

concrete experiences. This constant association, in the earlier stages, of the abstract laws and their concrete foundations makes it difficult for some minds even in the later stages to drop the concrete and think purely in terms of symbols. When the symbols are piled, one on another, to greater and greater extent as in a mathematical formula, it becomes absolutely necessary to forget the concrete meanings which are a veritable strain and a heavy drag to further operations, and to look only to the abstract laws of manipulation for guidance. To the extent to which one can think of the abstract laws without any reference to their concrete bearings, one's ability with symbols is marked. Since a mathematical training involves this kind of mental activity in a high degree, proceeding from the simple to the complex, it is bound to improve this factor in symbolic work.

But if abstract speculations in symbols should lead to practical results, we have ultimately to bring down the products of abstract thought to the plane of perceptual experiences and therefore we should be in a position to translate the symbols into real situations. Thus, betaking to the vehicle of abstract symbolic work in our thought speculations is a temporary affair for the sake of gaining power in reasoning and we have soon to return to the sensory world once again to interpret the conclusions reached by symbolic reasoning.

To gather data for investigation one should devise a test of ability with symbols involving the interpretation and manipulation of symbols, some with and others without mathematical content. Those with mathematical content should entail only the barest elements of arithmetical work, the object being not to mix up difficulties of different kinds. Mechanical computation should be reduced to a minimum in the mathematical portion of the test, so that attention may be mainly directed to pure symbolic work.

Symbolic work may be classified under three heads :—

- (i) Interpretation of symbols,

- (ii) Symbolic expression, and

- (iii) Reasoning with symbols

in increasing order of difficulty.

Of these, the first and its converse, the second, involve the same principle as finding analogies. But the second is more difficult than the first as it implies transition from the familiar to the unfamiliar. We may compare this feature with the well-known experience that translation from one's mother tongue to a foreign language appears to be more difficult than that from a foreign language to one's mother tongue. The difficulty is not so much due to the want of the foreign vocabulary but the want of mastery over the rules of Grammar and syntax, in other words, to the laws of combination of words. Even so, in symbols, the laws of combination are often a source of greater difficulty than the comprehension of the face-values of the symbols themselves.

On the whole it may be said that symbols demand a high level of abstraction and concentration as well as memory of and attention to minute details.

The present writer hopes that this note on ability with symbols will induce at least a few teachers who may be interested in the subject to come forward with suggestions for a proper construction of tests to measure this ability and experiment with such tests on the pupils under their charge. A group of workers interested in the psychology of symbols is at present a great desideratum, in view of the fact that mathematics, essentially a science of symbols, is fast becoming a key-science permeating almost all the other sciences. It is important to determine by objective methods* the quality and quantity of mathematical interest and training adequate for one to be fruitfully engaged in scientific work.

* It is a pity that in the absence of such objective criteria, the non-mathematical general science students in our Intermediate Colleges, are compelled to go through the traditional mathematical curriculum which is felt to be difficult, barren and futile.

THE OLD AND THE NEW IN EDUCATION.

By Mr K. N. Ananthapadmanabha Ayyar, M. A., L. T.

(Concluded from the last issue).

NOW LOOK UPON THAT PICTURE AND ON this. In spite of massy buildings, well-equipped laboratories, costly libraries and specially trained staffs, features of the modern system of education admirable indeed in themselves, the finished product does not certainly come up to our expectations. Here our expression must certainly be very guarded. Not that we are quite satisfied either with the buildings or with their equipments, not that we are unconscious of the fact that even in these respects our institutions in India do cut sorry figures in comparison with those in countries more advanced; but with the resources at our disposal, who can confidently say that the results are quite gratifying? Very few, indeed, I should think. In many a case the modern 'educated' youth is a thin, lean creature with a prominent pair of specs to supplement his vision, unable to bear even a moderate amount of physical strain and almost at his wits' end when face to face with the complex realities of life. This is certainly not what we expect to be the outcome of real education.

What then is the remedy? To set back the hand of the clock by centuries together and to revert '*in toto*' to the conditions of the past and to model our principles and methods exactly on those of the hoary sage described above, would be a cure advocated only by an incurable theorist; for it would be impossible even if desirable in this complex world of ours. Far better were it to graft to the present system of education such of the features of the older system as will easily and effectively harmonise with it. For instance, when we consider the question of the physique of our students, it is notorious how they are sapped of all their vitality on account of the long and dreary hours spent at school and the hours, perhaps equally long and dreary, spent by

them at home by the side of their kerosene lamps. In order to avert this calamity, for it is nothing less, we must so frame our curricula that our students are not detained within massy buildings for more than, say, three hours a day, preferably in the morning, when they are quite fresh and able to stand some strain. This session may well be reserved for the teaching of scientific subjects for which well-equipped laboratories are certainly necessary. For the greater part of the day, students must be encouraged to go out into the open air and observe and study Nature first-hand. Following the example of the ancient 'Guru', we must make free discussions about various aspects of Nature and natural phenomena the most significant feature of these rambles or excursions. In order that these discussions may be really effective, the number of students must be conveniently small. What are the others to do in the meantime? Some of them may be usefully occupied with literature, some with history, some with philosophy, some with mathematics and some with useful handicrafts, mainly according to the inclination of the pupils themselves and not according to the dictates of a rigid time-table.

This is mainly what is attempted in the Dalton plan. It is a pity that our educational institutions have not, speaking generally, taken whole-heartedly to this plan. The complaint usually raised is that it is difficult, if not impossible, to arouse in the pupils a strong sense of duty and responsibility, without which the plan is certainly futile. Difficult it may be, but it is not impossible. And we should make a beginning at some stage or other, overcoming these difficulties. Perhaps the proper stage is in the higher forms of our high schools.

Needless to emphasize that the teachers must be really sources of inspiration. They must be given proper facilities to reside in the immediate vicinity of the pupils, who should be left entirely to their care. Then alone can there be a flow of soul between the teachers and the taught. Then alone can the disciples gain that indefinable something which is essential to all-round development of personality. May the educationists of our land think of these and other aspects of the question and give a true lead to the future educational movements of our country!

THE TEACHER.

By Mr. Girindranath Chatterjee, M. A.,



HE DUTY OF A TEACHER IS TO IMPROVE the mind and body of Children. He who continuously supplies food for knowledge to the boys and does not care to see whether they can digest or assimilate it, is not a teacher at all. He may be termed a preceptor. The difference between a preceptor and a teacher is that the former considers his duty ended with lecturing, while the latter sees whether the boys feel any liking for the subject to be taught and whether their curiosities for knowledge have been excited.

The man who wants to be engaged in the responsible task of a teacher must love the boys, feel sympathy for them, feel happy in their improvement, and spend the time in glad heart with them. This will kill all impatience on his side and will inspire on the side of children, their confidence and affection. Mutual sympathy and esteem are a sure sign of enduring success.

Boys are the proper critics of their teachers. Many times they criticise the teachers in such an impartial way that none can do it. Whenever a new teacher appears before them, they form an opinion about him; and this first idea of them about the teacher proves true in many cases. If it does not go in his favour, the teacher should try to find out his shortcomings with a view to remove them. He should be careful that that idea may not be deep-rooted in their mind.

Boys keep a special eye upon the manners of the teacher and are also very watchful on the details. They sharply criticise all these and form an opinion. They may not be far-sighted but they are keen-sighted. It is next to impossibility to hide the faults from the inquisitive eyes of the boys. It is therefore indispensable for the teacher to get rid of his weakness, if any.

The teacher requires to be kind, patient, active, energetic and well-behaved. His mind should be very soft and very strong and firm. This combination of softness with firmness induces the boys to submit to him with glad heart.

To those boys who are fickle-minded but fond of works, active and energetic, teachers are always adorable. But those teachers who try to spend the time anyhow in the class and consider their duties finished with the end of the period cannot command the respect of the boys, on the other hand they become the object of their hatred. Boys are often seen to be negligent in their works; but the teacher who can work them out, is highly regarded by them. They are to be fired with the energy and encouragement of the teacher, that is, he must infuse his own energetic spirit into the boys. Even the lazy will not find time to spend in vain. Oftentimes the young feel a great distaste for the things to be learnt, not understanding them. Here the teacher's duty should be to remove this distaste and to make the subjects attractive by giving them some hints which will enable them to handle those subjects. This requires patience on the part of the teacher and his keen insight into the children's mind. Lack of these two disqualifies the teacher.

The language of the teacher should be simple, clear and correct. He should speak in such a way that the boys may clearly understand him. The language of boys is quite in keeping with the expression of their ideas. The teacher requires to be thoroughly acquainted with that language. Literature is the mirror of language. To improve language the teacher should keep close connection with literature. He should be the ideal of boys in all matters. Boys imitate his language as they do his manners. If he uses any bad, unrefined words in the class the hearers will use them at home and his language will not remain concealed from their parents. It is for this that the teacher's language should be an ideal one. All the boys may not be of refined type; some of them may use vulgar language; in that case it should be corrected then and there. Here example will serve better purpose than precept.

The teacher's voice should be sweet, clear and concise. It easily charms the children's mind and they can easily understand and do what the teacher says. Sweetness of tone can easily attract the mind. It is by voice that the audience can understand whether or not the speaker is speaking from heart. Sympathetic tone is the chief means of establishing good relationship between the teacher and the taught. Rough voice cannot charm any one and rouse friendly feelings.

While teaching very loud or low, in-audible voice should not be used. It should be natural and such as that used in conversation. The teacher should never vociferate. It frightens the boys, they feel disgusted and they lose all respect for him. It should be always remembered that there is naturalness of voice, the perversion of which becomes unhealthy, and retards the work of teaching. Again this is also to be noted that the boys should hear the instructions with close attention. The teacher should never apply any force to them. The application of force in this matter will not produce the desired effect. He should do what lies in his power to generate eagerness in them.

Knowledge is power. If the teacher has sufficient knowledge of the matter which he intends to teach, he may easily attract the minds of the boys to it and can confine their attention to it for a long time. But all teachers are not well up in all subjects. It is for this that the teacher should impart instruction in that subject which he knows very well. As it is bad to be inexperienced in a thing, so it is equally wrong to make a pretence of knowledge of a thing, having no knowledge of it at all. It is better for him to tell the boys that he shall tell them about it after knowing.

It should be the attempt of every teacher to perform his duty well. He is, therefore, required to be fully prepared with the subject which he will teach. Sufficient knowledge of the thing will make him depend upon himself and will enable him to control the boys well. It is not the duty of a good teacher that he should only impart knowledge while

he will not try to acquire knowledge. Both the teacher and the boy should be students to attain success in education.

As the boy can form an opinion of his teacher at the first sight, the teacher should also have power to make an estimate of the boy at sight. What the boy should see and what he should not do; what he should be allowed to do and what he should not be allowed to do; when the teacher should pardon the boy and when he should punish him—to have knowledge in all these matters should be regarded a special qualification of the teacher. To be endowed with the qualities of kindness, sympathy, wisdom and discrimination is much better than to be adorned with the book-lore. It is more desirable on the part of a teacher to have experience than to have learning.

The eye of the teacher should be keen and expressive of firmness. If the eyes be cast once upon the class many things come out silently. When the eyes of the teacher meet those of the boys exchange of many feelings takes place. Sympathy, kindness, eagerness and firmness are clearly reflected in the eyes, the window of mind. If the teacher can watch his class keenly and carefully, disorder never happens there. He may see all by means of keen sight but he is advised not to take any action suddenly, but in cases of urgency he should interfere very slowly and cautiously.

For good discipline and order, the teacher's power of hearing should be very sharp. He should very carefully mark any ordinary sound, have power to discriminate between different kinds of voice and to ascertain the place from where the voice comes. But he should never feel any disgust at the loud voice of the boy. He should give patient hearing to what the boy has got to say. Any interruption will discourage the boy.

The teacher should be of refined taste. He should be very careful about his dress and hair-cutting. He should be neat and clean but must not be foppish and have his hair cut in peculiar fashion. These are hurriedly imitated by the boys and teach them luxury. Instances of this are not rare.

In these days of high prices economy should be practised but if the teacher shows the way to luxury, the boys being unable to manage with their monthly allowance, have recourse to deceiving means to draw more money from their guardians.

In order to achieve success in the work the teacher must possess strong common sense, for want of which he will meet with failure at every step. He may have read something good in a book or seen something good in a place, but the introduction of this good into another place may be attended with disastrous results if he do not consider the atmosphere and nature of the place. Milk is a nutritious food, but it acts, as a poison, upon a person suffering from dyspepsia. He must avoid hastiness and over-enthusiasm as these forbid the exercise of common sense. He must move on very cautiously.

The teacher should always bear this point in mind that teaching as a profession can never be very lucrative. It is a profession in which self-sacrifice occupies the prominent position. He who does not feel a call for it, should not take to it. By this I do not mean that the teacher should starve. The authorities should see that he always remains above wants. They should know that inadequacy of remuneration cannot but re-act adversely upon the efficiency of the teachers and affect the purity of the service.

The teacher is required to be a patriot. He must be a disinterested seeker after truth. His only aim should be to serve the country and the community and his only reward is the satisfaction which an honest man feels after doing his duty. He shall regard his labours amply rewarded when he sees that these young people educated by them have turned out healthy honest, God-fearing citizens, true lovers of the country, conscientious, not shrinking from hard work, physical or mental, dutiful, bravely facing the results of their own mistakes instead of trying to seek shelter under falsehood, courageous in doing the right thing and showing fear when the question of wrong comes up. The study of the present problems in order to shape the future of the land in the right way is one of the important works of the teacher. It is for

him to find in the classroom the future leaders and to equip them for future responsibilities.

The influence of the teacher imperceptively spreads over the whole school. At a mere look at the school an out-sider can make an idea of the teacher. Good order, power of controlling, maintenance of discipline etc, are the sure indicators of his influence. The boys whom the teacher educates will be the back-bone of the society and the earth in the future. It can therefore be easily appreciated how far the influence of the teacher spreads.

BOOKS IN VERNACULAR LITERATURE.

By Prof. J. S. Ponniah, M. A.



THE VERNACULARS OF SOUTH INDIA, AT least the principal variety among them, in the phrase of Stevenson, are a long dying. Not that patronage is lacking or Universities are failing in their duty, for there is plenty of it at the present time. Somehow the literary activity is paralysed for want of spontaneous creative energy. It is a lamentable fact that a country that produced literary works of all kinds should now be content with putting out merely text-books for the consumption of the school boys.

A World of Text-books.

Text-book writing is now the principal occupation of most of our savants and scholars. Story books of all kinds, History, Geography and Science Readers of all grades are brought out from all corners of the Presidency by authors and printers whose names were unknown till yesterday. Surely there is room for these and a great many more of the kind and it is a great consolation that we no longer require Marsdens, Yateses and Nesfields to write our Vernacular text-books. But the pity is that our productions are characterised by an Arcadian simplicity and unrelieved monotony.

The remark applies with great force atleast in regard to one kind of books called Literary Readers under several guises such as Katha-Vasakam, Neethi-kathaikal, Moothurai Neethi-kathaikal and so on.

Most of these works draw their inspiration from one and the same source—the Puranas and the Epics. Not always however do all the authors go to the originals, they rely on the courtesy of each other. Plagiarism is an art carried to perfection in most cases. The irony is heightened by the fact that the Text-book Committee blesses every effort by setting its seal of approval on almost one and all of them. One wonders whether there should not be an Ordinance against the Multiplicity of Text-books for a definite period!

By inveighing against the common text-books and readers which form the bulk of the vernacular literature of the day I am not oblivious of the solid contributions of some distinguished scholars, by editing the masterpieces of poetry and grammar and writing several critical works of great value. Unfortunately their works are either preserved in the libraries untouched by the average reader or the stocks of the first edition are perhaps still lying unsold. They have touched a wrong chord from the point of view of commercial success. The fashion of the day seems to be text-books for the schoolboys.

University Patronage.

The recent innovation of the University in introducing compulsion in the study of the vernaculars calls for some comment in this connection. The effort is gigantic. A Department of Oriental Studies has been constituted at a great cost. But what is this frantic eleventh hour attempt to awake the vernaculars from their peaceful and fatal sleep for so many years? It is perhaps assumed that the schools and the colleges, the recognised homes of learning, which at present have a monopoly of it like the mediæval monasteries of Europe, would produce scholars and pioneers who will build

and herald a new epoch in the history of the vernacular literature.

That, however, is perhaps reckoning without the host. If asked to vote, surely nine to ten the studentfolk will decide against the whole policy and the scheme. At any rate the anxiety of many a candidate to take the degree under the "old regulations" indicates it. It may be that in the end we shall have to fear a violent reaction against this compulsion which might destroy the distant reverence and taste for the old literatures of the mother-tongues.

A Bookless Country.

The real remedy seems to lie in an entirely different direction. We have to create the atmosphere for a great literary revival *outside* our educational institutions. Books are to be put in the hands of the general public and not of the students. For the students read for examinations and not for profit or pleasure. But unfortunately learning outside the institutions is practically non-existent. Not merely that. There are not even books worth the name outside. Our country is "bookless" as Scotland "is styled "bookish"

Discovering the Reader

But every one who has an insight into the reading habits of the masses of the people will discover that the country has still a remnant left to read books, such as are available to them. At fairs and festivals a mass of our old literature, ballads and popular songs on a variety of subjects, books on medicine, astrology, or palmistry and occultism are still being sold. (A few old-fashioned book-sellers are still carrying on a declining trade in these wares.) Of course, the great religious works—the Epics, the Puranas and the Lyrics of the saints are still the staples. A recent addition to their scanty dish is the "anglicised novel" most of which does not possess the least pretence to rank among the best fiction of other countries. The contrast between the school-world where vernacular books are glutting and the world of the public at

large where there is a poverty and even a famine of books should surely strike every observant eye.

