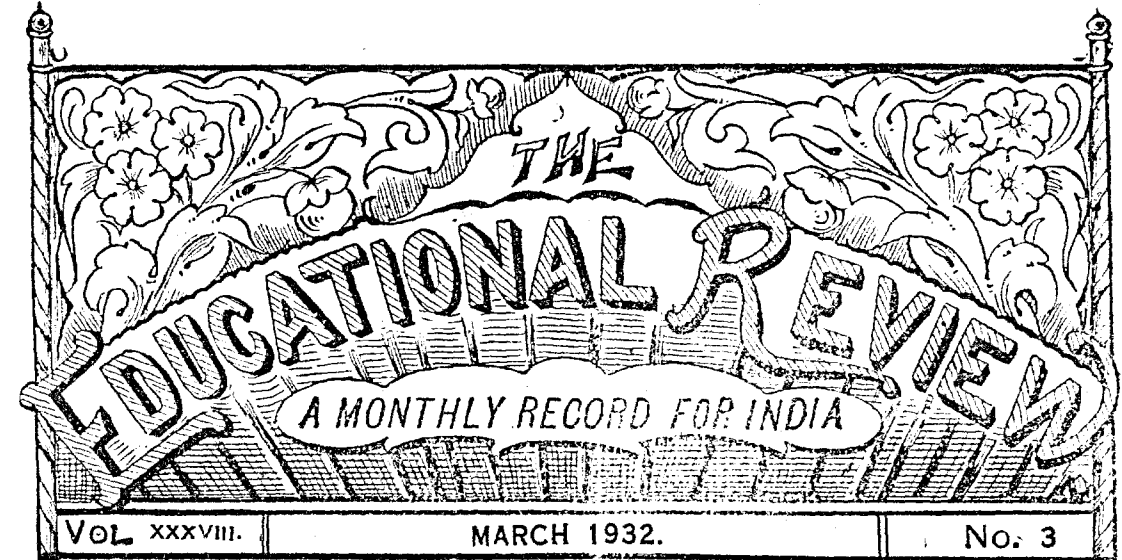




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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XXXVIII.]

MARCH 1932.

[No. 3.]

A DAY IN EGYPT.

BY PROFESSOR P. SESHADRI, M.A.

Cawnpore.

It seems almost an act of irreverence, even in the hustle of the twentieth century, to attempt to see the ancient land of the Pharaohs in twelve hours! With Isis and Osiris shedding their mystery over us from the earliest antiquity, Tutankhamun beckoning to us with all his paraphernalia of ritual and splendour and Cleopatra fascinating us with a beauty which made and unmade kingdoms, the attractions of Egypt are innumerable—and how could one resist the temptation of a visit, even though a fleeting one, made in the course of the passage of the steamer through the Suez Canal? Leaving the *S. S. Maloja* of the Peninsular and Oriental Steam Navigation Company soon after daybreak at Port Suez; motoring across the Egyptian desert in less than five hours; driving during the day along the picturesque banks of the Nile;

hearing the Meuzzin call the faithful to prayer from the innumerable mosques of Cairo; standing in open-mouthed astonishment before the time-worn Pyramids and the Sphinx; rushing by train in the afternoon along the banks of the Suez Canal, with stately vessels gliding almost imperceptibly along the same path and getting at night into your comfortable cabin at Port Said, having left it only in the morning—all this is undoubtedly a tribute to the achievements of modern travel, if it also implies the inevitable hurry of modern civilization.

Time was when even the most powerful monarchs followed by hosts of armies stood in terror before the dreaded expanses of deserts, but it seemed almost a casual thing for us to step into a fleet of motors drawn along the quay at Suez, with cars in reserve

following us in the event of a breakdown, and to bound rapidly across eighty miles of desert over a road, which at least in parts reminded one of the amenities of a modern city. Even the lonely road across the desert was not however devoid of interest. There were automobiles crammed with holiday-makers out for excursions; strings of camel-caravans striding with enormous packages; even a ruined palace here and there which at one time had fascinated some Egyptian Pasha or other, but had now been abandoned to the howling winds of the desert and numerous other sights compensating, in some measure, for the *loo* which blew in your face and the fierce rays of the sun pouring on your head, with all the familiar resemblance of the parched-up plains of Hindustan in summer. Your journey across the desert is finished and as you turn some low hills of sand, a sight breaks upon you at a point of vantage which you are not likely to forget for the rest of your life. Almost the entire city of Cairo, or more correctly the part of it which still retains the distinguished classical name of Heliopolis, is spread out before you in a noble panorama, gilded minarets gleaming in the morning sun. As if this was not enough attraction, there are the Pyramids at the back across the Nile and your imagination is thrilled beyond all remembered experience.

It is not generally realised that Cairo is the largest city in Africa with a population exceeding a million and it is not less interesting in its modern developments than it is in its numerous antiquities. When you survey the stream of humanity passing in front of you as you sit in the verandah of the Continental Savoy, you are impressed by the un-

mistakable signs of modern progress. Its well-made roads, shops stocked with the latest finery from Paris, parks, theatres and other places of amusement, are entirely modern, while you have only to wander a little into the city to be transported to the dreams of the Arabian Nights. Here are heavily veiled women who glide by you in mysterious silence; donkey-carts with melons making their way to the market-place; turbaned *moulvies* accompanied by reverential pupils in the neighbourhood of the *Al Azar*; narrow lanes full of merchandise with bargainings which you can witness only in an oriental bazaar and dominating all, the citadel and the mosque of Mohamed Ali which have stood for centuries symbolising the militant virility of Muslim civilization.

All Egypt is dear to the student of history and archaeology, but the famous Museum of Antiquities in Cairo can hold him enthralled for weeks and enable him to study his subject with a facility and fulness which cannot be found elsewhere in the world, in spite of the great attention which has been bestowed on Egyptology in the museums of Europe and America. Nobody should fail to visit it even in the somewhat hectic manner of an American tourist, if he cannot do better. Tutan-khamun is not the only attraction there, nor is the artistic and material richness of the objects less appealing than the purely historical interest.

Crossing the Nile on a picturesque bridge and motoring only a few miles outside the city, along a road which also brings ordinary passengers in large numbers in tram cars, you are before the Pyramids and the Sphinx, the

last stage of the journey being done on the back of a camel on which you are not likely to feel comfortable if you have not some previous acquaintance with that strange means of transport. The Pyramids have been described times without number, but a simple description would be to refer to them as little hills built of huge blocks of stone, your curiosity regarding their origin and purpose and their historical associations constituting their attraction as much as their massive solidity. The usual pictures of the Sphinx do not give an adequate idea of its mysterious grandeur which is even more appealing than that of the Pyramids, as the bulk of it is below the ground level and you have to survey its enormous size inside the excavation to get an effective impression of its majesty. It stares at you to-day, the same unsolved puzzle it has been through centuries of human history, though the loquacious dragoman accompanying you reels off historical details regarding it, professing to make things clear to the spectator.

Modern enterprise may enable you to speed across Egypt in half a day and afford you glimpses of at least some of its most famous sights even during the short time, but it cannot suppress your longing to see more, nor prevent the wrench which it causes you to leave such a world barely touched yet by your travel, to resume your long voyage across the seas. But we were soon in the railway train heading north to Port Said, gazing at the full moon shining on the humble cottages of the *fellahin*; dining on delicious

fare which included green peas and melons of the Nile valley, whose fertility seems almost inexhaustible; passing the brilliantly lighted city of Islamilia and entering into the whirl of the gay life of Port Said at the other end. Egypt disappeared from our vision, though only to be recorded in a permanent manner on the palimpsest of the brain and the street-hawkers of Port Said soon pestered us with their attention till we reached our ship once more.

Room must be found here for at least one anecdote connected with the trip, illustrating in an effective manner the great interest roused by Mahatma Gandhi's personality all over the world and the attention with which the political problem of India to-day is being watched everywhere. The Egyptian dragoman who was showing us round paused for a few minutes even before the stupendous sight of the Pyramids and taking me aside from the rest of the tourists, asked me eagerly, "How is Gandhi? Is he growing strong?" a question repeated to me by various people in different forms all over Europe and America. It seemed the most important question which could be put to me by many a person in the West; a fashionable society lady in my box at the opera in Paris; constables, taxi-drivers and porters in London; cordial American hosts on the Prairies and even a Negro boy polishing my shoes at the Brown Palace Hotel at Denver on the Rockies! The next few months will probably furnish an answer to this question more authoritative than anything I could have given.

EDUCATION THROUGH NEWSPAPERS AND MAGAZINES IN AMERICA.

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

Mysore.

AMONG the non-academic agencies that educate public opinion and furnish interesting and useful information to the people at large in the United States of America, newspapers and magazines occupy the highest place. A love for reading these publications is fostered in children from the first grade. For every grade or class from the very first, enterprising firms have devised newspapers in very simple language giving those matters in which young children may take interest. At the end of the reading matter there are simple questions for them to answer as "Yes" or "No;" and the children can themselves check later to what extent they have grasped the reading material. Comprehension in silent reading is tested in this way easily.

As pupils become older, they are taught to take interest in ordinary newspapers and journals. In every class there is a notice board where cuttings from daily newspapers and important magazines are pasted for the edification of the pupils. The habit of gathering information in this way is thus cultivated and self-reliance is taught. As the young pupils become adults, they only continue the habit of reading publications and cannot thereafter do without them. Literacy being very high among the people, newspaper reading is going on on a tremendous scale. Even small towns have their own newspapers. Fairly good-sized high and elementary schools have their own printed or cyclostyled magazines. University students have regular departments for conducting their own daily, where news

and criticisms regarding University work are offered.

The country of 120 millions of people maintains about 22,000 publications, of which 2000 are daily newspapers with an aggregate circulation of more than 45 millions (morning and evening editions) and of nearly 27 millions on Sundays. Some of the best dailies have between five hundred to eight hundred thousand daily circulation. Politics, religion, social affairs, economics, commerce and trade, education, amusements and recreation, sports, fashions and dress, household crafts, marriage, divorce, crime, corruption, in short every field of human activity is touched upon or discussed or propounded. Eminent authorities in special fields and cultured laymen take delight in contributing articles for the purpose of educating the public and they are well paid for. In the United States of America it is estimated that about twenty thousand authors live mainly by contributing articles to newspapers.

It is said that the modern newspaper, in its efficiency, its broader outlook and its ideals of public service, is far superior to the journal of former days and gives greater public service because of the absence of the personal factor and because of facilities for disseminating news. The journalists are exhibiting wider vision and greater understanding. They hold a highly respected position in society and mould people's opinions and tastes. On account of the importance of the journalists' profession, schools of journalism

have been started to provide systematic training to those who plan to enter the field.

While every kind of journal is important to the educator, publications dealing mainly with problems of education, that is with educational investigations and educational beliefs and aspirations, are of the utmost utility to him, and happily the United States of America have hundreds of them wherein educational topics are freely and frankly discussed.

Journals dealing with science, health, house-keeping, trade and commerce, industry, engineering, etc., educate specialists in the respective subjects as well as laymen who are interested in the particular fields. Up-to-date investigations are embodied in highly technical journals for the use of the specialists.

Advertisement of household articles, foods, merchandise, other industrial and agricultural products, etc., afford education to the people on a tremendous scale. Good periodicals do not take advertisements of articles unless the latter are tested and approved by competent authorities in the respective business. For example, those things which are advertised in Harpers, Good Housekeeping and McCall's Magazine (each having a circulation of two millions) are relied upon by housewives because of the great care taken by the publishers in sifting the advertisements. This method has led to the production of high quality goods by the manufacturers. Even the poorer people nowadays get food and things of good quality on account of it. The vocation of advertising has become a respectable and remunerative profession and good advertisement is an education by itself.

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THE SALANKAYANAS AND THE VISHNUKUNDINS.

BY PROF. V. RANGACHARYA, M. A.
Madras.

IN the issue of this Journal for September 1931, I traced the history of the Śālaṅkāyanas, and pointed out how Professor Dubreuil suggests that the Śālaṅkāyana dynasty gave place, about A. D. 450, to the Vishnukundins under Mādhava-varman, and how the Vishnukundin dynasty lasted for six generations till it was overthrown by the Chālukyas. Both these statements require revision in the light of later researches.

With regard to the Śālaṅkāyanas, in the first place, the late Mr. K. V. Lakshmaṇa Rao discovered two sets of Plates which he calls Kantēru Grants,¹ from which we understand that Vijayanandi-varman was followed by a king named Vijayaskanda-varman. The Śālaṅkāyana dynasty has thus been extended by one

¹ These plates are published in the Journal of the Andhra Historical Research Society, Vol. V (July 1930), pp. 21—32. Both were issued from Vijaya Vēṅgi. The Grant B was issued by Nandi-varman whom Lakshmaṇa Rao identified with No. 6 in the genealogical tree given above and Grant A was issued by Vijayaskanda-varman, the last of the line. The former records the gift, by Śrī Nandi-varma, of 14 nivarāṇas of land in the village of Kuruvāḍa in the 'Kudratāra-vishaya' to 'the pious' Brahman Svāmichandra of the Maudgalya-gōra, on a new moon-day, for the increase of the prosperity of the family and Dharma. The second grant records the grant, by Vijayaskanda-varma in the first year of his reign (on Vaiśakha-purnimā), of the village of Chinnapura in Kudratāra-vishaya to Śivārya of the Maudgalya-gōra residing in the village of Lēkumārī. The former grant mentions the expression मुमुक्षुसहितं-गामेयकाणां. The latter says that the सर्व-निबोध-निमुक्तायोजक-विषयपति-मित्रैः सा पट्टिका परिहर्तव्या. Chinnapura might be Chinnāpuram in Bandar Taluk. Kuruvāḍa might be Kuruvāka of the Kolleru Plates or not. The other places are not identified.

generation. Mr. Lakshmaṇa Rao further suggests that Vijayanandi-varman and his son Yuvamabāṇja Buddha-varman belonged to an earlier generation than Vijayanandi-varman of Kollēru plates, because their grant was in Prākṛt unlike the latter which was in Sanskrit. As the result of this Mr. Lakshmaṇa Rao constructed (with date) this genealogy :—

1. Hasti-varman (of Allahabad Pillar Inscription of Samudragupta) (350 A.D.)
2. Vijayadēva-varman (375—400 C.)
3. Vijayanandi-varman I (Ellore Prākṛt Grant) (400—425).
4. Buddha-varman (425—50.)
5. Chāṇḍi-varman (450—75.)
6. Vijayanandi-varman II (Kollēru Plates and Kantēru Grant B) (475—500).
7. Vijayaskanda-varman (Kantēru Grant A) (500—525).

Mr. Lakshmaṇa Rao further thinks that the last of these was overthrown by Vikramādēndra-varman of the Vishnukundin line (the issuer of Chikkulla Plates about 500 A.D.); for he was at Daṇḍaūr, the Śālaṅkāyana capital, and made a grant on the river Kṛṣṇa.

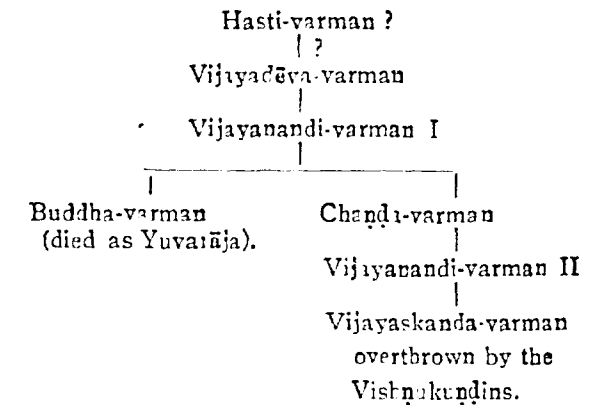
If this view is accepted, the romantic circumstances under which, according to the suggestions of Professor Dubreuil, the Vishnukundin dynasty came to power under the king whom he calls Mādhava-varman I will have to be given up. On the other hand, we would have to suppose that the last one or two kings of the Śālaṅkāyana line and the first two kings of the Vishnukundin line were contemporaries and perhaps engaged in a

contest which ended in Vikramādēndra-varman's victory over Vijayaskanda-varman.

It seems to me that the discovery of the Kantēru grant of Vijayaskanda-varman, by carrying the Śālaṅkāyana genealogy by one generation, makes his contemporaneity with the first two of the Vishnukundins probable. It is very probable that the Vishnukundins came to prominence, not on account of the Vākāṭaka marriage but by independent means; for it will be presently shown that the Vākāṭaka marriage was not with the first Mādhava-varman but his grandson and namesake. In other words the dynasty had existed for two generations before the Vākāṭaka-Vishnukundin marriage.

But, while acknowledging that Vijayaskanda-varman was contemporary with the first two kings of the Vishnukundin dynasty, I feel doubtful as to the correctness of the genealogy given by Lakshmaṇa Rao. First, he gives Buddha-varman an independent place and the average duration of twenty-five years. But Buddha is called only a yuva-Mabāṇja in the Ellore Prākṛt grant and it is doubtful whether he ever reigned. Secondly, Lakshmaṇa Rao makes Chāṇḍi-varman, Buddha-varma's son for which there is no authority. While it is possible to identify Vijayanandi-varman of the Ellore Prākṛt grant with the first of the two Vijayanandi-varmans figuring in this dynasty, it is doubtful whether there were seven generations. It might be that Chāṇḍi-varman was only a younger brother of Buddha-varman, the latter died as Yuvarāja, and that the former succeeded eventually to the throne. But this theory is possible only if it is granted that Chāṇḍi-varman was the grandson of Vijayadēva-varman.

If my suggestion is accepted, the genealogy of the Śālaṅkāyanas would be as follows :—



As regards the date, the six generations may be attributed to from 340 to about 475 A. D., and it may be that the actual vanquisher of the dynasty was not Vikramādēndra-varman but one or other of his two predecessors.

Some time about the close of the 5th century—for we can assign the seven Śālaṅkāyana kings to the period ranging from 350 to 475 A. D.—the Śālaṅkāyanas gave place to another clan called the Vishnukundin. This was so called because it was probably connected with Vinukundī¹ in the Guntur district. The inscriptions and monuments² of Vinukundī belong to the Vijayanagar and later Muhammadan times and so do not give a clue to earlier times; but there can hardly be a doubt as to the connection between the town and the old Vishnukundin dynasty. But the dynasty had its capitals at Lenduluru (or Dindulūr near Pedda Vēgi), Puṇḍi-Saṅgam (not identified), and other places as well.

¹ Kielhorn made this suggestion. See Ep. Ind., IV, p. 195.

² See Sewell's Antiquities, I, pp. 67-8; Madras Topo. List. Insens., Vol. II, pp. 846-7. (Gt. 880-7).

The five inscriptions of the dynasty available in 1920 have revealed the following kings:—

1. Mādhava-varman I.
2. Dēva-varman.
3. Mādhava-varman II.
4. Vikramēndra-varman I.
5. Indra Bhaṭṭāraka-varman.
6. Vikramēndra-varman II.
7. Gōvinda-varman.
8. Mādhava-varman III.

This list is different from that of Prof. Dubreuil who leaves out the first two names and believes that the dynasty began with the third in the list. Owing to his leaving out the first two members—which is due to the fact that the inscription¹ which mentions them was discovered only later on—his list contains only two Mādhava-varmans instead of three. Further, as we have got two sovereigns earlier than the Mādhava who married the Vākātaka princess, we have to give up the theory that the dynasty arose as the result of the Vākātaka alliance. It had already existed for two generations before the Vākātaka alliance to which Dubreuil assigns the origin of the power and position of the clan.

The first king Mādhava-varman, it has been already pointed out, did not replace the Śālan-kāyanas as the result of his marriage with the Vākātaka princess but by independent means. Mādhava-varman seems to have been assiduous as the performer of sacrifices. An inscription of his grandson and namesake says that he performed eleven horse-sacrifices and 1000

¹ This is No. 12 of the copper plates published in the Madr. Ep. Rep. for 1919-20. It was issued by Mādhava-varman II of the list I have given. It is described in the above Report, pp. 97-8. The Government Epigraphist has made a hopeless mess of the records and simply enumerated the rulers found in the different inscriptions consecutively ignoring the identity of several!

Agnistōnas and that he had many kings bowing at his lotus-feet! Nothing is mentioned of his son Dēva-varman, though he is said to have been powerful.

The next king, Mādhava-varman II, on the other hand, was a great man. It was he that married the Vākātaka princess Prabhāvatī and came to have the God of Śīparvata for his tutelary deity. He is called the overlord of the Trikūṭa-Malaya country in the Ipūr plates² which he issued. The Chikkulla plates of Vikramēndra-varman say in regard to Mādhava-varman I that, amongst the thousands of sacrifices he performed, there were eleven *āsvamēdha-yūgas*, a *Sarvamēdha* by which he obtained supreme dominion over all beings (सर्वमेधावाप्त-सर्वभूत-स्वराज्यस्य), and a hundred thousand *bahusūvarṇa*, *paundarīka*, *purushamēdha*, *vājapēya*, *yūdhya*, *shōḍhaśi*, *rājasūya*, *prājāpatya* and other excellent varieties (यहुसुवर्ण-पोण्डरीक-पुष्यमेध-वाजपेय-यूध्य-पोडशि-राजसूय-सहस्र-याजिनः). Thanks to this glorious prosecution of religious pursuits, he had his feet bent down by heaps of jewels from the diadems of kings belonging to the whole earth! We can infer from this eulogy that Mādhava-varman was one of the kings of the period whose solicitude for orthodox Hinduism extinguished the vigour of Buddhism in this part of the country. It is probable that he was, to infer from his name, as much a devotee of Viṣṇu as he was of Śiva in the local incarnation of Śīśailam.

The fourth king of the dynasty was Vikramēndra-varman I, the son of the third. One of the inscriptions (the Rāmatīrtham plates) attributes to him, instead of to his father, the performance of eleven *Āsvamēdhas* and

² See Note above. The grant was issued from Amarapura, probably, but not certainly, in the 37th year of his reign. The grant portion of the inscription is too much damaged.

thousands of other sacrifices.¹ It adds that his head was purified by the ablutions of pilgrimage and that he was a good son who meditated at the feet of his parents. All the inscriptions of the dynasty make the statement that, being a Viṣṇukundin on his father's side and a Vākātaka on his mother's side, he was an ornament to two royal families. Professor Dubreuil, who makes the remark that Vikramēndra-varman had no other merit than that of birth, suggests that his reign was probably short. It might have been; for we are told in the Chikkulla inscription that his son Indra-varman was embellished with the virtues of a king even in childhood, which seems to imply that his father died while he was young. But the interpretation is by no means certain; and it is difficult to dogmatise on the subject.

