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The Educational Review

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VOL. LII

FEBRUARY 1946

No. 2

THE 'TRAVELLER' IN THE DESERTED VILLAGE

A Story with a Moral for Teachers

By SRI. T. K. VENKATARAMAN, M.A., L.T. Madras.

THE heat was oppressive, and it was physically impossible to proceed further. The village, nestling amidst trees, attracted my wearied limbs, and I 'biked' slowly towards it. When I neared it, I found a group of detached and partially ruined houses of mud situated round a dilapidated temple. I rested my bicycle on the temple wall, and entered, disturbing the myriads of bats, which clustered inside the low gopuram. An inner court, shaded from the sun, offered me the shelter to rest my tired frame till the sun went down, and I could resume my journey. Astonished at not seeing any living being on my way, I lay down on the uneven and broken floor of the court, and opened my 'Hindu' to pass the time, when I was suddenly taken back by a voice which addressed me in English. "Sir, please excuse my interrupting you. But, may I have a sheet?"

I turned round in surprise, and found a wizened old man, wrapped in a tattered shawl, seated, leaning on a stone pillar. Glad to have found a companion, I invited him near. The man approached with tottering steps, and said: "Sir, you are a cork tree, but he had to see a man speak. I went to Brazil where I righted hamlet. I worked here as a seringu. From the look of the trees in the dark Amazonia, I expected even to see any one other than wandering tribes."

"You speak true," said the aged one. "As a matter of fact, my son, who is the priest of this temple, is the only respectable man here, and even he could not afford to keep in repair his dwelling. I am reduced to living here—I, who, in my youth, had wandered over all corners of the world and tasted all the sweets of affluence. Perhaps, you may like to hear my story, if you are not tired."

I reflected that I had all the afternoon before me, and his company would keep me from tedium. He saw my readiness to hear him, and began:

"You might have heard of Sir V..... the great business magnate, who had extensive interests at Calcutta. Well, I was his nephew. Sir V..... had no children, and, one day, when he died suddenly of heart failure, I found myself the heir to his millions, according to his will. In my good fortune, I did not lose my balance. I calmly reflected on what I could do, and two courses presented themselves before me. Either I could live at ease, enjoying all possible luxuries at home, or I could indulge in an extensive tour all over the world. I readily jumped at the second, as I had always a curious fascination for seeing



WILL LOOK PROUDLY BACK TO FIFTY YEARS' UNBROKEN SERVICE TO THE SUFFERING HUMANITY, AS AN UNFAILING TONIC FOR HEALTH AND VIGOUR.

AYURVEDASRAMAM, MADRAS.

places and a kind of wander-lust in my blood.

You can very well understand, therefore, that I dissipated my magnificent fortune in wandering throughout the world. But, can I make you understand that exuberance of delight I experienced during that time?

I wandered all over India. I had bathed in the pool of the sacred lotus at Madura, and seen the multi-coloured shore palaces reflected in the lakes of Udaipur. I had strolled through the colonnades peopled by pigeons in the interior courts of the Bikanir palace, and wandered about the polished corridors of the Taj Mahal. I had shared in a tiger-hunt in the Terai jungle, and seen a quail fighting competition at Peshawar. I had crossed the rope-bridge in the Chitral-Valley and mounted an Afridi watch-tower, reflecting on the change of scenery since I viewed the mountains surrounding Jaipur from the turret of the Amber palace.

Foreign lands next claimed my attention, and obviously, my first destination was Afghanistan, since I elected to travel overland. I travelled in the Border Road between the great rock walls, watching the caravan of asses laden with salt passing along the rocky breaks. The country did not appeal to me, and from the narrow streets of Herat, I proceeded rapidly to Persia. I had here an opportunity to admire the tile-mosaic decorations of the Masjid-i-Shah at Ispahan and to see the use of the bastinado in a Koran school, but I did not linger here. In Irak, I travelled in a *gufa* in the Tigris at Bagdad, watching several Arabs cross the river on goat-skins. But, Irak also repelled me. I wandered in Arabia, watching the pilgrims encircling the Ka'abah at Mecca, Muscat women packing dates for export and Arab boys being taught the Koran in an oasis of palms.

Turkey was the only country where I spent some days, admiring like any tourist, the blue-tiled mosques of Konieh, Aleppo's arched bazaar and the new capital at Ankara. Delightful days I spent at Istanbul when I used to move by boat on the Bos-

phorus after a cup of Turkish coffee at a wayside cafe, watch a dervish having an open air meal in a market, or hear the preaching of the Imam in the Mosque of St. Sophia. My thoughts still go back to a guide who wandered with me. He was a herdsman at Lebanon, keeping fat tailed sheep, but he had lost all to a Druse tribe, and the small amount of money he had was lost in a *khan* at Damascus. On his advice, I turned aside to visit Palestine. It was the Passover, as I walked in the narrow *Via Dolorosa* at Jerusalem, and I saw the Jews selling unleavened bread. My guide got for me some milk from a herd of black goats which belonged to a sheik of Trans-Jordania, and while I consumed it with bread, watching the dromedaries pulling the great shaft which worked the well-wheels, he smoked a hookah in the sheik's tent. He took me also to Egypt. At that time, the Holy Carpet was being sent to Mecca from Cairo, and gratified at the sight of its journey, and the sight of the Tuesday market at Gizeh, we hurried to see the ancient treasures of the land. How can I describe the sight of the Nile in flood near Assuan or of the Great Pyramid by moonlight? It suffices to say that I was privileged to smell the fragrance of the perfume contained in an alabaster vase found in the tomb of Tutankhamen. We returned after seeing the tomb of the Mahdi at Ondurman and hearing a Coptic service at Khartoum. From Luxor to Cairo, we travelled by a *dehabiy*. At Cairo, I had a donkey ride in the Muski, and from the terrace of Mohamed Ali's Mosque surveyed the city spread out below. My guide took me through the colonnades of the Al-Azhar University, filled with hundreds of pupils. I bade farewell to him there, presenting him with a bead necklace which I bought from a Berber pedlar. My companion wept when we parted. When I asked him his future plans, he said that he was going to Turkistan where one might

carpet-maker at Merv,

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at Samarkand. He pressed me to visit him on my return, urging that he would get me the help of some Kirghiz tribesmen to ascend the Pamirs.

After we parted with mutual regrets, I proceeded overland to Tunis. But the white houses there with closed fronts, which revealed nothing of their inner life, filled me with disgust. After buying a beautiful rug in the Souk des Etoffes, I passed into Morocco. The flat circular bread sold by the muffled women at Tangier furnished me with a much needed breakfast before I embarked from there for Spain. Beautiful Spain! From the time when from the Bay of Algeciras I saw the majestic Rock of Gibraltar rising abruptly above the water till I embarked from Barcelona after watching a dance in the Plaza de la Pay there to the accompaniment of an Algerian orchestra, I spent a heavenly time. Shall I tell you of the glorious view I had from the Bell Tower of the huge cathedral of Valencia, of the green orange and olive trees extending to the Mediterranean or of the delights of San Sebastian in the full height of the sea bathing season? Can I tell you of the thoughts which passed through me, as I sat near the pool in the Court of Myrtles in the castle of Granada, or was sprayed by the fountain in the Court of Lions in Alhambra? Suffice it to say that I saw both the new as well as the old in Spain—humble women picking Muscatel grapes in the vineyards of Malaga, and a lady with a mantilla over her head serenaded to in a mansion at Seville, the water pots carried on mules through the steep, cobbled streets of Toledo and the black bulls trained for the ring in a bull farm near Seville.

In the ship which took me to Italy, I met Alvarez, a Portuguese who offered to guide me all over Italy. He was a native of Oporto, and had been employed in piling into great stacks the barks stripped from cork trees, but he had got tired of this, and went to Brazil where he had a brother. He worked here as a *seringuero*, tapping rubber trees in the dark Amazonian forest, but an intrigue with an Indian woman which

resulted in a narrow escape from death by poison squeezed from the manioc made him leave the country. In a dug-out canoe on the Amazon, he went to Peru and was earning something, working with men who took wolfram out from the Andes when an Italian antiquarian who had come to visit the ruins of the Incas at Cuzco engaged him as his personal servant and took him back to Europe. The Italian scholar had a bulky luggage containing all his acquisitions, including the miniature of a Voodoo temple of Haiti with its crude decorations, a totem pole elaborately carved by the Tlingit Indians of Alaska, some articles used by the Caribs of Guiana in their unwallied houses, photographs of the Maya ruins at Copan in the Honduras with their elaborate carvings etc. He was, however, extremely absent-minded, and it was the duty of Alvarez to see that no article of his was missed till they reached the scholar's white villa surrounded by vines near Leghorn. Alvarez lost his job soon, as his master suddenly died of apoplexy while at tea with a nobleman in an elegant salon in a fourteenth century palazza at Florence. Alvarez then wandered throughout Italy, performing work in different places—now a hawker taking his wares in a gondola from house to house in Venice, now a labourer in a macaroni factory at Palermo, now a goat-herd milking goats at the doors at Malta, now a worker in the galleries of the sulphur mines in Sicily. A domestic bereavement had brought him back to Portugal, and now he was returning back to Italy. With him, I wandered through Italy. We explored the mountains of Sardinia, walked in the Carso at Rome, fed the pigeons that flocked to the piazza at St Mark in Venice, viewed the old castle of the Vicenti at Milan, saw the Stromboli in eruption, and gazed on the Bay of Naples from the Blue Grotto at Capri. He came with me to Switzerland, where, each of us roped to a guide, we climbed the Matterhorn, while the wind whipped swirls of snow into our faces, and clambered on the rocky slopes covered with ice. We lunched in the terrace of a cafe overlooking the lovely lake of Lucerne and

hunted the chamois in the hills near the Bernese Oberland. Alvarez took leave of me here, as he met here a woman in the quaint dress of a Tyrolese peasant. He introduced her to me as an old sweetheart of his. 'She was selling apples in the Kaertnurstasse at Vienna, but is now living in her old house at Innsbruck,' he explained.

After I left him, I went to Germany. I was privileged to see the Passion Play at Oberammergau and took a 'cure' in the baths of Wiesbaden. I cruised in the beautiful lake of Constance, passed through Brunswick's streets of carved and frescoed timber houses, visited the picture galleries at Dresden, saw the host of doves hovering about the Cologne Cathedral, and viewed the peasants of Wurttemberg prepare flax fibres for cloth. Once in a restaurant in Unter den Linden in Berlin, I met a French wine merchant. He told me that he was born in a old timbered house in a Rhineland city and started life poor. But he had the fortune to break the bank, at Monte Carlo, and, as he enjoyed his triumph sitting on a bench in the Casino Gardens overlooking the sea, the idea had come to him to start business. Now, he is prosperous and also owns a number of cafes in the avenue of the Champ Elysees at Paris. With him, I went to France. I saw shepherds watching their flocks on stilts in the marshes of the Landes and the distilling of lavender from flowers at Hyeres. But, our destination was Paris. I stayed on in Paris for a number of days, exhausting its sights. I climbed the Eiffel Tower, spent hours in the Hall of Mirrors in the Palace of Versailles to which I proceeded in a tram from the Louvre, travelled in the funicular railway to Montmartre, and saw people dancing in the streets singing the Marseillaise in Place de la Bastille on the 14th of July.