The explanation lies on the surface. Illiteracy is appalling. But thanks to the British rule, if it has not obliterated illiteracy, it has not destroyed the desire for knowledge among our commonfolk. There are countless hearers if there are only a few readers. The community life, the abundant leisure owing to the ease of the agricultural occupations make the countryside abound with numerous listeners when the daily paper or a popular magazine is read out, when a religious discourse is given or a political meeting is addressed. In urban areas the situation is not less hopeful. We have not yet taken account of the huge army of potential readers and still more of the many literate readers among the shopkeepers and industrial workers of all higher grades. Nor is this all. We have to reckon also the numerous teachers of the lower grades and of those who are employed in low-paid clerical services to whom books in the English language are inaccessible on account of their prohibitive cost.

Publishing Enterprise.

In view of these facts, the plea of the business-like publisher who complains lack of demand cannot be admitted as valid. One fact alone is sufficient to convince our unenterprising publishers. Take the circulation of the Daily Newspapers. The Simon Commission said that the effective circulation of the newspapers in India is greater than their net sales warrant; they only spoke the truth, the bare truth only. Now the books can surely follow the newspapers, just as easily as the flag follows the trade. Even if we could cater to the needs of the educated minority only, we have a fairly profitable market, provided our goods are of the right type.

We are living at a time when everything is rapidly changing and when even the dumb masses are opening their eyes to find themselves one fine morning on the fair land of Ithacca itself. The land is teeming with hopes of a full

democracy and rapid industrialisation. They are discovering that they too are Citizens of no mean country. They surely need education for this changing civilisation. The only medium of imparting that education seems to be the vernaculars. It is misdirected energy if the principle is applied to the University. One could easily see what the books in our new vernacular literature should be—works on History, Economics, Politics, Popular Science, Belles Letters, Fiction and others. There is not much need for defining the scope of these works or the ways and means of realising the aims. They must be plain to all those who have the welfare of the masses at heart. For in matters of this kind, it is those that have eyes that see and ears that hear. To the rest all this may be a parable.

TRAVEL AND EDUCATION.

The Part of Universities.

By Mr. C. V. Hanumantha Rao, M.A., B. Ed., F. R. Econ. S.



THE VALUE OF TRAVEL AS A METHOD and means of education has been recognised from very early times; in fact, it was so well recognized and so widely practised that it is a wonder that now-a-days there is a diminution in the importance attaching to it for the intellectual advancement of the young minds. It is one of the tragedies of modern educational practice that this most efficacious means of securing real education to the undergraduates should thus be neglected and allowed to remain an ideal only.

If the fundamental aims of education are the cultivation of the mind and the development of character, that is to say if the cultural value of education is its greatest asset and recommendation, then the ideal can be achieved only by wide travel, by frequent intercourse between the young minds of different countries and between the old minds and the young ones. Educational theorists and those who speak about the ideals of education wax eloquent over the necessity of free

ing educational curricula in such a way as fit on with the purpose of developing the character of young men and judge them accordingly. But they little realize how little is actually being accomplished in this direction or how much is being detracted from the realization in practice of the ideal above referred to by the neglect of educational authorities to requisition the assistance of travel as a very necessary ingredient in such realization.

It is not necessary at this stage to dilate in an elaborate fashion on the arguments for developing this side of education, which ought to be assigned an important place at least in the university classes, though not in the secondary school stage. Suffice it to say that travel brings about a contact between various kinds of people with different methods of looking at life and its problems and liberalizes the minds of people by eliminating the narrowness of their outlook and restricted understanding, enlarging their intellectual vision and widening their mental horizon. One becomes receptive to new ideas and ideals instead of stewing in his own prejudices, particularist tendencies and old-fashioned notions; and receptivity leads to change, which is the highest principle of conduct by inducing in our minds a better understanding and appreciation of conflicting viewpoints. There are highly beneficial and valuable results which acquire a special virtue in these days when, firstly, India is in the throes of a great national revolution, the result of a growing feeling of nationalism, and, secondly, when the best minds of the world are directed towards the attainment of the international ideal of world brotherhood. If young minds in their incompressible period of youthhood are imbued with sentiments which breathe high and noble ideals, the task of the internationalists will be facilitated in the one case and in the other, the course of nationalism will run a smooth and swift course. In addition to the cultural and educational value of travel, the method of foreign travel has great advantages to students from the linguistic point of view; and a student of foreign languages will find a few months,

residence abroad contributing immensely to his thorough knowledge of that language and to the acquiring of a real language sense.

Travel may be of two kinds: travel within one's own country and travel abroad. And so far as a vast country like India is concerned, it is liberal education for one to travel once at least throughout the country soon after or even while he is preparing for entry into life. The real opportunities for contact between the people in different parts of our country are so few and the distances that separate them are so great, that even with the improvement in the means of communication, the possibility for an exchange of ideas is not as extensive as it might be. The barriers are breaking down rapidly and an onrushing wave of nationalism is sweeping everything before it, but more organized and systematic efforts are necessary if real understanding is to grow between the minds of the rising generation. While this is so, travel abroad has still great benefits to confer in enabling the students not only to imbibe the best that is in the nations of the world but to gain proficiency in the different departments of work in which they specialize by getting into touch with foreign experts in the line. For example, students training to enter industry as Chemists, Engineers and Physicians or studying Economics or History to qualify themselves for administrative services and teaching, would gain immensely by seeing at first hand the great industrial developments in those countries and gaining an insight into their industrial, administrative and other technical methods.

In the institution and encouragement of this part of the educational programme the Universities and University Colleges can and ought to play a very important part. In spite of the deficient interest which had been exhibited even in western countries for some time past, there are indications to prove that they have been coming again to realize their folly and to introduce the spirit of foreign travel as a necessary part of education of under-graduates. We hear that

batches of students from American and European Universities have gone educational tours to the Universities of other countries to see and study their problems at first hand and gain an intimate acquaintance with their peoples and their cultures. And some of these young under-graduate tourists have also been visiting our country, though there has so far been no instance of any Indian University having organized any such excursion to foreign countries. The primary requisite for the success of these experiments is the establishment of a National Students' Union under the auspices preferably of the Inter-University Boards with branches at the different University Headquarters. The purpose of these organizations should be to plan travel programmes and to entertain foreign travel parties, whenever they happen to visit our country. The question of finance is a very crucial and difficult one; and it is in this branch of the work that Universities will have to shoulder a major portion of the responsibility; they will have not only to bear the burden themselves but also make the affiliated colleges come in with their due share. Anyway the difficulty and the trouble involved will be bound to have amply repaid themselves in the benefits which will accrue to the young men from the undertaking. The stigma on the Indian student or against the Indian graduate is that he is often unenterprising, that there is a grave deficiency in his general knowledge and proficiency, and that he knows so little of many things that can make his education in any sense complete. Travel, however, is calculated to improve some of these drawbacks, render him worthy of the degree which he takes and complete his education in a way. It is hoped that the matter will be taken in hand by the Inter-University Board at an early date.

RELIGION & CRIME.

By Mr. P. N. Ramaswami, M.A., I. C. S.

(Concluded from the last issue).

NE OFFSHOOT OF THIS DEMORALISED condition of politics was the growth of the secret society K.K.K. (Klu Klux Khan) which originally started as an anti-semitic, anti-negro, and anti-emigrant, and anti-catholic organisation evolved unchecked in course of time into an organisation which stood for blackmail, terrorism, barbarity, and murder. The atrocities committed by the K.K.K. are too numerous to be gone into here. Enough to say that floggings in which victims, not only negroes but white women, have been lashed into unconsciousness and left to die of their injuries have been reported in many states. Three such typical instances will suffice. In Otoman Okla a coloured woman was taken by the mob and together with her fourteen year old son was hanged from a bridge. The woman was raped before she was hanged. In another case, a man was taken from a bed in the hospital and burned alive. His writhing body was poked back into the flames as he tried to drag himself away. In a third instance, a travelling salesman was kidnapped, taken out to the woods, tied with rope and barbed wire and beaten until he became unconscious. Then he was dragged and creosote poured into his wounds and left there to die (Gaub).

A further aspect of this demoralisation in politics is seen in the extraordinary laws, "the pedantic interference with private life and the inordinate severity for minor offences and the extraordinary license and indulgence to major crimes." Theft is punishable with imprisonment for sixty years, while murder by simple imprisonment.

In Tennessee it is a serious offence, to teach the subject of evolution in the schools, such scientific heresies being banned by state law. In Kansas there is a law that if a child in a school refuses to repeat the flag pledge, its parents may be

arrested and whipped. The Washington Post recently chronicled "Police early to-day raided the premises of 345 Perry Sylvania Avenue North-west and arrested 15 Chinamen on charges of playing Mahjong" (Chinese chess). In Minnesota amorous motorists are not permitted by law to use "side-curtains unless it is raining".

The methods of the American Police which seems to be one of the corrupt Forces in the world to extract "confessions" from accused persons—put in the shade the reputed practices of our older day policemen. Here is an instance in point. "William Lashley, a negro, was reported by the Police yesterday to have admitted shooting Lieut. Sydney of the Police Force. It now appears that Lashley made this confession "after he had been knocked unconscious with a gunshot and had his jaw broken, three ribs fractured and had been kicked in the face and in the stomach and otherwise mishandled. After all these things were done to him, he says he was asked about the shooting". (Gaub). It is no wonder then that with this corrupt Police, judiciary and executive, there is in the U.S.A. only one chance in ten of a criminal being arrested; one chance in five that he will be found guilty after being arrested, and one chance in thirty that when found guilty he will be punished and one chance in five that he will not be pardoned by a corrupt state Governor after being punished.

These unsound civic morals are complementary to the immorality amongst the younger generations. As Gauba tersely puts it "Paris and New York are two great sources of current fashion. Paris sets the vogue in wide fronts and abbreviated skirts, New York in wide consummation and abbreviated morals." Again "as will appear in the sequel the American girl begins to think of marriage and sex at the age of 4 or 5, at 12 she is old enough to know the physiological details of the anatomies of her boy friends, by sixteen she had tasted of the delicious mysteries of life, by twenty five she had perhaps four or five encounters—into the domain of matrimony, at thirty she is sterile, infected and abnormal."

It appears that there are numbers of cases of carnal knowledge among children. "It is not very unusual even amongst the most cultivated and wealthy families" says Doctor Edith Hooker "for little ones of seven and eight to have lovers about their own age with whom they have sexual intercourse sometimes in the presence of others." Co-educational centres seem to suffer much from these evils.

In institutions where the sexes are kept apart another type of sexual evil—homo-sexuality—the sexual relationship amongst members of the same sex would seem to prevail.

The schoolgirl and schoolboy at co-educational institutions thrown together, according to Gauba, in an atmosphere of vice and cocktail indulge in immoralities that have become a part of the school curriculum. Enquiries into the promiscuity prevalent among students show that at the least forty five percent of high school girls have had sexual intercourse with men before they leave school; that the average man had affairs with six girls; that the same girl went round to several men and was "necked" by a number of them. Few girls according to Judge Lindsey emerge from the High School pure virgins. To sum up in the words of Gauba "the average English girl enters life at 18 fresh as the new rose, the average American girl of the same age is (in a good number of cases) according to all authorities the prostitutes' successful rival."

Unwanted pregnancy is one of the risks that may happen as a result of such illegitimated union. Venereal disease is another risk. "If Judge Lindsey's figures are correct, a million and half illegitimate children are put away every year in unmarried unions. There must be at least 35 million such unions in the United States on the ratio that only in one of 20 cases does pregnancy occur, on account of the fact that five million acts of prostitution are committed everyday in United States of America and that 98 percent of prostitutes are venereally affected and that in many towns 9 out of every ten men are venereally affected, a "Cold" is easily caught. Venereal disease is in fact so common and general

among the younger generation in the U.S.A. that it is laughingly referred to as "Cold" (Gaubu).

The increasing divorce in recent years in the U.S.A. on the most frivolous grounds is too well known. One typical instance taken from Uncle Sham will suffice. "Yes, my marriage has come to grief and we have said Good-bye, my husband and I. It was all his fault as I told him. He groaned particularly about babies. "Two babies are enough" I said "Would you ruin my figure?". So we agreed to disagree. Yes, we have said Good-bye". Recently in an American Civil court a wife filed a suit for an injunction to restrain her husband from having sexual intercourse with her!

Even American amusements do not seem to be free from the prevailing immorality. In Burlesque which is said to be a favourite form of amusement in America, "the Chorus with pink tassels attached to their nipples make their breasts revolve so that they look like electric fans in motion. The audience looks on with broad grins". The night clubs which are very popular and widely established in America would seem to be in many cases dens of infamy. Stephen Graham writing of one says that he saw one young man lay with his lips to the upper part of the breast of a girl from two in the morning till about four when he was escorted to a taxi. "He was not passionate, he just lay there peacefully and sweetly as if he had found another and the girl bore him there impassive at her breast".

In England or India such amusements would have landed the amusers and amused in jail. Finally the admitted effects of prohibition make it "less in the nature of a social reform than an experiment in anarchy".

These unflattering and possibly overdrawn one-sided and superficial pen-pictures taken from Gauba's "Uncle Sham" show the exclusively materialistic civilisation in America and its attendant evils. Though I cannot vouch for the accuracy of these pen-pictures, these details are a sufficient warning however for all of us of the urgent and imperative need for the conservation and progress of our immemorial spiritual culture as a barrier against crime and criminality.

THE EDUCATION OF CHILDREN IN ELEMENTARY SCHOOLS.

—MR. M. S. M. B. Ling, Ayyar, Bangalore.



THE TERM 'EDUCATION' INCLUDES THE training of the body, mind and intellect. What our children are taught and trained to be, that they will be later on in life. Hence it follows that the education of children is very important for a country's welfare; or even more important than Secondary education which is education of the adolescents. Without a proper foundation no permanent superstructure of a solid nature is possible. Once the training given to our children is defective, any amount of best education given later cannot mend the earlier defect, and lead to the development of the right sort of people. That pithy saying of the revered poetess *Avayyar* 'இவ்வாழிற்சொல்' is too pregnant with meaning, so that it will be mere folly to attempt anything like an elaboration of the wealth of ideas contained therein. Correct notions of things, excellent ideas of what is good and desirable in life, clear and well-defined pictures of what one should worthily aspire to be are necessary for the proper training of the child. It can do no good to our youngsters to confine them in clean, white washed rooms with no pictures and models before them and to make them sit very often on uncomfortable benches for hours. Any attempt at arriving at a correct solution of this most important problem is bound to fail, if no account is taken of the child's inclinations, habits and aptitudes.

That children learn by doing, that it is a great affliction to make them sit in the same place for any length of time with folded hands and erect heads, that to them life is activity and that it is most undesirable to burden their plastic minds with sorrowful thoughts and difficulties likely to affect their health are things too well-known to need reiteration here. Suffice it to say, that children are what they are, very active, ready to handle and learn things, at-

tracted by novelties and colours, having (i) a power of observation which gradually declines as they advance in age and (ii) a tendency to imitate which, while not being analogous to that of the monkey in doing mischief, can be turned to immense advantage by placing them under the right sort of men fit to serve as a model of excellence.

So then the first requisite seems to be to place the child in happy beautiful surroundings of variegated colours. No elaborate class-rooms or lecture halls made by man can be of use. Further the place where children meet must be airy, agreeably cool and free at any rate from the oppressive heat of the tropical sun and devoid of all dirt and dust which sow the seeds of infectious diseases like Consumption, Typhoid etc. Need there must be for protection from wind and rain; but a class-room with blank walls either pure white, or dusty in monsoon season is surely least fitted for children of 5 to 8 years. As a matter of fact nothing like a spacious garden with abundantly shade-giving trees everywhere, with fountains in different places or streamlet with beautiful green banks, can be good substitute. In such a garden may be a pen for fowls of different sorts; an enclosure for sheep and goats; a cow shed for one or two cows, calves and bulls; and dogs, cats, monkeys, etc. The garden need not have a costly compound wall. It will be better if it is surrounded by fields of wet and dry crops. In a glass almirah or rack open to the view of all children may be placed a number of containers of different cereals, pads of different insects, bottles of dead reptiles like snakes, scorpions etc. about which children may have to know. There may also be models of railway locomotive engines, steamships, aeroplanes, windmills etc. In a hall there may be pictures of men famous for great, patriotic and charitable deeds, eminent scientists, foreign scenery etc. Such a Shantneketan for children is probably more useful than thousands of schools built at enormous expenditure. A school house of this type will certainly produce far more scientists and research students than our schools produce now. One has in vain to

search for an originally thinking, well-trained child in 2000 or 3000. Yet there is talk of compulsory education, mass education, adult education etc, all producing not even one original thinker in 10000. The ability to advertise a thing done or to be done is a feature of the West; and though such a knack may be useful in commerce and industry, in the field of education it has not been productive of good results. Our ancient system of imparting instruction under the shade of trees, on the banks of channels and tanks, in 'Ganesh' temples with the 'guru' in the centre and disciples all round seems to have made no small impression on the minds of the taught without in any way impairing their health. It also seems to have drawn out the best in every child and led to many great scholars and poets coming out. This ancient system is particularly fit for our school going children to the lasting benefit of our country.