The fifth king, Indra-varman or Indra Bhaṭṭāraka-varman, had a long reign of at least twenty-seven years; for a copper plate grant discovered at Rāmatīrtham,² five miles to the north-east of Vizianagaram, is dated in the 27th year of his reign. It says that the king had his residence at a place called Puranisaṅgama (पुरनिसङ्गमवासकात्) which has not been identified. He is said to have been a fervent worshipper of Mahēśvara, a *parama-mahēśvara* whose feet were touched by the diadems of the kings of the four oceans, and a

¹ The 'Chikkulla Plates' eulogises Mādhava and ignores his son. The Rāmatīrtham Plates on the contrary speaks of the former in mild language and attributes the fervour for performing sacrifices to his son.

² It is Vg. 220 in my *Madr. Topo. List*. It is noticed in Madr. Ep. Rep., 1908-9, p. 110, and edited in Ep. Ind., Vol. XII, pp. 133-6 by Prof. Hultzsch. Prof. Dubreuil gives a wrong reference to Vol. XI, p. 134, and further asserts that the record was issued in the 37th year of the king, while it was really in the 27th. The king is called Indra-varman in the Rāmatīrtham Plates but Indra Bhaṭṭāraka-varman in the Chikkulla Plates.

victor in a hundred thousand battles with numerous four-tusked elephants (अनेक-चतुर्दन्तसमरयत-सहस्रसङ्घविजयी). The record goes on to say that he commanded the ryots (कुडुविनः) assembled at the village of Peruvātaka in the Plāki district to the effect that he made it into an agrabāra free from all taxes and burdens (अग्रहारीकृत्य सर्वकरभरविप्रमुक्तः), and bestowed it on Nagnasīrman, a Taittiriyaka Brāhmaṇa of the Māṇḍira-gītra, and that, therefore, he was entitled to all the produce of it (यदन्न फलमुचितं), together with the right to *vachana-prashana* and other privileges (वचन-प्रेषणादिकं च कार्यं सर्वे सदाकर्तव्यं). The privileges enjoyed by the State, in other words, were made over to the donee. The name *Nagna*³ is ancient, going back to the time of the Brāhmaṇas, and the names⁴ Māṇḍi, Māṇḍivī-putra, Māṇḍivya, Māṇḍūkāyanī, Māṇḍūkāyanī-putra, Māṇḍūki-putra, and Māṇḍūkeya are found in the Brāhmaṇas and Upanishads as common names or patronymics of teachers. The donee must have been a member of a similar or allied clan belonging to the Taittirīya branch of the Kṛṣṇa-Yajurveda.

The 'Chikkulla Plates'⁵ issued by Indra-varman's son is even more poetic and picturesque in describing Indra-varman's martial exploits. He presided over the whole orb of the earth, illuminating it by the radiance of his sword. He scattered rival claimants by the mere contraction of his eye-brows (भूभङ्गकरविनिर्देव-समग्र-दायादस्य), which seems to indicate that his reign was agitated by the passions and ambitions of several princes. He accumulated merit by copious donations. He found the joy of his life in the bestowal of lands, cows, gold and girls in marriage (सत्त-भूमि-गो-कन्या-हिरण्य-प्रदानप्रतिलब्ध-पुण्य-

³ See 'Vedic Index,' Vol. I, p. 432.

⁴ *Ibid.*, Vol. II, pp. 148-9.

⁵ See note.

जीवितोपभोगस्य). As has been already said, he had displayed kingly virtues even as a child, and when he took the whole burden of government upon himself it did not bear heavily on him.

The 'Chikkulla Plates' also refer to the fact that Indra Bhaṭṭāraka's elephant corps encountered four-tusked elephants of his enemies in numerous battles (अनेकचतुर्दन्त-समर-सङ्घट्ट-द्विरद-गण-विपुल-विजयस्य). This passage really gives a clue to a contemporary historical event. As the *Chaturdanta* elephant was the vehicle of Indra, the passage implies that Indra Bhaṭṭāraka's enemy must have possessed the name of Indra. As a matter of fact, we find from the Gōḍāvari Plates¹ of Rājā Pṛthvimūla, which palaeographically belongs to the same time, that a certain Indrādhirāja led a coalition of several chiefs against an Indra Bhaṭṭāraka and that the former's elephant, Supradīka, struck down the latter's, Kumuda by name. Now as Supradīka is the name of the elephant of the North-East quarter and Kumuda that of the South-West, it is obvious that the kingdom of Indrādhirāja lay to the North-East of Indra Bhaṭṭāraka's. Prof. Dubreuil has, with characteristic shrewdness, suggested that Indrādhirāja must have been the king of Kalinga or Orissa.² He further points out that the Viṣṇukunḍin must have been victorious over the king of Kalinga; for the 'Rāmātīrtham Plates' show that he was in possession of

Plaki-vishaya which, we understand from later inscriptions, included Chipurapalle and its neighbourhood in the Vizagapatam district. Apparently, Indra Bhaṭṭāraka-varman was, as the result of his victory, able to drive out the king of Kalinga from the northern part of the Gōḍāvari district as well as the southern part of the Vizagapatam district. Prof. Dubreuil makes the further illuminating suggestion that "the capital of the kings of Kalinga which was Pishṭapuram at the times of Maṇḍra and Vāsiṣṭhīputra Śakti-varman seems to have been transferred further north to Sārapalli and Simhapura after the Viṣṇukunḍins captured Pishṭapuram."

It is clear from the Vākāṭaka inscription³ of Harisēna who came to the throne about A. D. 500 and perhaps ceased to rule about 530, that Indra Bhaṭṭāraka-varman must have had him for an opponent; for Harisēna boasts that he conquered all the neighbouring kings including the Āndhra (i. e., the Viṣṇukunḍin). We cannot say whether Indra was really beaten by the Vākāṭaka. It might be that, as Prof. Dubreuil suggests, Harisēna was one of the confederate kings who joined Indrādhirāja of Kalinga. If this was the case, he could not have been a victor as he claims in his own epigraph; for we know that the Viṣṇukunḍin was able to extend his territory by a considerable area towards the north. But on the other hand, Harisēna might have defeated the Āndhra in a separate action or actions. But even if successful his triumph must have been short-lived; for the Vākāṭaka dynasty itself ceased to exist with his rule under circumstances the details of which are unknown. Can it be that the Vākāṭaka dynasty had a sudden termination to its career as the result of exhaustion or account of war with the surrounding powers including the Viṣṇukunḍin?

³ Arch. Surv. West. Ind., IV, p. 124 ff.

¹ Gd. 3 in *Madr. Topo. List*. (I take this opportunity to draw attention to my entry of a Pṛthvimūla under Gd. 8-B in the Index. There is no such reference in the text, and I cannot explain how this inaccuracy has crept in, in the Index). The original of the inscription is in J. Bo. B.R.A.S., Vol. XVI, p. 116 ff. See Ep. Ind., Vol. IV, p. 195. Prof. Kielhorn identified Indra Bhaṭṭāraka of this record with the Viṣṇukunḍin king, but failed to identify his enemy 'in the eastern direction' with his name-sake, the king of Orissa.

² *Ant. Hist. Dec.*, p.

Nothing is known of the next sovereign, Vikramāendra-varman II. He however issued the Chikkulla Plates.⁴ From his residence at Vijaya Lendulūru (*Vijaya Lendulūra-rāsakāl*), we are told that emperor Vikramāendra-varman, the devout worshipper of the Lord of Śīparvata and the eldest son of Indra Bhaṭṭāraka who had distinguished himself by royal virtues even as a child (शैशव-एव-सकल-नृप-गुणालंकृतस्य) and who well assumed the burdens of royal responsibilities (सम्यग्धारोपित-सकल-राज्य-भारः), issued on the fifth day of the eighth fortnight of the summer season⁵ of the tenth year of his reign, an edict to the effect that he gave the village of Rēgorṅum, south-east of the village of Rāvinēva on the banks of the Kṛṣṇa-beṇṇā (that is, the Kṛṣṇā) in the Naṭṭipāṭi district, to the Sōmagiriṇātha temple of Tryambaka. From later inscriptions we learn that Naṭṭivāḍi or Nathavāḍi covered the region of Markapur⁶ in Kurnool district, Sathenapalle⁷ Taluk in Guntur district, and Bezvada Taluk⁸ in Kistna district. The last of these refers to a Mādapalli in Natavāḍi which has been identified with a village near Madhirā in the Nizām's Railway and which Luders locates somewhere near Ellore. Apparently Natavāḍi covered the lands on both

banks of the Kṛṣṇā during the south-eastern course of its delta. Amāṇvati was included in it. The villages granted to the Śiva temple must be near it,—not far in fact from Vinukonda. Sewell identified Rāvinēva with Rāvinōla, five miles south of Jaggayapeta, in Nandigama Taluk, Krishna district. It is a place of many archaic ruins. (See *Antiquities*, p. 45).

The figure of Gōvinda-varman is obscure. But his successor, Mādhava-varman III, is known as the issuer of a charter discovered in the Godavari district, known to epigraphists as the Pulimbūru Plates. "The alphabet in which the plates are written," says Mr. H. Krishna Sastri,⁹ "is much later, compared with the Chikkulla and the Rāmātīrtham Plates, and the execution of the letters too is very carelessly done. The first king mentioned is Vikramāendra whose son was Gōvinda-varman. The 'dear son' of the latter was the donor, the Mahāājā Mādhava-varman some of whose eulogistic adjuncts found in this inscription are identical with similar phrases occurring in the Chikkulla and the Rāmātīrtham Plates. Mahāājā Mādhava-varman, also called Janāśraya-Mahāājā, having crossed the river Gōḍāvari with a view to conquer the eastern region (*prāgydik*), presented the village of Pulimbūru in Guḍḍavāṭi-vishaya to a Brāhman who was an immigrant from Kuṇḍūru in Kammarāśbṭra. If Vikramāendra, perhaps a corrupt form of Vikramāendra, could be identified with Vikramāendra-varman II of the Chikkulla Plates, two further generations of the Viṣṇukunḍins may be supposed to be supplied by the new plates. But it is very doubtful if, in face of the later type of characters,

⁴ This is Gd. 365 in my *Topo. List*. Chikkulla is in Tuni dursion, Godavari district. The record is edited by Kielhorn in *Ep. Ind.*, IV, p. 193 f.

⁵ The original is विजयराज्य संवत्सरं बुल् 10 मास-पक् 8 गिह-मा 5. The Telugu termination is noteworthy. The term मास is meaningless here. As Kielhorn points out the Sanskrit equivalent would be Samvatsarā 10 grīshmapakṣe 8 (divasē) 5. Kielhorn attributed the record to the 8th century but his chronology has been considerably revised in the light of later discoveries.

⁶ See Kl. 2/4, 297, 320, etc., at Tripurāntakam in my *Topo. List*.

⁷ Gt. 636 at Amarāvati.

⁸ Kt. 31.

⁹ No. 7, Appendix A, in *Madr. Ep. Rep.* for 1914. See p. 102, para. 35 of the same.

⁷ His name was a Śivāśarman. The date of the grant was in regnal year (?), Phālguna Paurṇamāsī, when there was a lunar eclipse. The king was then about to start on his eastern campaign.

we would be justified in doing so. Anyhow it is certain that the kingdom of the Vishnukundins must have been somewhere south of the river Gōḍavari inasmuch as Mādhava-varman II *alias* Janāśraya-Mahārājā of our record, had to cross the Gōḍavari in proceeding on a conquest of the eastern country.¹ Professor Dubreuil, however,² regards the identity of Vikramaśūdra and Vikramaśūdra-varman II as a certainty and, it seems to me, with justification, so that the genealogy of the dynasty is continuous.

The invasion of Mādhava-varman III must have been against the contemporary Kalinga king whoever he was. We have no means of knowing what his name was and how he fared in the contest. But we know from the inscriptions of the Western Chāḷukyas that the great Puṣpakēśin II (609—42 A.D.) invaded the east coast some time about 615 A.D., conquered that region, and established his brother Kubja Viṣṇuvardhana as the Viceroy; and we know that Kubja Viṣṇuvardhana established the Eastern Chāḷukyan dynasty with Vēṅgi and Pittāpuram for capitals and ruled till 632 when Jayasimha I (632—64) came to the throne. We also know that this Jayasimha issued a grant at Pulitūru,³ the very place where Mādhava-varman III had made his grant to Śivaśarman, and, what is more, confirmed or restored the grant to Śivaśarman's son Rudraśarman. It is clear therefore that there was a change from the Vishnukundin to the East Chāḷukyan rule in the reign of Mādhava-varman III, some time after his invasion of the east referred to in his Pulitūru record. We might attribute this event to about 615 A.D. The Vishnukundin

dynasty then ceased to exist. Mādhava-varman might have died fighting or might have been deposed. We do not know exactly under what circumstances the extinction of one dynasty and its displacement by another took place. It is clear that in the period of transition which lasted throughout the fifteen years' reign of Kubja Viṣṇuvardhana and a few years (probably) of his successor, the family of Rudraśarma which had originally got Pulibūru had shifted to Asanapura. It was from Asanapura that he had to be restored by Jayasimha I to his old village.⁴

Mādhava-varman III⁴ ruled for more than 37 years. For a copper plate grant discovered in 1920 says that he then gave a grant of a village to Agniśarman of Vatsa-gōtra for the prosperity of his race. Probably it was issued at the time when he was running the danger of destruction at the hands of the Chāḷukyas.

During the century and a half in which the six kings of the Vishnukundin dynasty ruled, they did a great service to art and architecture. Prof. Dubreuil attributes to them the glory of the excavation of the cave temples and rock-shrines in the Guntur and Kistna districts. One of these is at Uṇḍavalli, sixteen miles north-east of Guntur, and two miles south-west of Bezvāḍa. It is a four-storeyed rock-cut shrine. Sewell⁵

³ In my edition of the Jayasimha Grant I identified, like Dr. Hultzsch, Guḍḍavāḍi with Gudivada in Kistna district, Pulitūra with Polamūru in Būlmavaram Taluk of the same district. But Mr. Subba Rao identifies Guḍḍavāḍi with East Godavari district, Pulibūru with Polamūru near Anaparti station in the same district and Asanapura with Asanpūr, a few miles off Drākṣārama.

⁴ Copper Plate No. 11 of Madr. Ep. Rep., 1920. The village granted was Vilambali.

⁵ *Antiquities*, p. 76-7. Sewell gives a full bibliography of the same. Mr. Boswell wrote about it to Government in 1870 (See *Ind. Antq.*

wrote in 1882 as follows about it: "This is a poor specimen of the Hindu religious art of the 7th or 8th century as compared with the rock-cut temples of Western India, or the Māvalivaram caves of about the same age. The most reasonable hypothesis as to its construction is that it was excavated by the Chāḷukyas from Kalyāṇi, who were Vaishnavas, after they had conquered the Śāṅkayana dynasty of this country (Vēṅgi). The temple is dedicated to Viṣṇu as Nā.āyaṇa or Anantasena (*sic*), a colossal sculpture of whom, recumbent, is seen in the third storey. There are many other rock-cut shrines and naṅḷapams about the hill."

Sewell and Elliot were shrewd enough in detecting the resemblances between the art of the Uṇḍavalli region and that of Mahābalipuram. But the former was wrong in attributing them to the Chāḷukyas and the 8th century. The Government Epigraphist¹ who visited the cave in 1908 rightly pointed out that the Chāḷukyas were not known or that style of architecture. He noticed the resemblance of the ornamental designs on the tops of four niches at Uṇḍavalli with those of Mahābalipuram, but he also detected resemblances to the caves of Orissa, and was disposed to ascribe them to the Āndhra period. Professor Dubreuil who visited them² in 1922, on the contrary, came to the conclusion that the cave is completely Pallava in style; that it faithfully reproduces the features associated with Mahēndra-varman I in the cave-shrines he excavated in the Tamil country; that Mahēndra-varman must have learnt the style in the Telugu country where he first ruled as his Telugu titles in the Trichi-

I, 153), Sir W. Elliot noticed it in *Ind. Antq.* (V, p. 80) and Sewell submitted a detailed report to Government in 1878.

¹ Madr. Ep. Rep., 1909, p. 74.

² See his *Pallavas* (Swaminatha Dikshitar's translation), pp. 29—35.

nopoly and Panamilai inscriptions show; that the style must have existed in the time of the Vishnukundins, as the figures of the lion³ and the vase, found in the Pallava coins, pillars and seals, are found in theirs; and that Mahēndra-varman Pallava must have learnt it from them and introduced it into the south. "If we remember, then, that in the Siyamanga'am cave there is the image of a lion resembling the one found in the seal of the Chikkulla Plates, that the Uṇḍavalli sculptures resemble those of the Pallava caves, that Uṇḍavalli stands on the banks of the Kṛṣṇā where the Vishnukundins had reigned, and that the inscriptions of Mahēndra-varman I at Trichinopoly and at Palāvaram contain Telugu epithets, we shall be struck with these coincidences⁴.

"But there is another point of coincidence. Among the Pallava kings that reigned before Simhaviṣṇu, there is not one named Mahēndra. It would appear that this name was not hereditary in the Pallava family and that Mahēndra-varman I was really the first king of that name⁴.

"In the Trichinopoly and Palāvaram inscriptions this king is called Mahēndra-Vikrama. But, then, there were Vishnukundin kings who bore the name of Vikramaśūdra.

"In my opinion, these coincidences can all be explained in a very simple manner: the Pallavas at the end of the sixth century reigned in the districts of Nellore and Guntur; their

³ The seal of the Chikkulla and Rāmatūrtam Plates, for example. The figure of the lion is found at Uṇḍavalli and Mogarayapuram pillars. Coins bearing a lion on the obverse and a vessel on the reverse which have generally been attributed to the Pallavas are attributed by Dubreuil to the Vishnukundins.

⁴ When the Vāyalur record was tentatively read in 1909 (Madr. Ep. Rep.) a doubtful name was read as Mahēndra-varman. But it is now known to be Chandra-varman.

¹ See his *Anct. Hist. Dec.*, p. 90.

² See Ep. Ind., Vol. XIX, p. 254 ff. where I have edited the plates. The summary of the plates is given in Madr. Ep. Rep., 1913-4 (No. 25, Appendix A), p. 85. It is also edited by Mr. R. Subba Rao in the 'Journal of the Andhra Historical Research Society,' Vol. IV (1929), Nos. 1 and 2, p. 72 ff.

neighbours were the Vishnukundins who reigned on the banks of the Kṛṣṇā; Simhavistana married probably the daughter of a Vishnukundin king named Vikramāditya and gave his son the name of his grandfather Māhāditya-Vikrama.

"We know that Vikramāditya-varman I was the son of a Vākāṭika princess; and the inscriptions of the Vākāṭika kings are found engraved in the caves of Ajanta. It is probable that it was owing to their Vākāṭika origin that the Vishnukundins had the idea of digging caves on the banks of the Kṛṣṇā—caves that we see even now at Bezwāda, Mogulrayapuram, Uṇḍavalli, and Sittanagaram. The Pallava king Mahāditya-varman I, who was the grandson of a Vishnukundin king, having had many occasions to admire those caves that had been dug by his relatives, had similar ones cut on the rock round Kāñchīpuram."

The conclusions of the eminent professor are, as usual, suggestive, original, and convincingly reasoned out; and I consider them to be unquestionable. The Kaiāśa temple of Ellora, the Anantaśayana-Śiva temple of Uṇḍavalli, the cave-shrines of Sittanagaram, Bezwāda and

Mughalayapuram had their counterparts, their prototypes, their very names sometimes, in the numerous monuments of Mahāditya-varman Chaityakāri and his successors from Chingleput to Pudukkottai. The tracing of the connection between the Pallava and Vishnukundin dynasties and consequently the arts of the Telugu and Tamil countries shows how culture travelled in early India from the north to the south. The Vākāṭikas imbibed the Gupta culture. They handed it over to the East Dakkan: and the rulers of the East Dakkan were instrumental in its transmission to the further south. The vicissitudes and alliances of royal dynasties had indeed momentous effects on the progress and history of Indian civilization. But for them the paurāṇic culture which was fostered by the Guptas could not have become all-Indian.

The Vishnukundins had, on their seals, the figure of an advancing lion with its forepaw raised, with an open mouth, and with a tail swung over the back like a loop. This lion crest, originally adopted by the Kadambas, was taken over by the Vishnukundins and the Pallavas. The holy vase was another figure common to the symbolical charity or plenty of all.

THE NEW S. S. L. C. SCHEME AND PROPOSALS FOR ITS MODIFICATION.

1. THE ABOLITION OF THE C GROUP.

BY MR. S. SANTANAM, M.A., L.T.,
Tiruturaipundi.

THE questionnaire now circulated by the Director of Public Instruction for the modification of the new S. S. L. C. Scheme affords a good opportunity for all teachers to come forth with their considered suggestions for the betterment of the scheme. It is, therefore, to be hoped that an earnest attempt will now be made by teachers who know where the shoe pinches to publish their views in all educational journals and newspapers, so that the department may know the true opinions of the teachers of various subjects—from the discussions carried on in the press, in addition to the official representations and suggestions called for through the District Educational Officers from the Headmasters of all schools in the province.

The questionnaire covers five heads. The author of this article proposes to deal with those of them on which he feels competent to make any suggestions, omitting some heads for others to discuss in similar articles to the press. If this discussion is now begun in this way, the various Teachers' Guilds and the Provincial Educational Conference that meets at Madura in May, can afford another field of an enlightened and impressive non-official representation for the betterment of the Scheme.

RETENTION OR ABOLITION OF C GROUP AND THE NUMBER OF SUBJECTS FOR THE PUBLIC EXAMINATION—WHETHER FIVE OR SIX.

The C group must go. One good reason for its abolition is that the new scheme

involves for every pupil a public examination in five subjects under A group while the old scheme involved it only in three subjects. To say that the C group under the new scheme has only one subject instead of two under the old scheme and that the five A group subjects and one C group subject of the new scheme may together involve a labour and strain on the part of the pupils only equal to that involved by the three A group subjects and two C group subjects owing to specialisation in two subjects instead of one is to ignore the difficulties of the pupils, involving, one has to fear, a psychological incapacity to measure the capacity of our modern students' world. Further, the subjects of the A group under the new scheme are broader in scope and some of them, for example, Elementary Science and Outlines of History and Geography, consist of several branches of study, each of which is found as a subject for specialisation both under the old and the new schemes. Moreover, the scheme of specialisation does not properly fit into the new scheme where an attempt is made to give an elementary knowledge of what all the pupils should know. In matters of knowledge, breadth and depth fight against each other, and though not theoretically and imaginatively irreconcilable, are not easily achievable simultaneously, if not impracticable. Such an achievement is, however, sought for under the new scheme. The experiment is, therefore, an attempt to combine two conflicting processes or tendencies in the development of knowledge. One is forced to cry: "Either

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give up specialisation and try to broaden knowledge of what you regard as essential, elementary and fundamental, or cut short the breadth required and deepen by specialisation." Put thus, the abolition of specialisation can easily suggest itself as the best thing to be done to better the new scheme.

A second reason against the C group is that specialisation in the high school is too early. Thirdly, such an early specialisation in the old scheme has not led to any good results. Fourthly, specialisation in such subjects as Algebra and Geometry, History, Geography, Physics, Chemistry, etc.—in short all arts and science subjects further specialised in the colleges—is of no practical value for those who do not go into the colleges and can well afford to wait till the end of the S. S. L. C. course and well begin in the college course.

