

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XXXIX.]

MARCH 1933.

[No. 3.]

WOMAN.

BY DR. H. W. B. MORENO, M.A., PH.D., D. LITT.,
Calcutta.

IT is interesting to peruse the contents of some of the treatises recently published on the physical difference between man and woman. Psychologists, physiologists and endocrinologists are all marshalled to set down their opinions. Manifestly the endocrinologists are making headway by the manner in which they set out the difference arising between man and woman. Her brain-power is less. There are less women than men that lead in the field of knowledge, in literature, in science or even in the domain of music, which, by many, is acknowledged as woman's special sphere. She is less in height, less in weight and her limbs are not so muscular. A woman's foot, as every one knows, is less in size than that of a man. Her whole body appears undeveloped and weak. Scientists attribute all this to the want of functioning in her ductless glands, the pituitary, the pineal and so on; there is less discharge of the hormones, which eventually go to stunt those portions of the body over which they exercise some control. It is these precious hor-

mones that develop or retard development in life. Let there be the want of functioning in the pituitary gland and the growth is affected and, *vice versa*, an extra flow from the pituitary gland leads to an abnormal growth in the individual. Scientists have shown this in tadpoles and newts; certain physicians go so far as to hint that an absorption of the monkey-gland by a man may even retard old age and perpetuate youth in him. Large individuals, especially giants, that is, men and women of seven feet in height and upwards, owe their size to an over-active pituitary gland. Later in life—when growth has ceased—the gland usually becomes exhausted and the individual suffers from symptoms directly dependent upon pituitary deficiency. There are also situated in the abdomen, above each kidney, two small organs known as the suprarenal or ardenal glands.

These are, with the thyroid and pituitary, of great importance in the bodily economy.

Then for destruction by disease leads to death; damage to their function leads to ill-health of a serious kind.

The body of a woman, when physically examined, leads to the conclusion that it most resembles that of a youth, she is nothing more than an undeveloped man—a man in the period of youth, before he attains full age. Her development has been arrested, or to speak scientifically, the gland that controls stature does not discharge its fluid as freely as it does in the body of a man. That a woman resembles a youth in the immature formation of her body may be gleaned from the fact that men often develop a desire for a youth as they do for a woman, both being undeveloped persons. There being a parity between them, it is easy for the sexual desire to turn from one to the other. Whether woman can increase her stature and her muscles as she once had in the remote past—in pre-historic times—is another question. It may take generations of toil, before such a state of things can come to fruition.

A good deal of discussion has recently been added to this subject by the recent treatise of Dr. Adolf Heiborn who makes some bold assertions. He says of woman: "The theory has been advanced that woman is anyhow not fully a human being." "Albrecht," he says, "describes woman as being in several anatomical aspects more savage and more ape-like than the present-day apes. Rarely does man bite or scratch his opponent, while tooth and nail are the favourite weapons of woman." Woman

has a smaller brain than man and therefore a weaker intellect. A woman's muscles are inferior. They have a larger water content than man's, 74.4 against 72.5 per cent.; this explains the softness of the fleshy parts of the female body. Woman also lacks in each cubic millimetre of blood about half a million of red corpuscles. In view of this indisputable distinction between the sexes, it is questionable if the female can, through bodily development, ever fully attain to the cultural heights which the male organism has reached.

It may seem strange that such a being has been able to conquer man so completely; but the subjugation of man is ascribed to and dated from the discovery of cooked flesh. The flesh food of the man was made more savoury and digestible by being roasted over the fire, and the hope of enjoying this brought man back to the household with his prey. Woman cooked the food, savoury food for man, while he hunted for fresh prey for the household. As a result, woman attained a position in which she might demand a share for the benefit of her household, a position she proudly maintains to this day.

As to the moral value of woman, there is little for argument. As a whole it is undeniable that woman is superior to man in chastity, in love and in the several acts of loving kindness. Some may advance the theory that she has attained this state of perfection because of her more genial surroundings in the household, where there is less field for

the display of savagery which man is so often called on to give evidence of in the hunting field. Endocrinologists here step in once again and attribute this difference to the ductless glands. Just as there are glands whose flow, it is claimed, add to a man's moral courage and fortitude in the battle-field so are there ductless glands, through whose intervention and aid,—who knows?—woman has developed those finer qualities which make her the queen of the home and family. Science may yet reveal these things, which we, to this day from childhood, have known, but the cause of which is yet unknown.

(All Rights Reserved by the Author).

DEVELOPMENT OF THE CAPACITY FOR LEADERSHIP IN SCHOOLS.

BY MR. G. A. CHANDAVARKAR, M. A.,
Hyderabad (Deccan).

WORLD'S history is a record mainly of the doings of great men. In all ages and climes, leaders of men have been the nation-builders. But are such leaders, like poets, born or made? Perhaps it may be said of leaders like Cromwell, Napoleon or Washington that they are *born*, but for this reason alone, it cannot be argued that all the endeavours to lay the foundations of the virtues of great leaders among school boys will be all vain and useless. We are of opinion that every child has within it certain potentialities, which if developed on proper lines by teachers as well as by parents will result in much good. If all such children will not in the fulness of time attain the dignity of leaders, at least they will deserve leadership. Our efforts then in that direction will not be in vain. The foundations of such qualities as would enable school children to become leaders of men in the fulness

of time can be truly and well laid up in our schools and homes. No amount of maxim-grinding, or religious or moral instruction for that matter, in the schools can work out the salvation of children in this direction. Even here we hold that the "Direct Method" is more useful than the artificial method of drugging children with over-doses of moral instruction. All that schools can do, of course in co-operation with homes, is to afford facilities to children to develop such qualities as would put them on the right lines.

In this short article we propose to make certain suggestions which perhaps may help the growth of the qualities of leadership in our school boys.

At the very outset it must be admitted that until and unless one becomes first a worthy *Sishya*—disciple—one can never be a *Guru*—a leader—in the strict

est sense of the term. A worthy leader must have been some time or other a strict follower of some worthy master, be he a man or a book. Humble followers alone have become great leaders. He who has not obeyed anyone can never expect to be obeyed by others. It is therefore essential that children should be brought up under strict discipline. That discipline should not, however, be enforced either by means of a rod or a shower of abuses. It should be based on justice seasoned with mercy. At no time the boys or girls should be made to feel that they are mere machines and they should meekly submit to the vagaries of teachers or parents. We should also guard against another danger. In the case of emotional boys instinct for leadership may prematurely be developed. If their emotions or passions are not duly bridled, they will be a source of regular nuisance or danger. If, in after-life, they chance to occupy high positions they will either be malevolent autocrats or unworthy tyrants. Feelings of self-respect should be broad-based on humility and not on harshness and meanness. Emotions must be carefully bridled. With these preliminary remarks we proceed to suggest some means which may help the development of the faculty of leadership among boys and girls in schools.

VISITS TO CHARITABLE INSTITUTIONS.

A leader is first and foremost a servant of the society. So, early in life, boys and girls must be made to pay frequent visits to such places where real social

service is being rendered. If boys and girls visit, say for example, a 'Rescue Home,' a 'Home for the Aged' or an 'Orphanage,' they will have an opportunity of witnessing the methods of rendering social service. To-day in India the need for social service is as great as ever. Even if one student were to feel the need for dedicating his or her life to the cause of humanity, he or she will be better fitted to be a leader in after-life than hundreds of students who might hear a lecture on social service. From this standpoint a Pandita Ramabai, a Ranade or a Gokhale is a genuine leader of the society. For the same reason the members of the Servants of India Society or of the Seva Sadan of Bombay deserve to be called the leaders of the society. In almost all the schools there should be arrangements for frequent visits to such places of real service to the society.

Every High School should have its own 'Parliament,' the members of which should be elected by boys alone, of course with the guidance of teachers. The entire management of similar bodies should be left to the boys. Weekly debates, monthly meetings and annual gatherings should be managed by the boys alone. The members of the managing committees should be elected by regular votes. Even monitors or prefects should be elected by the boys. Such elections should be held once in three months. "Prefects' Councils" should decide cases of delinquencies in the schools. The Headmaster should in all

cases, however, be the final authority. Small Councils on the models of Village Panchayats may with great advantage be started in all the High Schools. Senior boys may be made the members of School Co-operative Societies or the Games-Fund Managing Bodies, which will give them good experience in the organisation of institutions. Every school should have a Boy Scout Troop of its own, which movement is rightly calculated to lay the foundations of all the qualities needed for leadership among school boys. Activities like Team games, Boarders' Associations, Manual Training and First Aid Classes are also calculated to bring about the same results.

Self-government should begin in schools. The teaching of Civics on rational lines is also necessary, that subject being

taught as an adjunct of History in the High School classes. Home, Village, Town, District, Province, Nation, Federation, the League of Nations and World Federation form suitable subjects for discussion in the schools. Under the guidance of teachers suitable newspapers and magazines should be made use of in the Library periods. A school will have achieved much if it should be a training ground for citizenship, the responsibilities of which are indeed very great and onerous. A true citizen is by himself a good leader in his own sphere of activity. Our schools and colleges should serve this purpose more than the granting of mere diplomas and degrees. It may be that leaders are *born* but it is our firm conviction that schools can also 'make' leaders, if they choose to do so.

THE SELF-CONSCIOUS TEACHER.

By MR. P. R. KRISHNASWAMI, M.A.,

Madras.

I PROPOSE writing here about the professional sense of the teacher. I must refer to the rude shocks which the sensitive teacher is frequently liable to experience in his contact with others in the world. I wish to tell a story in this connection and I crave for indulgence to be personal in what I write.

Some years ago, I made bold to state, what was regarded at the time as a startling proposition, that Thackeray really reflected his friend, the Rev. W. H. Brookfield, in his creation, Charles Honeyman, in the *Newcomes*. Lt.-Colonel C. B. Thackeray, a nephew of the novelist, with whom I was in correspondence,

wrote to me emphatically denying my hypothesis. I had, however, the temerity to persevere in my own faith and elaborated my case in the pages of the *Cornhill Magazine*. My proposition has since passed into general acceptance, for Mr. Robert Lynd, the well-known essayist and critic, wrote the other day, in reviewing a new Life of Thackeray, that the novelist did some scarcely forgivable things as when he put Brookfield into Charles Honeyman.

The world knew Thackeray and Brookfield to have been intimate friends. The novelist had also named Brookfield frequently as

[MARCH 1933.]

being among his best friends. How are we to account for the very unfriendly portraiture implied in Charles Honeyman? Personally, I see no difficulty in understanding the situation. Thackeray had been mortally offended by Brookfield's contempt for the artist's profession which the novelist loved deeply and had adopted for a time, and would have remained in it too, if he had attained a greater success. You cannot break off with a friend or relation of yours just because he has betrayed a contempt for the profession you follow. It must be within the experience of all of us who are teachers, that both open and implied insults are continually hurled on our profession by those who are allied to us by blood or by friendship. We cannot, for this reason, afford to quarrel with them, but we cherish nevertheless a secret and bitter resentment of their attitude, and the creation of a fictitious character like Charles Honeyman, resorted to by Thackeray, should seem to be the most appropriate way of taking revenge on these peculiar enemies of ours. If Brookfield had despised the artist as such, it was natural for Thackeray to suggest that the clergyman was a man of shallow understanding, and a hypocrite to boot.

