

THE EDUCATIONAL
REVIEW

Feb. 1924

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The Educational Review

A Monthly Record for India.

VOL. XXX.]

FEBRUARY 1924.

[No. 2.]

All literary contributions, books for review, newspapers or magazines, sent in exchange, &c. should be addressed to the Editor, No. 4, Mount Road, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

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NAGPUR UNIVERSITY:

CHANCELLOR'S ADDRESS.*

ALUE OF THE TRUE SPIRIT OF UNIVERSITY.

It is a matter of great pride and satisfaction to me that the University of Nagpur should come into being during my tenure of the office of Governor of this Province and that I should be the first Chancellor. As you are all aware, higher education in this province has been for many years under the control of the University of Allahabad, and I am sure that your first wish is that we should express our deep sense of the obligation which the schools and colleges of this province owe

to that University in moulding secondary and collegiate education.

We have now brought to birth a University of our own. Like all institutions which take root and are of permanent stability, the University is the result of many years of careful thought and planning. I do not propose to give you many details of that history. The Committee appointed in 1914, animated by the highest ideals of University education, prepared a scheme for the establishment of a teaching University. From its first inception this University owes much to the expert knowledge of Mr. C. E. W. Jones, now Director of Public Instruction, who was the Secretary of that Committee and has been closely associated with other vital stages of its development. A new era in University education seemed to be dawning. The brightness of the dawn, however, was quickly

* Address of H. E. Sir Frank Sly, at the first meeting of the Court of the University, on the 28th January 1924.

ired by the lowering clouds of war, and a time the University scheme, like many other schemes of development, had to be postponed. Government, however, pressed ahead with the establishment of a college for Berar, and it was a matter of intense satisfaction to me to open that institution in July last year.

Meantime, the larger project of the University was subjected to a considerable amount of criticism based on the recommendations of the Sadler University Commission, and an Educational Conference was held in 1919 to examine the applicability of the Commission's report to conditions in the Central Provinces and Berar. One of the most important results of that examination has been the abandonment of University control of Secondary School education and the institution of a Secondary Education Board on which, however, the University is well-represented.

With the introduction of the Reform Scheme of Government and the establishment of a Reformed Legislative Council, public opinion strongly expressed itself in favour of the establishment of a University at the earliest possible date, and the late Minister for Education, Rao Bahadur N. K. Kelkar, assured the Council that he would press forward the project with vigour. He kept his word. The University Act was passed in March 1923 and was brought into operation in August of the same year.

From this point our progress has been rapid. On August 4th, I had the pleasure of appointing Rai Bahadur Sir Bipin Krishna Bose, K. C. I. E., first Vice-Chancellor of the University, and I am glad to have this opportunity of placing on record my admiration of the devoted service he has given and is giving

every day to the building up of this University. Sir Bipin is no longer a young man, nor has he been in the enjoyment of the best health. Yet in these last six months, as I am in a position to know from inside sources of information, hardly a day has passed but what your venerable Vice-Chancellor has given his personal attention to the problems of University development. To a profound knowledge of the affairs of men and of institutions, which only comes with the ripened experience of years, he has added the zest and energy which we are wont to associate only with youth. He has received skilled and generous assistance from many of you gentlemen present here to-day, but I feel sure I have your unanimous consent when I declare that it is mainly due to the ability, energy and devotion of the Vice-Chancellor that we are able to meet here to-day, a fully and duly constituted Court within six months of the coming into existence of the University, our Provisional Executive and Academic Councils, our Faculties and Boards of Studies, in existence and performing their respective functions, and a quite considerable number of necessary statutes, ordinances and regulations already made and in operation.

The University proper has started its career in a very modest fashion without very necessary buildings and equipment. I look forward to a time when the University will have suitable accommodation for its Court, for offices, for meetings of its various bodies, for examinations and for an adequate library. But for the provision of these, the University must rely mainly on private liberality. I feel confident that an appeal for funds for the provision of these necessary requisites will not fall on deaf ears. I believe that the people

of this province are keen on making their University a success. May I in this connection draw your attention to the practice of western countries in the matter of the provision of University education? The spacious halls and lecture rooms and laboratories of the Universities of the West have been in the main built by the devotion and liberality of private individuals and I feel that as the people of this province realize the benefits of University education in promoting their progress and prosperity, they will follow the example of the West and will come forward with liberal donations and subscriptions. Let me assure you that my Government is prepared to do its best to maintain the colleges which it administers in a state of efficiency and to effect improvements wherever improvements are necessary.

It is true that the Nagpur University is at present only an examining University. Many of us believe that the fullest ideals of University education can best find expression in a teaching and learning University, and hope that in its growth this University will more closely approximate to that ideal. But an examining University can do much to promote and maintain a high standard of culture among the people. The University of Allahabad, to which our colleges were until a few months ago affiliated for many years, was only an examining University—at least so far as this province was concerned. Yet who would deny that under the guidance of that University the standard of culture has risen from year to year, till now we have within our borders a considerable body of educated men who can hold their own, as recent examinations for the All-India services have shown, with their compeers in the older prov-

inces. Let us see to it that we maintain under the auspices of our new University the standard reached under the University of Allahabad, and not only maintain it, but surpass it. We start untrammelled by past mistakes or traditions that have outlasted their utility, and I see no reason why, small as we are numerically, we should not step into and maintain our place in the vanguard of the march towards progress and culture.

And how are the authorities and bodies of this examining University to secure this high standard of culture? In many ways, but chiefly by selecting the best men as examiners without professional, regional, collegiate, or racial bias; by observing the same detachment in the appointment of examination committees; by a careful arrangement of courses of study in such manner that, while not discouraging the men of average intellect from pursuing a University course, special inducement may be given to the scholar and the men of exceptional ability to put forth their best efforts, by exercising for this purpose great care in the assignment of persons to the faculties, since it is the faculties which have the initiative in determining courses of study, and lastly by a personal effort on the part of every member of every Board of Studies to see that his Board produces the best possible syllabus.

These are the means by which the University can maintain and raise the standard of culture in this province. I lay emphasis on the world standard. The multiplying of Universities in the last half century in certain countries of the West has tended to bring about—if it has not already brought about—a diversity of standards. A degree no longer connotes any definite level of intellectual

ment. One frequently hears the question asked in India—and not only in India—“What is a B.A. degree worth?” Taking the word generally, I would say a degree may mean anything you like—from nothing at all (beyond a small financial transaction) in the case of certain spurious Universities, to something really difficult of attainment in the case of the best Universities.

In India the same tendency to multiply Universities has been operating (we ourselves are an example) and the same diversity of standard has arisen. In this connection, I may be permitted to quote from the eighth and latest Quinquennial Review of the Progress of Education in India for 1917—1922 which has just been published:—“With the multiplication of Universities, some of them situated at no great distance from each other, a real danger arises lest the pressure of competition may result in the lowering of the standard of University examinations. It would be most unfortunate, if in India, as in the United States of America, a degree ceased to possess any intrinsic value, and was dependent for recognition on the status and reputation of the particular University by which it had been conferred.” The position has now become serious, as Indian students are experiencing considerable difficulty in obtaining admission to the Universities of Great Britain owing to the difficulty felt by these Universities in determining what an Indian University examination is really worth. The question has become so serious that, as you are no doubt aware, the Universities of India, on the initiative of the Government of India, are now considering the advisability of holding a Conference at Simla to discuss this matter. I sincerely hope, if the scheme matures, that the delegates of this University will be able to

assist in bringing about some approach to uniformity of standard, if that can be done without lowering the standard previously set for us by Aliahabad. But I for one would rather see them return empty-handed than consent to any compromise by which our standard would be lowered. We must endeavour to standardise by uplifting, not by debasing.

My last and greatest hope is that the University will contribute materially to the uplift of the people, the masses who do not seek University education for themselves, but who stand outside, watching and asking, somewhat wistfully perhaps, “What will it do for us?” And what will it do? Surely this:—If successful it will create a University spirit; a body of ideals; principles of sincerity, earnestness, strenuous effort; loyal co-operation with friends and colleagues; and integrity—a spirit which like a little leaven in a measure of meal, will not fail to make its way through the entire population until it permeates society and produces a high standard of true citizenship, of true

For, as was well said by Mr. Hall, Lord Haldane and Lord Chancellor, when in the year 1910 he appealed to the students of the University College of Wales, I through this Court appeal to the students of the Nagpur University to-day: “The development of the true spirit of the University among a people is a good measure of the development of its soul, and consequently of its civilisation . . . And to maintain the Universities of the country at a high level is thus an act of high patriotism on the part of the citizens. But not only the citizen but the student himself has a deep responsibility here. When the latter goes to the University, he is an adult and is treated as being such. He

has consequently not only rights as a member of the University, but duties towards the institution to which he belongs. It is his privilege to be called on to keep high the level of its tone, and to contribute ideas for its development. To each student comes the opportunity for influencing those around him, in other words, for leadership. Moving his fellow-students individually, he moves the University, and so in the end moves the State itself. Therefore, I would impress on you the reality of your duty and of its importance. Your way is clear—to get the best you can for yourselves in this generally unique period of your lives, and to strive with all your power to make the fullest use of what you have got, and to impart it to those around you. It is so that you will begin to fulfil the duty you have to discharge now, and will have to discharge still more later on in life—of striving to develop the soul of the people to whom you belong.”

KARUNATARANGINI

(English translations from the author's original lyrics in Sanskrit)

By K. KRISHNAMACHARYA, B.A., L.T.

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POSSIBILITIES OF MODERN EDUCATION.

I SPOKE recently* of educational ideals with special reference to colleges and secondary schools. Elementary education on the one hand, and technical and vocational instruction on the other were outside my immediate subject. Our numerous University Commissions have often discussed the question: “What is a University and what are its objects?” I shall not attempt to go over this ground again. “Of course any educational institution may be called a University, but, as Dr. Rashdall says, “the name has got to be associated with education of the highest type: to degrade the name of a University is, therefore, to degrade our highest educational ideals.” These words are taken from the Final Report of the London University Commission published about 1913. An institution which does not give education of the highest type is not a University though we may choose to give it that title. An Examining Board is not a University; nor is a high school or amalgamation of high schools worthy of that name. Whether this highest education can be given and received must depend on the attainments and character of the teachers and the taught. They are all fellow-students and react upon one another. If any considerable proportion of the students are not fitted by their previous training for University work they discourage and degrade their teachers and fellow-students. If the lecturers are idle and incompetent they mislead and discourage, or at least, fail to stimulate, the pupils. The students are strong in numbers, but the

* This is the third of a series of lectures delivered by Prof. W. Owston Smith, M.A., I. F. S., at the Bilingual Young Men's Institute, Taipei.

should be firmer in character. Influence on the students is stronger influence of the students on them. Being, therefore, depends on the teacher, we cannot secure men of the right type if we have not taken the first step on the path which leads to success in education. "All honest students," says the Report just quoted, "gain inestimably from association with teachers who show them something of the working of the thought of independent and original minds." "Any one," says Helmholtz, "who has once come into contact with one or more men of the first rank must have had his whole mental standard altered for the rest of his life." This is not easily understood by those who have never been to any great centre of learning. A quotation from an Indian graduate given by me in my lecture on 'Reasoning' some months ago is so pertinent that I venture to repeat it. "If you had explained to me ever so much, I should not have understood the spirit of the thing before I went to Oxford....I learnt from my tutor...by seeing what he was rather than by hearing what he said.....two or three things which are...worth far more than any amount of mere information." I think that the teacher is more important than the Inspector, the Administrator, the Vice-Chancellor or the Principal, and that if we cannot get the right men for teaching and study, all our rules and organisations are worthless, and our Senates and Syndicates meet in vain.

A lady once asked Mme. de Stael to recommend a tutor for her boy. She described the sort of man she wished to find. He was to be a gentleman with perfect manners and a thorough knowledge of the world; it was

essential that he should be a classical scholar and an accomplished linguist; he was to exercise supreme authority over his pupil, and at the same time he was to show such a degree of tact that his authority was to be unfelt; in fact he was to possess almost every moral attribute and intellectual faculty which it is possible to depict, and, lastly, he was to place all these qualities at the service of Mme. de Stael's friend for a very low salary. The witty French woman listened with attention to her friend's list of indispensable qualifications and eventually replied "*Mia chère, je comprends parfaitement bien le caractère de l'homme qu'il vous faut, mais je dois vous dire que si je le trouve je l'épouse.*"

The headmaster of an Indian school should be naturally gifted as a teacher and also certificated and trained. He must have high qualifications in the two or three subjects which he is expected to teach, and a sufficient knowledge of all others taught to be able to inspect and control the work of his staff. He must be a natural leader and inspirer of men and boys, able to stimulate his assistants and to prevent idleness, quarrelling and discontent. He must be devoted to his work and yet must be willing to see it ruined or injured (in his opinion) when it pleases his superiors. He ought to be personally interested in, and well acquainted with the character and circumstances of his pupils, and yet must leave them when the exigencies of service cause his transfer. He must endeavour to prevent sedition, vice, cheating, dirt, disorder and such things, but must not enforce discipline strictly enough to be accused of want of sympathy. He must combine English vigour,

accuracy and efficiency with Indian toleration, sentimentality and "spiritualism." A good knowledge of all the vernaculars likely to be spoken in his school is desirable. He must be a good accountant, store-keeper and report-writer, and something of a manager of labour. Personal honesty and integrity are required, especially in money matters, but he must be prepared to conceal or omit to state the truth when it conflicts with popular superstitions, to give flattering testimonials, to recommend people for posts for which they are not well fitted, to shut his eyes to little things the exposure of which would cause unpleasantness. In some respects this seems a pessimistic view of the possibilities; and we may hope that at some places and times, the colours will appear brighter and the shadows less dark.

This list of qualifications is rather formidable, but let us turn to the University or College lecturer whose duties should be somewhat simpler. We require a man of the highest qualifications in his subject so that the teaching given in India may be of as high a standard, and degrees obtained here may be as valuable, as in England. The lecturer should be a man of European reputation (whatever that vague expression may mean). He must be the chief authority on his subject or his branch or sub-section of a subject in the University, but he must sometimes be tactful enough to act as if any Zamindar or Vakil knew more about it than himself. He must not complain if the subject he is to teach and the books to be recommended, are chosen for him by persons of little or no competence. Like the schoolmaster he ought to be personally interested in his pupils and his work, but he must be prepared to desert both when called upon to

do so, or alternately to see the door of fate closed upon him. He should respect himself and his profession, but he must not demand any respect from others. He should be a man of the highest character, but he must be tolerant of the failings of others. It will help to avoid unpleasantness sometimes if he can tacitly approve of little shams and semi-frauds, the appointment of incompetent persons for non-educational reasons and the distribution of diplomas to those who are undeserving. If he can do this tactfully he will be popular, and may ultimately obtain some influence and power. He must be interested in his subject as a student, active-minded, constantly endeavouring to increase his own knowledge to keep himself up to date, at least to hold on to what he knew 20 years ago, even "to widen the bounds of knowledge" (whatever that may mean). At the same time he must not be a recluse. He must be accessible. He must take part in student life, in games and societies; he must do without books, or must be satisfied with few; he does not need electric fans or a convenient or well-lighted room in which to work; he should welcome interruptions; at the same time he should work continuously. He must know all subjects so that if the parents or general public wish a new one to be taught he can take it up without preparation or delay. He must also be almost a universal genius so that he may be a good Publicity Officer, Director of Statistics, Controller of Supplies or Income-Tax Collector. There should also be something noble, vital, inspiring and stimulating about him, so that he may arouse the enthusiasm of his students; and transform their dull listlessness into the passionate eagerness for knowledge which is among the fading recollections of his own

There may be two or three such men, but I do not think we are likely to get them. It may be that these qualifications are mutually destructive, that they cannot all be found in the same persons, and that any person possessing them all would be a statesman or ruler and not a teacher in an Indian College. If we cannot get all, which shall we sacrifice? I spoke of the highest qualifications in a subject, and of the effort to raise the standard of an Indian University towards that of Europe. I think that we may give this up for one generation at least. 'Highest' is beyond us. We cannot scale the Himalayan peaks, so let us be content with a good elevated plateau, on which there is more room for our enormous numbers. Let us have the best men we can get: men who have shown capacity to understand what is taught in the real centres of learning. In my subjects for instance we cannot get Lord Acton, Sir Paul Vinogradoff, Sir Charles Oman or Alfred Marshall. We cannot get Lodge, Tout, Grant, Lapsley, Clapham, Ramsay Mair, Pigou, Hearnshaw, Winstanley, Layton, etc. But we ought to try to obtain men who were pupils or fellow-students of these scholars, who were once considered equal with them as students, who have had the same training and have taken high places in the same class lists. We want men who would be thought fit to teach in English public schools and colleges. If possible we want those who have had a little experience of such teaching. There is no need to fix any upper limit and say "We do not want any men of better quality than this." We are in no danger of getting any one of real eminence. If by chance one is obtained the students cannot understand him and he

has no patience with the obscurantism that surrounds us. Imagine Lord Acton, Maitland or Creighton in a Board of Studies listening to a discussion whether Ram Babu's book should be recommended as an alternative to some authoritative work, or whether Maulvi Abdur Rahman should be appointed to do some work for which he is not the most competent man, on the ground that it is necessary to do something to please the Mussalmans.