Considering these reasons, and also the great relief that may ensue to the pupils by the abolition, together with the advantage of being in a position to give greater time to other subjects, the abolition of the C group is a great desideratum.

MODIFICATION OF THE SYLLABUSES IN HISTORY AND GEOGRAPHY.

Of all A group subjects in the new scheme, the syllabus for this subject covers the greatest number of pages—it takes more than 7 pages, Elementary Science itself with all its various branches taking about 4 pages only in the S. S. L. C. book on the scheme. In spite of this length of the syllabus the complaint is that a teacher, who wants to teach the subjects according to the syllabus, does not and cannot know how much matter he must introduce in teaching each of the topics mentioned in the syllabus. It is very

difficult to say what kind of questions can be asked from the syllabus itself and how the students can be coached for them. Take, for instance, such headings of the syllabus—"Mahavira and Gautama" in Indian History; the 'Reformation' in English History; and "Peoples of the Indian Empire" in Geography. When one has to deal with such topics, it is easy to find out how difficult it is to decide what all must be taught and what can be omitted. Big books can be and have been written on them and even parts or aspects of them. Every page or series of pages in each of them can form the basis of a question. Almost all the topics of History and Geography are like this. There is a further difficulty caused by the nature of the questions in these subjects. For instance, take a question of this kind "Give an account of the rise, growth and decline of Buddhism in India"—a question based on the heading "Mahavira and Gautama" in our present syllabus. One may ask whether such a sweeping question may be asked in the S. S. L. C. Examination. Another, like the author of this note, may question the very validity of basing this on the syllabus head indicated. A third will like to know where then is the difference in the types of questions set on the subject in the S. S. L. C. Examination and the higher University Examinations such as the Intermediate, B. A., and M. A. But the S. S. L. C. examiner under the old and new schemes may answer, "Why do you care for the similar wording of the question in the S. S. L. C., Intermediate, B. A., and M. A. Examinations? Certainly the matter and presentation expected will differ according to the standards." If the examiner, who, by the way, very often happens to be a University Lecturer, begins to give instruc-

tions for valuation of S. S. L. C. answer papers in these subjects, he will insist in assigning marks to points found in the most erudite and latest publications on the topics questioned about. The assistant examiners cannot, everyone knows, question the chief examiner.

So mere syllabuses for these subjects can never be good guides for the teachers. Instead of vague syllabuses, it will be better to prescribe one or two standard books in each of the subjects, of 150 to 200 pages of the size, say, of the S. S. L. C. English Detailed Text. The failure to do this in the past has been responsible for the poor results in the subject. Its continuance is the cause of a bafflingly varied treatment of the subjects at the hands of the many teachers dealing with them. If efficiency and better results are desired, the only method of obtaining them seems to lie in the adoption of the suggestion made herein and in the strictest insistence on the examiners to base their questions on the books prescribed and to require from the examinees nothing more by way of information than can be found therein. It is enough trouble for the pupils to present the matter from these books relevantly to the questions on hand in the shape of neat little essays, and this, perhaps, in a language (English) in which the pupils find it difficult to express correctly what they understand clearly. So it is strongly suggested that instead of attempting any modification of the syllabuses in the subject, it is

desirable to give drawing up any syllabuses and to replace them by good and suitable text-books on the subjects.

THE RETENTION OF GROUP B.

This group under the new scheme is quite different from the group of the same name in the old scheme. It consists of Drawing for Form IV, Physical Training and Manual Training (for boys) or Domestic Economy and Sewing (for girls). The author of this article has had no experience of a school where this group is fully attempted and fairly well worked. Yet a mere glance at the syllabuses of the subjects comprised in the group can convince everyone of the great usefulness of the training proposed to be given to all pupils. The subjects have a vocational bias and the manual training will enable the pupils to earn a decent living after the course is completed; thus the charge of producing only a large number of purely intellectually trained youngsters, good for nothing but clerkships in Government service, hurled at the system of scholastic education so far in vogue, will disappear if the present B group arrangement of the new scheme is enthusiastically worked up. Further, such subjects as Type-writing, Short-hand, Book-keeping, Banking, etc., which fit pupils for commercial careers, can well be arranged as alternatives for the subjects of Manual Training. The time saved by the abolition of the C group can be well utilised for the B group which at present is not fully worked in most schools.

BY MR. A. V. SUBBA RAO.

Nandalur.

RECENTLY the Director of Public Instruction has issued a circular to all the Headmasters in the Presidency asking them to express their views regarding the deletion of the C group subjects altogether from the S. S. L. C. curriculum. Almost all the Headmasters would have sent their opinions by this time to their respective D. E. O.'s and those officers have to submit a consolidated opinion with their own remarks thereon.

The necessity or otherwise of the retention of the C group is likely to be viewed by Headmasters in the light of the heaviness of the curriculum and the need for necessary equipment for future college course. Often it is forgotten that the majority of pupils reading in high schools do not go to a college. It was with a view to safeguard the interests of this majority that the S. S. L. C. system was brought into existence some twenty years back.

One wise feature of the S. S. L. C. is that provision is made for the teaching of commercial subjects under C group, so that pupils may directly enter life soon after their long high school course. Officers and businessmen are ever in need of young men who studied commercial subjects at school. The progress of this Presidency in the matter of commercial and technical education is still unsatisfactory and any step that may tend to make it worse ought not to be allowed to be taken.

In March 1931, the Academic Council of the Madras University resolved to introduce Book-keeping and Commercial Practice as optional subjects for the Intermediate course. No pupil will be able to take up these subjects in the Intermediate course without a grounding in them at the high school.

During the last twenty years and more of the S. S. L. C. scheme most high schools

have made provision at enormous cost for the teaching of commercial subjects. If the C group under the S. S. L. C. scheme is to be dropped altogether, all this equipment goes to waste and with all the present Commercial Instructors in high schools turned out of employment, there would be hardly any incentive in the near future for the pursuit of commercial studies.

Any suggestion that the commercial subjects may be taught at school apart from and in addition to the subjects prescribed for the Public Examination would not improve matters. The managements, in these days of economy, would be glad to dispense with the teaching of the subjects and the obsession of securing a pass at the Public Examination would make the pupil entirely negligent towards the subject as the year progresses. If the C group is to be dropped altogether, pupils bringing up commercial subjects must be excused the study of some compulsory subject, say Geography or Histories. Then alone there can be a hope of the retention of the teaching of these subjects in the high schools.

Probably it would be in the interests of commercial education in the Presidency if the teachers engaged therein convene a conference at Madras and discuss ways and means of avoiding a set-back to this aspect of education in our Presidency.

Therefore, I suggest that the authorities may think well before passing final orders on the circular issued recently to the Headmasters in the Presidency, taking into consideration the resolution of the Academic Council including Book-keeping and Commercial Practice in the Intermediate class and also the backward nature of our Presidency in particular so far as technical and industrial education is concerned.

THE SEVENTH ALL-INDIA EDUCATIONAL CONFERENCE, BANGALORE SESSION, DECEMBER, 1931.

PAPERS PRESENTED.

7.

VOCATIONAL TRAINING IN SECONDARY SCHOOLS.

BY MR. C. V. MUDHOLKAR.

Dharwar.

THE term vocation suffers from a multiplicity of interpretations. Some try to embrace by that word almost all the activities that man performs. Thus they talk of the vocation of a lawyer, a doctor, an engineer, a preacher, a pamphleteer, a writer, a trader, a middleman, a sailor, a poet, an anchorite, and what not. Training for any of the vocations is classed by these people as vocational training. Others resent this *ad hoc* definition and would mean by vocation such activities as a man may undertake from an economic rather than a cultural or any other point of view. According to these a person doing the business of a lawyer for maintaining himself may be said to be following the vocation of a lawyer but not so the person who discharges the duties of a lawyer for purely altruistic reasons without ever a thought of economic remuneration. A third set of people extend this bifurcation and restrict the term of vocation to activities in which manual labour plays a greater part. According to these men there should be a tacit differentiation between activities which require the skill of the various limbs and those which require thinking of the head. So far as the present mentality of our countrymen is concerned, they seem to see nothing beyond the third

interpretation. Faced with the unfortunate spectacle of unemployed educated people presenting a sad contrast to the more well-off hand-labourers, they think, and rightly, that the education which our educated men get incapacitates them to follow any vocation. According to them our education should comprise more and more such arts and handicrafts as would enable their children to have a square meal and decent clothing. In other words, the ideal course of education should comprise some training in manual occupations which would enable the student to maintain himself without resorting to a clerkship.

The opinion of educationists, however, seems to diverge from either of the above standpoints. They hold that anxiety for equipping the young boy with a vocation to maintain himself should not eclipse our responsibility for his cultural development. In fact, it is the cultural aspect that should be the main objective before the organisers of secondary schools. Writing on the subject of secondary schools, the Sadler Commission remark :—

"In the west, the desire for increased facilities for secondary education draws its strength from a belief that under the stress

of modern life, the alertness of mind which a good education might engender, and the steadiness which it may impart both to judgment and character are of increasing value alike to individual and community. The economic and social conditions of to-day are liable by reason of forces which are world-wide in their operation to unforeseen fluctuations and change. They offer therefore, new opportunities to resourceful initiative and attach heavy disqualifications to ignorance and unpreparedness. For this reason the whole nation is concerned in so improving its equipment from the primary school to the University as to increase the number of trained minds and vigorous personalities at its command. The individual also feels the need of the advantage of better education. As industry and commerce extend and as the functions of public administration grow more complex, a young man has wider chance of careers. As a rule, however, he needs a good education in order to take advantage of the choice. His choice is wiser if he has learnt in the school and college what he is fitted for and what career he prefers. Thus the widening of opportunities leads to a desire for better schools; for, the boy with a better education from the start stands a better chance..... The reaction of intellectual training upon moral character is a matter of fundamental importance in the psychology of education. Quickened by good teaching to observe accurately, to imagine frankly and to reason freely and logically, the mind is led inevitably to reflect on problems of conduct, to ask the reasons of ethical judgment, and to notice the shades of distinction between the right and the wrong. Roused to alert activity, the child's mental powers are so effectively aroused, that he becomes sensitive to the impression of many orders of facts. Thus what I would like our secondary teachers to do is to try to develop an aware-

ness of heart as well as mind and a discipline of the mind as well as of the reason, both of which are as the warp and woof of a character, at once intelligent, sympathetic and firm."

This drives the pendulum to the other extreme raising the question why vocational training is necessary at all. If development of culture is alone the aim and object of secondary education, is it not sufficiently being looked to in the present institutions and is not the present curriculum sufficient to serve it? Why load the already overloaded camel of the Matriculate with extra burdens?

We are thus confronted with a dilemma. If we aim at vocational training with a view to make the educand self-sufficient, we have to lose sight of his cultural development at least partially. If on the other hand, we emphasise the cultural aspect only, vocational training seems to be an unnecessary appendage.

So long as the attitude of looking at vocational training only with a view to obtain self-sufficiency continues and so long as the significance of vocational training as a necessary factor in the proper development of the educand (even from an intellectual and cultural stand-point) is not fully appreciated, the dilemma will continue to remain.

The modern advocates of the principle of including vocational training in the curriculum of the secondary school do, no doubt, hold that too much or too exclusive an emphasis on cultural and intellectual training produces impractical men incapable of availing themselves of the chances in life. But they further maintain that even the intellect is not properly developed unless all the motor activities of the muscles of the body are given full scope.

Modern educational experiments and the growing insight into the working of the child's mind support the above belief. An experiment was once tried by some educationists with three puppies of the same parents. One was given everything in anticipation and was never made to exert for any of its wants. The second was treated as ordinary puppies are treated and the third was given special exercises and problems to deal with, such as getting at the food in a maze, running at a rolling ball, etc. After three months the puppies were painlessly killed and it was found that the brain of the first showed the least development. That of the second was normal. But the third was developed greatly. This shows how there is a co-ordination between brain or intellectual or mental development and motor activity. It will thus be clear that certain manual activities are required for the satisfactory continuation of human life. The advocates of vocational training restrict its scope to such manual activities without being particular about the fact whether they are conducive to make the man self-sufficient or not.

Viewed thus, vocational training becomes an important and necessary factor in the education of a child. Experiments in this direction were first begun by Surgeon Seguin of Italy who dealt with the cases of delinquent children. He found that the children that were dumb or deaf or both and consequently dull, would grow into considerably intelligent children when given opportunities of free motor activities of some sort. He then actually tried this experiment on children classified as dull by teachers and found that there was a considerable co-ordination between motor activity and mental

development. Generally when we use an organ of sense in order to observe anything, we must keep it adjusted to the point of observation by means of the muscles which control the organ itself. Similarly, when we use the muscles to do anything, we have to direct them in accordance with the information we derive from the organs of sense. The educational significance of this is interdependence of the sensory and the motor nerve currents. Without the co-operation of the sensory nerve currents, we are unable to direct the motor currents properly. Buttoning our coat on an extremely cold morning may be cited as an example. It is not that we cannot make the muscles do what we like. The fact is that the nerves at the tip of the fingers are numbed and do not send the proper sensory impulse to the central nerve which is thus left without sufficiently accurate information to enable it to direct the muscles. As a result, the fingers move in a wrong direction. Seguin argued that the inter-dependence of the two sets is so close that a deficiency in the motor system may be taken to imply a corresponding deficiency in the sensory system.

There are many evidences of this. In early infancy the hand supplies the best index to the character and condition of the brain, e.g., deficiency in grasping is an index of dulness; or the unnecessary movements of the hands showing a corresponding disorder in the brain. It is indeed beyond all doubt that in early infancy any marked deficiency in manual dexterity implies a deficiency in the development of the higher parts of the brain, with a corresponding deficiency in mental power. It was left to Madame Montessori to find out that in such cases the brain must be educated through the hand

before it can be educated through the ordinary mental channels. Training in the quick manipulation of the hand obtained a corresponding increase in intelligence. It may be noted that the civilised man has a stronger hand than that of the uncivilised one. It is still more interesting to note the connection between the hand and the speech-centres in the brain.

Henry Head and Rivers say that there is such a thing as kinaesthetic imagery. Sensory nerves run from the muscles, the tendons and the joints and sensations from these arise the muscular sensations from the muscles, strain sensations from the tendons and the joints. These are extremely important in the behaviour of the individual. Without them accurate movement would be impossible. We can write with our eyes closed and walk without noticing every step that we take. The ability to improve our behaviour, to make it more accurate is due, largely, to these kinaesthetic sensations. Educationists like Peer and Pieron hold that kinaesthetic imagery is an important factor in the development of most people. The general conclusion we arrive at by the above discussion is that we must consider the brain and the nervous system as a whole rather than as separate organs and that the bringing into operation of this nervous system is as important a way of training the individual as initiating him into the processes of thinking.

Pestalozzi and Froebel saw this though not so vividly as Montessori. The former said that man must not learn first and then do, but learn through doing. Froebel insisted upon even uttering words accompanied by gestures and to him we owe all that is pleasant and charming in the primary schools.

The necessity of manual training can be urged on other grounds too. Young minds are interested more in concrete things. Besides, the successful accomplishment of a task, however slight, infuses the young mind with a sense of achievement which acts as a powerful incentive to further effort. The faculty of purposeful effort is developed in the child as he goes on saying, "I must do this in such and such a way for such and such a reason." Then again the creative faculty of the boys is developed as they have to think of various patterns themselves and think of the ways of removing difficulties, if any, that may be lying in their way.

The above discussion will make clear some of the uneconomical considerations that make essential the introduction of various sorts of manual training in the school. Educationists would certainly not object to the boy being trained to be self-sufficient. But premium is laid not so much on making him economically independent as on fully developing his brain. It is from this aspect that we have to look at vocational training. If the public is once taught to do so, it will cease complaining of the inadequate results of introducing manual training in schools. It would cease arguing that vocational training is a mere farce if it does not teach a boy to be economically independent. The appreciation of the educational significance of vocational training will also go a long way in ridding our rich people and caste-men of their silly ideas about the inferiority of manual work. The danger from the foolish notions entertained by especially the latter are bound to be extremely harmful to the society. Educationists must soon convince them that they would be doing great harm to their youth if they do not give them an opportunity for manual training.

The line of distinction between vocational training as educationists view it and technical training to which the layman looks to more from economic than educational considerations, is made sufficiently clear above. Educationists advocate the introduction of vocational training in the school-curriculum, as it gives the youth an opportunity of finding himself out and at the same time an opportunity to make himself a better and fuller man. Vocational training thus, if it has to be introduced in secondary schools at all, should be introduced only with a view to give a bias towards manual labour to the youth, and to remove his anti-bias if at all it is there.

The practical side of the problem of vocational training may now be briefly dealt with. We have to see in what forms it can be introduced in secondary schools.

It has to be noted there cannot be laid down a universal curriculum. Every school has to model its course corresponding to (i) the environment and (ii) the temperament or the aptitude of its students. The curriculum of a school situated in a rural locality, where agriculture forms the staple industry, will be quite different from the curriculum of a school situated in an urban area where the vocations of weaving, furniture-making, etc., are followed, or where, after they leave the school, children are mostly employed in banking, warehouses and other modern highly intricate business pursuits.

Roughly speaking, the curriculum can be differentiated in the following three ways: one for initiating the boys in technological pursuits, the second for agricultural pursuits and the third for industrial or commercial

pursuits. The subjects to be included under these heads would be as shown below:—

A. Technical.	B. Agricultural.	C. Commercial.
1. Carpentry.	Agriculture.	Industrial Banking and Exchange.
2. Building.	Orchardry.	Accountancy.
3. Mechanics.	Forestry (grafting).	
4. Engineering.	Floristry.	Insurance.
5. Spinning & Weaving.	Poultry farms.	Actuarial (rudimentary).
6. Chemistry.	Veterinary Science.	
7. Handicrafts.	Dairy farming; grazing.	

Not all of these subjects can be simultaneously dealt with. Only such for teaching which arrangements can be made and for which the students find an attraction need be chosen. Variety is, of course, welcome; for, this will better enable the student to find himself out. It need not be said, a practical course in some of the above subjects will go a great length in linking the school-product with the surrounding society. The present deplorably wide gulf between the school and the school-product on the one hand and the social surroundings on the other, will disappear.

In our secondary schools boys usually enter at the age of between 10—12. They leave the school at the age of 16—18. The following course may be tried for them:—

Age.	Course.
10—12; 13—15.	Gardening; Poultry.
13—15; 15—17.	Carpentry; Weaving; Handicrafts.

Instruction in these subjects should be provided within school-hours only, so that the student may not find it tedious to attend these classes after the long school hours. A little change in the timing of the sessions of

our schools, will perhaps greatly facilitate the inclusion of vocational training. Usually, the school meets in two sessions: the first beginning from 11 or 11-30 A.M. and ending at 2 or 2-30 P.M.; the second from 3 or 3-30 P.M. to 4-30 or 5 P.M. If the first session is shifted to the morning hours and is devoted to intellectual studies and the second held in the evening and utilised for vocational studies, much of the tedium of the present time-table and the unhealthy practice of running to school immediately after meals will automatically disappear.

I have, in the above discussion presented the layman's and the culturist's view-points of looking at vocational training and tried to

point out the defects in these view-points, showing how both lack a proper appreciation of the educational significance of vocational training. I have next tried to elaborate the scientific grounds which warrant the inclusion of vocational training in the curriculum of the school. Lastly after suggesting the rough outlines of a workable curriculum I have outlined a short course which we can immediately adopt in our secondary schools. I am sorry I have not been able to allude to the experiments already being conducted at Alibagh and some other places, where vocational training has been made an integral part of the school curriculum. But I think, I have not outstepped the limits of practicality.

The verdict is the same to-day that it was eighteen years ago:—"It is far and away the best book of its kind."

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8.

HOW SCHOOLS CAN CREATE AND FOSTER AN INTERNATIONAL OUTLOOK AMONG THE PUPILS.

BY MR. C. RANGANATHA AIYANGAR, M.A., L.T.,

Gooty.

NEED FOR A NEW ORIENTATION IN OUR TEACHING.

ONE of the most pressing calls on the work of educational institutions is the need for a training so adjusted as to fit in with the changes in the aspirations and ideals of modern humanity—changes that have been brought about by the intercourse among the nations of the earth as a result of revolutionary improvements in communications. As the poet said 'One touch of nature makes the whole world kin', natural forces have been so harnessed as to bring the opposite ends of the earth within easy reach of each other. Where one was talking and thinking of home, family and community, one is now talking to one's brethren ten thousand miles off and thinks with pity of the brother-men in China and Mexico, sympathises with the political aspirations of the people of Heligoland and Samoa and occasionally sheds a tear-drop for the tragic culminations of the Arctic and Antarctic expeditions. The warmth of the domestic hearth is forsaken for the sunshine of the wider world. Frequently one sees in one's night-dreams not the usual familiar scenes of home and sports of children, but the sight of the American labourer flying to the scene of his labours in an aeroplane of his own. In a word, the home has been knit to the country and the country to the world. The family has become merged in the nation and the nation merged in the universal human race. Our thoughts and actions are becoming more and more international and the

little atmosphere around us is becoming charged with the current of internationalism.

The tide of progress in this direction is too overwhelming for any nation to resist and is already enveloping large surfaces of the earth. Paramount nations all over are re-shaping their social and political institutions to approximate to the world conscience. National armaments are built up not for offence but for defence. Educational systems, where they are already national, are reformed to the international standard. India, which is in the throes of many changes, is having a system of education which can never be called *national*. But surely the day is to come when, in the course of evolution, she will programme her own national system of education for her boys and girls; but by that time, the international influence will have so far made itself felt on the country that, perhaps, the reformers of education will have to give prominence to international ideas in the national education scheme.

Is it not, therefore, necessary for the several educational agencies to look ahead and make a beginning, however humble, in the right direction so as to inculcate into the pupils an international spirit, which is the proper outlook, so that, when these go out as citizens, they might take their right place, free from the many prejudices and crude and narrow ideas that are now the besetting sins of our politicians and countrymen? 'How is this spirit to be created and fostered?' is the question.

TWO WAYS OF CREATING INTERNATIONAL SPIRIT.

Two ways are open. The first and most effective way is the provision and utilisation of extra-school activities. Extra-school activities as at present directed in many schools are mostly confined to games and tournaments wherein the team spirit is sought to be developed. Groups of pupils compete so as to win laurels for their own group or for their *alma mater*. Sometimes district competitions are held, wherein the higher district spirit controls the lower institution spirit. There is not the national or international spirit here, though these of course serve as first lessons. Extra-school activities should be such as to bring the pupils into contact with actual life, the whole of life and not with one part alone of it. Such activities may be :

1. Village visit and rural service.
2. Volunteer services at public gatherings and places.
3. Conducted group journeys, both pedestrian and vehicular within and outside the country.
4. Contributions to charity funds for the poor and distressed far and near.
5. Establishing correspondence with pupils of other countries and nationalities.
6. Provision of a reading room wherein periodicals and newspapers are easily accessible to pupils.
7. Assembling all the pupils of an institution daily just before class room work.
8. Organization of a debating society.

