to Dhalmiapuram on 28-9-40 to visit the cement works. A special train was run for the party.
11. *Sethupatti High School, Madura.* 32 members went on an excursion between 22 and 28-9-40 and visited Palni, Coimbatore, Salem, Metur Dam and Trichinopoly.

 *Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette", dated 30th April 1940.)*

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EDITORIAL

The Education Week

As this number reaches our Readers we hope they would all be participating in the Education Week celebrations. The Tenth South Indian Education Week has as its central theme "Education and the Challenge of today." No one would question the statement that education today is in the melting pot. The international crisis, the unemployment problem and the economic distress have created a complex situation and a way out will naturally be through education. It is therefore necessary to discuss the system of education from varied aspects.

This issue of the South Indian Teacher, thanks to the co-operation of our esteemed contributors contains a series of articles bearing on the Central Theme. We take this opportunity to thank all our contributors for the assistance they have rendered and we have no doubt that the articles will awaken an interest in current educational problems and set Educationists thinking on the lines on which our school system should be reorganised.

It is hoped that during Education Week efforts would be made to secure the closest co-operation between the home and the school and that the school would secure the sympathetic assistance of all agencies of Society interested in the promotion of social welfare. In times of stress like the present, it is likely that the education of the young would recede to the background. We however hope that the authorities will not think of effecting economies in Education. It shall be the duty of educators to bring home to the people that the youth of today will be the citizens of tomorrow and that they should not be denied any opportunity for the full development of their personalities. The purpose of this Education Week is to give publicity to the great task of the schools and such publicity will be very necessary in times like the present when people are apt to relegate education to a secondary position. It therefore behoves all teachers to effectively participate in Education Week celebrations.

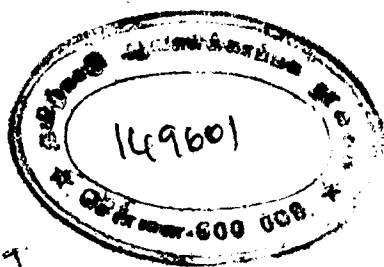
Our next number will be entirely devoted to a publication of the accounts of Education Week celebrations and we shall be glad if secretaries of Local Education Week Committees would communicate to us brief reports of Education Week Celebrations in their areas, before the 15th November 1940.

Broadcasts to Educationists.

We invite the attention of our Readers to the inaugural address of Sir Mahomed Usman Sahib broadcast from the All-India Radio, Madras, on the 5th October 1940, inaugurating the special series of talks to Educationists. The Madras station really deserves to be congratulated on their constructive Programme of Educational broadcasts. They commenced with the broadcast for children. They introduced the special talks to High School students. A few months ago talks to College students were added and now they have organised talks to Educationists. These talks are scheduled to be during the luncheon hour and it is hoped that teachers all over the Presidency would take full advantage of these talks and make the endeavour a success. In this connection we should like to suggest to the authorities of the Madras station that in these Educational programmes they can have valuable assistance from the organisations of the Teaching Profession.

Security of Tenure.

We wish to draw the attention of our readers to the judgment delivered by their Lordships of the High Court of Madras published elsewhere in this issue on two important and connected appeals preferred by two teachers against their management. We congratulate them on their success in vindicating the rights of teachers. It is only in a few cases that affected teachers go to a Court of Law for redress of their grievances, for it involves expenditure and time. We have been requesting the Department of Education to amend the contract (Appendix 28 M.E.R.) to make it impossible for any management to dispense with the services of a permanent teacher except for moral delinquency or gross professional misconduct. The Union has more than once made representations to the Department as to how the contract should be amended. We do hope that after this judgement the Department will consider the necessity for amending the contract in a suitable way to safeguard the interests of teachers in private aided institutions and to ensure security of tenure.



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