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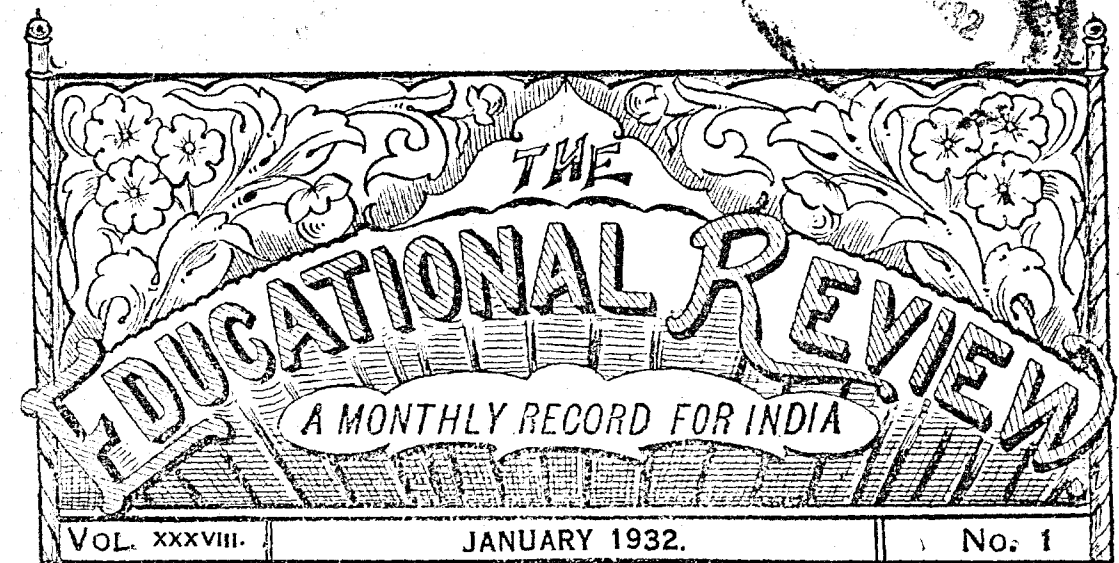
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THIRD PUNJAB TEACHERS' CONFERENCE, LUDHIANA, 19TH DEC. 1931.

PRESIDENTIAL ADDRESS OF PROF. P. SESHADRI, M.A.

Cawnpore.

I
MY first duty is to thank the organisers of this Conference for their kindness in inviting me to preside over the deliberations of this session. I appreciate the honour all the more, as I do not belong to this province, either by birth or by adoption, and any service I may have to my credit in the cause of education has been entirely in other parts of India. As President of the All-India Federation of Teachers' Associations, however, I feel gratified at this prospect of being able to come into some intimate touch with the educational problems of one of the important provinces in our country and I also rejoice at these signs of the better organisation of our profession in various parts of India.

Nothing has impressed me more in the educational sphere, during my recent tour in Europe and America, than the achievements of teachers everywhere, in consolidating the strength of their profession and working for their common welfare with commendable energy and enthusiasm. These professional organisations in the West exercise considerable influence on the educational affairs of their countries and have been able to advance not merely the interests of the members, but also the cause of education in general. Teachers' organisations, it is good to remember, are not meant to be mere Trade Unions asking for increased wages and better conditions of service, though they are essential to secure efficiency; they should also be vital centres of educational experience and thought, working for the advancement of the bounds of human knowledge, in a subject of the utmost importance to the intellectual progress of mankind.

Far be it from me, however, to belittle the importance of ensuring the conditions of material life necessary to make a teacher's existence comfortable and even happy. No useful intellectual work is possible in any other state of affairs and all hopes of educational progress should be futile, if the active workers in the profession are not able to put their hearts with cheerfulness into their daily work. One of the highest necessities for a successful teacher is that he should be able to radiate happiness all round the atmosphere of the school-room, and it is absurd to expect it, so long as he is not above want and is troubled with the sordid problems of daily economic needs. It is also essential that he should not feel any sense of social inferiority, as he must

be a model of self-respect and dignity to the children entrusted to his charge who will unconsciously mould themselves on his example. An inferiority-complex in the teacher sees its necessary reproduction in the pupils and in the citizens of to-morrow, so fatal to the greatness of any country.

The full significance of the problem can be grasped only when it is realised that in the case of teachers of the humblest ranks in India, it is a demand for the barest living wage, for keeping body and soul together. If the teacher in secondary schools is in a better position, he is still handicapped by his material wants. The college professor, at least at the top, is not perhaps very much at a disadvantage, even in relation to the conditions obtaining elsewhere in the world, but we have everything to gain by attracting the best men available to the ranks of a profession which is expected to furnish the country with its leaders in the intellectual sphere and no effort should be too much towards that end.

Intellectual and cultural wants should receive adequate satisfaction, if one is to acquire the necessary ability even to discharge one's daily duties as a teacher. Opportunities for mixing in good society without any sense of embarrassment; capacity for buying books and magazines so essential for one's intellectual progress; holidays, recreation and travel without which life is not worth living—all these are needed if the teacher is to be a successful unit in the educational work of the land. Never having been a believer in the virtues of poverty, the exhortations to sacrifice made to members of our profession, most often by those who have themselves

been amassing wealth in more lucrative walks of life, have never seemed particularly helpful to me. While there is nothing to be ashamed of in working up to a comfortable standard of living, there should be no misunderstanding, however, of the fact that in asking for proper emoluments, it is not the personal interest of the members of the profession alone which is involved; it has a bearing on the entire progress of education. We ask for better conditions in the name of the millions of children who have been entrusted to our care, to whom we are anxious to give of our best. We do so for the future of the country which cannot take its rightful place among the nations of the world, if the highest educational efficiency cannot be ensured, and we also claim to do it for the welfare of humanity in general, for the spread of good education is one of the best guarantees for the peace and welfare of mankind.

We should, however, be failing in our duty if our activities at conferences of this kind are not actuated by a ceaseless desire to improve our professional knowledge and intellectual equipment in general. There is no confession of weakness more pathetic and perhaps even contemptible than the constant finding of excuses in external difficulties, to explain away our own inertia and absence of progress. It is easy to lay the flattering unction to our souls that our intellectual work has not been better, only because we have not been treated well in the general scheme of things, or again that we have not risen to be praise-worthy examples of integrity and character, because we have not been definitely stationed above the world of temptation. But the manly heart is that which defies obstacles and does

well, even in a world full of inevitable limitations.

Intellectual vigilance and freshness of outlook is not a less noteworthy feature of the teaching profession in the West, though it must be confessed it is due, in some measure, to the better conditions of service obtaining there than in this country, better salaries, better security of tenure and wider opportunities for study, leisure and travel. The good teacher has a twofold responsibility in the purely intellectual sphere, not to speak of his numerous obligations in other departments. He has to benefit by the latest educational experience of the world in the teaching of his own subject, employing the most lively methods and the most successful means for capturing the pupils' faculties and developing them with the tenderest care. He should never cease to be, at the same time, a student of his branch of study, at least because increased knowledge invariably makes a better teacher and there is a world of difference between one who knows just what is necessary for his work and another who is continually widening his intellectual horizon and is also making his knowledge more and more definite and precise. There is therefore no better advice I can give you, if I may presume to do so for a moment, than that you should look upon these annual gatherings as opportunities for study and increased professional equipment. Lord Balfour's famous remark that in a University, students learn more from contact with one another, than from their professors in the class-room applies, even in a greater measure, to the members of a profession like ours, with our increased capacity of adult knowledge and experience. A Teachers' Association, or a

Teachers' Conference should really be a kind of extended Training College producing the effect of a refresher course, enabling the members to catch effective glimpses, through their brethren in the profession, of what is being done in other parts of the same province, the whole country and even the wide world.

I must confess to a sense of disappointment that in spite of efforts made by those concerned with teachers' organisations in this country, the members of our profession have not come forward, in adequate strength, to make their own contributions to the growth of pedagogic knowledge. It is somewhat humiliating that we should still depend largely on the educational literature of the West and we should not have much guidance to offer, even in relation to the peculiar conditions of our own country; and this, in spite of the fact that there is no teacher so humble that he cannot have some ideas of his own, based upon personal experience acquired in the course of his teaching through years and capable of some use to the profession. And the world of knowledge is so wide and catholic that a cordial welcome awaits even the humblest worker.

We should therefore like to hear at these conferences, besides complaints and grievances regarding the conditions of your service, which we do not wish to minimise and for the removal of which we undoubtedly exist, what all you can say about various aspects of educational work, with one of which at least, each of you can speak with some knowledge and experience. It has often been said that there is material at least for a single novel in the life of every individual and it does not seem unreasonable to maintain that there is,

similarly, scope for at least a single book on pedagogic theory and practice in the experience of every teacher. Let us hear your first-hand evidence regarding the numerous educational problems which are agitating the minds of leaders to-day and incidentally, let me mention that your position in society and even your own profession will depend on the response you can make to this appeal.

Have you any suggestions, for instance, for making examinations better tests of intellectual efficiency and culture? Have you devised some means for taking stock of the daily work of the pupil instead of assessing it only by periodical tests in the year, and have you visualised the possibilities of eliminating examinations altogether? Has your soul thrilled with the rapture of poetry and great literature and have you communicated, at least some of it, to those who have looked up to you in the class-room? Have you done your best to make Geography a subject to stimulate the imagination of your students, by dwelling with sufficient vividness on the marvels of this great universe? Has your teaching of the subject opened to them an appreciation of the glories of Nature? Has History meant for you the story of man's progress on earth and not a mere string of names and dates? Have you succeeded in interesting your pupils in the history of their own immediate neighbourhood? If you are teachers of Science, have its wonders absorbed all your waking moments and have you dreamt of them in your sleep? Have you any guidance to offer for solving the conflict between the ancient loyalties and the new beliefs of to-day which is unsettling the faith of your students? Have you found it possible

to reconcile the needs of discipline with the bullition of patriotic impulses? Have you made a special study of the educational needs of your province and country and can you give a lead in the matter to laymen and politicians? Have you thought about the various means by which the task of learning may be made a pleasure and not a task, as is often the case, to the discredit and even want of efficiency of our educational system? Have you really been such an embodiment of intellectual exercise and aspiration that your example has made a profound impression on the lives of those entrusted to your care? Have you loved your books like your own children and acquired a modest library of your own, without which no teacher should be allowed to stay in the profession? Have you striven your best, even within the limitations of your routine existence, to keep abreast of the ever-accumulating knowledge in your subject? Can you honestly say at the end of your lives that you have done your best for keeping the torch of knowledge undimmed, at least in the little corner of the earth where your lot has been cast, and can you declare with the poet,

I have not paid the world
The evil and insolent courtesy
Of offering it my baseness for a gift?

II

Without pausing for an answer and leaving such questionings to your own moments of introspection, let me proceed to a brief examination of the present educational outlook in India, with special reference to the Punjab. Economic depression has hit hard most countries of the world, but nowhere has its effect been more injurious to national life than in

the curtailment of educational activities. India is unfortunately having her full share in this trouble and the prospects of increased educational effort seem fairly remote, when we are even threatened with the retrenchment of existing expenditure. Countries which have already solved their problems of illiteracy and have reached a high level of educational efficiency may perhaps stand such a temporary set-back, but India can ill-afford to put up with any retrenchment of educational expenditure. It is for you, members of the teaching profession in this part of the world, to convince the Government and the people that educational expenditure is really in the nature of a national investment and every nerve must be strained to prevent ultimate insolvency.

The people of the Punjab deserve to be congratulated on the steady progress they have made in education in recent years, thanks largely to the ability and enthusiasm of Sir George Anderson who presided over its educational activities for more than a decade and the department undoubtedly deserves praise for its successful efforts. According to the latest statistics available, the total number of pupils nearly doubled itself during the decade 1921-1930, though there was a slight set-back towards the end, for reasons into which it is not necessary to enter here. The percentage of pupils to the total population has also risen roughly from three to six, the figures for boys only having even passed ten.

While this progress is commendable and the pace has not been equalled by many other provinces in India, I trust that nobody present here is under the delusion that the time has come for the department, the teaching pro-

at the Conference. There were continual demands made for information about India, its present political situation and the possibilities of its becoming an equal partner with the Dominions of the British Empire, rousing the keenest interest. It must be no little inspiration for us, assembled here at one corner of India, to feel that we are members of one of the largest fraternities of the civilised world and we have with us the support of similar effort and aspiration all over the earth, represented in some measure, by the World-Federation of Educational Associations, to which the teaching organisation in India has been affiliated now for some years.

If the dreams of universal peace and brotherhood entertained by prophets and teachers from the beginning of the history of the world are going to be realised through the League of Nations, it will be by carrying the message to the children of the future, more than even by the confabulations of statesmen and politicians assembled at annual gatherings in Geneva. It is this conviction which has made the League of Nations realise the need for a special Educational Experts' Committee charged with the great task of devising the most effective means for teaching the aims of the League to young people. A dozen of us called from various parts of the world, sat on this Committee in Geneva this summer, under the presidency of the well-known scholar of Greek at Oxford, Prof. Gilbert Murray, trying to do our little bit, putting forward suggestions which will ensure that at least our children will be brought up in an atmosphere of international goodwill, though it may be difficult for the elder generation, sometimes, to give up its strong prejudices and antipathies.

In the teaching of History there is the great danger of rousing national and racial animosities and some of us can perhaps recall the text-books read by us as children in which all goodness and courage usually lay on one side and the opponents, for obvious reasons, were always mentioned only as creatures constantly meeting with defeat and failure, with the added opprobrium of being embodiments of all evil. I must take advantage of this occasion to bring to your notice the exhortation of this Committee that History should be taught, not from the standpoint of national prejudice and exclusiveness, but from the broad platform of truth, justice and fairness to all the peoples of the earth. It is necessary, again, that History should be taught, not only as a mere string of battles and an ugly record of mutual destruction of the nations of the world, but also as an account of the progress of civilisation and the achievements of the great benefactors of humanity. It is proposed to start a world-wide campaign for the revision of text-books used in schools to eliminate all traces of racial bitterness and hatred, and we have a right to expect your co-operation in this attempt so beneficial to the future welfare of humanity.

The Quinquennial Congress of the Universities of the British Empire which I attended at Edinburgh as Secretary to the Inter-University Board, India, was another remarkable gathering too, as it drew representatives from all the Universities of the British Empire. Important questions of educational policy came under discussion and though it was not intended to reach definite conclusions, we all came back with the feeling that we had learnt much by having met

workers engaged in the solution of similar problems in other parts of the world. The Congress represented striking talent and educational experience, which could not fail to impress itself on the visitors.

Having enjoyed the privilege, thanks to the kindness of the London County Council and the Board of Education in Great Britain, of visiting a large number of representative educational institutions, I must pay a tribute here to the generosity with which local authorities in England have equipped the schools in their charge. Money has been spent in the most ungrudging spirit in the construction, equipment and maintenance of the schools and there can be no better models for our Municipal and District Boards in India than the educational administration of one of the most distinguished civic bodies in the world, the London County Council.

Again, wherever one travels in the West, one is struck by the enormous interest taken by the community in education, the interest being real and not merely for the sake of personal aggrandisement, or as a step in public life, as is often the case in India. Another pleasant feature of educational management in the West is the freedom which the schoolmaster enjoys from the constant and petty interference of the management so common in this country. The educational expert gets the attention and respect which is his due and there is usually no sacrifice of efficiency for other considerations.

The absolute equality of opportunities with men, provided for women, in all grades of education is another noticeable feature. It is no longer the view in the West, as it used to

be in the early Victorian period, for instance, that higher education is only the privilege of men, and women are now successfully entering the portals of Universities in large numbers, in America more than even in Europe. Intellectual illumination is the birth-right of all, and as education also brings economic independence in its train, its necessity for women should be obvious, if talks about the equality of the sexes are not to be futile.

Addressing a large gathering of teachers, it is also pleasant for me to mention that Great Britain is far in advance of India in point of methods of inspection. His Majesty's Inspectors in Britain are not mere fault-finders, whose visits are looked upon as unwelcome necessities in the history of the school, but real helpers and leaders whose presence is an inspiration to the work of the teacher. As Sir Henry Richards, the Chief of His Majesty's Inspectors in Britain, told me in the course of an interesting conversation at Whitehall, he and his colleagues realised that they were only like "torch-bearers carrying useful knowledge and experience from one school to another!" I wonder if this feeling has ever struck the members of the inspecting agency in this country.

IV

No address of this kind can be complete without a concluding reference to some of the important problems of the teacher's service, as he cannot obviously live entirely on idealistic appeals and he has to face the hard facts of every-day life. Experience in other parts of India has demonstrated the great advantage of professional organisations like yours, and I can only say that increased and persistent

effort on your part should go a long way to improve the condition of the members. Security of tenure seems to be one of the most serious problems, at least in private schools, and you must press for it by insisting that as a requisite for aid at the hands of the Government, every teacher shall be on a definite written contract with the management and there should also be Tribunals of Arbitration like those which have been established in Bengal, in the event of any dispute between a teacher and the management. In laying down the precise form of the contract, it is good to remember that there is a certain amount of inequality between a teacher who is an individual and the school which is in the nature of a powerful corporation and everything must be done to safeguard the interests of the former, who is the weaker party in the agreement. The establishment of a provident fund with an adequate contribution from the management, should also be claimed as one of the necessary conditions for the recognition of a school.

Reasonable hours of work is another necessity and you must also combat every effort at burdening you with duties which are likely to prevent you from being efficient teachers. Leisure for study is one of the absolute needs of your profession. Provision for furlough and study leave is another useful objective, not in the mere interests of the teachers, but even more in the interests of educational efficiency itself. The excellent practice, introduced in recent years in America, of a sabbatical year for the teacher, giving him a year's complete holiday and opportunities for study and travel, after every six years of service, is a reform which must also

be not beyond the range of practical politics. The mechanical and deadening routine of work in the class-room is often apt to blunt a teacher's intellectual and emotional susceptibilities and the only corrective to it is such periodical rest and recreation.

Adequate representation on the management is one of your rights too and you should not hesitate to ask that at least the headmaster and one other member of the staff should belong to the committee in each case. Besides saving the committee from foolish mistakes and acting as a check on the perpetration of nepotism, it will remove any feeling of social inferiority, so inconsistent with the real dignity of the profession. Here are a number of directions in which representations may be made in the proper quarters and let me assure you, they will not be in vain, provided you make them with sufficient energy and persistence and they are also well-informed. You must also be capable of establishing voluntary organisations of your own, as has actually been done in other parts of India, for the benefit of your families in the event of death and for the relief of members in distress. In all these matters, if you want your work to be effective, it seems to me you must combine all the provincial teaching organisations into one and be able to speak with a united voice on behalf of the entire profession.

V

I should be failing in my duty, if I did not make reference here to an unfortunate feature of life in the Punjab which has gathered strength in recent years and has threatened to cast its dark shadow on the future of the province and even the whole country. This Conference is, of course, not concerned with

communal problems in politics and the sordid fight which has now gone on, for some time, among the communities for seats in the legislature or for the loaves and fishes of office. The only reason for referring to it here is that you as the teachers of the young have splendid opportunities for inculcating the spirit of mutual trust and goodwill, so that in the fulness of time, they may grow into a sense of national unity and look down with contempt on those who stoop to divide the children of the same motherland. The strong hold which religion has on the people of this country has often been taken advantage of for educational purposes, to find financial support for sectarian institutions and the Punjab seems to be more full of them than any other province in India. They often tend, however, to the fostering of a narrow outlook and communal bitterness on the part of those who receive education under their auspices, and have therefore to be watched with special vigilance from this standpoint. It is all right to argue theoretically that their classes are open to children of all communities, but it is a well-known fact that they tend, in the main, to be representative of the members of only one community. Apart from the great injury to the fostering of a sense of national consciousness among the pupils, the consequences are disastrous even in the purely educational sphere. Contact of mind with mind with different traditions and outlooks on life, is one of the highest benefits of true education, which cannot be secured in the narrow atmosphere of a sectarian institution. If, by your efforts, you can do something to improve this state of affairs without forfeiting, at the same time, the undoubted benefit educational charities receive by appeals to a sense of community and religion, your Association will have done something for the future welfare of the Punjab. It may interest you to know that the members of the Deccan Education Society in Western India have succeeded in obtaining extensive educational benefactions and also in drawing the most patriotic and self-sacrificing service on the part of its members, without any reference to

communal and religious appeals, and there is no reason why this genuine love of education, independent of all communal considerations, should not find emulation elsewhere in the country.

Let me say, in conclusion, that all these exhortations and activities will end in nothing, unless you have strong and abiding faith in the work with which you have been entrusted and have sufficient confidence that you are engaged in a task of the highest importance to the future of your country and humanity in general. It is unfortunately fashionable in this country for people to get up on the platform and condemn everything concerning our educational system, but I hope you will not concede the honour of much attention to such observations. There are perhaps defects in our educational system, even as in the educational systems of other countries, and as also in other aspects of our own national life. But let me not hesitate to affirm to you that the foundations have been well and truly laid and we have nothing to be ashamed of in the record which we have to our credit. A man that goes about to persuade a multitude that things are all wrong, shall never want attentive and favourable hearers, as has often been observed by shrewd students of human psychology, but having received the benefits of education and professing to educate others, it is for you not to be led away so easily by sweeping denunciations and to have sufficient self-confidence in your work and in the great system in which you are living units. Discontent may be divine and there is no institution on earth which is not capable of improvement, but you must guard yourselves against loss of faith in your daily duties. In the vocation you have chosen and in the educational system to which you belong, whatever its failings, let me assure you earnestly, you have the highest scope for service, and I can therefore wish nothing better for you than that you should all become abler and more successful teachers and have thus ample opportunities for fulfilling the highest destinies of your lives.

LUCKNOW UNIVERSITY CONVOCATION ADDRESS

BY PROF. SIR S. RADHAKRISHNAN, KT., M.A., D.LITT., I.E.S.,
Vice-Chancellor, Andhra University.

MAY I express my great appreciation of the kind thought you had for me when you invited me to address this Convocation? I find it difficult to refuse an invitation which gives me an opportunity of meeting young men and women who will be called upon to contribute in however small a measure to the building of a new India.

I congratulate the recipients of the degrees on their successful completion of the prescribed courses of study. I congratulate them more on the exceptional opportunities which they will have to serve, with their gifts and talents, this great country in its hour of need. The life opening out before them will test and discover how far the time spent in this University has been able to produce in them what may be called the 'University' mind.

UNDERSTANDING.

I take it that this University was founded in pursuance of the policy of the Government to encourage unitary and residential Universities in which unofficial social contacts count for more than official lectures and examinations. An understanding of life fostered by the social and athletic activities, by the clash of personality, by the interchange of opinion, by the testing of views, is more important than even intellectual gifts. 'Understanding' does not mean learning or skill but what the French

proverb suggests 'To understand all is to forgive all.' It helps us to feel the complexity as well as the mystery of life. There is so much in it of which we know little. The man of understanding does not profess to have an opinion on everything and does not sum up an author in a phrase or a civilization in an epigram. He has the openness of outlook, the freedom and flexibility of thought, the capacity to imagine other states of mind. His mind possesses space and air and is thus free from dogmatism and is ever ready to sympathize with views which it does not share. Understanding in this sense is what enables our thoughts and desires to be subordinated to a chosen end, what makes life yield its full significance.

Understanding is not something which can be measured by the tape or weighed in the balance and delivered to the students by the members of the faculty at the Convocation ceremony. It is a contagion that one catches. The ancients symbolized culture which is acquired in a college to a torch that is passed on from hand to hand down the generations. This lighted torch is a dangerous gift. It has stirred many an upheaval, started many a conflagration. It symbolizes the spirit of revolution, the cleansing fire which burns the wood, hay, and stubble that have come down to us. If we are afraid of the upturnings of the

soil, of the social, economic and political upheavals consequent on the spread of this fire, we should not go near a University. We may as well shut it down.