Item 1 provides ample scope for pupils to mix up with the people of the village and

serve them according to their abilities. The cry of rural uplift is in the air everywhere, and any amount of free and voluntary service is welcome to the villager if it is only for his welfare. Running of night schools, helping villagers with books for reading, talks to people on better ways of living, discourses on current day problems and some practical demonstrations as to how it is possible to improve their standard of life, mixing and playing at games with the rural children, these may be undertaken by pupils either together or in particular groups for particular activities according to their inclinations. It should be certainly possible for a rural high school (*i.e.*, situated in the midst of rural surroundings) to do some or all of the work outlined above in villages situated within two to three miles, daily, or during week-ends. Urban high schools can do the work among the working and depressed classes residing in the towns, and occasionally, during week-ends, groups of pupils may go to distant villages for similar work, though not so intensive.

Item 2 aims at organised and trained voluntary services on the part of pupils during fairs, festivals and melas and at public gatherings where such civic services may be required. This form of service is now being sought to be done by Boy Scouts. But the Boy Scout badge is hedged in by so many conditions and is so expensive, that, in spite of considerable public expenditure, the progress made is little and discouraging. A freer code of volunteer service bereft of the technique of training will perhaps be more welcome both to pupils and parents. This aspect of work may be developed and perhaps it is quite possible for every institution to have its own volunteer corps with some distinctive badges. But it is better to relax the

Scout rules and for every school to have a Scout organization as this has come to be recognised as an international movement. International understanding is possible even without the external Scout dress. The Scout smile is enough.

The group journeys mentioned in item 3 should be well thought out and have a definite purpose. They should serve as education through experience and should promote cultural understanding of the people coming into contact with each other. They need not be solely geographical or historical, but should aim at the widening of the mental horizon of the pupils. The school journeys may be arranged in groups, each under the leadership of one or more teachers. One group may go on foot throughout covering perhaps in its itinerary not more than the area of a district. Another group may go by train and motor the object being to cover larger and more distant areas than a district, whose physical features and peoples are different from those met in the same district. Perhaps it is possible now-a-days with the special facilities offered by railway managements to undertake a complete tour to important places in India or in a province. The programme should be pre-arranged, and at educational centres in the tours matches may be played in recognised games such as football, hockey and badminton or welcome meetings may be fixed which provide opportunities for exchange of ideas and friendship. The character of the two kinds of journey is bound to differ. While the vehicular journey is more or less urban, bringing the pupils into touch with urban life and manners, the pedestrian journey is mainly rural passing through rural parts, halting in villages and more in touch with nature. These journeys may be under-

taken during the school vacations without detriment to regular school work. The summer vacation is the best period for long journeys as considerable minimising is then possible in equipment and other creature comforts.

During the journeys pupils would have seen people both rich and poor, happiness and suffering, and would have also seen charitable institutions for the relief of the poor and, perhaps, have had personal experiences by calls for charity on their own pockets. The charitable disposition ought to be encouraged even at school by maintaining charity boxes labelled for the relief of particular classes of people either in their own country or abroad. Humanity is the same. Suffering knows no geographical bounds. Relief is gratefully welcome wheresoever it may be from. Every school pupil has some spare money which is not properly used up. Perhaps the charity box is a fit receptacle for it. Charity of this form transcends the narrow limits of one's own kith and kin or near and dear, and affords good training in humanitarian conceptions.

Item 5 perhaps takes one nearer the goal of internationalism than any other. The acquaintances gained during the school journeys may be strengthened into bonds of friendship by holding of correspondence at frequent intervals between pupils of different schools at different places. There are organisations like the 'Young Folk's League' or the International Adult Education League which introduce members to one another, who subsequently become friends as a result of mutual correspondence and interchange of thought. Heads of schools here and abroad may arrange for periodical communications

between pupils of one school and another and allow them to pick up friends for future correspondence and maintenance of the acquaintanceship. If this scheme is followed systematically and on a large scale, it should be quite possible within a decade for the youths of this country and those of the far-off European or American countries to enter into each other's hearts and feel a common brotherhood under the divine roof. Perhaps the youths all over would be longing to see each other and this keen desire may materialise into actual world journeys and personal contacts. The vision of such a future world is entrancing indeed, and who knows that some day in the infinity of time this dream will not precipitate into a stern reality? The whole world will then be one home of one big family as it is said to have been once in Central Asia where the European and Indo-Aryan races had lived and spoken as members of one family. Does Geneva already bid fair to become such a one?

One of the most powerful means of widening one's outlook is the newspaper and the periodical magazine. There is no subject not dealt with, no part of the world left unnoticed, by the modern newspaper. The happenings of countries in the various parts of the world are brought to us in a few minutes and broadcast within a few hours. The component parts of the world are closely knit together by the agency of newspapers. Every encouragement under proper guidance and supervision should be given to pupils to be well-informed about current events and developments in the country and abroad, by the provision of a separate reading room equipped with good newspapers and periodicals.

Thoughts provoked by these periodicals and other activities of school life naturally try to find expression, and this should be freely encouraged, not suppressed, by discussions and debates at the school literary or debating unions. Under careful guidance, debating societies serve as good platforms for the cultivation of the pupils' powers of expression, eloquence and oratory. The art of speaking requires, as any other fine art, to be cultivated, trained and developed. As the late Thomas Alva Edison said, in the art of speech-making natural gift is one per cent. and ninety-nine per cent. is hard work and industry. It is in debates and discussions that crude ideas and angularities of manners are rubbed and the way is paved for a proper understanding of problems on the broader basis of humanity. The teachers' part in the cultivation of this international spirit is very great and they should themselves be keen internationalists to imbue the pupils with the same spirit.

Short daily talks to all the pupils assembled for about five minutes just before classes may be effective. These discourses should be general and morally instructive, relating to current events and contemporary world personalities that could stand the test of the ideals set before the pupils in the day-to-day class-room lessons. The few seconds' prayer at the close of the discourse may preferably be international, based on the faith of brotherhood and God and free from the taint of religious aggressivism, especially where the pupils are not of one religion.

An attempt has been made in these pages to indicate the lines along which extra-school activities may be directed to promote an international outlook among pupils.

THE CLASS-ROOM METHOD.

The second way is the teaching of class-room subjects, such as History and Geography, in such a manner as to arouse in the learners a keen desire to follow with sympathy and appreciation the story of the attempts and efforts of man in other parts of the world, in his evolution to progress and civilisation. The teaching of Geography, especially human Geography, becomes very interesting and profitable when it is done in the proper spirit.

In literature, the non-detailed books for study may be more usefully from continuous Readers dealing with historical or geographical subjects or such publications as deal with the aims and objects and activities of the League of Nations. For example, the Longmans' publication 'Fight for Peace' which deals with the activities of the League in a very interesting manner may very well be prescribed for the V Form for extensive reading. It is also possible, in a way, when dealing with other subjects in the school syllabus, to refer now and then to the contributions made to the respective sciences by the respective scholars from the various nations of the earth, thus arousing a reverence and admiration to these distinguished savants without consideration of national complexions or geographical barriers.

International outlook can be developed more by practice than by precepts. Outside school activities provide, then, more scope for this practice than the class-room where theories only can be propounded. Prominence should therefore be given to the practical side in the education of a pupil rather than to mere teaching of ideals, especially in an attempt to induce a world-conscience among pupils.

A WARNING.

But in any reform, the zealots are likely to overdo and carry the pendulum to the

extreme. Educational reforms in this country have suffered in this respect and have brought about untold sufferings to the school population. In an attempt to infuse an international understanding in the pupils, great care should be exercised against excessive internationalism. The love of one's home and country should not be killed. This should, on the contrary, take a healthy turn, and its course fully maintained, while it looms to enclose the world. A few instances may be cited. There are some educated persons who are cultured and understand the world. They are ready to help with service and charity. Their services and charities are mostly to the relief of the suffering in distant parts while perhaps in their own families or nearer home are destitutes and sufferers requiring a relieving hand. These world philanthropists do not take any notice of these. What is their motive? Are they really philanthropists in the right sense? Perhaps their ambition is to secure a world-name and fame and a few titles. While they are thanked by those abroad, they are cursed by those near by. The old adage 'Charity begins at home' has been rightly said and perhaps anticipates the danger of excessive world-conscience.

There should be a right appreciation of the various factors in a comprehensive whole and one's acts should bear a reasonable proportion in relation to these factors while the ideal is kept up throughout. To take up another instance, if one in India cultivates sympathy and love for America and the Americans, the love need not blind him to his friends in his own home and country and much less to look with contempt on everything Indian. There are what are called larger and smaller interests. A right understanding of the extent of sacrifices required of the smaller interests in the face of the larger ones and the relative importance of these interests is what should be developed in the young pupils of to-day—the would-be world citizens of the morrow; the creation and fostering of a broader outlook among the pupils as outlined above should be a function of every educational institution.

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COOPER, Publishers, BOMBAY.

9.

THE "UNDER FIVES."

BY MR. S. JAGANNADHAN,

Saidapet.

PARENTAL RESPONSIBILITY.

WHY are the college results so low? Because immature minds and the unfit seek admission into the college. Why are the high school results so low? Because the elementary school does not prepare for the high school curriculum. Why do the children of the elementary school show such poor results? Because the home does not properly train its children. Thus the responsibility is being shifted from the school to the home. Does it mean that the teachers' world is free from all responsibility? There is indeed a greater responsibility on the teacher for bringing up the education to a higher standard than now. It is they who have to take the lead to experiment, modify or alter the present education.

THE UNTHOUGHT OF PROBLEM IN EDUCATION.

The Secretary to the Board of Education in England has said: "The Nursery School is as essential at one end of the system of public education as the University is at the other." In the West the educationists are endeavouring their best to get the child trained and educated on the proper lines. Though this training does not shift the entire responsibility of the home, the teachers have taken the lead to solve the sacred problem of child training and child education. Creches, nurseries, kindergartens and infant schools on the lines indicated by Montessori are growing in number and the work of the pioneers in this respect of child education is being increasingly re-

cognised and carefully watched. The first nursery school of Rachael Macmillan was opened by Her Majesty in 1908 and since then many nurseries have come into existence and are doing useful work. But to us all in India it is still an unthought of problem in education.

THE CASE OF THE "UNDER FIVES."

At present we believe that the training of the "under fives" is solely a matter for the parents and that the sanctity of the home should not be polluted by the teacher setting his foot there. Partly it is true. If parents really attend to their children there is no necessity for a teacher to peep into the realms of the home. But partly it is also in some measure the responsibility of the school to suggest to the parents the careful upbringing of their children on proper lines. Till now the elders in the family were in charge of the babies and at present there seems to be a dearth of these able-bodied elders in many families to take care of the children. The father is always on the look-out for earning for his family to the best of his abilities and the mother, an illiterate or a half-educated young girl, is over-working for her family. As such, the parents do not find enough time to devote their best attention to their children. They recognise their inability notwithstanding their sincere love towards their children.

DIFFICULTIES IN THE WAY OF SOUND EDUCATION IN CLASS I.

As the population is increasing by leaps and bounds the number of children also in-

creases. The number of school-going children may show an increase over previous years, but not to such an appreciable degree in proportion to the growth of population. The one reason is that the children are looked upon as supplementary wage-earners as soon as they reach their sixth or seventh year. The other reason for the low percentage of literates is the stagnation of the majority of the children in Class I.

Taking the case of children of Class I there are also children under five and over five. Probably the number in the former is very small. Though the total number of children may be large the teacher is not in a position to devote his best to all the children. The "under fives," the dull or the backward ones do form a hindrance to his ordinary work. Children themselves do not come to school with that joy and happiness which would be necessary for receiving education with ease and delight. It must be admitted that the schools themselves are not very attractive to children.

EDUCATION BEGINS FROM THE CRADLE AND SCHOOLING BEGINS AT THE AGE OF FIVE.

It is generally believed that the education begins at the age of five when the child is put to school. It must be noted here that only the schooling begins at that age. Education begins from birth and from the cradle. Education in the cradle begins in the home and education here is not book-learning. It is a training and the shaping of the child of man to grow into a full man.

DEVELOP THE SCIENCE AND THE ART OF CHILD EDUCATION.

Though the child is the centre of attraction in all families we have not thought about

specially studying the child. In this age of science problems of child study and child education are pursued in a scientific manner. Careful observations of the child lead to the scientific study of children. But the man in the street looks not to the science but to the art of child training. So the science of child study must enable the research workers to give a lead to the people by formulating practical methods of child education.

CHILDREN LACK IN THE PREPARATION FOR LEARNING.

It has been the experience of teachers that the children of school-going age who attend the school for the first time lack in the preparation for learning. This preparation for learning consists of sound experience with men and things and the formation of good habits and nice speech. Healthy plays and games develop the child's body and mind. Nature widens the out-look of children, and occupations train their hand and eye. If such a preparation has been denied to children till now, it is time for us to prepare the children for learning. By giving freedom for self-development and studying the child's responses we can build up the work for the future.

THE CARE OF THE "UNDER FIVES" BENEFITS ALL CLASSES OF PEOPLE.

Parents have to be shown the value of good training to children from childhood. Children trained from early years will be glad to attend the elementary school and will show eagerness to learn. The poor, the middle and the richer classes have all got their own difficulties in paying their best attention to children. The poor man will be glad to be rid of the responsibility if an external authority is willing to take care of his children.

The middle class man will also be very willing to send his children if a proper nursery is found near his home. But these two classes of people will prefer to have free training for their children, while the richer class will be willing to send their children provided they are taken particular care of, notwithstanding any expense that may be incurred by way of employing a special directress or instructor for their children. In all these cases the initiative must proceed from the organiser's sincerity in his mission, love for the children and an earnestness to do something for the children of humanity.

THE SOLUTION OF THE PROBLEM.

1. *The Home as the Best Nursery.* It is greed that a model home is a typical nursery. It is very difficult to import into the school the love and affection that permeate the home. It is untrue to say that there was no system of child education in our homes. It may not have been organized and systematised. But here are very good traces of our own practices of child education which are also current now. I refer to the valuable treasure of nursery stories and rhymes adopted by the experienced grand-mothers who were almost responsible for looking after the children. These stories and rhymes developed the children's power of speech and memory. Their funny games, interesting little occupations and valuable plays for children cannot but evoke great interest in us. It is given to us to modify or adapt those practices to our present needs. All the homes do not have all the facilities and opportunities to give their best to the children. If there is real demand or giving the children the best form of training, then it is necessary to think of other solutions.

2. *Extend the work of "Baby Welcomes."* Some philanthropists and public bodies have opened "Baby Welcomes" where the babies of poor families are cared for. Milk is supplied to children free and sometimes a meal is given to them. Sometimes a bath is also given to children. It seems to me that if the work of these Baby Welcomes could be extended and made to function as nurseries it will be highly beneficial to the children and their parents. If we truly realise the numerous difficulties which the children labour under and the immense helplessness of children we could also take some share to help the Baby Welcomes even amidst our own limitations.

3. *Experimental Classes in Training Schools and Colleges.* It will indeed be a happy thing to have some classes for the 'Under Fives' opened in the training schools for the sake of experimenting with children, training workers and devising cheap materials for similar institutions elsewhere. Thus the subject of child education will not only be academically discussed but also practically carried out. If the experiment is to reach the village and be of great benefit to the village teacher it is necessary that cheap things ought to be invented.

Before training workers such of those as are willing to open or conduct similar schools for the 'Under Fives' ought to be given a short course as to how to carry on work with the babies. By visits to model institutions, by exchange of ideas through person and post with similar schools one could do something for the children of one's locality. Social service workers inspired by a call within them to serve the children of humanity are contributing their due share to the solution of the problem.

4. *Recognition of Nursery Classes in Schools.* Well equipped and well staffed elementary schools with sufficient accommodation, play-ground and garden could be induced to open nursery classes and admit a limited number of babies. If the baby section comes to be recognised by the authorities at least as an experimental measure worth encouraging and if the work in similar baby sections gets the appreciation of the people around, then enthusiasts in this direction in big villages will come forward to organize classes for the babies. When the advantages are shown and when the need for the same is created creches, nurseries and kindergartens would come to be included as a part of the educational system.

PLAN, PROCEDURE AND PROGRAMME.

In order to give a start to the work it is necessary that the organiser should have a picture of what the baby section should be and he must observe some institutions of this kind and take lessons from the workers. By observation and with some perspective in him he could draw up a programme of work for his own institution.

The baby section requires a fairly good building enough to accommodate from 20 to 50 children. A play-ground, a garden, a bath-room and a privy are quite essential. The room should be made quite attractive by means of pictures and materials which the children can handle and play with. Children of ages three to five may be admitted. The organiser must be one who is eager to study and guide children and he should be prompted by an inborn love to this kind of work. An experienced woman teacher or at least a male teacher who feels a call within himself should undertake the work. She or he will have to

be helped by a number of willing helpers imbued with the same desire of serving children. The doctor of the locality must also come forward to shoulder some responsibility in the work by rendering medical advice and help to the children and their parents. A maid-servant to look after the children will also be necessary.

1. *Health Habits.* The school should start in the cool hours of the morning and evening. As soon as the children come to the school accompanied by their mothers or the maid-servant of the school, the organiser must devote his attention to the cleanliness of children. Unclean children should be sent to the bath-room. Their hair should be combed well and their body should be made clean. Attention should be paid to the cleanliness of face, teeth, nose, eyes, finger-nails, and toes.

2. *Prayer and Nature Interests.* When next the children assemble in the school there is silent meditation and the organiser can conduct a short prayer which the children can be taught to repeat. Next the children move on to the garden and water the plants and pots. They can bring some flowers for their pictures and dolls inside the building and decorate them. The birds in the cages hanging round the verandah have to be looked after and fed. The cages must be kept clean.

3. *Sense Training.* When they move into the hall they can have some sense training exercises with materials collected from the locality. In most cases it is a talk on Nature. The leaves, flowers, fruit, etc., may be chosen for conversation. Some games or sense training may also be played. Not only do the children learn to exercise their sense properly but learn to express their sense expression in correct speech.

4. *Occupations with Materials.* Occupations with materials come next. Block-building, clay work, paper tearing, folding and cutting, picture and stamp mounting, free drawing and colouring, threading beads and reeds, weaving, etc., may be done.

Free work on these lines will lead to systematic exercise to develop the instinct of creative power in children.

5. *Free Play.* The occupations should be followed by free play. Play is the spontaneous manifestation of the child's energy to lead its life and to construct a miniature world for itself. It is the life-giver, nourisher and tonic for the healthy child. One child wishes to draw water from a well. A group of children play at railway trains. They talk of pressing the spring, moving the train, signalling and so on. Their free-plays are merely imitative and sometimes imaginative. The children enact the drama of life in their free-play. They have their own kingdoms, kings, courts, laws and regulations. In their life's drama marriages and feasts are celebrated, bazaar transactions are held. In their free play they experience the joy and misery of life in that small but big kingdom in their own conception. Into such a kingdom the organiser peeps in and finds most pleasing things if he is an ardent lover of children. The presence of the teacher should not be viewed as intruding upon children in their liberty. If it leads to this the children will not be free to express themselves fully. This is a fit place for studying children in their natural environment and in their natural and good humour.

6. *Open Air Class.* In the afternoon session the children may have at first free play in the shade. Playing on horses, swings, modelling

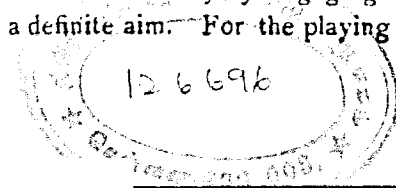
in sand, going up and down the ladder and slide, throwing rings, playing at balls, etc., can be practised. In all these plays the director of the school watches the behaviour of children. It should also be his endeavour to correct them when they can be reasoned with.

7. *Story Time.* In the story time which follows the open air class the teacher gives them inspiring stories and besides making it a pleasant time introduces in his stories some good qualities which the children should imbibe, such as courage, self-reliance, truth, cleanliness, love of plants, animals, men, and God, kindness to all, sharing with others, respect for elders, etc. From time immemorial our children have been passionate lovers of stories and we should utilise the story hour to good advantage.

8. *Excursions.* Short excursions or walks may be arranged to places near the school. It would be quite good if the children are taken in special conveyances for excursions even to places near the locality. Otherwise walks to fields, tanks and rivers and temples, etc., near the school can be usefully undertaken.

9. *Rest.* The children return to the school and have some rest if they like. Provision should be made for sleeping or resting. Warm or cold water should be made available for drinking purposes.

10. *Organised Games.* The children also delight in organised games suited to their ages. Hide and Seek, Puss in the Corner, Blindman's Puff, Musical Chairs, etc., can come under this head. These and other games should be to give exercise to the different parts of the body by engaging in plays with a definite aim. For the playing of



these games the children follow a set of conventions or rules. Jumping, hopping, running, crawling, slow walk, straight march, etc., can also be introduced as occasion arises. Such of the children as require some special exercises should be attended to separately.

11. *Entertainments.* The children may now and then be treated to musical entertainments, physical displays, etc. Occasional treats to children by outsiders would popularise the institution.

12. *Tidiness, Nature Interests, Prayer.* Just before leading school, the attention of the children should be drawn to keeping things in their proper places. The last item of school work should be the care of plants, pots, flower-pots and silent meditation.

DAILY PROGRAMME NOT RIGID.

Unlike the time-table of the ordinary school, the programme of the nursery should be elastic. All the above twelve items show the extent of the programme and the nature of work to be done but the order or the number of items in the daily routine is entirely left to the organiser and his helpers. It will be interesting to keep a record of the children's growth physically and intellectually by closely watching them in their various activities in the school.

DISCIPLINE.

There is no need for enforcing discipline in this section for babies. When our heart is full of love for them and when the children see this, they will automatically adjust themselves to situations. Let us not tire them with too long stories or too long walks and exercise, or too much of restraint in a particular piece of work. Let us give them enough of freedom for their full growth and power of

expression. The elder children will lead the younger and a right and timely appeal to older children will be productive of desired results.

THE THREE R'S.

It must be clearly seen that in the above programme no attempt to introduce the formal teaching of the Three R's is made. It should not be the aim of the organiser to attempt this. But games and plays which incidentally give them ideas of number and space may be freely used.

EQUIPMENT.

It is essential that the nursery should be fully equipped. To begin with there ought to be materials for the teaching of occupations, sense-training, pictures for story-telling, etc. Beads, reeds, number boards, fraction boxes, bead frames, coloured balls, insets, and building bricks may be stocked; and coloured paper—brown, white and black—scissors, picture-books, etc., may be purchased as occasion arises.

A small doll's house is essential. We know how immensely delighted the children are when they see the exhibition of dolls and toys in the Dasara season. They use some of these toys, dolls, hand-carts, drum, whistle, etc., in their free play. As we go on with our work new materials will suggest themselves for use. It should be our honest endeavour to see how to make use of materials available in many of the homes of children.