I parted from my friend with mutual regrets and embarked for the British Isle. I spent some months here watching the picking of hops in Kent, seeing Suffolk fishermen at work wearing the oilskin hats called Sou'westers, wandering in the Royal

Forest of Devon, visiting Stonehenge by moonlight, punting in the Cherwell at Oxford and seeing the cattle market at Tipperary. London did not enthrall me much, though I was there at the state opening of Parliament and was impressed by the ceaseless tide of human traffic that ebbed and flowed, as I watched it from the kerb in front of the Criterion at Piccadilly Circus. Perhaps, my gloom was due to the fact that I was defrauded by a clairvoyant in Bond Street, after I returned from watching the pigeons under the Greek Colonnade of the British Museum. But, Scotland held my interest. It was strange to hear the piper dressed in kilt and plaid play the bagpipes as the Highlanders dressed in tartans performed sword-dance to music on a village green, or to watch the sturdy women burning seaweed for its ash (the kelp which is used in the manufacture of soap) at Pomona, the largest of the Shetland Isles. After a view of the beautiful pasture country from the massive ramparts of Stirling Castle, I proceeded by sea to Wales, disembarking on the docks at Swansea. After attending the Eisteddfod in Carnarvon Castle, I again took ship—this time for Norway. An exciting ride here in the *stolkajaerre* drawn by a little pony in a road winding high above a fjord still rises to my mind. In Sweden, I participated in winter sports like ski-ing and sledging at Saltsjobaden.

Russia is a land of contrasts. Near Archangel, I travelled in reindeer sleighs; but in the tundras of North Siberia, I travelled by train. I breakfasted in an up-to-date hotel at Leningrad, lunched in a Tartar inn in the Crimea and tasted the samovar in the house of a peasant at Moscow. I mixed with people in European costumes at the fair at Nijni-Novgorod, and with people in different Asiatic costumes in the market of Vladivostok. At the latter place, I thought of straightaway leaving for Japan. But, a Greek commercial traveller who was there was horrified at the idea of my leaving without visiting his country whose charms he praised. So, I went back with him. We travelled leisurely, watching

the dancing of the *mazurka* in a Polish town, the men loading a train with oil-shale in Esthonia, the Ruthenians making dress from the hemp growing in their fields, peasants dancing in the open air on a holiday at Prague, and the gypsies engaged for dance at a Hungarian peasant wedding. We reached the Balkans. After visiting the beautiful wooded islands near the Bay of Quarnero and the open air market by the porch of the Banya-Bashi Mosque at Sofia, we entered Greece.

My companion, who was connected with a Rumanian oil well at Bustemari, showed a curious sentimental side which contrasted with the hard, business side of his nature. He went into ecstasies, as he showed me the ruins of the temple of Hera at Olympia and a view of Athens and the sea from the Acropolis. He discovered new beauties in the shepherds standing on the rocks of Mount Parnassus in the olive oil and wine jars transported on the backs of donkeys in the Cyclades, and even in the joints of mutton cooked in open air in the streets of Athens. I planned now to start by ship from Greece to the Low Countries, and from thence to leave for America. In Denmark, I did not tarry except to view the city of Copenhagen from the tower of its Town Hall, and the dykes that kept the sea off at Sleswig. Neither did Holland fascinate me, except for the houses built on wooden piles in the Zuider Zee. But, in Belgium, I had to stop, as I had to wait for my ship. I viewed the old town of Bruges from its belfry, promenaded in the seafront of Ostend and watched the canal boats unloading at Antwerp. At last, my steamer got under way, bound for New York.

A trader of Finland, who had his stall in the market in the South Harbour in Helsingfors and was going to America also on a pleasure trip, offered me his company. After seeing the Broadway of New York by night, we chartered an aeroplane to go to Canada. From the plane, we had a magnificent view of the Niagara Falls, the bisons roaming in prairies, men shovelling snow from the path of the trams at Montreal, the canvas wigwam of an Iro-

quois tribe, and the wharf at St. John's filled with numerous seal pelts from which oil and skin were extracted. We rode in a raft of logs in British Columbia, saw lumbermen pushing logs into the river and climbed Mount Lefroy in the Rockies. We wanted to go further north to see the Eskimo snow huts lit by blubber oil lamps, the salmon traps in the Yukon River, and the sledges drawn by dogs in Labrador. But, the cold was too intense for us, and we turned south towards the United States. We saw the gigantic cacti in the deserts of Arizona, wandered in the 'Chinatown' of San Francisco, suffered in a heat wave at Chicago, descended the Grand Canon of the Colorado on the back of a mule, and visited the film studios at Hollywood in California. We watched the picking of cotton in South Carolina and the harvesting of tobacco in a Virginian plantation, travelling down by the stern-wheel paddle boats on the Mississippi.

When we reached Mexico, we did not halt but pushed on, watching the mules bringing mahogany logs from the forests and driven by 'peons' wearing peculiar straw hats shaped like big convolvulus flowers. We wandered across the length and breadth of Central and South America. How can I describe what we saw—the derricks widening the locks in the Panama Canal, the Bolivian Indians chewing cocoa leaves in their rude homes, the asphalt pitch lake in Trinidad, llamas carrying things, sturdy muleteers of Equador traversing the slopes of the volcanic hills, cowboys hunting the jaguar in Paraguay, the Lengua Indians spearing fish in the swamps of Gran Chaco in Uruguay, and the glaciers coming down to the water's edge in the Straits of Magellan. We did not stay anywhere any length of time except at Argentina where we stayed at the 'Estencia' of a cattle-owner in the Pampas, and saw *gauchos* dancing to the music of the guitar and the Tehuelsche Indians of Patagonia hunting the guanaco with their lasso. We wanted to go to Antarctica to see the penguins resting on ice-floes; but, my companion was called back home and I preferred to accompany him to the West Indies. I stayed here

while he left for Europe. I watched Negroes wearing sombreros of straw working in banana plantations, milkmen going on horseback carrying their cans in hanging panniers in Cuba, and the wind mills squeezing the sugarcane at Barbados.

I, then, left for the South Seas, having a final glimpse of the Morro Castle, Havana, from the Narrows. What delightful lands are these South Sea Islands! I spent days seated under the cocoanut trees near a lagoon amidst the coral rocks. In the beautiful island of Hawaii, crossing the pineapple fields that covered the hills and valleys, I ate the 'poi', the staple food made from the starchy roots of the taro plant, watched glittering fishes with shapes as grotesque as the multicoloured drawings of Japanese artists in the waters of Honolulu, and saw a Hula dance done by Kanaka maidens.

From there, Australia called me. After suffering from the heat in a cattle ranch in North Queensland, I escaped to the encampment of a gold miner in the Bush. I watched *emu* men engaged in magic rites to get plentiful supply of emus for their tribes. I saw medicine-men with mystic designs on the face and the body. I wandered near the coral growths in the Great Barrier Reef, saw sheep-shearing by machinery in a ranch in New South Wales, tested a machine which graded apples in Tasmania, took a boat on the Swan River to see the wild black swans on it, saw the limestone caves in the Blue Mountains and was in Melbourne for the 'Cup'. In New Zealand, I was thrilled to see the tattooed Maoris making mats of flax, while their women cooked potatoes in bags let into the boiling water of Whakara-warewa. I stood on the banks of the winding river shaded by weeping willows near Christchurch and reflected on the industrial advance of the country—the busy saw mills fed by the fallen Kauri pines hauled up to them by oxen, and the gold dredge in operation in the district of Westland.

On my way to Japan I skirted the important islands on the way. I saw the war dance of the Solomon Islanders armed with barbed spears, Fijians catching turtles,

women in Tahiti making cloths called *tappa* out of paper mulberry, Filipinos eating the flesh of the carabao, and the natives of Celebes hunting the deer on horseback. I halted at the Malay Archipelago. After experiencing a furious hurricane in a bamboo forest at Java, I got the help of a Javanese guide. The man who was clad in his sarong took me to the bas-reliefs which lined the walls of Borobudur. This naturally led to a visit to Bali; where Hinduism still continues. I wandered in the groves of the temples where the air was sweetly heavy with the fragrance of the blossoms of the Frangipani trees and watched the glorious tropical sunset on the sea from the top of the Peak of Bali. In Cambodia, I saw a performance in the 'Hall of Festivals' of the famous Cambodian ballet in their traditional costumes. I looked down on the walls of Angkor from the colonnade of the temple and wandered through its grand sandstone ruins. I was privileged to see the annual Regatta on the Mekong. After visiting the beautiful botanical gardens at Penang, I was introduced to the sight of the Sakais, who use the blowpipe to hunt their prey, by a chief of Perak, who presented me with a gold-headed Malacca cane on parting. I saw a primitive tribe who still painted their faces with coloured clay in the dark forests of Moluccas. I passed Formosa where men were flaking off wood from camphor trees for the distillery and the Kurile Islands where the Ainu women tattoo their moustaches.

I was finally in Japan. Returning after climbing the ice-capped peak of Fuji-Yama, I had a drink at a tea-house on the fringes of a lake under a canopy of wisteria flowers, while three geishas attended on me—one dancing, another playing the *samisen* and the other the *tsudzumi*. I saw the famous bronze Buddha at Kamakura rising high above the trees, and, when returning, saw fishermen using cormorants to catch fish. After a narrow escape from a Shintoist temple at Yokohama at the time of the earthquake, I left for China. The scenery in Honkong reminded me of the Riviera. It is needless to describe in detail my varied

activities in China—how I walked over the Jade Bridge in the Summer Palace of Peiping, how I coursed down the Fou-Tcheou Road in Shanghai in a rickshaw, how I participated in a *fontan* in a gambling den in Macao, how I travelled in houseboats at Canton, how I saw the sword dance of the 'gesangs' in Korea, and how I stood on the ancient sentry tower in the Great Wall of China. A pig tailed constable who was fishing up tit-bits from a bowl with his chopsticks in an eating house guided me to a Lama temple where I saw the huge prayer cylinders. A pilgrim, who was a water seller going with his casks of water on the donkey through the narrow streets of Kashgar, accompanied me to Tibet. He told me that originally he had kept herds of yak on the bleak Gobi desert, but, having fallen into the evil habit of drinking vodka in a cabaret at Harbin, he had lost all property and had now been reduced to follow this precarious occupation. Now, intent on salvation, he twirled his prayer wheel as he walked. It was then the Losar Festival at the Tashi Lunpo Monastery and I saw the march of the Lamas with weird music.