I once asked a Canadian why it was so difficult in that Dominion to get a man of character and position to become Mayor of a city. He replied that before he could begin any good work it would be necessary for him to clear out most of the Aldermen. So it would be with a great educator if we could obtain one. He would soon want to purge the Senate or to be independent of that body. The attempt has been tried once or twice, and an Indian University has obtained a man of some eminence, though not, of course, quite one of the rank that we expect to find in charge of an important subject at Cambridge or Oxford. The result has nearly always been friction for a short period and ultimately the departure of the eminent man.

We want ability, character and learning but not too much of them. As Carlyle says many people prefer a mixture of error to truth. It should not be an unmixed, unearthly, impossible truth, but better, a wholesomely tempered one, as wind is to the shorn lamb. It works well. Pure gold is not suitable for coins. There must be an admixture of copper to make them hard enough to stand wear and tear. We need the real gold of learning and enthusiasm but it serves our purpose better when 20% or 25% of it is re-

placed by an alloy of tolerance, tact, love of popularity and willingness to fall in with established custom.

If we agree that we want the best men possible and not the ideally best how are we to get them, treat them, use, support, retain and reward them? If we assume that they are interested in education and in work among Indian students, there are several possibilities. Young men of good ability, belonging to our wealthy families, after a successful course in one of our colleges, may go to England at their own expense, and give further proofs of intellectual prowess. They may then return to India and combine together to build a college. Instead of going in for the I. C. S. or becoming lawyers they may devote their lives to teaching. There have been a few examples of honorary work in India mostly among missionaries. I know one *Padri*, in charge of a college, who devotes a large part of his considerable income to new buildings and the other expenses of the work. However I fear that our young *Rajās* and *Zamindars* will not imitate this example. Indeed sometimes they are not able, for wealth is not always united with brains. We might expect that some of our capitalists would dig up a few of their millions of rupees buried in the ground and devote them to the building of schools and colleges. This is fairly common in the materialistic West and it is not quite unknown in India. A *Zamindar* may found a chair, as it is called, by giving property, of which the annual income provides the salary of the lecturer. Whether honorary or paid the teacher may hold a fixed post for life, for 20 years or 10 years, independent, irremovable, devoted to one college, interested in one subject or set of subjects, in teaching and studying which he becomes increasingly proficient and successful, and in one set of students among whom he may perhaps hope

to found a school of research. This is the usual English system. It requires men of high character, as there is no check upon the lazy or inefficient. It is the system upon which we appoint our judges. A pleader has, perhaps, not been particularly famous for intelligence, impartiality and public spirit. Yet when appointed to a High Court he becomes assiduous and impartial. It is not too much to expect that a lecturer who has already given proof of ability and zeal will retain those qualities even when financially he has nothing to hope or to fear.

When we are estimating our chances of getting competent scholars we ought to remember that there are not very many in the world. The number is limited. In many subjects, for instance, if you look down the Honours lists at Oxford and Cambridge for the last 20 or 25 years what do you find? About 100 men obtain a first class in History in twenty years in Cambridge; in Oxford, where it is a very popular subject, the number is about 200. There are about 15 men each year in the two Universities together. The war has pulled down the average very much but if we take the 20 or 25 years ending with 1913 the result is nearly the same. Many of these are retained in some capacity or other by the Universities which have produced them, and most of the others are absorbed by the other British and Colonial Universities and the public schools. Of those who were nearly contemporary with me at Cambridge two of the best became school-masters; four or five of those just below obtained Fellowships and remained at Cambridge; one or two became K. B. Es. and C. B. Es. and three or four were killed in the war. Of course other Universities are producing a few men, but, as far as I have been able to ascertain, the number is very small. There are two Indians who have obtained a first class in History at

5, and two or three at Cambridge who in the 1st class in one part of the Tripos in the 2nd class in the other part. It may be hoped that there will soon be others. Now this seems to be purely a question of Mathematics. If there are 10 men available and 10 Universities want one each, they may get one each, but they cannot have two each; and if there are 15 Universities they cannot have even one each. We ought to bear this in mind when the question of starting new Universities and new colleges is being considered. Only a few men fit to teach are produced each year. What is our chance of getting some of them?

We may say that we do not want competent men. We may be satisfied with the second rate, the third rate, the fifth rate. I hold, however, that the best we can get are not too good. They are really not quite good enough. If we say that it is nothing to us whether our teachers do or do not know their work, then we admit that our University standards are lower than those of English public schools. They can usually get first class men. Why cannot we? The London University Report says—"When an understanding has once been reached of what University teaching really is, and of what it can do for a man, we believe students, no matter how poor they may be, will refuse to be satisfied with anything less good than the best." Sometimes it is said that the second class man may occasionally be as good as some of the first class men. This is very true but it does not much affect my point, viz., that the number of competent men is very small. The system of rotten boroughs enabled Pitt and others to enter Parliament very early, and the purchase system in the Army made Wellingtons Colonel at 24. These are occasional accidents, and the worst methods may produce good results sometimes.

But if the first class men were not in most cases better than the second, it would mean that our Professors and Examiners were persons of no judgment, and that all attempts to estimate ability should be abandoned.

We can only have a very small supply of able men. When we try to recruit them we must compete with other institutions, with commerce, journalism, the bar, literature and the civil services. When we have got a competent man what use can be made of him? I think he should be allowed and encouraged to concentrate upon his favourite subjects, to do the highest work of which he is capable. If we set him to teach and study English constitutional development in the middle ages for two or three years, he will know more about it at the end of that time than at the beginning. Then we may take him from that work and make him a D. P. I. for two years, then set him to teach International Law for 18 months, and then appoint him head-master of a school for 18 months. After that he may teach Economics for two years, and then officiate as Principal of another college for one year. During the time he will probably teach English, or perhaps teach nothing. Then he may come back as Professor of History for three years and be required to teach the history of the Ancient East, or the development of Islam or ancient Hindu and Buddhist ideas. By this time seniority will entitle him to be a Principal again. An able man of course will do all these things fairly well, but it is an awful waste of our scanty educational resources every time such a change of work takes place.

"Ordinarily speaking you cannot get an Englishman to come out to India to do a particular piece of work lasting one, two, or three years, however highly you tempt him; for if he comes he loses his connection at home and may not be able to recover it. A

University lecturer may be brought out to teach in an Indian University for the cold weather, but hardly for any longer period short of a working lifetime. Consequently the best chance of obtaining good European service in a tropical country is to devise a system which will catch men young, train them for tropical service, and keep them in work until the age of retirement is reached. No other system is possible. The critics have not been slow to decry the dangers, temptations and anomalies, incidental to the working of this highly disciplined professional hierarchy. If a Professor of History goes on leave from a Government college, the State may name a Professor of Mathematics belonging to the Imperial branch of the Educational Service to officiate in his place, and the same Professor of Mathematics may shortly be transferred elsewhere to teach Geography or English literature, almost irrespective of his qualifications. Again the system has developed a very close and jealously guarded doctrine of vested interests "the higher" (read "better paid") "posts in each service being regarded as the perquisite of the service, as a prize against which recruitment has been made, and consequently not to be abolished until the vested interest of every person recruited against them have been satisfied"... This passage is quoted from a great educational authority (the Right Hon. Mr. Herbert Fisher: "The Empire and the Future"—Macmillan). It seems to exaggerate the frequency and magnitude of such evils. These transfers, however, do take place, and to the outsiders often appear unnecessary and unwise. Really there is a deep-seated reason for each one, and they are signs of the wisdom of the authorities. And if a teacher were unfortunate enough to be appointed to a small ill-equipped college, or in one on an unhealthy site, he might complain if he could not have

a change. There is also the possibility of officiating in a better paid post. I think it is very unfortunate that allowances have recently been attached to Principals' posts and some others. The earnest and successful teacher has this unpleasant alternative. Either he goes on doing the work for which he is best fitted, and which is really more important, on low pay, or he obtains higher pay by deserting his teaching and becoming a Principal, Director or some such thing. It seems to me that he ought to be paid at a higher rate for sticking to his work and that a deduction should be made if he deserts it. For the men who are withdrawn from teaching and made Principals or Inspectors, are either the best teachers, or they are not. If they are the best, the greater the loss of educational power. If they are the worst, it is hard to see why they should receive special reward. A few teachers are well paid, and there may be one or two, who owing to some lucky accident get more than they are worth. But those who have been educated in England are usually in this ridiculous position. They are helping to give free or semi-free college education to all the middle and lower-middle class in India, while they cannot afford to send their own children to school and to the University in England.

However, whether adequate or not, we cannot afford greatly to increase their salaries, so we must consider what other attractions we can offer. The educational profession is notoriously ill-paid in all countries. In the English Universities one of the princes of learning is more respected than the profiteer though he goes about in a shabby coat. However that is a materialistic country and we are spiritual. I am afraid that little respect is felt here for educationists; and that little is meted out to them strictly in accordance with their official position, their salaries and their seniority. If any one doubts this I

can give examples. Individual cases should not be mentioned, but one may quote a public document. In the newspapers some months ago appeared a list called 'Warrant of Precedence' showing the degree of importance attached to various kinds of public servants in India. The Viceroy and Governors naturally come first and are followed by Judges, Generals and Members of Council. Vice-Chancellors are as high as No. 30 in the list, and the Director of Public Instruction of a large province appears in group No. 40 along with Mint Masters and Locomotive Superintendents. In the N.-W. F. Province the Director shares No. 59 with the Controller of Printing and the Inspector of Explosives. Principals of major Government Colleges come in Group 60, and the Emigration Agents for Trinidad and Mauritius in 62. The 66th class contains Assistant Directors of Dairy Farms, Sub-Deputy Opium Agents and dozens of others. Our most eminent teachers however, such as Prof. Sarkar and Mr. Hamilton, seem to be below the lowest class and cannot raise their heads high enough even to look at the great ones of the earth. Titles are flung about very freely now-a-days and it is seldom that a Director or Vice-Chancellor can escape a C. I. E. or Knighthood. However I suppose it would be very hard to find a case of any mark of appreciation being given to a teacher who does not desert his work. If there have been any I think it will be found that the recipients were persons of some political influence, and their friends were able to carry on a Press campaign in their favour extending over many years. However these are trifles. The teachers, of course, are more than human. They do not care for adequate salaries, for titles, for official approval or popularity or gratitude. We are spiritual and all other people are materialistic. Missionaries are often accused of neglecting their health and the welfare of their wives and

children in their devotion to their work. I believe that something of the same spirit could be found in educators. Some of us once had it, though our service systems and academic atmosphere will stifle it in all except the most robust. There are some things, however, to which the earnest teacher cannot be indifferent. He must have an opportunity to do good work. He cannot do good work without intelligent students and adequate apparatus. He will not tolerate interference with his work. He won't teach what he does not know, or things in which he is not interested. He will resent it if incompetent persons are appointed to examine his students, or if they are recommended to use bad books. I said that there are very few competent teachers. Also there are not many good students. If all were collected together in two or three places in India, in most subjects there would hardly be a class of 25 or 30 in each place. The wisdom of dividing our hundred or two fairly good students and our dozen or fifteen tolerably efficient lecturers among twenty Universities seems to me doubtful, to say the least of it. How much more stimulating if all the best teachers and students in one subject were gathered together in one place. I suppose it is quite safe to say that a single University in the smallest European Kingdom, Denmark, Scotland, Holland or Norway, has more men of first rate ability on its staff than we could find between Calcutta and Peshawar. Yet the modern tendency is to attempt the highest teaching in 20 places, with a staff which in England would not be thought good enough for one. We may say we don't want any real teaching. It is enough if the outward form is gone through, and degrees are conferred upon good, bad and indifferent alike. But this cannot be our serious purpose. What is the good of it? Is it meant to deceive other nations, to raise our prestige by pretending that we have dozens of Universities and

thousands of graduates? I fail to see the advantage. If, however, we do want real teaching, and if we are lucky enough to get the teacher, we must trust him. A Senate which by hypothesis consists of persons more ignorant of his subjects than himself cannot control him. We can measure the length of his lectures and count the number of his 'periods'. It would be about as wise to hire an artist and pay him a large sum to paint a landscape, and then insist that he should spend 200 hours over it and make 20,000 strokes of his brush. In almost every other profession, I think, we trust the expert. The patient does not tell the doctor what to prescribe, and if he gives a hint that he requires alcoholic stimulant, the self-respecting doctor probably does not take it. Economists tell us that the manufacturer of bricks does not care whether his bricks are used to build a palace or a sewer. But when we come to artistic or skilled work the producer does care whether proper use is made of his work. A razor is not meant for cutting up firewood, and a high-powered locomotive should not be used for short stages and frequent stoppages. When man has to supply not bricks or razors, but his own brains and skill we must treat him fairly. If the sculptor is given a piece of marble full of flaws he will throw up his commission. The same thing is likely to happen if we engage an eminent scholar to teach and guide others, and then put him into a position in which he can do neither successfully.

As there are great differences of opinion I think that each college should be as far as possible independent of the University, each department or subject self-contained, and each lecturer, as far as possible, independent

of all others. Our Senates do not seem to be fit bodies to fix courses of study and methods of work. The competent teacher may, or may not, be a member. If he is, the Senate may or may not, accept his guidance. If it does not, it is another case of ignorance over-ruling knowledge. It is better, too, that each man should have a large share of independence in his Department. If there are four men teaching a subject and two are much inferior to the other two, then the two who are efficient may try to do all the work, or, if not, they know that the remaining subjects are ill-taught. Owing to the incompetence of one lecturer, students may fail in the general examination, or if the examiner is incompetent the better students may be placed below the worse. Or if the low-grade lecturer himself examines, two things may happen (1) having a very low standard he may give high marks to all, or (2) wishing to assume great learning and a high standard, he may mark the good student too low. In any case it is not fair that the man who knows his subject and can teach it, should be held in any way responsible for the bad work of a colleague, or for the inaccurate results produced by unfit examiners. I am inclined to think that in order to pass a student should have the certificate of each lecturer that he is proficient in that lecturer's subject. I realise that it is very difficult to attain this independence at the present time. In former days when very little was known one Rishi was supposed to carry all knowledge in his head. There was no need to be up-to-date. They need not even know the date. Each teacher therefore was quite independent of others. Later on education was given usually in monasteries and there was some need of co-operation and co-ordination, and therefore of authority.

There was probably no pay, and the best man could be elected teacher and director by the monks. Now things are much more complicated and there is some need of Principals and Syndicates. However I think that our system has become very top heavy, and that we pay far too much attention to regulations and too little to teaching. From an educational point of view, Vice-Chancellors and Directors are much the same as Police-men and Magistrates. They are necessary, as a means to an end, to maintain order so that the teacher may work in a calm atmosphere. Unfortunately in our educational schemes we often consider buildings, apparatus, clerks and all details down to the pay of *chaprasis* and the number of conservancy carts required. How we are to obtain competent teachers is the last thing considered; and sometimes one might read large parts of a report without ascertaining whether there is to be any education after all. I think that we need a complete change of emphasis. As the supply of lecturers from England is now almost stopped I think that we should make the greatest efforts to train up the ablest of our own young men, and to secure them for educational work. Our own M. A. teaching at present is on a tolerably high level, and there is reason to believe that a student who does well here might do fairly well in England. I think that we should be rather liberal with scholarships for some years if promising candidates are forthcoming. I would first require proofs of real ability here, and then if a student can do really well, I think that we should not make him into a deputy magistrate or appoint him to the I. C. S. We should send him to England to go through a complete course in his subject, so that he may be fit to take the places of the present lecturers when

they are gone. I think that in ten years we might produce one or two competent young lecturers in each of the four subjects: English, Economics, European History, Philosophy. If we could get two or three in English it would be better. If our Provinces cannot produce six or eight men in ten or twelve years it will be necessary to go outside. At present there is not much prospect that we shall be able to depend on our own intellectual resources for some time to come. I think that our Pass B. A. standard should be at least as high as that of the London Matriculation in English and History, so that our graduates may have some chance of understanding our M. A. lectures. Then after passing the M. A. here they ought to be able to compete successfully with English school-boys in an Honours course at Cambridge or Oxford, and to rise nearly to the top of the list. If we want real University work we should try very hard to get distinguished men. On the other hand if we are satisfied with the standard of an English high school, it seems to be a mistake to maintain a complicated system of Senates and Boards, when Principals or Head-masters ought to be able to manage the work.

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THE INDIAN HISTORICAL RECORDS COMMISSION: MADRAS SESSION.

THE Government of India, with a view to rendering their historical and other records accessible to the public, resolved in March, 1919, on the following action:—

- (1) The preparation of a list of the volumes or bundles contained in the various Records Offices accompanied by a descriptive handbook about their general contents.
- (2) The calendaring of certain documents only, of great importance, and
- (3) The re-printing in full of certain specified classes of documents.

The first, the preparation of a printed list of the volumes and bundles of each Records Office should be supplemented by a brief *catalogue raisonné* or handbook which would enable the student to trace documents which he requires easily. The second, that of calendaring certain documents should be confined to the Despatches passing between the Home and Indian Governments, certain series of vernacular records and a few selected series of English records. The third purpose, the re-printing in full of important records or selections of records might be undertaken by Government itself, by private societies and individuals, with or without help from Government.