Then comes the teacher. In the first place he should not be the strict rod master he is in most schools today. He should be one of the children themselves, ready to move about, taking interest in all that children find interest in. A loving personality of cheerful countenance, he should be a model of the best in the world. Everything about him must be neat and clean. His godly appearance must impress his pupils with godly thoughts and ways. He should detest untruth. His very voice must attract children, while at the same time preventing them from losing an eye on the work before them. In his company the child should find an atmosphere congenial to his self, ready to bud forth and blossom in the fulness of time.

Placed in an atmosphere like the above under one who, though big in size, is yet one of themselves, the child is not likely to feel his stay at school, or the period thereof as irksome. He is not likely to prove truant, absconding himself on the pretence of going to school. Anything like a peon going and bringing him to school would be superfluous when the school itself is a scene of play and activity in the company of others of his disposition and so better in many respects than his home. A work of five hours may not tax him; and especially when the periods are short of not more than 30

minutes' duration with frequent changes of topics, not only is his mind engaged to be immense, but his health also will improve if he were weak before. His age being impressionable, he cannot forget till his last day on earth his pleasant associations at school in the midst of green gardens and attractive pictures and models.

Pleasant but short stories of great and good men and their deeds, interesting conversations at first about the little world in which he lives for five hours a day and then about things outside with pictures before him, good opportunities to handle things of various colours having different shapes and weights—these are important.

In Space and Number work the number of trees in his school, the number of fruits or flowers in them, their branches, the different kinds of trees, flowers and fruits will furnish ample material to exercise him in, without making him feel the dryness common to arithmetic classes. Mathematical Tables he may learn by reciting in common with other children of his age marching, acting to the accompaniment of music under the green shade of trees.

Names of trees, birds and animals written in bold types on objects or in front of cages and pens may train him in reading. Anything like the grand paraphernalia of our schools highly costly and artificial in nature will make their very atmosphere foreign, and he does not feel at home to freely talk and learn. Cleanliness, beauty, active life in everything the child sees must interest him.

It is said that in some schools in the West, there are washrooms for washing the clothes of dirty children and the cooking, and is made to meet. The first 30 minutes may be employed in examining boys and their apparel. Those who have washed their teeth well may be made to do so at once. Boys with uncombed dirty tufts of hair may be made to comb them in the school itself in a place set apart for the purpose. Thus our Elementary schools without being costly on account of brick and mortar, might be more natural, healthy and attractive to children.

But how are these to be achieved when teachers are half starved? Unless and until the status and pay of teachers are improved, and the present day showy buildings are replaced by pleasant gardens for schooling, no great good or mental development is possible. The sooner the change is made, the better will it be for the country.

A MODERN TRISANKU

A Social Satire

(By K. R. Srinivasa Iyengar)

I



THIS IS AN ABSOLUTELY SCANDALOUS story. If you have sentimental objections on more than a normal scale, I would sincerely recommend your not reading it. Nevertheless I profess that it is true: else there could be no justification for my writing it and releasing it for publication. Ventilation of truth, congenial or otherwise, must go on uninterruptedly. That alone will enable us to undeceive ourselves of the manifold lies of our lives. Not that there is any special moral to be culled from out of the story. There may be and there may not be. What I mean is, as this story is assuredly a chip of solid truth, it deserves study and if possible criticism followed by reform. Well, you will judge for yourself.

II

He was called Kannu. The youngest of four children, all boys, he was deputed by his father ever since his fifth birthday, to look after the household cattle. His father was a big man and traced his descent direct from a most religious stock of the Brahmin theocracy. He had all the qualifications of the stock: he was crafty, he was profound, he was industrious and he was incurably poor. Indeed his abilities deserved better financial nourishment. But that was not to be. With resignation, as all his forefathers had done, he reconciled himself to his hand-to-mouth existence.

Kannu was a remarkable lad. He was of a pale bluff colour, and his eyes, quite unusual in those parts, had a tinge of turquoise hue. He learnt at an incredibly early age to chant the manthras of bygone ages mechanically, one might say murderously, divested of all music and all meaning. He was satisfied. He had drunk to the dregs the cream of our ancient lore: he was already, so it seemed, equipped with the sum-total of sastraic education. What did he need more? A few more years of shepherd life perhaps, a well-connected marriage and then setting down in an obscure corner of the village to the romantic life of a *grihasta* (family man). Then it would be all very good. He could hire a few lands and farm them—and of course the hereditary priestly duties would claim him. Between these two spheres of perennial action, all life would be most jolly. It would be wondrous nice.

Never during those pastoral years of midday rambles did his life's expectations rise to greater heights. His paradise was already clean finished in his brain. And with prophetic precision it all bore fruit. In his seventeenth year he was married to a primrose girl of puckered countenance and he hired a small house apart from the *agraharam* and launched his life-boat on the sea of existence. And he floated magnificently for two years, nimbly and deftly and joyfully. He would have gone on, his course unimpeded, his destination unchanged. But quite startlingly Fate knocked at his door: a sudden turn of circumstances brought about an enormous convulsion in his tiny world. A storm rose and ranged about him. Wherever he turned, he saw darkness: he shuddered and would have drawn back. But anon he saw incandescent lights beckoning him, urging him onward, aye, towards the centre of the eddy. He wavered. He thought. He prevaricated with the opposing forces. He discussed the pros and cons of the question times without number. At last—he took the plunge forward. And that plunge was his doom.

III

The fact was, he had a childless aunt who was also rich. Her husband was the richest land-lord of his village, not ten

miles removed from Pooray, the place of Kannu's nativity. All that money could give, they had, this aunt and uncle. But a child even money is sometimes unable to purchase. Prayers were profuse on both parties: yet they were unheeded. All gods and goddesses of the Hindu Pantheon, from Viswanatha of Benares to Padmanabha of Trivandrum, were in turn approached with promises of the many and varied forms of bribery, and yet all to no purpose. They finally decided that they would adopt some poor boy as their son, to inherit their sumless treasuries and to carry on their tradition and to perform the holy rites after their exit from this world—the last by the way a *naïve* Hindu notion. Thus, it would appear, they were quite convinced that their dying childless would be a most unpleasant event. But equally were they convinced that there was no hurry: naturally, they would adopt some one or other in the end,—but not now—of course just to carry on the line. What was particularly hideous to these young lovers at forty was the unparalleled inconvenience an intruding imp, whatever be his designation, may cause them while dangling in rollicking fashion in the mysteries and collateral adventures of wedded life. They were therefore content to wait. There was not the least hurry at all, they said with a happy ring of certainty.

But alas, in this our world, what *is* certain? The whirligig of the rich uncle's life came to a sudden standstill. He was surprised himself: his wife shrieked at the bare idea. And what wonder? Yet it was more than a mere idea. After one of those fantastic romances the lonely pair were justly famous for, his head reeled, his heart palpitated, his eyes rolled and he sank down on the sofa with dread earnestness—never to rise again. The wheel of adverse fortune had swung with lightning rapidity. She was widowed in a malignant moment nor had a son, adopted though he was, to perform the funeral rites to her dead lord.

Days passed. Kith and kin of every description—there was no scarcity for these. She cast eyes around herself and her magic gaze fell on Kannu. It was an inspiration. That

fine fellow with sandalwood grace, the father so soon of a chubby boy, and ere twenty left fatherless in this world, and poor and needy to boot—yes, that was the chosen son. She would adopt him straightaway—if she could.

She sent word for her brother, a rich landlord with great impulses, and called for a conference of pundits. Then followed the interminable periods of Sastraic oratory. Was it sanctioned by the Sastras to adopt one who is married and is already father of a child? Where was the dead man's consent? Kannu's natural father had gone: the proposed substitute had gone too. What of the Sastraic sanctions? And if adopt she must, why not adopt one fulfilling the conditions of the Sastras? No, she would not hear *that*! There were involutions, eternally long drawn out, of Sastraic diplomacy: the never ending snarlings and bickerings of personal intrigue and green-eyed jealousy. As the days passed, the tense confusion grew tenser. At last imperturbable Shylock's eyes glared: he leapt into his feet and swore. He would, come what may, solemnise the adoption.

Accordingly Kannu was adopted son of that good dame, with the aid of a specially constructed ritualistic mechanism. He was to give up performing the anniversary rites of his own father and instead take to the discharge of his obligations as adopted son of an uncle—ever from the tenth day after death and onward. The glare of the gold dazzled his eyes and he consented with greedy glee. He removed from his old hut and stationed himself in the palatial residence of his adopted father. He saw it was all well.

IV

The matter however did not stop there. They had totally failed to reckon with Chenchi, surnamed the Flathead. Flathead was no ordinary man. His life had been extraordinary in many ways but the unique thing about him was, he had figured in law courts as reversioner in eleven cases of deaths of his relatives with no issue. Lord knows if *that* was his mission! But so it appeared. Now it was the step-son claiming the deceased tyrant's fortune, now the widower advancing his

right to place his finger on the abandoned pie, and so on and so forth. As if eleven cases were not enough for the wheel of litigation to come full circle, a new avenue was now opened to him and lo! there he was, butting into Kannu's adoption as a forest bull, denying, refuting, repudiating. Was he not the diseased gentleman's only stepcousin? Let him come forward, he who dared deny the fact! And the adoption—its absolute impropriety and calculated insolence would deceive nobody. He would fight it out, tooth and nail, stationing himself on the bedrock of his vast experience. Let them not trifle with Flathead!

Had they not trifled with him indeed! The adoption suit was in full swing. Lawyers were engaged on both sides and they argued the livelong day with masterly lucidity and pulverising logic. The question resolved itself into a very simple issue: was Kannu or was he not the properly adopted son of the diseased? If he was, he won: if he was not, he had no right either for the name or for the property of the diseased person. At cross examination time, the witnesses on Kannu's side contradicted themselves palpably on every important point. The whole thing was quashed. The earth beneath Kannu cracked visibly and gaped wide. Shylock in his frenzy bit his teeth and smote his breast with his white hands. The aunt in her wild disappointment wailed in bitter ecstasy. And in such an atmosphere of gloom was Flat-head, making grimaces at his erstwhile opponents and dancing in joy that the round of twelve had been completed at last.

As for Kannu, he was for the moment in a fix. What was he to *do*? He had repudiated his duties he vowed his own father and now the court repudiated the duties he voluntarily took upon himself. Shylock had proved both ways the blood-red ray of his life--and of his soul. Retiring to the inmost sanctuary of his paddy store, he took to sniffing in profuse succession. He cared a straw as to what became of Kannu.

In the end Kannu was nothing daunted. The good aunt saw to that. She fed him and his wife and his child from out of her own allowance, the liberal allowance of the court. And by all means, Kannu performed the rights and anniversaries of her husband. When she was satisfied, the gods and the sastras had no right to demur. They must simply shut up! Thus the 'mischievous and ill-conceived ruling' of Mr. Turnwater, I. C. S., only welded aunt and nephew the more singly. And they were both beaming with satisfaction.

Others were talking in terms of derision. Kannu had tilted his duty to his father, oh? What of that? Had he not assumed other duties equally onerous? *That* was his way of making up things. Sensation mongers, entrenched behind sastras and equity and good-conscience,—let them fret themselves over discrepancies, devilry and derelictions to duty. *He* knew better and he cared not who knew it.

And so it was, he bore himself erect as no man did. Men said he was a modern Trisanku. He cared not. For one thing, he prefixed four letters as initials to his name, two in memory of his two fathers and two in memory of the two places of his nativity. The gorgeous name with its four initials brilliantly glided over the tongue as it tried to lisp them. He was in raptures over his ingenuity. He could claim to be the one person to his knowledge who had not allowed the grass of conscience grow under the feet of his earthly prosperity. Indeed who would dare to challenge the boast? I confess, I would rather not. Would you?

N. B. The characters in this story and the incidents themselves are entirely fictitious. The rights of this story are reserved by the author K. R. S.)

A CHAT ON TOBACCO.

By Mr. N. K. Venkateswaran, B. A., L. T.,



CHAT ON TOBACCO SHOULD NOT BE taken especially when it is intended for the encouragement of honest folks.

Honest folks have been addicted from time out of mind to this contradictory subject of the vegetable kingdom.

It has always given them peace and joy, access of health and high spirits, and lacquered their lives with noble emotions and superior souls have always been haranguing that it is a vile weed, this tobacco, and that its real intentions are homicidal in character. The result (so far) in this case has been exactly like the results in other cases dealing with pretty large quantities of human nature. More and more people have loved the plant that a few would have everyone without exception loathe. As when we assume a virtue if we have it not we often become virtuous, so when a thing is embraced when it ought to be eschewed it often becomes meritorious. In this way has tobacco risen to fame and virtue and to-day if the question were asked whether tobacco or the Indian Empire is the more valuable with the purpose of giving up the less valuable one, the wise men who in ordinary times quite easily turn the politics of the world round their fingers will suddenly be seized with pitiless hesitation.

Any theory or question about tobacco is plainly less important than tobacco itself. It may be easy to prove on paper or platform that tobacco embarrasses the circulation, interferes with the health or shortcircuits the length of life. Such demonstrations are beside the point so long as men and (nowadays, happily, an increasing number of women and children also) continue to cultivate the electric leaf in one way or another. If some speak ill of tobacco many and many honour it by using it and making their lives tolerable. Suppose for a moment, tobacco commits hara kiri, is it difficult to imagine that there must be an orgy of aversion to live sweeping through the civilized world?

The way tobacco is used depends upon the manners, customs and climates of human temperament. The vitality-nations burn it in their veins. The sleepy peoples thrust it in their nostrils. The slow individuals chew it in their mouths. In Malabar and Ceylon the highest joy to be had from it is obtained. They collate a curry consisting of betel-leaf, *chunnam*, areca-nut and digest it behind the teeth. This is one of the reasons why the inhabitants of these two countries

are different from the rest of man-kind, a silent and spitting people constantly plunged in paradise.

The people of Malabar are not ungrateful. If tobacco gives them an almost ceaseless taste of paradise they on their part invest tobacco with the highest tradition available on the earth. According to this tradition, *Brahma* created the tobacco plant in one of his recurring struggles at self-expression. It was a beautiful plant with abundant blossoms and ample leaves, and the fair citizens of the upper empire were delighted at its appearance in the cosmic garden of the creator of all things. And, as ladies always do, *Parvathi* plucked a leaf from it and produced it before her lord, *Siva*, the triple-eyed destroyer of all things. "One more thing to kill, he said, burning the leaf and putting some of the charred ruins into his nose. Why he did so he himself did not perhaps know, but we know that when everything fails the instinctive wisdom of the gods keeps the universe moving on, breeding and dying. And *Siva* began to sneeze furiously pouring out *Ganga*, the goddess of waters, from his matted hair and that was a relief such as he had never before enjoyed.

Thereupon the great god of destruction uttered that those who loved tobacco and used it would be blessed and many have been, through following his words, for, after all is not tobacco the only attainable bliss compatible with the present tense and human conscience?

Therefore, when the hater of tobacco cries that if God had really wanted man to smoke He would have attached a chimney to his head its legionary lovers cannot listen.

Andrew Lang has summed up the case and one cannot do better than quote him, first against tobacco and then for it for all times.

"Vesuvius bringeth not forth speech from his mouth, but man, like a volcano, will utter smoke..." "Of his nature smoke goeth upward and downward; why wilt thou make it go inward and downward?" (against)

"Nature maketh nothing without an end: the eye to see with, the ear to hear, the herb tobacco to be smoked

Tobacco is the hungry man's food, the wakeful man's sleep the weary man's rest, the old man's defence against melancholy, the busy man's repose, the talkative man's muzzle, the lonely man's companion.....Indeed there was nothing but this one thing wanting to man, of those that earth can give; wherefore having found it let him so use as not abusing it, as now I am about doing .." (for)

As now I am about doing.

TEN YEARS IN AN AIDED SCHOOL.

By 'Angler'

I. The School I served.



REMOTE FROM RAILWAY COMMUNICATION, there lies in the north-west corner of an educationally back-ward district a High School for imparting secondary education. The village where the school is, is peculiarly out of the way in every respect. Before it and beside it is a broad river which, in flood, blocks the way to easy ingress and egress, and whose vast sandy bed, in non-flood seasons, renders transport and journey tremendously irksome. On the north; it faces a vast undulating arid tract, unrelieved by the sight of green. It was once the southern out of the way limit of an once prosperous historic kingdom. It is now out of the reach not only from administrative but also from educational life-centres of the district.

The school I served was founded and is managed by the landed magnate of the place who has by peaceful penetration become master of the village which once belonged to a respectable Brahmin vassal of an Empire now forgotten. By status, the manager is a respected and much-feared lord of the place. In practice, he is one who could not make but mar the career of those who come into contact with him or those who are under him. He is the type of one who retains what is safe for him, in the habits and customs and traditions of his none too civilized ancestors but who by education

under the western system and by habits of reading has imbibed western culture with its accompanying disrespect for things of the soil. To him, the school was a training ground, and is a legacy from his ancestors. With him, unlike as in the case of his ancestors, the school is to be a centre not of education so much, as of coaching for examinations. Like the people amidst whom he lives but does not move, except through a number of spies, he is away from the pulsating currents of life.

The material means of this school, like that of most other aided schools, are necessarily poor. The fee income, the Government grant, and the contribution of the Management towards deficit are the chief sources of income. The fee income in this school, which all told cannot count two hundred on its rolls is hardly enough to meet 60% of its expenditure on the salary of teachers. The Government grant, in spite of the mysteries of its calculations, is little over 1 of the cost. The contribution of the management is made from private funds which are none too superfluous. The school therefore carries on a hand to mouth existence, a state of affairs which invariably is a condition accentuating insecurity of tenure of teachers.