THE SPIRIT OF YOUTH.

If University education is to enable us to anticipate needs and meet new situations, it should not be hampered by obsolete thought and tradition. An educated man is not one who lives in petrified illusions but is released from the burden of inert ideas. He preserves the sense of wonder and curiosity and his mind is fresh and adventurous. The spirit of a University is the spirit of youth. In Plato's *Timaeus* we read that one of the Egyptian priests who was of a very great age said: 'O Solon, Solon, you Hellenes are but children, and there was never an old man who was a Hellene.' Solon in return asked him what he meant. 'I mean to say,' he replied, 'that in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science hoary with age.' The Greeks had no venerated classics or hoary books to check their free speculation. They never suffered from the weight of the past. Somewhat the same idea underlies the Sanskrit saying: *Vimars'a rūpinī vidyā*. The sense of discrimination, the spirit of criticism is the essence of education. The University has to foster the type of mind that does not take the usual for granted, that makes conventions fluid, that does not believe that its ways of thought and life are a part of the eternal order of nature. A

mind that is young in spirit has the saving grace of scepticism. It has confidence in its capacity to face the new. If a University produces men who are low spirited, who play for safety, care for comfort, are afraid to take any risks, then that University has failed in its essential task. If it takes hold of the young with all the fulness and ardour of their youth and turns them into timid, selfish, conservative men, if it petrifies their ideas and freezes their initiative, the University has failed as a University. It is the duty of man to move on. He is a born adventurer. "Here have we no continuing city but we seek one to come."

It is a common delusion to assume that our young men are free thinking and that they are delivered from the bondage of authority and tradition, that each young graduate is working out a new code and devising a new creed from himself. I wish it were so but nothing of the kind is happening. The modern mind is singularly servile to its teachers and leaders. It will believe almost anything it is told. It is intellectually timid and prefers to take its opinions from others. Every demagogue is hailed as a newly discovered prophet and the latest fashion is welcomed as a new revelation. Our young men are not able to resist appeals to their passions and prejudices and in many cases we find that their voice of reason is hushed and their vision is clouded by the appeal to the selfish claims and interests. Timidity and conservatism are the

general habits of mind and they are the greatest dangers to society. The classical age of Greece terminated, as we all know, with a 'failure of nerve.'

POLITICAL UNREST.

There are brief periods in the life of individuals, decades in the history of peoples, which through the intensity of the emotions they produce and the results they achieve are worth centuries of ordinary life. India is passing through such a historic period. The passion for political freedom is the greatest ferment at work. Even the left wing politicians would not care to deny the immense services rendered to this country by the early British administrators who established peace and security in territories which were frequently subjected to the ravages of contending hosts. But it would be equally futile to overlook the loss of self-respect and manhood of the nation incident to foreign rule. The present condition of mental and moral decay consequent on political subjection and economic depression is engaging our attention. The study of Western history and institutions has roused in us a love of freedom and a sense of self-respect. Love of liberty is a native instinct of the human soul. Freedom is not coveted as a means for any further end of efficiency of administration or economic prosperity. It is not a means to any other end, it is itself the highest end. Lord Acton in his *History of Freedom in Antiquity* (1877) says: "A generous spirit prefers that his country should be poor and weak and of no account but

free, rather than powerful, prosperous, and enslaved." A nation has the right to gain experience of self-government even at the price of less efficient government. The strong desire to embody the ideas of freedom and self-determination in definite political institutions has become a burning passion owing to a number of factors of which the chief are the poverty of the country, middle class unemployment, low literacy, high death rate, costly civil administration, a heavy military budget, and the Great War fought avowedly for the principles of freedom and self-determination. I do not believe that there is a single Britisher who is loyal to his own history and true to his own traditions who will deny the legitimacy of India's claim to Indian rule. Every country in the world exhorts its citizens to buy its own goods and it cannot be a crime if we encourage our own industries. If our leaders demand that we should control our own political and economic affairs, it is the natural result of the policy of Great Britain in this country.

The clock of time can neither go back nor stand still. It is impossible for the British statesmen to go back on their past and attempt to rule India by force. Repression cannot stop the growth of legitimate political aspirations, even as violence on our part cannot further it. It is deplorable that some of our young men in their impatience for political freedom are attracted by the cult of violence. Its destructive nature is no properly understood by those who resor

to it. If it is allowed to grow not only will it postpone the day of India's liberation but will leave behind it a legacy which will make civilized existence difficult. It is our duty to make the path of reason and reconciliation more attractive to them. It will be a great day not only for India and Great Britain but for the whole world if a just settlement is arrived at by which India is content to remain a member of the British Empire, without sacrifice of her pride, self-respect, and freedom of independent nationhood. Great Britain, I dare say, has not forgotten how she lost the North American Colonies and retained the South African Union. India will not refuse to remain a member of the British Empire, if such membership means connection with Great Britain for mutual advantage and not control by Great Britain for her own interests.

The problem is not solved, however, if responsibility for the Government of India is transferred to Indian hands. It is a fond illusion to think that everybody will be happy and contented the moment India obtains freedom to manage her own affairs. Swaraj cannot cure all ills. Referring to the Reform Bill, Sydney Smith said: "All young ladies will imagine, as soon as the Bill is passed, that they will be instantly married. School boys believe that gerunds and supines will be abolished and that currant tarts must come down in price; the corporal and the sergeant are sure of double pay; bad poets will expect a demand for their epics." Simply because

Home Rule for India is obtained, we need not think that we will have plenty to eat, enough to drink, good clothes, pleasant homes, good education, and sufficient leisure for all. Self-government does not mean that all heads will become hard and all pillows soft. We cannot make an Utopia to order. The first essential for achieving political freedom as well as for guarding it when attained is a juster social order. We must build a social structure rooted in principles of truth, freedom, and equality. The University men are both the builders and the material of the new structure, and if they go out of the University and enter life imbued by the principles of honesty and adventure, vision, and courage, they will help us to build the new India which is yet to be.

THE PRESENT CRISIS.

There are periods in the life of every country when the interests of the whole demand the sacrifice of private claims. The European nations in the Great War lived in one of such periods when their citizens set aside their individual comforts and interests for the sake of the national well-being. It is not true that such periods occur only when nations are threatened by external enemies. When a flood or a famine overtakes a land, a situation arises when the interests of the whole country dominate those of the individuals who compose it. To my mind, our country to-day is faced by a crisis of the first magnitude. It is not war or revolution or national bankruptcy but internal disruption that is threaten-

ing us. The new India which we are attempting to build is being strangled at its very birth by anti-national forces. In the hour of our awakening we find ourselves surrounded by forces which make for our continued bondage. The failure to reach a communal settlement has had grave reactions. Faith, security, and hope are displaced by a new distrust, a new anxiety, a new uncertainty. We have lost the spirit of courage and experiment associated with progressive nations. Mighty nations in the past had been doomed to decay because they could not change in response to changed conditions. History found them useless and swept them aside in its onward march. If we are to preserve ourselves, we must use the lighted torch, the cleansing fire, the spirit that rebels. We must wrestle with the past that oppresses us, the relics of barbarism that threaten our very life, the fantastic notions about elemental facts that militate against decent living. We do things in our daily life which are a disgrace to our humanity. We eat food, wear clothes, and enjoy comforts, while those who produce them are dying by degrees in unhealthy surroundings and bad economic conditions. We repress our natural sympathy with those who suffer because it does not pay us. An acceptance of large-scale injustice is the price we pay for our comforts. We applaud an aberration which denies human rights to millions of our kith and kin, and, to our lasting shame, we confound it with religion.

THE MEDIÆVAL MIND.

Your education has been in vain if you are not protected from the dangers of dogmatism. No opinion is true simply because it is handed down from the past, and we cling to it with passion. It does not become more true simply because we have it in our power to impose penalties on those who refuse to accept it. The spirit of democracy is opposed to that of dictatorship. It does not matter whether it is of the religious or of the political type. If we are truly democratic, we will understand that it requires all sorts to make a world and we need not think that those who differ from us in their religious views go straight to hell. We must have the humility to admit the value of the contributions which others make, however remote they may be in their inner gifts and mental outlook from us. The tragic incidents of Cawnpore, Dacca, Chittagong, and the anti-national movements show that we are still mediæval in our mind and outlook, however much we may agitate for a constitution on the 20th century model. In the middle ages, the church was the recognized custodian of the whole life of man, secular and religious. But if the church lords of modern Europe attempt to continue the same tradition and enact laws regarding the seemingly length of a woman's skirt, they will be laughed at and yet ordinances no less amusing are taken more seriously even by our educated men, and in pursuance of them, we do not hesitate to fight with each other. The priestly classes still occupy a dominant position in our

social order or, may I say, disorder. So long as we are unable to resist their influence and continue to think that the caste or the community matters more than the country, we are mediæval in our minds and are unfit for true democracy. If we do not check this growing menace, we will drift back into barbarism. The aspirations and disabilities are common to all classes and communities. If we suffer from insufficient nourishment, lack of due care for health, lack of work and rest under healthy conditions, they are not the monopoly of any class or community. Let it not be said when the history of the freedom movement in India comes to be written that any section, Hindu or Muslim, Sikh or Christian, betrayed the cause of the country for the sake of its own selfish gain.

THE NEED FOR REVOLT.

We hear on all sides about the revolt of youth. I am afraid I have a good deal of sympathy with this attitude of revolt, and my complaint is that it is not sufficiently widespread. The general tendency to regard our ancient civilization as idealistic and the modern one as materialistic is not the expression of revolt but of reaction. It is a specious rationalization in defence of our conservatism. There is nothing idealistic about disease or poverty, nothing spiritual in a system that uses human beings as beasts of burden. There is nothing materialistic about the application of science to the relief of human distress or the promotion of human happiness. The

future seems to be with the youth who revolt against a corrupt social order and religious fanaticism. Those who are indifferent when the situation is so grave are guilty of cruelty. Injustice thrives on the indifference of the people. The bad employer, the unjust law, the corrupt leader, the false teacher thrive, because they have never been challenged. The unjust prevail because those who have a sense of justice suffer from inertia. If you have the imagination to visualize the amount of suffering, physical and mental, which a half-clothed and half-starved people stand for, you cannot be indifferent.

The spirit of revolt against the wrongs of society is not to be confused with indiscipline or intolerance. It is quite consistent with deep inward courtesy and a consideration for the feelings of others. We need not surrender fundamental good manners which are essential in every form of civilized society.

CONCLUSION.

Many of our leaders aim not at truth but at success. They colour facts to suit their prejudices. We have studied with profit the methods of crowd suggestion and are employing them to deceive the ignorant. When you step out of the University and enter life, you are tempted to say what you are expected to say and not what you really think. It will be your task to discriminate between wise and dangerous leadership, between a competent, constructive, courageous one which looks to the future and a wasteful, destructive one which clings to the past.

The older generation will soon pass away and you will step into the breach. You will have unique opportunities of showing your worth in this period of national stress. You will be called upon to fight the strongholds of ignorance and selfishness by hard thinking and bold effort. You cannot hope to drift on a tide of patriotic emotions into a ready made Utopia. You will have to prepare for a new order by hard work and hard thinking. You will not fail the country at a time when it stands in need of your service and guidance, if you remember the ideals which your University has put before you and stand up for courage

and justice, truthfulness and fairplay. Time will show whether you are anxious for ease and comfort or truth and suffering, whether the University has developed in you qualities of courage, determination, and self-denial or made you into snobs much too respectable, much too self-satisfied, much too ease-loving and afraid to do anything. Will you help India to break her bonds or will you bind them faster? Will you make out in your lives that it is a libel against you to say that a life of service and suffering has less attraction for you than one of career and comfort? Time will answer. Farewell.



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(Continued from page 846, Vol. XXXVII).

XX.

PLATO, the poet of inspiration, was a hater of poets. This looks paradoxical but nonetheless it is true on the view that Plato took of poets. To a transcendentalist like Plato the only reality was the idea which was above and beyond nature. A poet according to him was an imitator of nature and that was why he condemned and despised them. Plato had respect only to the Philosopher who worked in the region of ideal reality, and not to the poet whose vocation was purely imitation of nature.

Aristotle wrote his *Poetics* and defended poetry and poets by giving a new orientation to imitation. According to him poetry was not a mere statement of the facts of nature, and a poet was in no sense 'true to nature.' On the other hand poetry is an expression of something that does not happen but could happen in nature, that though impossible as an actual event could yet be conceived as a possibility in nature's unfolding. Poetry is therefore above or below nature. There is a cardinal difference between a natural event and the poetic expression of an experience of that event. When natural events are apprehended by the poet their expression in poetic imagery is no longer the pure natural event as it was at the time of its experience by the poet nor is it a pure mental event conceived in the

mind of the poet as apart from and divorced from the experienced natural event.

Further, nature, as we all know, is in a state of eternal flux. You can experience nature only as it rolls on in a region of complete inter-relatedness; in other words as a unity and not as detachable parts of a complex whole. But poetry catches moments in the flux and by a play of the imagination makes them apprehensible by a unity in which we have a beginning, middle and end. Within this unity poetry holds these moments in perfection and illuminates them with all the graces of movement, that reveal 'the body in its swiftness and the soul in its unrest.' Thus do the fleeting moments gain eternity in the language of poetry. This in brief was the view of Aristotle. We see the importance to a study of poetics of the faculty of imitation or mimicry as that which stirs thought and bursts into poetry. Poetry is based on the objects of experience and on the faculty of imitation by which the truth of experience is expressed with a view to be communicated. Poetry is the science of beauty. The principle of beauty in all things flows through the mind and there is a spiritual discernment following upon the impact of the mind over the things of beauty. Poetry ceases to be a mere catalogue of beauty as it

is found around us, or a mere mental phenomenon having its existence only in the mind. Beauty plays on the mind and the mind transforms the emotion into a communicable expression and we have poetry. Those few and subtle creative moments that intervene between the cognition of an experience and the conation or aspect of the mind in its willing and striving, make the child of creation neither realistic nor idealistic. Poetry therefore is creation issuing out of the imposition of the will on the imagination. In poetry we have a strange expression, divulging the active self and the object upon which the self reacts, into a unity, and consequently the picture is neither true to nature nor true to self. The greatest poet is he who is not a mere imitator but an instrument of nature, who does not so much speak of nature as that nature speaks through him. This is Pope's verdict on Shakespeare.

Robert Bridges says that imitation or mimicry has as much relevancy to the discussion of Poetic Art as to the discussion of ethic, because the ethical sense is ever kept fresh and progressive by the natural tendency of the human mind to imitate beauty that is immanent in creation. This faculty of imitation accounts for the dramatic quality in the child by which the child personifies 'all the persons down to palsied age, that life brings in her equipage.' It struck Wordsworth as if the child's whole vocation was 'endless imitation.' This imitative quality is a fact in nature and it is thus that nature holds an instinctive

attribute which exists all through life and makes all the changes in the progress of man. This imitative quality accounts for a robust and optimistic view of life and its final destiny. The world is not an ideal of perfection nor is it all evil. There is more good than evil and nature has implanted in the human breast a tendency to imitate the good and avoid the evil. In this best of all possible worlds we have imperfections abiding in the midst of perfection. Shakespeare therefore said :

No imperfection is so absolute
That some impurity does not pollute.

In fact the imperfections alone are the true inducements to perfection and without the imperfect we cannot have any perception of the perfect. Hope is built upon our imperfections and without hope there is no progress. Evolution has no meaning in a realm of hopeless perfection and hence the need to postulate a supreme designer who has set us a goal of perfection to strive for and to reach. The existence of imperfection is a fact and furnishes the best proof of a state of perfection in the womb of time. This conclusion surely follows on the method of reasoning adopted by Plato in defence of immortality based on the existence of mortality systematised into a law of contraries and reciprocal generation.

The child that imitates has always a tendency to imitate something which is not himself but more than he. His inborn love of beauty leads him, though unconsciously, to imitate more and more beautiful things. This original and

initial tendency in the child to imitate new and newer beauties is the seed of virtue which is an activity that does not lie

In doctrine and theory but in practice and conduct
Co-ordinating potencies into energy.
(And here 'tis Aristotle again speaketh, not I)
The Preferential Imitation of right action
Is the habit of virtue.

How are we to develop this *impulse* to virtue into a *habit* of virtue? What is the end of all this virtuous habit? Spiritual advancement is the purpose of all activity. Robert Bridges says,

All promise of spiritual advancement
Lieth in two things, good disposition and (as 'twas said)
Right education.

Spiritual discernment is a natural quality, and intellectual elevation is an acquired art. Spiritual quality is earlier in man than the intellectual pursuit. If intellect goes wrong it can be brought under control and set right. But spiritual aberrations are hard to remedy and therefore there is greater need to incline towards virtue from childhood by breeding children in good environment and educating them in an atmosphere of purity so that the individual may be trained in such a way

As would *will* and *do* this (saith he) and never do that
Refraining there from shame, consenting here for love
Winning new beauty of soul from the embrace of beauty
And strength by practical combat against folly and wrong
To perfect as he may the idea of himself.

We now see the relevancy of the discussion in Chapter XIX *supra* of the

necessity to discipline love for leading to an apprehension of universal beauty. Hamlet no doubt spoke in a hustle when he said to Ophelia that 'the power of beauty will sooner transform honesty from what it is than the force of honesty can translate beauty into his likeness.' But Shakespeare merely emphasised that unharnessed or ill-directed beauty cannot mate with honesty and that right disposition and education alone could unite them in adorable shapelessness. It is by force of discipline that a hedonist could become a true lover so as to break through the darkness of sense and to enjoy the light of the spirit. The hedonist who is a victim to his love, becomes, by a process of conscious self-development, free in beauty. The first impulses of sex love delude man into believing unwisely that all the music, beauty and emotion have their being only in the woman he loves. This attitude has in reality brought forth all the sickly sentimentality masquerading as beauty, love, heroism, virtue, chivalry, etc. These concepts are unreal and illusory in the sense that they have no part or lot in the evolution of the world-process. They are all the prodigalities of nature truly necessary for growth as we find that millions of grass grew and withered away before a banian tree rose aloft to shelter the ground.

Love is a spirit all compact of fire
Not gross to stink, but light, and will aspire.

When love is set in order, our interests widen into larger areas, and we are drawn into the wonderful design of uni-

versal law and orderliness so that in the end we see all in love and become part of that being which holds within itself all the flux of change and the essence of existence. Our longing for 'a repose that ever is the same' is attained in the final resting of our soul in the beatific vision of the supreme loneliness beside which nothing was, is, or will ever be.

A man of the moment finds pleasures enough to enjoy in the world and to that extent the world is all good and sweet for him. But the philosophic man finds evil in the world and proposes to improve it. To him happiness does not consist in the pursuit of pleasures, health, and fortunes, for his own selfish ends. Real happiness consists in seeking for that which is not personal and in working for an end which is life's purpose and not yours or mine. Robert Browning had a keen sense 'of the absolute sanctity of the human differences' and found the stimulus to progress in those differences rather than in the synthesis of the unsubstantial grouping of men in what goes by the name of humanity. "The cosmic process," says F. W. H. Myers, "works and shall work for ever through unbegotten souls. And even as it was not in truth the great ghost of Hector only, but the whole nascent race of Rome, which bore from the Trojan altar the hallowing fire, so it is not one saviour only, but the whole nascent race of men—nay all the immeasurable progeny and population of the heavens—which issues continually behind the veil of being, and forth from

the sanctuary of the universe carries the ever burning flame." Truth is not the sole possession of the saint nor is sin the monopoly of the sinner. The sinner who talks truth and the saint who treads on evil are not uncommon and infrequent. I will not hesitate to take the truth because it comes from the sinner nor to avoid an evil because it is an attribute of the saint. Detach truth from the knave and sin from the innocent and then there is no pessimism in life. It is thus that we are enabled to sweep away all personal considerations, and dispense with all personal relations. It is thus that attachments cease and aversions vanish. It is thus that love widens and hate subsides. It is thus that life advances by killing self-delusion and getting into the purer and higher region of 'inner self-consciousness and clearer self-understanding.' It is thus that ego vanishes and self conquers. It is in short a consciousness that we are co-workers in this work of bringing the kingdom of God on earth that removes all barriers and knits us into an organic unity with a common purpose and a common aim.

Though virtue is knowledge it is not mere knowledge. Virtue is conduct, activity, and a striving to achieve what has been conceived. Where virtue is defined as mere knowledge, it can be accepted only on the hypothesis that the person who knows virtue always inclines towards the realisation of his ideas in the world of action, and that the will to evil is destroyed by a mere knowledge

of the good. But this is not true in life where the great irrationality is the *will* which creates many forms of ugliness in spite of a conscious apprehension of the good as a mere idea. The struggle of heaven and hell is daily going on within the being of man and the result is that an ideal of goodness in a man has not been always successful in putting down evil doing. Conception is a blessing only when it urges the divine in man to do good and stifle evil. Hence the distinction between Ethick as a science of action and poetry as the science of beauty, and the insistence of a compound

of both beauty and action, feeling and willing, cognition and conation, as necessary for the evolution into the higher life. Virtue therefore conceived as apprehension of the good and action in accordance with good after putting down the tendency towards evil, strives brighter in him who has more impediments to conquer before doing good, than in him who is fortunate enough to be virtuous without effort. "If to do were as easy as to know what were good to do, chapels had been churches, and the poor man's cottage princes' palaces. It is a good divine that follows his own instructions."

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Mannargudi.

IF I say something on the low standard in Elementary Mathematics, I do not mean to imply that the standard in other subjects is very high. We find that there is an all-round deterioration, but it seems to be more marked in Elementary Mathematics.

One of the reasons for this state of things is that the syllabus prescribed for the S S L. C. is very vague and we can include any question in the Examination paper, because it comes under the first four simple rules. We have only to glance through the S. S. L. C. papers to understand what I mean. We, teachers, do not know where to stop, because year after year the standard is varying and we cannot say what the question paper will be like next year. It depends on the examiners who seem to have the power to change the type of the paper completely without giving any notice to the teachers concerned. In some year, the questions are too long and look like fit sentences for analysis. Recently a change seems to have come upon the type of the paper and we do not know how long it will continue. It was far different in the old Matriculation days when the same standard was kept up and the teachers knew exactly what to expect.

The next point I would mention is that inability to work a question is due to the ignorance of the boys in English. Very often I have found that the moment a question is explained in Tamil or in simple English, they are able to work it. Again, I have found that a Tamil question paper in Elemen-

tary Mathematics is much less understood, because the words used are very artificial and not like the words we have ever heard of. I think I would rather have the English question paper in Elementary Mathematics than the Tamil paper.

Moreover, Elementary Mathematics requires a lot of practice and the number of periods allotted in the various forms is not sufficient. English takes away 10 periods out of 35 and I think it is more than necessary. Even in the Intermediate and the B.A., the English course has been lightened and the number of hours given has been reduced. There ought to be a similar reduction in the High School Time-Table of the English periods. We should have at least one period a day for Elementary Mathematics. In some schools, it has not been found possible. Some schools give 5 in the IV, 4 in the V and 3 in the VI. What sort of practice will the VI form have if they do a little on Monday, and a little on Wednesday and Friday?

Again, there is often no correlation or continuity between work done in one form and that done in another. The methods employed are also different sometimes. For example, in Compound Interest, one teacher insists upon using formula and another teacher penalises its being used. One teacher requires the Unitary method and another, the proportion method, and the methods employed in contracted multiplication and division are perhaps as numerous as the number of books on the subject. When boys listen to these different

methods in the different classes, they are naturally perplexed and do not know what to do. To avoid this state of things, the teachers of Elementary Mathematics in every school ought to meet informally again and again and arrive at some sort of uniformity in the methods employed in their particular school. Unless they do this, great will be the suffering of their boys, for in examinations, we often set papers for other's classes and if there is variety in our methods, boys will certainly lose marks unless, perhaps, we have some broad-mindedness and generosity.