THE METHOD—WHAT IS IN A NAME?

CARRY THE SPIRIT.

Very often a visitor to a model institution questions the organiser as to the method of education followed there. It is not possible to give an exact name to the method. At

certain times certain men and women in the different parts of the world felt a call within them to take up the work of the education of children of their own country or a particular class of children in their country. The conditions, surroundings, traditions and the educational opportunities of those children may be quite different from our own. They pursued their work with patient toil and perseverance and in course of time organised and systematised their work. Such a plan or method began to be named after the originator or the organiser or the name of the place when the method grew. Let us not worry about the name of our system of child education.

If we really feel a call within ourselves we shall also make the lives of our children clean, happy and gay, open the gates of learning to them, create a thirst for learning within them and establish good habits. A worker in this direction will naturally look to the pioneers for help. It may be found necessary to adopt some procedure or materials used in the systems of child education in other lands. He must also employ his own resources and seek the help of others of his own countrymen who have given their best thought to the subject. Such a combination will result in the evolving of a new method which will be 'our own' method of child education.

BUILD UP THE WORK.

During the first one or two years the organiser must make a complete and clear record of every day's work, the difficulties in the way and of the suggestions for future work. By a study of the past and present he will be able to build up the work and give some definite shape to the work of the future.

PURSUING THE PROBLEM IN THOUGHT, WORD AND DEED.

As poor teachers with large families we can pursue the problem even from a selfish point of view. We shall give our experience to those who need it. The school will be an advantage to the children of poorer classes with no educational traditions and with no opportunities to develop themselves. The nursery will be an effective way of creating an interest in learning. By giving a proper stimulus at the right time, we can produce a good response.

It is indeed a nice problem to be solved by social service workers. Apart from making a scientific study of children they could at least elevate these children from the darkness of uncleanness and helplessness. Women teachers must take the lead in the matter. Teachers and those research workers must make an appeal to the philanthropists who could be induced to open a nursery. It will indeed be a happy day when we could see all our children trained and brought up on healthy and intelligent lines which will make them observant, creative and self-reliant.

CONCLUSION.

Educationists and teachers who have the welfare of the children at heart will have to do propaganda work in the science and art of child education. The work has to be thoroughly organized. Such nurseries will act as models for teachers and parents. Such a training of the "Under Fives" seems to be almost necessary if we want to see that all our children get the benefit of at least a course of elementary education. Magic lantern slides and cinema films showing the training of the "Under Fives" to the public will awaken in them a thirst for training their children on the right lines. It will indeed be a happy day to see nurseries established in this country.

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REPORT FOR 1931.

By the Secretary, All-India Federation of Teachers' Associations.

THE CHIEF WORK OF THE YEAR.

The chief work of the year has been the compilation and publication of the report of the All-Asia Educational Conference which we had the proud privilege of organising during the last Christmas week at Benares. It contains 837 pages and is divided into 27 chapters. Those who have had anything to do with the compilation and publication of such reports would realise what a tremendous strain it has caused to the head-quarters where midnight oil has been burnt for months in order to put the whole matter into shape. It is gratifying to note that the volume has been well received by the press and the public and that it bids fair to be a seller. In connection with it we cannot be too grateful to Mr. H. K. Ghosh, the Proprietor and General Manager of the Indian Press, Allahabad, for the zeal with which he undertook the work and the promptness with which he carried it through. The Indian Press, Allahabad, is one of the chief indigenous publishing firms of India, which has successfully competed with foreign firms and is adventurous enough to undertake publication of works of public utility.

Mr. H. N. Wanchu, M.Sc., I.E.S., Inspector of Schools, Benares, and Officer in Charge of the All-India Educational Exhibition, 1930, has also brought out a report of the Exhibition which can be had from him. He is entitled to our best thanks, not only for the sterling work that he did at Benares, but also for seeing the report through.

THE RESOLUTIONS PASSED IN 1929.

The Executive Committee at its sitting on the 29th December, 1930, resolved that the resolutions passed in 1929 be communicated to the proper authorities. I am grateful to the Directors of Public Instruction of the various provinces of British India and Indian States, as well as the Secretaries of our branch associations who have sent me brief notes of what has been done in the respective places under their jurisdiction and what the possibilities are of the acceptance of the resolutions in the near future. Some of the Directors of Public Instruction have been kind enough to present to the head-quarters printed copies of the reports of their administration and deserve our sincere gratitude. But the situation, on the whole, is not encouraging for the future and the Director of Public Instruction of the North-Western Frontier Provinces has rightly remarked that "while the present financial stringency lasts, it is impossible even to consider many of these resolutions."

The resolution regarding Advisory Boards of Collegiate and Secondary Education has not received much welcome. It is engaging the attention of the Governments of Cochin and Marwar but has not yet been worked anywhere in the country. Owing to paucity of funds, it is not possible to establish such boards in the N.-W. Frontier and the United Provinces of Agra and Oudh. The Government of Bengal does not contemplate starting such Boards while the necessity for the establishment of these has not yet been felt in Assam. The Bombay Presidency Secondary

Teachers' Association has been annually passing a similar resolution but it has aroused no response from the Education Department. In the State of Travancore, there were Education Boards at several centres relating to primary education only, but even they had to be abolished as they did not work properly. In Bhopal, a motion in the Legislative Council to this effect was not approved by the Government. It may be noted, in passing, that in most of the provinces, there are representative Boards for controlling the High School and Intermediate Education, but the idea of Provincial Advisory Boards has not gained much ground.

The conscience clause with regard to religious instruction in schools and colleges has been operating for some time in the United Provinces of Agra and Oudh and in Assam, it has been introduced in the Central Provinces and Berar in May 1931, while the Governments of Cochin and Marwar are considering the question. The necessity for such a clause has not been established in the Presidency of Bombay, nor in the State of Travancore and it is satisfactory to note that some of the institutions in the Presidency of Bombay have, of their own accord, dispensed with compulsory attendance at religious instruction periods. In Bengal, although there is no conscience clause, a policy of neutrality is followed with regard to religious instruction. In Bhopal, provision is made in all schools for the teaching of Sunni theology to Muhammadan students, but the students of other sects and religions take up the study of morals during the same period.

The resolution regarding technical education has evoked a series of interesting replies.

The Government of Bombay is so seriously handicapped by financial stringency that it cannot even think of such schemes, but the Government of the N.-W. Frontier Province is considering the question. In Assam, technical and industrial education have not made much headway, while in Bengal the Government has started a technical school in Calcutta and there is also a commercial school. The Industries Department grants monthly aid to institutions having technical classes, but these measures do not touch even the fringe of the problem, nor is there any possibility of extension owing to paucity of funds. The United Provinces have a network of technical schools and also a technological institute, but their extension and improvement is a pressing problem. The Central Provinces Government enunciated its policy regarding technical education in 1924 and since then nothing notable has been achieved in this direction. The Government of Bhopal provides technical schools for girls and boys in the city and the Government of Cochin has started technical, industrial and commercial schools in almost all important centres. It is also contemplating the opening of a technological institute. The Marwar Government has made a modest attempt in this direction, by opening a business class and attaching a technical class to the railway workshop, while the State of Travancore proposes to include commercial and industrial subjects in the list of optionals according to the revised scheme of studies in English schools. It is noteworthy that some of these, *e.g.*, agriculture, needle-work and weaving are also optionals for the Vernacular School Leaving Examination of the State.

The unification of educational services in Government and non-Government institutions is out of the question almost in all provinces and States. In Bhopal, the number non-Government institutions is negligible, while in Cochin what is possible has been done. The Marwar Government is considering the question.

Owing to financial stringency, it is not feasible to appreciate our resolution regarding a definite code of service rules for teachers in non-Government institutions. The Calcutta University has promulgated a school code for the management of non-Government schools, which removes only a few of the disadvantages suffered by the teachers. In Cochin only the code applies equally to both non-Government and Government institutions. This resolution is being seriously considered by the Governments of Marwar and Travancore.

The necessity of establishing Arbitration Boards has not been felt in Assam, Bombay and Bhopal. In Bhopal, the number of non-Government institutions is negligible and in Assam the Department of Education deals effectively with all cases. But in Bombay the development of educational institutions being on lines entirely different from those in other parts of India, the question of Arbitration Boards does not arise and so far there has been practically no demand for them. In the United, the Central and the N.-W. Frontier Provinces the paucity of funds is in the way, but it is refreshing to find that in the State of Cochin, the appointment of an Advisory Board for the purpose is being contemplated. The Director of Public Instruction of Travancore considers our resolution worthy of consideration, while the Marwar Raj also pro-

mises to give due consideration to it. In Bengal, an Arbitration Board constituted by the Calcutta University with representatives of the Government on the Board and having teachers' representatives has been working satisfactorily for a year and a half.

Financial stringency makes it impossible for the Governments of Travancore, Bombay and the United and N.-W. Frontier Provinces to consider our resolution regarding the minimum salary scale for each grade of teachers. In Bengal, a minimum salary scale is insisted upon both by the University and the Government but the amount is very low and there is no standardised scale of salary for teachers in non-Government schools. In Assam, a minimum salary scale for each grade of teachers has been laid down and incorporated in the Education Code for Government and aided schools, but the Department is not prepared to undertake to provide for incremental scales for non-Government schools at the cost of the Government. In the Central Provinces, the Government has already fixed salaries at Rs. 30 for a matriculate in C. P. and Rs. 35 in Berar, Rs. 50 for a graduate in C. P. and Rs. 55 in Berar. These salaries are insisted on by the Government and any lower salaries actually paid are disallowed for the purposes of grant in the financial statements. For vernacular schools under the management of local bodies, the Government has fixed the following minimum salaries: Rs. 15 for untrained hands in the ordinary districts of rural areas and Rs. 16 in dearer districts, Rs. 20 for trained hands in ordinary districts of rural areas and Rs. 23 in dearer districts, Rs. 17 for untrained hands in the ordinary districts of

urban area and Rs. 20 in dearer districts, Rs. 22 for trained hands in the ordinary districts of urban areas and Rs. 25 in dearer districts. But these minima are not insisted on in the case of vernacular schools under private management. The maximum is always left to the management, provided it is not greater than that given in Government institutions of similar grade. The Government scales cannot be forced on aided schools or local bodies as there is always the question of funds to meet their share of expenditure. The Government admits, for purposes of grants, any salaries given on the analogy of Government scales and admits increments in fixing annual maintenance grants. The Government of Marwar has done something in this direction with good results, while in the State of Cochin there is difference between the scales of salary of teachers in Government and aided services. There is already a teachers' salary grade in Bhopal, but no definite standard of grant-in-aid has been adopted, these being dependent upon the generosity of the Government.

Teachers' Associations are recognised by the Governments of the United Provinces, Bengal, Madras and Travancore, Marwar and Cochin. The Bombay Government has given only partial recognition, while in the Central Provinces the Associations are being recognised. There is no Teachers' Association in Bhopal but the Government held a Teachers' Conference in 1929 and proposes to make it triennial. In the N.-W. Frontier Province, Teachers' Associations are permitted while in Assam, the Government has recognised the Government Service Teachers' Association, but expresses its inability to recognise non-Government service associations.

The use of the mother-tongue as the medium of instruction and examination at the secondary stage is permitted in the United Provinces and the Central Provinces, Bhopal and Cochin. The Government of Bombay has always favoured this reform but the University stands in the way. However it has recently adopted a resolution permitting candidates at the Matriculation to answer their papers in their mother-tongue. The Senate of the Calcutta University has also passed a scheme for imparting education in schools through the medium of the vernacular and it is before the Government for final sanction. This question is still under the consideration of the Governments of Travancore and Marwar. It may be noted that no Government is yet prepared to use the mother-tongue as the medium of instruction at a stage higher than the Matriculation.

The Compulsory Education Act of Bhopal extending to the city only requires the attendance of all boys at a recognised institution between the ages of 7 and 14 years, although there is no such provision for villages. The Education Department of Marwar is considering the question, but that of Travancore does not consider it necessary. In Cochin, primary education is free and the percentage of literacy even now stands very high. Hence the Government does not feel the necessity of instituting a policy of compulsory education. In the Central and the United Provinces, the local authorities are permitted to propose the introduction of compulsory primary education in any areas under their jurisdiction. In Assam and Bengal, Acts have been passed for the provision of compulsory education, but no effect has been given to them. A similar Act

exists in Bombay also but as it is impossible to meet the statutory obligation owing to the present financial debacle, it is almost a dead letter so far as compulsion is concerned.

As regards physical education, a good deal of improvement is noticeable. In Bhopal, physical education plays a prominent part in the education of all students of State schools, physical training is compulsory although games are optional, physical instructors are trained, play-grounds exist in large number, instruction in health and hygiene is given in special classes connected with the Training School and the Scout movement and regular medical inspections are carried out in schools which have to keep a record of physical development throughout a boy's career. In Marwar, gradual improvement is visible in all departments of physical education. In Travancore the three first grade Government colleges have each a physical instructor on their staff, public health is one of the optionals for the School Leaving Certificate and it is proposed to make physical training compulsory. In Cochin, physical instructors have been appointed in college and training institutions and the drill-masters trained by these are appointed in boys' schools, teachers trained in Theorythm are appointed in girls' schools and joint inspection of schools is carried on by the medical and school inspectors. In Assam, a number of physical instructors has been trained and it is proposed to arrange for regular medical examination. In Bengal, physical training and games are compulsory in all schools and the teaching of hygiene is also compulsory. In the United Provinces, physical training and games are compulsory and a regular scheme of medical inspection is in

force and classes are being held at different centres to train physical training instructors. In the N.-W. Frontier Province, physical education has been receiving special attention for several years. Only in Bombay, where the financial stringency seems to be very acute, even the suggestions of the Physical Training Committee appointed by the Government have not been accepted.

The resolution regarding the course in citizenship has found favour with the Board of High School and Intermediate Education in the United Provinces, while in the N.-W. Frontier Province civics is taught in all high schools. In the Central Provinces, civics is taught in normal schools and secondary schools. In Cochin and Marwar and Bhopal, provision exists for a course in citizenship either in connection with social uplift or with Scouting. The Director of Public Instruction of Assam does not consider such a course necessary for schools while in Travancore, Bengal and Bombay, the Education Department has not yet moved in the matter. Perhaps, the pupils prefer to take their lessons in civics from elsewhere rather than from our schools and colleges.

In the provinces of British India, the Cooperative Societies Department is making a good deal of progress in giving education to the public in its principles and also in establishing Co-operative Book Depots but the Education Departments are generally not willing to shoulder this work. The principles of cooperation are taught in normal schools in the Central Provinces and Bhopal and in schools and the training institutions in Cochin. In Assam, the question is under consideration and a text-book is being prepared for it.

The Education Departments are generally very doubtful about making effective arrangements for instruction in sex hygiene. Most of them prefer to leave it either to individuals or to the Boy Scout and the Girl Guide movement. In the Central Provinces, the question is now under consideration by the High School Education Board.

All the Education Departments admit the utility of school libraries and are alive to the necessity of encouraging it, so far as funds permit. But in Bengal, the condition of school libraries is deplorable in unaided schools.

Facilities for magic lantern lectures exist in Bombay, the United Provinces, the Central Provinces, Marwar and Cochin. The others while realising the necessity of these are handicapped on account of want of funds. The Bhopal Government is considering the question.

The resolution regarding methods of inspection has been approved in the Central Provinces, where arrangements have been made for the inspection of Drawing and Manual Training work by the Training College staff, in Marwar where a new system is being tried by the Director of Education and in Bombay where three new Inspectors have been recruited recently. But in others owing to the limitations of funds the Education Departments are not prepared to consider the scheme of associating subject Inspectors with ordinary Inspectors.

The resolutions regarding special funds for educational tours and leave on full pay for study and tours are considered impracticable by all the Departments of Education and none is prepared to try them.

Adult Education is neglected everywhere and is imparted at some places inadequately through night schools. The Government of the Central Provinces has adopted a scheme for it. The schools for defectives are few and far between. There are institutions in the United Provinces, the Central Provinces, Bengal, Bombay and other places, but the problem has not been tackled seriously by any Education Department. It is gratifying to note that it is engaging the attention of the States of Bhopal and Cochin.

RESOLUTIONS OF THE ALL-ASIA EDUCATIONAL CONFERENCE.

At the meeting of the Executive Committee held on the 29th December 1930 at Benares, it was also resolved that the resolutions passed by the All-Asia Conference be also communicated to the proper authorities by the Federation. This resolution has been complied with but as detailed replies have been received only from Burma, the Central Provinces, Bhopal and Baroda, it is not possible to give here a comprehensive resumé regarding them. It would be in the fitness of things, if this was presented before our next Conference, as All-Asia Conferences are intended to be biennial.

THE NEXT ALL-ASIA EDUCATION CONFERENCE.

Owing to disturbed internal and external conditions neither China nor Japan is prepared to hold the next All-Asia Educational Conference in 1932. The western countries of Asia are in favour of holding the next Conference at Cairo. But nothing has yet been decided by the World Federation of Education Associations.

THE WORLD EDUCATION CONFERENCE, DENVER.

The World Federation of Education Associations held its biennial Conference at Denver last July, which was a very successful gathering and Professor Seshadri who represented the Indian Federation will personally present his report to you. It is a matter of congratulation that Professor Seshadri was re-elected a Director of the World Federation and was also appointed to the Executive Board of three Directors, to represent all Asia.

MEMBERSHIP.

No fresh Associations have joined this year, neither could I make any effort to help in the formation of new Associations. But it is satisfactory to note that a beginning has been made about enrolling individual members. Shamsul Ulema Kamaluddin Ahmad of Chittagong, Mr. Menno Lal Misra of Agra and Miss R. P. Pal of Burma have joined the Federation this year. If the various Council members help us in enrolling individual members it would mean greater strength to the head-quarters.

THE COUNCIL MEMBERS.

The most active of our Council members for 1931 are Sardar A. T. Mukerji of Dewas Senior and Miss R. P. Pal of Burma. Sardar A. T. Mukerji did a good deal of journalistic work on behalf of the Federation and gave publicity to its manifold activities in Rajputana and Central India through the columns of *The Illustrated Sunday News*, *The States' Chronicle*, *The Indian States Journal* and *The Central India Times*. Attempts were made by him to acquaint several Indian States with

the importance of the work of the Federation and steps were taken to interest them in the cause of education in general. Owing to the absence of Prof. Seshadri, he was requested to undertake the convenership of the Compulsory Primary Education Committee in which capacity he has accomplished a good deal in a very short time. His full report will be placed before you for consideration. Miss Rai P. Pal of Burma has been frequently writing to the Burma Press regarding the work and achievements of the Federation. She has succeeded in starting a Teachers' Association in her district and is straining hard to get similar associations started in other parts of Burma. Mr. S. R. Tewari of Baroda has been busy through the year on a comparative study of the structure and grammar of some of the common languages of India and has succeeded in compiling All India Hints on the Study of Hindi—a work which will be helpful to those wishing to learn Hindi quickly and effectively. Mr. J. P. Cotelingam of Bellary delivered an address on the importance of Federation activities in his neighbourhood, while Sardar Qazi Abdul Aziz of Patiala has undertaken to collect funds for the Federation.

MEETINGS OF THE COUNCIL AND THE EXECUTIVE.

Following the precedent set in 1930, an additional meeting of the Council was held at Lucknow during the Diwali holidays. Prof. P. Seshadri presided. It was attended by eleven members and a good deal of business relieving the annual meeting from a heavier agenda was transacted. The Executive Committee also met at the same time and helped the Council in arriving at decisions the most important of which was to undertake

campaign to collect a lakh of rupees for the endowment of the Federation.

CONSTITUENT ASSOCIATIONS.

Our Constituent Associations have been generally doing splendid work. The Punjab Teachers' Association has been busy consolidating and organising itself under the leadership of its indefatigable Secretary, Mr. V. Prasad. Its annual conference has just been held and has been presided over by our Chairman Prof. Seshadri. The U. P. Secondary Education Association has completely overhauled itself and is dynamically busy in the reorganisation of its methods and the reorientation of its ideals. Its annual conference during last October was an achievement in itself. The U. P. Non-Gazetted Educational Association has started a literary section which is pushing on with considerable vigour. It is holding its annual conference at this time. The Bihar and Orissa Secondary Teachers' Association shook off its lethargy long ago and under the guidance of Principal S. K. Roy did only recently hold its momentous annual conference which was opened by His Excellency the Governor of the Province. The All-Bengal Teachers' Association is famous for its active work and flourishing condition. Its professional activities are simply admirable and it is the only teachers' association in India that can afford to grant allowances to its office-bearers. It organised an Education Week and held a successful annual conference at Jessore. The All-Bengal College and University Teachers' Association is not in a flourishing condition. The Civil Disobedience Movement has very seriously affected its finances and yet it has been struggling manfully against adverse circum-

stances. It has been responsible for the adoption of the College Code by the Senate of the Calcutta University and it waited in deputation on the Hon'ble the Minister of Education, Bengal. It issues occasional bulletins and secures employment for unemployed members. The Sardar's School Teachers' Association Gwalior, is an associate member and is doing its work very well under the guidance of the Principal, Mr. Pearce. The Hyderabad State Teachers' Association has been concentrating on the reform of the syllabus of courses in various subjects and during this year it focussed its attention on Science and Moral Instruction in Schools. It issues a quarterly magazine and it held its fifth annual conference under the presidency of Nawab Yarjung Bahadur, the Chief Justice of the Hyderabad High Court. The Bombay Presidency Secondary Education Association has been doing its work quietly and unostentatiously with Mr. Paranjpe as its Secretary. The Karnatak Teachers' Association has prepared and submitted a practical course of studies to the Academic Council of the Bombay University regarding the revision of the Matriculation syllabus. It has also organised an Education Week and has undertaken to improvise suitable texts in Kannada and Arithmetic for use in the first three standards of high schools. It also proposes to organise a class for teachers preparing for the S.T.C. Examination, 1932. The South India Teachers' Union held its twenty-third annual conference last May at Palghat. It issues a monthly magazine and has organised an Education Week. It is a proverbially active Association and has been a source of strength to the teaching profession. Last, but not the least, is our Mysore Secondary Educa-

tion League which with its zealous and energetic Secretary, Mr. Krishnaswami Rao, has organised this conference. It held a successful annual conference and keeps abreast of the times under the patronage of Mr. Subba Rao, an educationist, whose fame is by no means confined to South India.

THE SECRETARY'S OFFICE.

During the year under report, the Secretary had to issue 2000 letters and circulars and had to prepare and publish the All-Asia Educational Conference report as well as the two Bulletins. A regular whole-time clerk and a hired office seem to be very essential for our work. But unless our finances improve we have to maintain the *status quo* anyhow.

THE ANNUAL CONFERENCE.