Its life has just exceeded a quarter of a century. All these years, it has been coaching for the Matriculation and School final examinations. At a net deficit to the management of nearly Rs 60,000, it has but sent out in all the twenty five years of its existence a little over 300 pupils who completed their secondary school course, of whom but 35 to 40% have successfully emerged out of their final examinations! It is a freakish school in point of results. Some times its results would go up to 80 to 90%, and at other times, they would tend to be 10% or even nil. Results in mockery of its coaching ideal. Its utility as a centre of learning may be judged from its having produced a number of elementary school masters. In spite of a quarter of a century of its existence, it has failed to better the life of the people around the school who are innocent of culture and self-satisfied, like everything about

the school. And yet, it has been a wonder to me all the decade that I was there why Government was wasting public money over small schools which are neither centres of learning, nor efficient manufactories of eligibles. But the idealist that I am, I stayed on making the best of the situation, rejoicing in the rusticity of the place, its good school buildings and better school furniture, its decent equipment and its handy small classes, and above all in the freedom from interference of its manager.

(To be continued).

EDITORIAL.

The New Madras Ministry.



WE HEARTILY WELCOME THE ADVENT OF THE new Madras Ministry and extend our cordial greetings to the Hon'ble Dewan Bahadur B. Muniswami Naidu, the Hon'ble P. T. Rajan and the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar on their deserved elevation to the Ministerial Gadi. Mr. Muniswami Naidu has already made his mark by his efficient administration of local institutions, his interest in co-operation, agriculture and education, and his strong nationalistic bias. Mr. P. T. Rajan, a scion of the landed aristocracy of the South, with his experience of foreign travel and advantage of English education, has played no mean part of late in shaping the destinies of the Non-Brahmin party in Madras. Mr. Kumaraswami Reddiar as a typical President of the Tinnevely Dt. Board, has acquired a wide experience of Secondary and Elementary Education, and his choice as Minister for Education would be gladly welcomed by the teaching public. Mr. Reddiar has had opportunities of first hand knowledge of the conditions of teaching service and education, and this we hope, will stand him in good stead in the administration of his portfolio. The previous Ministry has left a legacy of several unfulfilled pledges to the present one, and we are confident he will take early steps to redeem them so as to result in tangible good to all concerned.

Teachers have been alarmed at a retrograde suggestion which His Excellency the Governor is reported to have made in reply to the address of the Malabar District Board during his recent tour. We are yet to know whether it was the considered view of the previous Ministry or his personal opinion that led to the statement which sug-

gested the curtailment of the claims of secondary education. His Excellency is alleged to have said:

'We have recently given the most careful consideration to the policy which should be adopted and we have come to the conclusion that an undue amount of the funds at our disposal was being spent on secondary education to the detriment of elementary education. We have therefore decided that it is time to restrict expenditure incurred by the opening of new schools.'

If the report is true, it is for the new Minister to disillusion His Excellency of this quaint notion and persuade him and the legislature to take a more sympathetic view of secondary education and its urgent claims.

The Andhra Academic Council on S. S. L. C. Eligibility.

By Mr. A. S. Venkataraman, B. A., L. T.,

(Associate Editor.)

The recent meeting of the Academic Council of the Andhra University adopted a few resolutions of interest to Secondary Education in this presidency, on which a few remarks from us seem to be necessary. That the recommendations of the Academic Council, so far as they go, are not only desirable but also salutary, few will deny. For one thing, the minimum in each of the A group subjects is fixed only at 35%. While we believe that there is nothing ennobling or elevating about this minimum, we have also to admit that it has long held the field, say for two decades now and that while 40% is a bit too high and 30% a bit far below, it is reasonable as a minimum. It is conceded that secondary education badly needs reform but it is open to serious question if its efficiency can be enhanced by a 40% minimum as it has been insisted on, by the Madras Academic Council. The 35% minimum will minimise the chances of revision of results and the labours of a Moderation Board. Perhaps the Examiners in marking the papers now and then feel that undeserving pupils should be marked below 35% the pass mark, and the deserving 35% and more. We do not hold the brief for marking of any kind but what we mean to contend for is, that the retention of 35% is a highly well-advised step. Not only this, but the 25% lower minimum in each of the 3 subjects in which an aggregate of 105 is demanded in the new S.S.L.C., is a move in the right direction. The absence of a lower minimum is sure to cut the ground beneath the new S.S.L.C. system. The chief consideration that motivated the S.S.L.C. Reform, was a desire to liberalise education and broaden the outlook of the pupil. Otherwise the reduction in the number of optional subjects and in the increase in the number

of A group subjects are inexplicable. Now, liberalisation cannot mean obliteration of some subjects as the 35% minimum in the aggregate for three subjects would warrant us to infer. For there is every chance of pupils neglecting subjects like Elementary Science, History and Geography and possibly a few will go to the length of not sitting for the examinations in those subjects, should they happen to be of exceptional proficiency in Mathematics. It is with a view to prevent the pupils from entirely ignoring a few subjects, as the proficiency in a few other subjects would lead to in some cases, that the 25% minimum has been stipulated and we have no hesitation in affirming that no better remedy can be devised for a malady that might fast develop.

Perhaps one might ask, what about the liberalising influence of the curriculum, when 60% in the aggregate only is required for a pass irrespective of failure in one or more subjects. It needs no stretch of imagination to conceive that there can be few pupils capable of scoring 60% in the aggregate without passing at least in 3 subjects (in which case they should score cent per cent in them all) and generally in 4 subjects. Even then they will have to get 75% in each subject, a state of things highly desirable if that is possible. Let us not perpetrate the sin of putting down geniuses for by all means they should be encouraged. Let them not be hide-bound by restrictions which are meant for the average pupils.

What is more commendable in the resolutions of the Academic Council, is that even though a list of eligible pupils is prepared, Principals are not bound (and are advised to be very careful in the matter of admission) to admit every student. Success in the Examination is no guarantee of admission into a college. We fear, however, this advice, instruction, injunction or veiled threat, whatever it may be, is bound to remain inoperative. This is indeed better than the old era when Principals were given discretion to admit pupils solely on the ground that they sat for the S. S. L. C. Examination. We are told that very few colleges complained of poor strength and that lots of students knocked at the gates of college after college in the hope that at least that one principal would be accommodating enough. They were not disappointed. The state of things is now reversed. The list of passes is prepared and Principals of Colleges are advised to choose therefrom such pupils as are likely to profit by the university courses of study. Now this resolution reads well on paper and perhaps it may not operate at all, if Colleges seek popularity or require strength. But discretion in some cases may, in the final analysis, prove to be sheer whim or fancy and be ridden to death, as it was done formerly, though it operated to the advantage of the pupils then. Further comment

on this point is needless for obvious reasons. The discretion, we may add, will be relaxed in the case of women as it will be restricted in the case of boys. It is as it should be, seeing that women's education needs to be expanded in our country. We shall not grudge it.

The recommendations do not appear to go far enough. The far-reaching changes advocated by the Sub-Committee, at least that relating to the abolition of 'C' group subject, might have been sanctioned. Or the purely technical or vocational subjects, as they do not involve any additional mental strain, might be taken over to the 'C' group, throwing out the Science, History and other subjects, as they are more or less repetitions or reduplications of 'A' group subjects. These changes are calculated to be real reforms and we are unable to appreciate the circumstances or the forces that worked for a rejection of the Sub-Committee's recommendations in this direction.

The Andhra Academic Council enjoys a large measure of autonomy and it can legislate for the Andhra world. We doubt however the wisdom of allowing pupils to appear for a common examination in which pupils scoring 35% are declared "eligible" by the Andhra University, while those who score 40% are declared "eligible" by the Madras University. Irresistible is the temptation to exclaim "Look at this picture and that!" Why should the Academic Council or anybody for that matter whosoever it may be, be a party to this transaction, shall I say "unholy", which is likely to set the seal of inferiority on the Andhra product? Would it not be a matter for grave deliberation if in course of time, the Madras University puts a ban on the 35% S.S.L.C.-cum-Inter-cum-Andhra B. A. seeking admission into the Madras Law College? It is one thing to have your own examination and declare 'eligible' all those who get 35% or even less; but it is quite another thing to allow your pupils to sit for an examination for which pupils from different University areas, appear and fix a lower minimum than others and at the same time try to escape the stigma involved therein. The Andhra University Academic Council has undoubted legislative authority to order its own affairs, but looking at the question from a moral stand-point, we fear if the Andhra Academic Council alone can fix the minimum or be well-advised in doing it. A better move will be for that body to send some representatives to meet their compeers in the Madras Academic Council and settle so as to have the same minima so long as the examination is common to both Universities.

In a way, the S.S.L.C. Examination appears to be an anomaly. We wonder if it is a Government Examination or a University Examination or something of both. It is conducted by the Government and

declares pupils 'eligible' for University courses of study. There is no need for a Government examination of this kind, neither is it useful as an entrance test. The voice of either University is now predominant. Let it be made a University examination completely, in which case the Andhra University may arrange to have its own examination.

One serious drawback, however, should not escape our attention. The S. S. L. C. Board has come to be an effete body. Its outlook has been narrowed down to the control of examinations, and it has not bestirred itself in any fashion to reform and re-organise Secondary education. Here and there it touches the fringe of the problem or perhaps allows others, say a Director of Public Instruction or the Academic Council of the Madras University or its counterpart in the Andhra University, to do it. After all, the efforts so far made have been merely in the nature of a tinkering with the problem. It is not our role to apportion the blame or the neglect.

Perhaps the country is obsessed with political questions and conflicts that its leading thinkers have scarcely had time to peep into the world of education.

We can seek to explain and justify too the policy so far pursued but let us not however be blind to the essentials of the problem of Secondary education. Sore is the need for a reform from the bottom. Unhappily the reform has begun in the wrong direction, i. e., at the top. It should begin from the bottom. It means among other things that the teaching service should be better organised and respected. Questions of salary should be mooted for discussion and ways and means to enable teachers to overcome their inertia, should be discussed and invented along with the revision and re-organization of courses of study beginning from the lower classes and working higher up.

ON BOOKS AND BOOKMEN.

1. SHORTER MODERN DICTIONARY: Macmillan & Co., Ltd., Madras. Price: Re. 1.

The publishers have done a valuable service to young pupils by bringing out this abridgement of the original 'Modern Dictionary'. While retaining the special features of the bigger work, such as the typographical clearness, the rational grouping of words, the distinctive modernity both in selection of words and their definitions, etc., the compilers have mainly kept in view the vocabulary of such books and periodicals as boys and girls are accustomed to read either at home or at school. Common words which present no difficulties of spelling, pronunciation, or meaning, and which no pupil would need to look for in a dictionary, have been omitted. A number, also, of literary, artistic

scientific, technical, political, and social terms and phrases which are beyond the range of young pupils, have been avoided. A good attempt has been made to indicate correct pronunciations of important words, and the latest authorities have been followed in drawing up the scheme. Youngsters may be trained in the art of using a Dictionary by encouraging them to use a work like this in their daily routine.

2. THE STORY OF INDIA—BOOK 2 : By Sohan Lal and Violet Burry. (Published by Macmillan & Co., Ltd.) Price : Rs. 1-4

The authors' aim in presenting this series in an interesting narrative form is to create a real interest in the study of history. The present volume traces the story of India from the days of the spread of Islam to the blow of the Maratha power at Panipat in 1761. The cultural aspect of the events has been kept in view, and one is able to realise how far the life and thought of the people in the olden days has permeated that of modern India. Some of the chapters like 'The Coming of the Portuguese in India', 'Mohammadans and Hindus', 'Some buildings of India' with illustrations and diagrams add to the usefulness and interest of the story. The authors have included at the end a time-line for the Muhamaddan period and a set of questions and exercises for each chapter, which will tend to encourage individual thought and activity. The book is neatly got up.

3. SOME GREAT LIVES OF MODERN INDIA: By E. Lucia Turnbull. Published by Longmans, Green & Co., Ltd., Madras. Price. As. 10.

In this booklet of 150 pages, an attempt has been made to present the lives of Sir Jamsetji Jeejibloy, Sir Salar Jung, Maharishi Devandranath Tagore, Sir Pratap Singh, Ramakrishna Bandarkar, Srinivasa Ramanujam and Mohandas Karamchand Gandhi. The author has shown how each one of these, without much help from outside circumstances, lived great lives and helped to make India great, with a single-minded and courageous devotion to a life-long ideal. Accounts like these are bound to inspire Indian students and the publishers have done well in bringing out a useful volume of this kind. The treatment is full enough except in the case of Mahatma Gandhi. Pictures of the great personages have been included and they add to the attractiveness of the book. The publication will be found to be of value to the pupils of the upper forms.

4. HYDROSTATICS ; By D. K. Sen, M. Sc. Published by Macmillan & Co., Ltd.

This answers to the requirements of students preparing for the Degree Examinations of Indian Universities. The author has made a free use of Calculus in the proofs of propositions, and his exposition is clear and logical. A good collection of graded examples has been added at the end of each chapter. Diagrams are instructive and neat. The get-up leaves nothing to be desired. The publication is eminently suitable as a text for study in Colleges.

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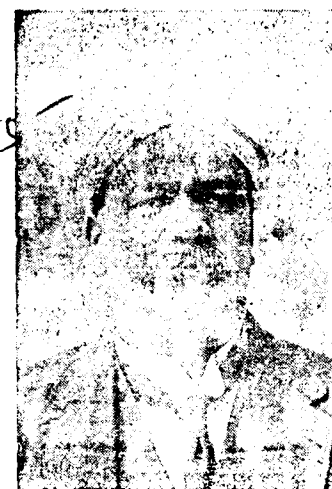
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Opinions.

Captain P. Ramachandra Rao Esq. M. B. & B. S., Maharani-peta, Vizagapatam, writes on 26-3-1930.

My dear Mr. Vyasa Rao,

Glad to receive your letter. Dr. Hari Rao's father has written to me, acknowledging receipt of your medicine. I hope the child will improve soon. Yesterday I have got a letter from my niece's husband that his brother's child is suffering from Liver Enlargement. Please send by V. P. P. by return of Post to the address noted below: M.R.Ry. Aroor Lakshminarayana Rao Avl, B. A., B. L., Advocate, Udipi, South Canara District.

Dr. Gururaj Achar Esq., Regd. Medical Practitioner, Udipi, S. K. writes on 14th June, 1930:—Baby Shanker Narayan Rao, (Liver Patient) has much improved. The liver has contracted a little than what it was originally. There is no fever etc.

Mr. M. Rajagopalier, M. A., Assistant Lecturer in Chemistry, Agricultural College, Lawley Road, P. O. Coimbatore, writes on 31st March, 1930:—I am very glad to inform you that the child is improving in her health. So please send the necessary medicines which will last for a month and oblige.

for M. Rajagopalier. (Sd), M. Ganesan,

Mr. S. Natesa Sastry, B. A. Andhra University Office, Bezawada, writes on 6-3-30. You will be glad to hear that the child is improving gradually.

Mr. P. N. Sundaram, Electrical Engineer, Cordite factory, Aruvankadu Nilgiris Railway, writes on 13-4-30. We are administering the medicine sent by you and it is nearly exhausted. Kindly therefore send one more instalment of the medicine by V. P. P.

There seems to be no more enlargement of the Spleen in the Child than what was before. etc.

"GUARANTEED CURE"—contd.

Mr. S. Kandaswami Iyer Assistant Controller of Trains S. I. Rly., Trichinopoly Jn. writes on 17-4-30:—Kindly send me through V. P. by next post the usual medicine. I see the child is improving considerably. He is playing, running, eating well and he has regular motions Etc.

Mr. S. Srinivasacharya, Auditor Local Band accounts, Stn Cudalore writes on 18-3-30:—I hasten to make a special request of you to consider the following case and give instructions as to what should be done. There was another child who took your good medicine and escaped from death. I thought it would die. But it is thriving well. So, I want to get your medicine and apply it; the child-female is 18 months old.

Mr. B. N. Mallappa, Asst. Inspector of Schools, Shikarpur; writes on 4-5-30 Since the medicine sent by you last month for simple enlargement of liver is exhausted. Kindly arrange to send me the usual medicines by V. P. P. next mail and oblige. The child is making steady progress.

Dr. T. S. Pichu Ayyar, L. M. P., Registered Medical Practitioner, Koranad, Mayavaram, writes on 19-6-30:—My dear Dr. Jammi Vyasa Rao, I am glad your medicine for Liver & Spleen Enlargements is doing good; and that your name is successfully winning in the Market.

Mr. M. Ramachandran, B. A., L. T., 5, Nabhier Koil Street, Worur writes on 30-6-30—I have much pleasure in telling you that my child is improving. Please send me the necessary medicines per V. P. F. as early as possible.

As for recommending you to my friends etc., I know it is my pleasant duty to do so and have already done so etc.

Mr. R. L. Ranga Rao, College Teacher, Pudukkottai, writes on 4-3-30 The Child is improving, and there is improvement. Please advise and send medicine as usual.

M. C. Ananda Rao, Tahsildar Kasargod writes on 1-7-30:—Please send the next consignment of all the three medicines for my child who is now improving materially.

Mr. K. S. Subramanaiah, Teacher, Kallar School, Thirumangalakottai east Mahadevapatam P. O. Via Mannargudi Tanjore writes on 22-6-30: I received your medicine and it has closed already. The child is happy. Please send me the medicine as soon as possible to the following address by V. P.

