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THE

INDIAN



REGULATOR

1921

Vol. XVII

No. 1 Jan. 1921

No. 2 Feb. 1921

No. 3 Mar. 1921

No. 4 Apr. 1921

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THE INDIAN EDUCATOR

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

Vol. XVII.

MADURA: JANUARY, 1941.

No. 1.

The General Forces affecting the Education of a country.

By SRI RAMES CHANDRA CHOUDHURI, M. A., B. T.

The general forces and conditions that are taken into consideration in the education of an individual are chiefly heredity and environment and it requires no great reasoning to see that in the case of a country these forces and conditions are racial heritage i.e. culture, traditions and history and environment or geographical conditions. The political, economic and industrial conditions also have their say in the matter. In countries like India, agricultural conditions should also form an important factor in the educational scheme.

It is a truism that these general forces and conditions determine to a large extent the specific conditions like the curriculum, the text-book, the staff, the school furniture and apparatuses. The syllabus of studies of the Indians of the 20th century shall not be identical with that of the people spread over the globe in different latitudes and longitudes. It must vary to suit the exigencies of time and place and to fit in with the particular needs of the people concerned.

We know that one of the chief aims of education is to fit us to adapt to environment and to foster our individuality as a useful member of society. Hence any education worth its name should enable the educands to meet successfully and well the changing conditions of life and at the same time contribute something towards the well-being of society which has exercised an important influence in fashioning their whole being. It is an easy thing to see how the powers that be wield a tremendous influence in the education of the country, specially the education of the primary and the secondary stage; and in a way they are justified in doing so because it is the interests of the state to see that the products of educational institutions do contribute in a real way towards the able functioning of the affairs of the state. It is the duty of the state to see its own interests as well as those of its members and

the state naturally desires that when the students go out of their schools and colleges they should owe a real allegiance to the established order of the country as is symbolised by the state.

Next in importance come the economic factors of the country, for as in the case of war, so also in the case of education men and money are the sinews—only the war is of a different kind—it is a war against illiteracy and ignorance. Trained teachers and a large fund can achieve great results in shaping the destiny of a country. Famine of money has been a real curse in the educational development of India. Very little can be spent on education and so there is no knowing when the provisions of the Primary Education bill will be harnessed to fight out illiteracy from our country. Moreover, economic conditions of the country should have some influence in determining the curriculum. India is a country very rich in raw materials but these are not properly utilized here. India receives finished goods from foreign countries at the expense of her huge raw materials. If the products of our University could build up great industries—these raw materials would have been properly utilized. But such industries cannot be built up for want of money and Indian capital is proverbially shy. But Japan has profited well by sending her sons abroad and helping them on their return to build up great industries. So we see that economic factors have a great influence in enabling the citizens of a state to profit by any system of training and the quality of the very system of education is determined to a more or less extent by the length of the purse. Indian education is inefficient chiefly because it is very cheap. Spend more money on education, give your teachers greater facilities for work, allow the boys to remain in richer environment, the quality of education is bound to improve.

Agricultural conditions of a country have their due place in moulding the nature or its education. More than 70 per cent people of India depend for their existence on agriculture and hence if the bulk of the population of India are to profit by any system of education—it must be such as to meet the rural needs. But at the same time we should not lose sight of the industrial possibilities of the country. Hence in a comprehensive system of education agricultural development and industrial expansion should run *paripassu* in the larger interests of the country.

Next in importance are the geographical conditions. The trade and commerce of a country mostly depend upon such conditions and the education of a country favoured by them should not fail to give the correct lead in developing its material prosperity by offering full

opportunities for commercial enterprises. The people of England and Japan are making the best use of their good geographical positions by giving a commercial bias to the systems of their education.

Last but not the least in importance come the 'communal considerations'. There should be no objections to the system of education being shaped and moulded in a certain way to satisfy the peculiar needs of a community provided they do not clash with the interests of other communities or for the matter of that with the larger interests of the country. Unfortunately, in our country 'communal considerations' have a very bad odour because experience has revealed that in most cases these considerations have been directed against the legitimate rights of the sister communities. And in some cases they have been responsible for many excesses and undesirable happenings in our religious and social life. The cries of state interests, community interests and individual interests will prove suicidal to the best interests of the country unless they all be co-ordinated in the larger interests of humanity. In going to make a Muhammadan a better Muhammadan and a Hindu a better Hindu, we make a Muhammadan hate a Hindu and a Hindu hate a Muhammadan. We forget that a Muhammadan or a Hindu cannot be a better member of his community unless he becomes a better member of his species viz. man. So we should work the reverse way. We should make a son or a daughter of India a better man or a better woman and if we have succeeded in doing that we may think of making him or her a better Hindu or a better Muhammadan. To begin work in any other way will be putting the cart before the horse.

Teacher-Training

How to make it more efficient and useful

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

(Report as Secretary, Teacher-Training Section, All-India Educational Conference, Udaipur.)

My function, as Secretary, is to give you a brief survey of the prevailing conditions and suggest problems for discussion. On the basis of my personal experience of three universities either as a teacher or as an examiner, and of the knowledge gained with regard to other universities both by personal enquiries and study of relevant literature, I ventured to suggest "How to make Teacher Training more efficient and useful," as the main theme of discussion for this year.

I have worded the title in polite language so as not to wound the susceptibilities of my brother-members on the staff of training colleges. If I am allowed to call a spade a spade, I shall have no hesitation in defining the present day teacher training institutions as those institutions in which you preach one thing and practise the opposite. The professor of education can wax eloquent over the evils of dictating notes, but this preaching is usually done through the dictation of notes. He will ask you to allow the pupils to learn for themselves and dilate on the folly of spoon-feeding, while he himself will do most of the work that the students should do, read books, take notes, put them together in a concise and cogent form and dictate them to his students. The students have nothing else to do but to learn them by heart. I know professors who take pride in saying that their notes are so complete and full that their students need not read anything else for the examination. The professor on methods of teaching will tell you that 'learning by doing' is the best method and bore you with notes on the merits of 'activity programmes', but he himself has probably never seen the inside of a school room since he left school, much less has he done any actual teaching in any school under ordinary conditions and has no personal experience whatsoever of anything but the lecture method, and therefore cannot base or illustrate anything of what he preaches on his own doings.

Our professors of education talk a good deal about the unreality of our present educational system, how it encourages book-knowledge, how it is not correlated with life outside, etc. etc. But very few have

taken any trouble to see that the theory they preach is or can be integrated with every day work of the teachers in their schools. Even in cases in which a 'model school' is attached to a training college, the professors seldom take part in the ordinary teaching of the school. In very many cases the teaching in the practising school is not even directed or controlled by the staff of the training college. In fact, many professors think it beneath their dignity to teach in the high school. No doubt these take their cue from the professors of liberal-arts colleges. The best of them are more anxious to shine as respected and revered scholars than to concern themselves with the actual work of teaching in a class room. So much so, in the words of Bode, "The actual teacher feels bound to regard the professor of educational theory as a public menace." He only preaches and finds fault with others. He does not show that his theory can be translated into practice. Teacher-Training has become purely academic. It has little connection with the realities of a class room. Formalism has taken deep root in our Training Institutions. Words seem to carry more weight than realities.

The prospective teacher has mugged up notes and learnt to use a good deal of technical jargon. If he is asked to show how he will teach any one particular topic, the subject matter of that topic will occupy a very little place in his answer. He will talk a good deal about preparation, presentation, recapitulation etc. and go on to say that he will make the lesson interesting by giving concrete illustrations, he will correlate it with the other subjects, he will not tell them things but elicit the matter, he will use the inductive method. He will give plenty of practical work and so on. But you will rarely find any clue as to how he will do any of these things with regard to the particular subject-matter on hand. Rich reports of a candidate who, "when asked how a certain subject should be explained to a class of children, replied 'I should make use of the catechetical, picturing out, exhibitory explanation'. Things may not be so very bad here but the types of answers we get from our students are not very far removed from this both with regard to their vagueness and with regard to technical jargon.

If we remember Kilpatrick's dictum that "we learn what we live" we need not wonder that most of our teachers soon forget all the good maxims of method they mugged up in their colleges, remember only the dictating of notes method followed by their professors and faithfully copy it in their school rooms. The result is exemplified by the fact that an experienced headmaster of a school had the boldness to say at a meeting of the Faculty of Teaching in Madras that the present day training made a good teacher bad and a bad teacher worse.

Because I was referring constantly to the work of the professors, it should not be thought that I lay the whole blame on the professors. How far they are to be blamed for accepting or retaining a position in a vicious system, I leave you to judge. It is the system that is mainly responsible for this state of affairs.

As in every thing else, our training institutions are third rate copies of English institutions of the previous generation. So long as we depend upon foreigners or foreign educated men for guidance, it must remain so. By the time the foreign educated teacher adapts himself to Indian conditions, gathers experience and obtains sufficient influence, the educational world has undergone a change. But his ideas remain more or less the same as those he received when he was at college. To give one example from a field in which I have special knowledge, since the beginning of this century, profound and far-reaching modifications both in the aims and in the methods of teaching mathematics have taken place in the Western World. But, in India, we are more or less exactly in the same position as we were 30 years ago. Where changes are made, they betray a very shallow knowledge of the principles behind them.

The fact is, just as our educational system was designed not to educate pupils but to produce clerks, so our training colleges are not designed to improve either the theory or practice of education but to produce another kind of clerks. Teachers have no voice in either shaping the policy or fixing the curriculum—not even in choosing their own methods of procedure. They are mere hirelings to do their master's bidding. So much so that in one of the widely used books in South India the author begins by saying that there are other people to shape the policy and fix the curriculum, and the prospective teachers are there only to learn how best they can do their allotted work of teaching. Lack of trained teachers is a convenient excuse for not expanding education. To give the air of sincerity to this excuse, training institutions have to be established. Naturally the organisation was a copy of what prevailed in England at the time. Very little chance, opportunity or facility was given for real improvement. Practically all the training institutions are under the direct control of the Government. In a subject country, it is dangerous to allow originality or independence of thought to prevail.

The status of training colleges is lower than that of an Arts College though the former deal with Post graduate study. The staff of Training Institutions occupy more or less the same position in the teaching profession as that of the teaching profession among the various professional bodies like law and medicine.

The American Teachers are described in these words:—

"Teachers' colleges, it must sadly be admitted, are poor in the brains and distinction of their faculties and in the abilities of their students. With a few brilliant exceptions the distinguished scholars and teachers of America are found everywhere but in the department of education. The ten-year study of education in Pennsylvania, just completed by the Carnegie Foundation, shows that by standard tests, the abilities and the achievements of students going into teachers' colleges are below the average either for other professional departments or for college students generally."

Things do not seem to be very different in India. It is common knowledge that very few take to teaching if they can find any other job. And even these, I know, consider employment in a training institution as a punishment unless they are put there to give them a promotion. I know, that in a number of cases, men from the Arts Colleges and the Inspectorate are transferred to Training Colleges as a punishment.

Among students, very few go to training institutions with the object of equipping themselves better for the profession. The object is to get the Label L.T. or B.T. or B. Ed. so that it may be easier for them to get a job.

Naturally therefore, the organisation, the teaching, the learning and the examining fell into line with this supreme object of labelling some people every year B.Ts' and M.T's. The theoretical aspect of teaching is given the greatest importance. It is here you can get the greatest success, numerically speaking, with the least effort. You can easily dictate notes, and produce results by examining the candidates to see whether they have mugged up your notes. In most of the universities, the papers on subjects like Principles of Education, Educational psychology, Hygiene, School administration and General Method in which reproduction of notes can carry the day occupy the most important positions, sometimes they carry, four-fifths of the total marks. The papers on the teaching of special subjects in which an intelligent application of principles may be required, play an insignificant part if at all, in the Examination. Even here, very often, a mere mechanical application of routine methods is more useful than an intelligent and a critical application of the theoretical principles taught in the class room. So much so that in the course of a discussion two of the principals of Teachers' Colleges declared that the Subject lecturers need not be good at theory. Some people seem to go further. In some of the universities the subject lecturer is neither good at theory nor has any reputation as a teacher in a high school, Recruitment to the staff is made

more often than not, on communal, political, administrative or other irrelevant consideration than on the fitness of the man for the place.

As the main object is mass production of labelled men, and the method, written examination on the dictated notes, one is not very particular about the number, qualifications and method of admission or the duration of training. In one of the premier colleges in Madras, as many as 200 teachers are manufactured each year. How the college was able to give to each of these 200 students sufficient amount of Teaching-Practice required by the university is a mystery. The average number admitted into each college every year is about 90. The duration of training is about 9 months. One of the universities, I am told, trains teachers in about four months. Apparently, the argument is, if dictating of notes and examining on them, is to be the method, why waste 9 months over it. All this is possible because we have not yet realised that in the professional education of teachers, just as in the professional education of doctors, there should be an intimate and constantly interactive relation between theory and practice.

Such is the present state of affairs with regard to teacher-training in India. In suggesting reforms, if I confine myself to some of the most important aspects of Teacher-Training, it should not be thought that no other reform is required.

Experience has shown that sending students for 'practice teaching' after a course of the theoretical training is of no value and often more harmful than beneficial. It often intensifies resistance to change.

If mere verbalization and empty generalisations are to be avoided in the teaching of educational theory, and if we really believe in the principle of 'learning through doing', the theoretical study and discussion should be based upon direct and as far as possible, on immediate experience, in class room situations. These experiences are to be got by both observation of and participation in the actual teaching going on in the co-operating school or schools, for a sufficiently long time. If this observation and teaching are to be useful, the student-teacher's work should not be determined by any other consideration such as, prevailing practices of the co-operating school, the established courses of study and the convenience of the headmaster except that of providing the student with suitable experiences, and the teaching done in the schools should be under the direct and full control and guidance of the theory lecturer concerned. If this plan is to work effectively, the college and the co-operating schools should form one unit. The permanent teachers in the school should really be assistants to the professor

concerned. These assistants, in course of time, will become professors in their turn.

It has been found over and over again that the massing of students in Lecture rooms does not train teachers. Professional training is largely individual and should be based mainly on the individual's own experiences. To ensure this, close supervision and guidance of students' work is necessary. Over-loading the work of the professor will defeat the purpose. My experience is that unless he falls into a stereotyped mass production formula, no professor can train more than 15 students.

At present there is no correlation between general educational theories and the work of the subject lecturer. If theory and practice are to be correlated, there is no place for a separate Professor of Educational Theory in Teachers' Colleges. Every one of the professors is a professor of educational theory and the application of the theory to the practice in his own line of work is his special field. As the prospective teacher should not only learn general theory but also the application of this theory to his own special line of work, it is better for him to learn these things from the same professors. I would divide the students into groups of 15 each according to their special subjects and entrust the training of each group to a separate professor. In order to promote coordination of effort the several professors should be in frequent consultation with one another. Occasionally, common lectures to all by each of the professors may be arranged for.

You cannot do any of these things effectively in a short period of 9 months. The period of training should at least be two years. These and other suggestions, I have endeavoured to put in the form of resolutions.

THE RESOLUTIONS.

(1) No Degree in Teaching or Education should be given by any University or recognised by the Govt., if the candidates are not required to have undergone at least a two years course in a training college after graduation.

(2) Every candidate should have done at least 60 hours of satisfactory school-teaching under ordinary conditions and under the direct supervision and guidance of the staff of the training college.

(3) The practising section and the co-operating school or schools and the Training College should form one unit under a single control, and the organisation and teaching should be under the supervision and guidance of the training college staff.

(4) The staff of the Training college should be recruited from the successful teachers in high schools, preferably from the practising section of the college who have shown originality, initiative and scholarship.

(5) There should be on an average at least one professor for every 15 students.

Indianised English

By SRI K. S. VENKATASUBBAN, B. A., L. T.

Those who have read Prof. Amarnath Jha's address would have not a little been struck by his advocacy of the admixture of Indian words and idioms in the use of English language. This statement of his has provoked a certain amount of commentary and criticism which it is worth while to consider. While some people are of opinion that there should be no kind of interference with the established rules of speaking and writing a foreign language, others are not wanting who think that a certain amount of alterations and additions are not only necessary but desirable. Hence we will try to examine how far such a change is permissible in the case of a language like English.

Before we come to a decision in the matter it is necessary to enquire into the objects of studying a foreign language such as English. Now according to most educational authorities the objects of learning a foreign language are:

- (1) To understand the language as spoken by a native of the language;
- (2) To read and understand books written in the language;
- and (3) To acquire the ability to express one's ideas in the foreign language.

Granting that the above are the aims of learning a foreign language, we have next to ask what is the relative importance of the above three aims. Now it goes without saying that any one who is acquainted with a foreign language must possess, in a tolerable degree at least, the power of understanding speech in that language. For speech is the essence as well as the most important means of expressing one's ideas; and unless the power of understanding such speech is cultivated, one's power of deriving knowledge is curtailed to a marked extent. Such power of understanding depends upon a number of factors, such as the person using the language, whether a native or himself a foreigner; the

kind of vocabulary used; the ease or difficulty of the constructions employed and so on. We need hardly say that this power of understanding is fairly well developed in the case of Indian pupils except when they listen to the speech of an utter foreigner whose speech is very alien as regards both pronunciation and intonation.

The second object of learning a foreign language, viz., the power to read and understand books written in the foreign language, is no doubt a very valuable one. This power is cultivated to a remarkable extent, so much so that many of our students derive much of their knowledge only through reading books. This is but as it ought to be. Considering that English is a foreign language spoken by a very small minority of people, opportunities for hearing the spoken language are few and far between and hence students are obliged to depend upon books and magazines for much of their information.

The third aim, viz., the power to use the language as the foreigner does, both in speech and writing, is no doubt a valuable acquisition, but, it must be admitted, not within the easy reach of all. Barring a few exceptions who have the rare gift of using a foreign language as the foreigner does, the great majority come to possess a tolerable ability in the use of the language for practical purposes. It is just here one's native words and idioms find their way into the written or spoken language of another. Nor is this phenomenon a strange one. For have not the Americans, the Germans, the Frenchmen and others who have practised English introduced certain peculiarities of their own into the language of the Anglo-Saxon people? Such being the case, why should we fight shy of introducing certain new words or idioms into the English language, seeing that the language has come to stay in India for over a hundred years and that it is not likely to be given up in favour of any other foreign language?

Apart from such considerations, the very history of the growth of English shows that it has never hesitated to borrow words freely from other languages both classical and modern. When words like *punkah*, *ghee*, *pauper*, *pariah* and *chota hazri* have become common parlance and some of them have found their way into dignified writings, why should we shut out other words which may be trying to find a room in the world's biggest language? What applies to words applies to a limited extent to idiomatic expressions. Of course idioms are autocrats and they can't be meddled with easily. Still in a living and growing language such as English much harm is not likely to result by introducing just a few turns of expression peculiar to a people in the midst of whom the language is being spoken. Judged from this point

of view Prof. Amaranath Jha's suggestion will not be so revolutionary, as it may appear at first sight. However, we should guard against the introduction of too many new and foreign words and idioms which are likely to detract from the quality and grace of the language and reduce it to the level of so called pidgin English.

From the above discussion one important fact emerges, viz., that we should lay greater stress on the practical aspect of learning a foreign language rather than on the theoretical aspect which has held the field for a long time. Our Universities have as a rule laid great stress on the study of linguistics. So also our educational institutions have set great store by the study of grammar, etymology, syntax and so on. It is high time that we changed all these, at any rate in the educational institutions — high schools and middle schools — where English is taught not so much for its cultural value as for its utilitarian value. Accordingly we should insist upon our pupils reading more and better books in the language. The scholarly and detailed study of the language involving all its aspects must be left to a few who have special aptitudes for such study. The great majority of our pupils learn the language solely on account of its utilitarian value. By this it must not be understood that the study of great poems and plays should be omitted from the curriculum of schools and colleges. These certainly have a place but a limited place. So also the study of grammar which used to be overdone in the past.

In conclusion, it must be said that the emphasis in the teaching of a foreign language must be shifted from the purely academic and cultural to a more utilitarian and appreciative point of view which alone suits the majority of our pupils.

The Medium of Instruction in High Schools

By SRI V. P. NATARAJAN, M.A., B.T.

There was recently a well-reasoned protest by Sri T. P. Srinivasa Varadan of the S.I.T.U. against the proposed cancellation of the G.O. instituting the mother-tongue as the medium of instruction in High schools. Consequent on certain difficulties actually experienced in imparting instruction in the mother-tongue perhaps, there is a proposal to cancel the G.O. and allow the school authorities to choose whichever medium of instruction they prefer. The problem of the medium is one bristling with difficulties, and it is a wise move of the forthcoming Madras Provincial Educational Conference to be held at Rishi Valley to have chosen this subject for open discussion.

Agitation for the institution of the mother-tongue as the medium in High schools was set up long ago, and in spite of vigorous protests from the Pro-English faction, the then Government thought fit to order the compulsory introduction of the mother-tongue medium in all unilingual areas, allowing a slight concession in the case of bilingual and multilingual areas and in respect of certain schools for a limited period and in the case of Commercial subjects. They were probably prompted to this by the almost universal feeling that the mother-tongue medium would prove to be a panacea for all educational ills, and once this was done, nothing more need be attempted to rationalize Secondary Education, with the exception presumably of introducing vocational subjects. That their presumption was faulty and unfounded is proved by the fact that there is still a feeling that to revert to the English medium is after all the best way out.

Why this feeling? The foremost reason is that the proverbial link between the High schools and the Universities has been partially broken by the introduction of the mother-tongue medium in one and the retention of the English medium in the other, thus tending towards the creation of a gulf too wide and stormy to be bridged over by University aspirants. Even if a pupil does not intend pursuing higher studies after leaving school, the mother-tongue medium is a bar to his entering into public or business offices, the result of inadequate intimacy with English. There is a belief that with the elevation of the mother-tongue, English has suffered a set-back; no doubt, there is the argument that now that pupils have to learn non-language subjects in their

mother-tongue, more time can be devoted to English, and hence an improvement in English is bound to occur, but in actual experience one would find that the reverse is the case. Confined to a single text-book, mugging up a few rules of Grammar, the pupil is helpless in the art of writing even a short essay or a friendly letter, as the Report of the Madras Public Services Commission shows; the absence of the facility to read a few well-written books in History and Science tells adversely on the pupil's command of simple lucid English. It is true comprehension is easier if the mother-tongue is the medium of instruction; but of what use is it if a pupil passes in five subjects and fails miserably in English, wherein he is expected to score 40%?