Government felt that in these matters they should have at their disposal a permanent body of expert advisers whose opinion would carry weight with the Records Officers and the public. So they constituted an Indian Historical Records Commission with purely consultative functions to make enquiries and recommendations with regard to the treatment of archives for purposes of historical

study, and to advise with regard to the cataloguing, calendaring and re-printing of documents. They asked every Records Office to submit annually to his Local Government a brief report as to the work done in respect of cataloguing, calendaring, re-printing, etc., of records, as well as the indexing and weeding out of all the older records. They wanted also that measures should be taken to concentrate the scattered records in the Provincial Offices and if possible, to remove the older records to a Central Office for all India.

A series of meetings were held from time to time which, besides attending to the work of making recommendations for the better publicity of the records, held public sessions at which lectures were given and papers read and discussed on the subject of historical research and allied matters. Usually the sessions were to be held at University centres where the Commission would get into touch with learned societies and with individuals interested in research. Also exhibitions have come to be held of interesting collections of manuscripts, records, pictures and drawings procurable in the provinces where the sessions should be held. Curators of Records in the Native States were also invited to participate in the work of the Commission.

The 6th Session was held at Madras on the 10th and 11th of January last. The public session was held at the Museum Theatre under the auspices of H. E. Lord Willingdon who welcomed the Commission in a felicitous speech. Madras, according to His Excellency, was naturally proud of its old records and historical memorials. The Madras Records go back actually to 1670, or even

250 years; while the Madras Records Office dates from 1805 and contains the records of the Secretariat, the Board of Revenue, and the Collectorate as well as a large number of old records in Persian, Dutch, Danish and other languages. The publications of the Madras Records Office include the translation of Ananda Ranga Pillai's *Diary*, Mr. Dodwell's monograph on the old Coast Army, Telbore Wheeler's *Madras in the Olden Time*, Col. Lovel's *Vestiges of Old Madras*, Mrs. Penny's *Fort St. George* and Mr. Penny's *The Church in Madras*. Madras also possesses the great treasure of the *Mackenzie Manuscripts* collected with great trouble and expense by Colonel Colin Mackenzie, the major portion of which including local tracts and copies of inscriptions have remained in Madras. In addition there was the Brown Collection and the Leyden Collection—which were catalogued finally by Rev. W. Taylor. All these, His Excellency continued, form very good material for study; and he referred to two papers on the subject of the *Mackenzie Collection* and its value by Messrs. C. S. Srinivasachariar and B. Gopalan which might throw some suggestions as how best to utilise these valuable materials.

His Excellency was well pleased with the list of papers read, and with the arrangements made for the exhibition including records, maps, autographs, seals, etc., of historical and antiquarian interest preserved by the Madras Records Office, casts and pictures of coins, copper-plate grants, shrines and sculptures from the Museum, the Church Plate of St. Mary's in the Fort, select Mackenzie Manuscripts and a lot of exhibits from the Imperial Record Department, Calcutta, and from private gentlemen of Bengal and Madras. The session and exhibition were a perfect success, largely on account of the indefatigable energy shown by Mr. A. F. M. Abdul Ali, the Secre-

tary to the Commission and the Keeper of the Imperial Records, and Dr. S. Krishnaswami Aiyangar, the local Honorary Secretary who had to arrange all details. Both these were mainly responsible for the success and they were thanked in a fitting manner by His Excellency.

Among the papers read at the public session, a large number related to the early period of British rule in India. There were papers on Olive and the Strachey family by the Hon. Mr. H. E. A. Cotton, President of the Bengal Legislative Council, who presided over the session in the absence of the President; the private letters of Governor Collett read by Miss Collett and Sir Charles Toddhunter; George Chinnery, the Artist, by Mr. J. J. Cotton; Shivaji in Madras from unpublished French Records, by Prof. Jadunath Sarkar; Maratha Historical Records, by R. K. Ranadive of Baroda; the Madura Temple Records, by Dr. S. K. Aiyangar; the Jesuit Records of the Madura Mission, by Mr. S. Sattanathan; and papers on the Begum Sombre, the Bargri Invasion of Bengal, M. J. Ali Khan Bahadar of Oudh and the Will of B. N. Begum, Orme and Mackenzie and their collections formed the subject of a paper by Mr. C. S. Srinivasachari, Famine Relief in Madras 150 years ago, by Mr. S. V. Chari, the Historical Value of the Mackenzie Records by Mr. R. Gopalan, the Conquest of Ceylon from Dutch Records, by Mr. K. M. Panikkar; there were also other papers all of which were interesting and instructive.

The business part of the session was held at the Records Office on the 11th January attended by the members, permanent and co-opted, of the Commission. They were entertained at a small party by Their Excellencies on the evening of the same day at Government House.

C. S. SRINIVASACHARI.

AN INDIAN PESTALOZZI:

Prof. D. K. KARVE.

NATIONAL Education was one of the planks of the Non-Co-operation movement that swept over this country during the last three years. With the collapse of the latter there is an apparent collapse of the former, and if a foreigner were to form his impressions about the country and her educational activities from his observation during these three years only he is sure to be misled. The question of National Education has been occupying the minds of Indian Educationists for the last forty years and its solution is attempted in quiet corners by men possessing greater ability and less notoriety. One of these men is Prof. D. K. Karve whose work in the cause of women's education is monumental.

National Education is that which seeks to remove the defects of a nation and India has a large number of them. One of these, most important, is the illiteracy and consequent helplessness of women. Through the efforts of social workers like Mr. Karve things are greatly improved now but thirty years ago an educated woman was looked upon as a danger to the society. School instruction and feminine virtue were then—and are even now—considered incompatible. Men discussed history and politics while their wives and sisters could not even read or write. Every educated Indian had perforce to lead a sort of double life owing to this disparity in education between men and women of the same family. The woman naturally held a position inferior to and dependant on her partner in life and the condition often became intolerable if she became a widow. Owing to the prevalence of early marriages and the ban on widow-marriage the number of helpless child-widows is unfortunately very large

in this country and it was much larger in 1891 when Prof. Karve began his life as a fresh graduate of the Bombay University, and joined the band of self-less workers who had started the New English School and the Fergusson College, Poona. Prof. Karve served these institutions on a nominal salary for twenty years and earned great reputation as a teacher of Mathematics. He claims among his students Mr. R. P. Paranjpye, the first Indian Senior Wrangler.

From the very beginning however he felt that the mission of his life was elsewhere and his mind was always trying to obtain a solution of the problem presented by helpless child-widows. After much anxious thought he decided that the only reliable solution was education and established 'The Widows' Home' in Poona, a sort of boarding school for young widows. It will not be difficult to imagine the hardness of the work he had undertaken in teaching these grown-up girls to read and to write and then in educating them sufficiently to earn their living as school-mistresses or nurses. Opposed by obstinate orthodoxy and ridiculed by rash heresy, Mr. Karve steadily kept himself along the golden mean and slowly but surely converted his opponents into staunch supporters. It was a wearisome task and even in 1903, after ten years' strenuous work the Widows' Home consisted of a small thatched hut and a dozen pupils. But hereafter the progress was rapid; the Home required extension and was removed to Hingne, a small village about five miles from Poona. By 1910 the institution owned a few acres of land, a decent building and had 100 pupils on the roll. Funds came in more freely and Prof. Karve was able to build up a small permanent fund for the Home.

The success of the Widows' Home suggested possibilities of extending the experiment. Parents urgently requested Mr. Karve to provide for their unmarried daughters education on the lines adopted at the Widows' Home. Mr. Karve had by now retired from the Fergusson College and had more leisure. Circumstances had greatly changed. The task was comparatively easier and by 1915, the Home had a sister institution by its side, a full fledged Girls' High School called the "Mahila-Vidyalya," from where a few girls every year sought admission into the University.

But now appeared a fresh problem. Should these girls receive the same kind of education as is received by the boys or are any modifications necessary? For a long time to come and perhaps for ever the chief duties of a woman will be as a wife and as a mother and the curricula in the Boys' schools and colleges were useless for them if not actually harmful. Again if modifications are needed could they be secured in the Bombay University which had a predominance of the male point of view? At this juncture a friend sent to Prof. Karve a pamphlet describing the work of the Women's University in Japan and he was attracted by the idea. He placed his scheme before the public but never waited for their approval. Prof. Karve believes in work and in less than six months the village of Hingne witnessed the foundation of the Indian Women's University with the eminent orientalist, Dr. Sir R. G. Bhandarkar, as its first Chancellor. "In starting the University before developing your school into a college, you appear to place the cart before the horse," said I to Prof. Karve when he was canvassing for his University scheme. "I am afraid I am," he answered, "but you see I am get-

ting old and if the University is not established during my life-time I do not think it will ever be started after my death." Mr. Karve was not uttering a vain boast. His unbounded self-confidence is the result of twenty years' untiring work with singleness of purpose. He accurately knows the pulse of the nation. Men who ridiculed his scheme as too ambitious agreed to serve on his Senate and thus in 1916 was started the Indian Women's University and the College affiliated to it.

The University has no Government charter, nor does Prof. Karve seem anxious to have it. He would not handicap his experiment by bureaucratic red-tape. The number of pupils in the College is very small—less than 24—but the University has by now affiliated half a dozen schools in the Bombay Presidency and those who have seen the rapid rise of his school have little doubt that in a few years his College will be filled to overflowing. He started the work of the University with only Rs. 1,000 in his pocket but he has been able to secure a large number of annual subscribers who pay towards the current expenses of the College and the University. Prof. Karve was also able to enlist the sympathies of the late Sir V.D. Thackersey, a millionaire in Bombay, who in his will has donated a sum of Rs. 15,00,000 for the University and out of this amount a sum of Rs. 1,00,000 is spent in providing a commodious building for the College which is named after the mother of Sir Vitthaladas.*

What strikes one most is the great resemblance between the life and work of Prof. Karve and the great Swiss educationist, Pestalozzi. At his farm at Neuchâtel the latter

* The buildings were ready in June 1923 and the College shifted to its new home in December last.

SHELLEY.

demonstrated to Middle Europe that education was as necessary and helpful to the poor as it was to the rich. Prof. Karve by his work at Hingne, convinced the orthodox Hindus that an educated woman is a more useful member of the society. Faced by poverty and with little encouragement from the public both of them succeeded owing to their boundless enthusiasm, super-optimism, and undaunted self-reliance. Like Pestalozzi again Karve's chief support was his wife Mrs. Anandibai Karve. Pestalozzi is described as a tame person, intelligent but a clumsy teacher and a weak head. His success is chiefly attributed to his power of securing the love of his pupils and his co-workers. The description would quite do for Prof. Karve. You cannot pick him out in a crowd as the illustrious founder of the Indian Women's University. His teaching lacked method but his pupils were never dissatisfied with his work; and there are very few teachers who are loved by their pupils or their colleagues as Prof. Karve is loved by his.

M. R. PARANJPE.

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OF Shelley, more than of any other poet, can it be justly said that, in him, "the man and the poet are one." Truly speaking, Shelley lived his poetry; and, if his poetry was exuberant, passionate, pensive and unearthly, so was he; if it was thrilling with the spirit of liberty, luminous with the bleeding colours of "love and loveliness,"—so was he too. Shelley reveals himself too frequently in his poems, dressed in poetic garbs of different colours, and speaking to us in varying notes: as the poet in *Alastor*, Leon in the *Revolt of Islam*, and Lionel in *Rosalind and Helen*. This self-delineation of the poet is instinct with his great lyric genius and reveals, amidst the diffused colours of his moods and character, the light of his "inner life," and message.

Thus the poet speaks of himself in the person of Lionel:

To Lionel
Though of great wealth and lineage high,
Yet through those dungeon walls there came
Thy thrilling light, O Liberty!

Liberty, to Shelley, is the very breath of his being, the fire which has kindled many of his poems. Shelley sounds the note in his very first poem, *Queen Mab*. It is certainly not a finished piece of poetry, but nevertheless, its interest lies in its boyish excess and exuberance of a "wild nature," impatient of all restraint, full of enthusiasm for reforming evils, and buoyant with the hope of a "Golden Age" to come. Edmunds very rightly remarks about *Queen Mab*, "It was not written as a poem; it was the voice of a very juvenile prophet and world-reformer."

This note of liberty becomes more distinct when it is heard from the lips of Lionel in *Rosalind and Helen*. Again, in the *Revolt of Islam*, this voice is transmuted into a passionate appeal to the people for the love of

Liberty, the worship of freedom, as the ideal to live and die for. "The aspiring and generous mind flying in the face of brutal despotism, victorious at first by its eloquence, hurled back into martyrdom at the end and dying with his beautiful lover—this is Laon," in the *Revolt of Islam*—the poet in disguise. Freedom now becomes an ideal for Shelley and his love of it, a passion which remained dominant all through his life. Thus is Shelley's poetic genius here brought into prominent relief, when it transfigures the real into an ideal, by the magic touch of its wand, as it were.

After the completion of these poems, Shelley left England and went to Italy in the March of 1818. But he was watching with close attention the trend of English politics. The Waterloo massacre of August 1819 stirred him to the very depth of his being and fired the revolutionary flame of Shelley's heart, whose sparks shine through his poem, "*The Masque of Anarchy*." But Shelley was a reformer and freedom was to him an ideal. He sought to effect the reform by instilling into the minds of the people the spirit of freedom. This is his clarion call to the people, his passionate appeal to them:

Rise like lions after slumber,
In unvanquishable number,
Shake your chains to earth like dew,
Which in sleep had fall'n on you:
You are many—they are few.

But Freedom, if it has to be a pure ideal, must fight her battle with the sacred weapon of "Soul-force"—an idea, which then and even now is unimaginable by many Englishmen. But Shelley says:

"Science and Poetry and Thought
Are thy lamps;"

and again:

Spirit, Patience, Gentleness,
All that can adorn and bless,
Art thou; let deeds, not words express
Thine exceeding loveliness.

Here, the poet speaks with the voice of a prophet; the politician in him sees, with the penetrating gaze of a seer, the vision of Truth.

In *Prometheus Unbound*, which is the poet's masterpiece, Shelley sings the psalm of liberty, when in Prometheus, Humanity is set free. Prometheus, the personification of Humanity, was chained to a rock by his enemy Zeus, the incarnation of evil. By long and patient suffering, by calm endurance coupled with a resolute will, by faith fortified by the spirit of love, and thus by the matchless weapon of "soul-force," Prometheus gains victory over the brute force of Zeus. It is the conquest of Love over Hate, of Good over Evil. The final emancipation of Humanity is wrought by the selfless suffering of the real worshipper of Freedom, the true lover of mankind. This is at once the poet's dream and the poet's prophecy, whose greatness lies in the grand hope of its fulfilment. The poet thus closes his "lyrical drama drenched with the purest poetry, and singing the hopes of man, the glory of Love, the beauty of Nature, in verses of such exquisite melody that they often seem to cross the borderland into the realms of music":

"To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
To love and bear; to hope till hope creates
From its own wreck the thing it contemplates!
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory!"

Thus to Shelley, real freedom is the "crown and glory" of soul-force, real Empire is

built on Love, not on arbitrary power, and real victory consists in the overthrow of Evil by Good. In these golden dreams of the poet is contained the bright spark of his prophecy; and the nation, which may be able to realize these dreams in golden deeds, will first see the light of the "Golden Age." That nation will give birth to the new dawn, whose light will be the salvation of humanity! Will India fulfil the prophecy of the poet and be the beacon light to other nations, guiding them towards the haven of "peace and amity," wherein lies the fulfilment of their destiny?

Shelley is essentially 'a poet of the future'; and the future will own him. It is this aspect of the poet which is peculiarly his own; and this is the finest trait of his poetry.

Another feature of his poetry is his ideal love. To quote the poet's own words:—"Love and life to him were twins." The poet's own life serves as a foil to his 'love'; and his poetry depicts how with the changes and vicissitudes of his life, his love has undergone transformation. Love was born in him when he first saw Miss Groove in his youth, love, which was passionate and pure and romantic. But love which had no return; and so it was tinged by disappointment. He then fell in with Harriet, whom he married; though the tie which bound them together was not 'love,' born of first-sight, but at best, a 'liking,' born of mutual understanding. So, it was too easy for Harriet to loosen the tie; she, on some pretext of misunderstanding, at last had her joys apart. His love-poems, therefore, border on sadness, at least those which he addressed to Harriet, to conciliate her and to soften her heart. Shelley begins with this apostrophe:

Thy look of love has power to calm
The stormiest passions of my soul;
Thy gentle words are drops of balm
In life's too bitter bowl.

The sorrow is intensely personal. But Harriet did not respond to this passionate appeal of Shelley. He then appealed to her better nature but elicited no response. When sadly thinking of the final rupture coming on he beseeches her, how he paints himself in his wretchedness!

"In mercy let him not endure
The misery of a fatal cure."

Even this could not excite her pity. He finally gives expression to his beleaguering sorrow in these lines of self-humiliation:

"O deign a nobler pride to prove
And pity if thou canst not love."