Sitting at a Club in an important provincial town, I heard a lawyer playing a conspicuous part in the political life of the district, telling me in a triumphant voice, "I am sure I can teach Shakespeare better than any of you lecturers at the college." I recorded the statement mentally with a sense of bitterness, and when I had the opportunity to speak at the next public function at the college, I tried to have my say. The public should be good enough to concede that teaching was a distinct profession, which must have its profes-

sional secrets which can be mastered only after assiduous practice. A man who has done a thing continually for some years was in a better position than one who has not done it at all. I also mentioned incidentally that my friend L— could teach Shakespeare better than any of us on the staff, but it was worthwhile allowing that we were in an advantageous position, etc., etc.

If I was going to have my revenge on Mr. L—, I should have created the portrait of a lawyer who had got on but poorly in his profession and who, lacking the real brain power to attain distinction, practised merely the knavish tricks of the trade. I might fasten one more feature of the lawyer, that he is apt to be meddlesome in all public affairs, and I would suggest that the lawyer who has little hope of success in his profession, attempts often to make illicit gains from political intriguing.

Not long after I had entered my profession, I happened to share a house with a young lawyer. He was drawing on his patrimony for his living, and he was also finding it hard to make both ends meet. He was devilling for a senior, but the senior, like most of his class, was callous to his monetary difficulties. But all the same the lawyer was conscious of the superior status of his profession. (Has not Goldsmith suggested that men talk blindly and proudly in praise of their own country in the inverse ratio of their own personal worth?) We had trouble over our milk supply for a short period and the only way to secure it was by going to the vendor's shop some distance away. The servant failing us, I happened to go on the errand myself one day. "It is all right for you, but *we* can't go out like this," remarked my lawyer friend. I

[MARCH 1933.]

naturally smarted under this insult. How was my status as member of the staff of a First Grade College inferior to that of this briefless lawyer? If dignity was to be measured by the degree of the intellectual quality of the work performed, what could exceed mine? Did not teaching literature involve the highest intellectual powers? Did not the study of Shakespeare, of poetry, and of prosody, imply a high level of intellectual pursuit? The *vakil* thinks he must keep the outward forms of dignity before his clients, or his possible clients. But have I not my students before whom I must keep up some form? As a matter of fact, my friend had no clients at all, his work being all in his senior's chambers. But my 'clients' were real, and scattered all over the town.

I must, however, point out that I do not share the sensitiveness of my lawyer friend in the matter of outward dignity. It is a very shallow and false kind of dignity which must wither away because we are bound to do tasks from which we are not exempted by a sufficiency of wealth. But what I, or any other teacher in my place, must resent is the gratuitous suggestion of social inferiority for the teacher.

It is probably natural for every person in the world to exaggerate the difficulties of his own profession. It was Horace who remarked that every man thinks he would be happier in any other profession than his own. That every man seems to exaggerate the difficulties of his own profession is because he realises them best. Only the member inside the profession knows its actualities. The outsider has a superficial view of it and builds essentially his own imaginary picture of it.

I happened to remark one evening my feeling of tiresomeness after the day's work

at college. A lawyer, who happened to be by, did not think that my work could possibly produce such strain.

"What has a schoolmaster to do after his first three or four years?" said he.

"Even after twenty years, the strain will not be the less," I replied. "What can you possibly know of our professional work?"

"Haven't I been a student myself?"

"But the student knows precious little about the burdens of the teacher. Do I not know what I understood of teaching when I was a student, and what difference it made when I entered the profession?"

The late Sir P. Rajagopalachari, though nearly intoxicated himself with the sense of power in the administrative offices he held, was capable of a very shrewd observation about education. He used to say that education was the only common into which cattle from all other commons were allowed to trespass. Every man in the world, alas, is a fit authority on the subject of education. If a man has undergone elementary education he becomes competent to air his opinions on that branch of education. He who has completed a secondary school course is an authority on secondary education, and so on.

A Deputy Accountant-General happening to join a group of men once, he was introduced to the others as "Accountant-General of X." He protested at once against the wrong description and offered himself the correct one. "It is all one, there is not much difference," came the comment. But the officer of the Accounts department had rightly a keener sense of exactitude.

"Now Mr. R....., will you, who are a District Munsiff, agree to be introduced as

Judge, for after all, you do the same kind of work?"

The world is very careful to mark distinctions. A Colonel should feel offended to be described as a Captain or Major. An engineer would feel offended to be called an overseer, though it cannot be maintained that they perform absolutely different kinds of work.

Now, coming to the teaching profession: In the first place, I feel very proud of being described as a schoolmaster, if that description is meant to mark me off as belonging to the teaching profession. I also recognise that teaching in all grades, in the elementary school stage or in the post-graduate University course, goes on common essentials of the art, and nothing should jar on a real sense of brotherhood between the members of the profession working in the different grades. But we must feel stung by the term "schoolmaster" as long as we remember that the world is careful of distinctions. The layman who calls a lecturer or professor, a "schoolmaster" is deliberately offensive.

I have many times before now discussed in the pages of newspapers and periodicals the peculiar problems which affect the teacher's social status. I have considered elaborately the effect of material poverty on

the profession. I have pointed out incidentally that the system of stipends to teachers under training serves to bring down the status of the teacher. I do not feel inclined to consider carefully all the points once again here. But can it be that the teachers are at fault for not developing a sufficiently keen sense of their own profession? Is it that they lack a co-operative sense which will help to keep the lay world in a certain awe of itself? Could we not elaborate our own professional ideals to make an effective impression on the world?

Not having power like the officials of the administrative departments of the State, teachers must suffer neglect from the world which knows no better. Somebody remarked the other day that the purveyor of drink rides in motor cars, but the purveyor of knowledge must be content to trudge along on foot. The work of the teacher is not concrete like that of the manufacturer. Volume and quantity are not the best standards for evaluating the teacher's work. The teacher's work is so subtle and intangible that it should be the task of a great gifted literary artist to paint the ideal teacher, and make the vulgar world realise that the teacher is precious to it, and must be accorded a regard worthy of his real worth.

THE LILY AND ITS LESSON.

BY DR. ERNEST J. STEVENS, A.M., PH. D., M. D., M. SC., D.D.,
San Francisco, America.

I SPEAK.

O beautiful star on the water,
O emblem of pure thoughts and love!
May I ask thee to-day for a lesson
To grow pure like the sweet face above?
O gem on the crest of the water,
O wonder of beauty and grace!
Did you come right down out of Heaven
From the love of that white sacred place?
Your thoughts are as pure as an angel's,
Your rays, like the radiant sun.
Did you fall from that white pearly city,
Thou purest and loveliest one?
Your love rays are garlands of beauty.
You teach me the dear cheering word,
Which raises me far above duty
To warm others with the glow you've stirred.

THE LILY SPEAKS.

My friend, I came out of Heaven
Clothed in fair garments of white,
But slowly I've grown in the darkness,
Up, up through the dark misty night.
In the slimy ponds of deep shadows
There is food for the soul of me,
As deep in the mud-stream of anguish
There is growth for the human tree.
In the depth of the dull muddy waters,
I won there my beauty and grace,
Lily souls fall not, O my poet,
But rise to the highest of place.
It is in the dark swamps of anguish
That wondrous creations are found,
Like my star on the breast of the waters
That rays light to the trysting ground.
It is from the low planes of Nature
Through the dark soil of cosmic clay

That we find the rare soul evolving
Into a cream-white lily ray.

My white wings are like those of the angels,
My green leaves are pulsing with life,
My stem is gracefully stately,
I live without worry or strife.

It's not by "falling" in love, brother,
Nor is it by falling from grace;
But, we glow by rising in love dear,
And transmuting that which seems base.

My lily soul rays Easter greetings,
Reflections from Heaven divine.
My cousins, the lilies of the valleys,
Send forth their love tidings sublime.

So rise from thy dark soil of shadows,
And speak out the bright sun-ray word;
For you'll paint a soul with rare beauty
And strengthen the dear souls you've stirred.

Look up to God's Heaven for guidance,
Grow within a sweet garden of thought,
Our God made the lilies and you dear,
For by love, all fine things are wrought

Consider the garden within you,
Where flowers of ideals are grown;
Here your sunshine of soul is beaming,
And vibrates with the thoughts you have sown.

Yes, just rise from thy depths of darkness,
Shine out from the grey mists of night,
Your cloud storms have rain-bows of promise,
Your ideals are sun-beams of light.

Grow up like your friends—the fair lilies
Rise out of your darkness and gloom
And adorn yourself with soul-beauty
And you'll help human flowers to bloom.

(All Rights Reserved by the Author),

WHAT I SAW IN SOVIET RUSSIA IN SUMMER LAST.

MR. R. S. GUPTA, B.A., LL.B. (ALL.), DIP. ED. (BRISTOL),
Agra.

(Continued from Page 664 of Vol. XXXVIII).

GENERAL LIFE OF THE PEOPLE.

1. I remained in Leningrad for three days. One day, at 7 o'clock in the morning, I went to see a friend who was staying in the Astoria Hotel. I saw people walking in haste on roads.

2. In working-class areas I saw trams literally packed with people as are the trams on the Thames every morning and evening.

3. In Moscow I saw multitudes of people in streets. They did not look dejected. From their physical health I judged that there is something in the Russian constitution which has enabled a Russian to endure the tragedy of the past few years and still to carry with him a certain amount of dignity and strength. This does not mean that I am asserting that everybody in Russia is well-fed and that everybody has enough.

Travelling down from Leningrad to Moscow it is easy to discover how much there is to complain of and how much there is to be sorry for in the prevailing conditions of life. But, in spite of everything, there is always a cheeriness which keeps them going on.

4. Once I was driving on a car in Moscow. It broke down through bumping into a great hole in the road. It looked as if I should be obliged to walk the remainder of the distance. I was surrounded by a crowd of people of all ages and I had a good look at these. They were just the same curious crowd that would gather round a break-down anywhere

in London. I watched the people and exchanged conversations. There was no hostility but certainly there was a great amount of friendliness and so far as I could see there was no sign of dejection or absolute starvation.

They all had a remedy—every one gave advice to the driver. After a few minutes a police man came up and suggested to the crowd that a little help was worth a good deal of pity and that practical assistance was worth more than talk. Thereupon the crowd asked the driver to start his engine and as he started it the crowd gave a huge lift and sent the machine flying out of the hole. A shout of joy went up from the crowd and there were very friendly greetings to myself from everybody.

5. In East London I often saw English children gather round foreigners; on at least two occasions, I received a similar kind of attention from children in Moscow. They gathered round me, chatted, laughed at the time, and, as I imagined, challenged me to talk. But in none of the children did I see a sign of depression or lack of mental or physical vigour. The most favourable conditions of children I noticed in great theatres and concert halls. They enjoy very much dancing and singing—very soon they get to know the names of dancers, singers, and actors and applaud and cheer the audience with as much zest and zeal as older people.

At one school which I visited I was entertained by singing and recitation. Amongst other things sung were some nursery rhymes and folk-songs with dances. Although I did not understand their language yet I soon caught tunes and now and then a word. They also greeted me with what is now the national anthem 'The International.'

The general attitude of the children towards their teachers is that of love.

6. But in small villages I saw that children in Russia suffer hardships from cold, hunger and disease. But the Soviet Government is doing everything possible to preserve

the lives of children both mentally and physically.

7. When I was in Moscow I saw the great Russian opera and was able to appreciate what, I suppose, is a well known fact that the Russians are excellent judges of both good acting and good music.

8. To me it is the most extraordinary thing if all industry is at a standstill that this should be so. It is true that capitalist enterprise and industry have stopped in Russia but national enterprise and industry have largely increased.

Russia is not a lifeless nation and all industry is not at a standstill.

REVISED EDITION OF A VERY POPULAR BOOK, LONG OUT OF PRINT.