In addition, each teacher must be familiar with what is exactly being done in the forms next above and below. There is, of course, the syllabus and he can look into it but this will never give him an exact idea, for a good deal of the personality of the teacher often comes into play in teaching the various items of the syllabus. In Profit and Loss, for instance, there are various sections and it is possible for one examiner to pitch upon what another has not done, however detailed the syllabus may be. So I should like each teacher to talk in a friendly way with the teachers next above and below and ascertain what is being done. A reference to the note-books of boys will often be helpful in this matter. At present, each man blames the lower class teacher and there is often some misunderstanding on this account. If we get over the false notions of independence that we sometimes have and if we have the interest of the school at heart, we may bring about uniformity and correlation without infringing on the liberties of one another and criticising one another.

The assistant masters are not the only people who throw obstacles in this step.

The Headmaster often does not like it. He feels that his powers are being encroached upon and he would rather have this kind of diversity and lack of uniformity than allow this, because he thinks it is a kind of supervision.

But it will not be supervision, for the lower class-teacher looks into the work of the upper class teacher in exactly the same way as the upper class teacher looks into his work.

Another important reason for the low standard is lack of imagination on the part of the boys. The teacher of Elementary Mathematics must often spin out a story for each question to help the imagination of the boys and make the idea vivid. He must advise his boys to look up and think about the questions instead of looking down and working it at once. Many of the words occurring in the questions such as 'gradient,' 'nominal price', 'cross-section', 'cooprative publishing house', 'shares', 'dividend', 'clearance sale', 'net books', 'minister's party', and 'opposition', require a lot of clear explanation and intelligent working of the questions in which these words occur is not possible unless they are properly explained and boys made to imagine.

One noticeable defect in our ordinary teaching is that mental work and short methods are totally neglected. How often we find our boys wanting pen and paper to do the simplest calculations and how many of our boys actually apply short methods of multiplication in their ordinary questions! We teachers should apply them ourselves in our black-board work and should not teach them merely as ends in themselves. Even for multiplication or division by a number like 56, the multiplication or division by 7 and then by 8 should be restorted to in order to

save time. To multiply by $2\frac{2}{3}$ we should insist on boys multiplying by 3 and then by $\frac{2}{3}$ and then adding instead of multiplying by 22 and dividing by 7.

Giving home-work is a great problem for teachers of Elementary Mathematics. Of course, there is no use giving home-work which we cannot see and if we give a few sums to be done at home and boys know that we are going to see them worked out in their note-books, they generally copy from one another out of school and the limited time at our disposal does not permit us to detect it. Some of us give too much home-work and others none at all. But it is very desirable to make boys work two or three sums a day to give them practice. But instead of seeing the working in their note-books, it is better to give them the very same sums with different numbers in the next class and make them work out these. Even then, they will copy the steps from their previous copied working. To avoid this, we may ask them to work the new sums on loose sheets of paper, while the note-books are kept underneath the desks. The giving of the same sums with new numbers, of course, means some work for the teacher at home, because it is not possible to substitute new numbers off-hand and get decent answers. But the trouble is worth taking and is amply repaid.

In some schools, we find there is no uniformity in the valuation of answer papers. Those who are acquainted with the S. S. L. C. or the University system know that it is possible for a boy to do 8 sums wrong and yet get about 60% in the paper. If he commits a slip or a mechanical mistake in each, 1 or 2 marks are taken off and if the

subsequent working is correct, we give him 8 out of 10 or sometimes even 9. This is certainly a reasonable rule, because otherwise a boy who understands how to do a question would get zero and would then be on a par with a boy who has not attempted the question at all. We must give credit to a boy who shows he knows the method. But ordinarily, teachers mark a question by merely looking at the answer. This is why the valuation of a Mathematics paper is generally considered easier than the valuation of an English paper. But if the rules are properly adhered to, it takes quite as much time to value an Arithmetic paper as to value an English paper. Again if a boy takes down the question wrong without altering the tenor of the question, he must be given $\frac{2}{3}$ of the marks. I wonder how many of us really do this. It means, of course, that we should work out *his* question and see if his answer is right. If the answer papers are not valued on right principles, the marks are very miserable and they are always multiples of 10 or 5 and there is much gap between one boy and another. Headmasters have to do the promotions sometimes without considering these marks and thus indifferent boys are promoted from one class to another. I have known cases of boys who have been poor in Elementary Mathematics from Form I to Form VI and yet promoted. Often this is due to the fact that the Mathematics teachers have no voice in the promotion of boys, in which case, they should agitate for it and make their voice heard.

Lastly some teachers complain when their Elementary Mathematics work is taken off and say that these were the only periods during which they could have some rest. If we teachers consider Elementary Mathematics periods as periods affording rest, it is high time that the work *was* taken away from us, for we are expected to be constantly moving about with a view to find out the defects of our boys and give individual attention.

I do not want to offend any one in this short article of mine, but I have frankly given out my opinions and if I have exceeded my limits anywhere, I hope my brethren will kindly excuse me.

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SOUTH DRAVIDIAN WORDS FOR "CROCODILE."

BY MR. L. V. RAMASWAMI AIYAR, M.A., B.L.,

Ernakulam.

I

Tamil *mudal-ai*, colloquial *mudaḷ-ai*, *modaḷ-ai*, *muṣali* (crocodile or lizard), *iḍaṅgar*, *van-mūn*, *karām*.

Malayāḷam *mudal-a*, colloquial *mudaḷ-a*, *modaḷ-a*, *ciṅgaṇṇi*.

Kannaḍa *mosaḷ-e*, *muṣaḷ-e*, rare *masaḷ-e*, *negaḷ*.

Telugu *mosali*.

Kūvi *mosali*.

The central Dravidian dialect Kūi has *kimberi*, *kumberi* which are variants of an Oriya loan-word descended from IA *kumbhīra*. The north Dravidian Kurukh has *godū* which is a loan-word from NIA ultimately traceable to Sanskrit *godhī*, *godhukū* (large lizard). The word *mosali* in Kūvi (which is only a Telugu-influenced sub-dialect of Kūi) is possibly a borrowing from the neighbouring Telugu which has loaned out numerous words to Kūvi.

II

Literary use of the south Dravidian forms *iḍaṅgar*, *van-mūn* and *karām* of Tamil are all old literary forms: *iḍaṅgar* and *karām* appear to have denoted only varieties of crocodile-like animals as we find these two mentioned along with *mudalai* in a verse in the old text *Kupṛiṅṇip-pāṭṭu* to denote apparently different varieties of frightful water-animals.

iḍaṅgar has been connected by the Tamil Lexicon with the Tamil *iḍu-kku* (rudeness, obstinacy); this is not convincing, but the word may be native Tamil.

karām is an ancient *tadbhava* of IA *grāhah* (crocodile).

van-mūn (literally 'big fish') is a picture-word which has been employed in literary texts to denote big water-animals including the crocodile.

Mal. *ciṅ-gaṇṇi* (literally 'blear-eyed' = *cī* 'secretion' + *gaṇṇ-i* 'eyed') is also a picture-word which denotes a harmless species of crocodile-like animal found in Malabar rivers and tanks: *ciṅgaṇṇi* and *ciyaṇṇi* are colloquial modifications of *ciṅ-gaṇṇi*.

Kannaḍa *negaḷ*¹ (crocodile) is an old literary form probably related to Kann. *negaḷ*- (to rise, appear) which latter has numerous cognates like Kann. *nigar*-, *egar*- (to rise), Tam. *nimir*-, Mal. *nivar*-, Tel. *negad*-, etc.

The other south Dravidian words in the above list are all allied. Tamil *mudal-ai* is an ancient word found in texts like *Purāṇānūṟu* (verse 34, for instance) and *Kupṛiṅṇip-pāṭṭu*; *mudaḷ-ai* with cerebral *-ḷ-* is found in the colloquial, and only in comparatively recent literary texts. Literary Malayāḷam also shows only *mudal-a* with the alveolar lateral *-l-*, the colloquial alone having *-ḷ-*.

Old Kannaḍa texts like *Candraprabha-purāṇa* have *mosaḷ-e*, *mosaḷ-e*, while *masaḷ-e* with *-a-* in the basal portion is rare.

¹ Kannaḍa *negaḷ* (crocodile) and Tel. *negaḷu* (shark) cannot be declared unequivocally to be *tadbhavas* of the classical Sanskrit word *nakra* (crocodile) in view of a conceivable relationship between *negaḷ* (crocodile = "what rises above the water"?) and the native verb *negaḷ*—(to rise). Further, the etymology of Skt. *nakra* itself is not clear. Cf. Prof. Bloch's query on page 739 of *BSOS*, Vol. V, Part IV.

III

Two Sanskrit words for 'water-animals' bearing resemblance to the Dravidian forms.

(1) Skt. *vadālah*.

"*Trkāṇḍasāṣam*," a late Sanskrit *kośa*, records the form *vadālah* for a variety of big fish called *pāṭhina-matsya*.

-āla is a common IA suffix implying 'nature' 'propriety,' but the basal portion *vad-* is not easily explicable on a native IA basis.

Dr. P. C. Bagchi of Calcutta suggests (page xvii of the Introduction to *Pre-Aryan and Pre-Dravidian*) the mere possibility of a connection between *vadāla* (which is the ancestor of Bengali *bual* 'crocodile') and Malayan *buaya*, Semang *bayah*, Java *bajul*.

This type of Malayo-Polynesian forms is described by Prof. Renward Brandstetter (*Matahari*, page 33) as "ein durchgehender Haupttypus in dreisilbiger Form gehend von den Philippinen bis Madagascar." Prof. Brandstetter cites the following forms:—

Ilokano <i>buaya</i> .	Gayo <i>būjū</i> .
Old Javanese <i>vuhaya</i> .	Mid. <i>bhadja</i> .
Javanese <i>baya</i> .	Dayak <i>badjai</i> .

In the absence of an intensive investigation into linguistic contacts from the historical standpoint, one cannot say if there is any connection between the basal *vad-* of *vadāla* and the Malayo-Polynesian forms. If there were a connection at all, the structural correspondence will have to be looked out for in a direction like *badja—bada—vad-*. Our knowledge of the history alike of the Malayo-Polynesian forms and of the cultural contacts between IA and Malayo-Polynesian is much too meagre to warrant anything definite.

(2) Skt. *mācala* (crocodile).

This form is found recorded in *Medini* as a synonym for Skt. *grāhah* 'crocodile,' and an ingenious native explanation has been suggested

(in the '*Śabdakalpadruma*') that the word is to be broken up into *mā* and *calah* to signify "what fails to move away unless satisfied" = 'crocodile.'

Kittel however offers the suggestion (*Preface* to his *Kannaḍa Dictionary*, page xxi) that Skt. *mācala* may have been adapted from Dr. forms like Kannaḍa *muṣaḷe*, *masaḷe*. He is inclined to include Skt. *muṣali*¹ (lizard) also as an adaptation of the same Dr. type of words, "probably having been used by the Aryās in jest for the house-lizard."

Kittel of course makes these remarks on the presumption that the Dravidian words are native. But are they really so?

III

The south Dravidian words.

The following points have to be remembered preliminarily:—

(i) The words are found *only* in south Dravidian which has come under the influence of Sanskrit vocabulary from a very early time. Neither the fact that the words are found in the most ancient extant texts nor the fact that there are no other popular forms in the speeches of the south, need raise any presumption regarding their native character.

(ii) On the other hand, the structure of the words as they appear in the southern speeches, has nothing un-Dravidian about them, as we have other trisyllabic native words of this kind in the southern speeches. Taking Tamil alone, we find the following *native* forms:—

¹ A far-fetched and fantastic native explanation has been given by pandits for the origin of the word with the meaning 'lizard.' But in a recent paper Prof. Bloch refers to the word as being probably connected with Dr. *muṣaḷe*, *mosali* (*BSOS*, Vol. V, page 739).

kaḷal-ai (anklet);
toḷal-ai (garland, what hangs down);
kuḷal-ai (calumny, poverty);
kuḷal-ai (cover for fruits, etc.);
kiḷal-ai (lower part of vessel).

(iii) What we may regard as fair evidence for the native character of the words could be had only when we could reconstruct—after establishing a strictly proved relationship among the variants on Dr. principles—a base which manifests itself as native through its structural and semantic alliance to other native bases.

IV

Examination of the Dravidian Base.

(1)

If the affixes *-ai* of Tamil, *-e* of Kannaḍa and *-i* of Telugu are detached, we have

Tam. *mudal-*, *mudaḷ-*;

Kann.-Tel. *musal-*, *musāḷ-*;

the variants with *-o-* in the basal portion being only developments from the forms with *-u-* according to the south Dr. rule that *i* and *u* change respectively to *e* and *o* when followed in the immediately following syllable by an open vowel (as in Tam. *urai*, *orai* 'to speak'; *munai*, *monai*, 'tip,' etc.)

(2)

-l- of the Tamil literary form alternates with the colloquial *-ḷ-*, while Kannaḍa has only *-ḷ-* both in the literary and the colloquial dialects. Whichever of these two was the original—a point that cannot be easily determined now—one may conceivably regard *-(a)l-*, *-(a)ḷ-* as ancient formatives and detach the base as *mud-* or *mus-*.

(3)

Relationship of mud- and mus.

Gundert's view is that the base may have been one like the Tamil word *mudal* which means 'first,' 'foremost' and as such may have denoted the proboscis of the crocodile.

If the Tamil word is original, the change of *-d-* to *-s-* in the Kannaḍa and the Telugu forms will have to be accounted for. And palatalisation or fricatisation might possibly have produced the change.

(a) Can palatalisation possibly have operated here? The absence of any "palatal" or "front" sounds in the neighbourhood of *-d-* in both the literary and the colloquial forms stand against this possibility. One may suggest that the vowel of the final (formative?) syllable may originally have been "palatal" in character as in the Tamil variants *kudar-*, *kudir-* (to be scattered), *vūgil*, *vūṣal* (door), Mal. *vūḍil*, *vūḍal* (door), etc. But we have to remember that in none of the dialects we find a "front" vowel in the colloquial variants or in the literary forms for 'crocodile.'

(b) Can we think of fricatisation of *-d->-s-*? An initial *t-* appears to have been fricatised to *s-* in certain sub-dialectal words of Tulu¹; but there are no unequivocal instances of a medial *-d-* having been fricatised in similar contexts. The only probable case of an original *-d-* having been fricatised, that I am able to suggest, is Tel. *mosali* (old) beside *mudi*, etc. The Māpīḷa Mal. word *musali* (spiritual elder) is also from *mudal-i*; *mudal-* with the meaning 'first' is the original base here and *-d-* has been changed to *-s-* in Māpīḷa Mal. only. There is another word *musali* in this Moslem Mal. sub-dialect, which is an adaptation of *muslim* 'Moslem.' The term *musali* with the meaning 'elder' is usually applied to 'spiritual elders,' 'priests' and therefore it is quite likely that the change of *mudali* (elder) which is native, to *musali* (elder) in this sub-dialect was due to the 'contamination' exercised by the other word *musali* (Moslem) adapted from the foreign word.

Whether it is palatalisation or fricatisation, one might conceivably postulate a change of

¹ Vide my paper on "Tulu Initial Affricates and Sibilants" *QJMS*, January 1932.

(i) *d>s* in connection with Tamil *mudalai* on the one hand and the Kannaḍa and Telugu forms with medial *-s-*, particularly in view of the fact that a base *mud-* (first, foremost) underlies southern words like Tam. *mudu* (advanced, old), *mudal* (first, monetary capital, property), *mudir-* (to mature, increase), Kann. *modal* (first, priority, capital), *mudi*, *muttu* (advanced age), *mud-* (to grow in years) and Tel. *mudi*, *muttu* (old), *mudi-* (to grow old), *mudur-* (to mature, increase), *modal* (beginning, etc.)

There are difficulties in connection with this postulate; these have been mentioned above. A sufficient number of analogies in precisely parallel circumstances is also lacking.

(c) Can a base like *mus-* be original?

We have no warrant or evidence to trace Kannaḍa-Telugu medial *-s-* to an older *-d-* or *-t-* in a large number of instances belonging to the correspondence-series:

Kann.-Tel. *-s-* ↔ Tam. literary *-y-*, coll. *-s-*. I have tried to discuss this problem elsewhere ("A Problem of Dravidian Phonology," *JOR*).

I have tried to show in that paper of mine that, in a very large number of instances, Kannaḍa medial *-s-* corresponds to, and is derived from, a medial *-ṣ-* which appears in Tamil alternating sometimes with *-y-*.

If we bear this in mind, we shall find that the following words are probably derived from a base like *muy-*, *muṣ-*. They cannot be traced back to a base like *mud-* unless we postulate hypothetical ancestors with the dental for these.

Tam. *muyal-* (to advance)
muyang- (to join, push forward)
muyal ('what runs forward,' hare)
muṣal
muyiru } (kind of wandering ants)
muṣuru }

Cf. Tel. *musar* (to gather together, like ants)
muṣu (black-ape with prominent snout)
moy- (to be pressed forward, crowded)

Kann. *mus-uḍu* (snout, muzzle)
mus-ukku (to be crowded)
 Tulu *muj-aṅge* } (head of fish)
moj-aṅge }

(d) The idea of 'forward,' 'foremost' is the basic semantic constituent of all the forms, and it is possible to suggest a base like *muy-* | *muṣ-* | *mus-* with this basic meaning.

But before this view could be definitely accepted for *mudalai*, etc., it will have to be confirmed by an adequate explanation for the change of *-s-* to *-d-* in the Tamil word.

For such a change we have no satisfactory analogies; and hence there can be no justification (so far as we know) for the view that Tam. *mudalai* has a secondary *-d-* derived from a sibilant.

Tamil medial *-d-* in trisyllabic words usually corresponds to *-d-* in the other southern speeches, and therefore, one cannot postulate a regular rule of change of *-ṣ->-s->-d-*.

(e) All things considered, therefore, it would appear as if *-d-* of the Tamil word might be original and *-s-* of Kannaḍa and Telugu secondary, though (as we have indicated above) this view is not beyond all doubt, owing to the absence of a fair number of analogies in exactly parallel conditions.

(f) The difficulty in establishing a rigorously proved structural relationship between Tamil *mudalai* and Kann. *musale*, etc., need not necessarily mean that these words were not original in Dravidian; it only implies that the application of one of the contributory tests that we at present have for determining the native character of what looks like a genuine native Dravidian word, does not lead to anything absolutely unequivocal in this particular instance.

FIRST VIEW OF EUROPEAN LOGIC BEING AN EXPERIMENT IN INTRODUCING ARISTOTELIAN LOGIC.

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Kumbakonam.

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(Continued from page 890, Vol. XXXVII.)

INCIDENTALLY the effectively important part played by the Aristotelian Logic, Syllogistic, Deductive, Logic, together with its related ideas of the Predicables, Four, (Subject-Predicate mutual relations, Definition, Proprium, Genus, Accidens—referring to denotation and connotation of Subject and Predicate) and later, Porphyry, Five Subject-Predicate mutual relations of Propositions, (Genus, Species, Differentia, Proprium, Accidens) and the Categories or Predicaments, Aristotle's Ten possibilities of Predicates, (Substance, Quantity, Quality, Relation, Action, Passion, Where, When, Posture, Habit) and Definition, Division (of which Division by Dichotomy is prominent) and classification of which ("Natural" classification may be conspicuously mentioned), generally in the formation and transformation and re-formation of Thought in controversies, raging disputes (the days of Theological Disputes, Politico-Theological quarrels are recalled), Theological and secular, and resulting in changes, startling Conservation, the Predominance of the Church, Scholasticism, "Thomism" and then no less startling changes in the Lives of the Peoples, with the Renaissance and the Reformation followed by Revolutions, may be emphasised to indicate how Logic, Thinking, mode of Thinking, affects, and has affected Life—in this instance, the Logic whose initial impetus in a way started with Socrates, 469 B.C.—399 B.C. (of about the time of the Buddha), the master of the

Dialectic, and Plato (427 B.C.—347 B.C.) of the "Ideas," "Eternal Patterns" "Heavenly" whose images (copies) Earthly Paenomenal things are—these essentially idealist moralists—and which in the form of the Syllogistic Methodology of Thinking, Deduction—"induction" differently and not so importantly recognised then as now being a preparation for Deduction—was distinctively formulated by Aristotle (384 B.C.—322 B.C.) with definite scientific trend with classifying phenomena by forms of Thought, Categories, Predicables and Propositions regarding Things, "Phenomena" of the world in its variegated appearances of fields or forms—The Aristotle who is said to have modified the preceding teaching of the transcendency of changeless eternal forms and translated them from heaven to earth and who synthesising form and matter in things immanently is said to have made the quest of form and matter together in a "real" world the object of the "Sciences" thus justifying the "Natural Sciences" for studying which his Logic of the Syllogism and Deduction, Deduction being all important with its accessory other apparatus of thought-functioning is the Instrument—"organon"—his "Analytics" being the introductory propaedeutic to Philosophy—the "Sciences" being aimed at the right relating of "Particulars" and "Universals" reconciling in a way "Rationalism" and "Empiricism."

Thinking proceeds by reasoning, by "Scientific," demonstration, deducing, relating

JAN. 1932.]

FIRST VIEW OF EUROPEAN LOGIC.

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the "particular" and the "universal," the conditioned and its causes.

Inferences are from combinations of "Judgments" which in language are propositions. Judgments on analysing show combinations of Concepts, which in language are terms.

Thus related to Knowledge and Reality, (Logic being the means of Knowing Reality) are Reasonings and Syllogisms, with their (in consciousness) concepts and (in language) terms, and judgments (in consciousness) and (in language) propositions recognising the Syllogism (consisting of Propositions) as the fundamental form in which Thought moves essentially.

Thus propositions, linguistic expression of Judgments, are important and of the Categorical or Unconditional the four primary are :

All (or equivalents like every or each or any, etc.) A is B—universal because the reference is not merely to a part of the extension or denotation of A, that is some, but all A and affirmative because the predication states an agreement and not a difference, of A with B, the positive quality being expressed in the positive Copula "is" and not by the negative Copula "is not" the four Copulas being "is," "is not," "are," "are not"—distinction of "Tense" not being recognised owing to the idea that the fundamental Logic relation of agreement and difference between Subject and Predicate is unaffected by the difference of Tense forms—past or future or other. Also, the interrogative, the Imperative and similar distinctions are not recognised—the main Logical form of Thought being "X is Y" or "X is not Y."

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All A is not B or No A is B—universal Negative. Some (or equivalents like a few, most, etc.) A is B—some being "particular,"—"some" being ordinarily taken to be indeterminate and indefinite. The Hamiltonian eight-fold scheme is different.

(In "All A," A is said to be "distributed." In "Some A," A is said to be "undistributed)."

Some A is not B—Particular Negative—A and B being anything whatsoever—formally, the "form" of the Propositions only being now in reference and not the "matter" thus indicating the distinction between "Formal" Logic and "Material."

These are all "Categorical" Propositions, that is, simple unconditional assertions—

	Antecedent	Consequent
If	$\overline{A}$ is B	C is D is hypothetical.
	Disjunctive member	Disjunctive member
	Either $\overline{A}$ is B or C is D is Disjunctive	

—the Hypothetical and the Disjunctive being two forms of "Conditional" expressions of Thought and Thinking. And Thinking is conditional or unconditional and its expression, accordingly, categorical (unconditional), and hypothetical or disjunctive—these two conditional.