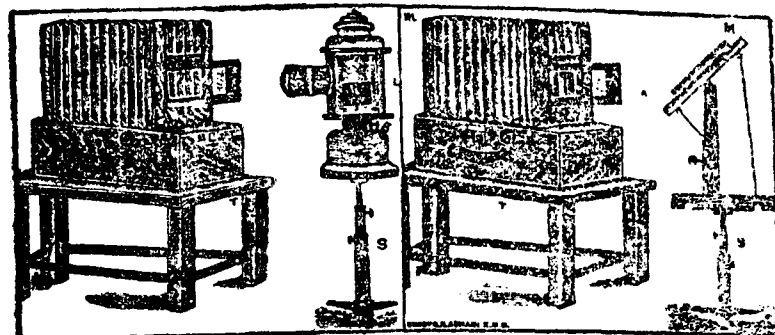
Dr. D. Jaya Rao, 311 Visveswarapuram, Bangalore City, writes on 12-8-30: Dear Mr. J. Vyasaro.

Thanks for your kind letter dated 21st July. I have been using your medicines in a case of Liver Enlargement. I know similar case which is better now from the medicines directly got from you. Certainly I can popularise you among those in Bangalore city and as in Malnad parts where I was for 35 years before my now returning to Bangalore finally and where your medicines would be a great boon to the dying children in numbers. My friends there, will be very glad in welcoming it. I must be useful to you also. Therefore I think I may also help to popularise your medicines.

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Mr. B. Narayanaswamy Iyer showed me his Magic Lantern which, besides being a novelty, is certainly a most useful apparatus. It solves the most vexed question of illumination for visual instruction by using sun-light. There are no bad smelling gases and unreliable burners here. The apparatus is simple in construction and easy to set up. I should think it will be a real boon to Elementary and Secondary Schools where an accessory of this kind has been a long felt want. I heartily wish Mr. Narayanaswami Iyer would put the instrument in the market.

(Sd.) N. Thiagaraja Aiyer, M. A., L. T.,
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எல்லா கிடங்குகளிலும் கிடைக்கும். விலாசம்:—

தந்திலிசாசம்:— } V. K. அன்ஸன்ஸ்
"பிஸ்கட்" மதுரை. } பிராஞ்சு: காரைக்குடி. கீழமாசி வீதி, மதுரை.

The Indian Educator

Mr. V. Aravamuda Iyengar, B.A. L.T.,—Managing Editor.

Vol. VI.

MADURA: December, 1930.

No. 12.

EDUCATING FOR LIFE.

By Anjilvel V. Matthew, B. A., B. T.



ALL EDUCATING SHOULD BE FOR LIFE, BUT
there is a lot of work done in the name of educa-
tion that has no great educational value. Many
institutions are conducted because it is the fashion
to do so. The organisers of such institutions do not seem to
have realised in any measure the value or purpose of educa-
tion. "Others establish schools and we should not be found
behind the times"—this seems to be their line of thought. This
desire to be abreast of the times does not appear to be pecu-
liarly man's. Dr. Kohler has written a book called *The
Mentality of Apes* wherein he frequently refers to certain
fashions among the anthropoids he kept under observation.
Once it was a fashion with the chimpanzees to dig the ground
with a stick; when one of their number started it, his example
was assiduously followed by his fellows. They dug so whole-
heartedly that big holes were formed in their caves as a
result of their continued activity. Another time, the fashion
was to carry something on their body. When the carrying
fashion was in vogue, chimpanzees were found carrying any-
thing that they could reach as a pleasant burden over their
bodies. Stones, tins, rags, straw—nothing came amiss to them
when the carrying fashion was on. Similarly, many people
establish schools just because it is a fashion to do so.

Many organisers of schools do not seem to particularly care about the moral culture of pupils. Character is said to be caught rather than taught, but there are managers who would employ any kind of teacher provided he can be had at a low salary. They do not seem to think that the principleless life of a teacher is an incentive for the pupils to lead an unprincipled life. The suggestions that emanate from a teacher indifferent to high moral ideals counteract the deliberate efforts of other good people to turn a boy into a conscientious citizen of the world. There are educators who are indifferent about that imperceptible and indescribable element called the moral tone of a school. When teachers cannot work with *esprit de corps* they unconsciously create or develop in some at least of their pupils a moral discord. Desire to please different people—people who work at the same place with the same apparent purpose but with different and conflicting real purposes—implants in a youngster a conflict which tends to make of him not a unified but a divided personality. The glory of an institution like the Viswa Bharati of Dr. Tagore is that it seeks to give a harmonious development for the young individuals who enter there. The period of silence that is insisted upon in such institutions in the morning and evening *sandhyas* is of great educational value, especially when that silent period is spent among sylvan surroundings. There the spirit communes with the spirit of the Universe, and the subjects turn out to be stronger and more unified individuals for these experiences.

The common life spent in any of these Ashram-like institutions under an inspiring head is of great educational value. Dr. Tagore's Viswa Bharati is one of those educational institutions, in some respects the greatest of the kind in India and certainly the most famous; but there are others that work with similar noble motives and with similar ideals in view, though the grade and method of work of these institutions widely vary. There is, for instance, a First Grade College started in the extreme south of India at Alwaye in Travancore. It prepares students for university examinations

in Arts, but the college has been brought into existence by a band of young men who value character as the greatest thing in life. The leader of the group was at the time of the starting of the college a young man who enjoyed indifferent physical health but was invariably respected for his faith in God and love for man, who when the College was formally opened refused to be its official head but is regarded by all as its virtual head, ruling it by love and sympathy and the irresistible power of his unassuming personality. The first place in this great College is given to the culture of character, though like other good educators the teachers in this institution—devoted men from the West as well as those from India who planned and started it—rely more upon the silent example of its workers than upon their uttered precepts.

There are several other institutions, one can joyfully record, in all parts of India that work with the same ideal. Some of them are famous institutions like the Gurukul of Haridwar, but most of them function in more limited spheres and are famous only locally for the devotion of its workers and for their excellent moral influence. There are still other institutions like Mahatma Gandhi's Ashram at Sabarmati, the Ashram of the Christa Seva Samaj at Pooná, the medical Ashram at Tirupattur (Madras) that may not be classified among schools and colleges but are nevertheless educational institutions of a high order. In all these institutions the ideal of the Gurukul of the ancient Rishis has been well maintained—of communion with God and nature, living together with fellow students, and of devotion and of implicit obedience to the resident Guru.

Education for life implies training that would enable a person to spend his leisure hours in useful and pleasant occupations. It enables him to have an enlightened interest in the affairs of his fellowmen and in the progress of the world. It develops in him a taste for the beautiful. No education is worth the name unless it is liberal in this sense. He is a truly educated man who recognizes that thought is the essence of existence and art is its necessary embellish-

ment. Unless a person is enabled by his education to spend time in useful and delightful ways even when deprived of many of his creature-comforts, unless he can find pleasure in intellectual and artistic attainments of himself and of his fellows and in the loveliness of nature, he may be said to have had a wasted educational career.

An education that is a preparation for life enables one to earn a decent livelihood. Moral, intellectual and artistic culture are all more or less dependent on a care-free and well-nourished physical life. There is close correlation between these different aspects of life. In India today education, however, does not very often meet a capacity for efficient economic existence. The rudiments of literary education does not necessarily mean an enhanced earning capacity; some times even the reverse happens when the product of the school or college becomes a less efficient worker than his uneducated neighbour. The remedy is not the elimination of literary education, but the supplementing of it by industrial training. In the town in which the writer lives, a young man with no high academic qualifications has worked on the right lines and has founded an institution that seeks to combine in one a literary and an industrial type of education. All the boys in the institution get tuition in language study, music, and physical culture; and all of them get some training in either carpentry or smithy or wood carving or leather making—all except the smallest who are too small to attend to such activities. There is another school at Alibag near Bombay where an attempt is made to combine secondary education with training in useful arts such as carpentry, weaving and printing. The visitors to this latter institution observe that the introduction of an industrial element into this high school has not in any way adversely affected its literary progress.

It may be useful in this connection to give a little detailed consideration to an American venture of recent times. There is an organisation of working men in America known as the Moose, and the members of the Moose have built up an interesting educational institution called the Moose-heart

School. The founder of the school is Mr. James J. Davis. The purpose of the founder was that this institution must not only be a teaching institution but that it should also be a home. At first there were only eleven children established in the home, but the number rose rapidly. When the working man understood that there was an institution which would take care of his children if anything happened to him, he was ready to regularly contribute something towards its upkeep. Thus the Moose-heart idea caught the imagination of men and membership increased enormously. With the increase in the number of patrons, the work also steadily developed. "Today the city of Moose-heart in the Fox river valley, thirty seven miles to the west of Chicago, is the home of more than a thousand fatherless children and one hundred and fifteen mothers who are there with their children and several old men whose working days are over." Moose-heart is at once a school, an orphanage, a farm and a town. If you like, it may be called an agricultural residential school. It occupies more than a thousand acres in the richest farming region of Illinois.

Boys and girls of all ages, ranging from one month to eighteen years, are found at Moose-heart; some of the students were even born there, the mother having been admitted with her youngsters soon after the loss of the father. In the kindergarten stage the babies play in the meadows. After kindergarten, the boy mixes agricultural studies with his books in the primary school. First he plants a small garden and tends it. Next he learns swine-husbandry; and then dairying and the handling of horses. The girl learns poultry raising, butter-making, gardening, cooking, dress-making and millinery. After the boy has had a general course in the various branches of agriculture, he is permitted to specialise in any one of them if he wants.

After this grounding in agriculture which all the boys must have, the student gets an introduction to the mechanical trade. Then he may select a special trade and specialise. The usual Grammar-school and High-school courses are

taught to all students along with their agricultural and technical lessons. Students are graduated at eighteen. One of Moose-heart's earliest graduates made a high record in his academic studies and mastered the trade of cook, pastry-cook, nursery man, cement modeller, cornetist, saxophone player, and landscape gardener. He could make a living at one of them, and if all these trades should fail, he was yet a scientific farmer and could go to the land anywhere and could make it produce bigger crops than could be done by the untrained man who was born on the soil.

The young folk live in cottages and do their own cooking and house-keeping. There are no dormitories where hundreds sleep, and no vast dining rooms. In each cottage there is a group of boys or a group of girls living under family conditions. They are not all of the same age—some are Seniors and some are Juniors and the big ones look after the little ones. Each cottage has its own kitchen and orders its own supplies from the general store. The girls' cottages have each a matron (sometimes a widow who with her little ones has been admitted to Moose-heart), and she advises the girls how to do the buying and the cooking. In the boys' cottages there is a proctor to advise them and usually a woman cook. All the boys do their own dish-washing, sweeping and bed-making.

This is the Moose-heart form of education, as described by its originator himself (see the Iron Puddler by James J. Davis published by the Bobbs-Merrill Co., Indianapolis). The boys are not select students. They come from the humblest families, from homes that have been wiped out early. But the training at Moose-heart is so well adapted to human needs that these orphans soon outstrip, says Mr. Davis, the children of the more fortunate classes. "They become quick in initiative, sturdy in character, and brilliant in scholarship." This is the result of the children living right in the lap of mother nature and doing their work on their own initiative. And any kind of education for life must be based on the same principles on which the Moose-heart school is established,

there must be team work, individual initiative, and intimate association with nature.

Scouting is good as it emphasises these aspects of education. It is especially desirable in day-schools. In residential institutions, sympathetic masters can obtain for their youth many of the advantages of scouting even without the formal introduction of the system of scouting. In day-schools, however, there is less of corporate life, no camping together of chums, and very little time available for extra-curricular activities. Under these circumstances, the introduction of scouting will greatly benefit the scholars of such schools. What scouting does for boys is done by the system of Girl-guides for girls. Both systems advocate the gospel, "Back to Nature."

In India especially no education for life is complete that forgets the land—the country side—and its problems. We in India are in a peculiar sense children of the soil and our educational and economic progress are all bound up with the land. The following words of the Poet Tagore deserve therefore, all attention from teachers who care to educate their young for the problems of life as well as from all others who desire to see greater attention given to the economics of agriculture.

"The reckless wastage of humanity which ambition produces, is best seen in the villages, where the light of life is being dimmed, the joy of existence dulled, the natural threads of social communion sapped every day. It should be our mission to restore the full circulation of life's blood into these maltreated limbs of society; to bring to the villages health and knowledge; wealth of space to live; wealth of time in which to work and to rest and to enjoy; respect which will give them dignity; sympathy which will make them realise their kinship with the world of men, and not merely their servient position.....Our object is to try to flood the choked bed of village life with the stream of happiness. For this the scholars, the poets, the musicians, the artists, have to collaborate, to offer their contributions. Otherwise

they must live like parasites sucking life from the people and giving nothing back to them. Such exploitation gradually exhausts the soil of life, which needs constant replenishing by the return to it of life through the completion of the cycle of receiving and giving back." (See *Visva Bharati Quarterly*, October, 1924).

ON TEXT-BOOKS AND TEACHING.

By Mr. K. S. Venkatasubban B. A., L. T.

A WRITER IN AN ARTICLE ON TEXT-BOOKS in a recent issue of the *Indian Educator* has made certain valuable remarks regarding the use of text-books in present day education. While agreeing with much of what he says, I have to differ from him in certain respects. The main charges levelled against text-books are:—

1. That they have multiplied too rapidly of late;
2. That there is a premature introduction of books intended for non-detailed study and reference;
3. That text-books have been considered the end rather than the means of education;
4. That text-books impose limitations on the character and scope of teaching and their use has led to deterioration in the quality of teaching.

As may be seen at a first glance, some of the charges are well-founded; but there are others which are far too sweeping and which require examination. We shall consider each of these in turn.

First as regards the multiplication of Text-books. This is no doubt true. But what we have to deplore is not the mere multiplication of text-books as such, but the growth and spread of indifferent books which pass under that name. Many of us are aware that there are to-day some books which should never have seen the light of day. But these are tolerated owing to some reason or other. The only effective means of getting rid of these is to produce books of better

quality which will supplant them and to educate the public opinion generally. If these conditions are fulfilled, then there will be no need for deploring the increase in the number of text-books, but on the other hand it will be welcomed.

The second charge that books for non-detailed study and reference are introduced too early requires close scrutiny. No doubt time was when there was no such thing as a non-detailed text or when pupils at school made use of reference books. Much of the learning in those days was based upon a single text-book—sometimes there was no text-book even—and what the student picked up from stray reading. But certainly this cannot be held out as an ideal. Even in those early days when there were few or no text-books, it was the student who was given to much extra-reading that generally distinguished himself rather than he who confined himself merely to the text book. Hence the writer's contention that the introduction of books for non-detailed study has tended to degenerate the output of students cannot be accepted without some modification. What has really happened is that few teachers have realised the true purpose of introducing books for non-detailed study. Consequently instead of providing opportunities for the promotion of initiative, self-effort and independence of thought of the pupils, they have become the means of making them slavish imitators. In the words of a famous writer (Stormzand) the study of text-books in almost every subject must be accompanied by the liberal use of supplementary or collateral reading. The object of such reading is to extend or develop the pupils' information about selected topics dealt with in the meagre compendium of the text-book. Hence we can realise that provided proper methods of study are pursued to teach the pupils the use of books for non-detailed study is not an evil.

Now we shall consider the last two points, that text-books have been considered the end of education and that they have imposed limitations on the character and scope of teaching. These two criticisms touch the daily work of the educators directly and hence they require to be examined

closely. Text books have been considered the end of education! The truth seems to be the other way about. For, as many of us are aware, the text-book does not command the attention that it deserves, its place being taken by the so called 'notes' dictated by the teacher, or in a few cases written by the pupils themselves. There is really no harm in following a good text-book provided the pupils have been taught how to use it. But alas! many of our students do own text-books, but few of them use them to the best advantage. Hence we should consider the best method of using a text-book.

A text book has been defined as a logical or a pedagogical arrangement of some recognised unit of subject-matter for the school curriculum. Hence the subject-matter of text-books may be arranged either logically as it was being done in the past, or pedagogically as it is being done at present. Of the two the latter is preferable, for it takes into account the changes in the ability of the growing child and fits the subject-matter of instruction accordingly. What the teacher has to do in dealing with such a text book is to give a cursory reading of the whole so as to get the proper perspective. Then he must indicate the method of using the index and the table of contents. Lastly instead of using the text-book merely for the purpose of recitation, he should use it as a basis for class discussion. He should explain, interpret and discuss the text-book in the class period. The intelligent teacher will not confine himself to the text-book but he would supplement the information by referring to some other books and inducing the pupils to make such reference. He would also give opportunities for the pupils to express their opinions whenever possible. Used in this way under the guidance of a capable teacher, the text-book becomes a valuable instrument rather than a curse. Hence the use of text books as such or their mere multiplication cannot be condemned. On the other hand teachers should make a more intelligent use of one of the best means of gaining knowledge.

In conclusion, I should like to point out that the mere production of text-books is not an evil. Provided the right sort of books are forthcoming and they are skilfully used by both teachers and pupils, there is no reason why text-books should not become one of the best means of enriching the pupils' knowledge.

THE IMPLICATIONS OF GEOGRAPHY.

By Mr. S. Radhakrishnan. B. A., B. Ed.