But the cement of love was lacking on the part of Harriet to join the two hearts again together. We find the reflection of this sadness in these two lines which occur in his poem, the "Recollection":

Less oft is peace in Shelley's mind
Than calm in water seen.

Shelley, in the bitterness of his grief, found solace in Mary's love, which sustained his drooping heart. So, he is able to sing of the glory of love as the saving talisman of the world in "*The Revolt of Islam*." In *Prometheus Unbound*, he sings of the wedding song of "Love." Asia, the spirit of Love, is joined in happy union with Prometheus, the champion of Humanity; and thus he lays the foundation of his belief that humanity reaches his ideal perfection in his union with love. When this union takes place, the whole Nature thrills with joy, as if, Love has brought new life. Indeed, love to Shelley is a regenerating spirit of the Universe—not only the bringer of joy but the life of joy.

Thus, to Shelley, love becomes a "transcendental ideal." The essence of the Universe, he conceived, was Love, and not 'Thought' as was believed by the Pantheists. But his belief, it may be said, was only an ideal form of Pantheism. Having thus conceived of Love as an 'ideal,' he sought a personification of his ideal in human form. His higher Love, which is the essence of the Universe, gleams through every object but is transient and eludes his grasp. Not being able to catch hold of the phantom of his ideal love, he bursts forth in despair:

O lift me from the grass!
I die! I faint! I fall!

This note of despair finds fuller utterance in *Epipsychion*. This poem was addressed to a young lady Emilia Viviani, who for Shelley became the incarnation of his ideal love. He wishes to go with her in solitude and be happy in her company with Mary alone in an isle "under the Ionian skies." He would like to be one with her. And how? The flames of passion burning into the two spheres will ultimately tend to unite, thus transcending the barrier and melting them into one. But alas! he is human. Oh, how painfully human! His human frailty bursts forth in sad despair once again:

Woe is me!
The winged words on which my soul would pierce
Into the height of Love's rare Universe.
Are chains of lead around its flight of fire--
I pant, I sink, I tremble, I expire.

This despair is mute but keenest when he complains to Love himself, the sovereign of pain and joy:

"O Love, who bewallest
The frailties of all things here,
Why choose you the frailest
For your cradle, your home and your bier."

His passion for ideal love is universalised in *Adonais*; and Love is made to represent the living symbol of

"That Light whose smile kindles the Universe."

Is Shelley an Atheist or one 'God-intoxicated,' who sees divine radiance pervading the whole Universe and every object in it beaming with love? His love too is radiant with "celestial light" in which the shadow of death is consumed and with which the breath of life is kindled. In *Adonais*, he sings the psalm of Love:

.....That sustaining Love
Which through the web of beings blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst; now beams on me,
Consuming the last clouds of cold mortality.

This marks the climax of his development of the second aspect of his poetry as also its culmination.

And now we come to the third aspect of his poetry: the revelation of his vision of Beauty. The light of his ideal Beauty is revealing gradually through his poems till it waxes into fulness and floods the whole world with brightness. Within the veil of things is hidden a light,—the eternal light of Truth revealing itself in undimmed radiance of Beauty, so that we are able to speak that to the poet: "Beauty is Truth and Truth, Beauty."

We catch the faint glimpse of Nature's splendour, which later on became "the masterlight of all his seeing," in his first poem *Queen Mab*:

Far, far below the chariot's stormy path
Oalm as a slumbering babe,
Tremendous ocean lay.
Its broad and silent mirror gave to view
The pale and waning stars,
The chariot's fiery track,
And the gray light of morn
Tingeing those fleecy clouds
That gradled in their folds the infant dawn.

The poet looks at the splendour of Nature with a reverential awe. His vision of Beauty is too subtle, and his respectful manner of grappling with the one Reality concealed beneath the pageantry of Nature,—the essential Being sitting in the inmost heart of the Universe is responsible for the poet's vagueness. In *Alastor*, the poet, who is none but Shelley himself, sees in his dream the transient vision of Beauty in the incarnation of a maiden, whom the poet lovingly embraces to his heart, but alas! the visionary maiden is swallowed up by the appalling darkness of the night, the fleeting shadow is lost in the fleeting shade of the dream. The poet awakes from his trance and

His wan eyes
Gaze on the empty scene as vacantly
As ocean's moon looks on the moon in heaven.

Sorrow hangs over the brightness of his vision as a speck of cloud over the red radiance of the rising sun, making it all the more picturesque. The vision has kindled a passion in his heart,—a passion which will not be quenched unless he finds the peerless maiden of his quest. The poet passes through many undulating scenes of beauty, through many coloured landscapes, till he comes to the brink of a river, whose stream is unending like eternity; and the poet launches his boat on it. The boat floating rapidly on the stream of the river, winding through a dense forest, which weaves a network of the golden rays of light with the soft green tendrils of its blossoming boughs, and descending upon an open plain studded by hills and dales, is overtaken by night; and the full-orbed moon rises above the sky, shedding its lustre on the transparent stream below; the poet's journey seems unending and his despair waxes with exhaustion, so that the poet

at last swoons dead: the last pale beam of Heaven swallows up the last ray of the poet's soul; and the ethereal Beauty remains yet a phantom impalpable. Thus by his death, the poet learns the immortal meaning of his quest. The poem closes with a wail of despair:

Art and eloquence
And all the shows of the world, are frail and vain
To weep a loss that turns their light to shade.
It is a wee "too deep for tears" when all
Is left at once, when some surpassing spirit,
Whose light adorned the world about it, leaves
Those who remain behind not sob or groan,
The passionate tumult of a clinging hope,
But pale despair and cold tranquillity.
Nature's vast frame, the web of human things,
Birth and the grave, that are not as they were.

The poet is now able to realize that the spirit of Beauty, visible through different objects, is itself a phantom impalpable. It cannot assume an earthly shape. But the poet cannot be reconciled to this, though he knows it to be so. He touches the same theme with greater concentration in the "Hymn to Intellectual Beauty." In that poem, his "ecstasy of aspiration" for the spirit of "Beauty" which, to him, is the emblem of Divinity, is apparent; but it is an ecstasy which has lost the heat of the noon and has passed into the serenity of calm evening. No doubt, it is a "divine discontent."

"Spirit of Beauty, that dost consecrate
With thine own hues all thou dost shine upon
Of human thought or form,—where art thou gone?"

This "divine discontent" of the poet finds fuller utterance in *Adonais*; and we find in it that with the intense wave of his passion for ideal loveliness, there runs a vein of despair, bordering on self-compassion. In *Adonais*, the poet speaks of himself:

.....he, as I guess,
Had gazed on Nature's naked loveliness,
An icon-like, and now he fled astray
With feeble steps over the world's wilderness,
And his own thoughts, along that rugged way,
Perished, like raging hounds, their father and their
prey.

Oh! how the poet broods on the fading
note of self-compassion. The sight of
"Nature's loveliness" has "teased him out
of thought." On the wave of thought, the
poet is carried far away from humanity, so
as to lose touch with it; and once again, his
human weakness breaks forth in despair:

It is a dying lamp, a falling shower;
A breaking billow!

But the poet finds consolation in the
thought that "Loveliness" is the essence of
the Universe; and so he will be one with
it after his death, as did Keats of whom he
says in *Adonais*:

"He is a portion of the Loveliness
Which once he made more lovely."

but, thus, curiously, he contemplates of
"Loveliness" as being the essence of the
Universe; whereas, he imagined before, it was
Love. He is changing as his own "cloud"
and will never fix himself up to any faith.

His conception of ideal loveliness reaches
its climax in the *Prometheus Unbound*. In
that poem, Asia, the spirit of Love, is also
represented as the spirit of Beauty, the
emblem of Truth. Prometheus, the incarna-
tion of Humanity, the spirit of Good is joined
in happy union with Asia; and thus the
destiny of humanity is fulfilled. Here the
poet touches the sublimity of the Eastern con-
ception of Sat-chit-ānand. Thus,

Lamp of Earth! Where'er thou movest
Its dim shapes are clad with brightness,
And the souls of whom thou lovest
Walk upon the winds with lightness,
Till they fall as I am falling,
Dizzy, lost, yet unbewailing!

The poet braces his soul with spiritual
wisdom; and so, although, he is 'lost' in the
ecstasy of love of divine mystery, yet, is
unbewailing!

So far we have dwelt upon the main
features of Shelley's poetry, but we have
next to consider Shelley, as a dramatist. In
considering Shelley as a dramatist, Shelley,
the poet, recurs again and again, till we are
compelled to say that his poetic genius conse-
crated his dramatic art. Of his dramatic
works, we have only three, the two of which,
the *Prometheus Unbound* and *The Cenci* were
written in the same year. That Shelley
could write two dramas so different in spirit
in the same year testifies to his wonderful
genius. The one is intensely personal, the
other extremely impersonal. Though, the
Prometheus Unbound, which is, perhaps, the
best specimen of "lyrical drama," is regarded
to be the poet's masterpiece, it is *The Cenci*,
which represents his dramatic genius, as
having real insight into human nature. For
Prometheus, the incarnation of ideal Human-
ity, in whom the poet's dream of the
emancipation of humanity finds fulfilment, is
but an ideal personification and is the hero
of his former drama; whereas, Beatrice Cenci,
the heroine of the latter play, is a human
being, of flesh and blood, of passions and
strong individualities. Shelley has shown
wonderful skill in delineating the characters
of Beatrice Cenci and her father, an absolute
villain, and the other minor characters
which form the background of the drama and
has thus given a singular promise of the
future dramatist he was to be; but alas! it
was nipped in the bud, for the rising
dramatist was swallowed up in the Gulf of
Spezzia, while he was in the prime of his
youth, having hardly attained to his thirtieth
year. His last drama is again the lyrical
drama called "*Hellas*," and it became, as

Edmunds says, "only one more of Shelley's
passions of liberty in her gigantic and personal
strife with despotism." These fruits of his
dramatic genius are unmeliorated by ex-
perience; and so, we bemoan the loss of the
poet and dramatist all the more.

Thus, in the survey of a poet's life and
works, one is naturally led to the question,
"What was the poet's religion?" Shelley, in
fact, owed no adherence to any formal tenet
of religion, nay, he even revolted from the
rigid customary observances of church
religion, which fettered his independence and
was, therefore, accredited as an Atheist. He
had even suffered expulsion from the Oxford
University, for having been accused of being
the author of a pamphlet on Atheism, but the
fact remains a dark blot on the fair name of the
University because of the short-sightedness of
the authorities. It is, indeed, true that the God
of the church did not command his sponta-
neous love and homage, because His worship
had degenerated into church dogmas. He
took the cudgel against the abuses of
Christian Theology of his time with success.
His religion grew with his life and was not
imposed on him. We see, with the poet of
the East, Dr. Rabindranath Tagore and thus
are able to see clearly, the growth of religion
in the life of Shelley, through periods of
vagueness and doubt, struggle and searching.
He seems to give utterance to his faith in his
Hymn to Intellectual Beauty. As the very
title of his poem suggests, Beauty to the poet
is not a mere passive quality of particular
things, but "a spirit that manifests itself
through the apparent antagonism of un-
intellectual life." And this spirit of Beauty,
he worshipped. Many a time had Shelley
seen the vision of Beauty, which is the main
burden of his poem, "*Alastor*"; this had
filled him with irrepressible longing for the
realization of Beauty, the emblem of Divinity.

XXX—10

Many a time had he perceived the light of
Beauty radiating through the objects around
him; and this had ever "teased him with the
question as to what was its truth."

In his book entitled "*Creative Unity*,"
the poet Tagore has devoted some pages to
the elaboration of the theme, the growth of
religion in Shelley, in his essay on "*The
Poet's Religion*." What more can be said of
it than that it is an appreciation of a Master
by another Master. Every word of it is
suggestive. Thus the bard of the East says
of Shelley:—

"Somewhere he sings of a nosegay which
he makes of violets, daisies, tender bluebells
and—

That tall flower that wete
Like a child, half in tenderness and wrath,
Its mother's face with heaven-collected tears.

He ends by saying:—

And then, elate and gay,
I hastened to the spot whence I had come,
That I might there present it!—Oh! to whom?

This question, even though not answered,
carries a significance. A creation of beauty
suggests a fulfilment, which is the fulfilment
of love. And the faith itself is this,
that beauty is the self-offering of the One to
the other One." (RABINDRANATH).

Shelley worshipped at the altar of Love
with the offering of his heart. In Love was
locked up his bright vision of Beauty. And
so Shelley, when he became intoxicated with
love, came face to face with the "Spirit of
Beauty," and his heart rang out with music,
as if he had actually realized it. Thus then,
he uttered out his faith:

Never joy illumed my brow
Unlashed with hope that thou wouldst free
This world from its dark slavery;
That thou,—O awful Loveliness,—
Wouldst give what these words cannot express;

Such is the unshakable faith of Shelley in the Infinite. Such is also his strong faith in the reality of the ideal of perfection, towards which, every being is moving. The gleam of Beauty, visible in the Universe through different objects, is the light of Truth which guides human beings unto itself. Is Shelley an Atheist?

But, where did this religion of Shelley grow? In the dreamland of his heart's desire. Shelley was "not of earth, earthy." He lived in the world of fancy, illumined by bright visions, adorned by beautiful hopes. It is said of him that living in a world of dreams, he lost touch with humanity; and to this is ascribed the weakness of his poems, which lacked a centre, unlike Wordsworth's poetry whose strength lay in its having a centre in the human heart. But wherein lay his weakness, his power also lay concealed. For it is the unique power of Shelley, which could picture the sailing clouds in their own likeness, which could arrest the free 'air' in the storehouse of his poems without marring its natural freedom, which could draw a streak of light, without staining its natural brightness. Indeed, he was a maker of a 'world of light and sound and air,' a world where the light is clear, where the sound is melodious, where the air is refreshing. He had the mystical insight of seeing different objects blended together in harmony and thus, he could create a world for himself, — a fairy world,

"Where music and moonlight and feeling are one."

Such is Shelley. He was not appreciated in his own times. But this has ever been the fate of nearly all great poets. They have to evolve a standard of appreciation for themselves. It was true more particularly

of Shelley, because he was much in advance of his age. He was "weary of the past," he was sick of his own age; but he was hopeful of the future. His hopes for the redemption of mankind are in the embryo of Time; so is his prophecy about the deliverance of the human race by the gentlest of the brave, wielding the weapon of soul-force. His dream of the Golden Age is shaping itself on the eastern horizon. The future will bear the fruits of his prophecy; and the future will acclaim him as its seer. His mysticism has now kindled devotion to God in many a heart; and his spiritual ideals have now been an unerring light to many an earnest pilgrim. The poet is now coming to his own; and let us hope, the future will crown him with the halo of immortality.

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THE STUDY OF PHONETICS IN RELATION TO SOUTH INDIAN VERNACULARS.

THE utility of the science of Phonetics for the study of the comparative phonology of languages, for the acquisition of the correct sounds of one's own native tongue, for the accurate understanding of the sounds of foreign languages, and lastly, for the adequate investigation of the sounds and structure of unwritten languages, is no longer questioned. The adoption of a uniform phonetic script is a 'sine qua non' for the study of Phonetics. The International Phonetic Association which has devised a phonetic script based on a scientific footing, has at the present day world-wide activities and has compelled recognition for its valuable work from scholars and educationists alike all over the world. The script devised and popularised by this Association is not without its defects, as the critics of the Association have only been too ready to point out, but no dispassionate student of Phonetics can help acknowledging the claim of the International Phonetic Association that the defects attendant on the creation of a script applicable to a number of tongues, have been, in the Association script, eliminated to the irreducible minimum. The war, with its unsettling effect on international relationships, necessitated the suspension of the work of this Association. It has now resumed its activities, and the work of applying the principles of the Association to the study of the various languages of the world is proceeding apace. In a small French pamphlet published by the Association, an appeal has been made for greater help and co-operation: "Impossible donc de reprendre une activité régulière et sérieuse, sinon par la

collaboration bien soutenue de nos membres. C'est sur cette collaboration que nous comptons. Il faut que chacun de nos collègues s'emploie avec zèle à nous recruter de nouveaux adhérents,—ce qui, à vrai dire, ne devrait pas être difficile, car l'intérêt pour les études phonétiques et pour leur applications va toujours en augmentant." This appeal will not have gone in vain in the West, but what record of work can India show in this new field of research?

In Bengal, a decided impetus has been given to the pursuit of phonetic research by the efforts of Prof. Saniti Kumar Chatterji of the Calcutta University. In a small booklet on Bengali Phonetics, Prof. Chatterji has successfully expounded the phonological peculiarities of the Bengali language by applying the International Association principles. Mr. Chatterji is also the editor of a small booklet containing phonetic transcriptions (in the Association script) of prose passages from the various Indian languages (including Tamil and Malayalam). Mr. Chatterji's book on the history of the Bengali language which is now under preparation, is expected to embody all the philological results of his phonetic researches. Mr. Chatterji has broken new ground in the study of Indian languages and he is entitled to the gratitude of all students of Phonetics and of the students of Bengali in particular.