So, combinations of categorical judgments, that is, in language, of categorical Propositions are categorical syllogisms. Combinations of hypothetical judgments, in language, of Hypothetical Propositions are hypothetical syllogisms and combinations of disjunctive judgments, in language, of disjunctive propositions are disjunctive syllogisms.

In form, there are these three modes of thinking and expression of thought, that is, "A is B or A is not B" with All or Some—if A is B, C is D and negatively and either A is B or C is D and negatively.

Therefore there are of any arguments, unconditional and conditional syllogism, categorical (unconditional) and (conditional) hypothetical and disjunctive.

The Theory of the Aristotelian Syllogism may be said to be: Arguments and Reasonings are in Syllogisms, the Syllogism being the typical fundamental expression of movement of the Rational consciousness, Thinking, in virtue of its normal rationality by which Knowledge is attainable of the world of "Things" and these syllogisms are pure or mixed, in the different so called "relational distinctions," categorical, hypothetical, disjunctive and such syllogisms are pure or mixed, wholly so or partly of one kind and partly of another, *e.g.*

Antecedent	Consequent	} is mixed hypothetical syllogism.
If $\widehat{A \text{ is } B}$	$\widehat{C \text{ is } D} \rightarrow$ (hypothetical)	
A is B $\rightarrow$ (Categorical)		
$\therefore C \text{ is } D \rightarrow$ (Categorical)		

Such syllogisms are composed of Propositions, Categorical, Hypothetical and Disjunctive. The Primary kinds of categorical propositions are A, E, I, O (Propositions with no sign of quantity affixed are, in exception, said to be Indesignate or Pre-Indesignate).

These being the Primary forms, all statements which are not strictly in the Logical Propositional form, *e.g.*, ordinary grammatical sentences including distinctions of Tenses, like Past and Future, differences

of moods like the Interrogative, Imperative, all are changed to, logically "reduced" to, the strict logical form of Logical Propositions with Subject, Predicate, Copula (there are some modern Logicians like Bradley who regard the Copula a superstition. This, from the traditional orthodox view is heterodoxy) with quality and quantity in conformity with the scheme of the propositions—thus Syllogisms, being combinations of Propositions and all statements being "reduced" to Propositional forms forming the Syllogisms, for the Arguments or Reasonings, the reasonings and arguments relating to any field of thought whatsoever (Aristotle's aim was largely practical, "scientific") may be considered as combinations of Terms, combinations of Propositions and Syllogisms.

And if it is known which of these combinations are right, according to the normal rationality of Thinking and which wrong, that is, if it is possible to determine rationally and ascertain "completely" which such combinations are rationally "valid" and which logically fallacious then, to know the truth or falsity of any reasoning what is necessary to know is, if the given reasoning whose rightness or wrongness according to Reason, is in question, that is, whose validity is in question is one of the known valid combinations or no—these combinations of Propositions in each set of major premise, minor premise, conclusion with variations in the quantity (universal, particular, singular=universal) and quality (affirmative, negative indicated by the so-called Copula "is," "is not," "are," "are not," which on investigation is found to synthesise together the two extremes (Terms) of the Proposition, Subject and Predicate of the Proposition are known as Moods of the Syllogism.

Thus *e.g.*

A	major premise	} is Mood A A A.
A	minor premise	
A	Conclusion	
E	major	} is Mood E A E.
A	minor	
E	Conclusion	

(Obviously it is immaterial to the reasoning in what order of arrangement the three parts of the reasoning, Syllogism, are mentioned, though ordinarily major, minor, conclusion is the arrangement).

PROPOSITION: "X is Y," X is "Subject," "Y" Predicate—the Logical Predicate being different from the grammatical Predicate.

All	X is Y	} Syllogism
All	Z is X	
$\therefore$ All	Z is Y	

whether X and Y in this refer to Plants, Animals, Human Beings, or other.

Incidentally this is the famous *Barbara*, *AAA* mood of the First Figure or the Perfect Figure of the Syllogism incorporating within itself the rule of the "Dictum de Omni et de nullo," the essence of the Syllogistic, Deductive, Aristotelian movement of thinking, reasoning and scientific thought progress—the Axiom of syllogistic thinking.

"Whatever is distributively predicated, of any class, may be predicated in like manner (that is, if affirmatively, affirmatively, and if negatively then negatively) of anything which is stated to belong to that class."

Therefore the Purpose of Logic is to know which are all the Logically, rationally possible valid Moods or propositional—

major, minor, conclusion—combinations and given any argument or reasoning relating to any field of Thought to see if the given argument is in one of these valid moods or no and say, therefore if the reasoning is right or wrong, true or false, valid or invalid, logically correct or fallacious.

Thus the purpose of Logic to start with is to determine the possible, that is rationally, (in conformity with the normal functioning of thinking consciousness, whose form is discovered in the Syllogism) valid Combinations of Syllogistic parts, which are the Valid Moods with a view to using those with the "Test forms" for given arguments or reasonings to ascertain their correctness or incorrectness.

Analysing the Syllogism from another aspect in my modification of the Aristotelian example,

All beings	are	Immortal
(Middle Term)	(copula)	(Major Term)
Socrates	is	a being
(Minor Term)	(copula)	(Middle Term)
$\therefore$ Socrates	is	immortal
(Minor Term)	(copula)	(Major Term)

The Terms of the Propositions are found to function differently, though together functioning they constitute the unity of the Reasoning and the Correctness of the Syllogism. According to the differences, there are the "major term," the "middle term" and the "minor term," The "minor term" is the Subject term of the conclusion, the "major" is the Predicate of the conclusion and besides those two in the premises there is the "middle term."

The "major term" and the "middle" constitute the "major premise." The "minor term" and the "middle" constitute the "minor premise" from which together (the several constituent parts of the Syllogism are or should be

so conjoined together) follows the conclusion (inference), the conclusion being composed of the "major term" and the "minor term" with Copula. Thus the three independent terms of the Syllogism occur organically united together to constitute the Syllogism. For the Syllogism the "major," the "middle" and the "minor" are essential, explicitly or implicitly. The function of the "middle term" is to yield the inference or the conclusion by synthesising together the "major" and the "minor."

Thus

All	A	is	B	— A
	middle		major	
All	C	is	A	— A
	minor		middle	
∴	All	C	is	B — A
		minor		major
	All	X	is	Y — A
	All	Z	is	X — A
∴	All	Z	is	Y — A

It does not matter what the letter symbols are for:—formally the conclusions are logically consistent, that is "true in one sense." Thus incidentally the distinction between

"formal consistency" and "material truth" of the inference.

(Aristotle is said to have emphasised the importance of Demonstration, Knowledge being aimed towards complete demonstration. However modernly there is a usual distinction made between the Nominalist, the Conceptualist, the Objective, view of Logic).

It has been determined and ascertained definitely that the Moods or combinations of Propositions which are valid, form primarily a list of *Nineteen*—primarily—analysing into 'Four Figures' of "Moods" according to the varying position of the Middle Term of the Syllogism.

Figure I	Figure II	Figure III	Figure IV
M P	P M	M P	P M
S M	S M	M S	M S
∴ S P	∴ S P	∴ S P	∴ S P

P being predicate term of the conclusion or major term, S, subject term of the conclusion or minor term and M the middle term functioning or mediating in the major and the minor premises, bringing the two together to yield the conclusion.

The Mnemonic Lines of Verse due to the ingenuity of Middle Age Logicians, hexameter verses mentioning the nineteen Valid Moods of the Four Figures are

4—	I Figure	Barbara Celarent Darii Ferio	que prioris
4—	II "	Cesare Camestres Festino Baroco	secundae
6—	III "	Tertia Darapti Disamis Datisi Felapton	
		Bocardo Ferison	habet quarta insuper addit
5—	IV "	Bramantip Camenes, Dimaris Fesapo Fresison	

How these moods only are determined to be valid, primarily will be explained.

AAA Barbara, Celarent EAE, AII Darii, EIO Ferio and so on. The Mnemonic words mention the valid moods.

Any Reasoning or Argument, Categorical, to be valid should primarily be one of these; combinations or Moods (similarly for conditional Syllogisms, hypothetical and Disjunctive, the valid combinations are known). The work of the student of Logic to start with is thus made most interesting to consider, to analyse, any given reasoning relating to any field of study whatsoever into Syllogisms (arrange the arguments Logically, Propositionally and Syllogistically, with the constituent parts rightly formed, constituted, and co-ordinated). Syllogisms, unconditional, that is, categorical, and conditional, that is, hypothetical and disjunctive, and so far as (thus far) the Categorical Syllogisms are concerned to see if they are of these Nineteen Known Primary Valid Moods to ascertain the validity of the Reasoning, that is, to know by the test of the conformity of the given reasoning to the known Valid Moods, the rightness, rationally, of the argument (and

similarly for Hypothetical Syllogisms and Disjunctives) and thus relationally for Syllogisms, Pure, Mixed of several kinds;

e.g. Mixed Hypothetical. Two Valid Moods
Ponens Mood.

	Valid.	
If A is B	C is D	} Affirmation of the antecedent in the minor.
A is B	—	
∴ C is D		

Tollens Mood.

	Valid.	
If A is B	C is D	} Denial of the Consequent in the minor.
C is not D.	—	
∴ A is not B		

Seeing the Linguistic expression of Knowledge of the Universe, mental and extra-mental, Phenomenal, the purpose of the seeker after Knowledge may be said to be simplified by this Aristotelian Syllogistic methodology of thinking and knowing—to make statements in groups of words, phrases, sentences, regarding conscious and self-conscious presentations and experiences, to see what the Logical Propositions are, what the Syllogisms are and to know which thinking is true.

(To be continued.)

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IMAGINATION.

By MR. T. KRISHNAMURTHI, B.A., B.ED.

Chodavaram.

IMAGINATION is the name given to that higher power which, without simply repeating old experiences more or less exactly as they occurred, combines or in some manner modifies them so that the resulting mental picture is something altogether new. With the help of descriptions and our past experiences, we form a mental picture of the Sahara Desert or the Niagara Falls. In all cases of constructive mental work, this power of imagination is exercised. This is limited by the actual experiences we have gone through. It is impossible for us to form anything wholly new. It is the process of making images. It is the mind's power of making pictures without the present help of the senses. It may be defined as the consciousness of objects not present to the senses.

Memory and imagination are both cases of ideal representations where previously experienced sensations are recalled as images. All memory is imagination, but all imagination is not memory. In the case of memory, the total previous experience is revived in its original grouping. It is also consciousness of objects not present to the senses. But it is only one part of imagination, and is called Reproductive Imagination. It is the process of reviving percepts in the time and place order of their occurrence. There is another kind of imagination called Constructive or Productive Imagination. Here we recall past percepts, and form them into totally new combinations, the like of which have never come within our experience. The revived percepts have been modified, transformed, transferred, and recombined. When we speak

of imagination we mean only Constructive Imagination. Imagination is a constructive and not a creative faculty.

Some take imagination as a peculiar endowment possessed by the gifted few. But there are two kinds of constructive work. The superior kind is performed when a genius like Newton discovers the law of gravitation. There is another kind, though inferior, which should be performed in all cases where knowledge is acquired. The former is called Creative Imagination, and the latter is called Receptive Imagination.

Another wrong notion is that imagination is opposed to the end of truth and reality. But the world owes all the discoveries of new truths to bold strokes of imagination. It was the bold flight of Newton's imagination that detected a similarity between the fall of an apple and the movements of heavenly bodies. The point is we should not surrender ourselves to undue imagination. We must have preconceived ideas. Then our imagination enables us to seek the points in our favour, and ignore the points against us.

Some think that imagination should be sternly repressed as it is of no practical use. But that theory is now more or less exploded. The gardener should exercise his imagination in planning a new garden. It is so with the painter, the architect, the mathematician, and the engineer. The poet, the novelist, the artist, the musician, and the inventor must make a free use of imagination. Back of every object in the world is an idea which is its creator, and which is arrived at by recombining previous ideas and making a new idea

altogether. Without imagination, we remain for ever in bondage with the past. It gives foresight to men. It makes men strive to do better and to be more efficient. So progress depends upon it.

Imagination deserves great educational care. It is both a pleasure and a benefit to all classes of men. By its aid, poetry is written, music is composed, pictures are painted. Here are the pleasures and the benefits of man. By its aid, the tradesman anticipates fashions, the farmer forecasts his harvests, the miner digs for gold, the diver seeks for pearls, the discoverer finds a new region. To all classes of men, imagination is both a joy and a help.

The imagination of childhood may be characterised as exuberant. It draws little or no distinction between fact and fancy. Its exaggerations are no falsehood. Its wonderful creations appear thoroughly real to consciousness. It is the great period for fairy stories, epics, stories of the martyrs. The imagination of youth may be characterised as idealising. The distinction is drawn between appearance and reality, but the future is painted in roseate colours. It is the period of the hero of the romance, adventure, and good history. The imagination of man may be characterised as disciplined. Here the man travels patiently towards his great and remote goal. It is the period of the artist, the poet, and the inventor. The child's wonder book, the youth's dreams, and the man's purposes seem to be the order of development.

Every form of imaginative activity involves three factors. There should be a good stock of images being the result of actual personal experiences. The greater the number and

variety of these experiences, the more numerous are the possibilities for combinations of them. The second factor is an element of feeling. The scientist is actuated by an earnest love for truth while the poet, the painter or the artist is influenced by a feeling of the love of the beautiful. Thirdly every form of imaginative activity involves some element of originality.

Aided by imagination, the child's natural activity seems as it were to run over, to affect inanimate objects, and to endow them with life. The doll is to the girl a baby, the wooden horse is to the boy a real horse. The child lives in a world of play. Fancy will be confused with fact. But here imagination should not be taken as a precious thing, and attempts should not be made to crush it. The child's fancy should only be moderated. As knowledge increases and experience widens, the child evinces interest in narratives from real life. So far the imagination has been passive. It now becomes active. The child finds pleasure in modelling, pattern making, and elementary drawing.

After mastering the more common of the mechanical difficulties of reading, the child has a sufficient store of images. He now enters seriously upon the study of History and Geography, and these appeal to imagination. In Geography lessons, the free use of globes, models, pictures, must furnish a good number of concrete images. They may be increased by excursions to parks, museums, factories, water-works. The books in use for the Geography lesson must be such as abound in lively descriptions and readings. Pupils may be encouraged to make collections of specimens available in the neighbourhood. They may also be encouraged to make contributions to the school museum. In all science lessons, there are opportunities for the exercise of imagination. In History lessons, when we closely follow the various incidents, our imagination is exercised. In English lessons, there are various opportunities to exercise our imagination. Every composition exercise is a piece of constructive work. Drawing renders the pupils' images vivid and clear. In fact all school subjects afford scope for the exercise of imagination.

A FEDERAL POLICY OF VOCATIONAL EDUCATION FOR INDIA.*

BY MR. K. N. KINI, M.A. (HONS.), A. M. (COLUMBIA),
Mysore.

WHILE commendable efforts have been made in British Indian Provinces and the more progressive Indian States to advance agricultural, industrial and commercial education in recent years, there has not yet been evolved any one co-ordinated policy for India as a whole for furthering vocational education in all its manifold branches and objectives. At this moment, when the country is about to be unified for political purposes into a Federated India, a well-thought-out federal scheme of vocational education designed to develop and foster agricultural, home economics, trade and industrial, and commercial education is a paramount necessity. The scheme should provide for co-operation between the Federal Government on the one hand and the Provinces and States on the other, by the former stipulating to make substantial financial contribution to the latter, who in their turn will have to conform to certain broad principles calculated to enhance the material progress of the country in entirety while being relatively free to make adjustments in details to serve their individual and regional needs.

Federal participation in vocational education is necessary because

(1) Vocational education is a national concern and no part of the country can afford to lag behind any other in the interest of the whole;

(2) Federal revenues are more elastic and are larger than those of the provinces and

hence can be harnessed to equalize the burden of expenditure;

(3) Uniform and efficient standards can be maintained in the country as a whole only if there is a central authority to study comparative educational methods and procedures, make surveys and issue suggestions through bulletins and reports and to furnish technical and supervisory help on broad functions and policies;

(4) The Federal Government will be better able to secure the co-operation of large industrial and trade concerns in the advancement of technical training of workers, to interest labour in the policies and principles underlying the scheme and to balance the interests between the employers and the employees and remove causes of friction.

A FEDERAL VOCATIONAL EDUCATIONAL ACT.

The first move in this scheme of nationalizing vocational education should be to secure the passage of a *Federal Vocational Education Act* with the following ends in view:—

(1) The promotion of vocational education of less than college grade in the fields of agriculture, trade and industry, commerce and home economics under proper public supervision and control;

(2) The securing of co-operation between the Federal Government and the Provincial and State Governments by each agreeing to bear a certain proportion of expenditure, say on a half and half basis, with provision to

* A Paper read at the All-India Educational Conference, Dec. 31.

reduce the quota of poorer States by the Federal Government agreeing to bear a larger share in their cases for equalization purposes;

(3) The laying down of broad principles in the matter of training of teachers and administrators to carry on the scheme; and

(4) Constituting a Federal Board of Vocational Education with a membership of eight, half to represent the Government and half to represent agricultural, industrial, commercial and labour interests and with a suitable and adequate executive staff to interpret and carry out the provisions of the Act, and a trained staff of experts in each field to offer technical advice and assistance.

ADMINISTRATION.

While the Federal Board should formulate broad policies and wide aims for the furtherance of vocational training and efficiency, the responsibility of carrying on the actual administration and supervision and of maintaining the standards set up should be entrusted to Provincial and State Boards of Vocational Education of five or six members representing the Local Governments and local vocational interests. The latter Boards should employ their own administrative and supervising agency, the Federal Executive being required to assist them without exercising any administrative authority over them, that is, the local officers ought to be directly responsible to the Boards set up by Local Governments. Co-operation, not undue authority, should be the watchword of the whole scheme. The Local Boards however will submit their plans and estimates annually to the Federal Board for scrutiny and sanction.

STANDARDS.

The types of institutions, the curricula of instruction and the standards of training

to be aimed at must be determined by the Federal Board in general terms, the Local Boards having the power to make such adaptations as regional conditions may demand. The Federal Board must stimulate surveys and reasearch through its accredited expert staff in co-operation with the respective local officers and the results must be made known to the whole country for adoption.

Occupational surveys and job analysis are little known in India and this is a matter which goes far towards securing vocational efficiency. Also the analysis of techniques involved in the different trades is a matter of great consequence. In no subject is it more urgent than in home economics. Matters like these offer a field of unlimited scope for research and investigation.

TRAINING OF LEADERS.

For the successful working of the scheme, an efficient system of training administrators, supervisors and teachers has to be developed. This ought to be a responsibility partly of the Federal Board and partly of the Provincial Boards.

Administrators and supervisors (both may be called leaders) required for the whole country are fewer as compared to the number of teachers. So a central all-India College for training the leaders will have to be established at a suitable place noted for trade, industry and commerce. In addition to a general grounding in vocational subjects proper, the training will have to include subjects like principles of general and vocational education, educational and vocational psychology and sociology, principles of administration, supervision and efficiency in vocational education, psychological tests,

economics, labour problems, vocational guidance, placement and follow up, etc.

Training of teachers will generally be a State and Provincial function under the ultimate supervision of the Local Vocational Education Boards. The training however of those teachers who are not required plentifully may have to be arranged for in the central institution.

The Central Training College should carry on research in methods, techniques, job analysis, psychological tests, problems of management and efficiency, etc.

EDUCATION FOR LIFE.

Much criticism is being levelled against the Indian system of education that it has not been fashioned to serve life interests. While there is no doubt that there is much truth in the charge, any attempt to under-

rate the importance of cultural education is to be deplored. While we want much of vocational education, a liberal cultural education is an equal necessity. The two are complementary to each other. Vocational education aimed at conserving material and human resources, providing wage earning power to the multitude, increasing efficiency in agriculture, industry and home-craft, and enriching the material comforts of the nation by providing youth as well as adults abundant opportunity to prepare for their life work is undoubtedly the crying need of the present day. If it is properly organized, there is no doubt that it will react healthily on the advancement of liberal education too by enhancing the earning power of the masses and bringing about higher standards of living and thinking.

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C GROUP HISTORY IN THE S.S.L.C. EXAMINATION.

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

Tiruturaipundi.

IT is a matter of common knowledge that of all the presidency averages in the S.S.L.C. Examination, that of C Group History has been the lowest for many years past. Yet it is wonderful that no one has cared to find out a remedy for this depression and to elevate, so to speak, this depressed class in the schools. The averages of the other C Group subjects, such as Mathematics, Physics or Chemistry, have been steadily going up and range now from 40 to 55% while in C History, its range is only from 30 to 35%. This places the History students at a great disadvantage and their certificates suffer greatly in comparison as regards the general total marks, which, however, wholly guide the public, the employers, and the colleges in the matter of appreciation, selection, and scholarship.

It is high time, therefore, that at least teachers of this subject in the High Schools bestir themselves to examine the causes of this low average and agitate for conditions whereby the average in this subject will keep pace with that in the other optionals. Else their lot will be unenviable. Already they get only such students as are rejected by other specialists. So it is difficult to make the pupils do well in the examinations. If, for such boys, stiff and vague questions, worded or framed on the model of those for high University classes, and requiring a high power of discrimination in the selection and arrangement of facts relevant to the question and a good skill in accurate and clear expression of the same in a cogent essay, are

put, it is no wonder that the pupils fail miserably and get very low marks. This accounts, I think, very largely for the low averages in History.

If my diagnosis is correct, I request the Editor to have the kindness to open the columns of this valuable journal for others who are ready to suggest remedies for pulling up the average in this subject.

As per the new S.S.L.C. scheme, there is no special syllabus prescribed for C History. One text-book for English History and one for Indian History are prescribed and a number of other books are also recommended by the S.S.L.C. Board. Text-books are, no doubt, better guides than vague syllabus heads, but the question is whether the examiners will confine themselves to the texts and ask no questions requiring a knowledge of any matter relevant, of course, to the question, but not found in the text. It will go a great way to raise the average when the questions are based entirely on the text-books alone and the answers expected need not contain any facts or figures not found in the texts.

I hope that teachers of this subject will come forth with their opinions and will join together to elicit from the authorities the exact scope of the questions in C History according to the new scheme and request them to make the questions themselves simpler, so that high averages may prevail at least hereafter.

KING LEAR.

By MR. R. KRISHNAMURTI,

Vellipalayam, Negapatam.

Continued from page 861, Vol. XXXVII (1931).

IV.

SOME CHARACTERS IN THE PLAY.

King Lear. Lear is an old fool. We wonder how he managed to be a king at all. He is a bundle of all the coxcomberies of the Elizabethan era. He would not allow a well-meaning courtier like Kent to interfere with his royal pleasure. Still less would he allow him to dictate policy. *Imperiousness* is the one word which characterises all his actions. And this is ill-seasoned with precipitate action leading to rash decision. Indiscreet, as he is, he divides his kingdom between his two elder daughters, Goneril and Regan, disinheriting Cordelia. He banishes Kent from the kingdom; and that worthy individual, whose zeal for the safety of this august person was very great, manages to enter his service again in disguise. To put it in a nutshell, Lear would have been a splendid hero in a legendary tale. He is unable to trace the course of true love. In spite of having grown grey in the administration of the state he cannot understand that the worst of intentions may be gilded and presented in a very attractive garb. Surely 'all that glitters is not gold.' Obstinacy and plain talk are perhaps the thorns that zealously guard the rose of true love. And unwary of sight, he is unable to pry into this thorny growth. This is a mortal enough weakness for the play. His momentary passion decides the course of events. He says "Nothing will come of nothing," and it literally was the result of their interview. But as the play proceeds it comes to pass that out of this *nothing* that came of the so-called nothing comes *something*.