LITERAL ETYMOLOGICAL INTERPRETA-

tion of the term geography would merely mean a description of the earth which tends to detract much from the glories of the modern conception of the subject. The very fact that it is a graphy and not a jogy was formerly made the basis of an argument against geography as a science. But opinion has since then changed and an expert knowledge of all the names of the mountains and rivers, the bays and gulfs, the islands, continents, oceans and a mastery of geographical nomenclature is no more deserving to be called rational or scientific geography than a mastery of the Railway Guide entitles one to know all about the principles and working of the steam engine. It has been this vein of empiricism in the realm of geography that has blasted the ambitions of all young, intending votaries of the subject and created a deadly aversion in their minds. It is so painfully reminiscent of those 'dark ages' when any at present, even in spite of the wealth of scientific data, belabours his student with all the lumber of geography instead of considering the world as an organism subject to all the laws of growth and decay, exposes the relations of cause and effect between one fact and another; explains their mutual interactions and harmonises the apparently divergent, contradictory facts of geography. Such a scientific temper of mind is bound to reduce the intractable pile of meaningless facts into well-ascertained conclusions with universal applicability.

Passing through all the toils of a wearisome transition, geography has at present assumed the status of a science which is as composite in its character as it is synthetic in its affiliations and consequently contains many inter-related and well-understood sub-divisions. The unfortunate teacher of the present day instead of being able to cling to a core of crude fact is forced in spite of himself to launch upon broad seas of experiment and conjecture where the most careful steering is necessary if he is not to be swamped by the waves of conflicting hypotheses or swept away by the current of side issues.

Another recent development discernible in modern times in the publication of geographical literature is the tendency not to trust the subject entire in one hand but to parcel it out among several. A monumental work like the International geography brought out by seventy authors or even so modest a venture as Blackie's "Lands and their Stories Series" produced by several, amply bears out the tendency towards multiple authorship which as a portent challenges our consideration. Whether or not this is the result of specialisation, it is not our province to enquire at present, but it is a feature in keeping with the nature of the subject.

We are given a round earth of a definite size and shape spinning on an unchanging axis which thereby acquires a polarity enabling us to fix a place both on its longitude and latitude in relation to external objects and a movement in space at an inclined angle to the plane of its orbit bringing thereby every point on its surface under the influence of the sun under varying degrees of insolation with the resulting phenomena of day and night and the seasons. This is all mathematical geography.

Then there is physical geography dealing with the differences in material and in function of the parts of the earth—the rigid lithosphere, the mobile hydrosphere and the all pervading atmosphere and explaining the laws of physical control. The waters of the ocean carving out the scenery of the coasts drawn to it by capillary action and gravitation and the other

innumerable forces of Nature ceaselessly fashioning and refashioning the architecture of this planet, spinning, tilted and throbbing with the innumerable activities 'which solar and telluric energy impart to terrestrial matter', are all the charms of physical geography.

The distribution of life forms—vegetable and animal, on this earth, why they fall under allotted biological provinces, their associations and the laws that determine them are some of the chapters of biogeography. The distribution of forests, savannahs, deserts and steppes falls under the laws of biogeography and these forms of life show an underlying harmony with acknowledged scientific principles, their inconsistencies being only apparent. Biological science considers man also an animal but unlike others he does not fall within a definite province of life but penetrates to every corner of the earth. This universality of habitat makes his study difficult. With all that the study of the distribution of the varieties of man-kind, their grouping and their degree of culture is the work of the anthropogeographer. All other studies are tributary to this and the practical importance combined with the vastness of anthropology makes it necessary to subdivide it into political and commercial geography.

As man attains a higher stage in evolution and is capable of holding definite regions of the earth's surface to himself to the exclusion of others and gradually begins to annex the neighbouring portions, political geography comes into prominence. It considers the sites of towns, cities and ports, the boundaries of man's settlement and interprets them in terms of his physical environment.

Rising still higher in the level of civilisation, man is driven to foreign lands and gradually establishes relations of exchange of desirable and useful things from one place to another which the student of commercial geography seeks to explain.

The foregoing divisions may seem to be distinct and different but really all are interlocked together and form a geographical pyramid broad based on a well laid substratum

of mathematical geography rising through tiers of firmly laid principles of the physical sciences and the less sure products of biology and anthropology to the irregular courses of political geography and the ever shifting rubble heap of commercial geography which caps it if it does not crown the edifice. "A geologist the geographer should be or he has no solid basis on which to build, a meteorologist and something of a physicist and a chemist in order to deal with the composition of air, the nature of rocks, soils etc. a biologist and an oceanographer, an anthropologist, an ethnologist, an archaeologist, an historian and a traveller." To these powers he should add the mind of a logician for the harmonising of facts and theories and if then he also possesses the 'inward eye' of the poet and some artistic sense he will be able to vitalise the dry bones of fact with the rainbow tints of romance. The anthropologist, the ethnologist, the archaeologist and the historian all deal with the common subject—man—from different standpoints as demanded by their respective sciences, but it is the supreme task of the geographer to co-ordinate and combine the knowledge of man acquired through these divergent lines of research and interpret them in terms of man's existence in his environment and the inter-actions and inter-relations of one upon the other. To define it more precisely "Geography is the exact and organised knowledge of the distribution of phenomena on the surface of the earth, culminating in the explanation of the interactions of man with his terrestrial environment."

Some may perhaps conclude that geography is made to include too much and that it is made the centre and circumference of all knowledge, but this is simply the effect of perspective. That geography includes all the sciences is as true as it is to say that the house includes all the quarries, the forests and the mines which only yield its stone and timber and metalwork.

The world then in the light of this knowledge would wear a better aspect and become a living whole replete with beauty and meaning for

"Earth's crammed with heaven
And every common bush afire with God
But only he who sees takes off his shoes,"

Through geography will come understanding ripening into tolerance of our neighbours which will demolish the walls of prejudice and insular arrogance which in the past made one nation implant on another an alien character. With the help of this mental wireless we gain the human touch which makes us realise the activities and potentialities of another race and discover the secrets locked up in every atom of our planet.

With such tremendous possibilities for good, geography has an yet unrealised glorious future. The increasing interest throughout the world is sufficiently attested by the societies and organisations that are from time to time being formed. We have proofs to show that even as early as 1896 there were no less than 83 active geographical societies in Europe, 6 in Asia, 6 in North America, 4 in South America, 4 in Africa and 4 in Australia all amounting to 107 with a total membership of 50,000 persons. There are at least not less than 200 geographical journals or magazines published in all parts of the globe. It may therefore be safely said that there is a more widespread interest in geography than in any other science, the reason being that geography is of practical everyday utility to the average citizen of the world. There is also the prospect that, with the disinterested services of scholars, everything that has yet to be known about the Polar regions, in the heart of Asia, Africa and South America will be furnished and that the geographer will have no more to do. Quite far from it his real work will only begin then to perfect the theory which explains the relation of man to his terrestrial home.

A knowledge of Geography in all its ramifications seems then to be a Promethean task. It is hard, exciting and unending—that is the burden but it is also the delight, the abiding satisfaction.

"WHERE ALL LIBERATED DWELL IN JOY".

By Mr. S. Umamaheswer M. A. (Hons).

I saw a city among the clouds,

Built on the ruin of a radiant day;

The sky bent down to kiss its spires,

The ocean paved its shores with spray.

Some great bard in his godly mood,

Had seen this city in his heart;

And a painter with his iris-brush,

Had dimly drawn this twilight tower.

It's the land where all are free,

'T is the land of the pure and good;

Where all liberated dwell in joy,

It's the land of the perfect ones.

The love of Buddha built this up,

The blood of Christ hath finished it;

And martyrdom hath made it strong,

Above the villainy of man.

The days have flung a wreath around,

The night hath shrunk into a shadow there;

An apocalypse is its air,

And Paradise is its pet name.

This is the dream that fills the days,

This the song that thrills the birds;

Through all the ages sing the seers

True presages of this Land.

(Por K. P. P. Tampi.)

THE TEACHING OF SCIENCE IN HIGH SCHOOLS.

(Aim and method)

By 'Radical'



PERHAPS NOT MANY WILL CARE TO DENY that the one good thing in western education, not indigenous, but an acquisition to the soil of India, is what goes under the name of modern science, meaning, of course, experimental, inductive science. The term is here taken to denote a correct, accurate and verifiable knowledge of all things that go to make up this objective world; and obviously such knowledge must be considered essential for all who have to live in this world. Psychologically, knowledge is the reaction of the mind, functioning as intellect, on sense-experience, and finds its application in the purposeful regulation of further experience. Since every one has a mind, and since every one gets sense-experience varying not very widely from others, this knowledge must be something quite common; and science is only this common knowledge, clarified; refined, laid bare in all its implications and pushed to an uncommon extent, namely, quite as far as experience and logic, i. e., experiment and induction can take it. But where does the school come in here? The apparent gulf between a Raman and a raw rustic should clearly therefore be traceable to a difference more in the quality, say, strength and keenness, of their mental reaction than to the contents of their sense-experience. Now the dictum of Science is that this difference in *quality* is itself merely due to an original difference in the *quantity* of previous exercise or practice in such reaction that the particular mind has lying stored up to its credit, and can therefore be fairly attempted to be made up by further practice here and now, under proper conditions. To provide these conditions deliberately, without waiting for them to turn up in the tide of life, should therefore be the aim of every school and teacher of science.

The first and most fundamental condition, which no external agency (school or teacher) can provide, will be the desire, to be developed later on, if possible, into the active will to react, i. e., to learn. This desire, normally inborn, can be, and more often is extinguished than developed, owing to a variety of causes, such as economic pressure, cheaper counter attractions of the market, or mishandling by school or teacher, the last case being irremediable. But even where the desire is perceptible, it is not physically possible for any individual mind, even in a life-time and under ideal conditions, to acquire the sum total of all knowledge, nor even of a major branch thereof. But the method of acquisition of this knowledge ever remains the same, i. e., preliminary observation, controlled experiment, close, patient, accurate and self-eliminating further observation, and valid induction ending in the building of working hypotheses with the help of imagination, to be confirmed, if possible, into rational theories. This method and practice therein, are therefore of far greater import than the facts observed or theories built. Where this method has become habitual, and a scientific outlook constitutional, to the mental organism, facts and figures can be applied with self-made effort any time when needed, and the goal of all science-teaching has been reached. But where the school or teacher comes to attach greater value to facts and conclusions, the subject ceases to be science, and the knowledge ceases to be living, and becomes a heavy, borrowed catalogue of probably useful information. It is of the very essence of Science to know that there is no finality about its conclusions of to-day any more than of yesterday, and so to add to every one of them the saving clause "so far as we can now see". But to sharpen the wandering senses to keener observation, to rouse and train the dormant or flitting mind to stick like a leech to a given line of thought and pursue it to its very ultimate reaches, to rouse and give legitimate satisfaction to the intellectual hunger, natural even to the youngest of us, for higher and wider generalizations, to meet the thinking mind on all its lines of advance and drive

conviction home, is not work that can usefully be rushed through or guaranteed completion on any pre-arranged common programme for three dozen budding minds taken at a time in the lot.

It is by no means here suggested that the facts and conclusions of science have no value anywhere since we know that the Ptolemaic system, now proved to be wrong, served its practical purpose quite well for ages; only they have no educative value by themselves, since their full and exact significance will be lost on one without sufficient training in the scientific method of getting at them. It is therefore this method and this training that constitute the soul of science and of the teaching of science. No doubt every subject has got its own facts and its own method of working upon them; but the advantage in science accrues from its facts being sensible, verifiable and usefully applicable in daily life, and as such calculated to give a tri-dimensional reality to the method. This knowledge-building method and habit as a life possession should be aimed at in the high school with far greater solicitude than any amount of volatile ill-digested scraps of knowledge itself; and the workshop or technological school will be the proper place for putting this method to particular uses, to focus all the facts relevant for a particular purpose and learn the various details of their practical application. No doubt, in the acquisition of the method, a good deal of facts will necessarily and rightly be brought in, but they will form only the incidental materials, and not the aim of the course of studies. Once possessed of the principle or of the method, it is as easy, and perhaps more joyful, to make forty applications as four of them. But without such a grasp of fundamentals, you are liable to be betrayed any moment by the very mass of facts and details of application you might have so laboriously tried to master; for the memory must be helped to disburden itself of the complexities of several apparently unconnected facts, by finding a higher and simpler law covering them all. It will very much help impressive teaching if the lever, the pulley, the balance, the

wheel and axle, and the centre of gravity be taken and treated as corollaries of the law of moments and parallel forces. If the principles of electro-magnetism and electric induction be fairly well instilled in the class room by adopting the right method of approach, well, the work of the school ought to end there : and the thousand and one practical applications of these can any day be mastered without further aid from teacher or school, should the need and the occasion arise. It is possible to be a fairly successful clock-watch-and-harmonium-repairer without ever studying the science of elasticity, the laws of the pendulum or of sound production, and it is equally possible to be a scientist without having had to examine the insides of these useful articles. Only when a scientist takes to these trades, his competition is certain to drive these empiricals from the field. Of practical applications and inventions there can be no end; and it is of the very essence of science to make you see that, but to pretend that they have already reached an end by trying to equip the pupil with a clerically examinable knowledge of all or particular applications and inventions is to miss the soul of science; it is the very negation of science. Newton and Galileo were scientists without having dreamt of a steam-engine or motor-car; nor can mere practical inventive ability be undertaken to be imparted or developed in a high school, however it may be, in a technological school. Ordinarily one familiar example in practical application for each principle should be found to serve quite to fix it well in the memory, if it had been taught properly.

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In the light of these general reflections, let us try to envisage the meaning of what is provided under Elementary Science in our high schools and in some text-books prescribed for and by these schools. The aim is no doubt the very desirable one of trying to familiarise the pupil, before he leaves school for good and enters the world, with all the wonderful ministrations of science to his daily needs in this modern age. But the question arises, is it practicable? And

are we adopting the right method? If he is not going to use these facts in his daily life after leaving school, he will cleanly forget the whole lot of them in less time than he took to learn; but the training in scientific method, if given, will remain with him through life, and where his daily avocation is likely to bring him into touch with any of the practical applications of science, he will be in a better position to grasp their meaning and cope with the situation, and if you aim at covering so vast a field in so short a time, the result may well be expected to be superficial, scrappy, and disjointed pseudo knowledge, which however will claim and be allowed to pass for scientific knowledge, no doubt, under the consoling excuse that something will be better than nothing; while in reality it will not be very different from the common man's knowledge except in the conceit it would have engendered, so that this last something will be found to be distinctly worse than the first state of nothing; for the common man at least can have his sense of wonder and native curiosity still left to him to build upon, un-touched by pedagogic hands, while your school-leaving pupil is sure to have its edge completely and deliberately taken away from him for having attended school. The ill-founded familiarity offered him a school with all things in general is quite calculated to develop, if it has not already developed, into a too facile conceit perilously akin to contempt. Eugenics and birth-control alone seem lacking to make his course of studies complete to make a Frankenstein monster of him. But the true uplifting force of science should come of its competency to reveal accurately, rather than cover the exact depths of our ignorance. If so much knowledge is worth having that you cannot find time for it all in the high school course, well, weigh the relative values of the different kinds of knowledge and choose the most valuable portions that can systematically and profitably be imparted within the available time. A faddist may well be excused if he pleads to make Science alone the central subject in the higher forms, round which language, composition, mathematics, geography, drawing and history should be

made to revolve as accessories, claiming just as much attention as is absolutely necessary in helping forward the study and elucidation of the central subject.

If under present conditions intelligent curiosity happens to be really roused in some cases, it is left to starve in the cold, or asked to mind its examination first and wait for better times, which, as we all know, it rarely survives to see. The wonder and absorption sometimes visible in the faces of pupils during a particularly interesting demonstration lesson, which often mislead the freshman teacher into a fool's paradise of self-satisfaction, are just the nine-minutes' wonder of the mob gaping at a magic or pyrotechnic display; "it is all one big, buzzing, blooming confusion." To reach a conclusion it is not so necessary that you should do the experiment yourself or even see it done, as that you should apply your brains to what has been observed during the experiment whether by yourself or by others; which, of course, is more easily sketched than done. There is not a Tom of them but will always be glad to see and even do experiments, if he be guaranteed against inconvenient questions at the end. But the full and sole purpose of the experiment will have been served when it has just set the train of thought in motion on the right track.

It is slow vs long, arduous and unappreciated labour down at the foundations; shall we then fire straight away at the more catching superstructure, just seeing to it that it shall not quite come down before our very eyes, and before our wages accounts are closed? Much of what is called Elementary Science strikes one very much as a more-than-

... to see that when three strings are made to pull in three different directions with three different tensions, each of them lies in the prolongation of the diagonal of the parallelogram built along the other two, taking a certain length along each proportionately to the force of its tension, and that the length of this diagonal is also proportional to the tension in the string whose prolongation it is. But the really scientific part of the work lies in supplying the logical links from these data of observation to the conclusion sought for.

half-dishonest attempt to build without foundation, to smuggle the commodity of Science without paying all dues on it. Since we cannot find time to go through the whole course in proper stages, we are forced to cut it down without taking away much from its appearance, like the man who was offered only a single boon of his choice and who chose to ask that he should see his great grandson eating milk and rice out of a golden bowl on the seventh floor of his house in the midst of his parents and grand parents; and the foundations are just the things which are apt to attract the least notice.* But Science cannot compromise with appearances; it is dead earnest after reality. Science and impatience ill go together; there is no royal road to Science. Elementary science or popular science is a contradiction in terms. It ceases to be science, whatever else it may continue or turn to be, the moment it consciously attempts to become popular, for it then becomes common knowledge, understood of common people without much schooling, anytime they may need and seek it from direct observation of the thing in concrete,—and the more easily by those who may happen to have the advantage of previous training in scientific method. No exception at all can be taken if readers giving general information be prescribed for study as general knowledge lessons. But the scientific value of science comes of its discipline in accuracy, refinement and rigour, qualities which can never become popular and which have absolutely no chance in any greedy attempt at hasty digestion of as much attractive stuff in as short a time as an average boy can be made to stay and take at school.