From Tibet, I proceeded to Burma. I attended the Water Festival at Yaunghe and saw the yellow-robed *pongyis* flitting to and fro. I visited the caves near Moulmein and saw the elephants dragging teak logs to the river. From Burma, I went to Siam, where water buffaloes draw the ploughs over the flooded rice fields. After exploring the Klongs on the right bank of the Menam opposite Bangkok, I proceeded to Annam, whose dress-making establishments were as efficient and as expensive as those of Rue de la Paix in Paris. Then to Borneo, where after visiting the rude huts of stick and leaves of the Central Bornean tribes and a pepper estate, I bought a *kriss* as a memento of my visit. Thence I embarked for Ceylon.

Ceylon the Emerald Isle! I smelt the cinnamon gardens before the ship touched Colombo harbour. I sat on the sand under the palms near Galley Face and reflected on the intermingling of the old and new in this land. The devil dancers pursue their

craft at Kandy. Here, a bonze dressed in yellow would show one also over the Temple of the Tooth. Veddahs still kill game, using bows and arrows. But, we hear the noise of the rolling mills which operate on withered tea leaves. Sinhalese women pound plumbago for pencil manufacture, and Moormen cut and polish gems.

Then, I travelled to South Africa and, here also, noted the same contrast, though it is not so pronounced. Zulu *kraals* on one side and the magnificent view of the modern city of Capetown from the Devil's Peak on the other. Boers trekking like a Biblical tribe over the weld, while machines clank in the gold fields of the Rand. I saw an ostrich farm and beheld a war dance of the Swazilis armed with assegais and shields. I can run only over the other things that came to my view in my rapid progress through Africa—the quaint toilet of the Swahili women of Zanzibar, the curious hats worn by the Hovas of Madagascar where I travelled in a *filanajana* carried by Malagasy porters, Hausa huts in Nigeria made of slender wands and covered with grass strips, young elephants used to drag carts in West Africa, Pygmy warriors of the Congo tracking game through dark, swampy forests, witch doctors compounding poisons, Masai warriors marching, and Kikuyu women carrying babies on the back in Kenya. What stands out before my mind is the time when I rode in a caravan through paths by which zebras, gnus and antelopes passed. Flamingoes covered the skies, and the woodlands swarmed with baboons. I got a memento of this, when I netted beautiful varieties of butterflies near Lake Nabagaba. After a passing visit to the Canary Islands where, after crossing through tomato fields, I saw at Atalaya peasants live in houses in the lava caves of the volcanic hillsides....."

Suddenly, he stopped and stared in curious stupefaction at a figure rapidly approaching us. It was only a young man clad in a dirty loin cloth. But, as he came near, the old man's face turned a sickly hue, and, with a shame-faced laugh, he got up, picked up his stick, and hobbled out of the temple,

The new comer came to me, and, speaking in Tamil, said: "I hope, sir, that my old father has not annoyed you in any way."

"On the contrary," I replied, 'he has been entertaining me with an account of his travels. It is really astonishing to have met such a man in this place."

The man threw back his head and laughed uproariously. "Dear Sir," he exclaimed. "My father has never stirred an inch beyond K... the town which you know, is about ten miles from here. He was a teacher of geography in the High School there and, being a lover of books from his early days, used to spend all his time in libraries. Well, the school fell on evil days some

months ago, and, since my father never cared to go and see the school manager, the axe of retrenchment was first applied to him. I do not know whether this shock upset him or whether his brain was already softened by excessive study. Since I took him here where I get a precarious living, he has been a monomaniac, mumbling about the places he had visited throughout the world."

"Really!" I cried 'but, he seemed so sane and cogent in his narrative."

"That is the really sad part. Except for this delusion, he is all right. I suppose it is Fate."

HOW TO TEACH HONESTY AND TRUTHFULNESS

By MISS AQUILA BERLAS, B.A. B.T., I/C Inspectress of Schools, Ajmer.

DEPENDABILITY expresses itself in two ways, through deed and through word. The former is termed honesty, while the latter is called truthfulness.

Neither of the two virtues, viz., honesty and truthfulness, is inborn. Children are born neither honest nor dishonest, neither truthful nor untruthful. They acquire these two moral virtues, like all other virtues, through experience.

The value of all external behaviour should be judged in the light of the forces motivating it. An individual may behave honestly because of the fear of physical pain, another's honest behaviour may be attributable to the fear of social opinion. Real honesty presupposes the individual's development to the stage at which he is capable of forming an ideal of himself, a picture of his ideal self, which will be violated by being dishonest. At this stage he is honest, because to be dishonest would be incongruent with his conception of himself and damaging to his good opinion of himself. Of this form of honesty, young children are incapable, because of their intellectual and moral immaturity. At the earliest stage the strongest stimulus to good

behaviour is physical comfort while the most effective deterrent is physical discomfort.

This is the stage of moral infancy, a stage at which the only guiding principles of life are hope of bodily pleasures and fear of bodily pains. From the age of about 8 years onwards, the child becomes more realistic and the process of his socialization becomes more rapid.

This stage may be called the prudential stage, because social opinion is now the strongest motivating force in the individual. During adolescence the individual becomes more idealistic and, if he is handled properly at this stage, he is able to achieve an ideal of himself which serves throughout life as the background against which he judges the propriety or impropriety of various courses of action open to him. But adolescence or youth being a stage of rapidly changing values and adjustments, the ideal of self does not get consolidated until manhood or womanhood is reached. We shall be well advised to bear in mind the handicaps under which the growing individual has to work during the periods of infancy, childhood, boyhood or girlhood and

adolescence, during all of which he is immature, and we should not expect from him the high ideal of perfect honesty which he is psychologically incapable of attaining. Secondly, we should not lose sight of the fact that the speed and ease of transition from moral infancy (pleasure-pain stage) to the prudential stage at which social opinion is the strongest force, and thence to the highest stage, depends upon the level of ethical development attained by the family and the community to which he belongs. The moral development of some individuals and families is arrested at the level of moral infancy. The actions of these individuals and families are governed largely by consideration of material rewards and punishments. Other individuals and groups go beyond these, but their morale is mainly conditioned by the values and attitudes of the society to which they belong. Social opinion is the strongest stimulus as well as the strongest deterrent. It is only a relatively smaller number that reach the highest level of moral development. The tempo of the child's moral development is consequently conditioned by his own psychological limitations as well as by the ethos of the social environment. It would be unreasonable to expect an individual to practise at any stage of his development a code of morality higher than that practised by the adults amongst whom he lives. He accepts their ideas and emotional reactions uncritically and they furnish a pattern for his own behaviour. As long as he does not have an opportunity of going outside his limited social circle and studying the attitudes and ideals of other individuals and social groups, he remains incapable of critically evaluating the moral quality either of his actions or of the actions of his fellows.

The growing child not only imitates actions e.g. accent, mannerisms, etc., he also uncritically accepts and reproduces, with conviction, the opinions held by his social group. The seeds of religious bigotry are sown in the individual in early life, when he acquires the conviction that the religious ideology of his people is the best and continues to cherish this belief without

ever bothering to make a serious study either of his religion, or of other religions. Later, as a result of the political or other ideologies of the social groups with which he associates, he forms equally strong, and very frequently unreasonably one-sided, opinions on political, economic, and social questions. Sectarian or political narrow-mindedness is bred in this way.

We have considered above in outline what forces and factors in the social environment militate against the development of ideals and habits of honesty in individuals and in social groups of all sizes, ranging from religious sects to nations.

Experimenting with various reactions:—

The child is a great experimenter. During each stage of development, he experiments now with one possible reaction, next with another. Each reaction brings in its train certain pleasant or unpleasant results, and from these the individual learns as he grows.

Childhood is the period during which the individual learns most and gets off most cheaply. After he has reached maturity, he has to pay a much higher price for useful experience.

Some simple rules for inculcating honesty:—

(1) In the first place we must recognise that during the stages of infancy, childhood, boyhood or girlhood and adolescence, the individual is able to achieve honesty in a limited sense and that he can become ideally honest only when he reaches the age of maturity and stability at about 21 years, and then only if his moral training has been conducted on the best lines and in the most favourable social environment.

(2) During each period of development, the social environment of the individual plays a very important part. The attitudes, and ideals of the adults amongst whom an individual is brought up, sink deep into his nature and tend to persist throughout his life.

(3) The manner in which the individual is trained and disciplined has great influence in making or marring him. Most parents

have a wrong conception of discipline. They measure the effectiveness of discipline, exercised from without, by the individual's conformity to prescribed modes of behaviour, but they forget that the semblance of obedience they thus achieve has as its hidden concomitant a spirit of rebellion, and that the personality, constantly subjected to the pull of two opposite forces, may eventually fall to pieces.

True discipline is synonymous neither with licence nor with tyrannical inhibition. It does not allow the individual to do as he desires, nor does it take away from him all freedom. Its keynote is regulated liberty.

The concept of regulated liberty needs elucidation. Briefly, it amounts to this. Do not make the child's life too easy. If he is not accustomed to meeting the challenge of difficulties and overcoming them, his moral nature will soon go flabby, and he will develop a tendency to avoid and evade difficulties. Every normal child is born with a tremendous faith in himself. He is a born fighter. When he encounters difficulties, he tries bravely to overcome them. He exhibits great persistence. And when his efforts at solving one of the many problems of his life are crowned with success, he feels gloriously happy.

We have only to see that the child's natural tendency to fight down difficulties is preserved and that his career of little everyday conquests strengthens his faith in his strength and capacity.

This faith will be destroyed only, if the tasks set to children are not suited to (1) their capacities, (2) their understanding, and (3) their natural and acquired interests. If the work which they are asked to do is beyond their power of accomplishment or above their understanding, they will be overcome by a sense of futility and failure and may feel so discouraged that they may give up the struggle against difficulties, which will be tragic. If what is required of them does not appeal either to their natural interests or acquired sentiments and motives, they will feel bored, will not enjoy doing it, and will consequently not do it well.

And repetition of such boring and intrinsically uninteresting tasks will not only kill their joy in life, but will also create in their minds an exaggerated value of the importance of failure, which has been due not to their incapacity but to the uninterestingness and unsuitability of the tasks set to them.

In selecting tasks and situations for the child, we should see that they stretch his power. Pleasure in achieving something is heightened, if that something has obvious elements of difficulty.

Further, in our personal relations with the child, we should do our best to command his confidence. If we do not command his confidence, he will not discuss his difficulties with us. We can command his respect by trying honestly to understand his point of view and to arrive at a correct estimate of his difficulties. In order to achieve success, we shall have to go back in imagination to the recallable experiences of our own childhood difficulties.

One form of dishonesty is stealing. Stealing may be due to a number of causes, and in view of its seriousness and complexity, deserves separate treatment. Here we might refer to one important cause of stealing, namely parental miserliness. If parents do not allow their children a reasonable amount of pocket money, which may make them feel on an equal footing with other children of their age, and if requests for school subscriptions are not met with sympathetic response, children are bound to steal in order that they may save their self-respect.

If certain children persist in making unreasonable demands for money, one effective method of satisfying them is to provide various kinds of domestic work, which can be done by children and which does not fall within the normal round of their daily duties. For each item of work a small wage may be fixed e.g., weeding the front garden, watering flower pots etc. This arrangement will have the two-fold advantage of enabling the children to add in an honourable manner to their pocket money and also to learn the valuable lesson

that in order to obtain money one should work.