One more argument has to be considered why the mother-tongue medium is unsatisfactory. In the case of subjects like Ele. Science, Algebra and Geometry, Physics, Chemistry, Botany etc. the time-honoured and universally accepted scientific terms and symbols have to be replaced by prodigiously long, unintelligible and sometimes obnoxious vernacularised versions. True there is the provision to impart the English term corresponding to the vernacular expression; but will it not save time and energy and avoid useless mental labour and fatigue if this cumbrous process is done away with?

A wise solution to this problem would be not to leave the choice of the medium to the school authorities, which would mean lack of simplicity and uniformity; but rather one of the alternatives suggested below. The first alternative is that imparting instruction in the mother-tongue should stop with the end of the Fourth Form course; English alone should be the medium for all subjects in Forms V and VI and for answering the Public Examination papers. The general grounding in all subjects can be attained by pupils before they leave the IV Form, and till this stage, the mother-tongue also can be the proper medium. But in the later stage, if English is coupled with necessary explanations in the mother-tongue in the class, the best results can be expected. After all the Public Examination papers are so set that only word-answers or at best answers involving only a couple of sentences are required; and the brevity and precision of answer can be best achieved if the medium is English. All the difficulties ranged against the mother-tongue medium naturally disappear in this case. The second alternative is that Elementary Mathematics and Group A History and Geography alone need be taught in the mother-tongue, since in these subjects alone the pupil finds difficulty of comprehension and these are not intended to serve as preparation for University courses. Elementary Science and Optional subjects should be excluded from the purview of the mother-tongue, the former because of the difficulty of scientific

terms, and the latter because they constitute the preparation-stage for collegiate studies. A *via media* like this is bound to be preferable to either the complete wiping out of the mother-tongue medium or the further intensification and extension of the same to the detriment of the interests of English, the pupils concerned and the future of University education too.

Sanskrit Teaching in Schools

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

The place of Sanskrit in the curriculum of Secondary Schools in the province of Bombay, has changed many times. From a compulsory subject for the Matriculation, it was reduced to the status of an optional subject and then again made a compulsory subject. Its aspects of study have also changed. Once, emphasis was placed on grammatical study to such an extent that a pupil had to memorise a good deal of grammar and mostly irregular forms which were purposely asked in the examination. Now the emphasis has been shifted to the study of literature. Selections from the works of standard authors are prescribed by the University. Pupils have not to bother themselves with grammar. Now they memorise the translations of texts given in notes and guides which are available in the market.

Inclusion of Sanskrit in our school curriculum is justified mostly for its cultural value. It is but right that our children should get a glimpse of our ancient civilization and literature. They should read and derive pleasure from the writings of Sanskrit poets. The study of Sanskrit has a historical value as it throws light upon our traditions and customs, and also our religious ideals. Our fore-fathers' thoughts and doings inspire the younger generation.

There are other reasons for teaching Sanskrit in schools. A study of Sanskrit is helpful for the study of the regional languages. Some of these are derived from Sanskrit, for instance, Marathi, Gujarati, and most of them include a good many Sanskrit words in their vocabulary. The grammatical structure of the derived languages is almost the same as that of Sanskrit. Technical terms now used in the regional languages are coined from Sanskrit. Hence some grounding in Sanskrit ought to form part of Secondary education.

There is much difference of opinion about the methods to be used in teaching Sanskrit. The usual method is to begin with a study of grammar, with translation exercises to illustrate grammatical rules. Dr. Bhandarkar's Sanskrit books are written according to this plan. This method may be regarded as logical though psychologically not sound. Study of grammar becomes tedious and pupils get no opportunities to read literature.

So, as a substitute for this the direct method of teaching is used in some schools. The method of teaching is modelled on the method of teaching English to beginners. Pupils are taught to talk in Sanskrit on simple topics. This kind of oral work is done for a year or so to give pupils practice in Sanskrit conversation. In higher standards literature is also taught through Sanskrit.

The great advantage of the direct method is that it makes the learning of Sanskrit interesting to pupils. They are enthusiastic over their ability to talk in Sanskrit. But in higher standards it is not so helpful to pupils to understand literature. There is always the handicap of language for teachers as well as pupils. Teachers cannot express themselves in Sanskrit as freely as they can in the mother-tongue. Pupils find it hard to grasp the explanation given in Sanskrit. Their understanding of Sanskrit is restricted to routine questions and answers.

The case of Sanskrit is not similar to that of English. The pupils hear spoken English in and outside the class room very often. Thus there is the process of unconscious assimilation going on continuously which prepares the pupil for free expression and understanding others expressing themselves. But in the case of Sanskrit, beyond one or two hours of hearing spoken Sanskrit, in a week, pupils have no occasion to hear spoken Sanskrit. Thus the language habit is not developed in a year or two when literature is taught, and if it is taught through the medium of Sanskrit, pupils find it hard to understand, much less to appreciate. Hence the teacher has to supplement his explanation by free use of the mother-tongue.

The direct method would be useful if we wanted our children to speak in Sanskrit. But obviously no one expects this. We aim at helping children to understand and appreciate Sanskrit literature. Thus it is to be presented to them in such a way that they can thoroughly understand it. It is common experience that a foreign medium hinders the grasping power of pupils and hence the use of the mother-tongue is advocated in teaching school subjects. In Sanskrit also the same difficulty would crop up if any medium other than the mother-tongue were to be used for teaching literature.

Hence even if the direct method is used in the initial stages to develop pupils' vocabulary and familiarise pupils with common types of Sanskrit sentences, it would be advisable to teach literature in the higher standards entirely through the mother-tongue.

Class Teaching.

By SRI V. V. DIVEKAR, B. A., B. T.

So many methods are now in vogue and the individual teaching is given so much importance that one feels very much the deplorable state of things still prevalent in our country. Not only is there great lack of literacy among the general public but also there is the absence of sound methods of teaching in our Primary Schools even to this day. In nooks and corners we still follow our old Pantoji methods and students are taught at the point of the rod. But happily I must say such a state of things is now fast changing and it may be hoped that the sooner they are changed the better it would be for all. Discipline by love was, and, even in some places, is conspicuous by its absence, and the rule of the rod is supreme.

Leaving apart the different methods, we at present use in our schools, primary, middle, and, secondary, the most popular of them viz. the system of teaching by classes, as opposed to individualistic system of teaching. Grouping students into several forms has its own advantages as well as disadvantages. Students who have passed a certain test are all grouped together, irrespective of their special aptitudes, tastes, distastes, likes and dislikes. No one takes care to examine them intellectually and tries to find out their I. Q. Hence it so often happens that students almost of the same age but with different I. Qs. have to receive the same kind of instruction being grouped together accidentally. This means that the brighter students have no scope to show themselves off and to improve their mental outlook. Let us take for instance a concrete example. A teacher of a certain class has set some assignments for one week. The cleverest student in the class finishes the same in 2 days and the dull boy in the class cannot finish the same even in a week. As the teacher is responsible for the progress of the whole class he cannot in any way proceed unless he finds that the class as a whole has completed the work assigned to it. This works as a great handicap on the progress of brighter students of the class.

But on the other hand under the Dalton Laboratory plan or, for the matter of that under any method based on Individualistic method of teaching, the student soon after he has finished and has worked out the assignments, finds that there is other kind of work waiting for him and he engages himself in finishing the same and improving his mental equipment. Thus the class system of teaching does not, in any way, aid his mental development.

Now this arrangement of pupils by classes has also its own advantages. For example, under this system the arrangement of the Time Table becomes easy as the teacher is expected to teach one subject to the whole class at a time, and, as no experts or specialists are required under this system to teach subjects the management of the school presents no difficulty. But under the other system viz. the Individualistic system of teaching under which the teacher is supposed to be 'a guide, philosopher and friend', to the student, the teacher has to study individual aptitudes and cater to the special needs of the students. This kind of teaching requires a big laboratory, special apparatus and specially trained teachers.

When we divide pupils according to classes all the pupils come under the same teacher at one and the same time, and it is found by experience that whereas some learn, others are negligent and do not follow the teacher and as it often happens the teacher has no opportunity of detecting easily which students have not learnt in the class. In consequence they lag behind and sometimes they fail to get promotion.

Under the system of teaching by classes the students cultivate the habit of feeling that all are one and a corporate feeling or an *esprit-de-corps* is generated in them. This has, in its own way, an educational value. Especially when there are inter-class debates or inter-class matches in spellings or games the whole class works as one man and tries to keep up their reputation or the shield or trophy which their predecessors won.

When we have the system of class teaching, naturally we have to institute examinations to see whether the students have assimilated what they were taught in the class in the course of the year. Hence the holding of examinations becomes so every essential and necessary. Though examinations have been condemned downright by all renowned educationists some opine that they have their own value and that they are like mile stones on the path of progress. It may be granted that an examination is not a good index to the progress of a student, as it may so happen that at the time of the examination the student may get

nervous. Besides, the questions that one may be asked to answer may just happen to be those that were well studied by the pupils or were expected by the students. Hence naturally such students get an advantage over those who did not study those questions, only by accident. Hence it will be readily admitted that examinations are not reliable tests of a pupil's progress. But in spite of all one may say, leaving apart the element of chance in such examinations, it may be readily admitted that examinations have come to stay and that they are a necessary evil, which has to be endured as that cannot be cured for the present. Some time ago I read an article in the *Progress of Education*, Poona, on the unreliability of examinations by Prof. M. R. Paranjape. In that article the writer tried to prove how the matriculation examination had proved to be deceptive, as those who fail are not all dull but some of them fail owing to chance or as they themselves say, ill-health. In the books on "Examinations" and "On Examinations Examined" by Sir Philip Hartog and others the joint-editors have also tried to prove that examinations are not good indicators of the progress of children. Hence the system of keeping a record of a pupil's work during the year has come into vogue and this is considered to be an accurate record of a pupil's work during the year as it is an accurate index of a pupil's progress in school.

Another advantage we derive from having the class teaching system is the introduction of the monitorial system wherein the prefect monitor of the class who is generally the first boy and naturally the most intelligent student in the class acts as a supervisor of the class and exerts a healthy influence over his companions. But this will not be possible under the individualistic system of teaching as every student has to act on his own initiative and be guided by the teacher.

Whatever the advantages to be derived by us from the introduction of the individualistic system of teaching which has taken very big strides under the methods now in use in the West e.g. the Dalton Plan, Montessori method, the Kindergarten method, the Project Method, or the Gregory method, for the present, under the existing state of things in India, the system of teaching by classes only seems to be the most suitable. However, this should not be our ideal. We should try our best to make progress along the paths chalked out by the renowned educationists of the West, in order that we may proceed on sound lines towards our cherished goal of an honoured place among the progressive nations of the West.

The Public School Program in Health, Physical Education, and Recreation

(Concluded in the last issue.)

B. Intramural Athletic Program and Recreational Clubs.

The program described in this section includes those physical education activities sponsored by pupils within the school which are conducted outside of the regular physical education class. Intramural athletics and recreational club activities constitute such a program.

1. Intramural activities in a variety of games and sports should be provided in both elementary and secondary schools. Such programs should provide for voluntary participation of all pupils.

2. Recreational clubs have an important function in the secondary school to foster participation in those activities which do not and should not lend themselves so definitely to a competitive intramural program. Examples of such club activities are: riding, skiing, skating, hiking, camping and dancing.

3. Pupils should participate in the organization and conduct of such activities under the direction of interested and qualified teachers. The development of pupil leadership is an important aspect of the program.

4. Facilities and equipment for conducting intramural and club activities should be provided, and should be equally available to boy and girl groups.

5. Awards for winning intramural contests, if given at all, should be simple, inexpensive, and of little monetary value. Such awards should be made to teams rather than to individuals, and should be considered as temporary expedients for motivation in unusually difficult situations.

6. Coeducational playdays and sports days should be the natural outcome of a well-planned physical education program for boys and girls.

C. Interschool Athletic Program.

A program of education should be conducted in each community to bring about a better understanding of the total physical education program and its relation to interschool athletics. In some schools and communities there should be a shift of emphasis from interschool to

intramural programs and other desirable club activities. More youth should receive the benefits of a well-directed athletic program.

1. The interschool athletic program should be considered an integral part of the educational program, and as such be provided for, and be completely financed by school boards, and be completely administered by school officials.

2. Coaches should be *bona fide* members of the faculty, and should be trained and certificated as physical education teachers. Coaching is teaching.

3. Interschool athletic leagues should be confined to the senior high schools. They have no place in the elementary or junior high school.

4. Playdays may be conducted to bring together pupils in different elementary or secondary schools for socialized participation in games, no school championships being involved.

5. The health and welfare of pupils should be of first consideration in planning an athletic program. To protect and promote the health and welfare of competing athletes, the following conditions should be met:

(a) Adequate medical examinations for all athletes at the beginning and during each season of participation, together with medical service at all contests.

(b) Following an illness, the readmittance of a pupil to participation only on a doctor's recommendation, and under his supervision.

(c) Selection of contests which will not overtax the physical capacities of immature pupils.

(d) Teachers well trained in the fundamentals of the sport involved.

(e) Best obtainable protective equipment for every participant.

(f) Ample time for conditioning and training in fundamentals of each sport.

(g) Competition between teams of comparable ability.

(h) Standardized classification (on such bases as strength or age, height and weight) and eligibility requirements.

(i) Playing seasons of reasonable duration, with no postseason contests. No preseason game should be played until athletes are well drilled in fundamentals and are in excellent physical condition.

- (j) No state championships.
 - (k) No interstate competition except between schools located near state borders.
 - (l) Confining contests to small geographic areas within the state.
 - (m) Limiting boys to participation in two sports per year, in separate sport seasons.
 - (n) Adequate provision for medical and hospital care of injured athletes.
5. Interscholastic boxing should not be permitted.
 7. The state departments of education should be represented on all state high school athletic association boards of control.
 8. Interscholastic activities for junior high schools should be limited to occasional invitational meets or games. Junior high school boys should not compete in American football. An extensive program of intramural activities is strongly recommended.
 9. Interscholastic competition for girls should be limited to invitational events, chiefly in the form of sports days or playdays where mass participation is emphasized.
 10. All girls' athletic activities should be taught, coached, and referred by trained women leaders, and should be divorced entirely from any interscholastic athletic contests for boys.

III. Recreation.

The school is one of many agencies interested in the training and guidance of young people in desirable and wholesome leisure pursuits. In such a position the school does not assume complete responsibility for recreation, but should exert leadership and develop a cooperative program with other governmental agencies. The school can make its contribution to recreational education by adopting the following policies,

1. The recreational aspects of art, music, science, literature, drama, nature study, industrial arts, handicrafts, dancing, sports, and games should be taught during the regular school program.
2. Recreational programs may be organized for voluntary participation in such activities outside of class periods. Leadership, equipment, and facilities should be provided for the conduct of such activities
3. The school plant should be made available for recreational use in the community.

4. Adults, as well as children and youth, should use the facilities outside of school hours under competent leaders who may be supplied by the school or some other agency. Such use of school properties should be encouraged and promoted by school administrators and boards of education. Taxpayers have huge investments in school plants. These plants should be continuously available, if needed, to serve citizens of all ages.

5. School districts and municipalities should organize year-round cooperative programs of recreation for the community, in the cost of which both may share, and in the administration of which they should cooperate. Summer and vacation programs of recreation should be included in this arrangement.

6. In rural districts the school often represents the only agency around which a community program of recreation can be built. In such situations the teachers and school board members should initiate the organization of the leadership for the rural community in a school-centered recreation program.

7. Recreation directors should be trained in this special field of leadership, and should be certificated for such service.

Personnel and Leadership.

All persons engaged in leadership in the field of health, physical education, and recreation should exemplify high standards of personal behavior, be reasonably well-skilled performers, have a fine degree of personal health, have well-balanced, well-integrated personalities, and be well-trained for their positions in accredited professional schools. Fine leadership is particularly essential in this field because of the intimate nature of the contacts with pupils and the unusual opportunities for influencing their behavior and attitudes.

In order to develop such a school program of health, physical education, and recreation, as outlined above in this report, it is recommended that state departments of education should have on the staff of the state superintendent of public instruction necessary trained leadership that shall provide guidance, supervision, materials and helps essential to guarantee an effective state-wide program that will eventually reach every boy and girl.

Whither India?

By DR. IQBAL NARAIN GURTU, M.A., LL.D.

For India these are truly hours of destiny that count, for we are facing a present full of menace and a future full of uncertainty. For good or for ill the fate of India happens to be inextricably bound up with the fate of England. No amount of casuistry or sophism with resounding appeals for self-dependence can help us out of this position. India has at present the double burden of solving its own political and social problems and of bearing an honourable part in the world conflict and keeping itself safe from many younger and more aggressive imperialisms that are threatening it from all directions and whose ambitions are as wide as the world itself. Already groaning under the yoke of foreign subjection India has to face the domestic problems of crass poverty and disease, of inertia and mental bondage, of the barriers of caste and the ever widening gulf between different communities inhabiting this fair land which Nature has helped so well but which man has served so ill. Its forced contact with the West cannot truthfully be said to have been an unmixed evil. It has in certain respects been also a blessing in disguise. Notwithstanding India's mental slavery to the West this connection has materially helped to bring about an Indian Renaissance and has created a tremendous urge towards freedom. India is now in reality seeking its soul, although for the moment the deeper questions of life which engaged its attention in the past seem to have been set aside, and it is much more occupied with problems of outer efficiency and of politics and economics. The pulls in different and often contrary directions, and the uncertainties and struggles of the present with their unavoidable compromises, inconsistencies and hypocrisies, mark the travail of future India.

The times undoubtedly require that we should no longer remain dormant and sleepy but must become alert, watchful and active if we are not to perish as a nation. But never was there greater need of disciplining ourselves to the arduous task of hard and independent thinking. It is difficult to break away from traditional habits of thought and mind, but it is no less difficult to resist the pressure of current thoughts and the hypnotic effect of organised propaganda with its emotional appeals, and of slogans and crowd suggestions which gather strength by repetition. While we must think in terms of tomorrow and not of yesterday we cannot altogether forget the past which has created certain definite conditions in the present amidst which we have to work for the future. We must cultivate the elasticity of mind which would keep us alive to new needs, but we have to be careful not to throw away into the dust heap the rich and accumulated experience of the past and treat it as mere putrid waste. Progress does not necessarily consist in the rejection of everything old and in the blind acceptance of the latest theory which lacks the test of experience. Amidst the whirl of change and the hectic restlessness of contemporary life let us not forget that there are certain

fundamental verities which hold good for all times, and it would indeed be a fatal error if we allowed any impairment of our devotion to them.

India is now astir with the ideas of nationalism, freedom and democracy, and is moved to the noble aspiration of attaining Swaraj. It is therefore all the more necessary to understand their true significance, the proper conditions of their attainment and the dangers in the path that must be avoided at all costs. Nationalism based on patriotism and love of one's country is one of the noblest sentiments which govern human conduct but it has to be kept within proper limits. Nationalism postulates a keen sense of honour and integrity, a complete purging of social evils which militate against decent living, and a voluntary subordination of individual interests to the larger interests of society. It calls for a bold and courageous stand against forces that work for internal disruption and divide class from class and community from community. It demands charity, tolerance and understanding, a capacity for adjustment and co-operation, and an indistinctive urge to stand together in face of common danger. There are, however, certain ugly developments of Nationalism against which we must scrupulously guard ourselves. By an irony of fate Nationalism today has divided the world and has become a fruitful source of war resulting in human slaughter. Nationalism has been exalted to the position of a deity and its devotees have developed a blatant egoism and a spirit of vulgar aggressiveness which creates a violent reaction in other peoples who worship exclusively at other national shrines. Hatred and jealousy are thus the ruling passions which govern international relations, and their blighting effect threatens to reduce our nobler human impulses to a desert of the soul.

In India we are all hoping to establish democracy. There is generally a pathetic belief held that a growth of literacy and a certain amount of training in the duties of citizenship is all that is required for the purpose. But it is necessary to grasp the fact that democracy can only successfully function under conditions which have a definite moral and intellectual background. Integrity of character, a high sense of duty, a willingness to do public service are the essential pre-requisites of beneficent and progressive democracy which aims at the greatest good of the greatest number. It demands from every unit of society tolerance of difference of opinion, a spirit of mutual give and take, a generous appreciation of criticism, and a genuine desire to promote community of interests between different groups. There is no greater mistake than to look upon democracy as only a form of Government by the people at large, where votes are the deciding factors and where the will of the majority prevails. Emphasis has to be laid on the true *spirit* of democracy which alone ensures ordered progress. Democracy is as different from mob rule as sunlight from darkness. Nor does it mean rule by a caucus or High Command or through regimented public opinion.

The acquisitive instincts of man do function as a spur to worldly activity, but unless they are exalted and refined and directed to nobler ends they lead to moral retrogression and make a man self-centred, unscrupulous

and mean. In selfishness lies the root cause of the troubles of the world. The individual problem is in truth the world problem. The spiritual values of life are the true sources of energy, and when the spiritual impulse weakens, growth and joy of life decline. Let us not therefore neglect the roots of life from which spring both personal happiness and the progress of mankind. We have to recognise that man with all his frailties possesses the supreme capacity for the Infinite. From a life of entirely selfish pursuits and of perpetual conflict based on fear we can, if we so choose, throw ourselves with joy in the tasks of daily life and assiduously work at bringing about an internal change in our nature by deliberately identifying ourselves with the larger life around us. It is only through intent living and an increasing impersonality that we can release ourselves from the death trap of selfish attachment and gain the freedom of a rich and abundant life which draws its sustenance from the never-failing stream of universal life. Only thus can man become a truly beneficent force of nature and realise his spiritual destiny. We are pilgrims in the boundless realm of eternity and have to play the part of the great intangibles of life with faith, courage and steadfastness, and in our march forward we have to work resolutely and with humility for an approach to that 'divine event' to which humanity with its blunderings and insensate strife is slowly moving.