THE ELEMENTS OF ALGEBRA

POPULARLY KNOWN AS THE THREE AUTHORS' ALGEBRA

Thoroughly revised and brought in line with the Syllabus for Optional Mathematics in the Madras Presidency and Mysore State Secondary School Leaving Certificate Schemes

BY N. PANCHAPAGESA AIYAR, B.A., L.T.,
Lecturer in Mathematics, Findlay College, Mannargudi.

Crown Octavo about 500 pages.

Rs. 2.

Approved as a Text-Book suitable for School use, vide Fort St. George Gazette, Part I-B dated 12th April 1932 and by the Hyderabad and Cochin States.

OPINION.

The Hyderabad Teacher, April-June '32.—Originally the book was the result of the combined efforts of three experienced mathematicians. In revising the book Mr. N. Panchapagesa Aiyar, B.A., L.T., has tried to bring it into line with the syllabus for Optional Mathematics in the Madras and Mysore S. S. L. C. schemes. The book also satisfies the requirements of the Optional Mathematics course prescribed for the H. S. L. C. Examination in our State. The gradation of examples is quite satisfactory and they are based on the principle "from Simple to Complex." The chapters are arranged on "The Concentric System" of treating a subject, where extensivity and intensivity are both duly considered.

It is a very careful work, satisfactory from the point of treatment, get-up, figures, and printing. The treatment is lucid and accurate, while the examples are well-chosen. The Examination papers at the end of the book have been brought up-to-date. The book is well adapted for the use of the secondary school students and it is one of the best books that can be put in the hands of the students of Mathematics.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

SOME FASCINATING FEATURES OF A SCHOOL.

BY MR. R. BALAKRISHNAN, B.A., L.T.,

Sankaridrug.

(Written in the form of a letter to a headmaster friend).

I HAVE always felt a strange thrill of pleasure in glancing over the contents of your letters. They are ever suggestive of new ideas,—opening up fresh avenues of thought.

I am quite aware of the great disadvantages under which you are labouring in 'the land of cars and untold riches'! But our own self-centred, self-created enthusiasm and trust are the perennial source of our light and delight. 'The mind grows by what it feeds on.' The more a man becomes subjective and ideal, the less he worries over things external, however depressing they be.

It would be somewhat difficult indeed to convince antiquated parents of the effectiveness of love and persuasion as the rod of discipline in schools. The passage of time alone—that divine agent of peace—could do the work with ease.

I well remember a school-master who sallying out of a gathering where beating boys was deprecated, was roused to wrath at the mischief played by a pupil of his at his school and he beat him with more than wonted severity, all the while anathematising the advocates of 'kindness and free discipline' and ended his beat and heat with the remark, 'In mischiefs of this sort, the time-worn rod alone is the effective agent. Fools and faddists they are who try to deprive the school-master of his raging sceptre which has held its sway from time immemorial!'

When I was apprised of his righteous indignation, I could not help thinking that if

only he had not attended the meeting that day, it was quite possible that the poor delinquent would not have suffered so terribly at his hands.

Some people have been brought up in a narrow groove of thought and outlook on life for such a length of time that all our oratory, all our writings and pleadings seem to go to waste. But, in fact, it is not so. For even those who continue to wield the rod in the secret prison-houses of their schools are not unashamed of their act, especially in the face of the strong opinion gaining ground against them. And as time advances, a better order of things would come to be.

If a solitary parent has, unconvinced of your rodless discipline, taken back a pupil from your school, you need not be disheartened. You can rest assured that the self-same pupil, who has been taken away by his parent, is sure, some time hence, to seek re-admission into your school for the very reason why he was snatched away from you! For who would allow himself to be chained down to hell after having once tasted the sweet delights and the 'pure serene' of heaven?

I am not unaware of the fact that your school is from day to day being filled to overflowing with delightful young pupils. Cramped, confined and caned as they had been for days and months in miserable little hovels, without the least breathing space of either garden or play-ground, the children found, to their great surprise, the golden door of your

school suddenly open before their eyes, and they came rushing in with rapturous glee, as if into the very paradise, deserting their former prison-houses!

But, while heaping felicitations on you for the happy and successful conduct of your school, I cannot help feeling sorry for the plight of the gray-haired pial school-master, who stands a lonely figure, his authority undermined by the desertion of his pupils,—his sceptre of power shrinking to nought out of sheer disuse!

Love of children is the first essential of school-discipline. You know how great men are noted for their love of the young ones. Tagore is a living example. His school at Bolpur with its growing popularity, even across the waters, and his delightful, mysterious book on childhood 'The Crescent Moon' are sufficient proof unto this.

Tolstoy was another great advocate of free discipline. His school in Russia was one other successful instance to prove the futility of the objections raised against this theory.

The greatest man of the world of our own times, the sage Mahatma is a great lover of children. The birth-day presents that he accepted with the greatest pleasure, in gaol, this year, were from the little hands of innocent children whom he hugged with affection as they toddled into his room with lovely gifts. Did you read his recent letter to a company of little folk in England on a birth-day? I shall here quote it for you *in toto*:—

"My dear little friends, Nanni, Anna, Gillian, and Lydia,—I was delighted to have your sweet notes with funny drawings made by you. You do not mind my sending one note for all of you? After all you are all one in mind, though not in body. Yes, it is

children like you who will stop all war. This means that you never quarrel with other boys and girls or among yourselves. How I wish I was with you to celebrate Nanni's birth-day! May God bless them and bless you all! My kisses to you all, if you will let me kiss you and Nanni will pass on my love to Esther, won't she?" (*Hindu*, from the "Manchester Guardians'" Report.)

What a delightful and affectionate letter, and to children of a far country! So you can be sure the greatest are on our side, and there is no cause for anxiety. There are already signs of a hopeful future.

'Old order changeth yielding place to new.

And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.'

And *your* institution is certainly one of the very best of the new order.

Now a question suggests itself to me. How is it that I have always felt a strange fascination for your school? Shall I introspect and tell you? Would you bear with me and hear me out?

Your 'kindness and free discipline,' of which I have treated at some length, should certainly go a great way to make your institution so near and dear to me. If my introspection does not delude me, I must tell you frankly that I should ascribe a tinge of that partiality to the fact that your school is one planted in my time and which has since begun to burgeon into leaves and flowers. But that is only a negligible and almost sub-conscious factor. More important and interesting features there are about your institution, too numerous and difficult to mention. But let me try.

First and foremost is the poetic situation of your school. Not that I am very much enamoured of the brick and mortar aspect of your magnificent school-house,—that is comparatively nothing. But the fact that it has to its credit a spacious and beautiful garden at the rear and a mystic murmuring peepul tree at the fore are things of great import in a poet's eyes.

I will not feel sorry if some of your pupils play the truant, stealing into the garden or slipping into the meadow by the lake and enjoy the game that takes their fancy, or sit in reverie, observing the hopping and singing birds and the silent sailing clouds on a summer's day. I do not think you would ever reprimand a pupil for such a freakish—shall I say poetic,—sally into the alley or chide him even if he were to sit, on occasions, unmindful of the lesson in class, lending his ear to the ungarnished tale of the innocent peasant folk that gather on the dais at noon-tide beneath the bo tree beside your school front. For who knows but that in this very truancy of the pupil lie the germs of his future greatness and distinction?

Do you know how many quiet and rapturous hours I have spent sitting at the school balcony and watching the bustle of the village and the rustle of the peepul tree?

With the din of youthful voices stealing into the stairs from below, and the mystic rustle of the bo tree in every bough from above, I fell into a reverie between two worlds, one real and the other dreamy, divine and ethereal. But in me they seemed to blend into a perfect harmony and I lived in a heaven all my own!

Then thy inimitable music classes! I know thy soul is music-bound. Yes, our

children ought to be introduced to the mysteries and raptures of music early in life. I honestly believe that even a mere child at the bosom of her mother is not unmoved by it. If not, the lovely lullabies of her who rocks the cradle and rules the universe would be unmeaning. Was not King Lear soothed awhile of his feverish madness by dulcet music playing on his ears?

'For I was taught in paradise
To ease my breast of melodies.'

So sings a fairy in one of Keats' honied verses.

Is not divine melody woven into the very texture of the falling waters and swelling billows and into the soul of poets and musicians, who, in their turn, are enraptured by the rolling spheres that reverberate, in never-ending melody, the voice of Him who plays on the universe? So the world is bound to the feet of God by the subtle chord of music. It is the trancing path that leads to the audience-hall of the Master-musician.

But the utmost care should be taken at the initiation of the young into the raptures of music. Many a subject, why for the matter of that our school education itself, becomes nauseating to the child that trips out of the paradise of its' home, like a fairy, into the yoke of the school, for the change from home to school is so abrupt, stern and formal—in other words, soulless and crushing.

Do you know how Rabindranath began tutoring his pupils in music, at Shantiniketan? I shall quote his very words in this connection:—

"When I first started my school my boys had no evident love of music. The consequence was that at the beginning I did not

employ a music teacher and did not force the boys to take music lessons. I merely created opportunities when those of us who had the gift could exercise their musical culture. It had the effect of unconsciously training the ears of the boys. And when gradually most of them showed a strong inclination and love for music I saw that they would be willing to subject themselves to formal teaching and it was then that I secured a music teacher."

With the unerring instinct of a poet and musician, Tagore has struck at the right method of introducing his pupils to the divine rapture of music. Would that his example were followed in other institutions and the world made richer and happier thereby

I am sure your little band of musical disciples would, by now, have drawn more youngsters to their fold and the school floats on the soothing waves of music, as if it were a regular concert hall!

Now to make a confession,—when the boys began to sing of an evening in the hall below under thy rhythmic guidance, I got into raptures. I stole into one of the glass-pane windows overhead and sat there entranced. Little didst thou know that I was always one of thy audience at thy soul-thrilling music classes!

When I silently walked over the pavements, musing, I thought I was sinning against God and His chosen few, for beneath my very sacrilegious feet, in the hall, hung the silent portraits of Swami Vivekananda

and Rabindranath—two noblest souls of India,—the latter of the two drawn so beautifully by your unassuming artist assistant. So 'all the place is holy ground!'

The stain-glass windows blend easily with the colour of nature outside your school-room, and fill the stately hall with their dreams; the rustle of the trees and the songs of birds often mingle with the master's voice and his pupils' as at Shantiniketan, and now I picture to myself how thy youthful disciples cluster about you as you sweep into your office—nay children's—room in the same long black coat and your neatly adjusted white turban—no matter you discard it as often as you can! And then what a delightful collection of books and periodicals you have in the almirah and on the table, all of which are at the disposal of even the least inquisitive! Then the manuscript magazine you have been at pains to bring out month after month. O! how I wish there were funds enough to start a pupils' monthly under thy jovial editorship! Then thy soul purifying and solemn prayer-classes, thy excursions in company with the young, the games on the meadows, the annual staging of plays on the school dais, these and many more approximating to my ideal of a school—which is the ashram ideal of the Bolpur School of Tagore—have endeared your institution, root and branch (your munificent manager not excluded), to me and it is a pleasure and great good fortune that there is at least one such school for others to follow in this part of the country!

My love to you all!

HINDU EDUCATION IN MEDIAEVAL INDIA.

BY MR. K. VENKATAPPAYYA, B.A., B.L., B. ED.,
Sulurpetta.

I. *Introduction.* A complete and faithful history of education in Mediæval India is still a desideratum. The existing materials, such as are available, are not of much help in furnishing a satisfactory account of the state of education in the period. The truism that the Hindus had no genius for writing History comes with added force when the history of education in Mediæval India comes to be written. The writings of foreign travellers which have been of great help in constructing the political history of India during the period do not contain much that is useful for the purpose. The Hindu literature of the period is, as usual, an untrustworthy guide. And the few foreign writers who had anything to say on the subject were either biassed or ignorant. The scope for investigation being so limited and unreliable, any attempt to write on it is bound to give rise to a difference of opinion among scholars. A desire that an attempt, imperfect as it necessarily should be, will provoke a more exhaustive research into a study of this interesting subject is my excuse for my essaying to write upon it.