For does not Lear owe the calmness and peace of his later days to Cordelia whom he has wilfully spurned?

But, for all that, is Lear's fate justified? I should think not. Much as his spirit might have been chastened by the treatment that Shakespeare metes out to him, yet it is an extreme penalty ever decreed by Providence to drive him mad. "Hanging and wiving go by destiny," and to a certain extent madness too. To this extent the storm and tempest, wind and rain play upon his already unsettled brain. He is a veritable Tom of Bedlam himself and half the world would shudder to see him in real life. The unjust distribution of his wealth may deserve a lesson. But the inscrutable hand of fate works its way to the ultimate goal in a peculiar way and under very tragic circumstances. He might have been made to repent, and Shakespeare might have sent him into the woods, and there he might have left him to pine away in sorrow and pain. Or, a lucky wind might have blown him into the hands of Cordelia and thus much of the latter tragedy might have been averted. We even see a prospect of the play becoming a comedy. Or, in a lesser degree, Cordelia might have been made an instrument with which he might teach a lesson to Lear and those of his ilk. Perhaps, this last expedient, occurring, as it does, most naturally, may not give us as rude a shock as the play in its present form gives. For a girl, who has been most unjustly disinherited, may be expected to vindicate her real worth by some means which may also teach him a lesson. Thus there are several possibilities of mitigating

the horrid madness of Lear and the attendant troubles. Surely Lear has nothing of evil in him. His only weakness is an overbearing nature which sought to subdue and to command obedience. But the penalty that he is suffered to undergo is awful. A man, common enough in those days, relishing flattery, which was a common craving that welled up within monarchs, he would not tolerate obstinacy and disobedience. 'Obey' is his watchword. Enforcing discipline may be a sort of court craft; but then it is not a sovereign remedy for all ills. In this case especially, it is very indiscreet. Wisdom, fidelity and true love remonstrate and confront with his anger and haughtiness. They are vanquished only to win, in the end, the admiration and wonder of the world.

Cordelia. Cordelia stands alone in the world of women created by Shakespeare. She is a splendid specimen of womanhood and of filial love. And of all Shakespeare's heroines, she makes the least appearance on the stage. She is dismissed as soon as the "fatal division" has been made and we hear naught of her till almost the end of the play when she hastens to help her father. Here we also get a glimpse of the political troubles that are brewing and thus we are prepared for the ultimate end of the tragedy.

Almost the first words that fall from her lips give the keynote of her character: "Love and be silent." This is her code of filial duty. She cannot find tongue to flatter her age-worn and foolish father as her sisters have done. She will simply call a spade a spade; and that's all. She might well say, —and we give her full credit for that—that "my love's more ponderous than my tongue." Critics do not hesitate to accuse her of some self-will and obstinacy. And, as we

have elsewhere pointed out, they are the outward garments of true love. Moreover, had she spoken her love in glowing terms, the kingdom would have been divided equitably and as Mr. Raleigh points out "the dramatist who was in attendance to celebrate the sequel of the situation might have packed up his pipes and gone home." However, as matters stand, her simplicity would be more marked if it were only a little subdued. As a loving girl and as a prudent woman she ought to have foreseen the trouble that Lear's rash decision might land him in and should have seasoned her talk accordingly. But, of course, Lear's decision does not directly affect or change Cordelia's fate. She does not bear him any grudge simply because he has disinherited her. No, she even hastens to help him in his trouble.

We have a very stirring picture of filial love and affection in the last scenes of the play. Indeed who would not be moved to pity when Lear bears the dead body of Cordelia in his arms and cries 'she is gone for ever!' No doubt Cordelia longs for vengeance. Kent supplies her with a plan, though not a very well conceived one. She considers it as worth some thought. But at the same time she forgets that mere force alone cannot win her father's lost pride and humbled dignity. She is much mistaken if ever she acted upon that idea. She was too late and things have gone past mending. She fails and, in the end, is imprisoned. She is a typical daughter. Her intelligence, though undeveloped, is yet above the mark.

She does not appear as a lover in the play. Goneril and Regan, though well employed in wicked schemes, find time enough to love more than one man. And as a lover

also Cordelia would have outstripped both her sisters in her undying and simple love for her husband. She is not such a dross as to fall in love with any man and every man that she comes across in her daily life. Though Shakespeare does not tell us anything about her life as a wife, we may well conjecture that Cordelia must have been an excellent wife. We shall close with what Prof. Wilson says of her character. "Cordelia, whom we at last see lying dead before us, and over whom we shed such floods of loving and approving tears, scarcely speaks or acts in the play at all; she appears but at the beginning and end. is absent from all the impressive and memorable scenes, and to what she does say there is not much effect given, yet by some divine power of conception in Shakespeare's soul, she always seems to our memory one of the principal characters, and while we read the play she is continually present to our imagination. In her sisters' ingratitude, her filial love is felt; in the hopelessness of the broken-hearted king, we are turned to that perfect hope that is reserved for him in her loving bosom; in the midst of darkness, confusion and misery, her form is like a hovering angel seen casting its radiance on the storm."

Goneril and Regan. Goneril and Regan with Lady Macbeth form an incomparable trio. Their 'glib eloquence' stands them in good stead. It affords a strong mask for the foul breath that emanates from them. They make away with Lear's property upon pretences of love; Satan finds some mischief for idle hands to do. Goneril distinguishes herself by her wicked treatment of her own dear father who bestowed half of his wealth upon her. She drives him out of her house, though not directly and he seeks shelter

with his other daughter whom he has likewise favoured. But Regan is only worse. Her eyes may not burn, but her heart is only a smouldering fire slow consuming yet no better. Wickedness may succeed, but it cannot long survive. The longest line must have an ending and so does their cold-blooded cruelties. The criminal passion which they entertain for Edmund is the instrument of their destruction and the world is happily got rid of them.

Regan appears worse. Lear entertains a fond illusion that he has yet a daughter (ref. lines 294—297 of Act I, Sc. IV) to save him and to support him. But alas! he is amply mistaken. That daughter is not Regan. He tries to coax her into yielding him an honourable welcome, but she meets his importunate pleadings with a frown and says "I pray you, father, being weak, seem so"; and he humbly rejoins "I gave you all" She only closely follows with the remark "And in good time you gave it." Surely this is hard trial for a man of King Lear's calibre. Whatever is the bait that Lear may throw, Regan is not to be so easily angled. All his pleadings are futile and she does not pause to ask him "What need one?"—we feel sorry for Lear, but what can we or he do when daughters are so minded? The last refuge is to be asked of God; but in Lear's case, he may well ask of Cordelia.

The Earl of Kent. In the whole play there is none more zealous of the safety of the royal person than this man, except perhaps Cordelia. He has that foresight and wisdom which the king so badly lacks, and which induces him to oppose the deed with an openness and daring that eventually brings about his banishment. He does not suffer on that account. He manages to enter the service

of Lear, now no more a king, in disguise and serves him as faithfully as ever. His conscience would not permit him to allow the division of the kingdom between the two daughters who are most lewdly given. He knows that Lear is embarking upon a fatal project. He sees through the maze of Lear's rash decision and still worse treatment of Cordelia. He breaks in and says,

"Royal Lear,

Whom I have ever honour'd as my king,
Lov'd as my father; as my master follow'd,
As my great patron thought on in my prayers."

This is as good an account of himself as ever an honest man let fall from his lips. Lear is almost red with anger. But anxiety for the future safety of the king sets at naught the displeasure of the king and he continues. But Lear only draws his sword to strike him. Kent is undaunted. He says,

"Do;

Kill thy physician and the fee bestow
Upon the foul disease."

And this, no other man would have dared to utter. Indeed he cannot do better than tell him plainly "thou dost evil." His words are almost prophetic. They happen exactly as Kent had foreseen. He may be a bit indiscreet in pressing his point a bit too close. But then the king is plunging headlong into the pit of his own destruction and he only sees it too plainly. He will not allow things to take that accursed path.

Gloster. He is the victim of chance and the sport of circumstance. He is morally weak and mentally incapable of anything. He shamelessly takes pride in his illegitimate offspring, and owns him publicly. "Though this fellow came something saucily into the world before he was called for, yet was his mother fair, and the whoreson must be

acknowledged." It does him little credit. An evil eye watches him and a wicked heart sees the possibility of great advantage to itself. Edmund never lets opportunity slip. He plans to overthrow Edgar so that he might become materially solvent. He succeeds. Gloster succumbs. These are purely domestic.

His affection and loyalty for the king and anxiety for his safety, though not so violent and outspoken as Kent's, are yet as sincere and true. He would not sit pat over the sufferings of Lear. He tries to save him and this Edmund comes to know of. He, at once, reveals the fact to the wicked daughters, who cut his beard and put out his eyes. He has suffered enough. His own Edgar is thrown in with his lot and much of his suffering due to blindness is alleviated by his tender care. Thenceforward his life is uneventful; he fades into insignificance into the deeper workings of the tragedy. He is good-natured, no doubt; perhaps, he is too good for this world or at least he should not have had to oppose the villanies of Edmund, Goneril and Regan.

Edmund. Of Edmund we need scarcely say much. Whatever applies to Goneril and Regan applies to him. Edmund is to *King Lear* what Iago is to *Othello*. Iago by a series of clever deceptions practised upon the innocent 'Moor' draws Desdemona unto her doom. Edmund, with an intelligence second only to Iago's, deceives his father artfully by his vile intrigues, and supplants the lawful heir Edgar. The incident of Gloster saving Lear is the means of his (Gloster's) misfortunes. Edmund betrays the secret to the cruel sisters who instantly put out his eyes, and by and by Edgar enters again the stage, this time as a madcap. Edmund attracts the two sisters which, subsequently, is

the cause of their death. He was well known in the court and was publicly acknowledged by Gloster. This fact sets him with a lofty pride; but pride always goes before a fall. It induces him to usurp the place of Edgar and subsequently he works up to the several incidents leading to the ultimate tragedy. The only redeeming feature about him is the fact revealed in his speech wherein he says "Some good I mean to do despite of mine own nature." He does not take to 'evil' ways for the mere delight of it as Iago does. If it will not serve him any purpose it is of no use to him. Wicked thoughts come in handy where he sees no other way to advance himself. As soon as he has obtained it, he does not grudge doing good in so far as it does no harm to him. Evil itself is of no use to him if it does not help him to place himself in a happier state. In short, he is a humanized Iago.

Edgar. Edgar's position and character run on parallel lines with those of Cordelia. Edgar is the very personification of Filial Love. It happens that he is not an equal to Edmund, or at any rate he is unable to oppose the cunning artifices of Edmund. The safest course for him is to retire from the stage and seek shelter in the woods; and there, in order to escape persecution he feigns madness. We see nothing more of him till almost the end when he falls in with his blind father and thereafter devotes his time to his service. He strives to do much; and he does something. He cannot do anything to save any of the characters in the story, though he succeeds in alleviating their misery. It is only Edgar and Kent that survive this moral struggle. After all his love is not of a very exalting nature. It is only the natural love of a son towards a father, though under

the circumstances this father was instrumental in bringing about unhappiness. Indeed as a set-off to Edmund, he does admirably play to perfection the part assigned to him by Shakespeare. He bears himself nobly.

The Duke of Albany. Albany is a commonplace man. He makes little impression upon our active understanding. He is surrounded by evil; in fact he is wedded to evil itself in the shape of Goneril. But he is himself a well-meaning man. He has something of the mark of a gentleman in him. He patiently, but sluggishly enough, counteracts and undoes all the wicked schemes of his wife. With the advance of the play, however, the sluggishness and boyish petulance wane into the distant past and Shakespeare has almost saddled him for the onerous charge of the kingdom. He has none of the great qualities which mark a great monarch; and happily or unhappily, the royal sceptre devolves upon him and the dramatist closes with him even at the moment when he comes by the kingdom. We know nothing more of him.

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MY IMPRESSIONS OF THE SEVENTH ALL-INDIA EDUCATIONAL CONFERENCE.

BY MR. N. R. KEDARI RAO, M.A., L.T.

Kumbakonam.

I.

THIS is the third Conference of the kind that I have had the privilege of attending and I have no hesitation in saying that it had several distinctive features of its own. The Madras Conference of 1929 was noteworthy for the splendid organisation made by the members of the Reception Committee, the care and forethought with which every detail was planned beforehand and the way in which the delegates were furnished with information of every kind they wanted. For instance, all the papers submitted to the Conference, and the speeches of the Chairman of the Reception Committee and the President were printed and distributed to those present. Of course this precedent could not be followed in Benares or Bangalore as some of the speeches were *extempore* and not prepared ones. In the Bangalore session (1931) the summaries of papers were printed in the form of a small handbook, but they were no real indication of the value or the contents of the papers themselves. The time at the disposal of the Conference for the discussion of papers is usually so limited that it would be a great convenience to all if the papers could be printed in full and copies thereof distributed to members at the beginning.

This little defect—if defect it may be called—was however more than compensated by the full, free and frank discussions that were instituted on some of the more important problems confronting the educationists all over India. For example, in the matter of

'Religious and Moral Instruction in Schools,' the most diverse views were expressed. Some went to the length of making it a subject for study and examination, while others said that no good would ever accrue to the students by such *direct* instruction in Religion and Morals! Personal experiences and the various experiments made in institutions which are trying to chalk out a new path from the beaten track of routine were narrated; and altogether one felt that all aspects of the question were thoroughly threshed out in the discussion. Not the least important was the President's speech (Mr. A. R. Wadia, Professor of Philosophy, Mysore University) in which he referred to the experiment launched by the State (of Mysore) to prepare a text-book containing extracts from the greatest religious books of the world, such as the Bible, the Koran and the Gita, showing the universal side of the great faiths of mankind.

Similarly, the discussion on School Inspection was very frank, but not merely that, it was full of humorous speeches and witty retorts. Here again there were champions on both sides and the wordy warfare that ensued set the audience into roars of laughter. Some of the vagaries of the inspecting officers were pointed out by experienced teachers; while it was contended on behalf of the inspectorate that now-a-days at any rate the inspecting officers were not there as 'educational policemen' trying, merely to find fault with the teachers, but that they were real friends,

philosophers and guides interpreting the needs of the teachers to the managements and the general public. In this connection, Mr. Md. Sultan Mohiyuddeen, Deputy Director, Mysore, said that the inspector was a 'generalised specialist'—a statement which was not left unchallenged by those present. It appeared to be the sense of the gathering that inspection was a necessity—though perhaps a necessary evil. Some suggested that there should be an interchange between the teaching staff and the inspectorate, so that the inspectors might be in living touch with methods of teaching; others were for starting a training school for inspectors, so that they might learn the *correct* methods of inspection; while still others wanted that the present inspector should be replaced by an Inspecting Commission of Experts visiting every school once in five years, on the lines of the University Commission supervising the work of colleges at present. Though no final understanding could be arrived at, it was a thorough discussion which lighted up many a dark corner of the subject.

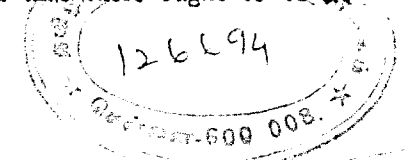
Next to these discussions one was impressed by the Presidential Address of Mr. N. S. Subba Rao, the Director of Public Instruction, Mysore. He was asked at the eleventh hour to fill the place originally intended for Dr. Sir C. V. Raman who was unavoidably absent owing to ill-health; but it must be said that Mr. Subba Rao rose equal to the occasion. If he lacked the poetic fervour of Sir S. Radhakrishnan or the garnered wisdom of Sir P. S. Sivaswamy Iyer, he made up for it with his shrewdness, his penetrative insight into educational problems and above all his sunny humour which lighted up almost every

one of his sentences. It is a pity that the back-rows missed a part of this intellectual feast because his voice could not reach them.

The Welcome Address of Rao Bahadur B. Venkatesachar, Professor of Physics in the Mysore University, was very well received by the audience; for in the first instance, it dealt with the problem of unemployment in the educated middle classes prevalent everywhere in India and described in some detail the experiment made in Mysore of starting a Technological Institute in commemoration of the Silver Jubilee of His Highness the Maharajah.

As usual, the papers received were divided up into several sections and there was a separate President for every one of these sectional meetings. The more important of them may be considered here.

On the subject of Women's Education, several ladies and a few gentlemen took part in the discussion. Sri Nagamma, Headmistress of the Maharani's High School, Mysore, had submitted a very thoughtful paper on the bifurcation of educational courses for women. Her idea is that as the large majority of women will have to settle down in life as wives and mothers and only a very small minority will have to earn their livelihood, there ought to be a clear differentiation (from the High School stage) between these two sets; the former learning more of embroidery, needle-work, music and domestic science, and the latter practically sticking to the course adopted for men. This set the ball rolling. Miss Lazarus contended that women ought not to be merely 'queens of the kitchen' and that there ought to be no



difference at all between men and women in education. Mr. V. Rajagopala Iyer, Headmaster, Board High School, Kollegal, then pleaded for a general revision of the whole curriculum for girls, and a few others followed him up. There is no doubt that Sri Nagamma spoke from experience and it is now more or less recognised by thoughtful educationists that some such differentiation is desirable in the curricula for girls and women—so as to give a new orientation to their studies and to their outlook on life.

Under the comprehensive heading, 'Education and Changing India' many topics were discussed. Sri Indiramma spoke well and feelingly on Mass Education and her paper was listened to with much attention. Mr. P. N. Venkata Rao pleaded strongly for the Education of the Blind and appealed for a more sympathetic attitude towards the Education of the Defectives. Both of these speakers had extensively travelled in foreign lands and attended World Conferences on Education; and naturally, their papers were both informing and instructive.

A certain scientist spoke on using the Radio as a means of education and said that it would enable the benefit of a good lecture to be shared by thousands of *invisible* students, listening to him from their distant homes. But the President pertinently remarked that this would bring in its train '*mechanisation*' which is the least desirable thing in education. Probably also it would intensify the unemployment problem which is already acute enough in all conscience among teachers.

There were some who spoke on Adult Education, detailing their individual ex-

periences and comparing the progress made in India in this direction with that made in advanced countries like Great Britain and the United States of America. There was a plea for a more hearty co-operation of all the agencies, from the Universities and the Local Bodies down to voluntary associations for the diffusion of learning, so as to solve this great question satisfactorily.

As regards Vocational Training, the experiment made in the Ramakrishna Mission Residential High School, Madras, was described by its Headmaster, and others with similar experience followed him up. The difference was made clear between the respective aims of Manual Training, pre-Vocational Education and Vocational Training for a Profession.

Mr. N. S. Subba Rao in his concluding speech said that with the rapid change in the political, social and religious thought of the people, the teacher himself has to be on the alert and carefully modify his methods so as to suit the changing environment. In these days of social and political ferment, said he, the teacher has to be bold in the assertion of his views and maintain what is *educationally* sound, irrespective of popular favour or fury. He has to take certain risks, but his reward is all the greater if he judges wisely and chooses his course prudently.

After these discussions were over, a number of Resolutions were passed, among the more important being one relating to the vernacular as a medium of instruction. There was a practical unanimity of opinion that it was a desirable thing to introduce it in the High School classes; with reference to colleges,

however, there was some opposition, though in the end it was passed by a narrow majority.

Resolutions were also passed requesting railway companies to give concession rates for those who travel for educational purposes. Besides, there were protests against the '*Retrenchment axe*' being applied rudely in the sphere of Education, which is a great nation-building Department. The other Resolutions were more or less of a routine nature and did not evoke much discussion.

As a fitting *finale* to the Conference, there was a group photo of all the delegates; the photographer's patience was sorely tried as it was a very large group consisting of nearly 500 individuals—ladies and gentlemen all told. I have not yet looked at the copy, but I fancy we must all appear as so many pins' heads.

Then there was a delightful Tea Party arranged by the Reception Committee in which refreshments were served on a lavish scale. With *conversazione* and affectionate leave-takings, the session came to a close, but most of us are eagerly looking forward to meet again, and renew old friendships at Lahore where the Punjab Teachers' Guild have invited us for the next Conference.

II.

As an adjunct to the Conference there was an All-India Educational Exhibition arranged in the National High School, which was opened by that great publicist of Mysore, Sir K. P. Puttanna Chetty, in a neat little speech. The exhibits were generally of a high order of merit and almost every institution of repute was represented here, though the largest number hailed from the province of Mysore.

Various toys made of *Meccano* parts were displayed showing the ingenuity of students; caligraphic wonders and typographical feats were ranged in one corner; while, artistic work in wood and metal, done by boys and girls, occupied another corner. Charts, maps and paintings; embroidery and lace-work; stuffed birds and animals—these and others were welcome diversions to the visitor.

In one place there was a band of Adi Karnataka women weaving, spinning and doing rattan work with their nimble fingers, which incidentally gave us some idea of the efforts made by the State towards the Education of the Depressed Classes.

Braille Script for the Blind occupied an important room and the Demonstrator showed us the process of printing books in this script. We were surprised to find that books in Algebra and Geometry could be easily printed in this way; and we felt considerably enlightened by our visit to the Exhibition.

Apart from the Exhibition there were the All-India Tennis Tournaments for Teachers conducted during the evenings and cups awarded for the winners and the runners-up.

But perhaps the best recreation for the delegates was the beautiful concert given by the students of the Vani Vilas Institute and the Women's Intermediate College. Firstly there was an Indian orchestra played; then there were three small dramas—one in Kannada, one in English, and the other in Sanskrit—all exquisitely enacted. Next there were some Indian dances displayed; and the whole show was wound up with an appropriate tableau on *Bharata Mata*. The get-up was all that could be desired and

the training for the dramas might be said to have been almost perfect. On the whole it was an excellent concert and everybody felt delighted.

A brief excursion was arranged to the famous Tata Institute of Science. The spacious buildings with a lofty tower in the middle form a well-known landmark in the whole city and a sight of the statue of the late Sir Jamshedji Nusserwanji Tata is enough to bring to our mind's eye the great achievements of that Parsi millionaire who knew how to use his wealth wisely and well. Once inside the buildings, the layman finds it difficult to follow the researches of the advanced scientists who are working there. For our special benefit, the wonders of Broadcasting and Wireless Telegraphy and Telephony were explained in popular language; and we had the pleasure of seeing an ordinary message in English 'coded' in wireless script—which is something like the Morse code of dots and dashes used in Telegraphy, but much more complex, for here we have only dots in two rows one below the other—by means of a peculiar Type-writer; and the same message "de-coded" in another peculiar Typewriter of a special make.

In an adjoining room the wonders of voice-production were shown. The gradation of the human voice, its audibility or otherwise, depended—we were told—on the number of vibrations per second, the smallest counts as well as the largest, being both inaudible to the human ear, though for different reasons. This is the underlying secret in the manufacture of *Gramophone Records*; for with the help of *Regulators* the frequency of

vibration of any human voice may be found and the 'Record' reproduced exactly.

In another part of the building we were amazed at the 'artificial' lightning which was created (and shown to us) with the help of electric energy running up to several thousands of volts.

For want of time we could not observe minutely what was going on in the other rooms, but we made a mental determination that we should learn more from the Institute by a more leisurely visit at some later date.

III.

No account of the Conference will be complete if it does not give the reader an idea of the impressions left on our minds by the various delegates from far and near. Some of the Indian States sent their delegates at State expense; while almost all the others had to meet their own expenses. This meant a fuller representation of the States than of the Provinces, but it had its own use as adding variety to the assembly.

Messrs. Kulkarni (of Gwalior) and Vakil (of Bombay) were picturesque figures with their black suits and their characteristic (red) Marathi turbans; and whenever they ascended the platform, the audience knew there would be something for laughter. Mr. Tyagaraja Iyer, Principal of the Raja's College, Pudukotah, was a fit representative of the old school of thought speaking slowly, though forcibly; while the extreme right wing was represented by a certain delegate from Bengal who was a faddist on the subject of co-education and pressed on all concerned his suggestion that the 'race of *inspectors* should go,' ushering in the 'race of *inspectresses*' or,

as he termed them, '*Directresses*' of education!