(From the Convocation Address at the Allahabad University.)

A Judge on Education

(Excerpts from the Presidential Address of Sir Shah Sulaiman, Judge of the Federal Court, at the All-India Educational Conference at Udaipur.)

Pre-school Care.

Considerable attention is naturally being focussed on that part of education which is in the hands of teachers whether in schools, colleges or Universities. But the foundation of education is really and truly laid in the homes, long before children grow up to be admitted to schools. The importance of pre-school education is not fully realised, as it is considered to be solely the task of parents, whose primary duty it is to bring up their children in healthy surroundings with a background of good habits and noble traditions. Even after joining school children unlearn a great deal of what they are taught, if they are not well looked after in their homes. The chief reason for the low standard of our primary education is the poverty and illiteracy of the average parent, which accounts for the insanitary housing conditions and unhygienic modes of living. If we are anxious to reach the ignorant

parents a big programme of Social Service sponsored and worked by enthusiastic bands of selfless devotees, prepared to go from home to home even on the countryside, is wanted. If that is to be the aim, then the enormous magnitude of the task will call for an all-India effort, embracing a countrywide activity. The Indian States, which comprise one-third of this great country and which have such close geographical, economic and cultural relations with the Indian Provinces, will not like to be left alone. We have to pool together all available resources in men and money, direct a uniform progressive policy, under the control of a central organisation, with branches all over the country. Experts who have devoted considerable thought to such social service and gained experience of the actual working would be in the best position to settle the details of a scheme to be launched.

Primary and Adult Education.

Vocational bias has undoubtedly to be given to primary education in the new system: but, literary and vocational training have to go hand in hand, as vocational training can be no substitute for literary training. Of late years, a distinct impetus has been given to vocational training in the new primary schools. But has not vocational bias in the scheme, that was recently introduced, been over-emphasised at the expense of literary instruction? We must guard against allowing the school atmosphere to become over-saturated with the economic aspect to the prejudice of the cultural and the educational.

The problem of primary education cannot be satisfactorily solved without tackling at the same time the equally important problem of adult education. In spite of the great efforts that have been made during the last few years the adult education movement has not been such a great success as was expected. May it not be that to achieve real success the scheme should be run on vocational lines. It is essential to create an interest in the adults so that their enthusiasm may not fade away. Our immediate need is the careful preparation of a comprehensive plan suited to modern requirements. That is the first essential, as our future success will depend on the merits of our programme no less than on the sincerity and enthusiasm of our workers.

Higher Education.

A reorientation is equally needed when we pass beyond the primary stage. Vocational instruction in the secondary schools is undoubtedly appropriate. Multiplication of industrial schools is therefore badly needed. The only practical course is to have a set of parallel institutions, one giving literary and scientific education on the existing lines, and the other purely vocational education.

The position of the Intermediate Colleges raises another controversial question. The modern tendency is to take away the Intermediate classes from the Universities, and form them into separate Intermediate Colleges. But has not the removal of the Intermediate classes from the University atmosphere inevitably lowered the standard of University education itself? A middle course is to split up the intermediate classes, transferring one to the schools and adding the other to the University. Just as in the past a large increase in the number of students necessitated the establishment of Intermediate Colleges at various centres, away from the Universities, a similar increase may in course of time necessitate the adding of the eleventh class to the schools. This will not only raise the standard of school education, making Matriculates better equipped for employment, but also allow at the same time a period of full three years for stay at a University.

Law and Teaching.

The profession of law is already over-crowded and there is no prospect of a demand by the profession for the production of a large number of law graduates year after year. Most students flock to the law classes as a last resort simply because there are no other openings for them. As the law departments are a good source of income, no restrictions are placed on the admission of students to these classes. In contrast with this, the demand is bound to increase for trained teachers. With the expansion of primary and secondary education many private institutions will spring up ready to absorb trained men and women. And yet strict restrictions are imposed on admission to the trained classes. The candidates are the best judges of their own interests and they offer to pay full fees in advance if necessary just to be allowed training for one year. And yet professedly for the sake of efficiency we deny to them the opportunity of improving their qualifications. Efficiency is good but should it be coupled with a denial to our young graduates of the chance of getting themselves trained?

Study of English.

One frequently hears the remark that the standard of University education has gone down but this is true in one respect only. There has been a deterioration in the knowledge of the English literature and the command over the English language; but the reason is obvious. With the introduction of Vernaculars as the media of instruction in the schools, the teaching of English has suffered: as vernaculars displace it in the higher classes it will suffer still more. English language is certainly necessary for the acquisition of Western knowledge: but a study of the English literature stands on a slightly different footing.

Should English literature be a compulsory subject for all undergraduates? General English must of course be compulsory. But should text books continue to be prescribed for the B.A. Examination which students cram up with the help of glossaries? Should not a much larger number of books be recommended for general reading and papers set on their general knowledge of English? English may remain compulsory up to the Intermediate standard but is there any good reason why a student should be compelled to take up English literature as one of the three subjects at the B.A.?

Unemployment.

The ever-increasing unemployment no doubt presents a serious problem for solution, and calls upon us to devise a scheme of national economy which may mitigate some of the evils resulting from the present system of distribution of wealth. But India is fairly rich in raw materials and productivity of its soil. A wide vista of potentialities is open for the utilization of its natural resources. Our country is at the threshold of a great economic and industrial development. A new impetus for industrial enterprise has been given to it in consequence of War exigencies. We have to use all the resources at our command and develop our basic industries. We should endeavour to occupy a noble position side by side with other advanced countries of the world.

Notes.

The Madras Text-Book Committee.

Some new rules have been framed by the Madras Government reorganising the constitution and functions of the Text-Book Committee, which hit hard publishing firms and teacher-publishers in particular. Each publisher has to get himself registered at first, paying a fee of Rs. 200, which will be felt too heavy by most of the publishers. If the object of this levy is to prevent the publication of undesirable books, it would simply be an illusion. It would only kill the initiative of able authors and glut the market with books of questionable quality. The levy may not, however, be felt as a handicap by organised firms of sound finance and established reputation. Another objectionable feature of this is the power given to the Director of Public Instruction to refuse registration without specifying reasons therefor. Where registration is refused, the

rule provides for the refund only of 4/5 of the fee paid. This evidently does not stand to reason. It is, further, high-handed and undemocratic to empower the Director to refuse registration without assigning reasons. Rule 39 provides for the removal of a publisher from the approved list for valid reasons. One fails to understand why in this case reasons should be *valid* and why in the former reasons need not be specified. Besides the Registration fee, the publishers are also to pay fees ranging from Rs. 2 to Rs. 15 for every book they send up to the Text-Book Committee for scrutiny. This is another hardship, considering that each approved book will have to appear before the Committee after five years with the same fee again, for renewal. The ordeal does not stop with this. Publishers cannot expect all their books to come before the Text-Book Committee; the Director has power to circulate only those which, in his discretion or that of others who enjoy his confidence, are found suitable. Further, rule 29 empowers the Director to remove any book from the approved list on the advice of Inspecting Officers, without any reference to the Text-Book Committee. All this centralisation renders the Committee a convenient handmaid in the hands of the Director. Such arbitrary powers vested in the Executive Head of the Department are likely to affect adversely the interests of many publishers who have staked large sums of money in the business. It would be fair if the rules are revised to conform to reason and equity, providing for a right of appeal to the Government against unjust decisions.

The Plight of Sanskrit.

Sheer ignorance of the cultural value of Sanskrit and socio-religious prejudices have led to the relegation of the study of the subject to the position of an optional second language in the school curriculum. What little chance there is of an intensive study for the love of it in special institutions endowed for the purpose seems to be jeopardised by the ill-advised interference of some trustees who are victims of unseemly political and socio-religious fads striking at the very root of our national heritage. Madras

Province can boast of a few Sanskrit Colleges, those at Mylapore, Tiruvadi and Pattambi being well-known. The one at Tiruvadi, founded by the Hindu Rajas of Tanjore, imparts Sanskrit education to a large number of students, and its endowments are administered by the Tanjore District Board. The Board has recently decided to abolish the Sahitya Siromani course in this college, which is a highly retrograde step giving a serious set-back to the advancement of Sanskrit learning. The abolition is extremely undesirable, and contravenes the rules and objects of the foundation and the unmistakable wishes of the founders. The Board has transgressed its limits and is not legally and morally justified in over-riding the considered actions of the founders. We hope wiser counsels will prevail, and the Government will do what is needful to retain the course, which would be appreciated by all lovers of Sanskrit.

Reviews

1. **Three Famous Tales** : By A. S. Panchapakasa Ayyar, M. A., I. C. S. F. R. S. L., Bar-at-Law. Published by G. V. K. Swamy & Co., Kumbakonam. Price: As. 10.

The book contains three interesting tales of Ancient India, relating to Harischandra, Nala and Bimbisara. The author has already distinguished himself in the literary field, and this is one more achievement to his credit. The tales make refreshing reading and illustrate virtues like Truth, wifely and filial devotion. The narratives are interspersed with simple verses. The contents would serve for extra reading in all schools.

2. **General Science** for Forms V and VI, (English and Tamil). By The Science Masters of the Sir M.C.T. Muthiah Chettiar High School, Purasawakam, Madras. Price: As. 12 each.

The Tamil and English editions (in separate volumes) of General Science so kindly sent to us by the authors provide a rapid revision course to students preparing for the S.S.L.C. Examination. Teachers handling General Science would find the answers to questions relevant, concise and brief, just what is wanted and nothing more. Though not exhaustive, the contents would bring home to pupils the method of tackling short questions as they appear in examination papers now. A few apt illustrations have also been included. Pupils will find the book a useful guide and companion.

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3. Desk Work, Book VI. By J. P. Rose. Price: As. 8.

This continues the series of useful books in language training reviewed in our columns. The present volume confines itself to *Precis Writing, Essay Writing, Substance Writing, and Paraphrasing*, with necessary explanations, the exercises being graded with care. Training ground has also been provided in the use of verb forms, prepositions, figures of speech and idioms. Outlines for essays on interesting subjects and also subjects for essays have been added. The book will be useful to pupils of the higher forms in all schools.

4. Old Testament Story Readers : By Cecil R. Baldock. *The Promised Land* and *The Defender of Israel*: 96 pp. each. Paper cover—8d. each.

The first book is a tale about the Israelites and their conquest of Canaan under Joshua. The second book is a story of the first part of the reign of King Saul. Both tales make interesting reading in simple idiomatic English, real facts being judiciously blended with fiction in some places. Some of the characters, imaginary as they are, should have been very like those living in Bible times in the context narrated. On the whole both have been so ably told, with illustrations, that they leave the impression of real stories with all their spiritual values such tales should inculcate. They have been printed and got up attractively and neatly.

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M. 2027.

Vol. XV MAR 1941

THE INDIAN EDUCATOR



FEBRUARY, 1941.

Managing Editor:
V. Aravamuda Ayyangar, B.A., L.T.

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

Vol. XVII.

MADURA: FEBRUARY, 1941.

No. 2.

Languages in Schools.

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

Primary schools being concerned principally with the teaching of the language generally spoken in the locality, it is advisable to require children below the age of 11 attending them to study the language of their locality only. The burden of learning another language, such as English, Hindi, Urdu or Hindustani, should not be imposed on them at the initial stage of their education. The result of imposing it can be only to make it difficult for them to learn either language satisfactorily, as is noticeable in Urdu schools which require teaching of Urdu and the local language in the primary stage. If option had been given to pupils to study either or both, the result would have been less unsatisfactory.

A tendency to teach a little conversational English, along with the local language, in the primary stage is noticeable in some schools in Bombay City which provide instruction in both primary and secondary stages. But such English-teaching appears to be offered more as an additional attraction to pupils than as a help to them in their primary school studies.

The subject of language study in secondary schools, however, is complicated. It is necessary for schools not only to continue to teach the local language but also to provide teaching of English from the lowest stage of Standard I to the highest stage of Standard VII, so as to enable their pupils to pass the University Matriculation Examination, as nearly all of them desire to do, and to fit them for collegiate education or for employment in public service or in private firms or factories, all of which generally require knowledge of English as a necessary qualification for employment. The study of two languages—the local language and English—is thus necessary for pupils in secondary schools. There cannot be difference of opinion regarding this point.

Difference arises, however, when attempts are made by classicists, as they were successfully made by those in the Bombay University recently, to impose study of a third language such as Sanskrit, Persian, or Arabic. Everyone agrees to the desirability of encouraging the study of our oriental classical languages in secondary schools, but few secondary school teachers approve of the University regulation compelling their study and thus imposing the burden of studying an additional language which is of little or no use for the practical purposes of life on our pupils.

The disagreement on the subject widens, when attempts are made by nationalists to impose the study of even a fourth language like Hindi, Urdu, or Hindustani on pupils in secondary schools. These attempts are bound to fail on account of the natural inability of pupils to do so much language-learning along with other school studies.

The best solution of the problem appears to lie in a realistic approach to it. Let us ask whether our boys and girls would suffer educationally, if they were required to study only two languages—the local language and English—compulsorily and left free to study a third and even a fourth language—Sanskrit, Persian, Arabic, Hindi, Urdu, or Hindustani—as additional subject if they chose to do so. If the answer is that they would not suffer, the conclusion one is driven to is that the study of Sanskrit, Persian, Arabic, Hindi, Urdu, or Hindustani should not be compelled. Academic freedom demands that pupils should not be compelled to study more than is absolutely necessary for their current needs of life or is normally possible for them to do and that they should be left free to study more, if they choose to do so. It is not the business of classicists and nationalist politicians to dabble in purely educational matters which lie outside their purview.

Abulia : Its Nature and Cure.

Methods for Improving Executive Ability.

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

EDUCATIONAL IDEALS.

The first and foremost duty of a teacher is to get action from his pupils. The main problem of education is to determine and fix the methods by which the latent energies of the students are liberated and diverted, into appropriate channels satisfying to the individuals, and of service to the Society. The process of education is not stuffing the minds of the pupils with extraneous materials but enlisting their willing co-operation in such a powerful and effective way that the innate capacities find their fulfilment in proper and pleasant activities and useful accomplishments. The process of learning and the formation of habits are for the purpose of achieving the ability of meeting difficult situations and exercising the faculty of choice with reference to definite aims. The end of education thus comes to be the training of persons in worthy ideals and appropriate activities.

WHAT IS "WILL"?

To get work done and to secure action from the pupils, the finest necessity is to make them exercise their will-power. Let us not fight shy of this term. There is no mystery about "Will". When an action is done in the line of greatest resistance, when it involves awareness of an aim and a determined effort to accomplish it, we have a concrete instance of will. Intelligence, initiative, perseverance, decision and self-assertion are implied in any willed action. The activity of the self moving towards the fulfilment of a definite purpose is called *the will*. It designates executive ability and is responsible for the performance of chosen deeds. To will is to do. Will therefore is the self in action. It stands for that functional unity of personality which is ordinarily called "*Character*". It is the self on its dynamic side. It is only in so far as we exercise our will that we maintain our character. For health, happiness and efficiency, right work rightly done is most imperative; and this is brought about by the will. Force of character and power for good originate from the strength of will. In fact, a good measure of will-power is the essence of normal life, and an indispensable condition of sanity. Pedagogically the training of the will is perhaps the most

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important problem. Time was when will was considered a distinct, unique, mystic entity with which every individual was endowed at the time of birth. All that has now been exploded by the genetic method applied to the study of mental life by modern psychology. Will is now interpreted to be a growing product, the result of regular exercise and systematic practice. A *strong will* is a highly *trained will*, and connotes a great degree of control and persistent effort to complete the chosen task. It is steadily and gradually built up by a hard and arduous process whereby the inborn instincts and emotions are organised in the light of comprehensive ideals. The evolution of the will involves the securing of harmony by the elimination of the undesirable and by integrating the varied motives into a higher unity. It is the state of mind which says "in spite of all odds, obstacles and failures, I *will* do this thing". This power normally appears in the child after the first year, and begins to develop rapidly, and goes on maturing till full manhood is reached. Children need practical and positive guidance in the process of the development of the will. The teacher is not merely an instructor of a prescribed subject-matter, but the potent agency for building up dominant interests in the pupils, and liberating their activities and developing their abilities.

"ABULIA"—WHAT IT IS

But this growth of will-power is by no means a smooth and easy affair. Most of us perhaps manage to develop this power with reasonable success; but many find it an insuperable task; and it is in such cases that the teacher's psychological insight, imaginative sympathy and skilled effort are needed in great measure. Unfortunate cases of adults and young pupils are frequently met with who suffer from what is called "*Abulia*". This is a term which signifies complete absence of will-power, and consequently utter lack of executive ability and zest for action. Personal inefficiency and failure in life is ordinarily due to abulia or "*no-will*". It is a pathological condition, and is characterised by lack of force, excessive fear and inertia, and a heightened form of inferiority complex. It is a strange frame of mind which is conscious of the aims, and ambitious of achieving mighty things, but unfortunately lacking the effort and enthusiasm to adopt the means and execute the task. There is the desire to do; but it does not come out in actual deed. The aim is not translated into an achieved fact. The abulic persons feel powerless and impotent to take the necessary steps to accomplish the deed. They are feverishly intense in intention but woefully lax in application. They studiously shirk the sharper realities of life. They lack energy and are deficient in "horse-power". They are

unable to persevere in any task, and are incapable of regularity and industry. "The healthy state of the will," as James says, "requires both, that vision should be right and that action should obey its lead. But in the morbid condition (of abulia), the vision is wholly unaffected and the intellect clear; and yet the act fails to follow."

ACTION, NOT WISH, NEEDED.

The abulic persons are hopelessly hesitant and vacillating and are subject to an undefined feeling of insecurity and queer fears. They sincerely propose to do a good action but have not the force and the drive to do it and therefore leave it undone. It is of such people that we say "Hell is paved with good intentions". To think and to wish is not enough. It is action which counts. Life is activity. Like nature it abhors vacuum. We are committed to action willy-nilly. There is no escape from it. Therefore when the course of action is blocked up, when thought is divorced from performance and when the individual has a hundred wishes but no will, the matter becomes serious and has to be attended to carefully and urgently. James points out definitely that "the moral tragedy of human life comes almost wholly from the fact that the link is ruptured which normally should hold between vision of the truth and action".

PURPOSE IN LIFE.

If the science of Psychology is to be of any service to human life at all, it is in such cases of abulic individuals that it must apply all its methods of analysis and diagnosis, and suggest suitable remedies for overcoming this most irksome and pathetic mental malady. And education which is applied psychology is rather a dynamic process, and consists in providing the correct stimuli which awaken appropriate responses. Securing action from others is not the main concern of the teacher alone; it is the chief business of the headmasters and managers, officers and captains of industries, and leaders of political movements and organisers of social and religious reform. The secret of getting action is naturally therefore of supreme importance both in the classroom and outside. This problem of securing action and developing the executive ability is essentially bound up with the growth and exercise of the will-power. The fundamental energy-releaser is a *definite purpose* and regular plan of action. Without will, life would be a chaos; but without a definite goal there could be no will. It is the definitely formed and voluntarily chosen aim that releases the latent energies, and sustains our activities however unpleasant and painful they may be. Persistence is the true foundation of the will, and this is the outcome of the system of purposes with which the individual identifies

himself. Almost all of us are eleventh-hour workers; and in most cases it works well; because the goal is immediate and urgent, and is within the scope of instantaneous realisation. In the day-to-day routine in the class, the successful teacher always vivifies the pupils by a definite aim, and thus gives plenty of scope in the practice of judgment and choice. The powers of will are established by exercise. The children who are trained to *persist* in their exercises, and to get absorbed and concentrated in their tasks are growing into well regulated personalities. It is the weakness of motives, want of confidence in one's own powers, shyness, fear and lethargy that are the most potent causes of abulia.

PERSONAL IDEAL.

Not only is there a necessity for a definite goal to stimulate us to action; but it is more essential that it should be whole-heartedly accepted by us; the goal must have a fascinating interest for us, and appeal to us vitally. Continued effort and staying power are due to the ideal which is a personal ideal. Along with this, if we are made responsible for our actions and if there are competitors of a worthy type, then assuredly the best in us will be drawn out, and we will grow splendidly in executive skill and active doing. A sense of responsibility and healthy competition are unfailing sources of creative energy and high-grade initiative, and powerfully tend towards rapid progress in strength of will and executive ability. Abulia is more often due to the fact that no scope is given to initiative and creative ability. If you not only fix the general purpose for another but also boss each detail, and constantly interfere in the work, the zest for action completely vanishes, and abulia naturally ensues. Is it not a notorious fact that the slave is a mere automaton completely devoid of any imagination, creative impulse and self-regard? Again, healthy rivalry and friendly competition are indispensable conditions of self-improvement. To gain social approbation, to be noticed, and noticed favourably by his fellows, man will undertake the most difficult things, overcome all obstacles cheerfully and undergo any amount of pain and strain.

SELF CONFIDENCE.

Will is the characteristic form of the growing, developing life; and its strength and power increase only when it encounters new labours and wins new victories. Nothing succeeds like success is a sound psychological secret of the power of personality. It is achievement that directly contributes to further achievement. Small successes and little conquests give us courage, strength and confidence for mighty tasks and big aims. It is constant practice and

consecutive success that give rise to the tremendous strength of will. But here we must be on our guard to undertake at first only that which we can accomplish; because every failure will weaken and dishearten us, damp our enthusiasm, make us diffident, and produce in us an incurable inferiority complex. The sure secret of success is to do only what we are able to accomplish, and to be able to do what we will. A wise teacher should study the mental capacities of the pupils, and set such tasks as are within their reach.

TIMELY APPRECIATION.