II. *Time Limits of the Mediæval Period.* The question which has first to be settled in a dissertation on a topic like the present is the duration of the mediæval period in the history of India. A careful examination of the periods into which the history of India is usually divided will not fail to reveal the fact that the division is not quite accurate. The mediæval period of Indian history is generally supposed to synchronise with the Muhammadan rule in India which is again supposed to have begun about 1000 A. D.

with the invasion of Mahmud of Ghazni and closed with 1765 A. D. when the titular Mughal Emperor of Delhi recognized the British as the 'de-jure' rulers of Bengal, Bihar, and Orissa. Now, both these dates are not quite accurate. The invasions of Ghazni, devastating as they were, were but transitory, and no permanent result by way of a settled rule emanated from them. During the period between 1026 A. D. when the iconoclast last invaded this country and 1191 when Muhammad Ghori set his foot in India for the first time in the role of a conqueror, India was free from Muhammadan invasion altogether, and any remembrance of the Ghaznivede raids was banished from the memory of the Hindu population as an ugly dream. It was not till 1206 A. D. when the first Slave king established his rule in Delhi that the Muhammadan rule can be said to have begun in this country in any true sense of the term. Again, if the mediæval period were to begin with the first Muhammadan invasion, it was not the Ghaznivedes that first invaded this country but the Arabs who conquered Sind in 711 A. D. Another objection for this division is, that if 1000 A. D. be taken as the commencement of the mediæval period, it may be true so far as Northern India is concerned, but it can never be true in the case of Peninsular India into which the Muhammadans did not set foot till after the beginning of the 14th century. And, as the history of India is not the history of Northern India alone, a date which is equally applicable to the political condition of Peninsular India as well should be looked for.

For such a date, we should go to the history of India prior to 1000 A. D. The periods in

story of any country are supposed to indicate the predominance of a particular phase of national existence, the marking of an important political event, or the development of certain religious or philosophical thought. The most marked event in the history of India in the closing of the ancient period was the rise and pre-eminence of Buddhism. Buddhism was confined to Northern India only. It was among other countries, to Peninsular India where it was a force to reckon with about the close of the 7th century. Its decline was hastened by the re-organization of the Hindu religion which was effected by about the beginning of the 10th century. This Neo-Hinduism was in many respects different from the Vedic period which was the predominant feature of the Vedic period when religious rites and sacrifices held sway over the minds of the people, and contributed to an important change in men's thoughts and ideals. And the revival of the Sanskrit language which followed the wake of the new Hinduism gave impetus to the development of a thorough-going kind of literature.

A writer would, however, fix 650 A. D. as the closing date of the ancient period. Late R. C. Dutt fixed it at 800 A. D. as the period between that date and 1000 A. D. as the "Dark Ages" of Indian history.

The year 650 A. D., no doubt, marks the close of the reign of Harsha Vardhana, the last great emperor of ancient India, and the characteristics of the ancient period survived for about a century and a half. In regard to the "Dark Ages" of Dutt, it may be stated, with due qualification, that the period between 800 A. D. and 1000 A. D. was anything but dark. It was in this period that the Chalukyas, the Rashtrakutas, and the Cholas fought for mastery in Peninsular India and the beginnings of the wonderful Chola administrative system were laid in that part of the country, while in Northern India the new and vigorous power of the Rajputs revived to some extent the past glory of the ancient Hindu kings. Again, Buddhism retained its popularity for about a century after the death of Harsha Vardhana as is evidenced by the foundation of the new University of Odantapuri about 730 A. D. and of that of Vikramasila about 800 A. D.

For these reasons, it will not be doing a violence to the chronological sequence of historical landmarks, if the year 800 A. D. be taken as the commencement of the mediæval period.

A word needs to be added with respect to the closing date of this period as well. The year 1765, no doubt, saw the investment of the East India Company with ruling power by the paramount power at Delhi, but the British had to wait for a full half century to consolidate their power and shed the influence of their regime over the peoples of the country. Till then, the lives and thoughts of the Indians ran, for the most part, in the mediæval groove, and the British Government had no appreciable effect upon them. It was only in the reign of Lord William Bentinck that the Hon'ble Company took the momentous step of passing a Resolution making English the medium of instruction in schools in the British area. Whether this piece of legislation owed its origin to the self-seeking policy of the British or not, it is not our present purpose to investigate, but it can be

stated without any fear of contradiction that this event has contributed not a little to the moulding of the lives, ideas and activities of the Indians to an extent unprecedented in the whole course of their long history. The introduction of English as the medium of instruction should, therefore, be considered as a definite landmark in the history of the land. And the year 1835, when that epoch-making Resolution was passed will serve as the closing date of the period better than the year 1765. The intervening period of 70 years may be treated as the transition period between the closing of the mediæval and the commencement of the modern period.

III. *Characteristics of the Mediæval Period.* The mediæval period in the history of India covers a far longer period of time than that in the history of Europe. This may be due, in part, to the greater conservatism of the Hindus who do not take readily to the innovations that might spring around them. This period is also marked by certain features which differentiate it from the ancient period. The religious aspect of the educational system which obtained in the former age underwent an important change. The rites and sacrifices which formed an integral part of study gradually gave place to a newer method in which the observance of the former ceased to be obligatory. For instance, the 'Upakarma' with which the student in Vedic India commenced his studies ceased to be performed at the ages prescribed in the Grihya Sutras, while 'Snataka' which indicated the bath taken by the student on the termination of his studies known as 'Samavarthana' was postponed to the celebration of his marriage when it was performed

as a preliminary ceremony. The practice of a young man going out on travel to a place of learning for his studies was reduced to the amusing spectacle of the bride-groom 'threatening' to go on a 'pilgrimage to Benares' just on the eve of the marriage ceremony. The performance of these rites at the time of a Hindu (especially Brahmin's) marriage may be taken as the surviving relic of studenthood in times of yore.¹ The exclusively Brahmanic control of education was, further, to a large extent diluted by its secularisation even so early as the Buddhist age. The study of the Vedas, again, gradually receded to the back-ground in the generality of cases and was taken up only by a very limited number of Brahmins who devoted their entire life to prayer and meditation.² The philosophical system of Sankara Acharya, Ramanuja and Madhva Acharya evidenced the presence of a great religious ferment in the South, while the teachings of Chaitanya, Kabir and Ramanand introduced the 'Bhakti' cult in the North in the worship of the godhead. Foreign invasions of the Muhammadans in the earlier part and the settlement of European nations like the Portuguese, the Dutch and the English in the later part of the period left an indelible mark upon the social, economic and political life of the Hindus. The foundation of Sikhism by Guru Nanak in the Punjab was yet another distinguishing feature indicating as it did the inevitable compromise between the two antagonistic creeds of the Hindus and Mussalmans, after they had existed

¹ For a detailed description of the duties of a student in the ancient period, see *Sankhyayana Grihya Sutra* in the Sacred Books of the East Series, edited by Max Muller.

² Rhys Davids' *Buddhist India*, pp. 248-9.

side by side for about five or six centuries. The vernaculars in the country developed and the translations of the epics and other great works in Sanskrit were undertaken on a large scale, though Sanskrit retained its pre-eminence as a sacred language throughout. The Vedas, which remained unwritten for ages, came to be reduced to script in this period, thus affording a greater access to the study of that lore to those who had no opportunity for it before. The total output of Hindu literature was considerably increased in this period.

IV. *State of Learning in the Period.* If such an output be any indication of the intellectual progress of any people, the Hindus of the mediæval period did not certainly lag behind their ancestors in a by-gone age. Referring to the educational progress of the Madras Presidency during this period, Elphinstone, relying upon an estimate taken by Sir Thomas Munro, states that the rate of progress in public schools was higher than that which existed in Europe till a short time previously³. It might, therefore, be assumed that he was referring to the state of education which existed in the early decades of the 19th century. But it should not be forgotten that there was a decline towards the close of the mediæval period. This decline was undoubtedly due to the existence of an alien government which looked at best with a step-motherly affection on the educational progress of the Hindu population. There were, of course, honourable exceptions to this general apathetic attitude of the Muham-

madan rulers. But they were few and far between. One other feature to be noted in the Hindu literature of this period is that, in later years, it tended to become more and more stereotyped, the authors more often preferring the verbose or ornamental to the plain or expressive style. The quality too degenerated without even the consoling increase in quantity. The literature of the early mediæval period, however, surpassed the best of the other countries in every respect⁴ till about four centuries ago. The revival of Hinduism and the popularisation of the 'Bhakti' movement gave scope to a large volume of religious literature in the period. The effects of the 'Bhakti' movement were felt all over India as is evidenced by the production of innumerable religious works in the various languages of the country—(Tamil) Tirumurai, Peria Puranam, Kambar's Ramayanam, (Bengali) Sankirthanas, Sankirthanana of Chaitanya, of Ramanand and Chundidoss, (Hindi) Ramayana of Tulasi Das, Mirabai's works, Kabir's works, (Marati) Namavalies, Tukaram, Ramadoss, Telugu and Canarese commentaries of Sankara, Ramanuja, Madhva and Sagana. The astronomical knowledge of the Hindus was of a far higher level than that of the Europeans till about the time of Copernicus. Arithmetic and Algebra made great progress in this period, and Alberuni mentions that whereas no other people in his day proceeded beyond the fourth order the Hindus had proceeded to the 18th order, which they called 'Parardha'⁵. Hindu medicine was far advanced and as

⁴ Wever: *History of Indian Literature*, Cunningham's *History of the Sikhs* (1909), pp. 28-9; Trevelyn, *Education of the People of India*, Ed. 1898: page 111.

⁵ Sachau's *Alberuni*, Vol. I, page 173.

³ Elphinstone's *History of India*, 9th Edition, p. 205.

Note. The first edition of Elphinstone's *History* was published in 1839.

many as 127 surgical instruments were described in the works of Hindu authors.⁶ Charaka was translated into Arabic long before Alberuni and the Arabs served as the channel through which the western nations derived their knowledge of medicine. The science of numerical notation in vogue among the Hindus evoked the admiration of a scholar like Alberuni who was certainly not prepossessed in favour of the Hindus.⁷ Of the production of literary and scientific works, we find that the 'Siddhanta Siromani,' the 'Bijaganita' and the 'Lilavathi' were composed by Bhaskara Acharya about the 12th century, while the 'Naishadha' of Sree Harsha, the 'Gita Govinda' of Jayadeva, the 'Raja Tarangini' of Kalhana and 'Sisupala Vadha' of Magha were composed between the 11th and 12th centuries. The immortal poems of Vemana, the Telugu seer, replete with popular philosophy, were composed about the 14th century. The great epics of the Ramayana, the Mahabharatha, and the Bhagavatha were also translated at various periods into several languages during this period. The composition of 'bardic' poems in several languages was one other feature of literature; e.g., *Prithiraj Shahi* of Chandi Bardai and *Palnati Veera Charita* of the Telugu country.