While Bengal has thus creditably shown the way in this new department of research, the other Indian provinces cannot show equally creditable work in following the lead. So far as Madras is concerned, the initial enthusiasm that followed the visit of Prof. Daniel Jones a few years ago, gradually waned, and with the departure of Mr. Mark Hunter

from the shores of Madras even the last spark of interest in the subject seems to have been extinguished. An uncertain flickering love for the subject is kept alive in the Training Colleges but it is doubtful if ever the effect of it makes itself appreciably felt in the several Secondary schools of the Presidency.

Educationists in England have not been slow to avail themselves of the help of this new science for the correct teaching of sounds in English schools; and there is not wanting abundant testimony to show that the teaching of this subject has produced the desired results in English schools. If phonetic drill is thus exceedingly valuable in English schools, its usefulness in Indian schools as a corrective for the slovenly habits of mispronunciation of English words is infinitely greater. Having regard to the fact that habits of pronunciation once acquired in childhood can never be easily shaken off in later life, the usefulness of a course of vocal drill in the lower forms of our High schools can never be over-estimated. In Indian schools the subject of phonetics has not received the recognition which it merits. Let us take a few cases of usual mispronunciation of English vowels and consonants in our schools. The vowel sound in the English word "boy" does not exist in the South Indian Vernaculars. The Tamil boy, if he is left to himself, invariably makes it into a sound similar to the first vowel in "father," while the Malayali boy turns the pure sound into a full "o" sound as in "note." Very few Indian boys who have not had the benefit of phonetic drill can correctly pronounce the vowel sound in the word "there." The first portion of the vowel combination in the word "might" is rarely brought out clearly by the Indian boy. The unaccented vowel sound in a word like

"winter" is also strange to our boys. In respect of consonants, the distinction between voiced and breathed sounds, the exact nature of the sounds of 't,' 'r,' 'n' and 'l' in various English words and the influence of assimilation on the sounds may be indicated to the boys. English diphthongs are peculiar, and require special treatment in Indian schools. It will also be useful in the higher forms to discuss rules relating to the length of vowels, the accentuation of words and intonation. Intonation is not so insignificant a matter in Phonetics as it is supposed to be, for the lack of proper intonation would make any English speech sound strange and even incomprehensible to English ears. We should not lose sight of the moral of the queer story of an Indian gentleman who when he began to address an Englishman in pure grammatical English (but unfortunately with an incorrect intonation), was accosted with the words, "Please address me in English, Sir! I am not acquainted with your Vernacular!"

The subject of Phonetics may be taught to the boys in a popular way instead of being presented to them in its repelling technical aspects. There can hardly be any doubt that if such a method is adopted, the boys would readily respond by cultivating a love for the subject, and once a boy has reached this stage, he can thereafter be left to his own efforts for the further acquisition of the principles of this interesting science.

This subject, besides being greatly serviceable in the school, has an even greater importance which runs the risk of being entirely ignored in our Presidency. Its immeasurable value in illuminating the many phonetic habits and peculiarities of our vernacular languages and thereby clearing the way to an adequate study of our Vernaculars, does

not so far seem to have been noted by scholars in Madras. Prof. Suniti Kumar Chatterji's success in this direction in Bengal should open our eyes to the possibilities of similar phonetic research in South India. A scientific study of the phonetic habits of Tamil and Malayalam would pave the way for effective philological researches in these languages. As all the necessary symbols for the sounds peculiar to Tamil and Malayalam have already been formulated and incorporated in the script used by the International Phonetic Association, it would not be difficult to requisition the help of this script for our purposes.

It would be well to point out here that in the study of the phonetics of any language, attention should not merely be restricted to the archaic lifeless language used in books but it should extend also to the predominant colloquial dialect or dialects in common everyday use amongst the educated classes or literates of the land. In all languages, differences (though in varying degrees) exist between the literary style and the colloquial dialect. These differences may be enormous as in the Bengali language where a gulf yawns between the literary dialect or Sadhu Bhasha and the colloquial dialect or Chelita Bhasha, or again these differences may be small as in the Malayalam language where, barring intonation and accentuation, the speech of the educated classes in everyday use is not largely different in morphology from the literary language used in books. While not minimising the value of the phonetic study of the literary language, we have to emphasise the importance of the investigation of the phonetic habits of the colloquial as being more useful for philological researches.

If there are more dialects than one, as in the Tamil language, the most important amongst these may be chosen as the "norm-dialect," and the phonetics of this "norm-dialect" should be intensively discussed and scrutinised. Prof. Chatterji has based his phonetic investigations of the Bengali language on the study of the Calcutta colloquial dialect which he has adopted as the "norm" for that language.

The attitude of apathy which has relegated the subject of Phonetics to a place of no importance in the field of research-work in Madras should be cast aside. The University itself, as the centre of learning, should initiate interest in the subject by encouraging work in this direction. It would be futile to expect the initiative in this matter to be taken by individual scholars as they in the midst of their usual work would hardly find time to do anything more than amateurish work in this field. May we not hope that the University will supply the incentive by instituting a few Scholarships or Readerships to promote research-work in the application of the principles of Phonetics to the study of South Indian Vernaculars?

L. V. RAMASWAMI Aiyar.

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Reviews and Notices.

STUDIES IN SOUTH INDIAN JAINISM, BY PROFESSOR M. S. RAMASWAMI AYYANGAR—VIZIANAGRAM MAHARAJA'S COLLEGE PUBLICATION—I. (Hoe & Co., Madras, 1922). Pp. iii & 183.

This monograph on the history of the Jains in South India has been written with a view to instil some desire for studying the subject in greater detail in the mind of the student. The author himself very modestly points out that all the materials for a finally authoritative history are not yet available, as "the time is not yet when such a work can be confidently undertaken." The book bears ample evidence of the labour and scholarship of the author. The theme of the history of the Jains in South India and the Deccan is treated in 7 chapters; but the 8th or last chapter treats of the unsettled question of the chronology of the Tamil Sangham Age—a topic, which in our opinion, is not quite germane to the title of the work.

The writer first traces the early history of Jainism in Northern India and shows that Mahavira was only a reformer of an earlier faith, which received a vigorous impetus to fresh growth from him. The rise of Buddhism to great prominence under Maurya patronage and the progress of Brahminism in the early centuries of the Christian era weakened the hold of Jainism in Northern India. The great Jain migration to the South under the last *Sruta Kaval*, Bhadrabahu, is, according to Dr. Leumann, the initial fact of the Digambara tradition, and the date of his death is placed identically by all Jain authors from Hemachandra down to the most modern scholiast, in the year 170 A.V., i.e., 297 B.C. The Sravana Belgola inscriptions first made accessible to scholars by B. L. Rice, are late in date; but they possibly embody genuine and authentic tradition; and our author thus writes:—"To discredit the Sravana Belgola inscriptions discovered by Lawir Rice is to discredit the whole tradition and the legendary account of the Jains enshrined in *Rajavalikathe*

and it is highly hazardous for the historian to go so far." (p. 23). Thus he would attach great importance to the fact of the Jain migration to the South, as it furnishes the starting point for a history of the South Indian Jains.

The author then describes the chief schemes of the Jain Church as given by Dr. Hoernle and others and the Jain hierarchy and succession of Gurus after Chandra Gupta as ascertained from the Sravana Belgola inscriptions, of whom the most famous luminary was Samantabhadra and other equally well-known names were Simbhanandin and Pujyapada. The exact date of the advent of Jainism into the Tamil country proper cannot be fixed with any near approach to certainty, though the *Rajavalikathe* would maintain that the Jains had colonised the extreme south even before the migration of Bhadrabahu; and though the recently discovered Brahmi inscriptions in the Madura and Ramnad districts, assigned to about the 3rd century B.C., have been interpreted by some to be Jains in character. Writers are not wanting, as quoted by the author, who suggest that Tolkaappiyar was a Jain by faith (*See Tamil*, Vol. XVIII, p. 339) and that the author of the famous *Kural* was a Jain as well. According to Jain tradition, Eśācharya, probably Sri Kunda Kunda, ascribed by Hoernle to the 1st century A.D., was the writer of the *Kural*; and the commentator of the *Tyālakesi*, a Jain work, calls the *Kural* a *Geopā* (our own Bible). The author's attitude, as he is careful to remark, is one of extreme scepticism in regard to these early dates for the Tamil works.

The author next describes the value of Tamil epics to Jain history, the position of the Jains in Tamil society and the reasons why Jainism was so popular in those days. But we cannot agree with some of his statements, e.g., (1) "As in the North of India, so in the South, the non-Aryan races began to cultivate a contempt for the Brahmines whose worship of the elements did not find favour with the masses," (p. 45); (2) "Traces of the tree

and serpent worship so eminently characteristic of the Dravidian race are also to be seen in the Jainism that was introduced in the Tamil country" (p. 49). Again in one place he says that the Tamil sovereigns appear to have been generally tolerant towards all the foreign faiths in the country (p. 45) and in another place speaks of "the cruel punishment of these days." (p. 52).

Thus the Jain community in the Tamil land which had attained to vast political influence in the 6th and 7th centuries especially at the Pandya and Pallava courts, began to deteriorate from the time of Appar and Sambaudar who initiated organised efforts to stamp out Jainism and who had the co-operation of the Vaishnava Alvars as well in this task. But the Gangas of Talakad and the Early Hoysalas of Dwara Samudra continued to patronise them and their literary and intellectual activity flowed on undiminished almost till the epoch of the first Muhammadan invasions of the land. The author fully surveys the field of Jain contributions to Tamil culture as well as the principal Jain works in Tamil, classified under groups such as Didactics, major and minor Kavyas, and grammars and lexicons for the last of which the Jain mind seems to have had a special genius. Gana-virapandita's *Neminatham*, also called *Sinnul*, Amritasagaramuni's *Yappungalakkathol*, the *Sirpuranam* and the *Merumandarapuranam* deserve, among other Jain works, to be known far better by Tamil students than they are now.

Jain influence on the history of the Deccan kingdoms is described in a full chapter and we are treated to the important part played by the Jains under the Gangas, the Western Chalukyas, the Rashtrakutas and the Hoysalas. Even when Jainism declined palpably on account of the Chola conquest of Mysore, the later conversion of Bittideva Hoysala by Ramanuja, the assassination of the Kalachurya king and other political factors, it was not entirely rooted out of the soil, but gradually lost its vitality, being absorbed unconsciously in the new aspects of Hinduism that arose. Later rulers of

Vijayanagar and Mysore were tolerant towards the Jains and even patronised them in a way. The most valuable contributions of Jain writers to Kannarese literature may have been more fully noted in the book under review for which materials are available in the volumes of the *Epigraphia Carnatica* and other works. There are a few weak points in the work like its estimate of the value of the *Periyapurana* (pp. 61 & 67) and its note about the notices of the Jains by the Alvars (p. 61). The book is very instructive and scholarly and we commend it to all students of South Indian history and culture.

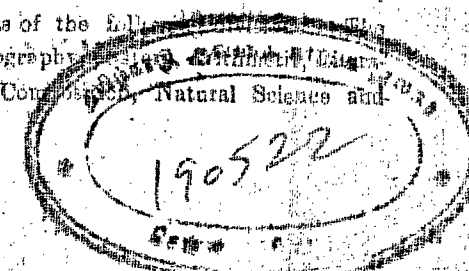
AN INTRODUCTION TO ZOOLOGY, BY R. LILHAM. (MACMILLAN). 10 sh. net.

The first edition of this book came out several years ago and was considered one of the text-books on the subject, it was used as a text-book for the Teacher's Diploma of the London University and the reviewer has great pleasure in testifying that all her knowledge and love for nature was directly due to the enthusiastic personality of Miss Lilham herself and her first edition of the book under review. The present edition in no way falls below the standard of its predecessor. The accuracy and lucidity of the book are conspicuous but one cannot help also enjoying the 'fresh air' which runs through its pages and one gets a new insight into an appreciation of the ways of all living creatures, as one views them through Miss Lilham's eyes. We thoroughly recommend the book to all students of Natural Science and to all teachers under training as one which will give them not only a scientific knowledge of their subject, but, what is ever so much more, a real love of nature.

INDIVIDUAL WORK ASSIGNMENTS, EDITED BY A. J. LYNCH. (GEORGE PHILIP & SONS, LTD., LONDON.)

This consists of the following subjects: Individual Geography, Individual History, Individual Literature, English Composition, Natural Science and

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Drawing. Each of these has been written by an expert in his particular subject and the whole has been edited by one of England's most progressive Headmasters, Mr. Lynch, of the West Green School at Tottenham. The Dalton Plan is as far as we know up to the present only a name in this Presidency and several people who call themselves educationists are not even very sure if 'Dalton' was a man, so such people the advent of these little books must come as a ray of light, if for nothing else than to widen their 'general' knowledge of education. But the books are worth more than that. They are each one of them assignments of a year's work in a subject, carefully planned and excellently set out, and could form an excellent model for a year's work in any subject in High Schools of South India, where we now see teachers going through dull and listless lessons. We might have, if we follow this plan, a class of boys trimming over with enthusiasm and a teacher doing really worth-while work.

We recommend the book to all the schools of this Presidency.

'THE STORY OF MY LIFE,' BY HELEN KELLER.
(GEORGE G. HARRAP & CO., LTD., LONDON).
INDIAN AGENTS: P. T. I. BOOK DEPOT, BANGALORE CITY.

This is a wonderful account of how a young girl, handicapped by the loss of sight, hearing and speech, was able to educate herself with the help of a sympathetic governess until she became a factor to be reckoned with even in that land of many such factors, the United States of America. How she was able to do this should be a help and inspiration to many a teacher, and we recommend the book to every one of them.

CHAMBERS' GARLAND OF ENGLISH VERSE is still a gem for the unfortunate Indian School boy. As for the book itself goes the poems are well chosen and the book well

got up. If only the school boy will take advantage of the book he will certainly derive much benefit; but will he? And which out of the number of books available is he to choose?

THE PAGEANT OF MEDIEVAL ENGLAND, BY NICHOLAS GUILDFORD. (G. BELL AND SONS, 1923.) Pp. xi & 175. Price 3s.

This book is intended to describe in a graphic manner the life, richness and reality of the mediæval life of England and also to show the essential beauty of its literature.

It is easier for the modern Englishman to grasp the spirit of ancient Greece than that of his mediæval forefather; the best way of grasping the spirit of the Middle Ages is by studying its art and literature, for they are the mediums by which civilisation expresses what it thinks and feels. The later mediæval England of the time of Chaucer and Langland is really the period of a dying civilisation of which in fact both these great writers are critics. This book gives sketches of mediæval art, literature and the various aspects of mediæval life. The Monk and the Priest, Life in a Monastery, the Worldly Monk and the Lascivious Nun of Chaucer's *Canterbury Tales*, the Wandering Friars and the Monkish Military Orders, the Hermits and Recluses, the Summoner and the Pardoner—all these are sketched as forming the framework of the Mediæval Clerical Society which collapsed under the critical spirit of the Renaissance and the Reformation movements. The Choristers' School and Grammar School attached to a Cathedral or great church with their rhetorical disputations and staging of miracles and other plays, the University and the Oxford scholar of whom Chaucer has left such a good picture, the Lawyer and the Notary and the Physician drawn from University scholars—these are next described. The chief features of rural life—the Villeins and Villeinage, the Miller, the Reeve, the Fresholder and Franklin, the Knight and the Lord of the Manor, the Squire and the Yeoman, Fairs, Markets with

their variegated life and colours and pedlars—are well brought out. Trade, Commerce and town-life get their own share, while the Merchant, the Master, Craftsman and the Apprentice, the Minstrel, tourneys and jousts, pilgrimages, etc., have some space allotted to them. This book enables the reader to look back on the Middle Ages—a period replete with its own energy and vigour—though some of it might seem absurd to us—and understand the ideals which underlay the whole structure.

ELEMENTS OF ECONOMICS, BY ERNEST F. ROW.
(GEORGE G. HARRAP & CO., 1923). INDIAN AGENTS: P. T. I. BOOK DEPOT, BANGALORE CITY. Pp. 136.

This is a small manual intended for secondary school students learning the rudiments of the Economic Science and aims at a clear exposition of fundamental principles and at inculcating "an economic sense" in the minds of boys, rather than at covering a large amount of ground. It takes us in a very easy manner over the real meaning of the science and explains how it is primarily human, concerned first with man and his wants and only secondarily with the means he adopts to satisfy them and how all economic forces are founded upon human wants, human likes and dislikes and all economic laws are dependent upon human nature. It then explains the different uses of the terms, wealth and value, the nature and the different kinds of production, the meaning of economic consumption and the nature of the agents of production. Simple ideas like extensive and intensive cultivation, the way in which rents are fixed, the nature of capital required in the various industries, labour and its function, the different types of organisation of production are all explained in a fairly satisfactory manner. The way in which prices of commodities are fixed, mainly by the cost of production of the goods in question, the importance of distribution, the function, value and kinds of money are also lightly touched upon.

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The book is, as we have already noted before, a very simple account of the elementary economic ideas that can be easily projected into the mind of the young boy. It covers even difficult conceptions like socialism, protection, foreign exchanges, etc., but their treatment enables their easy assimilation by boys.

"MORLEY'S SELECT ESSAYS," BY PROF. H. C. RAWLINSON, M.A., I. B. S. (LONDON: MACMILLAN & CO., LTD.)