Another effective weapon for releasing energy and overcoming abulia is the judicious exercise of praise. Kind words and generous appreciation expand and energise the individuals, and make even the most arduous undertaking a heroic adventure and a personal triumph. They stimulate the individuals to go ahead, and work with zest and earnestness. No good comes out of censure and carping criticism. Instead of damning the pupils for work ill-done and heaping reproaches for it, the teacher should recognise and appreciate the things done well, and gladly mark them with praise, the sweetness of which will serve as a call to further and bigger achievements. As Prof. Seth with a clear insight puts it most eloquently, "the gloomy severity of condemnation, unlit by any ray of hope of better things, will crush a life which might otherwise have been lifted up to a higher plane. What many a struggling soul needs most of all is a little more self-reliance and buoyancy of hope; and the knowledge that another has confidence in him will breed a new confidence in himself. Why leave unspoken the word of encouragement or praise which might mean to him so much good, out of the foolish fear of nourishing in him that quality of self conceit which may be entirely absent from his character?"

SELF-RESPECT.

A very potent influence for the promotion of executive ability is self-esteem. Stability of character and firmness of will originate from self-respect. It is this which sustains the individual's efforts and urges him to carry on the task to its completion; and when this is properly developed, he refuses to be the passive sport of fleeting circumstances. It generates self-reliance and self-confidence which enable the mental powers to act to the best advantage. The children's will-power will develop only when they are made to work at hard tasks which require concentration of attention. Such exercises surely develop strength of will and personal power. But in these forms of moral gymnastics care should be taken to encourage self-respect in the pupils, and to studiously avoid anything which may impair or destroy it. The moment

they feel degraded and are treated as incorrigibles and "never-do-wells", they become actually incapable of raising themselves by their own efforts to their ideal. Character goes to pieces and will-power is undermined, if self-respect is destroyed. So long as man is capable of shame and of resenting an insult, there is some hope for his improvement. Self-respect stands for that quality of the mind which meets danger with firmness. It takes up a cause with vigour "as though the very life depended upon it, and never turns back. It watches with persistency through trying periods, faces difficulties with dignity, and laughs troubles away. Exhausted teachers and over-worked clerks do their routine work by placing before themselves a professional ideal. This idealism sustains their thankless, though arduous labours, and checks the tendency to slacken effort.

A PLAN OF ACTION.

Thus to develop personal power and to promote executive energy, we must first choose our goal and plot our road. In every case the efficiency of the will is entirely due to a detailed plan of action. The more definite and specific the details are marked out, the greater are the chances for effectively bringing to fruition the ideal. Frequently the difficulty is to actually begin the task which may perhaps be due to the fact that we do not know precisely how to begin. All action at first is a trial and error process. Mistakes do not matter; they may easily be corrected. It is always better to *do* something than to wait for the moment of inspiration. As we proceed, the details will develop, and ideas will come more readily under the conditions of achieved progress.

VACILLATION.

There are a few obstacles to the cultivation of executive skill. These produce abulic tendencies; and therefore one must be on the alert not to give room to these negative factors. Hesitancy, procrastination, vacillation and laziness are the main impediments that stand in the way of the full development of personal ability. These disruptive forces are at work in the abulic persons, and make them absolutely helpless in life. Hesitancy is magnifying the difficulties of the task, and is obsessed by the fear of failure and the imagined unpleasant consequences. It must be counteracted by powerful influences which point out that it is better to fail than not to try at all, that action is necessary for life and that mistakes and failures are not so harmful as absolute passivity and futile emptiness. Vacillation is painful and irritating, and causes wastage of time and mental energy. It is a most unpleasant state of mind and gradually disintegrates character. The maxim "*Do it now*" is a warning against procrastination and laziness.

"I am determined to do this"—is the declaration which kills these foes of the will, and gathers momentum and power for the task on hand. In fact will is simply another name for the self which makes the decision, commences the task, pursues steadily in the face of obstacles refusing to discontinue effort, and finally realises the goal. Thus, initiative, decisiveness and perseverance constitute the essence of will.

"OUGHT" IMPLIES "CAN".

The fundamental ideal of education is the development of concrete purposes and comprehensive aims. Prof. Mackenzie remarks most pertinently that "there is no stone-wall in the way of a man's moral progress. There is only himself. And he cannot accept only himself as a mere fact, but only as a fact ruled by an ideal. Men must regard themselves as soldiers of the ideal which they are bound to aim at realising, and which they can realise as soon as they become aware of the obligation." It is the ideal which releases our native energies and directs them in the right path. In fact, the ideal which is definite and precise and which has been heartily adopted as our own, gives us a sense of liberty and actually creates extra energy to sustain our onward march towards its realisation. Did not Kant familiarise us to that most momentous and significant fact, namely, that "ought implies can"? It is here that the greatest privilege and the crowning glory of the teacher find their fulfilment. The wise teacher is he who makes the pupils conscious of the goal that fires the imagination and enlists the masterful tendencies of human nature in its service.

Ultimately the secret of the power of personality and the strength of will is to be found in the development of the self-assertive instinct. The executive ability represents the reservoir of energy supplied by the instinct of self-assertion. The strength of personality is not constituted by solitary, sporadic acts of effort and merit; it consists in habitual and consecutive acts of right choosing and well-doing. This power is essentially a matter of organisation, and is the result of individual achievement brought about by endless repetitions of effortful and hard forms of activity. Therefore the training in voluntary motor ability should be begun in infancy. The growing children should be afforded ample opportunities to draw out all their latent talents, and should be cheerfully encouraged in free self-expression so long as this does not interfere with the claims of those around them. To develop in the child healthful and sustained activities, to generate in him a sense of enlightened freedom and individual responsibility, to inspire in him noble and expansive interests and to give joyfully his wise

companionship and mature knowledge—these are the prerogatives of the blessed profession bequeathed of Socrates. Herein lies the ineffable sweetness and the great charm of the teacher's vocation. This secret was unmistakably perceived by John Locke who said that "it is no small power it gives one man over another to be the dictator of principles and teacher of unquestionable truths."

Some Characteristics of Talented Children.

By SRI SANTOSHKUMAR, De., M.A. (Cal.), H. Dip. Ed. (Dublin)
Cer. Psy. (Edinb).

In school we often find some highly talented children who might be called genius. Of course, indications of their future greatness are not often noticed in early age. Here we shall try to find out these signs which differentiate an ordinary boy from a talented child.

Without going through the special features of genius or trying to give any formal definition of it we shall try, in this article, to show how the highly gifted children (who might be called geniuses) have progressed in their life, whether there is any difference from the average children and if there is any, where lies the difference, and how much is the difference. Our idea about their intelligence, their studies, games and sports, pleasures and amusements, emotion and activities, perseverance and energy is very vague. We shall try here to throw some new light on this so-long-untraversed path.

Stanford University of America carried on researches for a few years about gifted children at an enormous cost of money. The findings of this research have been published in three big volumes.

For this research work the organisers selected about one thousand highly gifted children from about 1400 intelligent children by applying various types of Intelligent Tests and divided these 1000 children into two groups. In the first group there were 643 children—about these children very detailed studies were made by all possible tests. In the second group there were 309 children—about these children all information could not be secured. Then these two groups were compared and contrasted with 600 to 800 unselected children. The conclusion to which they have arrived is recorded in these books. In this list of highly gifted children we find a large number of children with 170 I. Q.

One particular thing that attracts our attention in this investigation is that there is a large percentage of highly gifted boys in comparison with girls. Why so? Why there should be a preponderance of gifted boys over gifted girls? Our idea is, if proper opportunity or advantage be given, men and women, boys and girls will be able to show their ability; but now we see this idea is wrong. Is it a fact that men and women have been created by nature entirely different, not only in physique but in intelligence also? The reply to this question, we have been giving so long by quoting from Sastras or the sayings of the sages but now perhaps the time is opportune to give proper reply, based on experiment and proof. Even the investigators had been of opinion that if proper opportunity was given, both men and women would be able to show their ability equally well. As a result of this investigation they too have become a little startled. Are men more intelligent than women? They have not yet been able to give any direct reply to this question, nor are they willing to give any at present; unless they get more satisfactory data by further research along this line: but they can say this much that the difference of intelligence between men and women is greater in comparatively advanced age than in early age. So they raise another question. If the investigations come to any decision, our curiosity in this direction will be satisfied. We anxiously wait for the day. We shall here try to enumerate the important findings about gifted children, one by one.

(i) HEALTH AND PHYSICAL DEVELOPMENT.

Gifted children are superior to unselected children so far as health and physical development are concerned. This superiority is not, of course, very prominent, still it is noticeable. This slight superiority that the gifted children enjoy with respect to physical equipment may be due primarily to endowment or mainly, if not entirely, to such factors as diet, medical care and other environmental influences. But this much may be said definitely that there is no shred of evidence to support the widespread idea that the intellectually precocious child is weak, undersized or nervously unstable. One of the reports of various diseases from which 527 gifted children suffered is given below for perusal. From this report it will be seen that control children suffer more than gifted children.

No. in Group	Gifted Group.			Control Group.		
	Boys	Girls	Total	Boys	Girls	Total
	321	273	594	269	258	527
Pallor	4	4	8	8	5	13
Nervousness	8	2	5	6	4	10

	Gifted Group.			Control Group.		
	Boys	Girls	Total	Boys	Girls	Total
Underweight etc.	7	8	15	11	4	15
Posture poor	5	1	6	4	2	6
Anemia	2	2	4	3	3	6
Colds etc.	3	1	4	0	5	5
Spinal defects	1	2	3	0	5	5
Fatigues easily	4	1	5	7	4	11
Skin eruption	1	0	1	0	2	2
Miscellaneous	11	5	16	6	3	11
Total positive	41	26	67	47	35	82
Per cent positive	12.8	9.5%	11.3%	17.5%	15.6%	15.6%

This is a list of diseases from which generally infants suffer; besides this there are other lists of diseases in the most of which, it will be seen that the unselected children generally suffer more than the gifted children. Some specific instances are given below for perusal.

1. About half as many of the gifted as of the control group suffer from frequent headaches.
2. Symptoms of "general weakness" were reported nearly 30 % less frequently for the gifted than for the control group.
3. More than half of the gifted group had undergone tonsillectomy, as compared with about a quarter of the control group.
4. "Marked" or "extreme" mouth breathing is reported only one-third as frequently for the gifted as for the control group.
5. Defective hearing is approximately two and a half times as frequent among the control as among the gifted.
6. Indications of nervousness are reported for 13.3% of the gifted and for 16.1% of control. Stuttering, including mild cases, is reported for 2.6% of the gifted and 3.4% of control. "Excessive timidity" and "tendency to worry" were reported with about equal frequency in the gifted and control groups.
7. Approximately 8% of the gifted group suffer more or less from constipation.

(ii) BIRTH WEIGHT.

Even the birth weight of the gifted children is more than the control group. The mean birth weight was approximately three-fourths of a pound above the norm according to accepted standards. This excess amounts to three-fifths of the standard deviation of the birth

weights of the gifted. The report concludes that the gifted children are above the norm with respect to weight at birth.

(iii) AGE OF LEARNING TO WALK AND TALK.

Comparison of means shows that the Stanford gifted children walked about one month earlier and talked about three and a half months earlier than Mead's normal children. Mead's data were based on the following definitions:—

Walking means "to take a step unassisted".

Talking means "to use a word intelligently, i. e., to associate the idea with the object."

The data for Stanford gifted group show the girls slightly more precocious than the boys in sitting, walking and talking. In all cases, however, the difference is very small.

(iv) SLEEP HABITS.

The gifted children sleep more on the average than do unselected children. The difference is small at 6 years, but increases to about three quarters of an hour by the age of 12 years. Terman and Hocking found that feeble-minded children of the age of 6 to 13 sleep considerably less than normal children; but that feeble-minded adults sleep more than normal adults.

(v) PLAY HABITS.

The boys spend on an average about 8 hours out of doors daily, the girls about two hours and a half.

(vi) NATURE vs. NURTURE.

Environment or nature seems to be a more deciding factor than education or nurture in the life of gifted children. In spite of equal educational opportunity for children of all classes it is seen that gifted children come to a large number from the upper class of society i. e., from cultured family. In the course of the last hundred years no difference has been noticed in this respect. This statement is based upon a comparison of the relative number in Stanford group and in the Galton-de Candolle-Ellis genius-groups of individuals whose parents belonged to the unskilled or semi-skilled labour classes.

Although the majority of their children have had the advantage of superior cultural influences in their home, their more formal educational opportunities have been entirely commonplace, in no way superior to

those enjoyed by the children from the humblest families of Los Angeles, San Francisco, and Oakland. At school they have studied and played with the children of the generality. The school has provided for them no special programme of instruction. All this shows heredity is more influential than environment.

In most cases the superiority of the gifted children is evidenced at a very early age by their intellectual curiosity, wealth of information and desire to learn to read.

(vii) EDUCATIONAL ACCOMPLISHMENT.

The educational accomplishments of the gifted children are measured by the Stanford Achievement Tests in reading, arithmetic, language usage, and spelling, and by a general information test. The most important findings are as follow:—

1. The superiority of the gifted children of a given age over unselected children of corresponding age is very great, amounts in most cases to from three to four times the standard deviation of the unselected age group. This superiority holds good for all the fields of accomplishment tested, at all ages, and with both sexes.

2. The superiority of the gifted is greater in general information, language usage and reading and least in history and civics.

(viii) SCHOLASTIC, OCCUPATIONAL AND OTHER INTERESTS.

Likes and dislikes of gifted children have also been tested. Gifted children are more interested than unselected children in school subjects which are abstract, and less interested in practical subjects. Their interest is relatively much stronger, for example, in such subjects as literature and dramatics and much weaker in penmanship, manual training, sewing etc. If their preferences are classified, subject by subject, it will be seen that talented children like to read general science, history, biography, travel, folk tales, informal fiction, poetry, drama and children's cyclopaedia; whereas unselected children like to read romances, stories of adventure and emotional fictions.

Gifted children show greater preferences for the following occupations:— Public service, professional, artistic, and agriculture (less). The control group expresses greater preference for the following:— Mechanical etc., transportation, athletic and clerical.

The subject preferences of gifted boys resemble those of control boys far more than the preferences of the gifted girls resemble those of control girls.

Boys more often than girls collect stamps, coins, marbles, labels, coupons, shells, insects etc. Girls more often than boys collect flowers, dolls and samples.

(ix) CHARACTER AND PERSONAL TRAITS.

Tests of character and personality traits are a relatively new development in psychology; still in view of the great desirability of obtaining character data which would be more objective Voelker, Cady and other workers in this field prepared a battery of such tests which were improved upon by A. J. Raubenheimer. Virtues like honesty, trustworthiness, modesty etc. by possession of which one may be called a man or woman of character, were tested. These character tests were given to 532 children of the gifted group and to 533 unselected children of a control group. The results are given below:—

(1) Comparison of mean scores of the gifted and control groups by age shows a significant superiority of the gifted children of both sexes and at all ages.

(2) The gifted child of 9 years has reached a level of character development corresponding roughly to that of unselected children of 14 years.

(3) In most of the tests the gifted girl makes a better average score than the gifted boy, while in the control group the sex differences are considerably smaller. In tests of honesty, however, the boys of both groups make a better showing than the girls. So we see there is a close correlation between intelligence and character.

(x) TRAIT RATINGS.

Data have been reported of the ratings of nearly 600 children of the main gifted group and of more than 500 unselected children comprising a control group. Each child was rated, by the graphic rating scale method, on 25 traits, falling roughly into seven groups: intellectual, volitional, moral, social, physical, and special ability traits. The degree of certainty felt in regard to each judgment was recorded. Means and standard deviations were computed by age, sex and intelligence.

The gifted boys are relatively highest in originality, desire to know, general intelligence, prudence, and will power; they are relatively lowest in fondness for large groups freedom from vanity and cheerfulness. The facts are much the same for the gifted girls, although with them self-confidence and sense of humour take a higher rank than with the control, and sympathy and sensitiveness a lower rank.

Rank orders of the traits for various groups are given below:—

	Gifted boys.	Gifted girls.	Cont. boys.	Cont. girls.
1. Health	15	16	13	8.5
2. Physical energy	21	19	19	19
3. Prudence etc.	13	10	24	21
4. Self-confidence	8	9	9	22
5. Will and persistence	5	6	16	14
6. Musical appreciation	20	14	22	15.5
7. Appreciation of beauty	19	13	20	10.5
8. Sense of humour	11	12	6	20
9. Cheerfulness etc.	9	11	1	1
10. Permanence of mood	12	16	3	7
11. Fondness for groups	22	20	7	10.5
12. Leadership	23	24	25	24
13. Popularity	24	22	18	15.5
14. Sensitive to approval	16.5	21	17	13
15. Desire to excel	4	2	4	5
16. Freedom from vanity	16.5	18	5	4
17. Sympathy	14	16	11	6
18. Generosity	18	25	14.5	12
19. Conscientiousness	10	4	8	2
20. Truthfulness	6.5	7	2	3
21. Mechanical ingenuity	25	25	23	25
22. Originality	6.5	8	21	23
23. Desire to know	2	3	12	17
24. Common sense	3	5	10	8.5
25. General intelligence	1	1	14.5	18

It will be marked here that sex differences are more marked in the control group than in the gifted group.

These data which Stanford University has collected at the cost of enormous sums of money will bring a revolution in the educational world in the near future. In our country no research work worth mentioning has been carried on in respect of educational method, and very few teachers care to know about the research works that are being done in Euro-America. These investigations cannot be laughed away as idle curiosity of leisured class people; for they are not mere figment of imagination, but real facts based on long and patient research. The educationists of our country may fully utilise these data and completely reorient and reorganise the existing system of education.

School Experience.

By "KRISHNAN."

Whether there is freedom of speech or not in British India at present, there is freedom for every one to write about his views on education and educational topics. What is strange is that the writings on educational subjects by laymen are more prolific in our land than by educational administrators or experienced teachers. The politician-statesman is there with his grandiloquent schemes and policies; the theoretical philosopher spins his yarn of 'Ideals in education', a prophetic lawyer thunders forth, in an Education Week, his address on "Schools of To-morrow"; even the Asst. Surgeon has his own contribution to make—Medical Inspection in our schools. The man who has taught thousands of children for decades seldom gets a hearing, even when he comes out on a Public Platform. The sane and sober views of mature Educational Administrators, those that have inspected in their lifetime hundreds of schools, of all grades, and who thus have come into close and living contact with the real state of affairs in our schools—buildings, teachers and students—seldom get that prominence in our Newspapers as they deserve. Men of the Department, Directors and Deputy Directors inclusive, are somehow looked down upon, that in spite of their high sounding foreign qualifications, their speeches are not reported at length in our dailies. If at all that class of men, Reporters, condescend to attend an Educational Conference, they give prominence to the opening address or inaugural speech of some bigwig and sum up in a paragraph or a sentence the important papers read by experienced educationists or discussions and resolutions moved by them. I admit that things are certainly much better now than what they used to be, say, fifteen or twenty years back; still the present writer feels there is ample scope for improvement in this side of our journalism.

That the views of experienced Indian Educationists have a value and weight of their own, that they are the real things that count, that no reformer or legislator can afford to neglect the "practical programme of work which has been tried out in schools and attended with encouraging and hopeful results" are some of the conclusions that are likely to dawn upon the mind of the reader who makes a thorough study of this highly instructive volume, "Studies in Indian Education" by H. N. Wanchoo, Allahabad Law Journal Press, Allahabad (Rs. 3-8-0). Though more than six years have elapsed since its publication, I wonder,

how many of us—teachers of South India—have gone through it with the care it deserves; it is undoubtedly a book "to be chewed and digested". In spite of the far-reaching changes the country has witnessed during this short but eventful period—advent and exit of Congress ministries in certain provinces and the great war, to mention only two outstanding events—many of his findings hold good even to-day.

If I were to place before the readers a few of his opinions and suggestions, I fear, the temptation to go on quoting pages after pages will be irresistible. I can only earnestly appeal to my co-workers in the field of education to make a study of it, for such a study does pay in every sense of the term.

I shall add here only two extracts, just to show the lucidity with which he handles some of our ordinary themes. How succinctly and successfully does the author sum up the defects of our educational system: "It has made men mercenary and does not build character; its aims have been secular and leave no room for godliness; it has neglected physical, moral and religious training; it has made men unpractical and has neglected vocational education; it has been imposed *ab extra* and has no roots in the needs of the environment; it has had no use for knowledge for its own sake; it imparts instruction through a foreign tongue (?) and has made sound education impossible; it has estranged the masses from the educated classes and made an educated Indian feel like an alien in his own country; and lastly, it has utterly ignored India's past culture, traditions, philosophy, arts, learning and history and has bred in the youths no love for their country."

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Here is, what the author calls, a Vignette of the Village. "Let us recreate in imagination the village of the future, the smaller farms filled by agricultural implements and ploughs, which cease to remind one of antiquity; oxen and cattle well fed and well cared for and fields enclosed by hedges; the dwelling place, a hamlet consisting of rows of cottages homely but (whether mud or brickbuilt) well-thatched and scrupulously clean; the village 'pacca' well or pond at which straight-backed women cluster, dressed tidily in multicoloured 'saris' or skirts, to fill their pitchers, or to take their bath; the sturdy men folk working in the fields or their workshop clad in well-washed home spun made by women's (and men's, in their idle hours) busy industry in their cottage homes; the village 'Kachcha' roads with rows of shady banyan trees planted on both sides, free from pits and ruts that make them, during rains, cess-pools of malaria; the soakage pits dug at a little distance

from the hamlet to serve as receptacles for refuse and reservoirs for manure; the larger of the hamlets proud in the possession of a dispensary, co-operative banks, and a grove for celebration of village feasts, fasts and festivals; and last, but not least, radiant faced village boys and girls, washed and plainly but cleanly clad, winding their way, "not creeping unwillingly", but playing as they move, towards the school house, a well-thatched mud or brick building, bright and well-lit in the morning sunshine with whitewashed walls, a well kept enclosed garden and a playground, which attracts because therein children create things as well as learn from them. In this picture, the school would be a radiating centre for the strivings, the hopes and ambitions of unborn generations of the village folk."