This period further saw the production of the great commentaries on the ancient Smritis which gave rise to various 'schools of Hindu Law', which govern the personal law of the Hindus to the present day. The most famous of these commentaries were the 'Mitakshara' of Vijnaneswara composed in

the Deccan about the 11th century and the 'Dayabhaga' of Jimutavahana composed in Bengal about the 15th century. It will be observed from what has been said above that there was a sudden interruption to the progress of Hindu sciences from about the 13th century. According to Mr. Havell, this interruption is attributed to the lack of royal patronage, as when he says "Brahman astronomers, mathematicians, chemists and other investigators stopped at the results already achieved owing to lack of royal patronage. Alberuni also concedes, though in quite a different connection, that royal patronage for development of art and science.

V. *Condition of the Hindus in the Period.* Northern India passed through a larger number of vicissitudes in this period than Peninsular India. Wave after wave of Muhammadan invasion poured upon the hapless inhabitants of Aryavarta and shook their customs, religion and manners to their very foundations, but it is fortunate that the Hindu religion survived those shocks and retained its individuality to an appreciable extent. Peninsular India was, however, unaffected by the Muhammadan inroads till about the beginning of the 14th century, and even then, the great Hindu Empire of Vijayanagar stood as a bulwark against the alien aggression for over two centuries. But, all the same, the Muhammadan invasion did not fail to leave its impress upon its people. One characteristic feature of Muhammadan conquest was the devastation and desolation that were left in its train wherever it happened. With their religion threatened, with their personal liberty and, in some cases, their very life in danger, and with their time-honoured civilisation in conflict with a less advanced, though younger civilisa-

tion, the Hindu population of India had to pass through hard times indeed. Security of life and property, and what is more, the honour of their religion and womanhood, were more often than not in a state of jeopardy under the Muhammadan rulers. Tolerant rulers like Akbar, or cultured princes like Dara Shukoe did sometimes exist but Muhammadan rulers were swayed more often by a desire of proselytism. This was at least true of the early Muhammadan conquerors. Even kings like Firoz Tughlak and Shah Jehan each of whom has received the sobriquet of 'the father of his people' at the hands of some indulgent historians were really enemies to the Hindu population, their reputation for having appointed the latter to high places in their government notwithstanding. Under such conditions it is impossible to expect any great progress in the education of the Hindu community. The following extracts will reveal to some extent the spirit of the Muhammadan conquest and the condition of Hindu education under Muhammadan rule: "Mahmud utterly ruined the prosperity of the country and performed those wonderful exploits by which the Hindus became like atoms of dust scattered in all directions and like a tale of old in the mouth of the people. Their scattered remains cherish, of course, the most inveterate aversion towards all Muslims. This is the reason, too, why the Hindu sciences have retired far away from those parts of the country conquered by us and have fled to places which our hands cannot yet reach, to Kashmir, Benares, and other places"⁸ wrote complacently Alberuni, the scholar of Ma'sud, son of Mahmud Ghazni, in 1030. Bernier,

the French traveller, who visited India in the early part of the reign of Aurangzeb, thus describes the condition of Hindu learning: "A profound and universal ignorance is the natural consequence of such a state of society (as the one which existed in the reign of Aurangzeb) as I have endeavoured to describe. Is it possible to establish in Hindustan academies or colleges, properly endowed? Where shall we seek for founders? Or, should they be found, where are the scholars? Where the individuals whose property is sufficient to support their children at college? Or, if such individuals exist, who would venture to display so clear a proof of wealth? Lastly, if any person be tempted to commit this great imprudence, yet where are the benefices, the employments, the offices of trust and dignity that require ability and science and are calculated to excite the emulation and hopes of the young students?"⁹ Bernier had no particular fascination for the Hindus nor their system of education. And yet what is his testimony of the Muhammadan rule, even granting for a moment that his picture is a little overdrawn? Coming to Southern India, the late Dr. Vincent Smith characterises the Bahmani Sultans as 'blood-thirsty fanatics' and "drunken debauchers" for the most part and that the Deccan derived no permanent benefit from their rule. Meadows-Taylor, though conceding the indifference of the Bahmani Sultans towards the progress of their Hindu subjects states that their rule was not barren of good effects. It is doubtful what good effects resulted from their rule. From these, is it not justifiable to infer that the Muhammadan rule acted as a dead-weight upon the material and intellectual progress of the Hindus so long as it lasted, barring, of course, the reign of a few liberal minded sovereigns of the type of Akbar?

⁶ Dutt's *Later Hindu Civilization* Quoted at page 180.

⁷ Sachau's *Alberuni*, Vol. I, page 178 et seq.

⁸ Sachau's *Alberuni*, Vol. I, page 22.

⁹ Bernier's *Travels*, Ed. 1891, page 222.

No doubt, it may be stated, with some justification, that the general condition of the Hindus under Muhammadan rule was happy as they were regarded with 'no hostility,' like Meadows-Taylor generally.¹⁰ The writings of foreign travellers like Ibn Batuta, who travelled between 1340 and 1350, or of Abdur Razaack, who visited Vijayanagar about 1442, or of Nicolo Comti, who travelled in the beginning of the 16th century, may be adduced in support of such a statement. But the progress of the kind described by these writers could never have been such as encouraged their learning or enhanced their moral stature. Even Alberuni concedes that arts and sciences require the 'protection of kings' for their development.¹¹ Not much store should be laid by the observations of foreign writers who refer to the contentment of the Hindus of the period. The contentment of a people under a foreign rule is not always an index of their prosperity. And as regards progress, progress of some kind there should have been, else it would have been impossible for any foreign government to carry on its administration without the co-operation, voluntary or involuntary, of the conquered people, though monsters like Alauddin Khilji who had no qualms of conscience in ordering the massacre of a people wholesale, or faddists like Muhammad Tughlak who organized man-hunts as a pastime, or hardened bigots like Aurangzeb who followed a consistent policy of repression towards his Hindu subjects might, in some cases, have failed to evoke feelings of whole-hearted loyalty to their government. 'Contentment' and 'progress' of the Hindu people during

the Muhammadan rule should, therefore, be understood only in a restricted sense.

It was such a state of things that accounted for a gradual decline of Hindu learning in this period. Responsible positions in the government service, or the securing of material advantages of other kinds were beyond the reach of the Hindus, generally, and, when added to this, there were few prospects of receiving any material return for proficiency in indigenous learning, it was natural for parents not to be over-anxious in throwing away their money upon the higher education of their children. Students there were who took to the study of Sanskrit or their own mother-tongue for their own sake, but such instances were not, by any means, common, and they were confined mostly to the Brahman section of the Hindu population. The Brahmins who were reputed for learning in the ancient period were now deprived of all chances of pursuing their Vedic studies in peace, and, though instances might be found of Brahmins who possessed proficiency in the Vedic lore, yet the generality of them had to content themselves with the limited opportunities afforded to them for higher learning. Indeed, the decline was steady, and by the beginning of the 19th century, their learning also was at a very low ebb.¹² Subjection to an indifferent, if not positively hostile, foreign rule for centuries, absence of royal patronage, demoralising influence of a foreign civilisation, and more than all, absence of proper remuneration for their trouble, all these combined to bring about the decline of ancient learning.

VI *The Position of the Brahman.* The position of the Brahman deserves special mention for he has been the target of attack from many quarters as having been the cause of the illiteracy of a large section of

the Indian population in the period. As has already been pointed out, the mediæval period, except for the first few centuries, saw a gradual decline in the learning for which the ancient Hindus were famous. The Vedas, of course, continued to be learnt by heart even after they were first reduced to writing about 1500 A.D. The persistence in this mode of study will be better understood when one appreciates the anxiety of the Brahmins to preserve the accent and pronunciation in tact rather than their selfish desire to retain all the learning for themselves. The disinclination of the Kshatriyas and Vysyas to avail themselves of the opportunity of learning the Vedas became marked even as early as the 5th or 4th century B. C. This feeling was aggravated by the growing disbelief not only in the efficacy of rites and sacrifices,¹³ but also in the propriety of wasting time and energy in the acquisition of what appeared to them an unprofitable lumber.¹⁴ That the Sudra was denied chances of studying the Vedas may be conceded. But, even had he been given such chances, he would certainly have adopted the same attitude towards it as the members of the two castes above.¹⁵ The position of the

Sudra under the Hindu system may best be understood by the following extracts from Manu: "A believer in scripture may receive pure knowledge even from a Sudra."¹⁶ "As

mistaken analogy of the three orders of society—the king, the church and nobles—which existed there, The Brahman is by them saddled with all the sins attributed to the priests in European countries. 'Craftiness' is an epithet invariably applied by them to the Brahmins. 'Immoral' is the term attributed by Hegel to the Brahmins in his *Philosophy of History*. J. D. Mayne in his *Hindu Law and Usage*, which is considered to be the standard work on Hindu Law, attributed the origin of the Law of Partition among the Hindus to the selfish desire on the part of the Brahman whose emoluments for officiating at religious ceremonies would be multiplied in proportion to the number of divided members after the partition was effected. Sir Walter Scott, in the only Novel where the scene is laid in India, could not think of any other person than 'Brahman Paplah' to serve as the villain of the piece.

But let us examine the charge. The statement that the Brahmins are the priestly caste is at best a half truth and like all half truths has been productive of an infinitely greater amount of mischief than many absolute falsehoods. All Brahmins are not priests nor all priests Brahmins. And if by 'priest' is understood a person who officiates at places of worship as is evidently the connotation of the term employed by the European writers, the number of such priests in the Brahman community is microscopically small. The statement might have been true in the earliest epoch of the Vedic ages when the Brahman discharged the priestly functions on the principle of division of labour, but those conditions changed in the later age. In the Buddhist age the popularity of the sacrifice waned and in the severe competition which ensued between members of the Brahman community for sacrificial fees, some were compelled to follow all sorts of occupation. (Rhys Davids: *Buddhist India*, pp. 218-9). There was yet another cause for the change in the occupations of the Brahman. It was the growing disinclination of the other castes to support the Brahman who performed religious rites and sacrifices.

Vide my article on 'Education in Ancient India' published in the 'Journal of the Andhra Historical Research Society,' Vol. V, Part 2, pp. 86-90 (Issue for October 1930).

¹⁶ Manu, II—288.

¹³ Rhys Davids' *Buddhist India*, pages 248-9.

¹⁴ Talbot Wheeler's *History of India, Afghanistan, Nepal, Burma*, Ed. 1894, page 417.

¹⁵ The brunt of the attack against this caste amounts to this, namely, that they denied for the members of the Sudra class all chances of their receiving the benefits of education. (See C. E. Trevelyn's *Education of India*, Ed. 1898, pp. 168-9 foot note). The position of the *Antyajas* at present is also ignorantly attributed to the selfishness of the Brahman.

The early European writers like Mill, Orme, Abbe Dubois, Buchanan, Ward and others aggravated this prejudice. The Brahmins were generally identified with the clergymen of mediæval Europe under the

¹⁰ Elphinstone's *History of India*, page 487.

¹¹ Sachau's *Alberuni*, Preface, page 16.