Persistent stealing and other acts of dishonesty are sometimes due to a child's not having been kept fully occupied with work, involving the utilisation of his capacities and powers. There are cases on record of persistent and seemingly incorrigible thieving having been stopped, when the thieving children were given work that was genuinely interesting to them, that kept them fully occupied and that gave them a sense of achievement and mastery.

Stealing is sometimes an act of vengeance indulged in by a child, who has been persistently ridiculed and made to feel small.

Similarly too much nosiness by parents regarding the child's spare time occupations frequently leads to lying. This lying is in the nature of a protest by the child against what he considers undue interference with his liberty. If the parent-child or teacher-child relationship is normal and healthy, based on mutual trust and understanding, the child will never lie, when asked to tell what he had been doing in his spare time.

If we try to force the child into certain patterns of conduct without effecting a close relationship between his interests and what we ask him to do, those patterns can never become a permanent part of his life reactions.

THE MAKING OF CHARACTER IN SCHOOLS

By DR. D. JIVANAYAKAM, M.A.-L.T. Ph. D., *Principal, Training College, Trivandrum, and Dean of Education, Travancore University.*

THE importance of schools as agencies of character formation, is being increasingly recognised. With the decay of the old ideal, "Knowledge for knowledge's sake" and the popularity of the slogan "education for behaviour," everything that will contribute to efficiency of conduct has tended to find a larger place in the school curriculum. The greater and greater part played by the application of knowledge in the conduct of human affairs, and the prevailing tone of modern life which emphasises the dynamic aspects of knowledge, have thrown into the shade bookish instruction stressing theoretical values. Character which shows itself in conduct, has therefore come to be directly aimed at through education. The increasing demand for character education, has at the same time broadened and defined the concept of character. Till now the issue has been clouded, by association with religious education. Character was believed to have been an outcome, a bye-product, of religious instruction. The practical difficulties of according religious instruction in the common schools in a country like India, with its wide variety of major religions, its

multiplicity of creeds, and its crowds of sects each clinging to its tenets fanatically, have made it impossible to give any kind of religious instruction whatever and rendered school education purely secular in character. This position has now been officially recognised by the Central Advisory Board of Education, which has resolved in its latest session under the presidency of the Bishop of Lahore, that religious instruction is a matter for the home and the community rather than for the schools. Such a decision makes it indispensable that schools should devote themselves to character formation. Indeed, no one can rightly deny that religious instruction will have its effect on the character of pupils. All religions hope that their tenets will influence to the good the conduct of their votaries. But to the world at large, the resulting conduct is of greater importance than the doctrines which determine it. For practical purposes, the ethics of a religion are more important than its esoteric character. Hence no harm can come, if the conduct is seized upon and promoted in schools, and the knowledge of the religious

principles, on which it is based, is by-passed and side-tracked. Ethics is not a subject of disagreement among religions. All religions are more or less agreed on, as to what constitutes the good life.

Such an agreement on fundamental morals, has brought into schools, what is popularly known as moral instruction. But the agreement in regard to moral principles, has not rendered the pedagogical problem of moral instruction any the easier. It is now conceded that direct moral instruction, is most vapid, stale, flat and unprofitable. Even if the pupil is impressed by such instruction, of the importance of moral principles and the necessity of following them out in life, there is no guarantee that such convictions will be translated into conduct. Hence moral principles should be taught in the natural setting. Moral questions should be made to arise in the school life of the pupil, and his reactions should be led to be motivated by such principles. The school work gives ample scope for the indirect teaching of morals in this fashion. Temptations to unfairness or insincerity in lessons and examinations, are always to be met. Occasions arise when the pupil will have to decide whether he will tell the truth or the contrary. In all such contexts, the school, by its close supervision, its rules and punishments, will be able to secure the right conduct and promote the right attitude. The school atmosphere, the school traditions and school pride will work through *esprit de corps*, and will influence conduct to the good and eliminate misbehaviour.

The psychological approach to the making of character was worked out by Aristotle himself. He found in man two tendencies, one passionate and brutal, and the other intellectual and human. Man rose in his spiritual character, according as the brutal was kept down by the human. Herbart seized upon this idea and argued that education consisted in the conquest of the lower impulses by the higher intelligence. Man is not born moral. The immoral tendencies in him are kept down by the will responsive to the higher ideas. It was the function

of education to supply these higher ideas and thereby make the "goodwill", which he defined as the "steady resolution of a man to consider himself as an individual, under the law which is universally binding". Thus we attain to morality by the long and complex training called education, and so he said: "Education may be summed up in the concept morality". McDougall has worked out a scheme in which each instinct and impulse is associated with a characteristic emotion. Emotion and impulse function in a determinate direction in the face of specified situations and thus build up a sentiment, which is a semi-permanent disposition to act in a characteristic fashion. In the making of a sentiment, intellectual comprehension and conviction take part and lead to consistency of conduct. Sentiments are built up in the life time of the individual in moral, aesthetic and intellectual situations; and they coalesce to make the master sentiment, otherwise known as the self-regarding sentiment, which reflects the personality of the individual. It is the duty of the school to build up the proper sentiments through the teaching of the humanities and the sciences.

Psychology has also made a synthetic approach to character formation by describing character as a bundle of habits. The home and the early school are the appropriate seed-beds of habits, as it is the time when the nervous system is at the highest stage of plasticity. Habits are formed by repeated acts performed in connection with some primary urge of the human system. According to William James, 99 out of every 100 things we do, nay 999 out of every 1000 things we do, are habitual. So habits make up a large part of our character. Habits of diligence, of punctuality, perseverance, cleanliness, politeness, truthfulness and honesty may be built up in the school, as component parts of character. The school routine, the school discipline and the school time-table are great helps to build up such habits.

The sociological approach to character formation has been made by Dewey, Parkhurst and others. Character shows itself in

our dealings with others. Morality is closely connected with society, and is nothing more than the code of behaviour in the social group. If a man lived in solitude, moral questions will not arise at all in his case. He cannot utter falsehoods, he cannot steal; he can neither be polite nor rude. The virtues gain point only in society. Thus self-denial and self-sacrifice are virtues, only because we deny ourselves and sacrifice ourselves for the sake of others. Lacking such reference, the social virtues become vices. Temperance becomes asceticism, courage becomes foolhardiness, enthusiasm degenerates into fanaticism. Hence the essence of a moral act is its social reference. The moral development of an individual really represents the growth of desirable social traits in him. The school should help to develop such social traits. Everything that stands in the way of right moral relations to our neighbours should be inhibited. Competition in marks and examinations should be avoided, as imposing the individual competitive role in preference to the social cooperative role. Corporal punishment, as deciding conduct by authority and brute force, should be done away with. Corporate living and team work, as promoting self-determined conscious consideration for the rights of others, should be encouraged. Extra-curricular activities, as investing the individual with responsibility and developing in him, powers of self-direction and self-discipline, should be plentifully provided. The school literary association, as a means of learning to see the other man's point of view in the quick give-and-take of debate, should be extensively cultivated. The pupil-sponsored school-day celebration and the excursion, give ample skill in organisation in a social medium, and so are indispensable for teaching cooperative teamwork. More things are achieved through social cooperation and more good causes are ruined through social conflict than we are aware of.

But the greatest means within the school, for instilling desirable social characteristics, are school athletics and school games. School athletics, when confined to narrow

areas, develop personal vanity and a desire to excel over one's fellows. But as they are organised at present over zonal areas and related to all-India standards and world records, they serve to teach a pupil his real place and to create a desire for excelling for excelling's sake. School games develop certain excellent social traits. A game is played for its own sake, as the reward gained is of an immaterial kind. It matters not a button, whether the game is won or lost, so long as both sides have played their best. Hence that characteristic so much to the fore in social service, described as "playing the game," is fostered. Games also teach the great lesson that no unfair advantage of any kind can ever be taken, and within the rules, no concession is to be expected or sought or accepted by either side. The individual learns to subordinate his self to the interest of the team, to render the best service to his side, with the conviction that all rely on him and he relies on them all. Team games entail the virtues of cooperation, of loyalty to one's side, of obedience to leaders, and of an implicit observance of rules as interpreted by an arbitrator. They also teach the correct spirit towards victory and defeat, not to be gratuitously elated by victory nor to be unduly depressed by defeat. There is a tendency for each school to ensure the victory of its side by all means fair and foul, by shouting down and discouraging the other side with the object of putting their rivals off their game. If the staff will only mingle with the crowd and tell them what is sportsmanlike and what is not, they are willing to listen. Where the competition is so keen that rancour is created in the minds of players, the simple devices of members of the rival team shaking hands with each other and the calling out of cheers to the defeated side, often palliate the feelings. The teacher should be a play leader as much as he is a work leader. In any case, the intimate association of the staff with school games, will enable sports and games to be used to the best purpose. Properly handled, there is ample material in the school for the making of character.

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THE TEACHING OF ORAL READING

By MR. J. P. SAKSENA, B.A., B.T., M.R.A.S., *Brajrajnagar.*

READING is usually deemed the most valuable and important of all school subjects. As an efficient means of discipline it trains the senses of sight and hearing; strengthens and develops the memory; increases the powers of imagination, judgement, and reasoning; and exercises voluntary attention and concentration of thought. Good reading is out of question, without a thorough grasp of the grammatical structure of sentences and an ability to express variations in meaning by corresponding shades of vocal expression. Thus, it increases the pupil's familiarity with the functions and arrangement of words.

Again from the standpoint of practical utility, reading may be regarded as the only indispensable subject of instruction. The extent and character of a person's reading determine the extent and character of his education; and rightly directed, a love of reading may prove an invaluable aid in both moral and intellectual advancement.

The importance of the subject is also in no small measure due to its being an un-failing source of pleasure and recreation.

The teaching of reading is attended with many difficulties specially in the lower classes. These spring up from two sources, viz, the nature of the subject itself, and the nature of the pupils.

In its initial stages, reading involves the quick recognition of sounds corresponding to printed or written letters. The difficulty of recognition is considerably enhanced when often, as happens in English, the same letter represents different sounds, when the same sound is represented by different letters, and when some letters are silent without any vocal significance.

The earliest reading lessons are learnt when the pupils are intellectually weak, so that the difficulties are all the more formidable. A child, who can read the words *go*,

no, *so*, finds that the sound of the vowel is different in such words as *to*, *on*, *of*. Thus, a confusion of ideas results, which only long practice can remove.

There are various methods current in schools for the teaching of reading, all devised with the aim of lightening the difficulties in the way of the students. These may be grouped under three heads:—

The first consists of Synthetic Methods, in which the pupil is first taught the letters and then they are combined to form words. To this class belong the 'Alphabetic', 'Phonic', and 'Phonetic' methods.

The second consists of 'Analytic' Methods, in which the pupil begins with words or syllables and learns from these the powers of the letters constituting them. Under these come the 'Look and Say' method and the 'Syllabic' method.