It is high time that we standardised the procedure of our annual conference so that the work of future Reception Committees may be more easily and efficiently done. A provisional time-table and programme fixed for all Conferences, and general rules regarding lodging, boarding and delegation fees will be of considerable help to the delegates as well as the Reception Committees.

A HAND-BOOK OF EDUCATIONAL ASSOCIATIONS.

A Hand-Book of Educational Associations giving a brief history and account of the activities of the various teachers' and educational associations of India is a great desideratum for home and foreign propaganda. It used to be added to our conference reports during the first two years. But now our annual report itself is a bulky volume. I shall suggest to the Reception Committee, Bangalore, to undertake the publication of this volume which will in itself be an educational venture of a novel type. I may assure them that I shall gladly undertake to supply to them the materials for this useful publication.

FINANCIAL NEEDS.

We are considerably handicapped on account of want of funds for activities and the only remedy is the endowment of a lakh of rupees as suggested by the Executive Committee. Thanks to Pandit Ram Narayan Misra, the Manager, Indian Press, Allahabad, and Mr. D.P. Khattri we have the nucleus of such an endowment. It is the duty of every member of the teaching profession to give his share so that the All-India Federation may be on an equal footing with similar organisations of other countries. I request all the members of the Council, the delegates of the conference and our constituent associations to help the Executive Committee in the campaign for the endowment of the Federation which it must undertake during the year.

But in order to initiate the campaign, to meet the deficit of 1931 and to defray the current expenses of 1932, we must have at least Rs. 500 to start with. The donation book of the Federation will be presented to all the delegates and visitors and I appeal to them to subscribe the requisite amount so that we may proceed with the work immediately.

THANKS.

I cannot close this report without expressing my sense of gratitude to the Hon'ble the Education Ministers and the Directors of Public Instruction of various provinces and Indian States who have so kindly brought this conference to the notice of the teachers under their jurisdiction and have treated me with courtesy and consideration throughout the year. Nor should I fail to express my feelings of indebtedness to Prof. Seshadri and Pandit Ram Narain Misra of Benares who have never spared themselves in the service of the Federation and to whom I have never looked in vain for support, for encouragement and for inspiration. I am indebted to the Government of the State of Mysore, the Secondary Education League and Mr. C. Krishnaswami Rao for the prompt and splendid manner in which they have arranged for our annual gathering at Bangalore.

MADRAS UNIVERSITY.

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THE MEANING OF WORDS.

A NEGLECTED STUDY.

ETYMOLOGY is not to be found in the school syllabus. But derivations are given in dictionaries, and in text-books are found lists of roots, Greek, Latin, and English; lists also of prefixes and suffixes. Teachers, too, give derivations; all teachers except perhaps the instructor of swimming and other physical exercises. Yet few teachers have made an extensive study of the principles of etymology. A number are acquainted with the laws of phonetics; but few with the laws of semantics. Dictionaries do not expound the principles of etymology. Nor are those principles expounded in the chapters on derivation found in some of the text-books on grammar. The question may, therefore, well be asked whether the practice of giving derivations to scholars is useful, useless, or harmful. Let us first consider some typical examples of the practice.

The teacher of music tells his pupils that "piano" is short for "pianoforte," two Italian words meaning "soft-loud." "Andante" is explained as "walking." The history specialist explains why Puritans were so called, and gives the etymology of "Whig" and "Tory." "Geography," says one teacher, is earth-description. "Geology," says another, is the science of earth. "Geometry," says the mathematician, means "earth-measurement."

Has any pupil ever been known to ask any pertinent question? Why, he might ask, isn't the "science of earth" called 'geography'? Or, why isn't "geography" called "geology"? And what have these geometrical exercises really got to do with the earth? The teacher does not anticipate such questions; nor are such questions asked.

There are two subjects which give still more frequent occasion for exposition by means of etymology—namely, English language and Science. English grammar bristles with technical terms, the definitions of which are neither simple nor adequate, while the derivation gives them an air both of accuracy and simplicity. Schemes of work used to abound in such terms as "name-words" and "doing words," "describing words" and "joining-words." They abounded during the years when the current of reaction against grammar was swift and strong. They were, indeed, used as a camouflage by some in the hope of eluding the vigilance of reforming inspectors. Some even themselves enjoyed the illusion that a change of name wrought a change of nature. The noun and verb by other names had a sweeter smell. The illusion, however, was not complete. The light cast by derivation flickered. Sometimes it shone brightly and lit up the way; at other times it only left teacher and pupils groping in the dark. "Tense," the teacher said, means "time." But with only three "times" he had to make an apologia for the existence of nine or twelve so-called tenses.

A probationer once gave a lesson on the infinitive. She adopted the approved method of eliciting, and the pupils cheerfully responded. From suggestions of infinite space and infinite time they proceeded to a partial enumeration of the infinite attributes of the Deity. And the teacher provided the anti-climax with the faltering assertion that the infinitive was so called because "it could not stand alone."

The teacher of literature has in the main a different problem. For he has to explain technical terms only when giving specific lessons on the history of literature and the development of literary forms. Lessons on tragedy and comedy, on blank verse and elegiacs, would hardly be complete without the relevant etymons. But if technical terms are few, words not used in colloquial and pedestrian prose are not few, and in the literature of earlier times are numerous. The more remote the age the more numerous are the obsolete words, and the obsolete senses of words. Of these as they occur the teacher himself immediately gives the meaning, or leads the pupils to deduce it from the context, and if he be wise, not immediately but later on he supplies the derivation. Etymology, he knows, must not spoil literature. The current of feeling must not be broken by blocks of philology. Philological expositions are, therefore, rightly reserved for the end of the lesson or given at the beginning. The obsolete "ear," found in Isaiah, is traced to "arare," and the current "ear" to "auris." The "weird sisters" are the sisters of "wyrd" or destiny. "You stand within his *danger*, do you not?" It is left at that, or referred to *dominiarium*, the power of a master, with the intimation that to be in the power of a Shylock is perilous.

The teacher of science has a peculiar advantage. Scientific terms are less liable to change. The words of literature are fluid; scientific terms are rigid. There is no need to go back across the centuries to some early form of a word. Many of the names and terms are of recent origin. Some have been coined in the teacher's lifetime, or even during that of his pupils. Radium and electron, marconi and ediswan are new, and the words

are new. The science master may experience in double portion the thrill of Keats on first looking into Chapman's Homer:—

Then felt I like some watcher of the skies
When a new planet swims into his ken.

Such are the various sources from which pupils draw a copious supply of derivations. In essaying to appraise the value, we have to consider whether a mass of unassorted facts can have any appreciable value. Principles are rarely taught. The relation between a word and an idea is not explored. Pupils remain unconscious, or become only vaguely conscious, of the arbitrary and conventional nature of language. The unclassified facts, brought under no laws, become a law unto themselves. From such anarchy one would expect untoward results, and this expectation is realized in experience. The resulting evils are two, a minor and a major. The minor is a crop of false etymologies. The major is the prevalence of false inferences from true etymologies. False etymologies are inevitable. In this, as in other sciences, the path of progress is strewn with abandoned dogmas and exploded fallacies.

Consider some examples of false inferences and of false etymologies. A well-known living writer establishes a connexion between the French home and religion by deriving *foyer* from *foi* and *fides*, instead of from *focarium* and *focus*. Another bases the claim for dogmatic religious instruction in schools on the ground that dogma is a derivative of *docere*. There are those to whom the *raison d'être* of a university consists in its teaching universal knowledge. They are ignorant of the legal use of the term in the Middle Ages for a "society" or "corporation." On speech Days many of us have suffered from *ennui* induced by the platitudes and

fallacies of the platform. "Education," for instance, is confused with "eduction," and it is proclaimed that education, if true to its etymology, consists, not in giving information, but in drawing out the faculties. Whether the conclusion be right or not, the argument is wrong.

In the fight for women's suffrage some champions decried the law's contumely in classing women with children and lunatics. Others added force to the stress by disclosing the derivation of "idiot" from a Greek word which denoted one who was indifferent to the duties and privileges of citizenship. This argument has been reviewed in the *English Review* for last July. Among the articles is one, by Mr. James F. Hope, entitled "The Idiots and the Nation." After deploring the indifference to political life shown by educated people, the writer continues: "To the free Greek citizen the honour, strength, and reputation of his city was all in all, and the man who would not play his part was called contemptuously an *idiotēs* or privateer, from which our modern word 'idiot' comes." By this suggestive derivation the apathetic non-participants degenerate into privateers, and then into idiots, such as those of us who are wise will not suffer gladly.

In controversial regions the very names of conflicting parties and societies, with the specific terms and keywords peculiar to each, become the battle-ground of the disputants. A new society is formed with a significant name. The claim to the name may be denied for a time by opponents. Once established and recognized, the name may hold good for generations, but at any time the contention may be renewed. Coleridge, writing in "Aids to Reflection," more than 100 years after the rise of the Unitarians, protested against the assumption by them

of that title as "a presumptuous boast and an uncharitable calumny . . . as if Tri-unitarians were not necessarily Unitarians, as much as an apple-pie must of course be a pie." A philosopher and a linguist demanded of a proper name, which has been in vogue for more than 100 years, the accuracy and adequacy of a scientific definition. As a term in philosophy the unitarian is a monist, and Coleridge would admit of no difference between the theological and the philosophical term. But "Unitarian" has survived his protest, just as "Holy Roman Empire" has survived the criticism that it was neither Holy nor Roman nor an Empire.

The foregoing examples of the use made of etymology in didactic writings could easily be multiplied. They are rife in sermons and religious literature. They were very popular in the Victorian era. Ruskin was said to have the most analytic mind in Europe. He certainly displayed a talent for analysis in his treatment of words. Carlyle's obvious knowledge, and his love, of root-meanings are conspicuous. There are more than 30 instances in "The French Revolution." Some adorn fine passages. On others he puts a superstructure of argument, which the foundations will not bear.

The case for definite instruction in semantics—the science of meanings—if not established, certainly calls for consideration. In this branch of science, more than in any other, "a little learning is a dangerous thing." A little more and how much were the danger reduced! With a clear view of fundamental principles the pitfalls can be avoided. The relations between words and ideas, which vary from a remote to a close correspondence; the changes in meaning, which vary from a slight deviation to connotations so distant that the starting-point is almost lost to sight; these, with examples supplied in season and incidentally, will give learners a firm control of the faculty of speech—that invaluable servant, that dangerous master.—*The Times Educational Supplement*, Jan. 1932.

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PLACES OF EDUCATIONAL INTEREST.

IX. THE HOLY SHRINE AT SRIRANGAM.

BY MR. L. N. GUBIL SUNDARESAN.

Teppakulam, Trichy.

The holy shrine at Srirangam which tourists from all over the world have seen and about which a number of articles have been written by those who are interested in the subject, has such a perennial charm about it that a short description of it with something like a minuteness of detail will not fail to hold out interest to the reading public. The main gate of the temple called the Royya Gopuram which is a monument of rare architectural skill of mediæval India is the finest thing that one sees on reaching the vicinity of Srirangam. The huge tower, the foundations of which were laid by Achyutha Raya of Vijayanagaram dynasty was left incomplete owing to the decline and fall of the Vijayanagaram Empire. A furlong ahead is the entrance to the shrine. The inner precincts of the temple are held to be too sacred to allow any one except caste Hindus within. The visitor therefore has to turn to the right and walk slowly up to the hall of a thousand pillars which is of supreme historical importance as having been the hiding place of Chanda Sahib and his French allies who were forced to flee the place by young Robert Clive. The visitor or tourist is enabled to have a look round from the top of this stone structure. Here he gets a charming view of the whole town of Srirangam which requires a somewhat detailed description owing to the fact that it has been authoritatively stated by men of standing of Prof. Geddes, to be a model modern town.

The neat little town has seven square enclosures, the wall of the outermost being 3072 feet long and 2521 feet broad, and that of the innermost containing the temple proper and therefore the smallest, being 240 feet long and 181 feet broad. The walls are huge and built of

huge pieces of hewn granite, 20 feet high and 6 feet wide. There are as many as fifteen towers all symmetrically erected in the middle of a side of the square enclosure. The biggest tower called the White Tower stands close to the hall of thousand pillars and rises to a height of 160 feet. The innermost enclosure encloses the Holy of Holies with a very lustrous gold-plated dome above it. History and tradition declare that one Jatavarma Sundara Pandya of Madura in 1260 A. D. plated some parts of the temple with gold and made several rich gifts to it. The fifth and the other outer enclosures are thickly inhabited and the houses are built in rows. The town owes its plan and formation to the patronage of the Chola kings. The Muhammadan Nawabs of the Carnatic were the overlords of Srirangam till July 31st, 1801 when it passed into the hands of the English.

No account of Srirangam can be complete or even interesting without a description of what tradition and the faith of the people attribute to it and give it its greatness.

Tradition has it that Vibhishana who was crowned by Sri Rama as king of Lanka after the defeat and death of Ravana accompanied Rama and Sita to Ayodhya or Oudh. After the coronation of Rama when Vibhishana took leave of Rama to go back to his kingdom, he asked for and got from Rama the image of Sri Ranganatha. A stroke of fortune or misfortune made Vibhishana leave the image in this islet between the two rivers, the Cauvery and the Coleroon where it pleased God to remain permanently. To satisfy Vibhishana the image had its face turned towards Lanka.

As in the case of Allahabad at the junction of the Jumna and the Ganges, the place and the

temple became encircled by a halo of sanctity. "To the enthusiastic Vaishnavite, the holy islet is a source of ecstatic delight. It was here that Sri Ramanujachariar, the Vaishnavite reformer and teacher, drew his early inspiration. It was here that the literary genius and the religious aspirations of great men were cradled."

The age of the temple is variously estimated. A very conservative estimate is that it is at least four thousand years old. It is authoritatively claimed to have been in existence centuries before Alexander's invasion of India. The Chola kings of the ninth and tenth centuries A. D. were munificent patrons of this temple. Sri Ranganatha was their family deity—*Kula-daivam*. Kulotunga Chola I and Rajendra Chola have immortalised themselves by what they did for it. Kulasekharan, the Chera king, got many portions of the temple repaired. Ramanujachariar, the reformer, to whose genius Vaishnavism owes its greatness of philosophy, found his inspiration here. A temple to his honour, name and memory stands in the fourth enclosure facing the hall of thousand pillars. Midway between either stands the Sesharayar Mantapam whose sculptural greatness is beyond dispute. The designs on single stones here are of marvellous beauty and arresting. These were originally intended to crown the tower at the main entrance but the idea had to be abandoned with the fall of the Vijayanagaram Empire. Ranga Vilasam or the Audience Hall at the exit from the fourth enclosure is the place where eminent persons are received by the temple authorities and shown the temple jewels. These last are most precious, of bewitching beauty and unexcelled workmanship. Stones similar in brilliance and worth to the Kohinoor are among the set. The story is still said of a diamond belonging to the deity stolen by a Frenchman and sold to the Czar of Russia. The late King Edward VII as Prince of Wales visited the temple in 1875 and made

to it a gift of Gold plate, and Lord Irwin, the Viceroy, in the course of his tour in South India also found it worth his while to pay a visit to this great temple.

The image of Sri Ranganatha is said to have been taken away to various places like Mysore, Tirupati and Gingi by the priests of the temple for fear of its being desecrated by Muhammadan invaders. It is said that this happened at the time of the first Muhammadan invasion of South India by Malik Kafur. Another story goes that a daughter of the Pasha of Delhi who became a great devotee of Sri Ranganatha had the idol taken to her secretly and that another devotee was told in a dream to proceed to Delhi to get the idol back and that overcoming a series of obstacles he got it and reinstalled it in the temple. The story goes on that the Muslim girl devotee pined after the idol and reaching the temple entered the sancum sancorum to be merged in God and to vanish from this earth; the Muhammadan princess's portrait was painted and is still worshipped as that of a Goddess and offerings of bread, butter and milk are made to this day in commemoration of the event.

Whatever may be the creditability of these stories the one central fact that emerges out of it all is that the lapse of years has only added to the glory and sanctity of the place making it deserving of the epithet that is attributed to it "Bhuloka Vaikuntam"—Earthly Paradise. The present and future generations will vie with the past to become partakers of the happiness arising from sincere devotion to a long cherished ideal. No greater proof is required to show its greatness than the millions of pilgrims hailing from all parts of India to worship at this shrine on a day like the Vaikunta Ekadasi day, a day on which devotees worshipping Sri Ranganatha in his temple come to feel assured of their salvation. Truly a magnificent demonstration of the faith of the dumb millions in the goodness of their God. Is this not a place worth reading about at least if one is not favoured to see it with one's own eyes and that cost can be considered too much when the objective is a visit to the temple of temples, the abode of God and the Heaven of man on earth?

THE TORCH OF WISDOM.

BY WALKER.

A nice man is a man of nasty ideas.

* * *

The two maxims of any great man at court are always to keep his countenance and never to keep his word.

* * *

The truly civilized man has no enemies.

* * *

The first necessity for man is to be human and it is better to be a sympathetic sinner than a censorious righteous person.

* * *

A man's appearance falls within the censure of every one that sees him; his parts and learning very few are judges of.

* * *

Oh! That men should put an enemy in their mouths to steal away their brains.

* * *

Make money and the whole nation will conspire to call you a gentleman.

* * *

He, who can, does; he, who cannot, teaches.

* * *

He must be humble who would please.

* * *

Men hate to sit near marble statues when they go out to enjoy themselves; they want flesh and blood, not stone.

* * *

After all the best thing one can do When it is raining, is to let it rain.

* * *

—LONGFELLOW.

Let our increasing earnest prayer

Be, too, for Light. —LONGFELLOW.

* * *

Christian charity,
And lowliness and humility,
The richest and rarest of all dowers.

* * *

Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,
And in the light of truth thy bondman let
[me live.

* * *

To climb steep hills
Requires slow pace at first.

* * *

Self-love, my liege, is not so vile a sin
As self-neglecting. —SHAKESPEARE.

* * *

It is a precious jewel to be plain. —ANON.

* * *

There is no armour against fate.

* * *

God doth not need
Either man's work, or His own gifts;
[who best.

* * *

Best His mild yoke, they serve Him best.

* * *

Sweet is pleasure after pain. —DRYDEN.

* * *

Gil Blas—Le Sage

—THREE MUSKETEERS—ALEX. DUMAS.

REVIEWS AND NOTICES.

ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA, VOL. XII, NOS. 3 AND 4 AND VOL. XIII, No. 1.

The three numbers under review have been published fairly in time and the charge of belated appearance that could have been levelled against their predecessors should be unfounded in their case. The first number contains among other articles, a paper on cattle and cattle-rearing in Ancient India by Mr. R. Ganguli, an essay on the various divisions of the Bhanjas by Mr. C. C. Das-Gupta and notes on Jinendrabuddhi, Kaiyata and Haradatta, on Vidyananda and Sankaramata (by S. Srikanta Sastri) and on the Arctic Regions in the Rig Veda.

In the next number, we have a discursive paper by Mr. K. G. Sankara on Some Problems of Indian Chronology in which he says, regarding the synchronism of Chandragupta Maurya with Seleukos, that, from the Greek chronicles alone, we cannot say if the accession of Chandragupta was prior or subsequent to Alexander's invasion and whether he was, or was not, identical with Xandrames. The question of Sisunaga chronology depends on the date of the Buddha's death which is 521 B.C., as deduced accurately from Ceylon chronology. Again he contends that Dharmasoka was born in the year 218 A.B.; the 3rd Buddhist Council took place in 235 A.B., i.e., in his 17th year, and this was later on construed to mean the 17th year of his reign. The truth was probably that Mahendra's conversion of Ceylon and the 3rd Buddhist Council took place before his anointment. Again it is maintained by the writer that the Digambaras antedated Mahavira's death by 16 or 18 years by counting the interval of 470 years from Vikrama's birth, instead of his anointment. There are several other knotty problems raised in this interesting, but not very convincing,

paper. Mr. Divatia gives a short account of the *Vina* in ancient times and its application not only to the instrument played upon by the finger nails, but also to other instruments played upon with a bow.

The first part of Vol. XIV contains six valuable literary papers. Mr. K. B. Pathak critically examines some passages in Kielhorn's edition of the Vyakarna Mahabhasya of Patanjali, wherein he suggests certain corrections. He has also to his credit another paper on the two redactions of the Jainendra Sutra, by Somadeva and by Abhayandin. Mr. A. N. Upadhyay gives the facts that have been collected about the various Jaina saints who have gone by the name of Subhachandra, including the famous Prakrit grammarian of that name. Yet another paper tries to refute the statement made in certain quarters that three chapters in the *Saura Purana* are devoted to polemics against the system of Madhva. Mr. D. Chatterjee gives an introductory survey of Buddhist logic with its enormous influence on Brahman and Jain logic and its continuity up to about 1000 A.D. Brahmanical logic was tinged with Buddhist influence and thus was laid the foundation of the new school which flourished later on so luxuriantly in Navadvipa and Mithila. The number ends with a small note on the *Bharata-Adhibharata* problem and the data available at present for its solution.

SCHOOL RESEARCHES IN HEAT, BY C. W. KNIGHT, B.Sc. PUBLISHED BY GEORGE PHILIP & SON, LONDON. SOLE AGENT IN INDIA: LONGMANS GREEN & CO. Pp. 96.

This small handbook is an attempt at presenting popular science in a rather novel form. The subject-matter of the present volume centres on 'Heat' and is a questionnaire

numbering 344. Each question is a problem for the pupil to solve and in attempting its answer he has to make a careful survey of his past experience and present knowledge and bring such knowledge to bear on the problem at hand. Text-books of the usual kind, cannot help him much and he is therefore forced to think from start to finish. This intensive exercise of his imagination must help him to develop the latent powers in him. The attitude in which he is placed therefore fulfils one of the psychological conditions for becoming a true investigator.

The questions are classified into thirteen chapters. Those on ignition temperature, flash point, explosions etc. form interesting introductions to the study of topics allied to heat. Useful data are furnished at stages in the body of the book as necessity is felt for them. Questions involving their use immediately follow so that they are not allowed to be relegated into the background. Where it would be profitable the graphical method of presentation is also made use of.

Among the more important features in the book the following may be mentioned:—

(a) The method of questioning in the form of filling up blanks and criticising statements reminds one of similar methods effectively employed in grammar study and is a welcome variation of the useful forms adopted in the study of science, with a view to create interest and rivet attention to important details.

(b) The questions are carefully graded. Each question is a link in the chain, leading from the preceding on to the succeeding. This is an essential factor in arousing and maintaining interest.

(c) Some questions have their bearing on the historical development of the subject.

(d) Sometimes questions are directed with a view to throw side-lights on such interesting

topics as molecules and kinetic theory of matter usually eschewed as difficult for beginners.

(e) Attempts are made to make ideas quantitative, wherever necessary, by including a few numerical problems, of course, bereft of difficult calculations.

(f) The chapters on 'Temperature and heat,' 'Unit of heat' and 'Specific heat' should serve as an admirable introduction to the study of these topics. These present considerable difficulty to the young pupils and the author's method of attack is interesting and instructive.