Our Trip to Cochin.

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

A crowd of cheerful voices, aglow with enthusiasm, greeted our Headmaster, when he entered the hall, to take a final determination regarding the Excursion. Young minds, thoroughly unaccustomed to the very idea of pleasant sojourns at types of climates and localities, cannot but grasp that idea with a warmth of vociferous enthusiasm, unprecedented in the history of the school. And so it came to pass that the party of Masters and Pupils, 51 strong, awaited eagerly the evening of 21st November 1940, when the S.I.Ry. Out Agency buses would rush into the front space of the school premises and accommodate them for a road-trip to Palni. One can naturally expect a certain amount of diffidence in the minds of the parents of most of the Excursionists, to whom it looked like a distant trip of their young sons to the far off boundaries of the Empire. At eight in the evening, the inquisitive voices silenced themselves with the satisfaction that the trip had become, after all, a reality and the brimful faces shone with the supreme satisfaction that this novelty and precedence in the school was their monopoly.

Much to the satisfaction of all, a brisk walk up the Palni hill was undertaken at 10 in the night and thus was accomplished, in a true Indian style, the time-honoured Mangalacharna, to usher in a happy journey and pleasant recollections. Into the reserved Railway Compartments the pupils rushed in, and exhibited so much of buoyancy and pleasantness that one would designate it an agreeable and natural prank.

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Such sojourns, if divested of some thrills and romances, would seem dull and prosaic; and our pupils had enough of spontaneous outbursts as to create such worrying and unpleasant indulgences, which, though painful at the moment, added to the sensations of the history of the trip.

On the 22nd the Party halted at Palghat, thanks to the condescending and agreeable arrangements of Mr. S. R. U. Savur of the Government College. A bath in a temporary residence, a breakfast in a hotel and a gala festive march along the streets created feelings of supreme satisfaction, when eager eyes from every house saw the procession marching first to the fort and then to the college. The insatiable thirst of the students to know the why and the wherefore of every attractive object brought to their notice and the eagerness of the revered Principal to satisfy their curiosity not by a display of words but by a show of real experiments, gave immense satisfaction to the quiring minds.

At three in the afternoon, the happy band moved to the Railway station and accommodated itself in the Broad-guage Railway compartment, specially reserved for the Party by the Railway authorities. A touch of Malayalam talk here, a snap of the Party by a camera-man there, a push by the Railway engine to attach the carriage moved the pupils to a sense of brimful speeches, each thrilling the other with a talk of the sensational aspects which he witnessed. When the train halted at Trichur, it was seven in the night and by pre-arrangement meals was ready at a near-by hotel, at nine in the night. The minds of pupils were as active as their stomachs and both were kept to overflowing at every place. The compartment was our comfortable bungalow and each snored away the night to prepare for the tour of the next morning. On the 23rd, led by a senior Master of a local school, the Party had the pleasure to visit the Mission High School, the Municipal Town Hall and the beautiful Museum and Zoo, where every living and dead creature was studied with the minutest and pleasing detail by the pupils and the St. Thomas College, where the Party had a nice talk with Mr. C. J. Varkey, the Ex-Education Minister to the Government of Madras. The warmth of feeling with which the Party was received at every station convinced us that, humanity is not, after all, a hotch-potch of time-serving miscreants. The same evening saw us at Ernakulam south, conveniently boarded at a nearby hotel.

Every nook and cranny of that delightful capital of an enlightened Native Ruler was scrupulously explored by the band of happy explorers, who retired to their Railway cabin for rest during the night.

Early rising, though irksome to some, had become a necessity there, in spite of the fact that no goading was essential for the same. And so, at eight in the morning, the phalanx assembled with fresh faces and eager-looking eyes, to get into the motor-boat, hired for the Party, and move off to the neighbouring islands. Boats, steamers and the ocean are some of the dainties which the Dharapuram boys had not tasted and hence, their first sight moved them to a spontaneous glow and cheer. A variety of fish caught by a net here and a novel-jelly fish caught by a neighbouring net there were sights of supreme delight. The military camp at Cochin, the beautiful and recently formed Wellington Island, the Railway overbridge connecting the Island and the mainland, the picturesque and historic synagogue of the Jews at Cochin, were attractive sights which engaged our attention during the boat trip. Besides, the thrill of the rushing waves of the ocean, and the regular array of sparkling lights at the Boat-jetty moved the pupils to a sense of comparison between the work of God on the one hand and the artistic work of man, based on the frame work of Nature, on the other. A longer trip in the back water would have created greater pleasure for all; but time and money stood in the way of prolonging it.

The 25th morning saw us at Coimbatore, busy preparing to march to the Spinning and Weaving Mills at 8, to have a good study of the machinery employed for the various stages of producing a cloth from raw cotton. At eleven, seated in a number of hackney carriages, the Party visited the Central Studio. Though it hadn't the pleasure to witness the actual shooting of a film, a peep was made into those artificial frameworks to serve as backgrounds for the natural scenery, so delightfully displayed in the Cinema Halls. From Coimbatore, circumstances compelled the Party to take a longer route to Dharapuram, via. Erode and Trichy.

Though much was not, as programmed, accomplished, the start in the direction, has set on foot a move for indulging in similar trips, whose educative value cannot be over-estimated. Symposiums on the subject, were conducted in the school for the benefit of the non-participants and the meeting felt its sense of duty to convey its feelings of gratefulness for the obligation rendered by those institutional heads whose localities were visited by the Party. The non-participants, though feeling sorry for their inability to join it, coaxed themselves with the idea that the next longer trip was theirs.

Education for Democracy and The Federation Scheme of National Education for India.

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

(Speech delivered at the All India Educational Conference at Udaipur.)

The main topic for discussion this year is Education for Democracy. But, so far as I was able to make out, no one spoke directly on the subject. Most of the speeches were of a political nature discussing in a vague manner about democracy, totalitarianism, their successes and their failures and things of that kind. None of the speakers dwelt on how our educational system should be reconstructed if it is to educate our pupils for citizenship in a democracy. What was more surprising was, no one referred to the scheme of National Education for India passed by this Conference last year, at Lucknow, a copy of which was circulated among the teachers assembled.

I claim that, of all the proposals made for Educational reconstruction in India including the Government of India circular and the reports based upon it, our Scheme is best calculated to train pupils to live in a democratic society.

The President, in his reception address, referred to two schools of educational thought. The one, he called, the Individualistic School, and the other, the authoritarian that prevails in the totalitarian States. He summed up the aim of the Individualistic School in the words of a distinguished educationist, as "The purpose of education is to train a man to live his life for *himself* but not *against* Society." (Italics are mine.) It is this Individualistic School that produced the present Social Order of cut throat competition among the educated classes and the exploitation of the poor and ignorant by the rich and the educated.

It is the second school of thought, the authoritarian School, that produced Hitler and Mussolini. Notwithstanding the vigorous propaganda to the contrary, it is not the one or the other, but both the schools of thought are responsible for the senseless slaughter of men and labour that is going on at present both in the West and the East.

Modern educationists no longer believe in either. There is a mid way between the two. They would modify the aims of the Individualistic School as follows.

The purpose of education is to train the individual to live his life *not only for himself, not only not against society*—a purely negative attitude—but to live his life in a state of full and active cooperation with society.

This education, in the words of Gandhiji, is "to bring about an equalisation of Status between the son of a weaver, of an agriculturist and of a School master". If he does not include the son of a collector, or a minister, it is not because he does not mean it. I know he means it and wants it. Therefore in this scheme of education for bringing about a cooperative Social Order, there is no place for separate schools either for the old rich or the new rich. This is my answer to the problem raised by Sir T. Vijiaraghavacharya in his opening speech. Indeed, in an education intended to bring about a democratic, cooperative Social Order, there is no place for any kind of separate schools, either for the rich or for culture or for vocations before the pupils attain the age of discretion and decide for themselves.

Experience all over the world proves that equality of status can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanly taught :

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

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

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

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

"Every one, from the king's son downwards, should learn to do something finely and thoroughly with his hands."

Why? Not that he may earn his living thereby. It is to make him realise what work means, and thereby to create respect and sympathy for the manual worker. It is an education in itself.

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

This ideal of 'equal status' is not new to the educational world. The latest report on Educational Reconstruction in England, The Spens Report, devotes a considerable amount of space to this question. It postulates that "the removal of the inequality is the very foundation of education for democracy. But at a discussion on this report which took place in Manchester some time ago, the discussion concentrated on the question of how within the framework of a system endeavouring to give post-primary education of equal quality to all children, it can be made possible to meet the special needs of the different types." And they could not come to any definite conclusion. The main obstacle is that the governing classes in England cannot bring themselves to accept the solution that their sons should get exactly the same kind of education as the sons of the peasantry or the working classes during the formative period of the pupils. Class consciousness in England is stronger than caste consciousness in India. Preparatory Schools and Public Schools for the classes and Elementary Schools and Municipal or other High Schools for the masses have been the rule. But there is no doubt about the fact, that both on psychological and social considerations, the first consequence of our accepting the Equality-of-status aim, the democratic aim, is that we must have only one system of education for all, rich or poor, urban or rural, and that manual work should form part of the education of everybody.

One system for all does not mean the same thing for all and at all stages. Until the pupil attains discretion to think for himself, the education must be identically the same. Afterwards, each may be allowed to take courses according to his own abilities and aptitudes. But in an education for Democracy based on a co-operative basis, there is no place for diverting pupils to separate vocational schools at the age of 11 or 13 and thus create an inferiority complex in the minds of pupils in the vocational schools. At the same time, how to give different kinds of education to pupils of different abilities and aptitudes without creating an inferiority or superiority complex as the case may be is a problem. It is not an easy problem.

But we claim that the scheme of the All India Federation of Educational Associations is a fair solution to the problem. In this scheme, till the pupils rub shoulders in the same school up to 13 or 14, they have the same education based more or less on the Wardha Scheme. For 4 years after that, they get their secondary education in the same

school. But only a part of the Curriculum is the same for all. The other part is intended to satisfy the different desires, abilities and aptitudes of pupils.

All other proposals are based on the idea of separating the goat from the sheep at the early age of 11 or 13. Whom are we going to divert to Vocational schools?

In the words of the Madras Government, it is proposed to divert pupils into two classes—(1) "Those that do not desire to enter the University," (2) "Those that are unable to benefit by a university course."

(1) With regard to the first class, the question is, "Are there such pupils?" Even if there be some, are there parents who do not desire their children to enter the University? Will any of the authors of these proposals divert by choice (desire) their own children from the University? So long as high emoluments and honours go to the University graduates, the first choice for every pupil will be the University. Therefore, the University, whether you like it or not, will dominate the situation. The Educational Commissioner with the Government of India bears out this point. He found that the vocational-bias schools were not popular. Therefore the only way of making this domination wholesome is to make the University responsible for both literary and vocational education and thus co-ordinate the Secondary with the University education.

(2) The second set of pupils who are to be diverted are "those who are unable to benefit from a University course." On the assumption that our Intermediate and pass B.A. courses do not confer some net benefit on our students—which is questionable—the argument is plausible. But the trouble is, no educationist of standing will venture to say that he has discovered a measuring rod by which he could, with any amount of fairness or justice, predict that a particular boy of 13 is unable to profit by a University course. This is one of the reasons why The National Vocational Guidance Association of America is particularly emphatic that

"Care should be taken that the choice is made by the individual himself—absolute freedom of choice is his inherent right."

From the point of view of both educational psychology and sociology, the best educational guidance that we now have is, as Kilpatrick says,

"I have no right to fix my child's Character irrevocably—I must do what I can to get him ultimately to the place where he can and will intelligently decide for himself what ought to be done."

This is the rationale of the Federation Scheme of National Education which provides for

- (1) • Basic Education; same for all till the age of 13 or 14,
- (2) Secondary Education for four years; the same school for all but having different parallel courses partly general and partly vocational.
- (3) A University course of three years leading to the first degree. The University should offer both literary and technological courses of such a nature that even the one who has gone through the predominantly vocational course in the high school must be able to enter the University and continue his studies there.

I venture to say that this is the only scheme that would not only satisfy the main principles of a democratic education and those of modern educational psychology but keep out any form of undesirable 'Bolshevism'.

Correspondence.

Homage to Madame Montessori.

Many fine tributes were paid to Dr. Maria Montessori at the closing of her second training course at Adyar, Madras, on the 2nd February.

Dr. George S. Arundale spoke of her as "the greatest living educationist of her time and perhaps for some time afterwards... I hope she will be one of the great regenerators of education in this country, which so urgently needs a very definite rebirth if India is to enjoy that freedom which we are all hoping for, and for which so many of us are working. Unless there is a national system of education there certainly cannot be a true political freedom."

Dr. Montessori made her name when she published her great work *La Casa del Bambino* ("The House of the Child"), said Sir P. S. Sivaswamy Aiyar, Liberal leader of Madras. "Almost immediately after the publication of that book people recognized all over the world that the book marked a revolution in the education of children.....I do not know if there is any part of the world so backward as not to have heard the name of Madame Montessori." Sir "P.S." hoped Dr. Arundale would be successful in persuading Dr. Montessori to stay in India for at least the period of the war.

Mr. C. Jinarajadasa, author and lecturer: "The history of educational method is fairly long now; so far as the West is concerned,

it begins with Plato. Then there is a gap which is filled by the great Swiss educationist Pestalozzi and by his co-worker Froebel. Then after another gap we have Madame Montessori.....Madame Montessori has contributed to the whole subject of education an idea which is utterly revolutionary.....that the child has a message for the teacher... Her technical methods are full of fascination, but more than all technique is the child himself."

Shrimati Rukmini Devi spoke of the "revelation of understanding" which had come to many Montessori students who had taken the first training course. She had met them on her tour of north India. They had been so inspired by Madame Montessori that she had changed their lives as teachers. "When you hear people talk in this way," Rukmini Devi said, "it reveals to you how universal is the magnificent appeal not only of the Montessori method but the Montessori inspiration which they have found from Madame Montessori herself."

Dr. Montessori presented honorary diplomas to Dr. Arundale and Shrimati Rukmini Devi, characterizing the latter as "the living flame of the art of India."

His Majesty The Child.

"Why did we all feel equal? Because differences disappear in the face of something which is of greater importance." Dr. Maria Montessori, the great educationist who has established her home at Adyar, Madras, was speaking at the closing of the second training course (Feb. 2). "To what did we attach ourselves? To the Child, this entity who to-morrow will enter and triumph in the world. We have felt as if a King were before us."

"This reminds me about the time when the English and the Welsh were at differences and the Welsh people did not desire to have an English King. They said: 'We do not want a King, who has English ideas, who can only speak the English language.' The English people brought to the Welsh people for their prince a baby of three months saying: 'Here is a King who does not speak English, who has not any political ideas.' Since then the first-born to the King is called the Prince of Wales and they are all happy."

"Something similar has happened to humanity. There is a King, a King of the Future, and this King of the Future is the Child. With how much emotion we go near this being who is a spiritual embryo, who includes in himself not only the past and the present, but something much greater, for it is he who will realize the future!"

Concluding, Dr. Montessori told the teachers: "What you take back with you is not the method, but a secret of life." She expressed her happiness that "here in Adyar, in this spiritual place, the heart of The Theosophical Society" they had received this initiation.

Mellowing Illiteracy into Literacy.

It is because illiteracy stands in the way of national reconstruction that the adult education movement is gathering strength throughout India. But the momentum gained since the movement was started a few years ago is not yet sufficient for a province-wide or a nation-wide campaign. Hence the call for support issued by the President (Mr. J. P. Roche-Victoria, M.L.A.) for the third conference of the South Indian Adult Education Association which is to be held at Coimbatore in the second week of April. The purpose of the conference is to spread adult education throughout South India, and to discuss basic principles and to share knowledge gained from actual work and experience. A principal attraction of the conference will be an exhibition of films on education, industry, health and safety. Dr. B. V. Narayana-swamy Naidu of Chidambaram will be president of the conference.

New India Survey.

Notes.

THE FATE OF AN EXPERIMENT.

Just a year ago, the Madras Government ordered the abolition of the Wardha Training School at Coimbatore. Now comes Orissa in its wake, closing down the training school for teachers and the fifteen Basic schools started as an experimental measure by the late Ministry. The experiment was designed to run a seven year course, during which the Ministry expected to train necessary batches of teachers and study how far the scheme would prove useful and achieve fulfilment of the aims. But the present Government of Orissa seems to have grown impatient over the expenses involved and sceptic about the results. It has, accordingly, issued a *communique* closing down the schools, stating that the cost of running them is prohibitive, the results are disappointing and hence their continuance is not in the interests of the province. It has also advanced an argument, in justification of its course of action, that even the Madras Ministry was not in favour of the scheme in the province.

It is to be regretted that things have been judged rather prematurely from one year's experience of the working of the system. Any experiment is bound to be costly at the outset and cannot be expected to yield the desired results in a brief span of time. There have been instances of experimenting in other departments, both here and elsewhere, involving huge investments, over which little concern seems to have been expressed. That an educational experiment of such a kind should have been singled out for drastic action is really unfortunate. The educational progress of the country has been retarded for so many years by financial considerations of this nature, and a more generous treatment could have been meted out to a scheme prepared carefully by some of the brilliant intellects of the land. If the crafts introduced into the schools are not sufficiently varied for educational purposes or otherwise found incapable of yielding a fair return, others suited to local needs and remunerative in the long run could have been substituted or added.

The other reason that the Madras Ministry fought shy of the scheme is not quite certain. It may be that the Education Minister, who had himself adored the scheme in his book '*The Wardha Scheme*', was found wanting in zeal sufficient to translate his views into action. But the Orissa Government, if it had been sincere about the experiment, could have chosen to be guided in the matter by the example set by the U. P. Government, where numbers of Basic schools have been started and are being run even now successfully. Where there is a will, there is a way.

Reviews.

1. **Questions and Answers in Book-Keeping** : By S. R. Narayana Ayyangar, Commercial Instructor, Sir M. C. T. Muthiah Chettiar High School, Purasawakam, Madras. Price : Re. 1/- (1939). 198 pp. (In English).

This is a useful catechism dealing with the fundamentals of Modern Book-Keeping, written by an experienced teacher. It covers the S. S. L. C. syllabus and would be useful not only to the pupils of the School Final class but also to others appearing for the Government Technical Examinations in Book-Keeping (Lower). The answers are

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brief and relevant, and make clear and simple reading. The book is an indispensable companion to students specialising in Book-Keeping.

2. High School Essays : By Llewellyn Tipping, M. A., Published by Macmillan & Co., Ltd. Price Re. 1/-. Pages : 182. (1940).

This is a valuable guide to students of the High School forms who wish to improve their essay writing in English. The book contains 47 essays on a variety of subjects, up-to-date in character, such as Wireless, Submarines, Television, Hydro-planes, etc. The author has given a few simple rules in the preface for writing essays, and he has followed them up in the model essays developed later in the book. Each essay has a definite plan with headings, and the matter under each has been written in simple and idiomatic English. Schools would be well advised in introducing this useful book to pupils and teachers.

3. The Nature Cure and Eye Defects : By Dr. L. Kameswara Sarma, M. A., N. D. Published by the Nature-Cure Publishing House, Pudukottai. Price : As. 8.

This is an interesting treatise on Eye Defects, their causes and methods of curing them by natural remedies. Chapters III and IV deal with the methods of curing eye defects with the aid of sunlight, suitable diet and baths. Chapter IV gives an account of Bate's exercises which guarantee an effective cure if faithfully and regularly performed. The appendices give sample prescriptions and accounts of some radical cures effected among students and others. In these days when people are taking to spectacles for trivial troubles of the eye, the booklet would be an eye opener to them of the possibilities of effecting lasting cures based on natural methods which have been a sealed book to most of us.

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INDIAN EDUCATOR



MARCH—APRIL, 1941.

Managing Editor:

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

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THE
INDIAN EDUCATOR

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

Vol. XVII. MADURA : MARCH—APRIL 1941. No. 3 & 4

My Impressions of the Udaipur
Conference.

By PROF. DIWAN CHAND SHARMA, M. A.

The 16th session of the All-India Educational Conference was held at Udaipur from the 26th to the 31st of December, 1940. The call of the Conference was so great that even the prospect of a 36-hour journey from Lahore to Udaipur did not deter one. In addition to the urge for getting enlightenment and inspiration from the conference, there was a desire to see the land of Mewar which is the cradle of Rajput chivalry and is celebrated in song and story. There was also a wish to meet old friends and to share educational experiences with them. Moreover, one was told that Sir. T. Vijayaraghavacharya was Prime Minister of the State, and it was not possible to resist an invitation which he had extended to us as Chairman of the Reception Committee of the Conference.

After two nights and a day in the train I found myself at Udaipur on the morning of the 27th. Udaipur is famous for its lakes, places and temples, and though it was not possible to see all the palaces of interest in the state, one could not but get a glimpse of some of them. Sahelion ki Bari, one of the private gardens of the ruler where the delegates of the Conference were entertained at tea, is one of the most unforgettable sights I have seen. A neat picturesque and compact garden, its beauty is enhanced by the abundance of its variegated flowers and the large number of fountains it contains. The programme of the conference was so crowded and busy that I missed Jaisamudra, which some of my friends saw, and several other places. I missed also Haldighat and Chittorgarh. It is a pity that I was not able to see that temple in which Mira sang and worshipped. I wish I had been to these places which stimulate the imagination and kindle the heart, but somehow I could not fit these in my programme. I hope, however, to visit them some other

time. But I did go to Eklingji, which is a shrine of the god Shiva and is associated with the hallowed name of Bapa Rawal. This temple does not have an air of spaciousness about it, but it is a monument of rugged strength and antique majesty. I stayed one night at Nathdwara and saw with my own eyes the deep faith and piety which characterise the Hindus. This temple has an air of royalty about it and is the centre of the devotion of thousands and thousands of Hindus. Kankroli was another place I visited, and though the temple there did not interest me much, the big lake Raj Samudra was a fine spectacle. Its placid and deep waters and its vast expanse induced the mood of reverie and filled me with a strange kind of content.