The editor and the publishers are to be congratulated on this excellent publication. The late Viscount Morley was one of the Greater Men of Letters of the XIX Century and his writings have always enjoyed a well-deserved popularity with lovers of "substantial" literature all over the English-speaking world; but as the learned editor remarks Morley's works "are not readily accessible to students in a convenient form" and hence the justification for this publication. The Essays chosen are mostly of a literary character and would therefore be better understood and appreciated by Indian students, for whom the volume is mainly intended, than if they had been historical or philosophical. These essays originally appeared in the well-known Eversley edition of Morley's works in his *Studies in Literature* and in his *Miscellanies*. Now they are collected together and published with a short critical and biographical appreciation of Morley and some brief notes, which two additions considerably enhance the usefulness of the volume to students.

We hope the publishers will give another volume similar to this containing his well-known studies of Carlyle, Wordsworth, Byron, Emerson, George Eliot, etc.

The Educational Review.

In spite of assurances of various kinds and self-satisfaction on the part of Government Medical Inspection in Schools for work done, we regret very little progress has so far been made in the direction of the medical inspection of pupils in schools and colleges in India. It was announced the other day as the result of a careful enquiry, that the average school-pupil to-day in England showed a much better physique than the average pupil of the preceding generation and the condition of affairs was attributed entirely to the great care exercised by the authorities in the matter of medical inspection and provision for better health in every possible manner in educational institutions. One has only to realise the magnitude of the work done in the direction in England to-day to appreciate the reasons of progress achieved. It is interesting to study some figures from the annual report for 1922—which is the latest—issued on the subject by the Chief Medical Officer of the British Board of Education, Sir George Newman. In 1921-22, school medical services in England cost £1,391,606 and deducting £26,692 in the form of payments by parents for the purpose, it meant a net expenditure from public funds of £1,354,140. The scope of school medical inspection and treatment comprises the teaching of hygiene and physical training, nursery schools, school clinics, special schools for physically and mentally defective children, provision of school meals and determination of fitness for employment. In 1922, twenty-four hundred thousand children were medi-

cally examined and of these 42.2 per cent. were defective in some way or other. Two per cent. of the children showed signs of malnutrition, twenty per cent. suffered from defective vision; fourteen per cent. from ear, throat and nose diseases; and thirty-four per cent. from dental diseases. It is very likely the conditions were worse in Secondary Schools and Colleges. Sir George Newman points out that 30 to 40 per cent. of school children have physical or mental defects at the age of five. The vitality of Indian children, for various reasons, is lower than that of the English and the needs of medical inspection are even greater in our country. When will our countrymen wake up to a sense of the seriousness of the situation?

We congratulate the Royal Asiatic Society of Bengal on the very successful session of the Indian Science Congress. The Indian Science Congress they have just held in Bangalore. Dr. Annandale, who presided in the unavoidable absence of Sir Asutosh Mukherjee, entered an emphatic plea for research and called upon the numerous England-returned young scientists in India to be original in their work and not merely imitate the English scientists. There were, as usual, many valuable papers read in the various sections of the Congress and the proceedings acquired additional dignity by the welcome extended to the Congress by Dr. Brajendranath Seal on behalf of the Mysore University. His Highness the Maharajah of Mysore also sending a cordial message of welcome on the occasion. With its salubrious climate and the

Indian Institute of Science founded by the generosity of the distinguished Parsi philanthropist, Mr. J. N. Tata, Bangalore must prove one of the most successful centres of scientific research in the country and it is a matter for regret that better results should not have been achieved in the past. There was a flow of a large number of scientists into Southern India on the occasion and we are glad that advantage was taken of their presence by various organisations arranging special lectures by them at many places, especially in Madras. Dr. C. V. Raman, D. Sc., the well-known Madras scientist now working in Calcutta, the General Secretary of the Science Congress, deserves to be congratulated on the increasing success attending on his efforts to run the Science Congress every year to the growing advancement of science in the country.

The *impasse* created in the affairs of the Rangoon University by the recent conflict between the University and the public has happily been solved by the tact and statesmanship of Sir Harcourt Butler. We are not quite sure if academic interests have not been sacrificed in some measure by the compromise, but we hope the trouble will be at an end and the University will be enabled to start on its career of progress which has already been interrupted more than once since its recent inception. The Rangoon University Act is to be revised in the two directions in which the

Nationalists demanded a change. The University is to acquire powers of affiliation of mofussil colleges. It is laid down that the University shall have power to affiliate institutions outside which are likely, within a reasonable time, to become or to be transferred to new Universities, provided that no college shall be affiliated until an examination into the financial and academic status of the institution has been made jointly by representatives of the University Council and the Senate and on a recommendation from the Senate to the Council *as to the fitness of the college for affiliation from the academic point of view*. If the Council decide in favour of the affiliation, if the Council will think fit, it will be subject further to the decision of the Chancellor. The public, with its notorious inclination in this country to interfere in academic matters, wanted that the Council should have power to review the actions of the Senate! It is proposed to revise the Act by granting the power, subject to the following safeguards:—

“In the event of the Council disagreeing with any decision of the Senate in regard to any matter which the Senate has power to decide under the provisions of this Act, the Council shall be empowered to ask the Senate to reconsider its decision.”

“In the event of the Senate, after reconsideration, refusing to alter its decision, the matter in dispute shall be referred to a Joint Committee consisting of five members nominated by the Council

from their own body and five members of the Senate nominated by the Senate."

"In the event of the Joint Committee being unable to arrive at a decision, the matter in dispute shall be referred to the Chancellor whose decision shall be final."

One of the most serious problems in connection with University organisation in India in the near future will be the reconciliation of the conflicting opinions of the academic and lay elements in their work. We are not sure if the proposed solution in the Rangoon University is the ideal one, but we suppose it could not be helped and no better way could be found out of the opposition of the Nationalists who were almost threatening to wreck the University.

The Annual Report of the Indian Students' Department in England which has been just issued raises once more the problem of

young Indian scholars finding themselves in difficulties of various kinds during their stay abroad. We are afraid the question has never been tackled seriously in this country and the true solution consists in gradually eliminating the need for Indian students to go to England, except in very special circumstances. A large number of Indian students go to England thoroughly unprepared for benefiting themselves by higher instruction. In fact, it is well-known that in many cases, it is students who have not got on well in India who have been sent to England. The report complains of these

young men "who come with only a vague idea of what he wants to do, his chief asset being a plausible willingness to attempt anything attractive that may present itself from scientific agriculture to railway traffic training." The department is also glad to observe there is an increasing proportion of senior Indian scholars coming to England, people who have taken degrees in Indian Universities and are going there for purposes of research. We are told that such students are always welcome. Sir George Adam Smith, the Principal of the Aberdeen University, is reported to have said that it is most desirable that Indian youths should always, as far as possible, spend at least their under-graduate and formative years in their own country, that is to say, in the surroundings and environment where they are going to spend their lives. "The picked men and the graduates who take a good degree in India will always be welcomed here."

Mr. H. G. Wells had some very interesting remarks to offer on the schoolmaster at a recent Educational Conference in England. He paid a tribute to the importance of the profession in national life and complained that the schoolmaster was not sufficiently conscious of the dignity of his place in life:

I want to talk about the schoolmaster's place in the world. I want to suggest that you are the most important people in the whole civilised universe. The schoolmaster's place is not only important, but supremely important. That is my thesis. I want

to put it with boldness, shamelessness, arrogance, and aggression. I want to suggest that they should be up and take hold of the world. I shall tell you nothing new if I betray a consciousness that arrogance in taking hold of the world is not a characteristic of all schoolmasters. It is extraordinary what a lot of schoolmasters seem to be unconscious not of the importance but of the range of their functions. They do not seem to realise that the world is a going concern. They think it is a finished thing, in which they have a very subordinate and unimportant part.

If Mr. Wells had these complimentary things to say about the schoolmaster and his profession, he was also prepared to point out his failings. He had met a Headmaster of an English Secondary School in Paris who was so concerned with the correctness of French pronunciation that nothing else seemed to interest him in the city. He had lost all interest in life and vowels absorbed all his attention day and night! Mr. Wells protested against that kind of isolation from life. "It was typical of the way so much of the realities of life are neglected in the school for subsidiary, unimportant accessories of education." We wish the following concluding words of his were always kept in mind by those responsible for administration and statesmanship in a country: "The teacher is to be the very soul and centre of a reconstructed human life—nothing less than that; only by and through the teacher—the heroic teachers of the world, not all the teachers, will it be possible to conceive of any escape from the distressing, unsatisfactory life that mankind lives to-day."

It has now become a truism to say that it is only provinces other than Bengal that have taken advantage of the Report of the Calcutta University Commission. The United Provinces of Agra and Oudh were among the first to utilise the recommendations of the Commission. Mysore is among the most recent to take action on the recommendations of the Commission and some important decisions were arrived at at a recent meeting of the Senate of the Mysore University. The proposed changes are very well-conceived and we have no doubt they will result in real educational advancement in the State. The scope of the S. S. L. C. and Intermediate courses is to be widened by the inclusion thereof of new courses intended to prepare for callings in life or vocational courses or to serve as an introduction to technological or professional studies of the University grade. Provision is to be made in the S. S. L. C. courses for those who are obliged to leave off their studies at the age of fifteen or sixteen for callings in life or for a term of apprenticeship in business or trade as well as for those who would pursue a further course of study in what may be termed the Intermediate stage. Those who intend to proceed to graduate studies in the University or to professional or technological studies of a facultative grade in other institutions are to have provision in the Intermediate course, as well as those to whom the Intermediate course can only be a preparation either for some technical or in-

dustrial pursuit requiring knowledge of a higher grade than is provided in the S. S. L. C. or for a short continuation course for a diploma or a license in the lower or sub-professional grades whether in the University or outside it. As many as fourteen vocational subjects, including Book-keeping, Commercial Accounts, Type-writing and Shorthand have been added to the optionals in the S. S. L. C. course. Needle-work, embroidery and dress-making, domestic science and music have been introduced to suit the special needs of girls. The recent innovation in Mysore of having an extra year in the Collegiate High Schools after undergoing the Secondary course has not apparently been found a success and is to be abandoned in favour of the more general system of a two years' course in the Intermediate. Two model Intermediate Colleges are to be established at Bangalore and Mysore, containing, as has been recommended by the Calcutta University Commission, the two Intermediate classes and the two highest classes of the Secondary Schools. We are particularly pleased with the provision that is proposed to be made for the inclusion of the following subjects in the Intermediate course:—An additional course in English Literature; Child and Educational Psychology, Economic Geography, Music, Domestic Science, etc. In the United Provinces of Agra and Oudh there has been a tendency to assume that a valuable educational reform has been effected by the mere separation of the two Intermediate classes from the rest of the

college. Without an enrichment of the Intermediate course and its bifurcation to suit the needs of those who wish to proceed to higher arts and science and those who wish to enter upon professional courses, the reform is of no value. We are glad the Mysore University has realised this and has taken a step in the right direction. The present Entrance Examination of the Mysore University which really corresponds to the end of the first year University class elsewhere, is to be abolished and we are to have the Intermediate Examination once more. The control of Intermediate colleges is to rest in the University, and so long as there is to be a School Final Examination, the control of the examination is to rest in a Joint Board in which the University is to be strongly represented. Another notable change effected is the abolition of the age-limit at the Matriculation Examination following the example of other Universities.

In his evidence before the Public Services Commission, Mr. Hornell, the recently-retired Director of Public Instruction, Bengal, made some straightforward observations the truth of which had better be faced whatever their unpleasantness. We have never had any doubts about the fitness of Indians to replace the Europeans in the Educational Service in India to-day. But apart from the desirability or otherwise of such substitution, Mr. Hornell pointed out the impracticability of further attempts at the recruitment of Europeans in view of

the many altered circumstances in the country.

Mr. Hornell stated that so long as the present organisation of the Calcutta University or anything similar to it continued, there was no justification for the recruitment of European scholars to the Indian Education Service for the purpose of doing teaching work in affiliated colleges of the University. He considered that it would be positively dishonest on the part of the Government of Bengal to recruit from England at the present juncture a "professor" of any subject in the Indian Educational Service for the Presidency College. He would come to India to find that he counted for nothing in the University, and that his teaching was mainly or wholly confined to courses leading up to the Bachelor degree. Moreover, such an officer would probably find himself up against a strong prejudice. English teachers in Government colleges in Bengal were not personally unpopular. They were nearly always appreciated, but there was a feeling that they were not really wanted and that they were depriving Indians of what was really their due. In present conditions it was difficult for an English Indian Educational Service teacher in a Government college to do himself justice.

"An attempt to retain a foreign educational agency in the teeth of popular opposition to such an agency was more than a waste of money," said Mr. Hornell. "It was an exacerbation of an already inflamed political condition." This aspect, we are afraid, has been conveniently ignored by those who have been under the delusion that an improvement of emoluments will make the service more attractive to the European. We are afraid it will not and the true solution only lies in Indianisation.

We must reserve a full consideration of the recent Quinquennial Report on Indian Education for 1917-22 to a later issue of this journal, but it is clear that Mr. Richey, the Commissioner of Education with

the Government of India, has succeeded in presenting an attractive and readable report. While we have never hesitated to condemn the destructive activities of the National Educational Movement in connection with its propaganda of boycott of educational institutions, we have always felt that there were certain useful aspirations in it which might be embodied in our educational system as it exists in the present day. We are pleased that even the official report on educational progress is conscious of this:

This episode in the history of Indian education is closed. It has not been without its valuable lessons to the educationist. It has brought to light evidence of genuine dissatisfaction with the processes of education in India. It was due to the politicians that the attack was directed against the system of educational administration and, because the system, though capable of improvement, is on the whole suited to the country, the attack failed. But strength was added to the attack by the underlying discontent with the character of education provided under this system. For this discontent it would appear in subsequent pages that there is some justification. It is probable that the large bulk of students suddenly realised to their intense pain and disappointment that much of their education is ill-suited to their practical needs. While the professor was lecturing to them on the Annals of the Roman Empire their thoughts were inevitably and irresistibly turned to the great liberal and national movements of the nineteenth century. In economics they desired to study the application of general principles to problems of their own country, instead of to those of distant lands. Students, both at school and at college, began to wonder whether they were being trained for life and for service or for mere success in examinations, for it was the ideal of service that was uppermost in their minds. In short, the educational organisation of India emerged triumphantly from the ordeal, but the crisis has left behind the conviction that our educational aims need reinstatement. If the function of education is the adaptation of the future citizen to his environment, then the content of education must change in harmony with the changes in that environment. The political and economic conditions of India have been under-

going a change and the National School Movement can at least claim that it lent strength to the advocates of educational reform.

The unostentatious educational charity carried on by Sir P. S. An Educational Sivasawmi Iyer, K.C.S.I., Benefactor, in establishment and maintenance, single-handed, of the Thirukattupalli High School in the Tanjore District, deserves wider publicity and appreciation. At the recent celebration of the Founder's Day appreciative references were made to the silent work of a very patriotic kind which Sir Sivasawmi Iyer had done in having built up the institution. The income from fees and sundry receipts amounted to Rs. 11,450

during the last year and the expenditure to Rs. 19,760. The Government grant including the special teaching grant of Rs. 1,300 was Rs. 4,480 and the entire deficit was as usual met by Sir Sivasawmi Iyer. It was pointed out that Sir Sivasawmi Iyer had till now spent Rs. 1,41,920 on the institution and we wish his example was more widely followed by successful lawyers all over the country. The Headmaster also made the welcome announcement that Sir Sivasawmi Iyer had already made provision in his will for the permanent maintenance of the school on the present scale and he would continue to maintain the school from his own pocket during his lifetime.

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Supplement to the "EDUCATIONAL REVIEW"—Feb. 1924.

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THE MADRAS NON-GAZETTED EDUCATIONAL OFFICERS' ASSOCIATION. FIFTH ANNUAL CONFERENCE.

EDUCATION OF FACTORY CHILDREN.

BY

Miss M. D. SAGE, M.A.

GENTLEMEN, I have been asked by your Secretaries to read you a paper this morning on the subject of "The Education of Factory Children." I am not in the habit of giving lectures on any subject, but I felt that if the Teaching Profession in this city really wanted to know about the education of Factory children I was the one to speak about it, as I ought to know most about it, and so I come this morning to give you what information I can.

When my colleague and I came to India some years ago, we knew a good deal about schools of various kinds and about teachers, and we also knew something about schools in the Near East, but we had neither of us seen a factory school before. We found it somewhat bewildering at first to have to deal with boys who had no background of knowledge at all. Herbart in his Psychology lays down the theory that no piece of new information will stick in a boy's mind unless you tack it on to something he knows already. But most of our boys knew nothing except the details of their daily life, then how, for instance, were we to convey the idea of mountains and hills to boys who had never seen St. Thomas Mount, and who had never seen higher land than the embankment leading up to the Railway bridge at Basin Bridge Station? However, we soon found

that it was just as interesting to teach boys who knew nothing as it was to teach those who knew something. Only our problems were different.