¹² Elphinstone's *History of India*, page 206.

a Sudra without injuring man performs the lawful acts of the twice-born, even then, without being censured, he gains exaltation in this world and the next.¹⁷ Alberuni mentions that the Brahmans had such of the Sudras as attempted to learn the Vedas persecuted by the magistrates.¹⁸ But it is doubtful having regard to the position of the Hindus in general in the early days of the Muhammadan occupation that the Brahmans could ever have wielded such influence over the magistrates. His statement might have been more the result of his blind prejudice against the supreme caste of the Hindus than the sober statement of a positive fact. The Brahman was on the other hand, the special object of hatred and persecution at the hands of many a Muhammadan ruler. To the Muhammadan as to the Christian missionary in later times, the Brahman was the main obstacle to the spread of his religion. And instances are not wanting to show that the Brahmans invariably died as martyrs to their religion and civilisation whenever an opportunity occurred. The massacre of Brahman priests on the occasion of the destruction of Hindu temples by Muslim invaders was a notorious fact. It is said that a Brahman theologian who dared to defend his religion in the court of Sikandar Lodi was put to death with great torture. The history of the Portuguese rule in India also affords similar instances of Brahman persecution. It is no answer to the general tendency of Brahman persecution that some of them were entrusted with positions of trust and responsibility by certain Muhammadan kings. If the Brahmans were appointed to such

offices, it was because the alien rulers could not find others with equal capacity or integrity among their own co-religionists. "No Vishnuh Prudhivē Patih" was a saying which the Brahmans inculcated in spite of differences of race, creed or religion of their rulers. That the Brahmans were, on the other hand, pioneers of progress and emancipation of the oppressed can be best illustrated from the achievements of philosophers like Ramanuja or reformers like Ram Mohan Roy.

VII. *The Method of Instruction in the Mediæval Period.* The whole scheme of Vedic education in ancient times was based upon the supposed yearning of the student for learning. The word 'Vidyarthi' literally means 'one who desires learning.' "Vidya" and "education" are not synonymous. By derivation 'Vidya' comes from the Sanskrit root 'Vid' meaning 'to know,' while etymologically 'education' implies the 'drawing out' of the faculties or aptitudes of a pupil. Thus, while the English word lays stress upon the duty of the teacher in bringing out the 'hidden virtues' in a student, the Sanskrit word points to the inherent desire of a student to learn. In other words, the education of the Hindu was 'subjective' while that of the European 'objective,' if I may use such expressions. A proper appreciation of this difference between the Hindu and the western ideals is necessary if the principles underlying the two systems are to be clearly understood.

The ancient practice of performing the 'Upanayanam' ceremony as a preliminary to study among the first three castes disappeared so soon as the study of the pupil ceased to be entirely religious. Boys belonging to these castes began to be put to

school even before 'Upanayana' which ceased to be performed at the stated periods. The 'Aksharabhyasa' ceremony which was the only relic of the religious part of the ancient initiation ceremony as a preparation for study, was performed generally about the fifth year. This ceremony was performed in more orthodox families at places of religious worship when the 'Guru' first made the pupil trace the invocation to God beginning with 'Om' on some cereals placed in a dish. In some cases, this ceremony came to be performed at the house of the parent. The residence of the pupil in the house of the teacher during the period of studenthood became a thing of the past for many reasons, among which the secularisation of study and the growing dependent position of the teacher upon society were the more important. A relic of this practice survived in the spectacle of a student who proceeded to a renowned place of learning like Benares for higher studies in the Vedas and the Sastras.

The village or pial school which came into existence in the latter part of the ancient period continued to function in the mediæval period as well. It catered to the educational needs of the members of the community generally, while the 'Patasala' was the resort of students who desired to make an advanced study. In the village school, the course of study began with the alphabet. The pupil traced the letters of the alphabet on the ground spread with sand with his finger or a stick. After a knowledge of the alphabet and combination of letters was acquired by the pupil, the teacher traced the letters on a palm leaf with a style and the students traced over this with a reed pen dipped in charcoal ink till he learnt the art of writing letters

well. Also a wooden board painted black came to be used in the place of a slate and the student wrote on it with a kind of chalk. This was probably a later innovation. Alberuni refers to the use of 'palmyra' leaves in South India and of 'bhurja' or 'tuz' leaves in Northern India for purposes of writing.¹⁹ Abdur Razaack, who visited India in the 15th century, also refers to this practice of writing upon palmyra leaves with styles. Mr. Munroe, in his *Cyclopaedia of Education*, mentions that prepared wooden tablets on which writing was done with a reed pen in charcoal ink also prevailed in this period. Paper also came into use in this period, but the Brahmans had scruples to use it for this purpose. Leaves of the palmyra tree were extensively used for this purpose and accounts, etc., were kept in books made of those leaves. Devices were also found to make the writing more distinct and much care was taken to preserve these books.

VIII. *Course of Study and Discipline in Schools.* The village or pial school and the 'Patasala' were the two kinds of educational institutions in mediæval India among the Hindus. The former sufficed for the rudiments of education while the latter afforded instruction for those who desired to make an advanced study. The first variety of schools existed in almost all the villages while the latter were confined to big towns or cities like Benares. Sometimes the mutts of religious 'gurus' served as places of higher learning. The student in the village school began his study with the alphabet which he learnt by first tracing the letters carved on the ground or written on sand spread on the ground. This was followed by the combina-

¹⁹ Sachau's *Alberuni*, Vol. I, p. 171.

¹⁷ *Mann*, X—128.

¹⁸ Sachau's *Alberuni*, Vol. I, p. 126.

tion of vowels and consonants recited aloud by a senior pupil and followed by others. Words and sentences followed next. Addition, subtraction, multiplication and division were learnt next. Fractions, accounts, composition of letters, private and otherwise, petitions, and grants, etc., were taught next. The course ended with introducing the pupil to the study of the epics and words inculcating moral or religious truths. The study of moral epigrams formed an inseparable part of the curriculum and served the purpose of moral and religious instruction obtaining in schools at the present day. A comparison of the course of instruction in pial schools with the system obtaining in mediæval Europe where the Trivium and the Quadrivium were taught will not fail to impress upon the extremely practical nature of the Hindu system. Trivium: Grammar, Rhetoric, Dialogue; Quadrivium: Arithmetic, Astrology, Geometry and Music. Pupils with special aptitude or inclination for higher studies proceeded to the 'Patasala' or 'tols' as they were called in Northern India, after the preliminary course in pial schools was finished. Vyākarna, Vedānta, Pāṇinī were usually studied here. Bernier includes the Purāṇas, the study of medicine and philosophy which were taught in the college at Benares.²⁰ Writing came to be freely used in the instruction of these subjects, except, of course, the Vedas. The affection of the teacher towards his pupils was proverbial, though the residence of the two in one and the same place as in the Vedic period became more and more infrequent. Thus it is clear that under the mediæval system in India elementary education (to use a modernism, was intended for all while higher education was intended

²⁰ Bernier's *Travels*, Ed. 1891, p. 229.

for a few. The opinion of some of the greatest experts on education is that the present day is not much different from this.

There is reason to believe that discipline in these schools was strictly maintained. Punctuality was usually enforced. And in the Telugu country, the mark of 'Sri' given to a pupil who attended school first was a mode of appreciation by the teacher which the pupils generally coveted. Punishments were more common than in the ancient period, though these were mostly confined to the pial schools, and instances were not rare of teachers resorting to cruel and barbarous methods of corporal punishment. Flogging with a rope pointed at the end, making the pupils stand in the sun, or 'sit a chair' were undoubtedly later innovations, while teachers of the type of Mr. Squeers in 'Nicholas Nickleby' planted styles on the ground with points uppermost over which the pupils were suspended by their hands from a rope, as a mode of punishment. This was known popularly as 'Kodandam' in the Telugu language. But it may be noted that teachers guilty of such inhuman modes of punishments became unpopular and were forced to quit the village without much ceremony.

In regard to the hours of work, the schools under the Hindu system like the schools in mediæval England worked in the mornings and the afternoons. Full Moon and New Moon days were observed as holidays. Besides the festivals which come off rather frequently, the 'Navarathri' or 'Dasara' period was set apart as vacation. As there is no mention of the Dasara vacation in the ancient texts, it may be surmised that it was a later innovation and that it was a characteristic feature of the mediæval Hindu edu-

cational system. The origin of the 'Dasara' may be traced to the celebration of an event of great national importance in times of yore. The Dasara vacation was enjoyed best by the pupils in this age. They dressed themselves in their best attire and armed themselves with toy bows and arrows from which they shot scented powder at the masters of houses where they recited select stanzas invoking blessings upon them. The pupils were rewarded with sweetmeats at the end of the performance while the teacher usually received some present on the occasion. It speaks very much for the popularity of this institution that it survives even to the present day—even in towns having 'pial' schools.

The teacher in the middle ages became a dependent upon the village community and his wages were generally paid in kind. The equipment of the pial school was very little, a thatched shed, a portion of the teacher's house, or the shade of a big tree on some occasions serving the purpose of the school-house. The 'Patasalas' were located in more pucca buildings and were usually endowed by pious or wealthy persons, or on some occasions, by princes. The method of instruction imparted in these institutions was decidedly more perfect, uniform and instructive. It cannot be stated with any precision what the actual number of working days in the schools of this period was, but having regard to the large number of 'non-reading' days under the ancient system,²¹ it may well be believed that the pupils in mediæval ages also enjoyed a large number of holidays. This was specially the case with the 'Pata-

sala' where the study of Sanskrit and the Vedas was more prominent.

One peculiar method noticeable in these institutions was that of a senior student of the school assisting his teacher in instructing pupils. This practice came to be termed the 'monitorial' system or Bell's system (after Mr. Bell who introduced it into England) in later years by the English educationists and its beginnings may be traced to the ancient practice of the 'Guru' entrusting his task to his son who was found competent to teach the Vedas.

IX. *Some Criticisms of the System.* The condition of learning which prevailed in the middle ages of India has been subjected to very strong criticism at the hands of some European writers. Most of these critics have, however, been guilty of applying modern principles of education to a system prevalent in a by-gone period. Abbe Dubois, who is supposed by certain European scholars to be an authority on Indian conditions from 1797 to 1823, does not see any advantage in this system. He complains thus:²² "There is no regular plan of instruction and there is no public institution which is, properly speaking, devoted to the diffusion of knowledge still for all this, instruction is carried on without any definite system or any attempt at discipline—elements absolutely necessary to give their studies a character of permanence and uniformity. Let a youth learn who has a mind to do so, and so long as he chooses; this seems to be the guiding principle. There is nothing in these institutions to stimulate the teachers or encourage the pupils. There are no public examinations

²¹ 'Gobila Grihya Sutra,' II Prapathaka, 8 Kandrika, Vol. XXX, *Sacred Book of the East*, Series. ed. by Max Muller.

²² *Hindu Manners and Customs and Ceremonies*, III Ed, 1906, pp. 377-8.

to undergo; no degrees to aspire to; no prizes to be won; in fine, no special privilege or advantage of any importance is held out to students who distinguish themselves by their attainments." He then goes on to complain of the apathy or indifference of princes towards education and to compliment the Brahmans who acquire their learning mostly by their own efforts or those of their parents. The Abbe failed to note that the absence of educational institutions was due to a quite different cause, namely, want of royal patronage, or a permanent or sympathetic government in the country. His remarks about the apathy of princes, though true to some extent, should not lead one to suppose that princes did not at any time make grants for learning or endow educational institutions. Some of the princes used to bestow 'Srotiums' upon Brahmans. The word 'Srotium' derived from a Sanskrit word meaning 'Veda' connotes the practice of encouragement of learning by princes by grants of land to Brahmans learned in the Vedas. Again C. E. Trevelyn, one of the members of Lord William Bentinck's government, who had a hand in the passing of the Resolution of 1835 making English the medium of instruction in schools says: "The pupils in Sanskrit schools acquired what was known 2,000 years ago with the addition of vain and empty subtleties since produced by speculative men such as commonly taught in all parts of India."²³ The statement of Trevelyn is more a reflection against the environment amidst which the Hindus had to pass their days than against any inherent defect in their system of education. The latter was as progressive as any other system in the

world. His statement that the Hindu system remained without any change for 2000 years was nothing but exaggeration of the worst type. And his obsession for the superiority of western learning to the eastern might have been responsible for his remarks about the Hindu system. Mr Adams who was deputed to report on the condition of education in India in the reign of Lord William Bentinck is said to have stated that the study of Sanskrit occupied about 7 years, lexicology about 2, literature about 10, logic about 13, and mythology about 4. Mr. Adams evidently mentioned in this part of his report the ideal period of studentship in ancient times but did not take the trouble to verify it with facts. If he had carefully investigated into the matter, he would have found as Max Muller found at a later date that the total period of study of a Hindu student did not occupy more than 8 years²⁴ at the time when he submitted his report.