Though the State is rich in historical interest and natural beauty, the delegates could not devote all their time to the exploration and satisfaction of these interests. There were other attractions too. First of all, there was the exhibition where choice works of art, select models of engineering, historical relics, objects relating to domestic and applied sciences, things of geographical interest and good specimens of handicrafts were shown. Then there were the entertainments. Miss Vishni Jagasia of Karachi won the admiration of everyone by her songs and her dance. She is a fine artist and one day will win a great name for herself in the domain of music and dancing. There were also students of a local school who kept the audience interested by their fine musical and dancing skill. Above all, there was Madame Menaka with her party. I had seen her performance at Lahore once, and it was a great pleasure for me to see it again at Udaipur. Her Indian orchestra gave one of the most wonderful performances that I have ever seen, and her dances were at once stately and expressive. She has rescued the art of dancing from oblivion and contempt and has conferred upon it nobility and dignity. One goes to her dances not only because there is an element of refined pleasure in them but also because they are artistic triumphs.

The greatest attraction, however, was the conference itself. One missed this time Principal P. SESHADRI, the life and soul of this conference. He could not attend it because of the sad demise of his revered father. One, however, found there some old stalwarts. The Hon'ble Sir SHAH MOHD. SULAIMAN, the President of the Conference, was there and inspired everyone with his genial presence and charming eloquence. His address was extremely stimulating, for in it he presented certain problems for the educationists of India to think over. In his address he did not say, "This is what I think of education and this is what you should also think." But he seemed to say something to this

effect, "This is what I think of the educational problems of my country, and I would like to know what you also think of them." In a way his address was a challenge to constructive thinking. SIR T. VIJAYARAGHAVACHARYA was happily there. His presence was really very inspiring. He appeared to have an inexhaustible fund of good humour, and unfailing supply of vitality and no end of relevant information on every subject of human interest. It was ever a delight to hear him and to see him. There was Mr. K. S. Vakil, a person eminently loyal to the ideals of the conference. There was Mr. D. P. KHATTRY, our indefatigable Secretary, who shines not only on account of his work but also on account of his genial temper and capacity for self-sacrifice. There were several others too, but it is not possible to mention everyone of them.

The general sessions of the conference and the sectional conferences provided enough food for thought to everyone who attended them. They clarified our ideas on many problems of vital interest. There were heated discussions on many urgent problems but they all ended in good humour. It is not possible for any human being to attend all the sectional conferences, but those I attended were worth the trouble. At least two of these live in my memory even now. One was the new Education Fellowship Conference, at which the question of discipline was discussed thoroughly. It was interesting to hear the experiments in this direction, which Mr. A. E. FOOT is carrying on at Dehra Dun. By far the most successful was that on the education of women, which was organised by Mrs. RAMASWAMI, the talented daughter of Sir Vijayaraghavacharya. She showed a rare capacity for organisation and for enlisting all kinds of talent for her section. The subject that she selected for discussion was very vital: Should there be a separate curriculum for men and women in colleges and schools, and provoked very lively speeches. In the general session the symposium on Education for Democracy attracted many able speakers and the speeches by Mr. K. G. Saiyaidien and Major Pannikar are still fresh in our memory. So are the noble words of the ruler of Udaipur, whose short inaugural address was read out at the conference.

There were four main ideas that ran like golden threads in all the speeches and discussions at the conference. One was the undisguised contempt for totalitarianism in general and the totalitarian methods in particular. Many speakers dwelt on these and showed the hollowness of these. The words trust, obey and fight which sum up the totalitarian creed in almost every field of human activity were ridiculed and it was shown that this creed is not conducive to the highest development

of the human personality. The barrack room and drill sergeant methods of education that prevail in the totalitarian countries were thought to be a reversion to barbarism, and it was believed they could produce only mechanised human entities and not thinking and feeling human being. But condemnation is merely negative. Against the totalitarian methods of education was put forward the case of education for democracy. This was discussed in its various aspects. Almost everyone was enthusiastic for this type of education, though some were not afraid of pointing out the dangers and obstacles in the path. Education for democracy, it was believed, should be a question of content, method and spirit. The syllabuses for this type of education should be carefully framed, so that the student gets not only an idea of the world in which he lives but also becomes a practical man, a useful citizen and a helpful neighbour. More than anything else he should learn to think for himself. This kind of education should not make a person the slave of his passions and prejudices but a being who believes in fair-mindedness and tolerance. It was believed that democratic methods should not be taught only theoretically but should also be practised at educational institutions. In this matter theory and practice should go hand in hand. This kind of education should also release that kind of spirit which makes for social justice and tolerance. No one can call himself a democrat if he is not prepared to share the good things of life with others, and if he does not believe in the principle of *of live and let live*. It was believed that only education for democracy could solve the intricate problems of our country and could make it an asset for the world. The question of discipline was also discussed at great length, and though people did not disguise their contempt for Nazi methods of discipline, they still believed that some kind of discipline was necessary. On this subject many theories were propounded and many experiments were outlined. In the end it was believed that real discipline was possible only if there was confidence between the teacher and the taught. The teacher should take a personal interest in the problems of the young and should win their confidence. The foundations of real discipline should be laid only by mutual trust between teachers and students. Another thing that was discussed thoroughly was the system of examinations and it was felt that it should be reformed. The present system of examination is mainly the essay test, but it was believed that this was not adequate. It should be supplemented by two other types of tests, the achievement test and the class work test. I believe that the time has come when these tests should be given a trial at the schools and the colleges in this country. Unless this is done the foundations of education will not remain stable and strong.

These are only a few of the leading ideas that came in for discussion at the conference. There were several others too of equal importance, but it was not possible to take note of them. All that one can say is that the days spent at the conference were very fruitful and gave no end of inspiration of the right kind.

I am sure those who attended the conference came back with renewed energy for their work and with an increased knowledge of its problems.

Science, Education, and War

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

Mr. F. J. C. Hearnshaw said in 1925: "Defects in world-education had played no small part in precipitating the world-catastrophe. The three most glaring of these defects were excessive nationalism, excessive materialism, and excessive intellectualism." These defects exist in the West even to-day. Nay, they have come over to the East—to India as well. If India also is to be swept into the maelstrom, what hope is there for the world? If salt loses its savour, wherewith can salt be salted?

The defect of India was a deficiency of the above three qualities just as the defect of the West has been an excess of them. Will the world never know to strike the golden mean between excess and deficiency? India has halted at communalism and provincialism and never rose to a high pure inclusive nationalism. The West rose to a flaming destructive nationalism which swerved away from humanism and divinism. A narrow egotistical jingoistic militaristic exploiting merciless nationalism worshipping the Nation and the State with an adoration due to God is a menace to man. No nation can live unto itself or for itself alone. The mutual debts of the nations have been forgotten to-day.

Again, why has a grim hunt for the pleasures of the senses come upon man? He hungers for having what he calls "a good time" The old hunger for the "good life" has gone. The economic aspect of life has overshadowed and dwarfed the ethical aspect. He is engrossed with industrial advance and commercial development and is indifferent about Art and cynical about Religion.

Further, intellect is now far ahead of emotion and Godward devotion. The head is important but the heart and the soul are yet more important. To-day we do not know how to possess our souls in

peace. We do not care for the kingdom of God. Earth has shut out Heaven and Time has shut out Eternity.

In the totalitarian states to-day a strong bias is given to-day in the child-mind to excessive nationalism and excessive materialism and excessive intellectualism. The same tendency is found, though in a lesser degree, in England and in America. If you sow the wind, how can you help reaping the whirlwind? It was well said that in the Franco-German war (not the present war but the war of 1870) it was the Prussian schoolmaster who conquered. That statement is true to-day also. The new Race Mysticism and State Mysticism of Hitler have done incalculable harm to Germany, and through Germany to the world. Everywhere boys and girls are taught perverted history and encouraged to despise their brothers and sisters elsewhere in the world. If statesmanship is subordinated to war, and education is subordinated to politics, how can there be peace in the world?

The fact is that till now science has been used for good as well as evil and that education has been power-centred rather than child-centred or God-centred in the west and that those evils have come into India also. Hereafter Science must not give art diabolical inventions. It is better that death-rays die with the inventor than that they kill the world. Science must be used only for increasing human comfort and happiness.

Education also must cease to be power-centred hereafter. Emotion, ethical life, and spirituality must be stimulated as much as mere intellect. Elementary education must make the child the centre. To-day the syllabus is the centre and the child is subordinated to it. Nay, elementary education must attend to the training of the eye and the ear and the hand and not only to the training of the mind. The Wardha Scheme aims at making education craft-centred. It threatens to go to the other extreme. Elementary Education should be simultaneously child-centred and culture-centred and craft-centred. The child must learn as much in the workshop and during walks and excursions as in the class room. A visit to the bazaar will bring to him more real and vital and interesting knowledge of industry and commerce and history and geography than set and dry lessons on such subjects in the classes.

Such elementary education is the birthright of every citizen and of both sexes. It must be fitted into the secondary education schemes which must at a certain stage bifurcate into cultural courses and technical courses. Secondary education in its turn must be fitted into the

university education scheme which again must have higher cultural and technical courses. Only then we can have a higher cultural era and a higher era of industrial and commercial prosperity all over the world. Education should be one ascending stairway, a continuous ladder, to a higher life.

In India we have other lamentable spectacles also. Education is imparted even now largely in the English language. It is only now that there is a clamant demand on behalf of the regional languages and of Hindi as the *lingua franca* of India. Our history has not yet been written from the Indian point of view. In it the British period overshadows all the others. Science has not yet come into her own in India. Education is not well related to life and is not yet a lever of industrial development and commercial prosperity. We have arrived at the beginnings of Nationalism but have not yet consolidated it. We have to perfect it and harmonise it with internationalism.

Thus in the West "it (education) has produced a generation of men whose mental capacity far exceeded their moral stability". Mr. Hearnshaw says well: "Hence that confused struggle for world-dominion and world-markets, gold, and glory, which precipitated the world-war." This struggle is even intenser to-day. We need a universal deliverance from the economic interpretation of history and from the current debasement of human aims and values. We want more science but we want it to be humane. We want more education but we wish it to attend as much to art and religion as to science. Let us overcome the new obsession of the State, the new greed for wealth and power so rampant everywhere. "The good life" must be the aim of education as of life. We pant for a New Renaissance and a New Reformation. An ounce of wisdom is worth tons of mere learning. An ounce of happiness far outweighs a ton of wealth and power.

Hitler on the Importance of Personality.

By PROF. A. V. MATTHEW.

Of all books that give a clear and revealing picture of the genesis of the present international conflict in Europe, none is more important and authoritative than Hitler's *My Struggle*. A reader of this wonderfully outspoken book gets an inside view of the national spirit of "Post-war" Germany which made the present European war an inevitable result. Of this spirit there is a visible embodiment, and that is Herr Adolf Hitler. As he himself says there may be "hundreds of thousands who in the main long for the same thing but have not the words to express what is fluttering in their minds. For it is a remarkable fact of all great reforms, that they have often only one man as champion at the start, but millions carry on the work. Their aim is frequently one which has been desired in secret by hundreds of thousands for centuries, until one arises to proclaim the universal desire and as its standard-bearer drives the old longing on to victory in a new idea."

The above quotation and all the other quotations made in this article are taken from the English translation of Hitler's *Mein Kampf* published by Hurst and Blackett in the Paternoster Library Series. Readers of this book are helped lavishly to Hitler's views on education. This is an interesting subject to which the writer of this article is devoting a fuller study elsewhere. Here he is dealing only with one aspect of it, i. e. Hitler's idea of personality and its importance. What Hitler means by respect to personality will be made clear in the following pages.

The first plank in his educational policy is the health and strength of the body, both of the boy and of the girl; after it, comes the development of character; and last of all should come what people consider to be the most legitimate field of education, the imparting of "instruction". In this study we shall drop Hitler's views on the first and third purpose of education, and concentrate attention on his views on character training.

Trust-worthiness, readiness for self-sacrifice, fearlessness and the joy of responsibility—these are the virtues which Hitler highly prizes as virtues which a great nation needs. But what he definitely means by responsibility is sometimes a little difficult at least for the present writer

to understand. Similar is the case with another expression he as frequently uses, development of personality. Both these words *responsibility* and *personality* seem to be used differently from the way people in democratic countries use them. By personality he does not mean—certainly not—that the welfare of the individual is to be sought for its own sake. The individual is important not in his own right but as a member of the State, the National State. "For myself and all other National Socialists there is only one doctrine: Nation and Fatherland." (P. 96) The forces which make and maintain the State come under one denomination: ability and readiness to sacrifice the individual for the sake of the community." (P. 70). So by personality Hitler does not mean the sanctity of each individual's personality. By respect of personality he seems to refer to the personal and striking qualities of the true leader, and it is the duty of all good men to recognise and follow this leader. Though he praises the joy of responsibility, he does not in the least concede that, either individually or in the aggregate, the large number of common people are entitled to a deciding voice in determining national affairs.

As a matter of fact, he has a contempt for parliamentary forms of government. "The best form of State and constitution is that which with natural sureness of hand raises the best brains of the community to a position of leadership and predominant influence." (P. 179) All that the rest should do is to obey in all matters those persons who should have a "predominant influence". Even such higher leaders have no power of decision in big matters. "Neither Senate nor Chamber" though they are constituted of the elite of the nation "will have power to make decisions; they are appointed to work and not make decisions". (Page 179) "The decision shall be made by the one man". "In small things and great, the Movement stands for the principle of unquestioned authority of the leader, combined with fullest responsibility. It is one of the main tasks of the movement to make this principle the deciding one not only within its own ranks but also throughout the State." (Page 137). Hitler demands complete faith and devotion from his followers, who must be ready to lay down their life for what has been planned and decided for them by their leaders. He would have us bear in mind "that all human value lies in personality, that every idea, every accomplishment, is the result of one man's creative work, and that admiration for greatness is not merely a thank-offering paid to it, but also a bond uniting those who are grateful for it. There is no substitute for personality." (Page 139) The glory of the follower's personality is to unquestionably follow the leader. In following the leader

he must exercise his will, and power of decision; must be ready to take risks, and to shoulder responsibility; to own up faults; and, if called upon to do so, to cheerfully lay down his life for the common cause. Both the leader and the follower must be ready to bear with satisfaction and pride the assaults made against them in the form of lies and calumny, attack and slander.

When Hitler speaks of shouldering responsibility one of the things that seems to be inevitably present in his mind is the joyful spirit of adventure with which one should face risk to one's own life. He despises the general who would not fight if he has not at least fifty-one per cent chance of winning. In the make-up of his ideal patriots physical courage and audacity and readiness to kill and be killed occur as great virtues. It is the war-like man alone that he can respect. He tells us how he explained to his followers the essentials of their mission "and assured them without cease that all the wisdom of this earth is as nothing unless served, covered and protected by force, that the mild goddess of peace cannot move unless accompanied by the god of war, and that every great act of peace must be protected and helped by force."

"There can only be success in winning the soul of the people if whilst we are conducting the political struggle for our own aim we also destroy those who oppose it." (Page 134). Not only does he advocate the use of force, "even the most brutal" as he puts it (P. 212) but he also exhorts his men to use it with intolerance and fanaticism, which he regards as great virtues. "The greatness of any organization, which is the embodiment of an idea, lies in the spirit of religious fanaticism and intolerance in which it attacks all others, being fanatically convinced that it alone is right." (P. 138). This inordinate admiration of the spirit of war, of covering oneself with the glory of ruthless fight with those who differ from one, is a mark of the jungle origin of man, and is effectively portrayed by Bernard Shaw who, in his "*Back to Methuselah*" written about three years before "*Mien Kampf*" was written, makes Cain exclaim: "And here I stand unslain, whilst the cowards who have never slain, the men who are content to be their brother's keepers instead of their masters, are despised and rejected, and slain like rabbits. He who bears the brand of Cain shall rule the earth. When he falls, he shall be avenged sevenfold; the Voice has said it; so beware how you plot against me, you and all the rest.....I am not lying; I dare all truths. There is divine justice. For the Voice tells me that I must offer myself to every man to be killed if he can kill me.

Without danger I cannot be great. That is how I pay for Abel's blood. Danger and fear follow my steps everywhere. Without them courage would have no sense. And it is courage, courage, courage that raises the blood of life to crimson splendor."*

Though in this short article we cannot enter to a full discussion of the implications of Hitler's idea of personality, it should at least be observed in conclusion that it is based upon his philosophy of life, which in the final analysis is a philosophy of naked egoism. This may sound a strange comment on the theory of a man who is willing to sacrifice his life for the national State and persuades others to do the same. But what is his ideal for the nation? "What we have to fight for is security for the existence and increase for our race and our nation, nourishment for its children and purity for its blood, freedom and independence for Fatherland, and that our nation may be able to ripen for the fulfilment of the mission appointed for them by the Creator of the Universe." (Page 96) The pity of it all is that Hitler thinks that this mission appointed by the Creator is that the German race should rule the world and that the weak races of the world should live as best as they can as virtual slaves of this chosen race and possibly of a few other chosen races, with whom the Germanic race may share the best things of the world. The sentiments and the ideals of weaker people are not to be considered by the strong and mighty who are appointed to rule the world. If a strong individual holds this theory and acts up to it, we would call him a bully. Could the name be really different when, instead of an individual, a whole race is persuaded to deliberately and consistently hold before itself this law of the jungle? It is the glory of the German race that there are individuals therein who oppose this view at the risk of their life.

*Bernard Shaw : *Back to Methuselah*, Penguin, Page 86.

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Freedom Movement in Our Schools.

By SRI. RAMES CHANDRA CHOWDHURI, M. A., B. T.

The modern cry is to give more and more freedom to the school children. Naturally old type school masters dislike these new-fangled theories. They honestly believe in the efficiency of the old maxim, "Spare the rod and spoil the child" and hence they have no stomach for fads and mush-rooms. But we are now living in a changing world. We may hug to our pet ideas and shut our eyes to the panorama of changes that are happening before our very nose. The *new* will march triumphant leaving the brooding *past* behind. Hence it is wise to march with the times but be cautious not to lose our foothold in the momentum of the marching procession.

We shall try to discuss here the purpose and scope of the movement in favour of greater freedom for school children. How much freedom is consistent with discipline? To what extent is it desirable or possible to modify the organization and government of secondary schools in order to allow such freedom? To answer these questions we are to go to the very root of the problem.

What is the aim of education? Whatever it be, it must be correlative to the ideals of life. Education is not merely "a preparation for life", nay, it is life itself. There are two strangest paradoxes in the human nature, the individuality of man and his dependence on society. So we find one movement emphasizing individualism or self-determination and another movement laying stress on society and looking upon the single life as only a fugitive feature of the enduring entity—the state or the society. But after seeing the baneful results of the structure of modern civilization, man has been greatly disillusioned and the rights of the individual are being harmonized with the conception of society. Hence we find two dominating tendencies now—the individualising and the socializing tendencies working among the saner sections of the human race.

They have their repercussions in the world of education and are found reflected in all progressive educational institutions. The "free discipline", "Play-way in education", the boy as the unit of teaching and all such principles have found embodiment in the Dalton Plan, the Montessori System of education, in Mr. Writ's school at Gary, the Project Method, the Parker and Cottage Schools in Chicago, Dr. Dewey's Elementary School in Chicago and Miss Pratt's Play-way School in

New York. The principles underlying these advanced theories have been accepted by progressive institutions all over the world. In our country some of these theories have been and are still being experimented in the Ushagram School at Asansol, (in Bengal), in Dr. Tagore's Santiniketan in Bengal, and in the Institute of Moga in the Punjab. We shall discuss here some of the leading principles in the most important of these institutions.

The Dalton Plan.

The Dalton Plan has done away with class as the unit of instruction. The whole school is divided into some class libraries and laboratories and students are given some assignments which they are to prepare within an allotted period,—the time and hour depend upon their sweet will. They work under the supervision of specialized teachers.

The Project Method.

The Project Method really tends to socialize instruction. Some Project is made and in the execution of it boys refer to some other subjects and hence in the performance of the Project they really cover the whole range of studies in their natural setting.

The Gary Plan.

What is called the Gary contribution in Education is really fraught with immense possibilities in a poor country like India where wastage and stagnation are the two main defects in the system of its education. Nature abhors vacuum, so does Mr. Writ. He utilizes the school building all throughout the day. The School usurps the place of home and the boy is entirely placed under the control and supervision of the school. He has perfect freedom at home and has not to bother himself about the School lessons—he has absolutely no task to do at home.

Santiniketan Method.

The ideal of the Santiniketan, where teachers and taught work amidst beautiful natural surroundings and enjoy a large amount of freedom for the expression of their individuality, is well-known to us.

Ushagram Scheme.

The School at Ushagram is really like a miniature city where creative industry is encouraged and where the civic and municipal sense of the boys is greatly fostered in their daily activities.

Wardha Scheme.

Something may be said here of Mahatma Gandhi's Wardha scheme. It is likely to revolutionize the whole structure of education. The basic idea underlying the scheme is to make primary education self-supporting and educate children through a handicraft. In short, it aims at converting modern book schools into work schools. Boys are relieved of the tyranny of books and get a large share of freedom in finding out their true bent of mind through the medium of some crafts. The child first learns to sketch and draw, and reading and writing should come next. The Wardha scheme is likely to be universally adopted in India with some modifications here and there to meet local needs in spite of its temporary setbacks in Madras and Orissa. In a national planning of education the basic schools are sure to come into being again.

The question of "How much".

Now it has been almost an accepted dictum that the boys should have freedom in their study. But the question is how much freedom can be given to boys in the control and management of the affairs of the School. Opinions seem to favour that boys should be given as long a leash as is possible and that the teacher should be relegated to the background and remain merely an adviser who is to help the boys in the right solution of their problems. According to this theory a teacher should not rule his boys with his dominating personality and it discourages the character of even an impressionist like Dr. Thomas Arnold, the famous Headmaster of Rugby school.

The scope of application.