Mr. Venkataramaiya (of Mysore) and Mr. K. S. Aiyar (of Bombay) were the Nestors of the assembly, both having passed the Biblical span of three score years and ten. The former was probably wroth with the younger generation as they were not quite amenable to his proposal of teaching the Gita in the class-room. As for the latter, it was an irony of fate that, having laboured all his life for the cause of commercial education, he should have been chosen to move the Resolution that more scope should be given in our schools and colleges for the cultivation of the emotions. Probably he has *now* found out that life is more than mere commerce or business!

In contrast to these grand old men, there were a few beardless youngsters, in their smartest suits (of the latest American cut) haranguing the audience on the 'New Psychology in Education,' though, according to their own confession, they had little or no experience to their credit. But with all the self-confidence of youth they were so convinced of the importance of their subject that in spite of the repeated ringings of the President's bell they must have their say!

Mr. Inamdar, the Minister of Education in the State of Aundh, was a very close observer of the proceedings, though he did not partake in them, except that he showed the film on "Surya Namaskaram" and explained its benefits to the human system.

The delegate who moved the Resolution on Physical Education was (appropriately enough) a big, majestic figure, all brawn and muscle, and his speech was well received. Mr. Yegna-

narayana Iyer, the President of the South India Teachers' Union, spoke on the Lindsay Commission Report and its bearing on University Education. He had made such a thorough study of the subject that his speech was listened to with the respect that he deserved. Mr. S. Natarajan, the *de-facto* editor of the 'South Indian Teacher,' made a telling speech (against the inspectorate) full of funny anecdotes, though we can't swear for the strict veracity of all the statements made. His aim was to tickle the humour of the audience and in this he was eminently successful.

Dr. Olcott of Vellore read two papers on Elementary Education. As they were both the result of his strenuous work in this field during the last few years, his words were followed with great attention by all the members present.

Mr. Md. Sultan Mohiyuddeen, Deputy Director-Mysore, was a handsome figure; and whenever he spoke, he had something definite to say; and he said it in such an attractive way that none could possibly get tired of him. Similarly, Professor Hassan Ali, of Aligarh, spoke on the experiment made in his University and he rightly commanded the attention that is due to a person of his standing.

The Indian State of Travancore had its spokesman in the person of Mr. Kuppuswamy Iyengar who spoke on his favourite subject, namely, the Defects of the Present Examination System and the means of remedying them. It was a thousand pities that while he was just in the middle of his constructive scheme the guillotine fell and he had to resume his seat.

Mr. Deviprasad Khattry was at his best when he proposed the Vote of Thanks to the President for his masterly address. Everybody recognises in the familiar figure of the Cawnpore Headmaster an energetic Secretary who labours throughout the year to make these Conferences successful.

Last but not least in importance were the trio of Mr. C. Krishnaswami Rao, the Secretary of the Reception Committee on whose shoulders fell the whole brunt of making all the arrangements; Mr. K. Sampathgiri Rao who was in charge of the Exhibition; and Mr. Vasudeva Rao, the captain of the Volunteers and Boy-Scouts. They had all worked with unrelenting energy, and though remaining for the most part in the background it was their hard work that made the delegates carry such pleasant associations of their brief stay at Bangalore.

IV.

Compared with the Benares gathering of 1930, it must be confessed that the Bangalore session did not possess half its pomp or grandeur. There the Maharajah of Benares was present in person to open the Conference, with the Kumara Rajah and all the *elite* of the city. The delegates amounted to several thousands and along with the visitors the audience numbered nearly 15,000 on the opening day. There were four loudspeakers installed in the huge shamiana erected specially for the purpose and yet the voice of the speakers on the platform was not audible to those who were standing, for want of space, in the backmost rows. Yet, there was ample compensation in other ways. If the delegates numbered only a few hundreds in

Bangalore, it meant more opportunity for intimate contact with one another. There was a freer exchange of views than was possible in such a mammoth gathering as at Benares.

Probably, the economic depression which has fallen as a blight on the land is to a certain extent responsible for the smaller attendance of delegates this year. But perhaps something must be attributed also to the fact that the Benares session appealed more to the imagination of teachers as not merely an All-India Conference, but an All-Asia Conference, and that the first of its kind ever held. Further unceasing preparations were going on for a whole year previously and the facilities afforded by the special train arranged by the S. I. T. U. were responsible for the presence of as many as 250 delegates from the Madras Presidency alone.

But, both the sessions have their own value. If the height to which the teaching profession could rise was demonstrated in the Benares session with its lectures by such men of international repute as Sir S. Radhakrishnan, Dr. Annie Besant, Babu Bhagawan Das and Fatima Begum of Bombay, the Bangalore session served to show the depth and intensity of thought with which the delegates could tackle educational problems and suggest ways and means of solving them to the satisfaction of all concerned.

This however does not mean that the Bangalore session was altogether without 'pomp and circumstance.' As the Conference opened its proceedings in the large hall of the Intermediate College which was tastefully

decorated for the occasion, an air of grace and glory was imparted to it by the mellifluous songs of a choir of well-trained girls from the Vani Vilas Institute and when the sweet strains of music were slowly subsiding, the gracious message of His Highness the Maharajah of Mysore was read out to the assembled delegates. They were so impressed with it that they at once passed a resolution of thanks and sent it by wire to the Maharajah. Then began the Presidential Address of Mr. N. S. Subba Rao who by his erudition and his all-round knowledge soon became a favourite of the assembly.

V.

As early as 1918, when the writer of this article was a lecturer in the American

College, Madura, he addressed a small body of teachers on the desirability of starting an All-India Teachers' Federation. But the President of the meeting pooh-poohed the idea as the dream of a hare-brained idealist. It is fortunate that the dream thus cherished by an ardent mind in South India has now been realised by the more practical educationists of Northern India and that the All-India Educational Conference has now held seven sessions. Let us hope and pray that the Federation may grow from strength to strength until it becomes as mighty a force as, for instance, the National Union of Teachers in England, and is able to solve according to the peculiar bent of the Indian genius all the great problems of education in the land.

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OPTICAL PROJECTION IN SCHOOLS.

BY MR. V. N. VISWANATHA AIYAR, M.A. (PHY.), L.T.

Madras.

No apology is needed for treating this subject in a journal devoted to matters educational. Psychology has conclusively proved that an appeal to the pupil's eye is far more potent in educating him than a similar appeal to his sense of hearing. The whole problem of interest and attention is involved here and the interest once aroused under such conditions remains unabated for a considerable length of time. The moving picture or the movie is of course far more appealing than a stationary picture. As a consequence visual instruction societies have been started at various centres and are doing useful propagandist work in this direction. Scientific agencies such as the Pathé are helping this cause by organising free demonstrations for the benefit of teachers, thereby indicating the vast possibilities of the simple cinema projector and the non-inflammable educative films to be used with it. Teaching under these conditions is a matter of pleasurable interest for both teachers and the taught alike. This is specially so in teaching such subjects as geography, travel, history, physical and natural sciences, manufactures, art, etc. The latest novelty in the field is the talkie which is already revolutionising methods of instruction in western countries. We read a great deal of pioneer experimental work in this field in the pages of foreign periodicals.

The present article does not propose to deal with these latest innovations. They have their place in any proper scheme of education. The article concerns itself only with stationary projection, such as exhibition of lantern slides, projection of opaque objects and science projection. It may be hazarded that even when talkies get a hold in our system of education, the lantern slides will have a respectable place as a tool in the hands of an educationist. The purpose of these articles is to discuss certain aspects of such projection. Experience in this line is as usual variegated and it is incumbent upon every one engaged in teaching to probe fully into it and compare notes with a view that the maximum benefit may be derived therefrom. There are excellent books in this field, *e.g.*, Lewis Wright's *Optical Projection* (2 parts) published by Messrs. Longmans, is well known. *Optic Projection* by Brothers Gage of Cornell University is another volume, the article on *Projection Apparatus* in Glasebrook's *Dictionary of Applied Physics*, Vol. IV (pp 514-529), gives a good account of the theory of projection. There are numerous catalogues of continental and American makers of optical instruments which form very valuable sources of information.

In one important respect the experience of workers in western countries differs from those in tropical countries. It is in relation to the question of the best illuminant for use in the lantern. Foreign authors have very little or nothing to say about sunlight as an illuminant. The absence of any reference to sunlight is obviously due to the fact that sunlight is comparatively weak for most of the year in those high latitudes, besides being subject to interruption due to causes, seasonal and otherwise. If sunlight were as powerful in those countries as in the tropics, it would have held the chief place

among illuminants and lanterns would have been generally designed for use with sunlight. In our country, especially in the southern half of the peninsula, sunlight is fairly powerful for most of the year round and not subject very much to irregular obstruction due to formation of clouds. This is a very important factor in the construction of a suitable optical lantern for use in our country. The obvious advantages of sunlight are that it is the brightest source of light and that it can be had free at all hours from 10 A.M. to 4 P.M. when our schools work and that it requires only semi-darkening of rooms with the attendant comfort in taking notes by pupils and good ventilation in the hot season. The obvious difficulties in its use are (1) its constant change in direction due to the changing position of the sun and (2) to an occasional interference during an exhibition by passing clouds. Professor Charlier of Gujarat College has done very valuable work in this connection and has collected relevant statistics to conclusively prove the superior position of sunlight as an illuminant for optical lantern use in this country. In this work he was helped by Professors Kishor of the Allahabad Training College and Burrows of the Baroda College and others. As a result of intensive work in this direction he has patented a form of sunlight lantern more than a dozen years ago. A study of this instrument will be instructive to those who are interested in the subject of projection. The present writer had opportunities of doing some work in this direction and has pointed out a few of his results in an article contributed to this journal and published in its issue of February 1922.

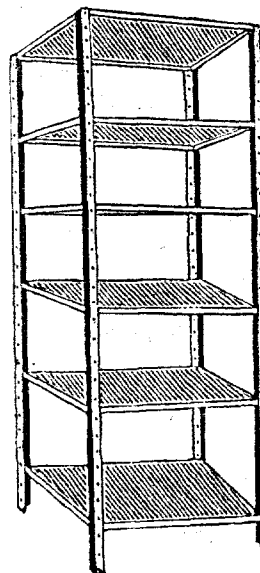
It will, therefore, be recognised that the problem of a suitable illuminant is important for a lanternist and a lantern which can be easily used alike with sunlight and an artificial source of light is perhaps the desideratum in our country. Hence the problem of the illuminant may be taken up first. There is no need to consider seriously the kerosine light or the oxy-hydrogen or oxy-acetylene jet as a suitable illuminant in our lanterns. The former is so unsatisfactory and the latter so complicated in practice that they may be left out of consideration here.

Acetylene as an illuminant is already popular. It is sufficiently brilliant for lantern purposes and 'comparatively cheap and simple to work' but to get a steady stream of the gas it requires a fairly costly and heavy generator which is not therefore easily portable. Again the generator has to be taken to parts and cleaned thoroughly after each operation as otherwise it gets rusty. The gas itself is ill-smelling and highly poisonous and if it leaks anywhere as it sometimes does, it vitiates the atmosphere of the generally ill-ventilated dark room besides introducing its products of combustion. It is also a highly explosive gas and in the hands of a careless worker is positively dangerous. Besides the calcium carbide from which this gas is obtained is difficult of being preserved. It cannot be had at the mofussil stations during the wet weather when stocks get easily deteriorated by atmospheric action. Again any unused carbide in the generator becomes unfit for future use. There is also frequent obstruction at the burner jets due to spray and other causes. The flame turns smoky with a liberal supply of gas.

The lantern gets intensely hot and the problem of ventilation becomes imperative for the operator as well as the audience. Acetylene can therefore be tolerated only in the absence of any better illuminant.

But fortunately in these days when even small towns are having their electric supply and the continuous supply of cheap electric power is assured by the development of hydro-electric schemes, like the Sivasamudram and the Pykara, electric light may be substituted as a suitable illuminant. In the next article it is proposed to dwell on the use of electric light and sunlight as suitable illuminants in the optical lantern. Certain modifications have to be made in the disposal of apparatus in the ordinary lantern to enable it to be used alike with sunlight or electric light, the idea being to use the former whenever available, and to use the latter when sunlight fails or when the show is conducted at night or on cloudy days.

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PLACES OF EDUCATIONAL INTEREST.

VII. KODAIKANAL, THE FAMOUS HILL STATION OF SOUTH INDIA.

By MR. L. N. GUBIL SUNDARESAN.

Teppakulam, Trichy.

Tucked away among the Palni Hills is Kodaikanal, one of the beauty spots of South India situated at an elevation of 7000 ft. above the sea level. With its wonderful climate it affords a haven of rest to tired nerves and chafed spirits. Kodaikanal, though it cannot boast of spacious and grassy downlands such as beautify Ootacamund has still an abundance of hill and dale which makes it really attractive to the visitor from the plains. Whether or not it can claim the half English character of the Nilgiri air Kodaikanal has often been compared to the Highlands of Scotland by people competent to judge. Mr. Eardley Norton, no mean judge of cities and, men is said to have claimed for Kodaikanal an unparalleled salubrity of climate. And one of the most beautiful of the homesteads of this hill station was built by Mr. Norton and lovingly christened Merton Lodge, in remembrance of his Oxford days.

Almost the first thing which strikes the visitor to Kodaikanal is its freedom from convention. Even amongst the English people residing here there is no exacting standard of dress such as is said to drive some people mad in more fashionable hill stations. In regard to hours of call it is said the utmost informality is permitted.

The population here is bourgeoisie and of a very cosmopolitan character. Americans and missionaries seem to flourish here. And they serve as leaven between the stiffer English people and

the home staying Indians. Christian theological discussion appears to flourish here and the month of May is lively with the activities of Christian missionary unions and missionaries from far and near gather at Kodaikanal during the season to exorcise the core of Christian dogma from its tangled overgrowths of ritual and doctrine while seeking for their bodies the repose which they have earned.

The most popular resort is of course the beautiful lake whose perimetre is exactly three miles. There is a good deal of boating to be had and two Boat Clubs—one English and one Indian—exist in healthy rivalry. The English Boat Club is certainly much better run having to its credit, I am told, about 50 boats and 500 members. Admission to the English Boat Club was eagerly sought by aspiring Indian residents and these applications at one time used to be turned out with resolution. It is a sign of the changing times that the English Club is showing a more gratifying hospitality lately. One hopes that admission to the English Boat Club will in the future be as often the result of invitation as of express solicitation. A far better expression of the better times would be for the organising ability of the Indian residents to make the Indian Boat Club as efficient as its English compeer. A most pleasing sight is the vision of the Indian ladies of all ages rowing on the lake and giving a most wonderful colour effect to the scene. It is at least due to them to

make the Indian Boat Club as attractive as is humanly possible.

Kodaikanal abounds in nice walks. Coaker's Walk from which an excellent view of the plains can be obtained is a favoured retreat. The view from here is wonderful and at times the figure of a spectre is seen as a result of the action of the sun's rays on the gathering mist.

There are numerous places for those who would go picnicking. The pillar rocks are a sight in themselves standing up to a great height in the very form and shape of pillars among the pine forests adjoining them where picnics are often held. The Fairy Falls, nearer home and the Bear Shola Falls are equally powerful attractions. Dr.'s Delight and the Dolphin's Nose should be seen. The latter is a piece of stone which juts out right into the void. He would be a bold man indeed who would walk up to the edge of the nose and gaze down into the plains

below. To the more enterprising, Perumal a hill top which dominates the landscape is a strong attraction. A splendid view of the surrounding country can be obtained from the top of Perumal which itself bears a remarkable resemblance to the head of an elephant.

Kodaikanal is beyond doubt a lovely place. It strongly reminds one of the mountain resorts of Switzerland. Hospitality is full and abundant and Indian residents are living up to their inherited tradition. There is a well conducted Indian Club besides the English Club. The Jesuit Mission has got a theological seminary at Shembaganur. The amenities of Kodaikanal have very considerably increased. Thanks to the organising ability and engineering skill of Mr. Schmidt the Municipal Chairman. There is an excellent drive around Kodaikanal, called the Goschen Road. The road now runs up to Fort Hamilton which is well worth a day's outing. Ooty and other places may have a charm for the rich man or the tuft hunter but for the sober, staid man who wants a real and an honest holiday, Kodaikanal is the supreme place.

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Affected simplicity is a sort of delicate imposture.

* * *

Hypocrisy is the homage that truth pays to falsehood.

* * *

Patriotism is a comparatively new growth opposed to human federation, dividing man from man implacably throughout the world.

* * *

Patriotism is the last refuge of the scoundrel.

* * *

You can hunt for a word in terms of autocracy, democracy, aristocracy, plutocracy, but I think in all of them there is a good deal of hypocrisy.

* * *

Chronology is the eye of history.

* * *

The historian is a natural snob who sides with the gods against Cato and lectures the vanquished on their wilfulness and want of foresight.

* * *

Politics is not for Sadhus.

* * *

He who says that religion has nothing to do with politics does not know religion.

* * *

Of a truth, politics resembles art rather than life in that they must be judged by result rather than by intention.

* * *

Every island is a prison
Strongly guarded by the sea
Kings and Princes, for that reason
Prisoners are as well as we.

—COFFEE.

When Britain first at Heaven's command
 Arose from out of the azure main,
 This was the charter of her land,
 And guardian angels sung the strain,
 Rule, Britannia! But Britannia rule the waves!
 Britons never shall be slaves. —THOMPSON.

* * * * *
 Blest madman, who could every hour employ
 With something new to wish to enjoy. —DRYDEN.

* * * * *
 Think not a trifle, though it small appear
 Small sands the mountain, moments make the year
 And trifles life. —YOUNG.

* * * * *
 Life is made of twisted strands
 Work and love and pleasure,
 Strong endurance, sure regret,
 Duty, laughter, leisure. —THELMA COMBS.

* * * * *
 So poetry, which is in Oxford made
 An art, in London is only a trade. —DRYDEN.

* * * * *
 Beauty is nature's coin; must not be hoarded,
 But must be current. —MILTON.

* * * * *
 If virtue feeble were,
 Heaven itself would stoop to her. —MILTON.

* * * * *
 Life is but an empty dream!
 For the soul is dead that slumbers,
 And things are not what they seem. —LONGFELLOW.

* * * * *
 Wise men never sit and wail their loss,
 But cheerily seek how to redress harms. —SHAKESPEARE.

* * * * *
 Mother India —KATHERINE MAYO.
 Les Misérables —VICTOR HUGO.

NEWS AND NOTES.

INTERNATIONAL

THE SIXTH WORLD CONFERENCE OF THE NEW EDUCATION FELLOWSHIP AT NICE, FROM JULY 29TH TO AUGUST 12TH, 1932.

Is Education the Keypnote of Social Change?

Modern educators are divisible into two groups: those who hold that a better social order can be built up only by more fully and freely developed individuals, and those who hold that individual development must be strictly ordered by the needs of the State. The way of the second group is clear and uncompromising; it is the way of modern Italy and of Soviet Russia, which teach Fascism and Communism in their respective schools. The way of the former is razor-edged, and to follow it, balance and wisdom are necessary. Those who advocate the fullest possible individual development are aware that rampant individualism can lead only to anarchy.

We believe that children should grow up in a freer air, unvitiated by old prejudices and fears untrammelled by old bonds of morality and conduct. Yet the well-known experiment of the Hamburg Schools had to be modified because it was found that children brought up in such freedom were unable to adjust themselves to present-day society. This may be in part an indictment of society. Yet so important to the full and harmonious development of the individual is a proper social adjustment, that your superman who cannot associate himself with the herd is likely to be both a disagreeable person and an unhappy and anti-social being. Therefore we must not only provide a right environment, giving freedom to the individual so that the new generation may play its full part in the drama of evolution. We must also insist that education provide ample and constant opportunities for training in social adjustment.

Much the same problem arises with regard to national development. Does nationalism and a proper national pride preclude an international outlook? Can the latter really be built only upon a denial of one's own nation or a vague cosmopolitanism? Or cannot a nation make the fullest contribution to the common good, and compromise most readily and without loss of prestige, if it has confidence and self-knowledge?

Another question: Must social change come first and educational changes follow? Or should

we aim at bringing about a new social order through education? Does our whole educational machinery require drastic overhauling in view of the swiftly changing civilization in which we live? If so, what can we jettison from our overloaded curriculum without imperilling all culture, or losing the heritage of the past? This will be a recurrent problem if education is to keep pace with the needs of modern life and the requirements of modern psychology.

Such questions as these have led the New Education Fellowship to choose for the theme of its Sixth World Conference: EDUCATION AND CHANGING SOCIETY.

Theme and Programme.

Nice has been chosen as the most suitable centre for the Conference, and its date has been fixed for 29th July to 12th August, 1932.

The programme will consist of a number of main lectures which will deal with two general problems: How to adapt education to meet the requirements of modern society; How education and the school can further social betterment. There will also be lectures on progress within the several national systems. Courses on new methods and on modern psychology will still constitute one of the most important sections of the Conference. The Commissions of the Fellowship will also hold private meetings and during the second week will report their conclusions. The Conference will be divided into five sections, in which there will be lectures, short papers and discussions.

I. The first section will deal with education and the social factor and will discuss (a) the apparently conflicting demands of vocational training and general culture; (b) the problems of particular groups and classes, such as rural and town schools, higher education (including university) and the education of women.

II. The second section will deal with the family—its social functions and its relation to the school.

III. The third section is to be concerned with the problem of education for leisure and will deal

with such questions as adult education, the youth movement, the education of the unemployed, etc.

IV. The fourth section is to be devoted to the thorny problem of the training of teachers.

V. The fifth and last section is to be devoted to a discussion of international co-operation, including the difficulties of inter-racial understanding and the bilingual problem.

Among the Lecturers.

The President of the Conference will be Professor Paul Langevin of the Collège de France, who, a great internationalist and a great physicist, is also one of the great figures of the French intellectual world. Dr. C. H. Becker, formerly Minister of Education for Prussia, and Professor Sir Percy Nunn, of the University of London, have both agreed to be Vice-Presidents.

China has recently applied to the League of Nations for expert advice concerning the inauguration of a practical system of national education. Four experts have been appointed by the Committee on Intellectual Co-operation to fulfil this mission—Dr. Becker, Professor Langevin, M. Falski of Poland, and Mr. R. H. Tawney of the W. E. A., who has promised to try to secure for Nice two representative delegates from China. It is interesting that three of these educationalists are directly connected with the Fellowship.

The formation of a Japanese section of the Fellowship makes us hope for a most interesting contribution from Japan, and negotiations for a representative Russian delegation are already in hand. Dr. Ferrière's trip to South America has led to invitations being sent to many South American speakers. Among the speakers will be the following: André Siegfried, Jean Piaget, Ovide Decroly, Harold Rugg, John Dewey, George Kerschensteiner, Alois Fischer, William Boyd, W. Schohaus, H. Piéron.

Nice as a Holiday Centre.

Nice could hardly be bettered as a holiday centre, for both children and grown-ups. And since parents, teachers and social workers are all actively engaged in education, we hope that many of them will find a meeting-place there. For those who have no time to spare, it can be reached directly from Paris. For those who have more leisure there could be delightful wandering through Auvergne and Provence. For yet others

there is the sea route to Marseilles and a beautiful eight-hours' drive in a P. L. M. autobus along the Corniche. Those who have holiday time when the Conference is over will find the Alps, Italy or Corsica readily accessible. Nice is plentifully supplied with comfortable modern hotels, with charges to suit all purses—an important point in these days of rigorous economy. The price of board and lodging ranges from 5s. (\$1.25) to 14s. (\$3.50) per day.