Mr. Munroe is of opinion that both the Hindu and Muhammadan systems exhibited similar lines of development²⁵ but it is doubtful how far his statement is correct when we bear in mind the great difference in the ideals underlying the two systems. In one respect, however, the Hindu system showed the way to the Muhammadans and it was this. Writing was taught prior to reading in schools run by Hindus and this seems to have been copied by the Muhammadans. Considering the large number of subjects studied in the Madrassahs or Muhammadan colleges, there does not seem to be much difference in the period of study under both

²⁴ "India, what can it teach us?" by Max Muller, pp. 909-10.

²⁵ *Encyclopaedia of Education*.

systems as they prevailed in this period²⁶. There was an important advantage which the Muhammadan institutions had over the Hindu institutions, namely, the inclusion of history and geography in the Muhammadan curriculum while the Hindu curriculum did not pay any attention to them.

X. *Female Education*. There was not as much diffusion of female education in this period as there was in the ancient period. From what has been stated elsewhere about the condition of the Hindus under Muhammadan rule, it is impossible to expect much encouragement of female learning at the hands of alien rulers. Hindu women did, however, receive some education in the earlier part of the mediæval period and it is significant of the complete apathy of the government and the forced indifference of the Hindu population in the latter part of the period that women were rarely educated.²⁷ The education received by the Hindu women was limited to the instruction imparted by parents or other relatives. And the kind of instruction thus imparted was more or less like the one prevalent in the ancient period, that is, education with the development of 'home life' as its primary object. It is too much to expect under the conditions prevalent at the time that instruction in the 64 arts mentioned by Vatsyayana in his *Kama Sutra* was possible, but it may well be conjectured that women generally received the rudiments of learning at their homes. The greater progress of female education was hindered naturally by the imitation of the Purdah system by the Hindu ladies as also by the practice of marrying off girls at quite

²⁶ N. N. Law's *Promotion of Learning in India during Muhammadan rule* (by Muhammadans).

²⁷ Elphinstone's *History of India*, p. 205.

an early age, which pernicious system, there is much reason to believe, set in during this period. There are, however, instances of women rising to distinction in the field of letters or politics both in Northern and in Peninsular India. The names of Mira Bai, the great Hindu poetess, who flourished about the 15th century, of Tara Bai, the virtual ruler or Maharashtra in the closing decade of the 17th century, and of Ahalya Bai, the famous ruler of Indore, in the 18th century, are names of which any nation may be proud. There were several other instances too of queens like Rudramadevi of Warangal, and Minakshi of Tanjore acting as regents of the kingdoms during the minority of their children. Molla and Muddu Palani, authoresses of the 'Ramayana' and 'Radhikasantvaramu' respectively in Telugu also flourished in this period in Peninsular India.

XI. *Early European Attempts*. It will not be out of place to refer in this connection to the attempts made by early European settlers at imparting instruction to Indian pupils. The Portuguese were the first to attempt education of the Indian people in this country. It might be stated at the outset that in the beginning there was a co-mingling of the Indian and European methods of instruction and in the type of school building. The division of the schools into separate classes located in different apartments was an innovation of the European system as also the provision of benches, chairs and tables in the school-room. However, in the early stages, the European schools seem to have adopted the same mode of teaching the alphabet as that adopted in Hindu schools. They also began to adopt subsequently what came to be called

²³ *Education of the People of India*, Ed. 1888, p. 57.

the monitorial system from the Hindus, referred to already. These schools, though at first intended for children of European officers employed in the Presidency towns, were, in course of time, opened for children of Indian parents as well. The reason for admitting Hindu and Mussalman children might have been due to some extent to a spirit of proselytism which became more and more marked as Christian missionaries started schools in various parts of the country. There is reason to believe that the founders of schools under the European system were, in some cases, helped by the Indian aristocracy. The European enterprise in educating the Indian people is also connected with the introduction of printing in India. The first book to be printed in India seems to have been the 'Christian Doctrine' first printed by the Portuguese in the Malayalam language in the year 1579. But it was not till 1711 that the first printing press seems to have been introduced in the British territory. The introduction of printing, late as it was, paved the way for a decidedly wider diffusion of knowledge in the closing years of the mediæval period. The names of Schwartz, Schultz, Carey, Kiermander and Sir William Jones will have to be associated with the progress of Indian learning and education.

XII. *Famous Seats of Hindu Learning.* I shall now proceed to mention some of the more important seats of learning in the mediæval period. The village or pial schools and the 'Patasalas' were institutions where instruction was imparted in the vernaculars and Sanskrit respectively. Besides these places of learning, there were others which corresponded to the colleges and Universities of the present day at which pupils received

the most advanced learning. The Universities to which the Hindu student proceeded were of course very ancient. But most of them deteriorated in course of time for lack of patronage. The Muhammadan places of learning in this period on the other hand flourished as the rulers were Muhammadans and extended their support to them. Though the Hindu seats of learning suffered for want of proper endowments or patronage, they afforded the best kind of instruction as long as they lasted. Of such institutions, the names of only a few have come down to us, namely, Nalanda, Nadiya, Benares, Odantapuri, Vikramasila, Dhara, Vijayanagar, and Madura. It will be noted that, except the last two, all the other seats of learning were found in Northern India only. A brief account of each of these seats of learning will now be attempted.

Nalanda. This University was founded by Baladitya of the Gupta dynasty about the latter part of the 5th century A.D. Hiuen Tsang and I-Tsing, the Chinese pilgrims, who visited India in the 7th century A.D., refer to this University in their writings. I-Tsing studied in this University for ten years and has given us a very vivid account of the working of this University²⁸. Originally, this was a Buddhist monastery and Buddhist learning was mainly imparted though instruction in Hindu literature was not denied. Its famous lecture halls, its beautiful buildings, and the vast concourse of students who gathered there from far and near have been described at length by various writers. But neither its services to humanity nor its reputation as an ancient place of learning spared it from the vandalism of the Muhammadan invaders

²⁸ Vide pp. 210-12, "India, what can it teach us?" by Max Muller.

in the early part of the 13th century. Though it survived this shock for a few years, it was at last destined to disappear by an act of incendiarism due to a petty quarrel between two rival religious sects inhabiting that monastery. I-Tsing has given an account of the courses of study in this University²⁹.

Nadiya or Navadvipa. This University had a great reputation from very early times and was the centre of Hindu learning. Hindu kings were its patrons. Logic was the special subject of instruction in this University, though the Smrithis, Jotisha, Vyakarana, Kavya and Tantric philosophy also received attention. Some of the greatest Hindu scholars were the *alumni* of this University. But it shared the same fate as its sisters at the hands of Muhammadans when they invaded Bengal. It survived, however, the attack and continued as a place of learning for a long time afterwards.

Benares. This was a place of pilgrimage as well as a centre of learning. It was in a flourishing condition even at the time when Alberuni wrote his 'Indika' about 1030 A.D. Bernier, who visited the city in the 17th century, called it 'the Athens' of India and has given a brief account of the instruction given at this University³⁰. It has retained its reputation as a seat of learning down to the present day. Students from all parts of India flocked to it to give a finish to their education. The location of the Hindu University in this city in 1916 may be considered as a worthy recognition of its past services to humanity in the cause of learning.

Odantapuri. This was otherwise known as 'Oddandapura.' This was originally a

²⁹ Bernier's *Travels*, Ed. 1891, p. 229.

³⁰ Vide my article on "Education in Ancient India" published at pp. 55-6 of the *Journal of the Andhra Historical Research Society* for July 1931.

Buddhist monastery and was founded in 730 A.D. It owed its greatness to the munificence of Buddhist kings. A great library containing many important works on Hindu and Buddhist literature was located in this seat of learning, but it was set fire to by the Muhammadans in 1197 when they captured the place. The inmates of the monastery also were put to the sword.

Vikramasila. This was one of the most famous Buddhist Universities in the mediæval period. Kings were its founders and its endowments munificent, so that it came to be called the 'Royal University' of Vikramasila. It was founded in 800 A.D. and was for a time the rival of Nalanda. It was the centre of Tantric Buddhism and was destroyed by the Muhammadans about the last decade of the 12th century.

Dhara. This was the seat of the Maurya King, Bhoja, who was a great patron of Sanskrit learning and who instituted a University in his capital to which scholars from various parts of India flocked. It was primarily a Hindu seat of learning. The name of 'Bhoja' as a patron of learning is proverbial. It ceased to be important when the greatness of the Maurya kingdom passed away.

Vijayanagar. This was the seat of a great empire founded in 1337. The empire of Vijayanagar stood out as the champion of Hindu orthodoxy against Muhammadan aggression in Peninsular India till its destruction by the Muhammadans in 1565. The kings of Vijayanagar were generally patrons of Hindu learning and the celebrated commentator, Sayana, wrote his famous treatise under the patronage of one of its early kings. The court of Krishna Deva Raya, who reigned from 1509 to 1530 was the resort of some of the greatest poets of Telugu literature and he was a great patron of learning. He was him-

SHOULD THE AIM OF EDUCATION BE CULTURAL OR VOCATIONAL.

BY MR. V. NARASIMHAM, M.A., B.ED.,
Chicacole.

THERE has been much difference of opinion among educationists on the question whether the aim of education should be cultural or vocational. Many are inclined to say that the present education has tended to be purely cultural and is not the least useful to qualify men for Government posts and to undertake commercial and industrial pursuits. They also hold the opinion that the gaunt spectre of unemployment is the outcome of the present system of University education wherein there has been an undue emphasis of the cultural aspect. They urge that University education should therefore be brought into line more and more with the actual needs of modern life by the inclusion of a variety of practical and vocational subjects. The object of this essay is to examine the soundness of such a view.

The University exists for the advancement of learning and for the dissemination of knowledge. Its duty is to increase the sum of human knowledge, to drive away ignorance and obscurity and to inculcate a spirit of eager and disinterested search for truth. Knowledge is in itself a divine and beautiful thing. Knowledge is power, knowledge is wealth. Hence it is the most valuable and desired of all human possessions. The chief function of a University is therefore to train the minds of those that assemble there and give them a vision of knowledge in its true proportions and perspective.

In an age, the chief passions of which are accumulation of wealth, power and job-

hunting, it may be asked by some what useful purpose the scholar achieves by such a system of education. The answer is obvious. Knowledge and wisdom are things in life of vastly greater importance than wealth and comfort, necessary as these are. The pursuit of ideas and inspirations is greater than the race for power and glory. Culture produces in a person 'sweetness of temper, sanity of mind and strength of spirit.' It enables him to acquire that largeness of view which is capable of assuaging the asperities of life. The man who devotes his whole life-time to scholarship, seldom rises to the pinnacle of power or to material wealth. He can do nothing to win the admiration of the masses; but he imparts his wisdom to others and so sweetens not only his own life, but the lives of those that come in close communion with him.