Now how much such freedom can be allowed in our secondary schools? The Dalton Plan can be attempted with profit in the higher forms of advanced schools and so also the Heuristic plan. Vernacularization of the course of study has made easier the adaptability of this method in secondary schools. The Montessori Method can be tried with much advantage in the lower forms specially in the teaching of the writing of the alphabets. The Project Method is applicable to all classes and it is sure to enkindle the interest of boys who lounge and fidget in class rooms. It is also very useful in developing leadership in the boys. Relaxation in the routine, periodical excursion to places of historical interest, introduction of manual work, clay modelling, preparation of exhibits etc. where the boys will find ample opportunities for self-expression, are some of the possible ways of giving greater freedom to boys and at the same time ensuring a greater co-operation of the boys in the management of school affairs.

Co-operation of guardians.

Goodwill and sympathy of the Public can be secured by throwing open the school-building to the public during the vacation and by giving facilities of utilizing it otherwise when the school work is not carried on. The school code of the University has a great tendency to socialize secondary schools by ensuring greater presentation of the guardians of the locality on the Managing Committee of the School.

The Boy Scout, Red Cross and Bratachari Movements also are doing much in the way of socializing education by rendering service to the community. They are indeed visible manifestations of the 'active and free discipline' that is much talked of in pedagogical circles.

Conclusion.

Throughout all these changes that are going on in the educational world, we find two great principles working, one is individualism and the other is that education is not something detached from life and the community in which the child is brought up. If the education of a boy does not help him to discover his individuality and prove himself useful to society, we must say it is a grand failure and should be replaced by a system where these two fundamental objects are achieved. Do our schools fulfil these conditions? If not, they should be remodelled to serve the purpose for which they exist.

Communalism in Schools.

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

There is no denying the fact that the virus of communalism has not spared even the little school boys. Boys of one community look upon the teachers of other community with suspicious eyes. Cases are not rare when boys suspect fairness of treatment from teachers of other community. In the school union, the magazine and sports committee, boys press for communal representation. Things are growing worse day by day so much so that a day may soon come when boys will publicly refuse to be taught by teachers of any community other than their own. It is high time therefore that we, teachers, set to devising ways and means to fight communalism in schools.

The first and foremost duty of teachers is to create an atmosphere in the schools so that there may be no room for mutual distrust among students of various communities. They must be made to feel

that they are members of the same family. All activities, curricular and extra-curricular, should be carried on in such a way that there may not be the slightest chance of growth of separatist tendency among the boys. Let us now discuss steps which are likely to combat effectively communal feeling in schools.

1. Teaching of history :—

Of all the influences that led to the growth of communalism in schools, careless teaching of history is perhaps the most potent. When a teacher of history deals with the policy of Aurangzeeb towards the Hindus as well as his mode of life as a pious Muhammadan, he does immense harm, of course unawares. Hindu boys are quite likely to think ill of their fellow Muslim students. Muslim students may be led to think that the Hindus must be very wicked otherwise why should a pious Muslim Emperor like Aurangzeeb treat them ill. Authors of some text books quote sentences from books of authority which are likely to embitter communal relations. In this connection I should like to refer to a text book which quoted the following sentence:— "In the time of Mohammad Toghluq all the Hindu houses were turned to so many mints of forged coins." Teachers should carefully avoid all facts which are calculated to fan the fire of strained communal feelings. While dealing with the career of historical personalities only those points should be stressed which are likely to create communal amity and harmony even at the cost of historical truth, if need be.

2. Arrangement of religious teaching :—

A charge is often levelled against modern system of education—that it is godless. There is a point in this complaint. Religious training is omitted from schools on the ground that it is costly to make suitable arrangement for the religious training of boys of different communities. Necessity knows no consideration. In the present state of things religious training is necessary and money must be made available for it. In almost every school there are pandits and moulvis. If they are given some extra allowance, they will readily undertake to give religious training. Once a week boys of all the communities should assemble in the school hall and some competent teacher should be asked to address them and point out to them the similar teachings of different religions. By means of apt quotations from religious books it must be brought home to the young learners that prophets never meant any disrespect to other religions. The religious teaching, if properly imparted, is expected to draw the attention of boys to the essential unity of all religions; and by and by boys will learn to think that it is wrong to distrust others on religious grounds.

3. Dress :—

Carlyle sarcastically defined men "as tailor-made" creatures. Philosophically we may denounce dress as an unsubstantial appendage. But there is no doubt that dress exerts a very powerful influence on the minds of man. Put on a neat, well-made dress and you cannot but feel a bit cheerful. Let your dress be dirty and badly cut, you are bound to feel a bit depressed. In Indian schools one will find a medley of dress. Some boys come with dhoties, some put on pyjamas and there are many who come to school with either shorts or lungi on. The difference of dress is bound to exercise a disintegrating influence on the minds of the young learners. Boys are quite likely to think that as their dresses differ, they belong to fundamentally different groups. Headmasters and Principals of schools should try to introduce uniformity of dress among the students and teachers of a school. I think a khaki short and a white half-shirt are the best dress for students in summer; and a flannel short and blazer coat should be prescribed as the winter dress of the students. Example is better than precept. In order to bring about unity of dress among students, teachers must show the way. Teachers should put their heads together and think of a uniform dress. In this connection, I cannot but mention the Doon School. I was glad to see that there all boys put on the dress of the same kind. What is possible for the Doon School is, I think, not impossible for other schools.

The Hindus and the Mohammedans are two major communities in India. They have been living side by side for more than 700 years. It is really a matter for regret that members of one community betray colossal ignorance about the manners, customs and social rites of the other community. It is not rare to come across educated Hindus who do not know even how to pronounce the name of a Mohammadan gentleman. Nor is it very uncommon among the educated Mohammedans to confuse the surname and the family title of his Hindu neighbour. Is it not too much to expect unity and friendship between the two communities when even the educated members of one community cannot correctly pronounce the names of their brethren of the other community. I have come across many Hindu boys who are pleased to get a holiday on account of a Mohammedan festival, but when I asked them what the ceremony stood for, they gaped in bewilderment. Lots of Mohammedan boys on the other hand enjoy holidays on account of Hindu festivals but have not the slightest idea about the significance of the occasions. Teachers can do a valuable work in this respect. Whenever they read out to their class any notice about a holiday, they would do

well to explain the real significance of the occasion. On days of festival—both Hindu and Mohammadan—teachers should organise lectures by eminent out-siders about the saints and great men of each community. Occasionally essay, debating and recitation competitions about the lives and activities of great men of different communities may be organised. In this respect the Province of the Punjab has stolen a march over the rest of India. Sir Sikandar Hyat Khan, the worthy premier of a worthy province, has already formulated a scheme to combat communalism in his province.

News-papers are a serious menace to the spread of communal amity and good feelings. Now-a-days it is difficult to go through the so called nationalist papers without coming across gross and vile abuses of one community by the other. I am not exactly aware how things stand in other provinces; but I should like to substantiate my point by referring to the press in my own province, Bengal. Of the several dailies, the *Amrita Bazar Patrika* and the *Ananda Bazar Patrika* are owned by the Hindus and the *Star of India* and the *Azad* have Muslim proprietors. For some time past it has been the sacred business of the two Hindu papers to criticise and find fault with every move of the Muslim leaders. The two Muslim papers have also vowed not to be outdone by their Hindu contemporaries, in pouring venom on the Hindu community. If these writings fall into the hands of tender boys, can we expect that they will grow up as sensible citizens tolerant of the views of all other communities besides their own? In this respect the responsibility of the parents is much more than that of the teachers. It is well and good if the parents can give up reading these communal papers. There is no dearth of good non-communal papers. If, however, for some reason or other, the parents cannot avoid reading communal papers, they would do well not to place these papers in the hands of their young boys and girls.

Teachers, Hindu and Mohammedan, have need to put their heads together to solve these knotty problems so as to create an atmosphere of lasting communal amity and peace among the two communities.

A Good Scheme.

BY SRI R. RAMAKRISHNAN, M. A., L. T.

In an inspired and inspiring address entitled "The Sages of India" Swami Vivekananda, one of whose many services to the world was the true revelation to the Indian and other peoples of that awe-inspiring entity that goes by the name of India, referred to a few shining figures who were the makers of Indian History and the moulders of Indian greatness, figures who were the milestones in the onward march of the Indian nation. Rama with Sita, Krishna, the Beloved of the Gopis and the preacher of the Gita, Gautama Buddha, Sankaracharya, Ramanuja, Chaitanya, Sri Ramakrishna—these are the luminous personalities round whose lives centre the epochs of India's advance. The genius of India lies in religion and spirituality, and it is no wonder that our history is the biography of sages and seers, rather than the life story of warriors and conquerors.

Sankara was born in Kaladi in Travancore, in the Southwest of India and he engulfed all India in his spiritualizing mission, while Sri Ramakrishna was born in Kamarpukur in Bengal, in the northeast of India, and is now venerated all over India. Swami Vivekananda used to praise South India for being the home of the three great Acharyas, Sankara, Ramanuja and Madhwa, while we are grateful to Bengal for giving birth to two such saviours as Sri Ramakrishna and Swami Vivekananda.

Sri Ramakrishna himself had great veneration for Sankara. It could not of course be otherwise. In his conversations Sri Ramakrishna frequently referred to the fact that Sankara was a realized soul who purposely retained the "ego of learning" in order to teach mankind. Prophets only fulfil one another, and Sri Ramakrishna is but a successor to Sankara.

All these thoughts occur to the mind of one who visits Kaladi, for in this quiet little village set on the bank of the Purna river (now called Periyar) in the midst of the dense green of the West coast vegetation, is a temple dedicated to Sankara (and within the precincts of that temple is the sacred spot where he cremated his mother, and nearby flows the river that made history, for it was a crocodile in that river that caught hold of Sankara and compelled his mother to give him the right to renounce). Not far from this temple is the Advaita Ashrama belonging to the Sri Ramakrishna Mission. It was started five years

back, and surely the hand of God was behind the founding of this Ashrama, for it is an institution dedicated to two great personalities. What better right than Kaladi can any other place have to own a Sri Ramakrishna Math?

The institution is manned by Swami Agamananda, a profound Scholar in Sanskrit, an impressive lecturer, and an able organizer, to meet and talk to whom is a pleasure and a profit. I had the good luck to pay him a brief visit at Kaladi a few months back, and recently I had the benefit of a long talk with him. It is my desire to share with others the benefit of my discussion with him that prompted me to write this article.

The Swami is a man of ideas. He knows the immense value of and the great need for the cultural reawakening of our nation. In his Ashrama he conducts a school, an Anglo-Sanskrit institution, served by teachers who receive only a subsistence allowance, and attended by over 200 students, many of whom are Roman Catholics, (preparing for the *Sastri* Examination of Travancore). There is a Gurukul also where about 30 pupils stay in the company of teachers and Ashram workers. The Swami does religious propaganda on a very large scale, doing on the average nearly 150 miles a day. Harijan work is of course attended to. The Ashram however is very poor, and is in need of very great financial help from the public. The birthday of Sankara is celebrated on a grand scale every year, and religious discourses and discussions, musical entertainments and dramatic representations form the chief items in the programme.

But it is not so much for recording the achievements of the Ashram as for giving an idea of its future possibilities that I write this article. Swami Vivekananda gave us back our soul, and it is our duty to keep before our own eyes and before the eyes of others the resplendent glory of Indian culture. But even today the condition of the Hindu community makes one sad. Materially we are by no means well off. And our cultural ignorance is appalling. We have fallen from Dharma in many ways. We need to be reawakened, the thunder-voice of Swami Vivekananda awakened us from slumber, but the thunder-voice must be kept sounding at a high pitch so that we cannot relapse into slumber again. Swami Vivekananda wanted that the masses must again and again be told of the message of the Vedas and Upanishads. Such a message, the Swami said, will kill out superstition.

Of course the monks of the Sri Ramakrishna Math are ably carrying on the mission inaugurated by Vivekananda, but it is our

sacred duty to see that this work is expanded and intensified, for the field to be covered is very vast. One of the aims of the Ramakrishna Mission is to train and send out religious preachers. Let us remember that every Tom cannot make a religious preacher. A preacher must be a Sastri and a Sadhaka in one. He must be well versed in the scriptures and, as religion is realization, he must be a practiser of religion.

Swami Agamananda has prepared a scheme for training such preachers and his ideas deserve to be widely known. At present the Swami confines his attention to Kerala (as it is better to start the work in a limited area) but what is the need of Kerala is also the need of other areas in India. The Swami's aim is to train a band of workers capable and competent preachers with the spiritual and moral equipment necessary for such work. He wants to start a school and theological college for this purpose. The curriculum in the school and college will be comprehensive, and pupils will be taught all that is necessary to equip a man to perfection. The course will extend over twelve years, and will include intellectual study and the daily practice of the spiritual life. Manual training will be given. In short, the ancient Gurukula ideal will be approximated to, with the necessary modifications to suit modern needs. Comparative religion will be taught.

The Swami has worked out the details of the scheme. When the scheme is in full swing he expects to have 250 students in the institution. The permanent expenses come to about Rs. 60000, and the recurring annual expenses to about Rs. 40000, the boarding and other charges for 250 students alone coming to about Rs. 25000.

The nation that does not know what cause is good and worthy of its support cannot hope to progress. If a person is ill, his family must meet his doctor's bill, otherwise he cannot hope to recover. Is it too much to expect that the far-sighted scheme framed with a keen eye to practical detail and modern needs will not fall short of realization for want of monetary support?

It is learnt that the Swami is in correspondence with the Travancore Government in the matter of the support that the State will be able to give his scheme. The very name Travancore thrills the Hindu heart today, for by the temple-entry Proclamation that state has rid Hinduism of a blot on its fair face. And Travancore must be proud to claim Sankara as a son of the soil. Sankara started on his tour of Dharmavijaya from Travancore. The Hindu conception of a king is that he is a protector and propagator of Dharma, and the Temple-entry proclamation has shown that this conception is founded

on fact. Let us hope therefore that the theological college planned by the Swami will be an accomplished fact very soon, with the generous support of the Travancore Government and the wide public.

Swami Vivekananda came to revive Hinduism, but he was actuated by no narrow motives. A rejuvenated Hinduism is no danger to other faiths. On the other hand it will help other faiths. Advaita is all-inclusive, and the great exponent of Hinduism of this age, Sri Ramakrishna, practised Islam and Christianity as well. The Kaladi College when it starts work will be a source of light and life not only to Kerala, but to the entire India, and through India to the world.

A good cause has a claim on the moneyed people, and on the moneyless people too. The former must render financial help while the latter must give generous moral support and sympathy. It is only rarely that one comes across a really good cause. And here is one such.

How to set a paper on English Texts for a High School Class.

By SRI C. D. GOVINDA RAO, B.A., B.T.

The answer to this question depends upon the purpose we have in teaching the text itself. If it is merely as a 'subject' to fill up that "inelastic packing case" called the time-table, well, the paper can be set somehow, not necessarily by Somebody but by Anybody, whose only guiding principle would be that the paper must 'look' a 'decent' one for that standard, and take up the precious three hours of the examinees in scribbling something, based on the text of course. And this view still seems to persist and we find people who have *not* taught the texts setting high-sounding questions to show off their own 'individuality', or (shall we say?) ignorance of the students' standard. It results in a catalogue of questions—ten to twelve sometimes, not to speak of the subdivisions—sometimes overlapping, and often meaningless to boys. The obvious reaction is "confusion worse confounded" which the students betray to the great surprise and annoyance of the teacher who is asked to value the answer papers!

What, then, must we do? The first thing is to see that *only a person who has taught the text must set the paper*. He must have a clear understanding of the text as well as a sympathetic understanding

of the students he is going to examine. He must bear in mind that the text has been taught not as a 'subject' for examination, but as something in which the students must have had a living interest, and that the surest way of killing that interest would be by asking them out of the way things. The 'text' must have been taught as an introduction to the great realm of literature, and by no means should the students be made to feel the realm repulsive by the side-tracking of the examiner.

Such an examiner, then,—with a clear understanding of the text and a sympathetic understanding of the students—will constantly bear in mind the question: "*What might have interested the students most?*" in setting the paper. Surely, the interest varies from student to student. So, he must see that there is a variety of questions to cater to the different tastes. But here again only the literary tastes must be catered to.

Then, when once the proper person with the right object sits down to set the paper, it is bound to come off all right. He knows how his students have taken interest in some poem or the other; how they have been made to imagine themselves to be some 'character' or the other; how some lines have simply carved themselves in the young hearts; how some students jumped at an adventure story, or laughed and laughed at a humorous one; how wonderstruck they had been to hear of the persecution of the great scientists in the past, or how relieved they had felt to understand the ways and means of helping the poor in the present day; how interested they were in knowing more and more about certain personalities mentioned in their lessons casually, or how eager they were to know the exact significance of a line here or a phrase there; but above all, how difficult they had found it to put down properly even the common things they knew, say, of 'Newspaper' or 'Agriculture'. These things, I say, simply flash before the mental eye of the teacher and he knows that it is these that he should ask them about in a simple and straightforward way.

Yes. "*Simple and straightforward*" should be the watch-words of an examiner in framing the questions. There is no meaning in his clothing the questions in the unfamiliar garb. The students must understand the questions clearly. The questions should be so worded, they must be definite. It should not be possible to give more than one interpretation to any question. Not that it means that all the answers should be stereotyped, just out of some stupid notes; but that the 'compass' of the questions must be quite clear. A reference to question III in the appendix will perhaps make this point more clear.

Now, for the number of questions. The examiner should bear in mind that the students, on an average, cannot write more than three or four pages of foolscap paper in an hour; and that they should have at least a quarter of an hour for revision. This obviously works out to an expectation of about eight to ten pages of written matter by way of answers; and that means *not more than six, or seven questions* at the most, if the last were to be of the type given in the appendix, which requires very short answer indeed. This last, I think, is preferable to the favourite questions on analysis and parsing because they should find their right place in the paper on General English. Moreover, it is most unbecoming—nay, unpardonable—to thrust in that question at the end of a paper on Literature—like asking the students to count the number of domes and pillars in the Taj Mahal!

Now, then, there will be just about half a dozen questions to ask on more than a dozen or two of the prescribed 'lessons'. How to do it?

What is done at present is usually to omit some of the lessons altogether; or "to eye-wash", as it were, to take a phrase each from such lessons for using in sentences. But a better way would be to *group similar lessons and ask such questions* as would require a point here and a point there for a proper answer. For example, if the students have been taught some selections from "Tom Brown's School Days" as well as "The Best School of All" an intelligent question would obviously be: "What aspects of Public School life have been emphasised in 'The Best School of All'? Illustrate their truth, with reference to Tom's life at Rugby". Or, if they have been taught "The keys of Calais", "Horatius" and "For the Fallen," the best question might perhaps be to quote the famous words of Horatius and ask the boys to illustrate it from one of the three lessons. Such questions, be it observed, not only *draft on all the lessons to the question paper* and thus give equal scope to all the students that might have liked different lessons, but also *call for intelligent thinking and grasp of the subject matter*, at the same time *discourage the habit of cramming* notes and summaries of any particular 'important' lesson, as it is called. These illustrative questions might look a little above the heads of the juniors, but they are meant for the Sixth form boys, and it might be safely put down that they have failed in their study of the texts—be it due to themselves or their teachers—if they cannot answer such questions. For the lower classes, question IV in the appendix is perhaps equally good, as it will call forth a little thought, wide choice and elements of appreciation.

One other point about the choice of questions. After having set about four or five questions the examiner should note what lessons have been omitted; and it is always best to take sentences for annotations from those that have found no representation so far. It may be that the lesson does not yield itself to any broad question of the required standard, or that there have already been too many such questions: then the best thing would be to take a line or two of it which is most characteristic of the lesson and ask the boys to explain it with reference to the context. It should be borne in mind, however, that as far as possible we must *avoid setting more than one question*—and that, a definite one—*on any lesson*, specially when we are asked to set just half a dozen questions on more than a dozen selections.

In brief, then, the best way of setting a paper on the texts is to have it done by a teacher who has a clear idea of the beauties of the text as also the level of the examinees; whose aim is not to test what the boys do not know, but what they do know and appreciate: in such a way that *the paper calls forth clearly what is best in the text as well as the boys*. Thus, and thus only, can we minimise the necessary evil of subjecting literature to examinations.

[N. B.—The appendix is intended more by way of illustrating the points propounded in the article than as a model for any one to follow. It was actually set for the High School First year class (IV Form) recently, and is based on the second term portion. The text is "Model English Reader, Book III", and the number of lessons that had to be included was Twenty—5 poems and 15 prose pieces].

APPENDIX.

Fourth Form]

[Time—3 Hours.

- I. Imagine yourself to be the British sailor and write out your experiences with Napoleon.

Or

Imagine yourself to be the old Kaspar and write out the story suggested in "The Battle of Blenheim."

- II. Write from memory the *twelve lines* beginning with, "Courage, brother!" or "One step, and then another," and say in your own words what those lines mean.
- III. Write a short essay on "Agriculture" or "Newspapers" under the following headings:
- (a) how it was developed,
 - (b) how it is being carried on, and
 - (c) what its uses are.

- IV. Which of the stories you have read in your text this year do you like best? Why? Write it out briefly.
- V. "Many of these wise men were punished." Who were these wise men? How were they punished? Why? In what ways did they help or trouble people?

Or

"Many thousands of men join together to help such of the members as are in need." How is this done? What would be the result if it is not done? Who would suffer most then?

- VI. Explain with reference to the context *three* from *each* of the groups A and B.

A

- (1) And nature by her trees and flowers
The same sweet sermon preaches.
- (2) "But things like that, you know, must be
At every famous victory."
- (8) "Ye've both my favour justly won."
- (4) "I think it no disgrace
To occupy my place."

B

- (1) The mother was sweet patience itself under the blow.
- (2) We have ever faced thunder and sunshine with free hearts and
free foreheads.
- (3) Death grew paler and paler and was seen to shrink and shrink.
- (4) If you try to please them by hard work, by your honesty and
truthfulness, and by your polite manners, they will certainly
come to like you.