(g) Teachers handling practical work feel the importance of prefacing each experiment with a few questions, as otherwise practical work becomes dull routine and unrelated to life. The book affords plenty of help in devising such questions.

In fine, the book is an attempt at creating abiding interest in a subject which as ordinarily presented becomes mechanical. It discloses the author's silent labour extending over a long time of careful and systematic observation among students. Some of these questions are original. A few perhaps may permit of a slight change in the phraseology. It may be said that a student preparing for the School Final Examination in Elementary Science may be expected to answer most of the questions contained in this volume and so it must prove useful to such pupils.

EASY EXPERIMENTS WITH PLANTS, BY HERBERT MCKAY. OXFORD UNIVERSITY PRESS. Rs. 2.

When plant Physiology is emphasised in the study of Botany this is a welcome addition to any library of books on plants. The experiments cover the whole of Plant Physiology, Germination, Respiration and transpiration, Plant food Growth and light, Stem, Leaves and Soil. The experiments are arranged in a very simple manner

that the use of elaborate apparatus is avoided. Any school pupil can perform these experiments. The Book is useful not only for the S. S. L. C. syllabus but also for the Intermediate Course and even students of advanced Botany can derive much benefit from this book.

The set up of the book is very attractive and the book is profumely illustrated. But for the cost one could recommend it to be a Text Book. However any teacher can have a copy and it is hoped that no school or college library will be without a copy of this book.

MALABAR AND THE DUTCH BY K. M. PANIKKAR, WITH A FOREWORD BY SIR EVAN COTTON, D. B. TARAPOREVALA SONS AND CO., BOMBAY, 1931—PP. XXII and 188. Price Rs. 6.

This is a supplement to the prolific author's recent publication entitled 'Malabar and the Portuguese,' wherein he traced the history of the relations of the Portuguese with the Western Indian coast from 1500 down to 1663. The complementary survey of the Dutch connection with Malabar, herein presented, makes out that the Dutch were relatively tolerant and liberal and their connection with Malabar was in many ways, beneficial. Dutch footing in Malabar was, in the opinion of Professor P. Geyl, never firm in the Malabar coast, because all available forces were needed in the early days of Dutch enterprise, for the firm establishment of their power in the archipelago; and more over the piece-goods trade of the Coramandal coast was thought to be of greater importance than the pepper-trade of Malabar, it was only with a firm base in Ceylon that the Dutch were able to turn their attention to the west coast.

Mr. Panikkar's thesis is that the century of the Dutch occupation of the Malabar coast was most important in its history, and saw the almost

completed transformation of its political system. Modern Travancore came to be shaped into its present size during the century of the Dutch occupation of the coast; and the rise of Travancore was fatal to the military pretensions of the Dutch. Martanda Varma, the great maker of Modern Travancore, learnt from the Dutch the superiority of trained infantry and employed two adventurers, D'Lannoy and Doncand, to organise for him a standing army, trained and disciplined and armed after the western model. The treaty of 1748 between Martanda Varma and the Dutch practically ended their political power and forced them to recede from all their engagements with the other Malabar Princes. Thus, with Dutch neutrality assured, Martanda Varma was enabled to expand his dominions towards the north. Cochin invited the assistance of Hyder Ali in this plight, and the attack of Tipu on the Travancore Lines and the disasters that followed it were "the outcome of this invitation." The plight of Cochin was also the opportunity of the Zamorin to recover all his old territories lost to his hereditary foe. When Cochin sought alliance with Travancore in its fight against the Zamorin, and Trichur was attacked by the forces of Travancore; a new situation had arisen in which the Zamorin and the Rajas of Cochin and Travancore all realised the new source of danger arising from the military power of Hyder Ali. As Mr. Panikkar forcibly points out, "the Mysore storm broke over the whole of Northern Kerala within the next few years, sweeping away before its advance the military power of the Nayars and the political institutions of Kerala" and thus tolling the death-knell of the Nayar Legemony of Malabar. Travancore expansion is treated as having been a direct blow to the Nayar predominance: and the disciplined troops and Marava mercenaries whom Martanda Varma had employed, annihilated the Nayar chiefs of his own kingdoms and conquered the Nayar king-

doms to his north. Thus he would postulate his point of view. "It was with foreign mercenaries that he (Martanda Varma) expanded his territories and it was with essentially a Tamilian bureaucracy that he governed it. The dominion of the petty Malabar sovereigns had come to an end, as Fra Bartolomeo observed at the time." The treaty of Mavelikara closed down the Dutch policy of internal intervention and their claim to political power as well.

Mr. Panikker refutes the conclusion of Mr Galletti, author of "The Dutch in Malabar" that the Dutch were sovereigns in Malabar from the beginning and had serious ideas of conquering the country. This is building up too exclusively on the opinions of a few optimistic Dutchmen like Van Imhoff whose book on the state of the Dutch Company in the Indies was written in 1741. Their decline was due to the rise of Travancore and their total disappearance was a

consequence of the rise of the British power in India; neither their organisation nor their administration affected their fortunes greatly; and they were comparatively free from the charges of cruelty with which the Portuguese rule was tainted.

Mr. Panikker has made use of Dutch records at the Hague, the English transcripts of many of them available at the India office and, what is very important, the material available in Malayalam, which, as in the previous work, has been utilised to throw fresh light on a number of points. He would recommend the collection of records and papers belonging to private families being brought to public notice and publication. The Foreword of Sir Evan Cottar is informative and the map of South India, drawn by a Dutchman about 1660, now reproduced, in the frontispiece of this book, for the first time, is useful for showing the political situation of the whole of the land.

STORY POEMS

SELECTED AND ARRANGED

BY

PERCIVAL C. WREN, M.A. (Oxon.), I.E.S.

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COOPER, Publishers, BOMBAY.

NOTES AND NEWS.

KISTNA.

Proceedings of the half-yearly Conference of the Kistna District Teachers' Guild held at Hindu College High School, Masulipatam on the 13th February 1932.

The following resolutions were passed :—

I. This Guild views with grave concern the proposed drastic cuts by Government in teaching, equipment and medical grants, to aided institutions, stipends and scholarships to pupils and is strongly of opinion that such retrenchment will be prejudicial to the best interests of education and it appeals to the Government to reconsider their decisions as it will entail serious hardships to teachers and managing bodies.

II. That the managers of the several High Schools in the district be requested not to effect any retrenchments in regard to the salaries of teachers as they are already underpaid and over-worked.

III. This Guild desires to impress on the authorities concerned the need for starting Scout troops where they do not exist and rendering financial assistance for the Scout troops attached to the schools either from the games fund or from general funds.

IV. This Guild requests the Government to extend to teachers in aided schools the benefit of taking loans from their Provident Fund account for paying insurance premia.

V. This Conference regrets that no action has yet been taken in respect of the revision of the Grant-in-aid Code in view of the serious financial difficulties of many aided schools and requests the Government to revise it at an early date on the lines suggested by the provincial Educational Conference.

VI. This Conference is of opinion that the prescribed written agreement between the manage-

ment and individual teachers is disappointing and extremely unsatisfactory as it is not calculated to ensure security of tenure for teachers.

VII. It is the considered view of the Guild that the scales of salaries of different grades should be standardised on the basis suggested by the Provincial Educational Conference, that uniform rules of service including leave rules be framed by the government and enforced in all non-government schools as a condition of recognition and that an arbitration board be appointed in each district to consider appeals of teachers in respect of security of tenure.

VIII. That the Director of Public Instruction be requested to exempt the children of all permanent employees in educational institutions from the payment of school fees in view of their services to the cause of education.

IX. The Guild requests the managers and headmasters of High Schools to sanction adequate funds for the promotion of Scouting, Excursions, Sporting Competitions, Exhibitions, Tournaments, Debating and Elocution contests which should be made permanent features of school work and further requests them to devise ways and means to make a larger percentage of students participate in the same.

X. That the Director of Public Instruction be requested to address the Government regarding the immediate constitution of a separate S. S. L. C. Board for the Andhradesa.

XI. That the Andhra University authorities be requested to put into force the recommendations of its Vernacularisation Committee from July 1932 so that the first batch of Intermediates trained by the teaching of non-language subjects in the vernacular may appear for the Intermediate examination to be held in March 1934.

XII. That the Headmasters in the district be requested to adopt vernaculars as the media of instruction in all non-language subjects.

XIII. This Guild requests the staff of every school in the District to start a Teachers' Association where it does not already exist, and affiliate it to the District Teachers' Guild.

XIV. This Guild requests the Government that at least 33% of the inspectorate be recruited from the senior teachers of non-government secondary schools.

XV. That managers of all secondary schools be requested to appoint a qualified medical degree holder as a member of the staff to look after the general health of teachers and pupils, conduct the medical inspection of pupils, treat sick pupils, freely in school dispensaries, and promote their athletic and scouting activities.

XVI. That the C Group in the existing S. S. L. C. Scheme be abolished and the number of general subjects for the Public Examinations be fixed at five.

XVII. That rudiments of Algebra and Geometry be incorporated in the A Group Elementary Mathematics and two question papers each of two hours' duration be set (a) on Arithmetic and Algebra, and (b) on Geometry—Theoretical and Practical, including Mensuration.

XVIII. That (a) the Syllabus in A. Group Geography be curtailed by the omission of minute details relating to the special study of the political divisions of various continents, (b) the pupils be examined for at least an hour and a half in each of the three subjects, Indian history, English history and Geography and the pre-Tudor period of English History be omitted from the course prescribed for the S. S. L. C. The syllabus in Elementary Science be considerably curtailed and the present syllabus in Animal life be replaced by the old one.

XIX. That the S. S. L. C. Board be requested to recommend suitable text-books in all the subjects of study, to define clearly the scope of each subject and the knowledge expected on pupils in that subject.

XX. The Guild requests the Legislature to win back the Ceded Districts to the fold of the Andhra University and transfer the Headquarters to a more central place.

XXI. The Guild requests the Headmasters of the High Schools in the District to adopt as far as possible the recommendations of the Guild regarding the questionnaire sent by the Director of Public Instruction and the Secretary of the S. S. L. C. Board.

RAMNAD.

The Third Conference of the Ramnad District Teachers' Guild was held in the N. S. M. V. High School, Devakottah on 20—2—'32 under the presidency of Mr. N. Chakravarti Ayyangar, the president of the Guild. About fifty delegates from nine centres were present.

The proceedings began with a brief and neat welcome address by Mr. Rangaswami Ayyangar, the president of the Teachers' Association, N. S. M. V. High School, Devakottah. Then Mr. Subramanya Aiyar of the same school read two poems composed by himself. This was followed by a discourse on "The work of the Geographical Association, Madras" by Mr. Garudadri. Then Mr. P. V. Ramaswami Ayyar read a paper on "The Teaching of Elementary Science." At 4-30 P. M. the delegates adjourned for lunch.

The conference again met at 5 p. m. and a number of resolutions were passed after a fair discussion. The proceedings were brought to a close with the recital of a Tamil poem composed by the Tamil Pandit of the Devakottah school for the occasion. The delegates were then treated to a sumptuous dinner at 9 P. M. The management and the staff of the Devakottah School, who

played the hosts, deserve to be warmly congratulated on the excellent arrangements they had made for the convenience of the delegates.

RESOLUTIONS.

1. This Guild elects Mr. N. S. Venkatrama Iyer of Karaikudi as its representative on the Executive Committee of the S. I. T. U. for the year 1932—1933.

2. This Guild expresses the desirability of having a set of leave rules uniformly applicable to all private institutions in the presidency and requests its executive Committee to frame and place them before the next conference.

3. This Guild requests the Government to largely increase the number of seats for the L. T. Course and to make the admissions strictly on the basis of previous experience.

4. This Guild objects to the proposal to abolish the Sanskrit Honours Course in the Presidency College.

5. This Guild requests the Government to so alter the Provident Fund Rules for teachers in non-pensionable service as to (a) permit the withdrawal of advances from the fund irrespective of the purposes for which it is made. (b) make it obligatory on the authorities concerned to give the subscriber the full benefit of the fund, the only provision being that he has completed the minimum period of service prescribed for the same.

6. This Guild offers the following answers to the questionnaire issued by the S. S. L. C. Board.

(a.) The C. Group could be retained but should not form part of the subjects for the public examination. Hence the subjects for the public examination will be five.

(b) Elementary Mathematics should remain as it is.

(c.) In Elementary science, candidates should answer Physics and Chemistry, and one of the

three remaining groups *viz.*, Botany, Zoology and Physiology.

(d.) B. Group should be retained.

7. This Guild strongly objects to the proposal of the S. S. L. C. Board to stop the remuneration hitherto allowed to the Headmasters of High Schools for acting as Chief Superintendents at the Public Examination, while the application fees of examinees have been raised from Rs. 12 to Rs. 15.

MALABAR.

A meeting of the Malabar Teachers' Guild was held at 23rd Feb. at Calicut.

Mr. G. Sarvotham Rao, Head Master of the Ganpat High School, welcomed the members of the Guild and expressed his pleasure in placing his hall at their disposal as it had been used for many public activities. He requested Mr. A. V. K. Krishna Menon, Principal of the Zamorin's College to preside at this meeting.

Mr. P. P. Venkatachalam, Head Master of Manjeri High School and Secretary to the Guild, seconded the motion and referred to his difficulties in finding some one outside the Guild to preside. He said Mr. Krishna Menon being the Vice-President of the Guild, was the proper person to preside and that he had always shown keen interest in the Guild. The speaker urged the teachers to co-operate for the good of education and their profession. They were called to give their expert opinion on S. S. L. C. scheme.

Mr. A. V. K. Krishna Menon then occupied the chair and delivered a thoughtful speech referring to the various branches of education. He commended the Secretary in holding the meeting in Calicut, because the town had been very backward in such educational activities. None of the teachers from Calicut attended the meetings of the Guild at Palghat and Manjeri. He hoped that this Conference would act as a powerful

stimulant to wake up the teachers of Calicut from their long sleep.

Though belonging to the noblest of professions, the teachers were looked upon as a poor and humble lot, occupying a low social position. Their poor remuneration, which was a chronic complaint, was partly responsible for this inferiority complex. The teacher must be kept above want to keep his body and soul together. For another thing, they should stop the influx of many undesirable persons who were flocking to this line, having miserably failed in other professions, and others who used the teaching professions, as a stepping stone for some other profession. Further, teachers should not undertake any kind of work which would lower them in public esteem. The practice of private tuition for a pittance must be stopped.

But the most important cause of their low position was the want of a strong organisation among them. They had to take a lesson in this matter from the West. The teachers must have faith in themselves and work steadily and unitedly to become a force to be reckoned with.

Education had been a difficult problem. There was such talk of nationalisation of education, but he had not seen a single programme of the so-called national education. Of course, education would hardly be worth its name if it did not infuse a burning love for motherland and a spirit of social service. The present educational system, Elementary, Secondary and Collegiate, required a thorough overhauling.

Dealing with some outstanding problems, the President referred to the illiteracy of the masses. Not more than 8 per cent of the population in this country can read and write. The Hartog Committee estimated an outlay of Rs. 20 crores annually to remove this vast illiteracy by compulsion. It was a hard problem to find so much money.

The President dealt with adult education, secondary education on utilitarian lines and women's education. The present S. S. L. C. system was far from satisfactory and had produced unemployment among the educated middle classes. Education must be utilitarian and the system must enable the taught to pursue a useful profession or occupation after his scholastic career. Likewise, Collegiate education also should attach more importance to technology and commerce than to mere literacy. Next, there was the problem of women's education. It was said that the education of girls should have precedence over the education of boys and he hoped that at an early date, women themselves would come forward and solve the problem of helping their illiterate sisters.

In conclusion, the president emphasised the worth, nobility and grandeur of the teaching profession. They were charged with the unique opportunity of moulding the character of the future citizens and infusing in them worthy ideals. Let them discharge their onerous task in the best interests of the country.

A number of resolutions on the changes to be introduced in the S. S. L. C. scheme were then passed at the meeting.

The first resolution urged the abolition of the C. group. Sister Leonora of the Providence Secondary School initiated the debate by pointing out the needs of girls for special subjects.

Mr. G. Sarvothama Rao explained in a humorous speech that the S. S. L. C. Committee of which he was a member conceived scheme as self-contained one, without reference to examinations or university course. Mr. P. P. Venkatachalam vigorously condemned the idealistic conception of the scheme which was impossible and unpractical and had no relation to realities of life. Mr. P. M. Subramania Iyer of Quilandy and other teachers opposed the resolution and

suggested alteration. After some further discussion, the resolution was however passed.

The following were the other resolutions passed :—

This Guild is of opinion that the abolition of the C. group will to a large extent overcome the objection that the syllabuses in the different subjects are heavy, as the time devoted to the C subjects can be utilised for the other subjects.

This Guild is of opinion that a definite set of experiments for Practical work in all the subjects that comprise A. Science should be drawn up by the department and the pupils should be insisted upon to perform them in the V and VI Forms.

The Elementary Mathematics syllabus should be amplified by the addition of quadratic equation and factorisation in Algebra and the reasoning for the constructions now expected of the pupils in Geometry, as these will be necessary as a preliminary study for those pupils that desire to take up the First Group in the Intermediate course; the minimum required for a pass in the subject may be reduced to 20 as a help to those pupils that have a distaste for the subject.

This Conference feels that the introduction of manual training is a bright feature of the new S. S. L. C. scheme and regrets that owing to economic depression, the Government is not able to give grants to the schools for this purpose; but suggests that the scheme may be made optional till such time as the Government finds it possible to insist upon its introduction in schools, the schools that willingly start the activity being helped by grants in proportion to the present resources of the Government.

The Guild requests the authorities to omit the early portions in English History and restrict the study of the subject to portions that would help the pupil in gaining a good knowledge of modern democratic institutions.

This Conference is of opinion that the raising of the S. S. L. C. examination fee from Rs 12. to Rs 15 acts as a hardship on the parents and requests the authorities to reduce it to the old level, especially as the increase in expenditure will be very slight after the abolition of the C group.

This Conference requests the Government (1) to make the teaching of the non-language subjects in the vernacular compulsory in all schools; (2) to have the vernacular equivalents to technical terms published without any further delay; (3) encourage the publication of books on all subjects in the vernacular by instituting vernacular text book committees in linguistic areas and by awarding prizes for the best books in a subject already announced before hand and prescribing such good books as text books.

This Conference urges upon the Educational authorities (a) that no untrained teacher should be appointed in any of the recognised schools without the previous written permission of the Inspecting officers; (b) that such permission shall be accorded only if the Inspecting officers are satisfied that to their knowledge, no trained hand is available for the time being, and only for such period until a trained teacher becomes available; (c) and therefore advises all trained teachers without employment to keep themselves in close communication with the Secretary of the Guild, who may be requested to maintain a register of all such trained teachers and put himself into touch with the Educational Officer with a view to keep him informed that teachers are available for employment; (d) that teaching experience should not be made a condition for admission into training institutions.

This Guild requests Government to pass early orders exempting employees in non-Government institution from payment of income-tax as is done in the case of Government servants who are affected by the recent retrenchment.

This Guild requests Government to permit the withdrawal of money from Provident Fund for payment of premium on policies taken in approved Companies, when such policies are assigned to the wife or other members of the family.

BOMBAY.

In the last week of January all the students of the Baroda College went on strike in sympathy with some 650 students of the first-year and Intermediate classes who were suspended by the Principal for absenting themselves on the day of Sengupta's arrest. For a time it appeared as if a very ugly situation would develop owing to the difficulty in arriving at an amicable settlement. The situation however suddenly cleared up for the Principal declared that he valued more the good-will of his students and threw open the doors for those who cared to attend the classes. The students readily responded and the Principal scored a point in apparently seeming to yield. The incident is an illustration to show the excellent relations which exist between the students and the principals of the colleges in this Presidency.

A very interesting civil suit was disposed of by the High Court of Bombay in February last. It was filed by the Bombay Municipality against the Secretary of state for India for recovery of Rs. 12,05,000 as the half share of the Government of Bombay in the scheme of expansion of primary education in the city. In dismissing the suit with cost the Hon'ble Mr. Justice Mirza remarked: "Although my sympathies are with the Municipality on moral aspects of this dispute I have to recognise that I am not in a court of morals but a court of law. On technical objections the contract was not valid not having been made on behalf of and in the name of the Secretary of State as required by the Statute.

The case for the plaintiffs was that in or about the years 1916-17 the Government of Bombay realising that a point had been reached at which primary education in Bombay city could no longer be developed in a manner befitting the city without substantial contributions from provincial revenues, entered into negotiations with them with the object of bringing such education up to

a higher standard. As a result, a contract was arrived at whereby Government, in consideration of the plaintiff's undertaking to spend large sums of money on the improvement of education, agreed that all expenditure thereon, over and above the amount of the plaintiffs budgetted expenditure during the year 1917-18 should be shared equally between Government and the plaintiffs. In pursuance of the contract Government paid its share for the years 1918-21. Thereafter however Government failed to pay the full amount of the bills and thus owed the Municipality Rs. 12,05,000 in respect of the years 1921-26. The plaintiffs reserved to themselves the right to sue the dependents in respect of sums spent thereafter.

His lordship held that it would seem that an agreement was arrived at between the President of the Bombay Municipality, professing to act on plaintiff's behalf and the Secretary to Government of Bombay, Educational Department, who professed to act on behalf of the Bombay Government who in their turn seemed to be acting on behalf of the Secretary of State. This would have the effect of binding the parties to a concluded contract. But Section 30 of the Government of India Act seemed to contemplate a formal deed or instrument in which the contract was set out. His lordship therefore came to the conclusion that no valid contract was arrived at which was a binding on either party of the suit.

BENGAL.

1. An attempt on the life of His Excellency the Governor of Bengal was made by a Bangali girl graduate, named Miss Bina Dass, during the Annual Convocation of the Calcutta University at the Senate House on the 6th February. Five shots were fired but His Excellency had a providential escape. The Vice-Chancellor, Lt.-Col. Suhrwardy and Mr. J. C. Mukherjee, Chief Executive Officer, Calcutta Corporation made a

dash for the assailant and secured her at grave personal risks. His Excellency Sir Francis Stanley Jackson, P. C., the Chancellor who was delivering his address when the shots were fired, continued his speech, after order had been restored. A special Tribunal tried the case and sentenced the accused girl to 9 years' rigorous imprisonment. The Government has recognised the act of courage of the Vice-Chancellor by conferring on him a Knighthood.

2. It was arranged that the next sitting of the All-Bengal Teachers' Conference would be held at Serampore (Hooghly) during the next Easter Holidays. But it was decided in the last meeting of the Executive Committee of the All-Bengal Teachers' Association that in view of the

situation in the country the Conference would be postponed *sine die*.