With its blue sea, the Maritime Alps rising behind, the sunshine and the wooded hills covered with pine, olive, eucalyptus and palm. Nice is an ideal contrast to grey skies and northern cold. It is situated on the Bay of Angels, at the mouth of the Var, and is not shut in by the mountains, so that it is cooler than some parts of the Riviera.

Nice or Nixa—Victory—has known many conquerors, Phœnicians, Romans, Saracens. It was for long a shuttlecock between the opposing forces of the dukes of Provence and the dukes of Savoy. There are many historical remains in the neighbourhood, and also little villages perched on the rocks like eagles' nests, hewn partly from the rock itself. These date from the tenth to the thirteenth centuries, and bear Roman and Saracen traces.

The Mayor and other officials of the town, the Prefet of the Alpes Maritimes and the education authorities of the district, all extend a welcome to the Fellowship.

School-Visiting Tours.

One of the chief aims of the N. E. F. is to enable educators all over the world to pool their difficulties and share their solutions, and we hope that the 1932 Conference will afford new opportunities for such collaboration. All those who can be free in June or the early part of July are urged to see as much as possible of the workings of the new education in various countries. They will have free access to schools embodying every type of educational experiment in France, Germany, Belgium, Switzerland and Great Britain.

The foremost question of to-day concerns education. What sort of society are we creating, could we create, and do we wish to create? At Nice we shall hear answers to these questions given by some of the most brilliant of the educational leaders of the modern world.

CONFERENCE PROGRAMME.

The theme of the Sixth International Conference of the Fellowship is: EDUCATION AND CHANGING SOCIETY.

Under this title two questions will be discussed, (1) how is education to meet the new demands made upon it by the rapid changes taking place in society; (2) how can education contribute to the improvement of society.

The organisation of the Conference will fall into four sections as follows:—

(1) MAIN LECTURES on the General Theme.

(2) SECTIONAL LECTURES and Discussions, divided as follows:—

(a) Education and the Social Factor. General Culture and Vocational Training.

(b) The Educational Problems of Particular Groups:—

(i) Rural Schools.

(ii) Urban Schools.

(iii) Higher and University Education.

(iv) The new position of Women and its consequences for Education.

(c) The Family:—

(i) Sociology and Psychology.

(ii) Parents and Teachers; Parental Education, etc.

(iii) The Nursery School, etc.

(d) Education for Leisure:—

(i) Adult Education.

(ii) Youth Movement, etc.

(e) Training of Teachers.

(f) International Co-operation. Inter-racial Understanding and Bilingualism.

(3) LECTURES on Progress within National Systems of Education.

(4) Study Courses, for which an extra fee will be charged.

(a) *Modern Psychology and Education*:—

(i) Child Psychology.

(ii) Teacher and Parent Psychology.

(iii) Sex Education.

(iv) Self-Government in the School.

(b) *Reconstructing the Curriculum.*

(c) *New Methods*:—

(i) Decroly Method.

(ii) Project Method.

(iii) Individual Methods, Juniors and Seniors.

(d) *Education and the Arts*:—

(i) Poetry.

(ii) Drama.

(iii) Music.

(iv) Rhythmic Training.

(v) Speech Training and Choral Speaking.

The Commissions of the Fellowship will meet privately during the first week of the Conference, reporting at Sectional Meetings during the second week.

The British Joint Committee for the Interchange of Secondary Women Teachers has arranged eleven exchanges for this year, September 1931 to July 1932, between members of the staff of schools in Great Britain and the United States.

An Educational Week was observed (November 1 to 8) in Manitoba.

Dr. William Warner Bishop was elected President of the International Federation of Library Associations at the meeting held in Cheltenham, England.

The next meeting of the Council of the World Association for Adult Education will meet in Prague, Czechoslovakia, during the third week in August 1932.

IN INDIA,

THE PUNJAB.

The Third Punjab Teachers' Conference was held in Ludhiana, on the 19th December 1931. Prof. P. Seshadri, President of the All-India Federation of Teachers' Associations, presided.

BOMBAY.

Bombay was the venue of two big Conferences, the All-India Historical Conference and the All-India Economic Conference. Both held their sessions in the Convocation hall of the University of Bombay and the Inaugural Addresses in both cases were delivered by His Excellency Sir Frederick Sykes. It may be further pointed out that both

the Conferences were presided over by South Indian savants. The Conferences were most opportune. In the research work on the Arts side the subjects which are best represented in the Bombay University are Economics, Sociology and History. The University of Bombay has its own departments for guiding research in Economics and Sociology and Mr. C. N. Vakil, University Professor of Economics, was the Secretary of the Economics Conference while Rev. Father Heras, Professor of History at St. Xavier's College, who has created a school of history research at the college, organised the Historical Conference. Thus not only did the Conferences direct the attention of people to the two subjects of great importance to the nation but they also served to advertise the research work in these subjects done at the University of Bombay.

Another Conference of considerable importance was that of Secondary Teachers of Ratnagiri District at Malvan, when Mr. P. A. Dhond of Bombay presided.

Another important item in the month was the opening of the Rajwade Memorial at Dhulia. Rajwade is well-known in Maharashtra. Without a pie in his pocket and without begging for any help either from Government or public he went round the province and rescued a number of important letters and documents which throw new light on the history of the Marathas. Rajwade has created in Maharashtra a school of research in the history of the Marathas which has three centres, the Barathenbas Samsodhak Mandal, Poona, the Parasnis Museum at Satara and the newly opened Rajwade Memorial at Dhulia.

In the Christmas week training classes were arranged at Hugne (near Poona) for Primary teachers and at Gokak for Secondary teachers.

HYDERABAD (DECCAN).

The State Library is now housed in the new buildings specially constructed for that purpose. His Exalted Highness the Nizam of Hyderabad opened the Library in its new premises, in the first week of January.

COCHIN.

The Education Department of Cochin arranged a Refresher course in Geography for the benefit of Geography teachers in the State. Mr. N. Subia-

manyam, M. A., L. T., Lecturer in Geography, of the Teachers' College, Saidapet, conducted the course during the 3rd and 4th weeks of December.

A rally of Scouts took place during the end of December.

MADRAS.

The All-India Women's Conference was held in Madras during Christmas week, 1931.

A camp of Scouts and Scouters was held at St. Thomas Mount during Christmas week. Mr. A. W. Hutton was in charge. His Excellency the Governor of Madras paid a visit to the camp and addressed the scouters.

The General Body meeting of the S. I. T. U. Protection Fund was held on Saturday, the 16th January 1932. The report shows that the strength of the Fund has come up to 670.

MYSORE.

The Seventh Conference of the All-India Federation of Teachers' Associations was held in Bangalore on the 28th, 29th, and 30th December 1931. Mr. N. S. Subba Rao, Director of Public Instruction Mysore, presided in the unavoidable absence of Sir C. V. Raman.

The All-India Science Congress was also held at Bangalore from the 2nd January 1932. Sir Muza Ismail, Dewan of Mysore, opened the Congress.

VILLAGERS' AND TEACHERS' CONFERENCE, KHANAMADUGU.*

I feel overwhelmed with the immense response the invitation has evoked not only from the officials but from the non-officials and the village elders and feel proud to extend you a hearty welcome to this Conference and Exhibition, the first of its kind in the annals of the Taluq and to this scenic place, sacred to hundreds and thousands of people throughout Karnataka, Andhra and Mysore Provinces. Let me invite you to this picturesque country with its lovely hills and undulating plains covered with stately palms, to a spot which lies sequestered in a corner inaccessible to every day bustle and maintaining its own traditions of religion and customs. Let me invite you to this hamlet situated at the confluence of two rivulets margined by green foliage and trees, and nestling

* Reception Address by Mr. Z. David, B.A., L.T., Deputy Inspector of Schools Kayadurg.

in a hallow of peace and innocent bliss. Let me again invite you to this small but sacred place, made sacred by the great Saranappa who, living a life of celibacy and asceticism, attained sainthood and reposed in this place and in whose memory the mutt has been subsequently founded. Enshrined here in this place his fame is as great as when he was alive and the principles of charity and goodwill to all which he inculcated and practised in his life are permeating this mutt and form its inspiring ideals. Who is the stranger, I ask, who cannot be struck by the principles underlying the life here, where there is no distinction of religion and sect, where the rich and poor are one and where the Swami is one with the people living a life of simplicity, nay, sharing the same fare at a common table. Here if anywhere is communism where everyone freely gives and freely takes, here is communism different from that in the West where the principles are maintained by conscription, where fraternity, equality are attained by the sacrifice of freedom. I invite you to this place on behalf of the hundreds of teachers of these schools as well as the villagers and not least the Swami through whose hospitality we are enabled to assemble here.

In extending this invitation to you I should not omit to state the circumstances under which the gathering has taken its origin. Secluded as it has been from all the busy world it has at last been roused from its lethargy as befits the times, and wishes to march abreast in education and social advancement. Poor as the people are there is a keen desire for education. Truly, there is a good crop of Elementary schools but there are no facilities for English education. The nearest schools are Kottur 30 miles off paying only a Middle School and Hospet, Bellary and Kayadurg at a distance of 50, 60 and 40 miles respectively. The question of cost, as well as distance has not enabled even richer classes to take advantage of these schools. The want which was so keenly felt has been expressed again and again to officers including my humble self. In order to meet this need it was thought a Conference of teachers and villagers might be convened where necessary steps might be taken after threshing out the subject. The desire was unanimous in Kudligi Taluq or at least the adjoining Firkas of Hirahalli and Gudikota that a Middle School or a Higher Elementary School might be opened now. Fortunately, the local sowcars, including Messrs. Thippaswamy and

Guranna of Alur, and Chennappa of Hulikeri, joined hands and backed up by Elementary school teachers requested Swami Saranappa presiding at this mutt to give his consent and support. Through his good grace this has been done. Simultaneously an attempt was made to open the VI standard with Government aid and a pay to the teacher under the management of Mr. Guranna. A qualified secondary grade teacher was obtained and the VI and V standards were opened with a strength of 9 and 14 pupils respectively. Pupils of the Elementary schools at Khanamadugu, Alur, and Hulikeri and pupils from some of the surrounding villages joined it. In order to make the school more efficient another assistant was added. Latterly the IV standard has been opened with a strength of 20 pupils and with a separate teacher. The total strength comes to nearly 70 and it promises to double itself, since many villagers are awaiting the end of the Conference to admit their children.

It is hoped that VII and VIII standards might be opened in due course and in two years more to have a complete First Grade Elementary School with 150 to 200 children. We are highly indebted to Swami Saranappa for his kindness in lending two apartments of the mutt for the school classes, and for feeding poorer students. But greater work remains to be done. The school requires a permanent habitation, a hostel and boarding home for the children. We therefore require the help of the Swami and the public. But of this later, when the Conference of the villagers assembles. May I state that this centre forming as it does the nucleus of four villages within a radius of one mile and associated with holy memories, gathering to itself a perpetual stream of pilgrims and a vast concourse of people at the annual (Harvest) Karuk Festival is eminently fitted for a large school of the kind? If as the Swami has consented, arrangements are made for feeding 30 poorer children and a suitable home constructed, it promises to rival the bigger schools of the district. May I also plead that this place situated on the extreme border of the British territory and deprived of all facilities for education should form the out-post and shining light of education for Bellary?

The need for a Higher Elementary School has become imperative after the introduction of the new rule regarding the qualifications for future recruitment of teachers. It is not possible to expect pupils who have passed the III Form in

a High School to go over as teachers in Elementary Schools as being richer they could continue up to their School Final Class, perhaps only to swell the ranks of the unemployed while all along the schools remained empty for want of teachers. The opening of a First Grade Elementary School would solve to some extent the problem of the supply of teachers of the Higher Grade to our Elementary Schools and it is my plea that this should be done here and now.

Bigger problems connected with education meanwhile require a close examination. Although Elementary education is popular it has to be acknowledged that there is want of harmony in its working, nor is there a proper out-look and view-point as to the goal and end. Accustomed as we have been to the old traditions of education on the lines of guru and chela system, it has become difficult for us under a scheme of aid from Government to reconcile old ideas with the new. The villager no longer feels he should pay the teacher who gets only partial support from Government as teaching grant. As a result the latter lives on starvation wages and becomes despondent and inefficient for his duties. Again, the social system which fostered individual duty and charity as Dharma has to confront the new requirements of corporate action. The villager feels he has a duty to himself and none to the community at large. As a result schools are neglected; sanitation is bad. The saying that Indians are clean, is true in so far as the hearth and home are concerned. But it is not true so far as the streets and the surroundings are concerned. The educated individual, official and non-official, feels an advantage at having an education which gives him power to earn for self-aggrandizement. The Local Board Member does not rise beyond his personal feelings and the new ideal has to be adjusted to the old. The ideal of individualism has therefore to be adjusted to the new ideal of collectivism. Unless this is done the future of democracy is gloomy indeed. This is a problem for the statesman and politician no less for the educationist of the future.

Let me here dwell awhile on the ideals of *Veeravaivism* which is so predominant in these parts and shapes the ideas and destinies of its co-religionists and its followers. Much as I admire the ideal of democratic spirit, asceticism, simplicity and devotion which underlie it, I feel that there is a lack of virility and breadth of out-look

which were not looked for by its founders. Let me not be mis-understood as an antagonistic critic. My purpose is only to help it forward in arriving at a solution of its difficulties, and serve it to the best of my capacity. There is a spirit of nihilism akin to that noticed in Buddhism. It has, however, to be realised that a larger out-look and a penetrating vision are complements of the rigours of asceticism and devotion. A greater contact with new ideals enabling it at the same time to have a better appreciation of its own, is a necessary factor to this end.

Gentlemen, I have detained you long and feel I am to be cautioned by the President. We are fortunate indeed in securing for our President one who by eminence of his public service as a high if not the highest official in the State and by sacrifice, has earned a place in our hearts. It is also fitting that he should preside at a meeting convened under the shadow of a temple whose presiding guardian was himself a sanyasin. We pray he will be spared many years to do public service for the poorer villagers whom he has truly represented so long in the Legislative Council. Ladies and gentlemen we extend you once more a hearty welcome to this Conference at Kananamaduku. May the spirit of the departed saints who are enshrined and are brooding yonder guide our deliberations!

May the Divine spirit lead us from unreality into truth, from darkness into light and from mortality into immortality!

CONGRATULATIONS TO MR. COTELINGAM.

OLD BOYS FOREGATHER AT BELLARY.

Old Boys of the Wardlaw College and former students of Mr. J. P. Cotelingam, ex-Principal of the College, gathered at the Wardlaw High School recently, to congratulate him on his 71st birthday. A large gathering was present, among whom were Mr. A. Galletti, Collector, Mrs. Galletti, Mr. R. Galletti, Assistant Collector, Miss E. Galletti, the Rev. E. H. Lewis and Mrs. Lewis and Mrs. Slater. Mr. C. Balaji Rao, Municipal Chairman (an old boy), presided.

Mr. T. Shama Rao, retired Sub-Judge, presented an address on behalf of the former

students to Mr. Cotelingam, in the course of which it was observed that his life was an eloquent lesson in the stern principles that govern human growth—physical, intellectual, moral and spiritual. Mr. Cotelingam left his indelible imprint on those he taught. They recalled with pride the high standard he set in the management of the College. His students held various responsible positions with distinction, not only in the Ceded Districts, but throughout the Presidency and elsewhere.

GREAT IDEALS.

Mr. N. Naravana Rao, ex-Municipal Chairman, in congratulating Mr. Cotelingam, said that he had inspired his students with great ideals. He (the speaker) also gratefully acknowledged his wise counsel as a Councillor at critical times in the affairs of the Municipality during his Chairmanship.

Mr. K. S. Vedantham, Headmaster of the Municipal High School. Mr. T. Narashima Chari, Rao Sahib V. Krishnama Chetty and others spoke on Mr. Cotelingam's great disciplinary qualities and his exemplary life. Mr. Muhamad Yusuf Zackria Sait suggested that an oil-painting of Mr. Cotelingam be presented to the Wardlaw High School by his former students.

Mr. Cotelingam replying, said that such gatherings of Old Boys were useful in bringing together men and minds of common culture and affording opportunities for united efforts tending towards the common good. Life as an obstacle race, was a thing of joy. As age advanced, responsibilities increased. He felt comfort and consolation in the thought that his former students were in positions of distinction, trust and responsibility. "Gadness after sorrow, sunshine after rain, harvest after seed-time, comfort after pain, blossom after pruning—that is the way of nature and so it is the way of life."

The Chairman brought the proceedings to a close by wishing Mr. Cotelingam many happy returns of the day.

THE ADDRESS.

We, your former students and admirers, have great pleasure in congratulating you on your attaining the seventy-first year of your memorable life and in wishing you many happy returns more of such birthday felicitations. We lost the privilege of celebrating the seventieth anniversary owing chiefly to your leaving for Guntur about this time last year, to attend a Conference of the Lindsay Commission.

We would like to state that to a few only is it given to live to such an age as yours in these "our degenerate times," and to be living harnessed in use and not buried in rust. Your life itself is an eloquent lesson in the stern principles that govern human growth, physical, intellectual, moral and spiritual.

Your educational career, your academical achievements, and public activities have been the theme of every address to you on nearly every such occasion. They are now the search light of history and do not need repetition. It would be enough for us to walk in that light shed far and wide, steady, onward and upward in a safe and firm path leading on to the more useful ideals of peace and service.

The University, the Legislature, the Civic and Local bodies and the Humanitarian Societies, you have long and usefully served all and every one of them again and again, and you have become a name honoured of them all; 'a part of all that you have met', 'centred in the sphere of common duties'. You have done your work, but yours is never the nature to rest. Age hath yet its honour and its toil; and some of us who have the privilege of your intimate acquaintance know what it is.

You have left your ineffaceable imprint on your 'boys.' Each shines in his own sphere, whosoever he is, and howsoever placed, full of sturdy and unflinching courage and resource, self controlled within the cosmic confines of discipline and service, which you have inculcated. We recall with pride the high standard you set in the management of our *alma mater* through whose portals, you have had the blessed privilege of sending out young men who hold various responsible positions with distinction, not only in the Ceded Districts but throughout the Presidency and elsewhere.

We pray again, God bless you with many happy returns of years to come in health and heartiness to be in our midst, guiding us as ever in all that is good and noble in life.

BOARD HIGH SCHOOL, BAPATLA.

The Chief Minister to the Government of Madras visited the school at 4-30 P. M. on Monday, the 7th December 1931. The school was tastefully decorated and the whole environment breathed a complete academic atmosphere. Ground maps were a speciality and the Honourable Minister expressed his great appreciation of

the work of the students. He was received at the carpentry section by the Headmaster and was taken round. The students in the weaving section presented him with a nice towel which was woven by them for the occasion. From the science laboratory he proceeded to the library where he had a chat with the librarian and then to the hall, he came where he received a "Welcome Address" on behalf of the staff. He replied appreciating the work of the staff. He congratulated the management on the excellent equipment of the school. He was photographed by the science teacher and he left the school at 5 P. M.

THE GUNTUR DISTRICT TEACHERS' GUILD.

The first quarterly session of the Guild was held at Guntur in the Town High School hall recently. M. R. Ry. K. Rajah Pantulu, President of the Guild, presided. The meeting began with prayers. Mr. V. Ch. John, Headmaster of the local mission High School, delivered an address on his Impressions of the Educational Institutions in America. A very graphic account was given. He said that the schools in America had very magnificent buildings with a swimming pool in every school. He added that our buildings stand no comparison with them however much the Government may say that they are spending much on brick and chutnam. In that country, the schools maintain a strength from three thousand to ten thousand. Every school is fully equipped and also staffed to the fullest extent. Speaking of the systems of education he remarked that the industrial bias was most prominent. While our students who come out of Manual Training sections in the secondary schools are only apologies manufactured to satisfy the demands of the politicians, there in America they are the experts not only in theory but in practice. He said that India would be happy if co-education in early stages is made possible. He said that women teachers at this stage are most beneficial. Comparing the intellectual attainments of the Indian student with the American he said that we stand on a higher level. He added we have to learn much from the American with regard to the utilitarian aspect of education. He concluded by saying that American Education is highly national in character and intensively professional in its aims and alround in its purview and scope.

Mr. K. Subrahmanyam, Lecturer, Andhra Christian College, delivered a very spirited lecture on 'Patriotism and Education.' His address was eloquent and elegant in style. He kept the audience spell-bound. He said that these two are fundamentally based on culture. Education which did not go hand in hand with forward thoughts of the day was useless. "Service and sacrifice" were the watchwords and education should stand this acid test. He deplored that the American education has not been able to produce any first-rate poets. He said that emotion has also its part to play in both these. He said that the real definitions of these terms can be got from the eminent thinkers like Bernard Shaw and Russel. He added that the Irish Russel's 'National Being' gives the true spirit of Nationalism and Education. He gave instances of cruder forms of Patriotism from the present day political life quoting the Churchillian sort of it. He concluded by denouncing the legislative acts for making education free and compulsory and said that literacy could be achieved in ten years if only the state spends every pie of the revenue, stopping all the work elsewhere in other departments.

The learned lecturers were given a hearty vote of thanks for their thought-provoking addresses. The house then proceeded with the business part of the programme. After the reading of the minutes by the Secretary, the following Resolutions were passed after discussion.

1. That the Guntur District Teachers' Guild be registered under the Societies Registration Act, XXI of 1861.
2. That in the opinion of the Guild the withdrawal of grants from the Night schools is highly detrimental to the spread of literacy and mass education in the Presidency and therefore the Government be pleased to reconsider their decisions on the matter.
3. That the Director of Public Instruction be pleased to address the Government on constituting immediately a separate S. S. L. C. Board for the Andhra Districts.
4. That the Guild be affiliated to the Andhra Teachers' Federation. After fixing the date of the next Conference and the venue, the house rose at 6 P. M. A hearty vote of thanks was proposed to the chair and to the Headmaster, Town High School, Guntur, for the excellent arrangements made by him for the meeting.

REVIEWS AND NOTICES.

JOHNSTON'S NEW PICTURE GEOGRAPHIES: BOOK IV; THE WORLD AND THE HOMELAND BY C. MIDGLEY. PUBLISHED BY W. & A. K. JOHNSTON, LTD., LONDON. LOCAL AGENTS: MACMILLAN & CO., LTD., MADRAS. PP. 121. Price Re. 1-0-6.

The book under review is the fourth and final book of the series of books intended to be used by children of the lower school. In general the book deals about the essential facts which determine climate, and a survey of the chief natural regions of the world with particular reference to the home-land (Britain). The aim of the series has been set out to be "to arouse the interest of children in the world and its peoples, to enable the children to visualize geographical conditions in different parts of the world and to give an outline of world geography. The aims have been fully achieved. There are ample illustrations and very suggestive exercises. This is a welcome addition to the existing series of books on geography for the lower school. Geography teaching would certainly improve if teachers in our middle schools read such books carefully and teach the subject for Indian conditions as outlined here for the British environment.

CORIOANUS, RETOLD BY S. DAVIS AND ILLUSTRATED BY A. B. WOODWARD (SHAKESPEARE RETOLD FOR LITTLE PEOPLE). G. BELL & SONS, LTD. PP. 90. Price As. 11.

This beautiful little book presents Shakespeare's play in prose narrative divided into eleven chapters. The illustrations reproduce vividly the costumes and background of the old Roman times. We envy the young people who can avail themselves of this valuable introduction in modern terms to Shakespeare's plays. When they pass to read Shakespeare in the original later they will also be able to realise somewhat the

secrets of the dramatic art which utilises a historic tale for its purposes.