The third consists of 'Mixed' Methods, which seek to combine the advantages of the preceding methods. To this class belong the 'Combined' or 'Word-building' method and the English method of Messrs. Sonnenschein and Meiklejohn.

In every one of these methods, the conditions of success depend to a large extent upon the ability of the teacher to train the observation and arouse the interest of the class.

Now, we shall briefly consider the salient features of these various methods of teaching reading, one by one.

Synthetic Methods

(i) *The Alphabetic Method.*—It starts with the teaching of the letters of the alphabet. Each word is spelt orally before pronunciation. Soon after the mastery of the alphabet and the vowel sounds, short words are introduced and afterwards grouped into sentences. First, monosyllables like *am*, *an*, *at*, *is*, *if*, *it*, *on*, *of*, *or*, etc., are taught. These are followed by monosylla-

bles with the long vowel sounds, and longer words are spelt in syllables.

The following are some of the advantages claimed for the method :—

(a) It is a simple method, easy to be used by any teacher, no matter how unskilful he is.

(b) Here the difficulties are easily graduated.

(c) It teaches reading and spelling together.

(d) It is apparently a simple and natural method, as it starts with simple elements, letters, and proceeds to complex combinations.

But these advantages are more than counterbalanced by the following grave objections :—

(a) The method is contrary to the natural order of things; for a child learns to talk in words, not letters. So he should read also in the same way.

(b) It is mechanical and dry. It may even produce a dislike for reading.

(c) In the attempt to teach both spelling and reading at the same time, difficulties instead of being simplified are actually multiplied.

(d) The most fundamental objection is that this method entirely overlooks the confessed inadequacy of the English alphabet. There is often an unbridgeable gulf between the *name* of a letter and its *sound*. Hence, in many words spelling is an actual hindrance to reading.

(ii) *The Phonic or Sound Method*.—It teaches the sounds or the powers of letters instead of their names as in the previous one. The child is taught to associate the shape of each letter with its sound and then to put together these sounds to form syllables and words. In theory the method is right, as the sound of the whole word is composed of those of its parts. But, in the case of irregular words, i.e. words spelt irregularly, the method in its apparent simplicity will fail. Devices, such as the use of additional letters, or diacritical marks

along with current letters, or the use of italicized letters to mark silent letters, have been employed to make this method quite workable. W. L. Robinson's Phonic System is a good one.

The advantages urged in favour of this method are mainly four in number :—

(i) This lends itself to lively handling, in case the teacher is able. The interest of the children can be easily awakened and sustained by this method.

(ii) Good articulation and careful enunciation are easily secured.

(iii) Phonetic treatment of similar words is rendered possible, which accelerates progress.

(iv) Reading and spelling are taught together.

Of course, it has its own disadvantages :—

(a) It is too elaborate for general use as it requires specially qualified teachers to handle it.

(b) The number of additional signs burdens the memory and increases the drudgery of teaching.

(c) The attempt to teach spelling and reading together, as in the 'Alphabetic' Method, combines difficulties instead of resolving them.

(d) Many common words like *quay*, *colonel*, *one*, *gnat*, etc., being quite irregular in their pronunciation, cannot be taught by the Phonic method.

(iii) *The Phonic Method*.—It is really a modification of the 'Phonic' Method just dealt with. The distinguishing feature is the use of the phonetic script to overcome the irregularities and inadequacies of the alphabet. The earliest reading lessons are printed in the phonetic script, and retained till the child masters the proper sounds of the letters. The change to the ordinary script is made by asking the child to read in the ordinary script lessons already mastered in the phonetic one. At this stage the phonetic script is given up. *The Pronunciation of English* by Daniel Jones (Cambridge Uni-

versity Press) is a good book for teaching phonetics.

All the advantages and disadvantages noted in favour of and against the phonic method obviously hold good in the present case also. A few more additional objections may be mentioned :—

(i) This method at best postpones difficulties. The child, by this method, is obliged to master two forms in the case of each word.

(ii) Phonetic script means the use of books printed in so altered a way that it looks almost like the teaching of a new language.

(iii) The representation of similar sounds by characters, which differ but little in form, is almost certain to create confusion in the child-mind.

(iv) It is learned from actual experience that children, who have once mastered the phonetic spelling of words, find very great difficulty in grasping ordinary spelling.

Analytical Methods

(i) *The 'Look and Say' Method*.—It is otherwise known as the word method or the method of reading without spelling. The fundamental principle involved in this method is that whole words and not letters are the units of language. So the word is first taught without reference to its spelling, the child's attention being directed simultaneously to its form, sound, and meaning. Thus, he learns to recognize and pronounce words at sight. Afterwards, by analysis and comparison, he learns the powers of the letters composing the words. From the start the reading lessons are made to consist of simple sentences within the understanding of children. The teacher may start with some such sentences as the following :—"The cat is on the mat. It is a fat cat," etc. He points to each word, pronounces it and requires the pupil to repeat it after him. Thus the whole sentence is dealt with.

Now, all the children are made to read the sentence together, as the teacher points to the component words. This is followed

by individual reading on the part of many students. Next, they are required to read the same words in fresh sentences. Thus, by constant practice, auditory and visual impressions are associated.

After the children have gained a fair degree of ability, the use of books may begin.

As their vocabulary increases, they are led on to notice the similarity or dissimilarity of words like *on*, *no*; *from*, *form*; *does*, *dose*; etc. Here the analysis of words into letters may also begin. Thus, though the learning of the alphabet is no part of the system, the names and powers of the letters are incidentally learnt.

The advantages claimed for this method are :—

(a) It is natural, for the child learns to read, as he learnt to speak, in whole words. It can be successfully employed even by the most inexperienced teacher.

(b) Common irregular words can be learnt by no other means, e.g. *one*, *cough*, *quay*, etc. It separates the difficulties of spelling and reading.

(c) It is interesting since, from the very first lesson, the child sees the utility of his endeavours. He is able to read a book quickly by this means.

(d) This coincides with the method of reading, which every one of us adopts in later life.

Some of the counteracting disadvantages are :—

(a) It requires to be supplemented by spelling lessons.

(b) It is likely to encourage habits of guessing, unless very great care is exercised by the teacher.

(ii) *The Syllabic Method*.—It is another variety of the 'Analytic' Method of teaching reading. The earlier stages of this method are identical with those of the one described just above. In the later stages, greater attention is paid to the classified syllables than to the words themselves, whence the method derives its name. As soon as words

of more than one syllable are taken up for reading, the student is taught to break them up into syllables capable of being pronounced with single efforts of the voice. The merits and demerits of this method are similar to those of the 'Look and Say' method. The 'Syllabic' Method, however, gives a greater mastery over spelling, as it draws the attention of the students pointedly to the syllables of which the words are composed.

Mixed Methods

Lastly, we have the Mixed Methods of teaching reading, such as combine the advantages of the methods discussed above. Of these the 'Combined' or 'World-building' Method is largely in vogue. Here, any part of any of the above methods is employed according, as it is deemed specially advantageous in respect of the interest and willing co-operation of the students. A successful scheme is to employ the 'Look and Say' method for the earliest lessons, where easy words are taught as wholes. Next, the 'Phonic' method may be used to teach the principle of building new words by the prefixing of consonants to those words already known, e.g. *bat, cat, eat, fat, hat, Jat, mat, oat, pat, rat, eat, tat, vat; bear, dear, fear, hear, near, pear, rear, sear, tear, wear, year*; and so forth and so on. Irregular words can be taught only by the 'Look and Say' method. Very difficult words must be written on the black-board analysed into syllables spelt by the 'Alphabetic' method.

Another variety of the 'Mixed' method is known as the English method devised by Messrs. Sonnenschein and Meiklejohn. It is really a progressive word-building plan. It embraces four courses, starting with the Nursery Book or the Two-letter Word Sheets with 17 graduated lessons, leading up to the AT Course. This latter course consists of words with short vowels and consonants.

The second is the ANT Course with words of three letters—short vowels and double consonants.

The third is the ATE Course with exercises on long vowels, introducing the learner to easy stories.

The last contains all the double vowels with apparent irregularities, and some words which baffle classifications.

The advantages claimed for the system are:—

(a) It is carefully graduated and provides plenty of recapitulation.

(b) It ensures thorough progress, as no syllable in the language is left out.

(c) It teaches spelling and reading at the same time.

Besides the comparative unpopularity of the method, objections, such as its synthetic nature, the many meaningless combinations it involves, and the possibility of dullness and monotony in its employment, are urged against it.

After having dealt with the various possible methods of teaching reading, some distinguishing marks of the earliest reading lessons may be noticed. The pupils must be made to associate sounds, which they already know, with the printed words, and these latter with the ideas underlying them. The thorough grasp of words with a view to their later ready recognition must be ensured. Natural expression, clearness, and accuracy must be made compulsory from the very beginning. Reading and writing must be taught in connection with each other. Further, it is important that the earliest reading lessons be taken from the black-board rather than from the text-books or reading-sheets. In fact, the use of the black-board without stint should form the most marked feature of the early reading-lessons. At this stage, it may be of real help to the students to encourage them to point the words they are required to read out. But, if this practice is indulged in, by keeping the attention fixed on single words pointing may prevent correct phrasing.

As to the advisability of employing primers and readers in the Infant Class there is wide divergence of opinion. Perhaps, the best course is to combine black-board writing and some suitable text-books in the teaching of reading. Such books as are selected should fulfil the following

requirements:—(1) careful gradation of difficulties; (2) plenty of coloured pictures illustrating the lessons; (3) interesting subject-matter well within the pupil's comprehension; (4) nice get-up, large clear print with the words well spaced; and (5) some lessons written in clear conversational style to give practice in the modulation of voice.

Before closing some of the common faults in reading in the lower classes may be noted together with their correctives. One of the commonest is reading word by word instead of in phrases. This is due to the occurrence of new words and is almost inevitable in the beginning. But, if unchecked, it tends to become habitual. The teacher's pattern together with the frequent use of the black-board, and practice in both simultaneous and individual reading constitute the best remedy.

Failure to recognize words due to the smallness of the pupil's vocabulary is often noted. Here again the black-board must be unsparingly used, and devices like division of words into syllables, marking of silent letters, etc., employed.

Errors in pronunciation are far too common to need mention. Good enunciation and watchfulness on the part of the teacher alone can remedy the situation.

Imperfect intonation in reading by Indian students is quite a common error. They pitch the voice in too high or too low a key. A natural way of reading, approximating to the lucid and forceful manner of speaking, must invariably be insisted upon. Inaudible reading may be remedied by getting the students to read simultaneously.

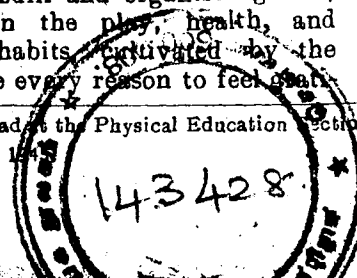
A SCHEME FOR EVALUATING PHYSICAL LITERACY IN SECONDARY SCHOOLS*.