3. Madame Montessori has been appointed a Reader of the Calcutta University. She is expected to come to Bengal shortly.

4. Mr. G. S. Dutt, I.C.S., District Magistrate of Birbhum has been showing great activity in reviving the Folk Dance and Folk Songs in the province. Under the auspices of the Rural Heritage Protection Association, of which Mr. Dutt is the President, a Teachers' training camp has been opened at Suri where a large number of teachers are taking lessons in Folk dance and Folk song to introduce them in the schools of Bengal. Mr. Buchanan, the Director of Physical Education, Bengal Government, is also actively supporting the scheme.

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THE A. B. C. OF GLASS.

HISTORICAL.

Nobody knows when glass was first produced. The story of glass-making is a romantic one. According to Pliny, Phoenician sailors landed on the shores of the Belus River in Syria, and in order to cook their food they rested their kettles on lumps of natron (ballast taken from the ship). The fire brought about the union of sea sand and the sodium salt, a glass being produced which was found in the dying embers. While this may be a fanciful story, we do know that the ancient Egyptians carried the art of glass-making to great perfection and are known to have practised it as early as 2000 B.C., if not earlier. The Greeks seem to have been acquainted with the manufacture although they did not contribute a great deal in the way of glass-making. The Romans attained peculiar excellence in the production of glass, particularly under the Caesars, and among them it was applied to a great variety of purposes. Among the most beautiful specimens of their art are the vases adorned with engraved figures in relief and very delicately executed. The Venetians were long celebrated for their glass manufacture, though there is no record of the Venetian industry, as such, earlier than the eleventh century. Beautiful glass was also produced in Germany in the fifteenth and sixteenth centuries but in the eighteenth century the ascendancy passed to Bohemia. The Bohemians produced fine crystal glass, and invented the art of engraving on it. Britain did not become distinguished for glass on account of its complicated excise laws which were repealed only in 1845 by Sir Robert Peel as part of his free-trade policy. Glass is now largely made in France, Germany, Belgium, United States and Japan. For coloured glass Bohemia has long had a high reputation.

MANUFACTURE OF GLASS.

Let us now briefly inquire into the methods employed in producing glass. Glasses belong to the class of salts called silicates and are formed by the fusion of silicious matter such as fine sand together with some alkali like soda-ash (sodium carbonate) and limestone (calcium carbonate) to a temperature of 2500°—3000° for nearly twenty-four hours. The chemical change can be represented thus:—

Silica + sodium carbonate → sodium silicate + carbon dioxide.

Silica + calcium carbonate → calcium silicate + carbon dioxide.

Ordinary glass is composed of these two silicates while the gaseous carbon dioxide escapes.

The works in which glass is made are called glass-houses. They are commonly constructed of brick and made of conical form. The main part of the works accommodates a reverberatory furnace in which is placed a number of melting pots or crucibles at equal distances from each other round the circumference, each pot being opposite to an opening in the furnace wall in order that the crucible may be charged or discharged by the workman from without. In recent times, the tank furnace has displaced the melting pots. In all glass-houses, there is in addition, an annealing furnace in which the glass is allowed to cool. Unless this process is carefully managed, the articles formed in the glass-house can be of no use, from their liability to break by the slightest scratch or change of temperature.

VARIETIES OF GLASS.

Glass is an artificial substance, hard, brittle and in its finest qualities quite transparent,

virtually insoluble in water and in acids, with the exception of hydrofluoric acid. Though there are several varieties of glass, it is usual to divide them into three general classes.

1. *Window or Bottle glass.* This most common variety is a double silicate of sodium and calcium containing a slight excess of silica. It is produced by fusing a mixture of sodium carbonate, sand and limestone. Bottle glass is preferable to all other kinds for vessels required to contain corrosive substances. It is less fusible than flint glass.

2. *Hard or Bohemian glass.* This is a potash glass and may be produced by substituting potassium carbonate for sodium carbonate. This variety of glass is difficult to fuse, being used extensively in the manufacture of chemical apparatus. In the production of Jena glass, Boric anhydride and zinc oxide are used in addition to silica. Pyrex glass is a borosilicate of sodium and aluminium and is extremely resistant to heat and shock.

3. *Flint glass.* In making this variety of glass, lead oxide replaces lime. The potash-lead glass has a high specific gravity and great power for refracting light. It has a high lustre and is particularly used in the manufacture of cut-glass, the engraving being done by means of a sand blast. It is being employed especially for table utensils, globes, ornaments, etc.

COLOURING OF GLASS.

How are glasses coloured? This is accomplished by adding small quantities of certain foreign substances. An exceedingly small quantity of cobalt oxide colours glass blue; chromium oxide, green; manganese dioxide, violet; cuprous oxide, red; and ferric oxide, yellow or brown. Bohemia is particularly famous for its manufacture of articles in coloured glass.

GLASS-BLOWING.

Glass-blowing is an art, requiring very great skill. Glass is blown and fashioned into many different objects. In recent times, glass-blow-

ing machines are used to make bottles, electric bulbs, etc., one machine doing the work of a very large number of men, the performance being almost life-like. These machines are a great boon, for tuberculosis is the scourge of the glass-blowers' trade.

Glass beads are made from glass tubing. The tubes are cut into short segments, which are then filled with a paste of ashes and sand. These are put into cylinders containing sand, which are heated and rotated. The soft beads become globular and the sand prevents their adhering, while the paste preserves the bore. Venetian beads are noted for their beauty.

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C. Physics.

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D. Engineering.

Etcheverry : Irrigation practice and Engineering, 3 V.

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Bennett : Outlines of Fungi and plant diseases.

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Pateison : Farm Crops, 4 V.

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Mason : Spraying, dusting and fumigating of plants.

Bailey : The Pruning-Manual.

Coit : Citrus Fruits.

Copeland : Rice.

K. Zoology.

Fauvel : Polychetes errantes.

Plehn : Praktikum der Fischkrankheiten.

Crew : Animal Genetics.

L. Medicine.

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Q. Religion.

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T. Teaching.

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U. Geography.

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V. History.

Ross : The Persians.
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S. R. RANGANATHAN,

Librarian.

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THE EDUCATIONAL REVIEW.

We offer our heart-felt congratulations to Pandit Madan Mohan Malaviya on the occasion of the seventieth anniversary of his birth. There are numerous considerations which should make Pandit Malaviya's name an honoured possession to the people of this country. As a political worker, he has laboured hard for the uplift of India and he has the work of decades to his credit in this department. As a Hindu leader, he has done much for the members of his community and in recent years he has also ranged himself, to some extent, with those who wish to see Hindu society purified of some of its regrettable features. But his greatest achievement and that for which he will be remembered best by a grateful posterity is the Benares Hindu University which may be said to be his creation, though the princes and the peoples of India have extended their magnificent support to him and the names of some of his co-workers, particularly the late Sir Sundar Lal and the Maharaja of Dhar-

bangal deserve grateful remembrance, besides those of Dr. Annie Besant and Babu Bhagawandoss, both of whom are still happily in the land of the living. The Benares Hindu University has still considerable headway to make, particularly in the direction of raising its standards of academic efficiency and producing a type of student of whose intellectual achievements the University may be proud more than of other things. But everybody will agree it is a magnificent piece of work and on this occasion the good wishes of the entire community will go not only to the distinguished patriot, eloquent orator and devoted Hindu, but also to the academic institution at Benares for the establishment and advancement of which he has devoted the best energies of his life and the most valuable gifts of his head and heart.

We read with pleasure that the Benares Hindu University has resolved on honouring four eminent Indians with degrees *honoris causa*, Sir

Honour to
Scholars.

Rabindranath Tagore, Sir J. C. Bose, Sir P. C. Ray and Sir C. V. Raman and the degree has actually been conferred already on the last. The choice of names for such distinction, on the occasion of the seventieth anniversary of the birthday of Pandit Madan Mohan Malaviya was perhaps appropriate, though we wish the names had not been conferred to the city of Calcutta, for after all the Indian continent extends somewhat beyond the frontiers of the Calcutta Municipal Corporation! Sir Rabindranath's work in literature needs no comment here and the Benares Hindu University has honoured itself by having him on the list of its title-holders. We only wish it will be an inspiration to make the University, at least in the fulness of time, a vital centre for the study of Indian literatures. Sir J. C. Bose, Sir P. C. Ray and Sir C. V. Raman are names well-known in the scientific world who have numerous distinctions already and to whom the conferment of a degree by the Benares Hindu University cannot perhaps be much of an additional honour. We wish the University had also thought of some of its own workers, less-known perhaps than these eminent scholars, but nevertheless worthy of encouragement—for instance, its own Principal and Pro-Vice-Chancellor, Prof. A. B. Dhruva who has worked faithfully in the cause of the University for one whole decade. Such discriminating appreciation of worth would be more creditable to the University than the conferment of additional honours on those who have

already received wide recognition. Pandit Malaviya's attention may also be usefully invited to the fact that the success of a University depends ultimately not on the number of honorary distinctions it has conferred upon scholars in various parts of the country, but on the intellectual efficiency of its own examinations and degrees. It is also a matter of regret that the University has not been able to attract and keep even a few of the first-rate Hindu professors available in the country in its service—we refuse to believe it is due entirely to lack of funds.

Sir Donald Maclean, the present President of the Board of Education in England addressed some valuable words to an audience of teachers in England which deserve reproduction in this country. Nothing can be more inspiring to teachers than the acknowledgment by those in authority of the value of the work they are doing and perhaps Ministers of Education will also find it useful to keep themselves in touch with the life and ideals of the teaching profession. Sir Donald Maclean had no hesitation in saying that schools were nurseries of statesmen and the teacher was the greatest factor of the future, greater in many hundreds of thousands of cases, than the parents themselves:

More than the parent or the parson you have in your hands the moulding of the character of the citizens who will solve the problems of to-day, for the problems of to-day cannot be solved by us. We are only hacking a way through the tangle of national and international racial hatreds and

prejudices. It is the next generation which will take the final steps to create a better world and a more humane humanity. How often have I heard the grey-headed man and the grandmother speak in terms of deep affection and regard of their teacher, I have that thought in the back of my mind. I know, as I stand here to-day, that the teachers who taught me are an essential part of my personality.

Yours is a tremendous calling and a huge responsibility, and, on the whole, not unworthily have you and your predecessors borne it. This country with all its faults still, in my judgment, leads the world, and its social reforms, and, on the whole, its wise and tolerant leadership of mankind scattered over this globe have depended not only upon the product of the great public schools and Universities, but upon the steady humanitarian outlook of the boys and girls from the elementary schools.

Waterloo may have been won on the playing fields of Eton, but I tell you that the future of mankind is to be won on the playing grounds of the elementary and secondary schools of the country. It is from them that, in the main, Members of Parliament, Cabinets, and Prime Ministers of the future will necessarily be drawn. There is thus a great responsibility. I am confident the heritage will be worthily held and the responsibility splendidly discharged.

The Andhra University Act has been tinkered with so often and its affairs have been in unsettled condition for such a long time, that one has to view with suspicion any attempts at further modifications. But we must confess to considerable sympathy with the Andhra University Amending Bill of which notice has been given by Mr. Mahboob Ali Beg, M. L. C. It is stated in the objects and reasons for introducing the Bill, that the Andhra University Act of 1925, known as

Madras Act II of 1926 had jurisdiction over all the Telugu districts of the Madras Presidency, justifying its name. But by reason of further amendments which excluded the districts of Cuddapah, Kurnool, Bellary, Anantapur and Chittoor, its jurisdiction was curtailed, thus depriving the University of its territorial expression and character. Instead of preserving it as a semi-territorial expression of the Andhras, it is proposed to make it a local institution for the fostering of culture and learning in a distinctive manner. The idea of an affiliating University extending its jurisdiction over several Telugu districts may satisfy the sentimentality of some, but there is not of course much point in increasing the number of affiliating Universities. If the Colleges of the Telugu districts should continue their existence as affiliated Colleges, they might as well be associated with the University of Madras with its long history, undoubted prestige and high academic standards, without being harnessed to a University which has yet to make its reputation in the academic world. A beginning has already been made in the direction of starting a centre for higher teaching at the headquarters of the University and if the Act is amended in the direction proposed, it will only mean a further extension of the principle and the dropping of its external section as happened to the Allahabad University when it was re-organised. The only objection to the proposal—and it is a serious one—is that financial limitations prevent the

establishment of a unitary and residential University at Vizagapatam. It is true the Telugu districts have clamoured for a University for a long time, but they have not come forward with any generosity, (like the people of Oudh, for instance, who subscribed twenty-five lakhs of rupees for the establishment of the University of Lucknow) for the creation of a first-class institution of the modern type. The proposer of the Amending Bill expresses the hope that the University may become "like the Oxford University," but it is not every community that deserves an Oxford—there are parts of the world which have to rest content with mongrel types of Universities, neither entirely unitary, nor entirely affiliating! It is also difficult to re-open a question which is now looked upon as closed, in many quarters. We will still offer our sympathies to Mr. Mahboob Ali Beg for his laudable efforts at altering the constitution of the Andhra University.

Dr. Edward Thompson, Lecturer in Bengali at the University of Oxford, well-known as the biographer of Tagore and as the author of a number of

books on India has recently been touring in this country in the interests of intellectual co-operation between India and Britain. The intensity of the present political campaign against the Government is, however, so great that any plea for intellectual co-operation between India and Britain is not likely to meet with considerable encouragement, but the following ideas of Dr. Edward Thompson are valuable and deserve sympathetic consideration at the hands of those capable of executing any or some of them:

"I want (1) Oxford books of Sanskrit, Bengali, Hindi, Urdu, Tamil verse, perhaps of Marathi, Gujarati and Telugu verse; (2) a 'Legacy of India' in the Oxford University

Press's admirable 'Legacy' series; (3) a year book of Indian art, with reproductions of both old and new pictures, with biographical notes on the artists represented; (Japan issues a 'Year-book of Japanese Art'); (4) a year book of Indian literature; chapters on what has been happening, on what new important books have been published, on what new important writers have emerged in each great vernacular, with illustrative extracts in translation from a Bengali novel, a Tamil play and so on; (5) a kind of 'Nobel Prize' for India, not large in value, but an honour to be given each year to a leading writer in some vernacular; (6) a prize like the English Hawthornden or the French Prix Goncourt, to be given for the best imaginative work of the previous year, that had appeared in some vernacular."

It may not be known to some of our readers that Dr. Edward Thompson spent several years in India in the service of the Wesleyan Mission at Bankura in Bengal and his views deserve special consideration on a subject of this kind.

The rapid multiplication of Universities in India and the increasing introduction of popular control in University bodies have unfortunately had the effect of diluting academic standards and it is time people woke up to the necessity of working up to the highest efficiency possible, without which nations cannot make any mark in the struggle for existence which is becoming keener every day in the world.

When the need for talking about the maintenance of high standards is felt even in England, with its long traditions of academic life, one can imagine how essential it is for the more recent Universities in India to devote their attention to the subject. Speaking at a recent meeting of old students of University College, London, Lord Macmillan, the Chancellor of the London University, said: "The present need is to create Universal standards for the Universities.

It cannot, for instance, be said, to take an example from the highest degrees, that the standards for doctorates is equal in all Universities. A doctorate varies in academic or scientific value. So it is possible to analyse all the degrees granted. The problem might perhaps be solved by the creation of a Faculty Board on which all the Universities in England and Wales are represented, designed to establish standards of academic fitness to which all the Universities will adhere. These standards would react on secondary school examinations and on the standard of teaching in Secondary Schools." The Inter-University Board in India could of course have done something in this matter for the Universities here, but the absence of co-operation from the Universities themselves and their disinclination to allow any public examination of their standards have prevented such work. But we have no doubt it will be one of the most serious problems of the future in India.

We have great pleasure in supporting the following appeal which has been issued on behalf of the Ramakrishna Students' Home, Madras:

The Ramakrishna Mission Students' Home as an indigenous educational institution in the City of Madras providing free boarding and lodging to the absolutely indigent orphans, educating and preparing them for life, is sufficiently well-known. An Industrial School forms an important branch of the institution: and it provides a four years' course in Mechanical Engineering, culminating in an intensive training in motor mechanism and automobile engineering in a regular workshop during the fifth year. A new workshop for this purpose in the Home is a great desideratum. Though land has been made available for it and work put in hand, progress has been much hampered for want of funds. The workshop has to be got ready before the beginning of the next school year

in July. Grim experience warns us against building hopes on large contributions in these hard times and dictates our seeking smaller contributions from a larger number. This appeal accordingly goes forth to the owners of motor vehicles to help the management to get this highly needed programme of work completed. The importance of imparting industrial education to as many apt pupils as possible and thus opening out new careers for them will generally be admitted.

The construction of a motor workshop, with such an object, has a special claim to sympathy from the large body of owners of motor vehicles who derive pleasure or profit from their use.

A rupee per vehicle is all that is asked.—The burden on each contributor is so small as to be almost negligible. May we therefore trust that the response to this appeal will be Universal? "Many a mickle maketh a muckle," and if the appeal meets with ready response, the entire amount required for the workshop will be subscribed and our humble ambitions realised.

Contributions may kindly be sent to the Secretary, the Ramakrishna Students' Home, Mylapore, Madras, who will duly acknowledge its receipt.

The advance announcement has been made that Sir J. C. Coyajee, B.A., LL.B., has been appointed Professor of Economics at the Andhra University from the beginning of the next academic year. Sir Coyajee is an estimable gentleman just retired from Government service on the completion of his full period of work, at the age of fifty-five years and the fact that he has earned a Knighthood will show that he has served his masters faithfully and well. But we must confess to a sense of disappointment that the Andhra University has not found it possible to make a better appointment to a chair which is intended for the advancement of teaching and research in the subject of Economics. In the first place, it is a serious mistake,

particularly for a young University, to appoint to its chairs people who have been superannuated elsewhere. The guidance of teaching and research in a University in which hardly any work has yet been done is not a job for those whom Government have thought fit to pension away, on the ground of their being no longer suitable for service. We are also not aware of any distinguished research and publication work on the part of Sir Coyajee and the authorities of the Andhra University can perhaps take the public into confidence and enlighten it on some of the details. Again, there was no need to import a retired professor from Calcutta without giving a chance to South Indian scholars of whom there are several in the Andhra country as well as outside whose only disqualification is perhaps that they are not old and are not Knights and old colleagues of the learned Vice-Chancellor! We have always been against the introduction of geographical, communal or even racial considerations, particularly in the matter of academic appointments. But we must point out that the Andhra University should give scope for the young men of the Andhra country, some of whom have not yet had suitable chances of self-expression. This is not all. While the other appointments of the University have been advertised all over India, this appointment, for no accountable reason, has been made without advertisement at all. Are we to understand that Sir Coyajee's qualifications were such that the University should have abdicated the simple but fundamental privilege of inviting applications for the appointment and considering who was best qualified for it? The whole transaction seems to us highly unsatisfactory and unless the members of the various academic bodies are vigilant, such precedents will only lead to more unjust appointments in the future.

We congratulate the Hon'ble Sir Alladi Krishnaswami Iyer on his promise of an annual donation of Rs. 1,000, for ten years in the first instance, to the Andhra University, for the purpose of arranging lectures by distinguished scholars under the auspices of the University. Sir Alladi has already distinguished himself by generous contributions to various objects of public utility and this will add one more to the list. But may we point out to an aspect of the endowment which we consider highly improper from all standpoints of University life and administration? We refer to the condition that so long as Sir Radhakrishnan is Vice-Chancellor, the money should be spent at his discretion! It is highly offensive to the self-respect and dignity of any University that an endowment should be given on condition that it is spent in accordance with the discretion of one individual in the University, even if he happens to be its Vice-Chancellor. If Sir Alladi does not think that the University authorities are capable of administering the annual endowment of Rs. 1,000 for inviting distinguished lecturers and he has not even this amount of confidence in their discretion, he had better not give the endowment at all and the University also had better not compromise its self-respect by accepting this kind of dictation. It may be that Sir Radhakrishnan will not make an unhappy choice in choosing lecturers every year, but what an insult to a University that it should be expected to sanction invitations to lecturers without the choice being exercised by its own legitimately constituted executive and academic bodies! We know what the reply of Oxford or Cambridge should have been to an offer of this kind, but apparently the poor Syndics and Senators of the Andhra University can be made to submit to anything, however derogatory to their self-respect, for the sake of an endowment!

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"The Hindu" Feb. 21, 1932 This book is prepared strictly in accordance with the revised S.S.L.C. syllabus in 'A' group history, a copy of which is to be found in the first pages. A book of this kind should be welcome to the teacher and the taught supplying a necessary basis to the work at home and in the class-room. The virtues of a good text-book of history are here, sense of proportion, simplicity of language, and a sufficiency of teaching accessories such as maps and chronological tables. But we feel that expression of opinion on debatable points should have been stronger and unequivocal, especially in view of the fact that the book is intended for the young. We hope that in the reprint the inaccuracies in some of the maps and the typographical errors will be rectified. The book, we should say, is priced cheap.

The Educational Review, February, 1932 :—The handbook, written by an experienced professor and scholar of distinction, needs neither apology nor explanation for its appearance; and the scope and method of treatment adopted in it are good. Every author has his own method; and the method of Professor Aiyangar is well-proportioned, sober and not too discursive. It is intended primarily for students preparing for the Madras S.S.L.C. Examination and has faithfully followed the syllabus drawn up by the S.S.L.C. Board. He has devoted relatively large attention to the great formative personages that have left their impress on the culture and history of the country, has kept up the proper balance between the chronicling of political and military events and the tracing of movements and of the important phases of popular life and art and culture. Nor has he indulged in the mere display of learning which takes the form of summarising the different sides of controversial points and leaves little effective impression on the mind of the young reader. His treatment, spread over such a vast vista, is good, supple, brief and at the same time restrained. He could not be accused of having neglected to do proportionate justice to the history of the Deccan and South India, nor of having kept the treatment in water-tight compartments, either from the chronological or from the regional stand-point. Perhaps it may be remarked that the British Period has been given a bit too much of attention. But then it is essential for the student to know the recent history of his country in somewhat fuller detail than is necessary for earlier periods, and the author proceeds to detail the latest phases of the Indian national movement. His treatment literally comes down to the Second Round Table Conference. If, therefore, he has deviated from his previous limits, it is only in a direction that is useful alike to the teacher and the student. We should not avoid mentioning in this connection, the value of the maps and the chronological tables which add greatly to the utility of the book. The Publishers have added one more bit of useful service to the work of publication of high-class and authoritative text-books that they have been so creditably carrying along for nearly half a century.

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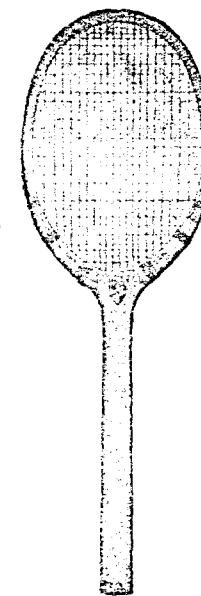
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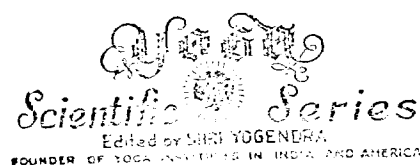
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