One practical lesson of the hour emerging from these considerations set forth at some length above, would seem to

*What else does it mean when you are asked to begin abruptly with Archimedes and specific gravity, preliminary and fundamental measurements being deliberately cut down to lighten the load? When you are asked to skip through reflection, refraction, prism, concave and convex mirrors and lenses, optical instruments and aids to defective vision, all without implying quantitative relations anywhere?

be that no pupil should be allowed to leave a high school without having gone through the discipline of science, at least in some one of its branches chosen at his option, preferably Physics, Chemistry, Botany, or Human Physiology. A practical course in either of these subjects must be prescribed as compulsory for every pupil, after abolishing the present specialized course known as 'C' Group Science. One is left to wonder if there are two ways of teaching science for the same class, one for the few, another for the many, yet retaining the essential features of science. A well and truly laid foundation in Science, established through any one branch, will, apart from its own intrinsic worth, stand in very good stead to steady your steps in the pursuit of other branches later on: even as a good foundation in the grammar and literature of the mother tongue will immensely increase the pupil's capacity to understand foreign stuff, if he faces it later on, more easily and quickly than if the child had been taken through a simultaneous course in many widely differing languages before his budding ideas had had time to get clothed in any one of them,—two well established principles confirmed by educational experience which we in India have the unique honour of defying, Heaven knows at what cost. It would be even possible to find room for two branches of science in the high school, if the compulsory study of a foreign language, which now overshadows the whole course and claims a lion's share of the pupil's devotion, be restricted to its colloquial and conversational aspect only, the literary aspect being relegated to its proper place in the university course.

ENGLISH IN OUR SCHOOLS.

By Mr. G. V. Ayyar, B. A., L. T.

I



THE IMPROVEMENT OF ENGLISH IN OUR schools is a matter if not of prime concern, of considerable importance: as things are, years and years are lost in vain attempts to acquire a know-

ledge of correct English. Now, having been seven years in Ceylon, I have come across a mode of English teaching prevalent in Ceylon schools and I make bold to say that, if adopted, it would effect a radical cure of the evil of bad English, which has been growing in our schools from year to year.

Our Indian method may be called the curative method, while the Ceylon method can well be termed the preventive. Needless to say, that "Prevention is better than cure."

A Fourth standard pupil in Ceylon is perfectly at home in English. In Ceylon village schools, pupils come to the 3rd standard absolutely ignorant of English: in two years they are perfectly good in it, can hold a conversation with anybody in remarkably correct English, can read any English book: in one word, the language difficulty is annihilated.

And what is the method employed? Conversation lessons, object lessons *ad libitem*, names of any number of objects, things and actions, are dinned into the ears of the pupils, over and over, by masters, who themselves speak correct English: and by this means pupils are prevented from falling into errors of English, being kept from the outset on the right track. In India, books play the greater part, the pupils have no stock-in-trade, worth mentioning, of a vocabulary: guess work and crude combinations result in singular hotch-potch sentences, anything but English in rhythm or idiom. Any number of errors are allowed to be imbibed by pupils, so that from the first form to the B.A. class, it is one interminable system of correction of pupils' exercises, with ceaseless worry to teacher and little profit to pupil. The evil, not having been nipped in the bud, is never got over.

Our task would get much easier, if (1) teachers can be got to reduce their lessons to short conversations in correct English and teach them slowly, carefully, and gradually, (2) if conversation lessons bearing on immediate surroundings, the home, the school, the town, the village, customs, manners, festivals, etc. can be prepared by each teacher, revised by a senior or the Headmasters, and used in teaching, (3)

if vacation lectures on English idiom and conversation should be arranged for the benefit of lower secondary teachers. A little effort on the part of all interested and engaged in education would cause a most vexatious difficulty to vanish.

II

It has struck me that it is quite possible to make our pupils, from the very first form upwards, speak English as correctly as anybody, and that without any special staff other than the present staff, provided these last are willing and prepared to take more pains than usual to get at the desired result.

Quite recently I published a letter in the 'Hindu' on Ceylon methods of teaching English—within a week I was hailed with letters from all parts of S. India—Madura and Trichy Dts., from Mangalore and Secunderabad, Vizag and Chidambaram etc. Wonder was expressed, and the query was asked what charm, what magic it could be, peculiar to Ceylon, by which English could be taught so soon and so well.

A Kumbakonam educationist wrote: "I perused your letter in the 'Hindu' with great interest and am eager to know in detail the method of teaching English in your schools. As you say I am really surprised to see the slow progress in that language in spite of best efforts. Neither the translation method nor the direct method nor a combination of both has proved in any way superior. The result is the same in all cases."

A teacher of the Nellore Dt: "I am teaching English in the lower classes following the Direct Method to the very letter. All the teachers of our school are taking pains to coach the boys to a standard, but all in vain. On behalf of the teachers here, I request you to let me know what your lines and what your methods are."

A Guntur teacher: "May I make a humble request: wishing to carry out your suggestions and happening actually to do it in a way already, I pray that you will supply me with copies of half-a dozen typical conversation lessons."

From Madura: "May I request you to be kind enough to send me all the suggestions you have to give to enable conversational English to be taught and learned quickly in the Primary classes".

From Masulipatam. "The information sent by you has created in me some idea as regards the method. In our schools here the prescribed English text contains very few conversation lessons. Our teachers do not seem to have attached any importance to this method. You ask me to make a book of conversation lessons of my own. Yes, I shall begin to work and get it ready in a short time".

From Bangalore: "The 'Hindu' of the 22nd Jan. publishes a letter from you wherein you volunteer information on the method of teaching English in Ceylon schools. I shall be thankful to you for any information which will help me to become more successful in teaching English to Middle and High school pupils."

From Mangalore: "I have attempted your method and found improvement in pupils. Please be good enough to send me whatever you can gather about the scheme so that I may understand your suggestions better."

From Madras: "Your idea must be stressed in schools in the Elementary stages."

From Kurnool: "If your text-books are not of common run but are a graded series of conversational lessons, I wish to have a look into them."

From Nizam's State: "I am ardently desirous of knowing the special methods adopted in the teaching of a foreign tongue. I have pleasure to state that I have prepared a set of graded lessons in teaching Telugu to Europeans and am glad to say that I could make them read, write, and talk good, chaste, and grammatical Telugu in 6 months. I had a fancy to try to teach English to our children on the same lines to see if they can acquire in English the same standard as Europeans get in Telugu within the same period of time. I have tried in the case of many a pupil and I am glad to write to you that I could produce bright and successful results".

From Cuddappah: "Though we teach English by the direct method we depend only on books, and prepare teaching notes on the basis of the books prescribed for the classes. May I request you to send me model lessons, by the help of which I can prepare my own lessons?"

The last of these letters goes to the radical difference that lies between Ceylon methods and Indian methods of teaching conversation.

In Ceylon the teachers make no use of books in conversation lesson: in India the teacher seems to feel them indispensable, though in fact he can very well do without them.

Conversation lessons are necessary for all classes, from the fourth standard to the fifth form and even the sixth form. But for that the teacher must first of all write out his own set of 30 or 40 lessons in simple, clear, idiomatic English, and get them brushed up, *if necessary*, by one better than himself. This would give him confidence in teaching. The conversation lessons, too, must be such as come within the sphere of daily life, what we do and experience every day. This alone could have an impression on the pupils' mind. Things taken from books are easily forgotten.

These hints are sufficient for readers to proceed further. The chief question is this:—Do our pupils possess a sufficient stock-in-trade of words and phrases to express their daily thoughts and occurrences? Our pupils do not, now at any rate, seem to possess it, and the very first step therefore to do is to make them acquire this property. It is the teacher that must take pains to impart this knowledge to the pupil—and the teacher is quite competent to do it. He may first feel himself a little awkward at it, but by repeated attempts, will eventually succeed, and will be more than rewarded for his pains.

"AND THERE WAS LIGHT"

By Mrs. Edith F. Sutton, America.

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From the heights came down a ray divine,
So slender yet so strong;
And the depths were touched and hailed the light
They had waited for so long.

And the dim sweet light kissed the lone sad depths
With a passion strong and true;
Till the glorious earth with its robe of green
Was blended with heaven's blue.

They swore to each other in fervent embrace
Nevermore divided to be;
But to serve each other in oneness of Faith,
Of Hope and Charity.

So the heights and depths go hand in hand
O'er mountains and land and sea;
Together they work for all in time
And God's Eternity.

Per K. P. P. Tampi.

THE TRAIN AND THE MOTOR CAR.

(The Pedestrian's Point of View)

By Mr. N. K. Venkateswarn B. A., L. T.



ILL ALMOST YESTERDAY STEAM WAS very powerful and proud, and steamships and steam-engine trains held the monopoly of all the carrying trade in the world. To-day a rival has appeared, and the battle is between boiling oil and water-vapour. On land the road-hog seriously challenges the sole right of the iron-horse. On sea the challenge will come tomorrow, if it has not already appeared. In England wide ebony roads of concrete and tar are putting their heads together to treat the railways with contempt, because now they have the motor-car. In America the motor-car is claiming every inch of civilized life. Even in India the palmy days of steam-engines are no longer a part of present life.

Let us respect the older fellow, whatever we do with the younger or whatever we suffer the younger to do with us. If virtue is a point the elder has one the younger has not. If it is true that both train and motor car are blind, the train has the kindness to remember it is blind and is content to be entirely controlled by rails. You could be certain that if you give the railway some elbow-room the train would not go for you. The motor car, on the other hand, would refuse its lack of eyes and claim the freedom of all places, cities, streets, villages, hills and what-not. It is as if the motor car is surcharged with the notion that youth is half the battle and that adventure without eyes is victory. Thus, it is happening that the elder one is going under and the younger coming on top.

Looking at the blind young adventurer rushing bravely onward the pedestrian is flabbergasted. He suddenly puts a stop to thought, and stands very much like a statue. He can hardly help it, for he cannot tell the direction of a thing without eyes. What follows is more interesting. Ignorance is not accepted as an excuse and he is doomed.

The fear that gnaws at the heart of the poor pedestrian torn with an instinct to use his legs is that he must soon lose those dear instruments of physiological traction. And if one gives an inch to the motor car it could always be depended on to take an ell. You may take a taxi to the railway station to get home along in a train and it will drop you at your gate instead of at the station. If you ask a motor car to stop and let you pass it will snatch you up, instead, and make off with you.

The pedestrian has, however, one consolation, a poor one though, and that is as follows.

If the train is going to be beaten by the motor car and if the pedestrian's legs are going to be stolen by it there is the airship hovering overhead with no very large sympathy for the motor car. But even this indirect consolation is not without a serious defect, for being, from the nature of things and the progress of events on our roads, very short-lived, the pedestrian cannot long cling to this comforting thought. Indeed, the only hope for walking-folks lies in the direction of mercy. The motor car must be merciful if pedestrians are to pursue their ancient trade.

"On what compulsion must I?" cries the motor car.

LIBERTY, EQUALITY, FRATERNITY.

(Mr. C. Gnanaprakasam, B. A., B. L., Editor "Herald.")

The modern wave of democratic sentiment which forms so prominent a feature of current political order of things in British India has overflowed the Western Ghats and is at present threatening to engulf us here in Travancore. Loose talk about democracy has brought about a state of things in which everybody fancies himself as being charged with the public business whether he is or not and nobody seems to know exactly what is his own business. With these it has become the fashion to identify democracy with false notions of intellectual or other freedom.

We hear too often the shout of "Liberty", which generally means with many 'license to the shouter and tyranny to everybody else'; we hear again the shout of "Equality" which usually means, 'nobody above me, but everybody as far as possible under me'; we hear the shout of "Fraternity" which normally means 'a conspiracy of a competent

clique to treat the generality of their brethren like beasts and to trample them underfoot.'

The famous motto, 'Liberty, Equality, Fraternity,' is, no doubt, generally expressive of the democratic spirit. Freedom, taken in its sound sense, does not mean freedom from the fetters of law restraining the individual both for his own good and for the good of others. It should at least mean security of life, limb, property, and an opening for as much self-development as is compatible with an equal opening for others. Equality, in like manner, is assertive of a sound principle, that all men are fundamentally equal in the sight of God; and also, however unequal in the sight of men, they are all at least equal in their rights to fair treatment and equal chances. The idea of fraternity is indeed a fine idea, being nothing other than the brotherhood of man, a notion intensely accentuated by the idea of the fatherhood of God and the adopted sonship of all mankind.

Historically, however, the motto was framed rather in the sense of liberation from the restraints of autocratic and arbitrary rule, from the tyranny and oppression believed to be inseparable from the monarchical system. Equality, historically, embodied the idea of equalising mankind by violently pulling down those who were above in point of wealth, rank, prestige, honour or dignity, no matter whether based on merit or not. So too fraternity was adopted rather to express the fellowship and comradeship of the revolutionary cliques, who behaved in a far from brotherly way with the kings and aristocracy whom they murdered. In the mouth of the revolutionary cliques the motto has been sadly abused and contravened as to have become a hypocritical farce.

Now, what is freedom or liberty? "Not the false liberty that is, so to speak", answers Charles Devas "an artificial determinism, surrendering our own will to the domination of the strongest motive and becoming the slave of the passion; not the false liberty that recognises no supreme rule of a moral law, no Creator above us, but claims as a right to think, speak, write, act according to its judgment or its humour without any thought of God at all; and claims for each man 'to be his own master in all things and to profess what he pleases, asking no one's leave, and accounting priest or preacher, speaker or writer utterly impertinent, who dares to say a word against his going to perdition, if he like it, in his own way'. This is mere lawlessness, the irrational freedom of the wild beast. This is the freedom by which 'the luxurious mean licence, and the reckless mean change; by which the rogue means rapine and the fool equality; by which the proud mean anarchy and the malignant mean violence.'" This is the liberty of which Dr. Johnson said: "We are all agreed as to our own liberty, we

would have as much of it as we can get; but we are not agreed as to the liberty of others: for in proportion as we take, others must lose." This is the liberty meant by Rousseau when he says in his *Contract Social*, "Man is born free, and yet everywhere is in chains."

"Much rather," says Devas, "the sober definition of liberty in the social and political sphere is the being untrammelled in the exercise of our rights and the practice of our duties." But rights and duties are meaningless without law; and human law is incoherent if not resting on Divine law. Coleridge has wisely said: "What then is freedom? Rightly understood, a universal licence to be good." So Montesquieu: "Political liberty does not consist in a man doing what he wishes, but in being able to do what he ought to wish." So Boetius twelve centuries earlier: "To be obedient to justice is the very height of liberty."

Obviously, universal and absolute liberty is a thing altogether unobtainable in human life; for if obtained, it would issue in an intolerable state of things which is called licence. A man who did just what he liked, irrespective of all consideration of his neighbours, would become a terror or a nuisance, or could become so at any moment. Therefore concretely and in the nature of things, men must be under restraints of liberty—either self imposed if they care to take that line, or imposed from without if they do not. This simple and obvious truth contains a far reaching principle that some restrictions on liberty are essential to social well being. If so, their imposition is not a tyranny; nor is submission to them a slavery, because it is not an injury, but a benefit.

An unbiassed view of history would show that equality among individuals actually achieved in any social relation must be credited for the most part to the doctrine that all men must have spiritual souls, that their persons are sacred and that they possess equal natural rights. But modern science and philosophy have unfortunately overthrown this view. Man is in the eye of the modern politician merely a biological organism not differing essentially from the lower animals which are in terms of the theory of evolution his progenitors; man is hence devoid of that additional and independent entity called a spiritual soul. The basis of equality upon which the so-called democrats are building up their superstructure is simply a philosophic materialism. It excludes spiritual values, virtually alienates belief in God, denies the sacredness of personality, and holds that human beings differ only in degree from brutes and deprive the weaker classes of that invaluable protection which is inherent in the doctrine of natural rights. In place of the intrinsic values of correct ethics, it logically and necessarily enthrones force, physical, political and economic and superior cunning, as the

principles and determinants of social conduct and social welfare. Such is the pragmatic substitute for the traditional doctrine of equality.

The sober and abiding truth is that the traditional view of equality is the only one which possesses genuine functional value. Since men are equal in the sight of God, have souls made in His image and likeness they have equal intrinsic worth and equal natural rights. The latter are necessary means to the development of equally sacred personalities and the attainment of an eternal end to which all are equally destined. Upon this basis of intrinsic worth and of natural rights and upon it only, can be erected all the educational, civic and economic opportunities for the individual, and all the specific forms of equality.

The idea of fraternity stimulates all men to mutual brotherly love in accordance with the divine law of charity. This brotherly love does not set itself to sweep away all differences of rank and condition—that is no more possible in a living body than all the members should have the same place and function—but it has power to make those of a higher rank act toward those of a lower, not only with justice, as is indeed imperative, but also with good will, and kindness and consideration; and it makes those of a lower rank to be glad at the prosperity of others, and to have confidence in their readiness to help; just as in the same family the younger trust to the care and protection of the elders.

All men do indeed possess the same human nature—they all have bodies and souls. They have the same God and are heirs to an eternal life. All are bound to observe the same heavenly commandments. All are children of the same Father. Hence their common obligation to behave as rational beings and their common right to be treated as such. But here equality ceases.