By SRI. R. SRINIVASA IYENGAR, B.A., L.T. Headmaster, Sarva Jana High School, Peelamedu, Coimbatore

GREAT progress has been attained in recent years in the sphere of physical education in secondary schools, though much remains yet to be done. Secondary schools are being provided with physical training instructors at the rate of one for every 250 pupils, and helped to acquire additional playground space. A great revolution in secondary education has been effected by making physical education compulsory for every pupil in the higher forms, introducing physical education periods within the framework of the school time-table, and allotting pages in the S.S.L.C. registers for recording every year the pupil's physical measurements, ability in fundamental skill and organised games, and remarks on the play, health, and sportsmanship habits, cultivated by the pupil. We have every reason to feel gratified at the progress achieved so far; but all the same, we should continually introspect ourselves as to whether we could not improve our methods of work. Conferences like this are opportunities for such self-examination.

In this paper, I propose to examine the scheme now adopted for assessing physical 'literacy' in secondary schools. I have been strongly feeling that it is outrageous to pass judgment, and record it, on the sportsmanship habits of children, who are passing through the age-period of 13-15 years. The combative instincts of children during this age period have to be actively developed and promoted; and this cannot be done, if teachers are not only to pass, but also to enter judgments on the sportsmanship habits exhibited by children in the playground practices. The idea of sportsmanship can

* A paper read at the Physical Education Section of the All India Educational Conference, held at Madras in December 1945.



be understood and appreciated after witnessing inter-school tournaments and competitions, and discussing the issues of fair and foul games. If the pupil knows beforehand during the formative period that during everyday play-practice, he is to play with restraint, his capacity for full growth and development is being suppressed, and we shall be training children in tameness and docility, and hypocrisy, and not for full manhood and womanhood. An entry, 'a proud and hearty player,' made by a physical training instructor was changed by Mrs. Buck into 'a haughty player.' Many meaningless entries, such as, 'a serious player,' 'a perfect sportsman', 'a perfect gentleman in play' find place in the S.S.L.C. books. How a perfect sportsman is manufactured in the fifteenth year is a mystery; and it is not clear as to whether 'a perfect gentleman' is complimentary. The sooner this entry is removed from the S.S.L.C. register, the more sensibly we shall be acting in our school administration.

As regards health habits, there are factors beyond the boy's control that affect his health. Few children pass through the 13-15 age period without suffering from scabies or stomach-troubles. Again, as regards play-habits, the truly instinctive urges should be formed, developed and sublimated, before the psycho-physical mechanisms in and through which the instincts work are coordinated and exercised. Remarks suggested such as, 'humorous' or 'dry-as-dust' are difficult to comprehend. It is time that the entry, 'habits,' should go; and a new system of evaluating physical literacy in secondary schools is devised and adopted. My plea for the deletion of the 'habit-entries' should not be taken to mean that I am not for the cultivation of these habits,

A clarification of the objectives of physical training is essential to the framing of a scheme for testing the physical proficiency of pupils. It must be understood that the objectives of physical education in secondary schools are different from those in elementary schools. Physical education should in the first place, aim at creating in

the pupil a sense of responsibility for developing his physique so as to discharge efficiently the duties in his vocation in his later life. The marks of ideal physical health are robust health, expansive chest, broad shoulders, upright carriage, elasticity of step, vigour, quickness and sureness of movement and strength. Secondly, it should form the basis for the ultimate fitting-up of our pupils as members of the National Militia. Thirdly, our secondary schools should not fail to lay a proper foundation for acquiring proficiency in games and sports which have acquired international status. In India, we are likely to attach greater importance to indigenous exercises. Indian exercises are based upon the principle of *pranayama*; and their value in muscle-building and conscious mind-control should not be underestimated. All the same, the value of games and contests which provide freedom, spontaneity, continuous adaptation and correlative action of the organs of sense with the organs of movement, should not be ignored. Hence the foundation for proficiency in international games in which India has shown her mettle should be laid in our secondary schools. Lastly, India is a poor country; and as one school of politicians constantly observe, costly games cannot be thrust upon people living in the countryside. Rural leadership should be manned by the products of our secondary schools. Hence, if our pupils are not to cut themselves adrift from the masses, they should learn to play as well as to teach 'games without apparatus' or rural games, as they are called. Any scheme devised for evaluating the physical proficiency of pupils leaving secondary schools, should be based upon the fundamental principles stated above in the organisation of physical activities.

In consonance with the principles adumbrated above, the following scheme of assessing and evaluating physical literacy or proficiency of pupils in the higher forms of secondary schools is recommended:—

1. Knowledge of and practice of personal hygiene viz., cleanliness of body, dress, teeth, nails and freedom from susceptibility

ailments such as headache, stomachache, itches. 10 per cent.

2. Knowledge of correct postures for sitting, standing, walking, sleeping, and principles of breathing in and out. 10 per cent.

3. Knowledge and practice of any set of exercises, viz., *Suryanamaskar*, *scouting*, etc., 10 per cent.

4. Muscle building practices, (*Bhaskies*, *dandals*, club-swinging, 'how many at a stretch can be done?') 10 per cent.

5. Athletic fitness in jumping, throwing and running or hiking. 15 per cent.

6. Proficiency in major games e.g. football, hockey, cricket & c. 15 per cent.

7. Proficiency in rural games or scouting games or games without apparatus. 15 per cent.

8. Sportsmanship, and/or leadership in controlling a team, and in teaching of games. 15 per cent.

Total ... 100 per cent.

It will be seen that the above eight-point scheme is fairly comprehensive of the fundamental objectives of physical education in secondary schools, and more ideally satisfactory for the purpose of evaluating the physical proficiency of pupils in secondary schools than general remarks on

habits which, in most cases, do great injustice to the pupils either by over-exaggerating their worth or giving a false picture of the individual's physical proficiency. We have to recognise the limitations under which we have to work any scheme of testing. It is grossly unfair to penalise pupils in the high school stage; for any diagnosis of the pupil in his growing period cannot have any absolute or permanent value. Our objective should be to give our secondary-school-leavers that physical manhood, 'the plus condition of mind and body,' to use Emerson's phrase, necessary for success in the battle of life and the 'joy of eventful living.' I plead before the physical education experts for the introduction and trial of the above scheme of evaluating physical proficiency in secondary schools.

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WORLD PEACE

By SRI P. R. P. RANGAN, B.A. (HONS), *Kamptee*

THE world is only the reflection of human thought; a better kind of world can be founded only by a better kind of people with a better kind of mutual understanding. In view of this, it is entirely wrong to speak of world peace any more without a moral background. It is easy to speak of World Peace for any length of time, but let us see how far it serves the purpose practically. The so called Peace Treaties made between the winners and the defeated in wars apparently to ensure that there shall be no further wars between themselves or between nations are nothing but scraps of paper. The Treaty of Versailles for ensuring Permanent Peace was dictated by Woodrow Wilson, the then President of the United States of America, and presented by the League of Nations to Germany. It proved futile not because of German might, but because of the German desire for the world supremacy. In fact the terms for peace to the defeated parties are being submitted now, taking it for granted that the defeated are still fighting and will fight on further in spite of their surrender. Treaty and Peace should be made in the actual sense of the words; and history cannot forget the peace terms demanded by and granted to King Porus by Alexander the Great, after the battle of Jhelum in the Punjab.

War and Peace are quite inevitable in the world and none can stop them, but then humanity will never take a fancy for wars; and in fact it has got a certain amount of moral power of resistance against wars. Jesus Christ, the incarnation of non-violence and passivism, was crucified in spite of his holy preachings; the Arabian Prophet was chased from place to place and even stoned when he tried to establish the ideal of the brotherhood of humanity. Hence even Gods Who have appeared in human form in various parts of world to preach the Kingdom of Heaven among

humanity had to suffer persecution for the sake of humanity and could not, rather did not, remove the curse of war in spite of the blessings they bestowed on us. It is really strange to imagine that such a curse can be easily removed by these so-called Peace Conferences.

We are quite convinced that these Conferences will never bring any peace to the World. On the other hand, they often raise more complicated and more serious problems which always end in difficult situations in international affairs. Frequently, the ultimate result is that they are solved by nothing less than brute force. It is supposed that every war is always fought for Peace, but at the same time none can deny that war starts, invariably breaking the existing peace and that if it once breaks out, it always ends in peace. The actual fact with which humanity is most concerned is not the condition prevailing either before or after a war, but during the war itself. Every peace which is framed is nothing but a peace by force. As long as a nation tries to exhibit, rather establish, its might, there will always be fear of war, for "the might of a nation or a person is nothing, if it is not established over the right of others." If world peace is to be established, it can be done by only one method, and that is through the disarmament of all nations and the promotion of mutual good will and understanding. Of course, it is not possible to effect international disarmament all at once, but it is likely to be realised in course of time, provided the holy mission of Jesus and other great world teachers, non-violence and passivism, is preached effectively for practice among humanity in an organised way, by an effective agency functioning as "the International Peace Mission".

THE INTERNATIONAL PEACE MISSION (I.P.M)

The primary aim of the International Peace Mission should to preach

1. Intellectual Development,

2. Non-Violence and Passivism and
3. Condemnation of adultery, murder, theft, etc.

It should make its aim quite clear by declaring openly that its chief aim is to preach the above ideals and spread the spirit of brotherhood without any background motive of conversion of people from one religion to another. The I.P.M. should include representatives of all the religions. It should be recognised internationally and should be supported by all states morally and materially. The Mission should assemble once in a year, in various parts of the world in turn, to review its annual progress, under the sincere protection and patronage of the big nations of the world. It should tour round the world preaching these ideals. Generally men have no fear of any things but those punishable in a court of law, but still they will be susceptible of restraint by conscience, working specially on the religious point of view. Moreover, it should be inculcated that the primary aim in international affairs should be not success in politics, commerce etc., but the ideals of the I.P.M. Diplomacy is nothing but disguised and gentlemanly gambling for power. The religious-minded are more sincere and honest, but less 'honourable', whereas the political-minded are more 'honourable', but less God-fearing. The former will be prepared to forego anything and everything in the world for the sake of ideals and never think of politics, while the latter will be prepared to do anything and everything for the sake of material objectives but think of religion only for fancy's sake. Hence it is the duty of the I.P.M. to see that honesty, sincerity and brotherhood are established among all people as the surest foundation for permanent world peace.

The I.P.M., before it starts its campaign, should see to it as a preliminary measure that men should be made more amenable to moral checks. It is really a pity that international propaganda for physical, political, commercial, or economic development is much more active than that for intellectual or moral development. Any

sort of development of humanity which ignores moral and intellectual development is harmful. Hence taking into consideration the standard of living of a nation, it is not difficult in any way to bring compulsory education into force for that nation, as a first measure of intellectual development. It is only the intellectual and moral development of the peoples that can destroy the so called martial spirit which is being boosted, and at the same time dreaded.

We need not labour the question whether fighting is allowed by Christianity in general. The whole world knows the sacrifices of Jesus for the sake of his holy mission, non-violence and passivism. Note these sayings of Jesus. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth." "But I say unto you, that ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also." "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy." "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (The Sermon on the Mount, *St. Matthew*).