- VII. (a) Write just a short paragraph each on any *four* of the following:—

Sir Kenneth	Yesodhara
Sir Herman	Galileo
Mr. Jenkyns	Telemachus.

- (b) Use any *four* of the following phrases in sentences of your own so as to show that you have understood them clearly:
- | | |
|--------------|-----------------|
| To take in | To turn out |
| To laugh at | To carry out |
| Hand in hand | With one voice. |

Health Education in Schools.

BY SRI V. V. DIVEKAR, B. A., B. T.

During the present times Health Education has come to occupy such an important place in the school curriculum that it is a healthy sign that the Department of Education has been devoting much of its attention today to this important part of education. The paramount importance of health can in no way be minimised. The science of nutrition has taken great strides for the last few years and pupils are given education in health. Physical education has been made compulsory in some schools and others are following suit. The Department of Public Instruction has brought to the notice of all the teachers and the parents how necessary it is to devote proper attention to this important branch of education, for child is the father of the man: and proper attention devoted to this will be reaped with double the benefit; and whatever amount we spend on this will be very usefully spent.

A centre has been opened by the Government of Bombay for training teachers in Physical Education and the teachers that come out of that Institution are now taking up the work of imparting physical instruction to the pupils of the schools where they work. This instruction specially emphasises cleanliness of person and surroundings, a reasonable regularity in the daily life of the school, early rising, use of fresh air, alternate periods of rest and activity, the daily supply of milk ... etc. When these things are stressed, naturally it will have its counterpart in mental education; as a sound mind is to be found only in a sound body. Thus we see that teachers of hygiene and physical education are of great importance to us in the present day education.

In the nations of the West, physical education, organised games, house craft such as Cookery, Laundry, Housewifery, as well as biology and mother craft have been introduced and have been duly recognised as important subjects to be studied in school on account of their importance in every day life. Such being the case, the creation of a right attitude of mind towards health should be stressed as it is of value to oneself 'both as an individual and as a member of society'. Poems on health and possession of sound body should be taught and pupils made to recite them. A poem like 'Father William' has its own moral for the pupils. Hence health education will mean a programme of training and study designed 'to equip the pupils with the habits and knowledge that will enable them to enjoy bodily and mental health both during school days and later life.' (Health Education). After creating

in the pupils' minds the right kind of attitude, the Physical Director or Instructor should plan and prepare a programme of Health Education which he hopes to carry out during the academic year. In case the pupils really understand the importance of Health Education they are sure to actively co-operate with the teacher to make the planned programme a success. Only the utility of the subject has to be impressed upon the young minds of the pupils and it will have its desired result. Cooperation between the home and the school is highly desirable and it is necessary that a teacher should know something about the mode and manner of life of the pupil in his or her charge. In case there is good co-operation, proper steps can be easily taken to remedy the defects as day students are in their houses for a longer period and whatever instructions are given to pupils, have to be put into effect by the co-operation of both the parents and the school masters. In a school the co-operation of the class-masters with the Physical Instructor is highly necessary as the instructions given are required to be carried out in the class room as well as outside. In these days of civilisation several health programmes like races, and sports, baby weeks, health education weeks, and, even Inter school and class matches are held and they go a long way in impressing the importance of such kind of education. Parents' days may also be organised with the same view.

While dealing with this part of Health Education, I should not fail to lay stress on the Medical Inspection of students and the necessity of maintaining the health record forms as up to date and as accurately as possible. They should be a faithful record of a pupil's progress in Health Education. Nowadays, Government have ordered that all school going pupils should be examined by a doctor and that all the defects pointed out by him are reported to the parents so that they might take proper care of the health of their children. The general defects often noticed by Medical officers among the pupils examined by them are mal-nutrition, bad eyesight and teeth, anaemia, under-weight, and so on. The school going period is the time during which healthy habits are formed by pupils. Hence the importance of watching the pupils and properly guarding them against falling into traps. In this branch the Western countries have taken very great strides and the health of the pupils is a great concern to them. Pupils are provided with nourishing food like milk, and healthy meals are also supplied, in some countries.

But in India we are lagging far behind the times. In the last year of school life an attempt is made in the West to make the pupil know the following important things :

- (1) How to keep one healthy and clean.
- (2) How to render First Aid.
- (3) To nurse the sick and the wounded.
- (4) To take precautions during an epidemic.
- (5) Something about Safety first, National Health Insurance, Hospital Savings Association.

Apart from the fact that Health Education is important, it can not be the sole aim of education. It should be linked with other branches of the school curriculum. In that case pupils will take interest in all kinds of subjects. Biology also is very important to such students. It is well said that an ounce of practice is better than a pound of theory. Pupils might know a great deal but unless that is put into effect that knowledge is of little use. The teacher has to lay stress upon the need for fresh air and sunlight, cleanliness of the body, importance of rest, good warm clothing, care of the eyes and ears, care of the teeth, wholesome food eating habits, and medical examination by a doctor and dentist, which are some of the most important things that students should learn to value. Students undergoing tuition in schools should be taught what is called road sense and should be asked to look to 'Safety First' as there are dangerous crossings in streets, and students should be told to take physical exercises like swimming and play ground games.

The essential conditions of a full, healthy life, may be considered to be (1) nourishment and training through outdoor life (2) protection of the body against hurtful agencies (3) fulfilment of the 3 requirements, the care of the body, the control of the environment, and the treatment or the prevention of disease which constitute the way of Hygiene.—Health Education. To fulfil these requirements, proper direction and guidance of trained teachers are necessarily required. 'The highest attainments of the human spirit require the body as well as the mind to be enlisted in their pursuit'—Prof. L. P. Jacks. 'To ensure that a healthy outlook is fostered in children the prime necessity is that the mind and the body should be healthy. The child should be encouraged to interest himself in the world around him: to concentrate on the task in hand: to exert himself to overcome difficulties: and to appreciate the value of his own health and that of others. Hence the importance of cheerfulness and courage.' Health Education page 37.

and local boards. The teachers are frequently reminded of the nobility of their calling and asked to be content with that, so that they may not demand better scales of salary. Social status depends mainly on wealth and income, and salaries greatly decide both. If the teacher's status is to rise, salaries must necessarily rise, especially as this service cannot admit of any abuse of power by which and other improper ways open to other services they can gain a good social status. As such influence is totally absent in the teaching line, the only way to raise the status of the teacher is by raising the scales of salary. Unless and until this is done, the teachers cannot be contented and their services cannot be satisfactory under the galling inferiority complex which the present order has created.

It is but a bare act of justice if thinkers in our land tackle this question of the social status of the teachers aright. The teacher's service is important and perhaps more important than any other public servant's. So justice and fairplay demand that a good social position is accorded to the teacher in the national economy of the country. The teachers in the elementary schools should have equal chances with people of similar qualification in government service, and some of them according to their abilities should have the prospect of coming to Rs. 100 per mensem and of being promoted to High School service. Similarly L. T.'s in High School service should go up to Rs. 300 and in deserving cases of entering the College and administrative services with more salaries. This is the best method of uplifting this depressed class of public servants in our land. There is an opinion that the teacher's work is very easy and is a sinecure on account of the great number of school holidays. If it is possible to arrange a system of transferring servants from one line to another for some period, and the opinion of the other servants is then tested, this opinion will disappear. As a teacher, I may think it to be a very easy matter to be a Tahsildar or Deputy Collector, and who can say that I must be wrong? After all, it may be easier to be a Deputy Collector than to be an L. T. assistant. Yet the world at present may not readily endorse my opinion. Anyhow there need not be such a world of difference in the social status of the two, the Deputy Collector and the L. T. assistant. The New Order is not a happy phrase at present but there is nothing wrong in wishing that a juster and better order in service conditions may be created. The thinking public, the legislators and the government should feel it their duty to raise the social status of the teachers and not simply deride the attempts of the teachers to raise it by their discussions and resolutions in their own associations, guilds and unions, or simply expatiate on the nobility of their service without lifting their little finger to raise their (teachers') status.

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The Social Status of the Teacher in India

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

The status of the teacher in Indian society is very low, but the qualifications required are very high. Even a post peon or police constable is found to be better off financially and in social position than the teacher in elementary schools, though the qualifications required or possessed show a very wide disparity. Mere capacity for reading and writing of a standard so low as the I or II Form is all that is deemed to be sufficient for the police or postman, and their chances and prospects are comparatively far greater. From about Rs 20 a month, the policeman has the hope of becoming a Sub-Inspector on Rs. 60—Rs. 100, and the postman of rising to Rs. 40 per mensem. The elementary school-master now has to be an S. S. L. C. Eligible, with a training for two years, and has to be content with Rs. 20—Rs. 30, even after additional courses of training as the Wardha training.

Even B. A., L. T.'s are to be found working in these schools on this miserably low scale, without any prospects of promotion to any better posts or salaries in the higher fields of education, as the High schools or Colleges. The mere S. S. L. C. as a clerk in a District Board, Municipality, Government or Railway, service, has a far finer prospect; he is sure of a scale of Rs. 30 and has chances of being promoted to posts carrying a salary of more than two figures. Further, the social status accorded to such S. S. L. C.'s is considerably better. Besides, there are also, it seems, some wonderful chances of profusely supplementing the salaries with perquisites on a liberal scale. The writer of this article knows a number of instances, where people, who are not even S. S. L. C.'s get salaries of about Rs. 250—Rs. 400 in Government and Railway service, and where some S. S. L. C friends of his get Rs. 300—Rs. 600 or upwards in such services. Why should there be such vast differences in the chances of people choosing different lines of service? Why should people taking to the teacher's line be so miserably paid and treated by society, though as far as educational qualifications and intelligence go, the teacher is no worse than the others, and perhaps a great deal better. This is a grave situation, which thinking men should ponder about and account for.

As a teacher himself, the writer sees no reason which can justify the differential treatments accorded by the authorities concerned. The society in India is not in a position to think of a just and equitable manner of remunerating people in different lines of service. Scales of salaries are arbitrarily fixed by the powers that be and it seems that people will be hardly interested in devising just scales for all and in revising the present ones according to unobjectionable canons. The

THE SOCIAL STATUS OF THE TEACHER IN INDIA 93

government, the local boards, and the railways follow their own methods in fixing salaries and scales and those who by favour, recommendation or similar grounds, are fortunate to get good posts or salaries therein, are pleased and regard themselves not only fortunate for that reason but also as the most deserving of such favoured treatment. They look down on the teacher who is as much qualified as they, educationally at least. It may be argued that qualifications alone should not decide salaries. What else should be the deciding factors? Exigencies of the state, the prestige deliberately awarded to certain services, the notions or prejudices prevailing in the society,—these also decide such matters.' Yes, they do, but are they just and reasonable?

Take the graduates in the service of High Schools and compare their position and prospects with those of the graduates in government service. The author sees no justifiable reason on ethical or social grounds for the vast differences now prevailing. A graduate opening his career as a clerk in a Taluk Office, or the Secretariat or other offices in the Metropolis has fine chances of rising to posts like that of the Sub-Magistrate, Tahsildar, Deputy Collector and so on and in most cases can retire on a pension of about Rs. 100 and more. Even those with lower qualifications very often have this fortune. In the departments of Registration, Police, Posts and Telegraphs, Customs, etc., a graduate has far better scales and prospects than can be ever thought of in the High School service. Further, there are no chances of promotion from High School to College services where scales of pay are somewhat on a par with those of superior posts in government departments. Even in the Local Fund service, the graduate as a clerk, has a better prospect and as a Commissioner of a Municipality, or a Secretary of a District Board, a high social status is obtained by the fortunate graduate who happens to attain such a position; he wields greater power and influence than a Headmaster of a High School. The influence of people in such services or government services depends a great deal on their potentiality for harm to people under them or the people abroad. That is why even a police constable is more influential and respected than the L. T. assistant of a High School. Another matter for pity is that an L. T. is not regarded as fit to hold such posts, as the Secretary of a District Board, Commissioner of a Municipality, or a Panchayat Officer, though as a mere graduate, he may hope to hold such posts after being an ordinary clerk for some time.

Thus the teachers, as highly or even better qualified, are forced to be content with low scales of salaries without any chances of gaining social influence and with no chances of becoming rich on perquisites open to some employees under government

Creative Art in Education.

By RUKMINI DEVI.

(From a symposium before the Annual Education Conference of the Madras Teachers' Guild, April 5. Two other members of the teaching staff of Kalakshetra, of which Rukmini Devi is President, also took part, Mr. Alex Elmore, Art Director, and Mr. K. Shankara Menon, Headmaster, Besant Theosophical School).

Art should not be merely a subject of the curriculum, but it should be a spirit that pervades every subject. Real knowledge can come only through happiness. So far as I have observed, not only in India but throughout the world, I find young people respond to rhythm, to music, to colour, to everything that is beautiful. If art is taught in a creative, enthusiastic, happy way, young people prefer art to any other subject. But they would enjoy every subject if art had a place in every classroom.

Art can be correlated with every subject of the curriculum. Especially I would stress the use of drama in the classroom itself to quicken the desire to learn. Art will give life and interest, and in this way the creative expression will be stimulated.

The ages of ten or eleven to thirteen are psychologically very interesting. Then the child is beginning to learn consciously what he has learned before the age of seven unconsciously. The unconsciousness of childhood remains, but the young person is beginning to understand the whys and wherefores for himself.

An emphasis should be placed on life rather than upon form. We are beginning at the wrong end when we start teaching form because art is first life and then form. Usually art teachers think form comes first. Many times the art teacher tries to make up for the deficiency of a pupil who for example paints a peacock, if he feels that every feather is not correct in the painting of that peacock. But more important than the peacock is "peacockness," the impression of the peacock, a fourth dimension in art. Once there is the spirit, it is easy to acquire the technique. Why do we separate art and life? So many think that art is a picture hung on the wall. Art is the form, the result of life expressed, and it will come automatically the moment an opportunity for free expression is given in every possible way.

Our textbooks should be beautiful and Indian. If we had such textbooks, we can even imagine a child in the second form wanting to

read the textbook of the fifth form, because it was so beautiful. This literally happens to our Montessori children whose knowledge of history, geography and other subjects is equal to that of the sixth form student.

The child is nearest to all that is natural, unconscious, free, happy. The child is nearest to Divinity. What is the expression of God? It is life, creativeness. God has created you and me, and the children who are little Gods, can create. Our children are little Gods, and if we can release the spirit which is in them we will find that their own expression one day will produce a technique which is the art of life.

Everyone who is a teacher has a magnificent responsibility. The future of the world remains in the hands of all of you. As teachers we can do so much, but the less we do it in the form of teaching, and the more we do it in the form of example through joy and pleasure and play, the happier will the atmosphere of the classes be and the more the children will learn.

Art, I feel, is the true backbone of education. With a real study of Art, we will once more bring into existence the true purpose of education which is to help young people to grow into splendid citizens, great men and women.

We must not forget the true spirit of India. We must know our homes, the State in which we live, our arts, our culture, our poetry, music, dance. Only when we are plunged into the spirit of India do we really bring back the true culture which has no nationality whatsoever. All this we can do if we can stress this creative spirit which is as much a part of education as it is of art.

Correspondence.

The Ramnad District Teachers' Guild.

In connection with the Annual Conference of the above Guild held at Ramnad on the 12th April, 1941, the following proceedings would be of interest to readers.

OPENING ADDRESS OF THE RAJAH OF RAMNAD.

At 5 P. M. a Public Meeting was held in the Rajah's High School Hall which was packed to capacity, under the distinguished Presidentship of the Rajah Sahib of Ramnad. After prayer by Sri R. Subramania Iyer of Karai-kudi, the Rajah Sahib in a stimulating speech declared the Conference open. He pointed out that the aim of such conferences should not merely be the improving of their service conditions, which, however important, is second only to the noble aim of devising ways and means of improving the taught, and making men out of boys. He drew a sad picture of contrast between English schools and ours, and appealed for the right type of education which will help the boy to develop his individuality. Unfortunately, however, our schools were so badly examination ridden that education had degenerated into stereotyped mechanisation, producing, not leaders of men, but woeful automatons. The Rajah Sahib opined that there were still many institutions where physical education was made ridiculously farcical. Adequate facilities for regular physical training should be considered essential for intellectual development. In this connection he condemned the mad craze for cups and shields, and exhorted the teachers to instil in the taught real sportsman spirit which was worthier than sports-ability.

Teachers, the Trustees of future Citizens.

The Rajah Sahib deplored the public indifference towards education, and the contempt of some towards a profession, which, in his opinion, was the noblest of professions. Teachers were trustees of future citizens and therefore should take precedence among nation builders. He appealed to the teachers to make conjoint efforts to discharge the sacred trust given to them in a spirit of true service. Such service would be possible only if they took to their work with all religious sincerity.

Scope for Individual Development.

The Rajah Sahib, in conclusion, pointed out that real education would be possible only in a Residential Institution in which pupils, from their early age, were brought up without distinctions of caste or creed, and in which the eminent scholars would be in charge of the pupils right from the beginning. Above all, there should be free scope for Individual Development, as the result of giving the same education to all pupils alike was disastrous. The tragedy

of the great Mathematician, Ramanujam, was an instance in point. A gardener cannot sow any seed on a soil, regardless of its suitability; even so, a teacher cannot force any subject on the taught, oblivious of his individual aptitude. He concluded with an appeal to the teachers to sow the right seed in the garden-soil of the brain of the young, lest weeds should grow.

Sri. T. S. Viraraghava Chariar, M. A., L. T., Headmaster, Rajah's High School, Ramnad, in welcoming the Delegates pointed out the supreme necessity for teachers to march abreast of the times, and to widen their cultural horizon by being perpetual students. He suggested the teachers should have a scrap book of general knowledge in which they should note down things of interest they might come across in their extensive reading. He advised the teacher to have plain living and high thinking as their mottoes in life.

Sri. N. R. Krishnasamy Iyengar, B. A., B. L., Secretary, Tamil Sangam, Madura, delivered an inspiring lecture on 'Tamil Language and Literature, and its Teaching'. He traced the hoary antiquity of Tamil, the greatness of its literature in which lay buried advanced modern ideas on Mathematics, architecture etc., and the sweetness of its poetry. In the course of a highly impassioned speech he appealed to all the Tamilians to cherish a love and passion for Tamil, and to be proud of their noble heritage as Tamilians.

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Reviews.

Books by B. G. Paul & Co., Madras.

1. **The Coronation High School English Grammar and Composition :** By Prof. W. G. Eagleton, M. A. (Cantab.) Price : Re. 1-14-0 (1941). Pp. 468.

This is a valuable addition to the list of Text-Books on English Grammar, prepared on up-to-date lines for use in the Higher Forms. Indian students endeavouring to acquire a decent grounding in English have need to familiarise themselves with current usage and such principles of grammar as would be of practical use in composition and reading. The contents of this book have accordingly been designed and codified to train pupils in the accurate observation of usage. The book provides a revision course, as it were, of the elementary portions of grammar such as would be covered in the lower forms, before proceeding to the higher stages. The principles have been clearly explained with examples, and the exercises appended at the end of each chapter afford ample scope for practice and understanding. The part dealing with Composition provides helpful explanations and models on the varied forms of written work. Neatly got up and priced cheap, the volume deserves to be popularised among teachers and pupils of all schools.

2. **The History of Our Country** (Tamil), Books I, II and III for Forms I, II and III resply. By S. Thiruvengkatachari, M. A., L. T. Price : As. 7, 9 and 10.

This series attempts to present to the pupils of the lower forms the history of our motherland in simple Tamil, in conformity with the latest syllabus. The author has made a judicious choice of materials such as would keep the interest of young readers and hold before them the greatness of our civilization and the personalities and events that contributed to it. Giving a wide berth to monotony of narration and interspersing the matter with apt illustrations and maps, he has made the contents appealing to the imagination of the young. Each lesson has been well planned, a summary of the main topics being given at first and each of these being developed into suitable paragraphs. The chief events and respective dates are summed up at the end of each lesson, and useful appendices and classified sets of questions for recapitulating work have been added at the close of each book. Pupils will be benefited by studying the series as their text-books.

Books by Macmillan & Co., Ltd.

3. **Adventures into History :** By J. York Smith, M. A., and E. J. S. Lay. (Macmillan's Easy Study Series).

Senior Book I—Saxons to Tudors, Senior Book II—Tudors and Stuarts, and Senior Book III—Hanoverians and Modern Times.

This series of Class-books gives the history of England from early to modern times, in extremely simple English. Quite a novel treatment has been attempted in these books, which is calculated to make the history living and real to the readers. The methods of presentation are those familiar to children who listen to the wireless broadcasts and visit the cinema. Besides simple and direct narrations of story, there are conversations, personal accounts as told by imaginary eye-witnesses, vivid monologues and other devices which make the matter of live interest. The three books abound in illustrations and colour plates from original sources, which are of great value. Each chapter has a set of exercises at the end, which can be done by the pupils with ease, and also helpful notes on 'Picture Study' bearing on the relevant illustrations. The chapters on 'Memory Work' and Glossary at the end of each book are very valuable, and the notes on 'Some Notable Sayings' are illuminating and useful. The general get-up and the device of the Century Clock pointing to the chief dates will be widely appreciated among other things.

4. **Lessons in Modern English :** Book I.: Pre-Matriculation Reader : Edited by the Rev. C. F. Andrews, M. A. and Prof. E. E. Speight, B. A. Price : Re. 1/2. 184 pp. (1940).

This is Vol. I of 'Lessons in Modern English' which has been compiled on the same lines as Vol. II reviewed in our columns already. The present volume embodies models of modern English which would provide the reader with a worthy medium for his own current of thought. The selections in Prose and Poetry are mostly fresh and far from the beaten track, some being from the pen of the editors themselves and the others from well-known authors. Each lesson makes a fascinating narrative in delightful English. At the end of each selection, brief and suggestive notes have been added, along with a few questions for recapitulation. The 'Memorable Thoughts' culled out from each lesson contain inspiring sentiments which would be treasured up with pleasure by all readers. The book is neatly printed and got up.

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