SPELLING AND PUNCTUATION WITH PASSAGES FOR DICTATION BY H. SHOOSMITH, M.A., AND T. W. H. HUNT M.A. LONDON: UNIVERSITY TUTORIAL PRESS, LTD. (THIRD EDITION) PP. 143. Price 1s. 6d.

Teachers of English know both the importance and the difficulty of teaching their pupils to spell correctly. They also know how pupils render their compositions defective by lacking a proper knowledge of punctuation. This book which devotes several chapters to analysing the principles of spelling—such as may be discovered—will provide a means of teaching spelling in a methodised way. The book must be of great value to teachers and may be advantageously used by pupils also.

THE POSTHUMOUS PAPERS OF THE PICKWICK CLUB BY CHARLES DICKENS, ABRIDGED AND EDITED BY CHRISTINA F. KNOX. MACMILLAN & CO., LTD. PP. XI+261 Price 2s.

We welcome this addition to the English Literature Series. The Pickwick Papers should seem to be most suited for abridement like this, as the book is so long and the different chapters cannot be considered to be vitally knit together by a central plot. Fourteen chapters in the present book bring together most of the most enjoyable portions of the original work (the famous trial occurring in the tenth.) Five of the original illustrations are also reproduced.

NOTES ON SCOTT'S WAVERLEY BY. J. C. THAMOTHERAM, B.A. AND NOTES ON SHAKESPEARE'S CORIOANUS. PUBLISHED BY THE AUTHOR AT JAFFNA. Price Re 1'25.

These books analyse all possible topics about Scott's novel and Shakespeare's play in the form of questions and answers. We have no sympathy for books of this kind which can encourage only cramming, though the author thinks the books may be used without its leading to cram. We

must also remark that the author's language is faulty so that the books cannot be used safely by students.

MASTER VENTURERS, EDITED BY J. COMPTON.
(WRITERS OF TODAY AND YESTERDAY).
MACMILLAN & CO., LTD. PP. x + 260. Price
2s. 6d.

This is a fascinating book of travel literature got up beautifully also. The selections are from Sven Hedin, Sir James Outram, and Stella Benson among present writers and from William Dampier and Marco Polo, among the old. There are also contributions from Morley Roberts and Stephen Graham, and Sir Ross Smith writes of a flight from England to Australia. The subjects chosen from all parts of the world are all of the most novel and attractive character and the book will be found intensely appetising and will make good reading for young people.

A NEW GERMAN COURSE FOR BEGINNERS,
BY JACK RIVERS. MACMILLAN AND CO.,
LTD. Price 6s.

This handbook of elementary German intended for a first year course, aims at supplying a "progressive series of lessons which can be used by teachers of German in their own way," whether they adopt the direct method or the "translation" method or any modifications of these. Elementary grammatical principles are embodied. Each lesson contains reading matter (dealing mostly with modern topics), a short word-list, a discussion of grammatical rules, and exercises. Select German songs, a grammatical summary and a vocabulary are given at the end.

Indian students of German will find the book useful, but the price appears to be too high for India.

REVIEW OF PHILOSOPHY AND RELIGION
BEING THE JOURNAL OF THE ACADEMY
OF PHILOSOPHY AND RELIGION. VOL. II.
No. 2. POONA. Annual Subscription Rs. 4.

The Review of Philosophy and Religion has been doing much important work in philosophy, especially Indian philosophy. The chief articles of this number are those by Dr. S. K. Maitra

on the Problem of Value and on the Problem of Self-Consciousness by Prof. A. C. Mukerjee. On the Problem of Value Dr. Maitra continues his previous article in the same journal and discusses at length the views of Green, Meinong and Ehrenfels on value and its relation to desire and how the problem of value has its best exponent in Dilthey's philosophy. "The basic experience of value *qua* experience must be fully analysed psychologically and the subsequent groupings of this basic experience must be viewed in their objective character or from the viewpoint of metaphysics." Dr. Maitra finally concludes his article by linking value with reality and says: "The grade of value and the grade of reality correspond very closely to each other; the greater the value of a thing, the higher the degree of reality which it possesses."

Mr. Y. Subramanya Sastri who has by his criticism of *Mula-avidya* created so much of interest in the thought of Sankara, whose philosophy had been discussed and commented variously and profusely during the past twelve centuries, answers the criticisms on his *Mula-avidya-nirasa* made by Prof. K. Sundara Ramayyer. The second instalment of the criticisms of the learned professor are also published in this issue. Mr. Subramanya Sastri stands for the new renaissance against the old interpretations and ways of insulated thinking and one must certainly welcome the new point of view which he brings towards the solution of the most important problems raised by one of the greatest of world's thinkers. Whilst advising caution against any and every criticism and modernising of the ancient thought and whilst paying due reverence to the tradition, the modern scholar must bring to bear upon these great works of the ancient philosophers of India an amount of original insight and breadth of vision which will bridge over the narrow and purely unspeculative thought of the centuries. There is no reason why works of this provoking type should not throw more light upon the real aspects of Sankara's thought as also of the several other thinkers of India, and they are very welcome for this reason. It will certainly cure the maladies of the mind to which the Indian mind is specially prone. The reply as well as the criticism forms a fine representation of the relative points of view.

The Journal needs to be better printed and the get-up should be improved.

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Learning to Read a Foreign Language. By Michael West. Re. 1.

Education: Selective, Specific and Compensatory. By Michael West. Rs. 2-12.

Systems of Education. England, Germany, France and India. By Ziauddin Ahmad, C.I.E., M.A. (Cantab.), Ph. D (Gottingen), D. Sc. (Allahabad). Rs. 4-8.

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The Little Book of Health and Courtesy. By P. A. Barnett. 6d.

This book is also available in Tamil, Telugu and Kanarese, price 3 as. each and in Urdu, price 4 as.

*The Child and Society. By P. Blanchard. 10s. 6d.

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*Plants and Animals. An Introduction to Biology. By Walford B. Johnson, F.Z.S. 2s. 9d.

* These books were published recently.

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THE EDUCATIONAL REVIEW.

Time was when it was considered that any Britisher was superior to the best Indian in the matter of the teaching of English and English was allowed to be taught by people whose only distinction sometimes was their nationality. It was not unusual, at least in Government Colleges in India, to assign English to the British members of the staff, even when they were only professors of Mathematics, History or Science, in preference to the best Indian graduates available. Whatever advantages British birth may confer upon an individual in the matter of his pronunciation of English, or an appreciation of the background of scenery and civilisation to the masterpieces of his literature, scholarship can be acquired only by study and mere nationality is not a passport to intellectual ability. Again, even correct pronunciation has been rendered easy to the foreigner to-day by numerous aids such as books on phonetics and linguaphone records. After all, it is also good to remember that, as every philologist tells us, there is no such thing as correct pronunciation in an absolute sense, in the case of any language, each community setting the standard for itself. If there are peculiarities of speech inherent in people of certain nationalities, it is also perhaps futile to aim at an impossible standard of correctness, eliminating natural disabilities or idiosyncracies of speech. It has taken all these years to discover these facts and we are glad to find that the heads of departments in English in many Universities to-day are Indians, though there are old-fashioned Indians still surviving who would like to have an Englishman, or perhaps an Anglo-Indian, even of inferior qualifications in preference to a superior Indian scholar of English. So early as in 1916, Prof. P. Seshadri was chosen to preside over the department of English studies at the Benares Hindu University, a position which he held with distinction for several years, and the example was followed by Calcutta soon after by the appointment of Prof. Jayagopal Bannerjee as University Professor of English. The Head of the Department of English studies at Lucknow is an Indian too, though a Cambridge graduate, Prof. N. K. Sidhanta, and we are glad to find that Allahabad has also chosen an Indian to fill up its Professorship of English. Pandit Amaranatha Jha, who has been appointed in succession to Prof. S. G. Dunn, is a brilliant graduate of the University of Allahabad already well-known in the student-world as the writer of many interesting text-books. An attempt was made, we understand, by interested people and by those with influence in the higher quarters to supersede him in favour of an Englishman, even though the University itself had voted for his appointment. We are

Indians and the Teaching of English.

glad to find that these efforts have ended in failure and Pandit Amaranatha Jha is installed to-day as the Head of the Department of English studies at the University of Allahabad which is generally recognised as one of the best Universities in North India.

We must congratulate the authorities concerned with the recent session of the All-India Teachers' Federation at Bangalore

on the success which has attended their Conference. Though Sir C. V. Raman resigned his Presidentship of the Conference at the last moment, the Reception Committee of the Conference was fortunate enough to secure the services of Mr. N. S. Subba Rao, Director of Public Instruction, Mysore, who has long and varied educational experience to his credit and whose Presidential Address combined idealism with sound common sense. As usual, the Conference made arrangements for a large number of papers on educational subjects and the organisers did not forget that an educational association is not a mere Trade Union and educational conferences should really imply opportunities for the teacher to advance his knowledge of pedagogic theory and experience. The resolutions passed at the Conference were not many, but they were of fundamental importance, though we confess that the carrying out of some of them at least is not so simple as may be imagined in some quarters. There was a request for enquiries

regarding unemployment in the country; technological aspects of education were commended for increased consideration; it was also suggested that the cultivation of the emotions should find greater recognition in the educational system of the country and the Conference also passed by a majority a resolution that education should be through the vernacular, in all schools and colleges. There was a valuable Educational Exhibition held under the auspices of the Conference and we have no doubt that the teachers who took the trouble of going to Bangalore, some of them from distant parts of India, returned with the feeling that they had made a good use of the Christmas vacation.

It is significant of the growth of teachers' organisations in this country that the Punjab Teachers' Conference. Punjab should have been able to hold last month a very successful annual session of their Provincial Teachers' Association. Prof. P. Seshadri presided over the Conference and delivered a useful address reproduced elsewhere in this number in the course of which he not only drew attention to the grievances of the teaching profession in India, but also exhorted his hearers to cultivate the highest ideals of success and efficiency in their work. The following questions put by him to his audience of teachers must have caused some heart-searchings indeed and deserve to be addressed to almost every member of the teaching profession in India:

Have you any suggestions, for instance, for making examinations better tests of intellectual efficiency and culture? Have you devised some means for taking stock of the daily work of the pupil instead of assessing it only by periodical tests in the year, and have you visualised the possibilities of eliminating examinations altogether? Has your soul thrilled with the rapture of poetry and great literature and have you communicated, at least some of it, to those who have looked up to you in the class room? Have you done your best to make Geography a subject to stimulate the imagination of your students, by dwelling with sufficient vividness on the marvels of this great universe? Has your teaching of the subject opened to them an appreciation of the glories of Nature? Has History meant for you the story of man's progress on earth and not a mere string of names and dates? Have you succeeded in interesting your pupils in the history of their own immediate neighbourhood? If you are teachers of Science, have its wonders absorbed all your waking moments and have you dreamt of them in your sleep? Have you any guidance to offer for solving the conflict between the ancient loyalties and the new beliefs of to-day which is unsettling the faith of your students? Have you found it possible to reconcile the needs of discipline with the ebullition of patriotic impulses? Have you made a special study of the educational needs of your province and country and can you give a lead in the matter to laymen and politicians? Have you thought about the various means by which the task of learning may be made a pleasure and not a task, as is often the case, to the discredit and even want of efficiency of our educational system? Have you really been such an embodiment of intellectual exercise and aspiration that your example has made a profound impression on the lives of those entrusted to your care? Have you loved your

books like your own children and acquired a modest library of your own, without which no teacher should be allowed to stay in the profession? Have you striven your best, even within the limitations of your routine existence, to keep abreast of the ever-accumulating knowledge in your subject? Can you honestly say at the end of your lives that you have done your best for keeping the torch of knowledge undimmed, at least in the little corner of the earth where your lot has been cast, and can you declare with the poet,

I have not paid the world
The evil and insolent courtesy
Of offering it my baseness for a gift?

The enthusiasm created at the last Conference was so great that the members passed a resolution resolving to hold the next Annual Conference of the All-India Teachers' Federation at Lahore and we are glad to find that the invitation has been accepted. We hope that a large contingent of teachers will muster in Lahore at the end of this year, especially as it will also provide opportunities for travel to some of the great historical cities in Northern India.

It is interesting to note that Dr. Zeauddin Ahmad of the An Educational Commission. Legislative Assembly has given notice of a resolution asking for the appointment of an Educational Commission to make a comprehensive survey of the present system in India and suggest necessary improvements. Dr. Zeauddin Ahmad is one of the veteran educationalists, having had nearly three decades of experience in connection with the Aligarh Muslim University and having

also travelled extensively over several countries of Europe for a special study of educational systems. The suggestion is therefore worth special attention, though the financial conditions of to-day in India do not perhaps admit of much chance of a favourable consideration of the proposal and though India's experience of Commissions in the past has not always been happy. Since the Education Commission of Sir William Hunter in 1882, there has however not been any adequate enquiry into the educational system of this country and we are aware of the opinion growing in many quarters that the time has probably arrived for a re-examination of the whole question. It is true the Calcutta University Commission was appointed a few years back but it was concerned more or less only with the problems of higher education peculiar to the University of Calcutta, though its recommendations have received some attention elsewhere in the country. In ordinary circumstances, the more recent Committee presided over by Sir Philip Hartog to help the Simon Commission could have been of some use, but it was appointed at a time when the country was passing through political excitement of an intense kind and most sections of the people had decided upon non-co-operating with it. Its scope was also somewhat restricted as its main aim was to discover how the educational machinery had functioned under the reforms and what further steps could be taken in education to qualify the people

for the higher political responsibilities now within sight. It is therefore not unreasonable to argue that the Government of India may now embark on an extensive enquiry of the subject, though education is now a "transferred" subject and the Government of India in recent years have had almost to abdicate their interest in the general advancement of education in the country. Apart from the economic difficulty, there is also the fact that recommendations of Commissions have received precious little attention in the past and much of the expenditure incurred on them can only be considered to have been wasted. A Commission is not of much use, unless the labour and expenditure occasioned by it is to result in definite action by the Government.

We cannot congratulate those concerned with proposals of educational retrenchment in the Madras Presidency on the wisdom exhibited by them at least in some of their suggestions. It is surprising, for instance, that there should be any attempt at abolishing such a well-established institution as the Government College at Rajahmundry. For several decades it has played a distinguished part in the educational life of the Telugu districts and it is difficult to conceive of the city as a place without an institution for higher learning. Time was when the city was the capital of a powerful Andhra kingdom which was a great patron of learning and literature, but it is now in

such a condition that it has to sue in abject wretchedness for the retention of a college which it has possessed for decades! There has been considerable stir already regarding the matter and we hope the Government will drop the proposal. On a par with this is the suggestion that the Honours departments of Philosophy and Sanskrit in the Presidency College, Madras, should be abolished. It has always been the endeavour of the Presidency College to impart efficient instruction in all the important University courses, but the present proposal tends to make serious encroachment on its position. Philosophy and Sanskrit are among the subjects for which the people of South India have shown special aptitude and the curtailment of facilities for their study cannot but be looked upon as retrograde. We hope these proposals will be abandoned when the time comes for taking action on the recommendations of the Retrenchment Committee.

The Hartog Commission's report on Indian Education noted that the activities of the All-India Women's Conference.

Conference on Educational Reform gave pleasing evidence of the awakening of interest in education among Indian women. We are glad to find that the enthusiasm continues to be sustained with interest and the Association has had another successful annual session, this time in Madras. Mrs. P. K. Roy, the well-known educational and social worker of Cal-

cutta, presided and the Conference was attended by ladies from all over India, though their number was not perhaps as large as usual, owing to the present economic depression and other reasons. A special appeal was made for the Educational Institute proposed to be opened in Delhi under the auspices of the Conference. The Conference also urged strongly that immediate steps should be taken for the extension of compulsory education among girls as well as among boys. Now that such definite demands are being made by women themselves for the application of the principle of compulsion to girls, it is hoped that Municipal and District Boards will not commit the mistake, as they have done sometimes in the past, of exempting girls, even of particular communities, from the operations of the Compulsory Primary Education Act. The demand was made in no unmistakable language by the Chairman of the Reception Committee who was a Mohamedan lady and it is time the Corporation of Madras dropped the exemption it has given to girls who have the misfortune to belong to the Mohamedan community.

There are about two thousand Indian students in Britain and it is not surprising they have recently held a Conference, including representatives of the Indian student community in other countries of Europe. It is significant of the reputation enjoyed by the Education Department of the High

Commissioner's Office in London that the Conference should have passed a resolution unanimously that it should be abolished and the money spent upon it should be utilised for the provision of scholarships for higher studies, in agriculture, technology and general research! The Conference also passed a resolution requesting Indian Universities to introduce the vernaculars as media of instruction. It further recommended the Universities to undertake extra-mural studies, extension lectures, tutorial classes, University settlements and adult education. We are glad the Conference drew attention to two serious grievances which have always caused considerable resentment among Indian students in Britain. The Conference expressed regret at the attitude of the London University and other educational authorities in withholding from Indian students the privilege of residing in College hostels and asked for redress of this grievance. A protest was recorded against the exclusion of Indians from the Officers' Training Corps and the Secretary of State was urged to take steps for the removal of this disability. Proposals were also approved for the establishment of an International Federation of Indian Students. We have never disguised the fact that we look forward to the ideal of making the Indian educational system self-contained, but in the meantime everything has to be gained by furnishing opportunities for our young men abroad to meet in annual conferences and consider problems affecting their general welfare.

We have already had occasion, more than once, to protest against the proposals now pending before the Government of India to curtail expenditure on departments of scientific research in this country. The *Educational Supplement of the London Times* has also expressed its disapproval of these proposals and has had no hesitation in saying that they will only have the effect of putting the hands of the clock back in India by several years. In the course of this week's article on India entitled "Crippling Research," the *Educational Supplement* draws attention to the amazing fact that decisions have been taken regarding important scientific departments under the Government of India by committees consisting almost entirely of members of the Legislature with not even a single representative of science or scholarship:

The condition of public finance in India, as in this country, has necessitated the introduction of heavy additional taxation in the middle of the fiscal year and drastic retrenchment in every possible field. When every allowance is made for the difficulties of the Government of India in balancing the supplementary Budget we may doubt their wisdom in placing the scientific departments under the scrutiny of a sub-committee of the Retrenchment Advisory Committee of the Legislature. The accepted view of the legitimate duties of Government in India is wide compared with that of more advanced countries. In the words of Sir William Marris in one of the chapters of "Modern India," Government "has assumed a measure of general responsibility for the physical and institutional well-being of the people which other Administrations are content to leave to

private or corporate enterprise where these are forthcoming."

The tasks thus undertaken by Government depend for their fulfilment in many directions upon specialized scientific activities. A large business organization faced with the absolute necessity for retrenchment would call a conference of those in charge of the various sections of the concern, explain the position to them, and ask them to prepare a scheme which would enable the firm to tide over the crisis with the least possible damage to the efficiency of the organization. The Government of India, instead of adopting a similar policy, appointed a sub-committee of the Legislature to overhaul with a view to retrenchment the organization of departments dealing with such subjects as the Survey of India, meteorology, geology, botany, zoology, archaeology, mines, medicine, public health, medical, agricultural, and veterinary research. There seems to have been no member of the Committee with any claim to acquaintance with any branch of scientific knowledge. Yet the Committee did not hesitate to make very definite and dogmatic recommendations with regard to the future organization of most of these departments. The proposals in many cases went to the very root of the efficiency of scientific departments built up through long years by the patient toil of competent experts, though the general observation was made that the Committee desired to avoid crippling the scientific activities of Government.

We are glad to find in this connection that Sir C. V. Raman has taken upon himself the task of examining some of these proposals of retrenchment and pointing out the unwisdom of injuring the scientific advancement of a country in the name of retrenchment, with special reference to the Zoological Survey of India. Discussing the reactionary proposals he has no hesitation in coming to the conclusion that they will have

the effect of destroying the value of the present zoological collection in the Museum at Calcutta.

"After years of strenuous work in bringing together objects of scientific interest and of educational and cultural value, objects intrinsically worth crores of rupees, which it is our duty to share with not only the present generation, but generations yet to come, it seems incredible that we should be prepared or even compelled to hurt our soul to save ourselves from temporary economic distress."

We are glad to find from the Administration Report for 1929-1930 on Education in Baroda that the State

continues to maintain its high progress in education in comparison with other States as well as British India. 91.9 per cent. of boys of school-age were at school and among girls, fixing the school-going population at a lower level, 64.6 per cent. were at school. The percentage of pupils under instruction to the total population is now 10.8 which is much higher than the percentage in British India. The following figures regarding the gradual growth of expenditure on education furnish interesting reading:

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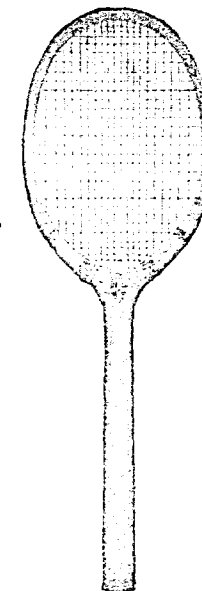
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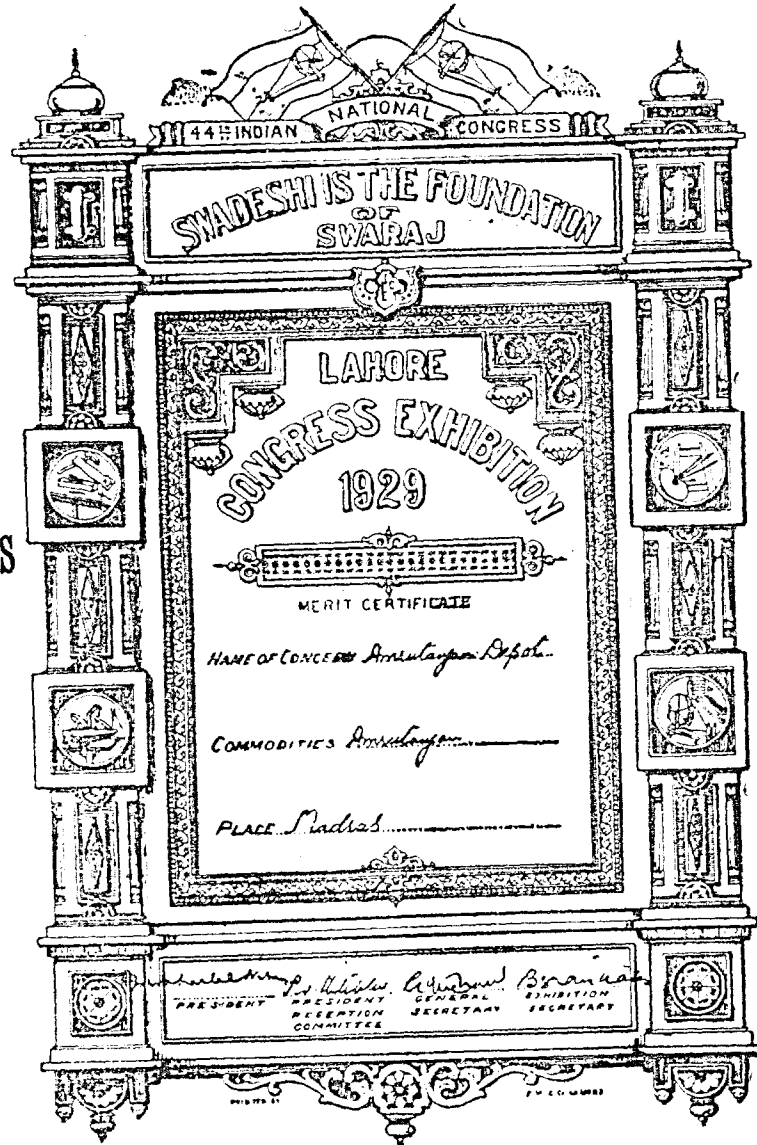
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