Later on, with increase in political and national rivalry among the Christian nations the above Sermon had to be interpreted against its spirit so as to make it conveniently applicable to politics. "It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars".

(P. 633, 37th Article of Common Prayer, *Hymns A & M*).

Whether Jesus would agree to the above amendment is immaterial, because his approval is taken for granted for the amendment.

"It may be asked, however, ought not the Christian to carry out literally the precepts of the Sermon on the Mount and refuse to offer resistance to any enemy? One line of answer would be to point out that we have obligations not only to self,

but to society. What our Lord forbids is the spirit of personal revenge. If we ourselves alone are injured, we may be called on not to resist our enemy and even to suffer death. Such non-resistance may be truly Christian. But when the injury affects others, then we may be called on to resist".

(Page 554. *Theological Introduction to the Thirtynine Articles*—By E. J. Bicknell D. D. with additional references by the Rev. H. J. Carpenter M.A.)

This kind of interpretation is quite opposed to the practical part of the Lord's Mission and is due to the oneness of religion and the state. It is quite clear that the state in order to get the moral support of the church had to make such interpretation so that it could have positively its own way in the sphere of politics. If personal revenge is prohibited, where is the necessity for others being affected by injuries? Where is the authority to take up arms to resist the enemy when others are being affected by injuries? Can we ever forget the practical part of Jesus's preachings when He was affected by injuries? Did He ever call upon his disciples to resist when He or His disciples were actually affected by injuries? Is it not a sin to forget His Holy preachings and the sacrifice He has done for the sake of humanity?

"As a Christian, he believes that evil can never be conquered by force. If he accepts state protection for his own personal safety, he can hardly refuse to help the state to defend itself against external enemies. In a sinful world, this dual standard is unavoidable. Human sin has made the best impossible. We must choose the second best".

(P. 553. *Theological Introduction to the Thirty Nine Articles of the Church of England*—By E. J. Bicknell D.D. with additional references by the Rev. H. J. Carpenter M.A.)

We are really thankful to the author to learn from him that human sin has made the best impossible; but the pity of it is that Jesus was not aware of this fact. Had He been aware of such impossibility on account

of human sin, He would not have committed Himself into so much sacrifice unnecessarily. In fact, He must have preached His mission in the belief that it was practical. Any way there is no overwhelming necessity "that we must choose the second best." In fact a true Christian should, instead of choosing the second best, prefer to live in a true Christian world, wherein war would be impossible.

The same writer says: "On the other hand, we are coming increasingly to see that if men and nations were really Christian, war would be impossible". (Page 554.) Later on he says of the world: "It contains many citizens who are not even Christian in name." (Page 555.)

This is a fact, which every one of us is quite aware of even now; but then it is the entire responsibility of the Christian nations who are the masters of the world at present to see that men and nations are really Christian in spirit.

Adultery, murder, theft, hatred etc. are universally being condemned by all men and nations because these are sparks of fire which will evolve into flames. Any punishment by any court of law against these crimes will not cleanse society completely, but it is only the fear of divine punishment which will prevent men from indulging in such crimes. It should be one of the aims of the I.P.M. to see that humanity should understand morally the evils of the crimes and if the ideals are preached among the peoples with the spirit of a crusade, we can take it for granted that the sins will die out and the problem of establishing good mutual understanding and brotherly affection among all men will be solved. Now, it is left to the powerful nations of the world, on whose shoulders lies the responsibility of establishing such a peace permanently among humanity, to see that these ideals are preached with international support. They need not doubt of its effect. They can make at least a trial of the idea. After all they are repeating the same words, that were spoken by Jesus for the sake of humanity, and thereby they themselves

unconsciously become more devoted towards Him. "The state of the Christian religion in Britain urgently calls for action; and that action is no less than the conversion of

England to the Christian faith".
(A Special Commission of the Church of England. *The Statesman*, Monday, June 25, 1945).

BOOK REVIEWS

ECONOMIC HISTORY OF THE BOMBAY DECCAN AND KARNATAK (1818-1868): By R. D. CHOKSEY, M.A., Ph.D. PRICE Rs. 8 PUBLISHED BY THE AUTHOR. SOLE AGENTS DECCAN BOOK STALL, POONA 4.

Dr. Choksey has reviewed in this book the chief features of the economic history of the Bombay Deccan and Karnatak during the half a century that followed their annexation by the British. The general trends of their economic development are fairly well-known to scholars. But as has been pointed out in the *Foreword*, our author adds a great deal of wealth of previously unknown detail over a variety of topics for both the areas of which we may mention the condition of village communities, land revenue and settlement, communications, irrigation, trade and manufactures. What he calls the period of transition to British rule would cover about two decades. It was generally marked by economic depression on account of over-burdened agriculture, a steep fall in prices, a high assessment, depression of home industries, a lack of precious metals and a vicious system of exchange that persisted. The inroads of the British Government into the economic life of the Deccan villages tends towards strong centralisation, and put an end to independence and initiative for self-help on the part of the villages.

The early British land revenue administrators tried to revive the system pursued by Nana Furnavis. The *miras* tenure became an empty show. The period following 1838 is treated district-war. It showed a rise in the tillage and a progress in trade, communications and land administration. But the aftermath proved the improvement to be ephemeral. The *sowcars* declined; the *Panehayats* likewise deteriorated. In irri-

gation the rates rose up; the culture of cotton was perceptibly improved and resulted in improvement of communications, leading to ports on the sea-coast. The silk industry completely failed.

Like the treatment of the Bombay Deccan, Part II of the book dealing with the Karnatak, follows the same line of description. An account of the geography and geology of the Southern Maratha country adds to the value of this part. Munro of Madras fame, who was responsible for the conquest of this region, had concluded, from the rotten administration of the last Peshwa, that the entire Maratha rule was predatory in character. The first years of British occupation were marked by continued depression. Land revenue was particularly heavy in its incidence. Inland transit duties were very cumbersome. The condition of this region presented, from the economic point of view, almost similar features to those prevailing in the Bombay Deccan about 1843, viz., that the first 25 years of British rule had left the Karnatak in poverty and economic depression, as was the case with the Bombay Deccan. The assessment of land was the most important task. The labours of the Inam Commission grew here, as in the Deccan, into channels of great complexity. Communications and irrigation had not been much improved, and wells and tanks were neither increased, nor even well maintained, and Government contented itself largely with planning for improvement and stopping short of carrying it out. Dr. Choksey pays due regard to the band of administrators that worked in the half a century covered by his survey and explains the reasons why they had to grope towards a new order of things, which had to be shaped from the bottom. "Blunders, but not lack of sympathy, followed in the wake

of mounting difficulties, and putting at times the commercial interests of the Company before those of the ryots brought in its train ruin, poverty and economic depression". The footnotes are sometimes repetitive and usually very elaborate, and the official papers and reports consulted, particularly those relating to land records and survey are of an immense range.

SELECTIONS FROM THE DECCAN COMMISSIONER'S FILES (PESHTA DAFTAR) PERIOD OF TRANSITION (1818-1826): EDITED BY R. D. CHOKSEY, M.A., Ph.D. PUBLISHED BY THE AUTHOR. SOLE AGENTS: DECCAN BOOK STALL, POONA 4.

This volume is a companion to the author's *Economic History* of the region of the Bombay Deccan and Karnatak in the years 1818-1868. It presents a picture of the condition of the land at the advent of the British rule, and of the efforts of the first English administrators to improve the lot of the cultivator and the prosperity of the country. The picture is presented, for both the regions, under the headings of Land Administration; Duties, Customs, Opium, Salt and Liquor; Coinage, Exchange and Mints; Communication, Transport and Road; crops such as cotton and silk and indigo (silk alone from the Bombay Deccan) and miscellaneous. Each section is illustrated by letters of the principal administrators, of whom the most prominent were Henry Attinger, John Briggs, W. Chaplin and S. J. Thackeray, addressed to various persons. The author rightly remarks that a period of transition of government from the conquered to the conqueror is probably the most complicated epoch of life that any society could come across. The administrators were well intentioned; but the difficulties of the hard years, the high assessment that was attempted, the numerous customs duties levied, the waste and fraud attendant on exchange—all these produced peculiar problems which were worsened by the ignorance of the administrators and the unsympathetic attitude of the *intelligentsia* of the land. It is heartening to read that the rulers secured

the friendliness of the population by enforcing religious toleration and by attempts to win the support of the people in other ways.

Chaplin, one of the most sympathetic of officers, has stressed in more than one place the necessity of toleration and of convincing the people of the essential justice and moderation of government. The value of cheap education and of employment of educated men in government service, the condition of domestic slaves and the standard of living of average families of particular communities—these come in for some notice. This review may be closed with one of the conclusions of the author that though the administration of the last Peshwa was very bad, yet "in justice to the memory of the followers of Shivaji there were periods, in the otherwise gloomy picture of 1818, which could and did compare more favourably with the rule that followed."

ELEMENTARY MATHEMATICS FOR WORKSHOP STUDENTS: BY F. G. W. BROWN. PP. X+369+XV, MACMILLAN & CO., LOND. (1945).

The author says that this book is based upon F. Castle's *Workshop Mathematics* written in 1900. During the period of forty years that has elapsed, much progress has been made in industry and technical processes requiring increased application of mathematics. "Due to these developments and due to intensive training necessitated by war," the author says, "it has become necessary to revise Castle's book to make it cover present day requirements." We are glad to say that the author has admirably fulfilled the task.

The book begins with the four operations including decimals, ratio, percentages and averages. Then angles, circles and rectilinear figures are taken up. We have symbolic representation, factors, equations simultaneous and quadratic, and similar figures. There are lessons on the use of vernier callipers, micrometer screw gauge, and slide rule. There are chapters on mensuration, element-

ary trigonometry, approximation, logarithms, approximate formulae, and areas of figures by Simpson's rule and by planimeter. There is a chapter on graphs, linear and non-linear. The book closes with tables of reciprocals, square root, logarithms, natural sines and tangents and some useful constants. It has also a good index and answers to examples.

The above list shows that the book is comprehensive and contains all the items necessary for all artisans and technical students. That so much is compressed in a single volume without sacrificing clarity of treatment is indeed an achievement. The treatment of the subject matter is quite

good. Everything is explained and illustrated in a clear manner, important steps being indicated in thick type, and students are enabled to grasp elementary mathematics as one whole. A special feature is that it contains a number of worked examples illustrating the processes. Besides this, there is a large collection of graduated problems of a practical kind that arise in the work of students.

This book is sure to be welcomed by all students taking an early technical course and especially here in Madras, in view of the bifurcation of high school studies leading to technical training. The get-up is quite good.

NEWS AND NOTES

EDUCATIONAL DRIVE IN ETHIOPIA

TO Tafari Worg, Private Secretary to Emperor Haile Selassie and delegate to the United Nations General Assembly, in an interview to Peter Stursberg, *Daily Herald* correspondent, recently declared that there was a great shortage of teachers in Ethiopia. The Government of Ethiopia, he added, has applied to England and the United States, but so far the response has been poor. The Emperor is very busy opening schools and hospitals throughout the country.