Our first difficulty lay in ourselves. We knew too much and we kept forgetting that we were dealing with boys whose knowledge was still zero, and much that was interesting to us and to most school boys, was still outside their comprehension. We had first to learn to look at things from their level. This is a much more difficult thing to do than most people imagine. Then again it was difficult not to expect too much from them and not to expect them to progress more quickly than they did. Most of the boys who came to school in these days were between the ages of 10 and 12 and had never seen a school before, let alone sat in one for a couple of hours. Consequently their powers of concentration were small, and a point carefully taught one week would be completely forgotten by the next week.

Our second problem was what ought we to teach them, or rather what in an ordinary Elementary School curriculum must we leave out? An ordinary school day for a mill half-timer is only 2 or 2½ hours long, so that the ordinary curriculum of an Elementary School was no good to us at all. For one thing there was no time to teach it all, and for another some subjects were suitable for working boys, others were not, and some that were very suitable were not found in ordinary Elementary School curricula.

As the Factory school was a "Special" school a reasonable amount of latitude was given us in drawing up our scheme, so we decided that the school would be made by degrees to fit the boys, instead of the boys fitting into a school with a ready-made scheme.

The first particular in which a factory school differs from an ordinary school, is in its hours of work. I should explain for those who do not know, that there are two shifts of half-timers. One shift works in the morning and goes to school in the afternoon and the other shift goes to school in the morning and works in the afternoon. Most schools begin at 10 o'clock. The factory school begins at seven and ends at 10 A.M. and in the afternoon begins at 1-45 and ends at 3-45 P.M. The reason for this is obvious. The mill opens at 6-30 A.M., so every mill-hand, boy or man, is accustomed to being early and on the road by 6 o'clock. Half-time boys work on alternate months in the mornings and in the afternoons. The month a half-timer goes to school in the morning he has half an hour's grace in the morning, but at the same time he can start for school along with his father or brothers on their way to work and so have company if he has far to come.

The first half-hour in the cool of the morning is given over to physical drill in the compound and to drill games. As school stops at 10 and the boys do not have to go to work till 12-30 they have time to have a meal and rest and sleep before going to work. As the other set of half-timers leave their work at 11-30 and start school at 1-45 they also have time for a meal, rest, and sleep before beginning school. That they appreciate time to sleep before beginning afternoon

school (having gone to work at 6-30) we know, because some boys have missed their midday meal by sleeping too long in out of the way corners. Now we invite them to sleep in the class-rooms near the kitchen so that the meal bell may wake them up in time.

In some mills in other cities where they have schools attached, the school does not go in till 10 A.M. It stops at 12 and the boys go to work at 1. In the afternoon work stops at 12. School starts at 1 and goes on till 3. This, in our opinion, is not such a good plan as ours. It gives a boy no time for rest or relaxation in middle of the day, and in Madras at any rate a rest at midday is absolutely essential—otherwise the boy is too sleepy for his mind to take in anything in the afternoon.

Let us look now at the curriculum. The boy is a working boy, not a boy going to work at some future date, so let us see what it is essential for him to know. First he must be able to read and write his own language. There are three vernaculars taught in the school, but Tamil is the chief one. A man or boy in the mill who can read, has a distinct advantage over those who cannot. Notices in the vernacular are posted up from time to time in the Departments. Those who can read, learn the contents, those who cannot, have to ask somebody else to read it for them, and it is amazing how long it takes for a simple piece of information to reach the last man who cannot read. Also it is an advantage to be able to read what is written on one's pay slip and not have to ask somebody else.

The advantage of being able to work out one's own business is obvious. As

Arithmetic is necessary. We also teach them drawing and colouring. There is a European at the head of each department in the mill, so a little knowledge of English is useful. Therefore colloquial English is taught as a second subject in every class from the lowest to the highest. A boy who knows what the mill-master is saying, and can respond when he tells him to "call the Maistry" or to "hand up that bobbin" is at a distinct advantage. Most boys who have been a year or two in school can understand and make themselves reasonably understood in English.

The greatest asset to a worker is his health. A boy suffering from fever, from skin disease, from sore eyes, from abscesses cannot continue at work, therefore hygiene is one of the most important subjects in our curriculum, and this subject we teach not only theoretically but practically. In the class rooms they are taught how to prevent and avoid various diseases and what to do if they get them. In the dispensary attached to the schools they learn the proper treatment for getting rid of abscesses, skin-diseases, etc., by applying the proper medicine there and then. That these lessons sink into the boys' minds is proved by the fact that they bring their brothers and sisters for treatment, and even sometimes their grandmothers. (Or if a boy is absent with fever and a cough a relative armed with a bottle will come for a dose of influenza medicine for him.) Needless to say cleanliness is taught both by precept and example. The school is kept scrupulously clean, and bathing and washing places are provided. A continual war is waged before their eyes against flies and mosquitoes. Medical inspection once a week, free men to sick boys for a week or two till they get back their strength.

A great many half-timers come to work

from outlying villages amongst the fields, therefore each class is provided with a number of garden plots which the boys dig, manure, and then they plant vegetable seeds and receive the product when it is ready.

Now in the mill the boy is working with his hands, and as an artisan he is going to prosper, therefore learning to be clever with his hands is an essential part of a working boy's education. In an ordinary school, handwork has a place in the curriculum and through object lessons and stories the pupils are taught how things are made. Working boys have got beyond the stage of paper-folding and palmyra leaf plaiting, they want something more practical. They have found out the use of their hands and they want something to make for themselves. For this reason there is a flourishing technical school attached to the day-school and boys go to work there in their handwork periods. In addition, the technical school is open to any boy after school, or before school, or on Saturdays.

In the technical school many subjects are taught, shirt-making, carpentry, tin-smith work, blacksmith work, turning, fitting and handloom-weaving. It is true that a technical school of this size could not be run except in collaboration with the mill itself, but the school and the mill are in very close touch with one another and that is why it flourishes. Boys in the handwork period may go to whatever department of the technical school they please, and it is not necessary for them always to stick to the same department. We do not turn out carpenters or fitters or weavers but boys who know how to handle tools of all kinds, and boys who know how things are made for they have helped to make or mend them. If a boy breaks a desk or a chair or a gardening tool—these breakages are rarely anything but accidents—he is sent

with it to the technical school where he either mends it himself or stands by and helps while it is being mended. Nor in the technical school does any boy finish a thing or play about with small models except in his own time, but they are taught team work which is how they will probably work later on. For instance, if a table has to be made there will be a boy shaping each leg and other boys preparing the cross-pieces while still another will be planing the top. Together and among them they make the table. If we are short of gardening tools we make some more. In the blacksmith's shop they fashion the iron part, in the turner's department they make the handle, in the carpenter's shop they put handle and head together. In the tinsmith's shop they mend their slat frames and their watering cans and make new cans when necessary. In the handloom department they weave dhoties, shirting and coarse cloth. In the tailoring department they cut out and make up the cloth into shirts and running shorts and in the turning department they make the buttons, studs and cuff-links to go with them. Most of the products of the technical school such as shirts, towels, dhoties, studs, etc., may be bought by the boys at cost price, or else they may receive them as special prizes for regular attendance. Boys are continually to be seen at work in the weaving shed with clothes or towels of their own making tied round their heads or their waists.

There is still another department called into being by the needs of half-timers, and that is the school kitchen. Leaving their houses at such an early hour some of them come out without anything to eat or drink, so the kitchen was started, and for a very small nominal sum those who wish can have a cup of tea and piece of bread at noon time. This

has become very popular. The bread is made on the premises in the school kitchen. I do not know that any boy has yet tried to make bread,—it is more fascinating to watch than to make,—but they know how it is done, for there are always one or two of them helping the baker in his operations by fanning away the flies.

The kitchen was developed further some two years ago. Many half-timer boys on being invited to come to school said that their houses were "too far," they had difficulty about their meals, that they could not bring them as they left too early, and it was too far for their women folk to bring meals. This was carefully enquired into and the amazing was revealed that a great many boys lived 3, 4 and 5 miles distant from the mills! Why boys who live in Nungambakam, Triplicane, Royapuram, Tondiarpet, and villages out on the Red Hills Road should want to walk all that distance to Perambur to work I do not know, I only know they do it. When boys are engaged for work a few of the most likely-looking boys are chosen out of the crowd presenting themselves, and no questions have ever been asked about where they live. When it was found to be true that these boys could get no education because of their difficulty in getting a mid-day meal, sanction was at once given for a mid-day meal of curry and rice to be provided for all boys living over 2 miles from the mills. Now all the "long distance" boys as they call themselves, are extremely regular in attendance. One boy having changed his house from Washermanpet to Tiruvottiyur on the B.C. Road still insists on coming daily to work! It is true that on wet or dark mornings he may be over an hour late for school, but he knows, I know where his house is, and will make allowances. Once having reached school he is perfectly happy as he knows he will

have a long rest and a good meal before he goes to work.

I have spoken about drill for the whole school in the early hours of the morning. When boys come only in the afternoon they get no drill but play foot-ball instead. We have a large foot-ball field and a hockey field in the school compound and every class in turn plays games. There is now a flourishing Athletic Society in the Mills but the nucleus of this Society was formed in the school. There are two foot-ball cups in a place of honour in the school at the present moment—cups won in Y.M.C.A. tournaments by the juniors and the sub-juniors.

There is one point about a factory half-timer school that strikes a visitor at once. All the boys are of the same age, whether they are in the 1st standard or in the 5th. This is natural as the present age for half-timers is between 12 and 14. As at least 50% of the half-timers cannot read when they first come they have to join standard I. As they are liable to become full-timers as soon as they are 15, not a great many of these reach the V standard. Those who have previously read in the non-working section of the school or in other schools, join higher classes and are in due time examined for their V standard certificate.

When a boy becomes a full-timer his education does not necessarily cease. If he lives within a mile of the mills he joins the night school and continues his education there, if he has any desire to improve himself. In the Night school, classes continue as far as the 8th standard, and there is a Machine Drawing class and a Commercial class as well. These Night School classes are continuation classes of the Day school, and Vernacular language, English, Arithmetic, Hygiene and Civics are taught. Hygiene lectures are

sometimes varied by a lantern lecture on health.

I have so far not spoken of the non-working side of the school for we have in the same buildings but in separate class-rooms, classes for the children of the work-people and for the little brothers of the working boys. These children's ages range from three or four to twelve. Not by any means all of these children will ever work in the mills, but their fathers are working, and it is the ambition of most of them when they get to the age of 12 to go to work and be transferred to the working section. The work-people realise the value of the school, and though many of them cannot read or write themselves, they are anxious for their children to learn.

As the age for a half-timer has now been raised to 12, boys have a chance of reaching the IV standard before going to work, and before long we hope that the 50% of illiterates will be reduced, and that the 3rd, 4th and 5th standards of the working section will be fuller. In the non-working section we have classes ranging from the Kindergarten to the 6th standard. These boys attend twice a day and follow more or less an ordinary Elementary school curriculum. The 3rd, 4th and 5th standards work in the Technical school once a week, but the younger boys do ordinary school hand-work such as weaving with palmyra leaf, basket-making and clay-modelling. We have also an extremely interesting nursery class where little brothers and sisters of 3 and 4 are kept happy and amused while their elder brothers are learning to read. When they get big enough they are drafted into the lower Kindergarten. Even in the Kindergarten the boys learn a little English and play foot-ball.

At a Conference I was at in Bombay somebody got up and said that they did not see why Factory boys should be isolated and kept

in schools by themselves. I think that remark showed want of thought. For one thing in an ordinary school different lessons are taught in the morning and in the afternoon. A half-timer joining that school would either get all afternoon lessons or all morning lessons and miss the rest. Consequently he would always be at the bottom of the class and very much discouraged. If he is in a half-timer's class all the boys have an equal chance for they have the same amount of time in which to learn. We have in one school, two sections, workers and non-workers, in separate class rooms. There are three different classes into which a boy coming to school and knowing nothing at all, may be put. If he is a little boy of 5 or 6 he is put into the Kindergarten, if he is a non-worker but a big boy of 10 or 11, he goes into a class with boys of his own age; if he is a worker he goes into a beginner's class of workers of 12 and 14. It may be argued that if a boy joins the school at the age of 12 or 13 knowing nothing and becomes a full-timer at 15 he cannot learn very much in the interval. That may be true about book learning but I do not need to remind an audience of teachers that there are two kinds of knowledge, that retained in the conscious mind and that retained in the sub-conscious mind, and it is the latter kind of knowledge that is really going to count. What is it then that he actually learns? First self-respect. He comes from the mill, where he is one of a crowd, and from the village where he is not of much importance, to the school where he finds himself an individual and treated as an individual. His bodily health is cared for, it seems to matter to somebody if he comes to school or if he does not, he finds that certain things are expected of him, and if the things are not too difficult he does his best to live up to expectations. He finds that he is held entirely responsible for himself. He may use anything he likes in the compound, but he must not destroy it, and he must not take it away. He does not destroy things and he does not take them away and he very rarely steals anything, yet nobody is standing over him to watch him. He finds that quietness and orderliness are expected, so he goes to his classes in a quiet orderly fashion. Nobody beats him

and nobody threatens him, so why tell lies? Evidently lies are not appreciated in this school. If he is misjudged in any way he knows that he has free access to the teacher or the Principal and his case will be judged fairly. If he is in trouble through sickness or any other cause, he knows he will get sympathy and help. He learns the real meaning of orderliness, justice, sympathy, truth, helpfulness, honesty, politeness and thrift. (There is a Savings Bank for annas and pises). In other words he gets discipline or training and forms good habits and this training is apparent when he goes back to his work in the mill. The managers and heads of departments all testify to the value of the training boys receive in school.

The question next arises: what about teachers for a school like this? Do they need special training? No, they do not need special training for the work, but all teachers are not suitable. To be suitable, a teacher must be trained and must be willing to put himself out and come at an unusual hour, he must be tactful and sympathetic and interested in the boys as individuals. He must take a pride in the school and be willing to take responsibility for his class. That such teachers are to be found can be seen by the length of service most of them have to their credit. The school is under Government inspection and receives a teaching grant. There are 1300 boys attending the Day school alone and 300 adults attending the Night school.

Just one word in closing. I have spoken about the education of Factory Children in Madras. It is true that factory children in Madras have been educated for a greater number of years, and on a far more elaborate scale than factory children in any other city in India, but I am glad to say that nearly all the big mills in Bombay, Sualapur, Nagpur, Ahmedabad, etc., have now got factory schools attached to them. The only way to tackle illiteracy and its attendant evils among the industrial population of the big cities, is to get hold of the young workers and give them a good and suitable elementary education. This is recognised on all sides, by employers of labour, by Social Service Workers and by the more enlightened labourers themselves.

ELEMENTARY EDUCATION

BY

MR. C. D. SUBRAHMANYA CHETTI, M.A.

It was not so much with a desire to place a complete scheme for the spread of Elementary Education as to provoke discussion in a meeting like this of gentlemen who, if any, have a right to speak with deep knowledge of facts that I undertook at the request of your Secretary to read a paper on the subject of Elementary Education. Your daily lives are spent in visiting schools of this type, in investigating the best methods of bringing to existence fresh schools, in stabilising such of those as show weakness by every encouragement at your disposal and in increasing, where there is need, the pace of the rest. And I look forward at the end of my paper to having a very instructive discussion on the topic of this evening.

Our position in regard to Elementary Education cannot be regarded as satisfactory from most points of view; first and foremost there are not enough of them, we are nowhere near that. The total number of schools for boys in 1921-22 was 33,624 as against a total of 2,900,000 male children between the ages of 5 and 10. I have taken only children between 5 and 10 for the present purposes; for even on that basis we shall have enough difficulty. First there is one school on an average for 85 children and you who know only too well that the majority of the schools do not number more than 20 or 25 each on their rolls will appreciate that it will leave out quite a number of boys. The position becomes much worse when the conditions in rural parts alone are considered. Obviously, adequate provision is made in towns

There is one Table in Vol. II of the Report of our Department for the last quinquennium headed "Extension of Elementary Education" which is full of interest in this connection.

Taking the Presidency as a whole, the table divides up the rural areas into villages and groups of villages according to population. It is seen from that table that in our Presidency there are still 1,350 village groups with population between 1,000 and 2,000 without any school while 2,900 out of those with population between 500 and 1,000, 16,000 out of those with population from 200 to 500 are without any public or private schools. There are too many virgin villages yet, gentlemen. Nor is it more encouraging for us if we tried to compare progress in this respect during the last five years. There were in 1921-22 according to the document as many as 2,134 villages in the Presidency with a population of more than 1,000 inhabitants, which had no Board or Aided Elementary school. The figures for the four previous years were 1920-21, 1,927; 1919-20, 1,974; 1918-19, 2,003; 1917-18, 2,066. The inference is obvious.

Again, most of the schools, not excluding those under Board and Government management, have standards only up to the 4th, so that if any boy joins at the age of 5 and is found fit for promotion every year he will have outgrown his school in many cases at the end of 4 years and in an appreciable number of cases even at the end of three.

Look at the same question from the standpoint of area; even then the question does not prove more helpful. The area of the Presidency is 1,420,000 sq. miles and this means that there is on an average of one Elementary school for about 40 sq. miles. I do not know how much of this total area is

taken up wholly by uninhabited mountains and jungles but even if we allow very liberally for their existence the position does not become a more happy one.