In many respects men are not the same, and that too, quite apart from any arbitrary distinctions created by human society. Some are sound in health, others the opposite; some are rich, others poor; one man is learned, another unlearned; one clever, another dull. They differ in point of race, character, dispositions and needs. Some are industrious, thrifty, temperate and honest; others possess the opposite qualities.

These facts must be accepted as facts by all who set about reconstructing society. The distinction between rich and poor is indeed in some measure due to the way in which men freely exercise their right of private ownership, some men squandering their money, others using it sparingly; but collective ownership will not mend matters so long as human nature is not radically changed. So long as two men have the use and enjoyment of anything—no matter what economic system they live under—they will use and enjoy it differently. Private ownership is, moreover, a natural right and reason itself teaches us that a man

has a right to what he has honestly acquired, be it food or clothing or money or land. To take it away from him is to rob him of his rights and his liberties.

The enthusiasm for liberty, equality and fraternity generated by the French Revolution has passed into history and has been succeeded in this century by the Bolshevik revolution, which has thrown away theology first and ethics after it. In the modern programme liberty spells ruin in just those things on which the future of the race depends. Morality has become an affair of manners and hygiene than a duty to conscience and submission to the law of God.

Hence the history of thought of the last few years clearly indicates how everywhere the old order is giving way to the new particularly in the field of politics, and our attempt should be to find out which adjustment to the new conditions is to be deemed the best.

No people as a whole can be safely thrown off the traditional lines of monarchical or autocratic government and switched on to the lines of democratic government, until not merely 'the small upper classes, but also the great majority of the general population, have practised enough civics in their local affairs to be able to extend them to the larger field of general politics. It is only by suitable and selective reading and study that we can develop in ourselves the faculty of sound and sober thinking in civic matters, which is the best preparation for acting soberly and sanely when the time comes for action.

Among the great mass of people who are out to reconstruct our country it is chiefly the mere enterprise of the change that has taken hold of their minds. They have not in the least visualised the change which they contemplate, or asked themselves seriously, what it is a change from and what it is a change to, or what will be the all-round effects of the change when it is made. They wrongly identify "change" with "progress." They fail to realise that there can be progress backwards as well as forwards, and downwards as well as upwards; and that movement has no value in itself, but derives its value from the direction of the movement, the terminus it is departing from and the terminus it is making to. They turn their face from the present situation and only long for a change, little knowing what to adhere to and where to depart from. The only cure for this state of things is to begin with the searching fundamental questions such as, what is government?, what is the purpose which government is supposed to serve? etc. and to find out the adequate answer for each one of them.

OUR FAULTY MARKING.

By Earnest E. White, B. A., A. K. C.

The marking of compositions is probably the most monotonous, and is often the most useless, of the teacher's tasks. The sight of a dirty, untidy book is depressing, and the knowledge that almost every line contains at least one mistake that must be corrected, will dishearten the most cheerful teacher. Yet the teacher, is perhaps, most to blame for assuming such a heavy and useless burden.

In the first place, he has little justification beyond custom for his method. He aims at developing the child's powers of verbal expression; good English, in short, is what he looks for. And his method is negative; to a large extent he concentrates upon all that is wrong in a given piece of composition. It should be obvious that there is something wrong here; and it seems only reasonable that if one desires the good, one should look for it. If the aim is clear and beautiful expression, one should surely be more inclined to rejoice at having taken one step on the way rather than lament at the numerous obstacles in the path. Let the teacher, then, who is faced with a pile of compositions to mark approach them with the intention of marking good points instead of mistakes. He will thereby make a fuller use of that spirit of emulation that is in every child which is so liable to be chilled by repeated contact with mistakes. The child will see his own progress; marking will mean more to him.

Mark the Good Points.

Perhaps some teacher will say: "If I only mark good points many composition will not be marked". He is wrong, and his mistake is twofold: it is not suggested that mistakes be entirely disregarded; and to say that there is nothing good in a composition is usually to show that too high a standard is being used in the marking. The teacher is apt to forget that there are many of the technicalities of composition which he should not look for in the child. He cannot expect the average child to write as good English as he. Many errors in punctuation, for example, are bound to occur in the lower classes and cannot usefully be dealt with there.

To get the greatest advantage from marking in this way it should be begun at the bottom of the school. To introduce it at a higher stage to children already accustomed to the usual method, will mean difficulties, but even then it will have its advantages. At the bottom of the school the difficulty often is to get the child to put his ideas on paper. This is largely because good sentences are too often expected. Let the child put down his thoughts, no matter if there is neither full stop

nor capital letter on the page. Then underline one or two good phrases. Attention should be drawn to these and incidental work on the sentence may be done. Such incidental work will be found to be very effective.

It is obvious that higher in the school there will be grammatical mistakes or weaknesses in style that should be dealt with and the pupil's attention drawn to individual errors. This does not imply that the usual system of marking must be used and good work marked too. If it did the teacher might groan under his burden.

A Code for Mistakes.

It is often remarked by many who yet continue to do it, that correcting mistakes is wasting time, as the child does not pay sufficient attention to the corrections. For this reason some teachers only mark a child's work in his presence. This, however, is not always practicable and is not necessary. Let us continue throughout the school the practice of marking—probably it will be by underlining good points. When some attention has been paid to technique, we can mark mistakes by inserting in the margin a letter which signifies the kind of mistake made in that line; for example P will denote an error in punctuation, R repetition, S a spelling mistake, and so on. Occasionally it will be necessary to point out where the mistake actually occurs, but as a rule the child can find his own error and correct it. For the sake of convenience this might be done in pencil on the text so that the teacher can easily overlook it.

Under this system the child will correct his own mistakes and profit thereby. The teacher will find that his work, besides being more useful, is much lightened, and that to mark a pile of compositions is not such a depressing task.

—*The Schoolmaster.*

THE STARS.

By Mr. S. Sivaraman, M. A., L. T.

The night is clad in cloudless blue,
The stars are dancing in delight,
In myriad forms, and bright in hue,
And beck'ning me from boundless height.

From oases of endless space
They sing to me the glory of God
And fill to brim my little vase
With thoughts removed from the clod.

My heart does long to join the host
In careless, ceaseless, ecstasy
And prattle not of 'least' and 'most',
The toys of miry fantasy.

And often in the parching day
When weakness hurts, or evil chance,
The stars appear above my way
And reclaim me with their rhythmic dance.

EDITORIAL.

Sir C. V. Raman



THE NOBEL PRIZE FOR PHYSICS HAS THIS YEAR been awarded to Sir C. V. Raman, which is the second time that an Indian gets this unique honour. Every Indian will be proud of this international distinction conferred upon one of the foremost Physicists in the world. Raman has distinguished himself by his valuable researches in the realm of Acoustics and Optics, and it was only a few days ago the Royal Society of which he is a worthy Fellow conferred on him the Hughes Medal for his 'studies on the scattering of light'. We offer our hearty felicitations to him and wish him an every widening glorious record of work and achievement bringing glory to the Motherland and raising India in the estimation of nations.

All-Asia Educational Conference.

The First All-Asia Educational Conference will be held at Benares during the ensuing Xmas holidays, when delegates not only from all parts of India but also from distant countries like Japan, Philippines, etc. are expected to assemble. Madras Teachers have taken a lead, arranging for a special train to convey from here about 420 delegates. The probable cost per individual including railway fare, mess and site seeing etc. will come to Rs. 137. Subjects of varied interest to the teaching profession will come up for discussion at the Conference and valuable papers by eminent educationists have been proposed to be read on the occasion. Apart from this, the ancient historic city of Benares, so sacred to the Hindus, has its attractions for the delegates. The Hindu University, the Buddhist stupas and relics at Sarnath, the Ramnagar palace, the Moti Jheel, the numerous temples and Ghats are among others charming places of interest worth visiting. We hope teachers who attend this unique session will return home enriched with new ideas of life and an enlarged vision to cheer and sustain them in their noble work of national regeneration.

UNIVERSITY IDEALS.

(The Mysore University Convocation Address)

By Prof : K. S. Srikantan, M. A., F. R. E. S.,

Associate Editor.

The Address of Dr. Radha Krishnan at the recent Mysore University Convocation must have been an intellectual feast to those who had the privilege to listen to his wealth of ideas and masterly expression.

It gives a new turn to the general spirit of the addresses delivered at this University till now. Prof. Radhakrishnan had served this university in the early days of its inception. After an absence of nearly a decade he has come back to it with international reputation. He is essentially a philosopher, but his address is at once both philosophical and worldly. As is wellknown, he is the philosopher of the laymen, and in his address we find the sweet contemplative meditation of a philosopher providing ample scope and full activity for the work-a-day problems of life as these are essential ingredients for the realisation and perfection of the individual in this universe.

After exhorting the graduates of the University "to live the life of a student" without allowing "that life to terminate with a change of scene or of occupation", the learned professor dwells at length upon a variety of topics essential for the rising youths to get forged into harmonious human beings of culture. "Life is a dome of many coloured glasses and Prof. Radhakrishnan has had something to say about every aspect of life. From knowledge and culture to the Round Table Conference he has dealt with every topic of interest. "Mere knowledge" only gratifies curiosity and it is culture that refines and perfects personality. A University, therefore, ought to be a cultural university promoting "a fellowship of spirit, a society of seekers of truth, who believe that there are things in life of vastly greater importance than wealth and comfort, necessary as these are". Such a University must primarily promote scientific learning, because "the triumphs of Science which have enabled mankind to establish civilization over chaos declare the majesty of 'the human spirit quite as artistic as the human achievements". But scientific pursuit always evolves mutually antagonistic creeds and principles and so culminates in a house divided against itself, and so the need for a study of philosophy is felt" to put the mental house in order and arrive at some knowledge of themselves and their place in the universe". Nor is this all. Man is and has his being in society and so the meaning "in dignity of human life and the pursuits that give man his vocation in this planet" cannot be understood in their full significance unless social aims and ideals get to be completely known. This is how sociology and kindred sciences get to become essential elements of a university course. More than all these, a high level of intellectual sanity and sincerity constitutes the essential criteria of an ideal university and the learned professor is never tired of harping upon these.

Such is in brief outline the general trend of his address. But we cannot help remarking upon the utter lack of constructive suggestions

in the thoughtful address of the learned Doctor. Equipment to the modern needs of life requires practical learning too, albeit with a cultural bent, and all are agreed that in India we are having to-day only "abstract education". What to do in life is different from what we have to know in ideals. In this respect the American and German universities serve as a clear contrast to the Indian ones. It is strange that either for spiritual or for practical professional perfectionism of the graduates of our universities, the purely secular and non-vocational educational system of the Indian universities serves little or no data to work upon. It is equally well known that graduates of Indian Universities start at thinking of the problems of life only after they become graduates. What does the American or the German graduate on the other hand feel? In the words of Stephen Leacock "fairly typical of the Americanism of today", "Any American College student can run a motor, take a gasoline engine to pieces, fix a washer on the kitchen tap, mend a broken electric bell, and give an opinion on what has gone wrong with the furnace." Such is the type of the American Education and the ideal of American universities. As against this ideal, Dr. Radhakrishnan, consistently with the past traditions of India, places his spiritual ideal of search after truth, which means, in his own words, "the universality of spirit, the inviolability of personality, the fact of fellowship, the duty of service, and the power of sacrifice". We are second to none in the matter of appreciating the superior worth of the spiritual aims of the East as against the mammon worship of the West. Our point here is that Prof. Radhakrishnan has academically dealt with the ideals of a university without outlining the practical lines of evolution of our, or for the matter of that, of any Indian university either from a spiritual or from a dollar point of view.

But one thing is transparently clear in the entire address. It breathes the spirit of the times. India is passing today through a state of political and economic evolution. Things are acquiring new values and a new Renaissance is gradually creeping in over us. The social and political upheaval has created an economic unrest in the country. One cannot help remarking that the trouble and turmoil of the country today have affected even the learned Doctor in the University "which is a retreat from the crowded world for solitude and study".

A Plea for Technological and Commercial Education.

We congratulate the authorities of the Annamalai University on their wise selection of Sir M. Visweswarayya to deliver the address

on the 'Founder's day'. Himself the father of a sister university, and a scientist of international repute, a better choice could not have been made. The eloquent address of Sir M. Visweswarayya is a plea for making the University really useful to the students and not to allow it to be a mere replica of the other universities of India. Quite timely is his warning to a University which is the youngest daughter of the Madras University and the latest recruit to the University of India. As it is, this University does not differ much from its sisters and will only create numerous "swelled-head-do-nothings". The graduates of our Universities today are as helpless as new born babes. "No wonder", says Sir P. C. Ray, "such a noncompoop should rot all his life as a clerk drawing the respectable sum of Rs. 25 per month."

The address of Visweswarayya is an appeal to the authorities of the Annamalai University "to apply themselves to measures needed to remedy existing defects, and provide for the more urgent wants. Instead of Arts graduates they should concentrate on producing men of initiative and technical ability, leaders and experts trained to plan and build—. They should produce men who will enrich the agricultural, industrial, commercial and professional life of each province". That the present system of our education does not benefit us in the least is quite clear to every one of our readers. "There is an overproduction of thinkers and an underproduction of workers". The universities today are producing a large and increasing number of graduates, whose aim and economic salvation consist in obtaining under the guise of clerical or similar work an assured title to a share in the national supply of the essential needs of life produced by others while they themselves contribute in no appreciable degree towards their production, but merely constitute in fact, parasites in the Economic system".

To remedy this defect, Sir M. rightly points out, we should make 'Education' a preparation for life. "The chief fault of our education in the past has been that it neglected the business of preparation for life. That is why our average production is poor, our efficiency is low, our earning power is small, and life itself in this country is so short lived." He therefore emphasises the importance of having a separate faculty of technology and providing for the necessary teaching workshops and laboratories. He concludes his address with a hopeful note. "If a sound organisation is set up to spread mass and technical education and to increase production from agriculture and particularly industries, the momentum of numbers alone will be sufficient to take us far, to carry us rapidly to our cherished ideals."

We may, however, observe that a mere multiplication of Technological Institutions in India will not carry us far in solving the present problem of Unemployment. An increase of such institutions without sufficient openings for the products of colleges, will only add to the difficulty of the problem. The Industrial future of India continues to be as dark as it was a decade ago.

ON BOOKS AND BOOKMEN.

1. **BALADITYA**:—By A. S. P. Ayyar, M. A., I. C. S., Chittoor. Price: Rs. 4

Baladitya is a historical Romance of absorbing interest, finely conceived, ably written and delivered with the passion of a clever story teller and psychologist. It is a medieval romance which has been

unravelling to us with all the intimacy of yesterday events, and nearness of our own acquaintances. *Baladitya* and *Saraswati* (his Queen) are made to appear as our kith and kin and we feel we are closing a chapter of the life of one of our own relatives when we put down the book. Medieval customs and life have not been neglected; they have been interwoven successfully to create the necessary atmosphere.

Baladitya is the third of the literary efforts of the author and shows a distinct advance over his previous performances, '*Indian After Dinner Stories*' and '*Sense in Sex*'. In writing these valuable books, Mr. Ayyar has a special mission. Besides Chettur, who began his debut even in his college days, Mr. Ayyar is the only other Indian Civilian who is out to discharge his duties to the nation in the literary field and carry the gospel of India beyond her shores, in a foreign garb. We heartily congratulate Mr. Ayyar on the excellence of his performances, and we eagerly await many more of his similar-intellectual offspring.

E. S. Sunda.

2. **THE FORGET-ME-NOT**:—By Mr. N. C. Mittal, B. Sc., F. G. S., M. R. A. S., Prince of Wales College, Jammu, Kashmir. Price As. 8

This is another nosegay of twelve interesting folk tales culled from the traditional lore handed down to us, chiefly in the Province of the Punjab and Jammu. They are all in simple, idiomatic prose, fit to divert the old and young. Most of these have appeared in some of the journals and have evoked much appreciation from the public. The author has done a useful piece of service in collecting them together in this booklet. Youngsters of the lower Forms will profit by studying this valuable publication as a supplementary reader. The book is neatly got-up.

3. **SURYANAMASKARS** for Health, Efficiency and Longevity. By the Chief of Aundh, Satara Dt. Price. Re. 1.

This book on "Suryanamaskars" by the Chief of Aundh, Satara District, is a welcome addition to the long list of books on Physical Education. It is a compendium of the various Namaskar exercises with full details, all of which are but fruits of the author's own experiences. As rightly claimed by the author, these exercises are offered to the young and the old alike with a genuine sincerity, not only because of the religious scruples attached to them but also because of their physical values. We are glad to note that unlike some freak exponents of various systems of exercise, the Chief of Aundh does not make a claim through this system for any 'muscle building' but aims at the harmonious development of the whole man. This fact is made clear even at the very outset and still better in the chapter on "What can Suryanamaskars do?" In the present world of physical education any book that aims at such an all round efficiency must have its part played in the moulding up of the physical man, and hence we appreciate this little book very much. The illustrations and the various poses are very well got up and especially the photos of the Chief and the ladies at the exercise ought to infuse, even in the minds of pessimists, an inspiration and respect, for this once-forgotten, yet tangible system of physical culture.

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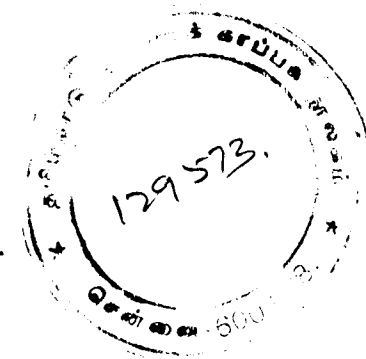
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