TWO MILLION BOOKS FOR ALLIED LIBRARIES

The Preparatory Commission of the UNESCO (United Nations Educational, Scientific and Cultural Organisation), whose chairman is Miss Ellen Wilkinson, British Education Minister, formally took over the work carried out since October 1942, by the Conference of Allied Ministers of Education.

The Conference owed its inception to the initiative of Miss Wilkinson's predecessor, Mr. B. A. Butler, under whose chairmanship it first met in London. Throughout the Conference has met at the Ministry of Education and its secretariat had been provided by the British Council. The work,

originally confined to considering the help needed and assistance possible for restoring the educational systems of Europe, was later extended in scope by the inclusion of representatives from the U.S.A., the U.S.S.R., China, British Dominions and India as well as the original members from Britain and nine enemy-occupied European lands.

An important step was taken in January 1943, when the Conference set up a Books and Periodicals Commission to secure new British periodicals for Allied national and university libraries. The British and Allied Governments together provided the funds and the next year Mr. Butler opened an inter-Allied book centre in London. This centre has already collected nearly half a million books, two-thirds of which are the result of special book salvage drives in Britain, and the remainder gifts from universities, learned societies and individuals.

Two hundred thousand books are now coming in weekly. The aim is to have up to two million available for distribution at the end of the year. Representatives from Allied countries will be invited to a joint examination of stocks during the summer. In addition, up to one million volumes and periodicals have been received representing 5,000 different publications.

Another important activity of the Books Commission has been the study of production of objective history books to eliminate some causes of international misunderstanding. Already two such books, "The European Inheritance" and "The Meaning and Teaching of History" have been commissioned to be written.

Meanwhile, other Commissions of the Conference have been studying the problems of scientific equipment, basic scholastic equipment, special educational problems in liberated countries, use of films, radio and similar aids to education, international exchange of students and teachers and protection and restitution of works of art, museum collections and archives.

Desiring to broaden still further the basis of their work, the Conference recommended the formation of an educational organisation within the United Nations framework. As a result, 44 nations signed the UNESCO constitution in London last November. The objects of the UNESCO are "to contribute to peace and security by promoting collaboration among nations through education, science and culture in order to further universal respect for justice and for human rights and fundamental freedoms which are affirmed for the peoples of world by the Charter of the United Nations."

The Secretary of the UNESCO is Sir Alfred Zimmern, well-known for his earlier work on international intellectual co-operation under the League of Nations.

LONDON COUNTY COUNCIL'S EDUCATION BUDGET

The London County Council's Education Committee has approved estimates for a

total expenditure on education of £17,500,000, in the coming year. The new total is the highest amount ever to be allocated for educational purposes by the L.C.C., which is responsible among other things for all publicly provided elementary and secondary education in the London County.

Before the war, there were about 460,000 pupils in the Council's elementary, secondary and junior technical schools; but for reasons mostly connected with the war the number for the coming year will only be 338,000. Nevertheless, the estimates show an increase of over £2,500,000 over the previous year.

The reason for the vast increase is that the provisions of the Education Act, 1944, are now beginning to take effect. The cost of London's secondary education alone will rise from under £2,000,000 to over £3,000,000.

The provision for nursery schools rises from £9,000 to £33,000 and for recreation and social and physical training from £50,000 to £202,000. Over £600,000 are to be spent in the rehabilitation of school equipment, most of which dates from before the war and much of which is unsuitable to the new organisation of schools under the Act.

Although the total expenditure will exceed the pre-war amount by over £3,000,000, about two-thirds will be covered by the 40 per cent increase in the Exchequer grant.

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EDITORIAL NOTES

A WRITER, in the *Calcutta Review*, tentatively, but with entirely new interpretation, works out the following periods in the study of Indian History—

A New Basis for Historical Inquiry.

(1) The Aryan Invasion; (2) The Aryan Settlement; (3) The Pre-Buddhistic Era; (4) The Buddhist Revolution; (5) The Brahmanical Revival; (6) The Rajput Period; (7) The Turco-Afghan Period-Moslem Invasion; (8) The Mughal Period; (9) Decline of the Mughals; (10) Pre-Mutiny British Rule; (11) Post-Mutiny British Rule and (12) Recent Epoch. In each one of these periods, stress is laid on the movement and progress of society. Thus in the Rajput period, the Huns were absorbed in the economic organisation, as also aboriginal chieftains who came to exercise dominion. The feudal courts were patronising the priesthood, but the Brahmins lost their pre-eminence and their decline set in. Having reached full growth, the caste-society started the process of stagnating. Henceforth it came to be only on the defensive.

The next period is marked by a conflict of Moslem and Hindu society, resulting in a temporary eclipse of Hinduism, whereas the Mughal Age attempted a consolidation of the feudal class and was marked by a revival of Hinduism and a process of synthesis. When the Mughals declined, Hindu revival began, but it had to compete with foreign powers, which destroyed the Indian artisan class and increased the pressure on land and the better-armed, and more industrialised foreign powers became stronger, until British rule was established. Before the Mutiny, the British tried to remove the feudal aristocracy, creating in places rentier classes and elsewhere making the paramount power the direct super-feudal landlord, removing the entire surplus agricultural production. The opposition of feudal chiefs and their priests led to the Mutiny. The British, though victo-

rious, confirmed feudalism and priesthood and gave their pretensions and claims imperial sanction.

After the Mutiny the transformation of the Indian society under the British rule has been thus summarised:—Land is the main means of production. Increased security and peace increase population. This together with the throwing back of artisans on land (owing to competition from machine-made foreign goods) increases pressure on land. Pressure on land and the removal of the entire surplus produce progressive impoverishment of the population. Under conditions of extreme penury, usury gets free scope. Moneylenders grow up; they also take up distribution of foreign manufactured goods and collection of agricultural produce for export. Land-transfers from the cultivator to the absentee moneyed man take place, and the agriculturist is rendered landless. The number of landless agricultural labourers increases; sub-infeudation develops and more impoverishment takes place. The trading and money-lending class has taken up land, but does not cultivate it directly. The landless labourer is asked to cultivate it on a sharing basis. The direct producers' share is further reduced. No capitalisation of agriculture takes place, for holdings are already fragmented and so scattered that attempts at consolidation need the backing of the coercive powers of the State. The trading class and the landlord class slowly coalesce. British rule has brought in its wake exported British capital, which starts a few primary industries, and the beginnings of an irrational industrialisation take place. Utilisation of cheap labour and cheap raw materials are its chief motive forces; and so the steady impoverishment of the masses continues. No subversion of property relationships takes place to create fresh purchasing power in the population, and very definite limits to industrialisation have been set. During the last two world

wars, mobilisation of indigenous capital has taken place and some additional industrialisation, but the basis still is cheap labour and cheap raw materials. Coalescing of the trading class and the feudal landlords has proceeded further, and opposition to rational industrialisation through creation of more purchasing power among the people by leaving more surplus with the direct producer through abolition of feudal land tenure has increased. This coalescing of two historical, mutually exclusive classes is the most significant development of the twentieth century. Landlords, traders and industrialists largely exchange their rules; all the three are growing into one class with common fears and hopes. Through this synthesis, feudalism is attempting to survive the decaying British Imperialism. The above method of treatment is so suggestive and constructive from an entirely novel, but most useful angle, that we have no hesitation in commending it to the earnest attention of all teachers of history.

Dr. Sacchidananda Sinha's well known *Hindustan Review* contains a very penetrating and sympathetic

II Sir C. P. Ramaswami Aiyar.

appreciation of Sir C. P. Ramaswami Aiyar by "One Who Has Known Him Long." It is so interesting that we wish to share it with our readers, in its best portion.

"The fourth phase of his (Sir C. P. R. Aiyar's) life is centred around his playing the role of an adviser on constitutional affairs to several Indian princes, and as Dewan of Travancore, since 1936, to the Ruler of Travancore. For the last nine years, he has striven every nerve of his to turn the State into a very progressive place, and C. P. has not failed in the least in that ideal. A man can achieve something in some given sphere, but only a C. P. can achieve all things in all spheres. The future historian of Travancore, when he sits to record (unbiasedly) the work of C. P., will truly say that the State was

most fortunate to have a giant of his calibre and that what he did was history itself to be recorded on the model of an encyclopaedia.

"Is that all? No, the man is more than all these that establish his greatness. A true disciple of culture, a scholar of vast distinction, a thinker of unrivalled degree, witty in needful proportions, to hear Sir C. P. speak in public is an intellectual feast for the listener. Added to the lustre, which his handsome personality throws on the audience, every word of his falls into our ears with bell-like clarity. Our hearts take fire and our brain delights with his utterance. The magician thus performs on the platform and keeps us spell-bound. Then he vanishes, leaving us to think of him and his words for days and days to come. Such is Sir C. P. a great statesman, scholar and thinker."

Sir Stafford Cripps, writing on post-war aims and opportunities, stresses the urgency of the fitting in of the hundreds of thousands of men and women from the environment of war-production to peacetime manufacture, and of

the making of that change both quick and smooth. After the last great war, the work of adjustment was dominated by too much of emotion and not enough of intelligence. In the present work of transformation, sweat and tears are necessary to win the peace, even as blood, sweat and tears had been needed for the war. Regarding the management of personnel in the industrial and other concerns that would be working at top speed in national reconstruction, right educational effort is the first and the greatest necessity for the adjustment of the worker to his job. One aspect of it is thus explained in Sir Stafford's own words: "A large and important part of your work should be concerned with education in industry. It is wrong to assume that with the introduction of mass production methods, we require less

skill in our factories. We may not require quite so many medium-skilled workers, but we need more highly-skilled personnel as designers, draughtsmen, jig and tool designers, tool-makers and so on. Of these people, we have been and are very short in the country, and it is absolutely necessary for firms to train young men and women through apprenticeship or other schemes right up to post-graduate standards. In addition to this primary training, there is the all-important training of foremen and forewomen and of chargehands, which has very largely been neglected in industry in the past.

"I should like to see the personnel officer's educational work go even further and include the provision of refresher courses for all categories of staff in their different special subjects."

Mr. Bevin, the great British Director of the coordination of man-power in Industry during the war, would lay much value on many training schemes that would prevent accidents and would, therefore, suggest a new and constructive scheme for training factory workers to guard themselves against accidents, which are largely due to the rapidity with which unskilled labour was tacked on to machine production and the general risks of factory life, and he would give the following suggestion. "A gradual introduction of our young people to the factory atmosphere, a school where they are taught the correct use of tools and machines with a wider knowledge and a fuller appreciation of the processes, will give us a class of worker with a sounder knowledge and wider outlook, and such a person will, I am sure, be a safer

worker than we have had in the past. To these we should add the further training of persons, whose duty it will be to see that our factories are safe places in which to work, and I think we must extend the training courses for safety officers or, as they would better be called, accident prevention officers. I am, at present, thinking out a method by which these courses could be extended and made even more effective."

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