Turning now to the classification of children according to the standards in which they are reading we note the following facts: There were in 1921-22, 1,371,779 children of whom 182,730 were girls or a total of 1,189,049 or roughly 1,200,000 boys reading. It is difficult to estimate the number of children of school-going age but if we take a period of 5 years between the ages of 5 and 15 to stand for this then there will be, speaking roughly, about 2,700,000 children. This means that we have yet to bring within the school-fold (if you will pardon me the analogy) appreciably over half the number of children whom we would like to see however nominally instructed in the elements of reading, writing and arithmetic. We have just over 460 Secondary schools and after allowing for the children reading here, we shall still have a real problem. Those who are at school are distributed in the following proportion among the various standards. For purposes of comparison I have included the figures for the year 1916-17:—

	1921-22	1916-17
8th standard	...	...
7th "	...	...
6th "	1	...
5th "	3	3
4th "	10	13
3rd "	14	16
2nd "	20	21
1st "	52	47

These figures are of tragic interest. Infant mortality is very high and what is more is on the increase. Does it mean really that be-

tween half and two-thirds of the children who are fortunate enough to have their names enrolled on the school admission register drop off at the end of one year and of the persevering remnant about a third again drop off at the end of another year. These figures ought to have something to tell us when we are considering the question of the spread of Elementary Education.

I must apologise for certain omissions in the table given above of the distribution of school children. There were boys reading in the 7th and 8th standards but as these are but just a speck no proportion between them and the masses below could be struck. There were actually 5,815 boys (including perhaps a few girls) out of the original 1,300,000 reading in the top two standards.

What are the chief causes of a situation like this in the year 1923?

First and foremost seems to be the fact that the masses are still apathetic. Their point of view seems to me to be "I do not know how to read and write and still am I not having just my loin cloth and my half...." It is difficult to controvert so well grounded a reason as personal experience and knowledge but we have to try our hand at it all the same.

One of the most important causes is our poverty. Our standard of living is so miserably low that brains are not so necessary for earning a livelihood now. The more difficult the competition the greater the agility of mind that should go before it. This incentive lacking, the average parent especially of the labouring classes turns his attention more to the development of muscles than of mind. The former a visual return from the outset

latter why it takes time to reach an appreciable stage and means the prolongation of the period of sacrifice on the part of the parent.

Thirdly, the antagonism of the upper to the lower classes impedes to a certain extent progress of elementary education. Cases are not wanting where boys of the lowest class, the Panchamas, are not admitted into caste schools and even where they are admitted, it is obviously done so much under the pressure of the inspecting staff and so scant is the attention paid to them that their parents soon find it a rather unprofitable investment sending the boys to the school. The question is not merely social. It is in quite a number of cases definitely industrial. The local landowner who has been hitherto enjoying a cheap labour now fears that with the present obnoxious practice of allowing the children of his servants sit side by side with his own and of teaching them principles of equality of man to man his once undisputed position over his labour force will be weakened, and that he would have to pay a high rate of wage in the long run, and would if only he could prevent—unostentatiously if need be so long as it will serve his purpose and even openly when it comes to that—this practice being continued.

But the causes are not wholly on one side. The schools are also in a large measure responsible. Speaking broadly our schools fall, as you know, into two broad divisions. The Board, Municipal and Government schools on the one hand and the private Aided schools on the other. Now what are these schools like and how far can they secure the confidence of the people among whom they are located?

Let us look at these from the point of view of staff. It is the common property of all—

not excluding the teachers themselves—that the staff cannot by any stretch of generosity be regarded, taking it as a whole, as satisfactory. There were employed in this profession as many as 58,286 hands. Of these 22,158 or about 11/29ths were of the elementary grade; of the rest 638 held higher qualifications while all the rest, 35,000 or 3/5ths of the whole body, were trained in no institution whatever for their work. Again of the 58,000 teachers 13 per cent. not merely did not undergo any training whatever, they did not possess any certificate whatever. They correspond to the barber women of the medical profession. Again I should think from my experience that about 15,000 of the 22,000 shown as elementary trained teachers would at a very modest estimate be from that class of teachers whom we classify as lower elementary trained teachers, a class which the department has come to regard as one which should be replaced as early as may be practicable; not indeed with a view to committing the public to any extravagant expenditure but with the modest aim of placing the school on a little respectably efficient basis. Thus out of the 58,000 teachers we can regard only 8,000 as answering to the demands of the situation. The rest are there because they are there and we have none to take their place. No wonder then that the staff does not gain the confidence of the people in general. Nor is the public wrong. I was lately in a training school and was conversing with the boys of the higher and lower Elementary sections. I asked some of them to point out to me the course of the Cauvery. Believe me gentlemen, when I say that in the District of Tanjore I had to ask about six before I got anything like a satisfactory answer. Indeed one of these

embryo teachers, was good enough to give H. E. H. the Nizam's Dominions the benefits of the waters of the Cauvery. Sometimes these teachers solemnly repeat as facts things that were changed some five or six years ago.

May I before I leave this particular aspect emphasise that in a number of cases these teachers are really honest and hardworking people—especially when they happen to be in Aided schools and I for one shall be happy to see that steps are taken to increase their usefulness and make them better teachers.

This leads me on to another aspect of the teacher—his work. The inspecting agency in regard to Elementary schools has been considerably decreased with the abolition of the Supervisors and with their passing away I fear that work has slackened. The Supervisor was able to visit each school about thrice each year and this taken with the Sub-Assistant Inspectors of Schools, one or two visits brought up the total to four or five visits. This naturally meant more work. I am not here pleading for the revival of an extinct race of the Education Department but only want to emphasise the fact that there is a great need for the increase of supervision. The need is especially urgent, I am afraid, in the case of Board Rural schools. Work there is not as good as it should be and in saying this I am simply stating what one of the Taluk Board Presidents himself, by no means an irresponsible man, stated at a public meeting. My personal experience also points to a similar conclusion. With a view to paying a few surprise visits I went to a Board school in Tanjore district and reached the place at 10 to 3 in the evening, i.e., full 20 minutes after the school should have commenced the afternoon work. The school was situated just at the end of a road on the side of a broad cool tank. The children were all assembled; the

masters too were; I found a little later, there. But there was perfect silence, masters and boys observing most scrupulously the pact of silence. Why, one of the teachers was sleeping, and two were sitting like two lumps. Now I hope such schools are not too many. You will answer that better than I.

Furthermore under the rules the single teacher school may have up to 25 boys. These would naturally be spread over at least four classes with perhaps the bulk of them in the bottom two standards. I humbly venture to state here that a class like this is beyond the capacity of any ordinary teacher up to the Lower Elementary grade. The power of organisation and the resources of knowledge and sympathy at the disposal of the teacher are not equal to the task of looking after 25 pupils at a time spread over many standards. Once I had the opportunity of visiting a school with about 24 children of whom about half were in the bottom two classes and the rest in the upper. The teacher concerned was a very good type of an ordinary teacher and was besides both sincere and experienced. I told him beforehand that I had not come there so much to inspect his classes as to observe how he handled his school and told him at the same time that I proposed stopping with him the whole of the school day. The teacher set about his work. At 4 P. M. the school came to a close but he had not devoted during the whole of that time more than 20 minutes to the boys of the two lowest classes. Now that shows, gentlemen, the way in which he runs his everyday class. Do you wonder at the little progress children make during their first two years of stay at school or at the loss of confidence of the parent in the school as a means of improving his or her children? If he or she comes to treat the lowest classes as only convenient places where children can be penned up during the busy part of the day and if

masters are also glad of the arrangement inasmuch as their admission register may be filled up with a respectable number of names, there is nothing surprising.

The staffing as you know of the Board schools is somewhat better than that of Aided schools but the former institutions suffer in a characteristic manner to a certain extent in a larger measure than the Aided schools. In their case the teacher becomes part of a service and loses his professional spirit. His eye is always turned to the office of the Board than it is to the boys. He becomes indeed a part of what is for him a far-flung machinery and the school loses hold of him. The man does not belong to the village and does not expect to belong to the village for a long time. He may be and is transferred frequently, more frequently than is desirable either in the interests of the school or in the interests of the funds of the Taluk Board. It is not surprising then that the villagers too in some cases become more indifferent.

Turning to the curriculum aspect of the question we come across solid difficulties here. Let me first deal with it from the point of view of the teacher. The rules now in force run as follows:—

"Elementary Education shall mean the imparting of instruction in a vernacular in reading and writing, arithmetic, drawing, nature study and physical training. It may also include the following additional subjects, hygiene, first aid, geography, history, civics, English or a vernacular of the Presidency and practical instruction."

Now out of the compulsory subjects, Nature Study proves too difficult for most teachers and you often come across remarks about the mechanical training given by teachers. Often enough—this is not the case in Aided schools—but, if anything is equally to be observed

in Board schools as well—this work is done without the help of any nature except child-nature. The trouble however does not stop with this. Most teachers attempt Geography, Story-telling, Civics and History just because they too want to be in the list of teaching all these subjects. The net result is you do not have much turned out of a substantial character in the end.

From the point of parent this curriculum is but of favour. He wants his boy or girl to be trained up in such a way that he may be able to appreciate at the end of a 4 or 5 years' course not merely readers of the type which we are so familiar with but real literature. He feels that his boy is being made to waste a lot of precious time during five years at the end of which he can but indifferently read even these books. Grammar so important for appreciating Tamil literature is hardly attempted. Again our masters do not satisfy the parent's requirement in regard to Arithmetic. He wants more of indigenous methods of calculation for without it his son will be no match to the middle man or the trader in a fair or elsewhere. This part of the work in arithmetic has not been attempted systematically. You will pardon me, gentlemen, when I say that in this respect we too should try and learn up the intricacies of the art. It is only when we begin to question the boys using indigenous methods of calculation, that the teacher will also think that they are on the approved list.

Over and above all there is the question of finance but this I cannot deal with.

Now if we want education to spread as quickly as possible we shall have to face all these and adopt the necessary measures. I assume that at the rate we are going now there is not much of a prospect of compulsory education coming in the Taluk Board areas before the next generation.

Now out of a total of 33,624 Elementary schools in the Presidency over 24,000 or about three-fourths are run by Aided and Unaided private agencies, while only about 8,700 or so are run by public agencies. In view of the facts above referred to, such as the keeping up of the professional spirit still in Aided school staffs, the intimate connection between Aided schools and the parents and the consequent inter-dependence of one on the other, the possibility of tapping local resources in the case of Aided schools in the shape of fees, I submit for your consideration whether the main line of development may not in the future be in the direction of increasing the Aided schools.

I would venture to suggest that Boards might in future restrict their activities only to such areas as prove unattractive to private agencies. As you know we come across good numbers of schools in places which are fairly rich and can well afford, at least the richer section thereof, to pay fees little higher than the present standard rate of fees. It is also true that places which are not influential enough sometimes go without schools for the very simple reason that they cannot attract the notice of the Taluk Board or prove sufficiently remunerative to private managers. Would it not be possible, and if possible, would it not be also desirable that Boards withdraw from the former for the sake of the latter. At the same time they might agree to place at the disposal of the managers who might like to take up the vacated places either the school buildings of the Board or rented buildings the rent of which would be borne by the Board itself. If need be, as a further inducement the Board might for a period to be fixed upon beforehand reimburse to the manager the fees that would ordinarily be leviable from boys of poor families, backward and non-backward. In

the case of localities where there are no schools whatever the Board might, I suggest, in consultation with the Deputy Inspector select suitable managers who would for a stated period receive a certain amount of aid from the Boards. This might ordinarily be limited to the amount of fee income that would be leviable from poor boys, backward and non-backward, who attend such schools. If the members of the Taluk Boards and the other agencies at their disposal will scrutinise the attendance registers on occasions when they happen to be near such schools, it may not in practice be possible that bogus entries to any appreciable extent are made. All these schools would in all other respects be treated on the same footing as other Aided schools.

Another possible line of development relates to the school hours. I pointed out before that it is waste of precious time for the children to be huddled together in masses of even twenty-five in single teacher schools staffed as they are at present. Would it not be sufficient especially where children are wanted for work in the fields and elsewhere if instead of making the school house—a detention place—for young ones for five hours in the day, they are asked to come in two batches for a period of three hours each. During this period the master can well handle boys up to a maximum of 16 or 20 provided they are not spread over more than two classes. The result of this would be that first children would appreciably improve in those subjects which the master can tolerably handle. Secondly, they can help their parents during an appreciable part of the day. Lastly, where 25 had been hitherto instructed, 32, perhaps more, might be educated.

I would like to suggest also that work especially in Tamil should be remodelled

in a way that by the time the pupil had spent about four years at school he would be able to read and appreciate something more of literature than he does to-day. I have already indicated what will have to be done if school learning in arithmetic is not to become an offence in the eyes of the villagers. An ordinary villager can rarely afford to carry a slate or paper and pencil to do his daily transactions and unless we develop his mathematical knowledge in such a way as to obviate the needs for these at least on ordinary occasions, the villager is bound to be sceptical about his boy's powers.

I have referred already to the poverty of our text-books. It is from this point that the question of practical instruction becomes a matter of vital interest to us. I would suggest the following points for your consideration:—

In framing any curriculum it behoves us to bear in mind the ages of the children concerned, our main objective and the line over which that curriculum is to be spread. If we allow full weight for all these considerations, then I submit we cannot with much profit introduce any vocational instruction as such beyond some magnified manual training work up to the 4th standard. Beyond this standard however, I think we want to have a completely altered curriculum in Elementary Schools and in corresponding grades of Secondary Schools where that is considered weary. We should evolve schools of the type of the Junior High Schools of America or the Central Schools of Great Britain. Here the main principle is accepted that the boys concerned do not ordinarily go into a secondary course but look forward to finishing up their educational career in about 4 years. As such students would not

be fit for a literary or other career where great stress on language need be laid but would mainly seek for a livelihood in industrial occupations, organise your work in such a way that full one half of the time at school is devoted to an industrial occupation. The remaining half would be devoted to language and such sciences besides as are helpful to the industry chosen. Now I believe a course like this would be highly useful from every point of view and better than the kind of instruction we are giving in our H. E. and Middle Schools. Because we have no other outlet, everyone of us good, bad and indifferent have to go through the mill of Secondary Education and College Education till we are definitely declared ineligible at one stage or another and then our prospect is gloomy indeed. But if we might definitely wean away the bulk of our schools in scope and work from the secondary system to which—notwithstanding anything that may be said to the contrary—they are slowly and surely owing allegiance and if we catch hold of the true spirit of study when Indians are realising more than ever that without intelligence, well-directed and well-supported by knowledge, no industries will pay as they should and when Indians are more prepared than ever before to turn away from the avenues already choked up to suffocation and organise our rural schools and certain proportion of our town schools on the above basis, then I think the graduates of these schools will have more hope before them and will be more useful to themselves and to their country. If such schools are organised no one need fear that a boy's educational career would automatically be cut off at the end of the 4 years' course or so he spends in such a school. No. It should be possible

or it has been found possible elsewhere for really capable boys who have ambition to go up further high to join Technical schools or even the ordinary High school if that be their intention. If this is done these schools while they are self-contained will have a dignity and status of their own and will in the not long future be able to attain popularity not as indicated by the number of their graduates who are remaining without a profession but by those who are in the happy position of being able to use the knowledge they gained while at school in taking the first steps of life.

I emphasised at some length earlier in my paper the general shortcomings of our teaching force. I wish again to state that in making an analysis of these it is not my intention to speak in any depreciative terms of the value of the work hitherto done by untrained under-educated teachers. On the other hand even the present literacy of this Presidency is due not a little to members of that class. But I would like that we should realise their shortcomings and take what steps we can to make up for them. An ordinary teacher to-day has a very hard and tragic lot to face and my only surprise is that he faces it with so much courage. If a man is turned out of the training school as lower elementary man and he goes and starts an aided school on his own behalf he cannot look forward at any time in the present condition of things to rise above the L. E. grant. Such a gloomy prospect I need hardly state to you cannot result in that cheerful happy hopeful temperament which more than any other should characterise a teacher and the teacher of an Elementary school more than any other. I would if

possible try and bring hope within his. Can we not by a scheme of extension training courses help these miserable men also to have a future before them? It might be retorted that even as it is the way is open to them of attending some schools and thus bettering their certificates. Some of you probably have gone through the period of training some time after you started in life and you might realise how much difficulty and mental anxiety it would cause to these masters to go to elementary schools to better their certificates. We are yet an infant country in respect of teacher supply and it would not be altogether derogatory to us if we try every means by which we can improve ourselves as regards the final question of finance. I am not in a position to deal with it but would only suggest with only 6.5 per cent. lit. rates out of the total population to our credit it seems to me that just as we find funds in cases of unforeseen expenditure we shall also have to find funds here if we do not want to make the problem grow worse from day to day. The cumulative influence of illiteracy and the inter-dependence of literacy and general welfare of the community is so great that I do not think we can well afford to continue as to-day. The problem especially when the higher grade of education is considered is also of pressing importance with reference to the question of the rural depopulation. I have not worked out the figures in this connection but it will be very interesting to see how far illiterate school-less villages lose their population from year to year.

FEB. 1924.]

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