In the dim and distant past, India was the brightest spot of culture and knowledge. In ancient India, education of the purely cultural type devoted to non-utilitarian ends, was the vital force and stamina of national life. It was the home of the glorious residential types of Universities like Nalanda and Taxila. The *Sishyas* gathered round the *Guru* and received from him mental and moral nourishment. Their studies were mainly devoted to subjects which possessed non-utilitarian ends, such as the Vedas, Vyakarana, Vedanta and Mimamsa. They learned at the feet of their *Gurus* and carried the knowledge acquired by hard toil and simple living to their fellow-

country-men. A country which spread such a type of learning and knowledge produced in the past men of such all-embracing love as Buddha, Mahavira, Sankara, Ramanuja, Chaitanya, Ramana, Nanak, Kabir and a host of other remarkable personages whose names are famous in history for their learning and writings. Let them be an inspiration and an encouragement to us to-day.

In modern times this cultural aspect of education has been subjected to a great deal of criticism. There is a cry that greater concentration is necessary on the utilitarian and practical sides of education. It has been argued that our colleges and schools provide a system of education of mere academic value and are isolated from the currents of life flowing round them. According to this view the time has come when 'the Universities should change with the changing times and should be in conformity with the conditions and legitimate needs of the day.' Such a view cannot but prove to be erroneous. The introduction of schools and colleges where technological subjects are taught is no doubt the desideratum of the day. New channels should be thrown open to the young men since the Universities produce graduates for whom there is nothing to do. There should arise such institutions which will harness themselves to the services of the State so as to train men who will be producers instead of scholars. They should provide instruction in subjects which carry utilitarian ends, without minding to expand the intellectual horizon. The industrial and commercial activities which absorb most of the educated young men in the western countries, are very few in our country and there is no capital sufficient to start industries on a wide scale.

While it may be freely conceded that technological studies are necessary for the industrial development of India, it is still a matter for careful consideration whether the Universities would be wise in undertaking to provide technological training. Lord Asquith and Oxford uttered a wise note of warning in his rectorial address to the University at Glasgow about the dangers a few years ago. He emphasised that the inclusion of practical and vocational subjects into University courses is sure to produce evil results. There is a danger of converting the Universities into mere workshops and factories, bearing utilitarian value. Instead of being seats of learning, widening the frontiers of knowledge and expanding the intellectual and cultural horizon of those that fall under their influence, the Universities would tend to become centres of useful and practical knowledge. We would be lost in a morass of ignorance and obscurity.

The question is how to provide technological studies without endangering the intellectual and cultural aspect of education. The answer is simple. Without affecting the work of the Universities, fresh institutions should be started side by side and instruction should be given in a variety of practical and vocational subjects. Under such circumstances both ends can be met causing loss to neither of them. Our young men will find a vast field for choice of profession and in accordance with their bent of mind and aptitude, they can spend forth their energies either in the cultural or technological aspect of education.

In conclusion, it may be affirmed that the University which is the fountain-head of knowledge and learning should be allowed to continue her sacred mission of teaching and producing scholars. The University is a torch of learning and as long as the torch is burning, so long there will be light in the country. The moment it is extinguished, there will arise darkness, obscurity and ignorance.

self a poet of no mean order. An estimate of the magnificence of the city can be had from the glowing tributes given to it, among others, by Abdur Razaack, who visited it in 1442.

Madura. This was the capital of the Pandyan kings in South India from immemorial times and was the seat of the three great 'Sangams' of Tamil literature in the first three centuries of the Christian era. It may be said to have preserved the ancient Dravidian culture for a longer period than any other city in Southern India as it was not till 1311 that the Muhammadans invaded it. And even after that event it regained its independence under Hindu kings who were originally military officers of the Vijayanagar empire and was the resort of learned men who were encouraged by them. Madura finally passed into the hands of the English with the annexation of Tanjore in the beginning of the 19th century. All through this long march of centuries it remained the centre of Tamil learning and culture. Its reputation as a place of pilgrimage also added to its popularity.

XIII. *Conclusion.* I shall now conclude. J. S. Mill, speaking about the aims of education, stated: "Education is the culture which each generation purposely gives to those who are to be its successors in order to qualify them for at least keeping it up and, if possible, for raising the improvement which has been attained." I submit that the education which the Hindus in the middle ages received was in agreement with this view, to some extent at least. The Hindus did succeed in preserving their culture to a large extent in spite of the great danger to which it was subject when Muhammadan

rule spread in the country. This catastrophe to their civilisation was so great that it crippled it for centuries and gave a handle to writers like Matthew Arnold to write in the following vein:—

"The East bowed low before the blast
In patient, deep disdain,
She let the legions thunder past
And plunged in thought again."

Matthew Arnold's picture is rather uncomplimentary to the Indian sense of progress. But the germ of the truth underlying it has to be recognized by one and all. If Hindus were represented as an inactive race oblivious to all the great changes that were taking place around them, it should not be supposed that their philosophy was responsible for it. On the other hand, if there was anything which distinguished the Hindu from all the other races and gave him a catholicity of outlook absent in many other peoples and made the Hindu hospitable as a race, it was his noble philosophy that was responsible for it. The lethargy attributed to the Hindus of the mediæval period was due more to their prolonged subjugation to an alien and unsympathetic rule than to any inherent defect in their religious or philosophical system. And the continued sway of the foreigners resulted in the gradual abandonment by the Hindus of the brighter view of life which was a conspicuous feature of their Aryan ancestors in a former age. The progress of education in the later mediæval India was indeed not considerable, though the development of vernaculars and the almost complete secularisation of their educational system might be considered to be signs of real progress. But the stereotyped nature of the literature of the later part of

the period illustrates the deadening effect of an alien domination. Other causes which are generally attributed to the mental stagnation of the Hindus in this period, as, for instance, their life in a tropical climate, pale into insignificance when compared with the loss of freedom which is the real source of bright and healthy literature. One cannot say what the ultimate fate of Hindu education might have been, if Muhammadan rule did not dominate it for so many centuries, especially when one takes into consideration the bright promise shown at the beginning of the period in respect of the Hindus' intellectual and cultural advancement. A free country produces a free literature, a literature brimming with healthy ideals and achievements of a free people. But when once that all-important freedom was lost by the Hindus and their intellect fettered in various ways, it is small wonder that progress of every kind came to a standstill after their continued subjugation to a foreign rule.

Happily for India, this stage of moral and intellectual stagnation ended with the modern period which may really be said to have begun with the introduction of the English language as the medium of instruction 1835. Whatever might have been the reasons which urged Macaulay to sponsor this epoch-making resolution, and however much radical Indian political opinion might condemn the system of western education, it cannot but be conceded that the English language has had much to do with the re-awakening of a feeling of our ancient greatness as also in infusing into our minds a spirit of national unity and a desire for attaining a position of equality with the other advanced nations of the world at the present day. Destiny has brought together the oldest surviving civilisation of the East and the most powerful nation of the West with a supreme purpose and it is not an idle hope which the writer entertains that this purpose will be achieved at no distant date through a harmonious blending of the two cultures to the infinite advantage of both.

Prescribed as Text-Book in many District Board Schools.

Approved as a Text-Book for School use, vide Fort St. George Gazette, Part I-B, p. 670, dated 10th November 1931. Also by Cochin State, vide Circular, dated 4-3-1932.

ELEMENTARY SCIENCE

SECOND EDITION—REVISED & ENLARGED. Price, Re. 1-4-0.

PHYSICS

BY V. N. VISWANATHA AIYAR, M.A. (PHY.), L.T.,
Formerly Assistant, High School Dept. of Colleges at Saidapet, Palghat, Mangalore,
Coimbatore and Tellicherry; now Lecturer in Physics, Govt. Muhammadan College, Madras.

CHEMISTRY

BY P. A. NARAYANA AIYAR, M.A., L.T.,
now Professor, Ceded Districts College, Anantapur.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

MARCH 1933.]

PARENTAL EDUCATION.

SOME ASPECTS.

BY MR. R. BANGARUSWAMI, B.A., F.R. ECON. S. (LOND.),
Srivaikuntam.

THE teacher, in the modern world, is only one of the factors of education. And, likewise, the school is only one of the centres of culture. Not to speak of the diverse environmental influences of the present day—the talkies and the movies, the radio and the gramophone, the newspapers and magazines—which foster the growth of knowledge and help the dissemination of useful information, one thing is clear. Next in importance to the teacher comes the parent; next to the school comes the home.

Some may, perhaps, like to over-emphasise the importance of the home and the parent and say that they are more powerful agencies in forming the character and moulding the tastes of the children than the pedagogue and the class-room. Though in certain individual instances this view may be proved true, as a general proposition it is somewhat of a controversial character. In any case the question of the relative importance of these two sets of forces is only a question of degree and not of substance. But that is by the way.

Especially, during the formative period of the child's life, in its infant stage, the influence of the home and the character and conduct of the parents have much to do in the making of the future man or woman. To quote a Tamil proverb, the parents are the first-known gods in human flesh, and the home is always 'sweet' "home, sweet home, there is nothing like the home." The mode and manner of behaviour of the parents, what they do and what they say, indelibly fix

themselves in the impressionistic minds of the young for good or for evil. And in not a few cases the parents become the type of human perfection to their children. So much so, their ideas and aspirations, their fears and joys, their triumphs and regrets very often take shape and have their birth in their parents.

After all, as has been pointed out by a writer who is entitled to be heard with a voice of authority, education—all true education is "an atmosphere, a discipline and a life." What is most wanted for our children, therefore, is a clean, vigorous, healthy and normal domestic atmosphere, a meticulous discipline that brings with it an ordered beauty and not mechanical routine, and a riotous, joyous life of freedom and grace striving after all that is true, noble and beautiful in the world here and in the Beyond.

But, how can all this be attained if the parents do not come up to the level expected of them, and the house and surroundings in which they dwell, far from being fitting abodes for the habitation of God's images, look squalid and mean?

It is within the power of the poorest parent to contribute to his or her child's happiness and prosperity by inculcating in the infant mind good moral precepts, elevating ideals, a desire for knowledge, and an yearning to do useful things. It is open to the parent to stimulate the curiosity of the child and to make it think and act. It is open to the

parents to keep up a spirit of optimism and shut out all gloomy appearances and words at least in the presence of the children. It is within the reach of every father and mother to give the children fresh air and sunshine—the two best tonics of Nature.

Parents should remember that it is their attempt to conceal things from their children that leads to clandestine habits; that it is their want of manners that breeds disrespect and discourtesy; that it is their want of cleanliness which gives rise to slovenliness and dirt, their disregard for order to mal-arrangements and mis-adjustments. They should never use filthy language when they are in the company of their children. They should never say, for example, according to Frau Dr. Alice Friedmann, Principal of a Home for Children and Adolescents, Vienna such things as "You are small for your age. You are as nervous as your father. You have no gift for that. Children don't understand. A child should always be cheery. You should have been a girl. A boy was lost in you. Just wait till your father comes home. You are the worst child I know. You will put me in my grave yet. You have an unlucky hand. Your fingers are all thumbs. You are not half awake." Nor such words as the following should be addressed to our children, as is so often done in our country: "I will give you to the policeman. Let the Devil take you. You are a disgrace to the family. It is better you are dead."

In an ideal plane of education there will be a perfect co-ordination of the teacher and the parent, the school and the home. One will complement the other and not sit tight upon it. The teacher must feel that he is an enlarged parent, and the parents must realise

that they are the earliest teachers. The home must not only be a haven of rest but also a place of learning and a training ground for the battles of life while the school must have all the attractions of a sweet home, a far brighter home peopled with children and teachers busily engaged in this bewildering game of life with its multi-coloured balls of knowledge and fascinating fields of labour, a wee world by itself.

The West has realised the truth of the above observations. Great thinkers there are of the opinion that the school must be wedded to the home in order that "the whole child may receive his due of cultural care." One among them goes to the extent of saying: "Without the family the school is but a sterile egg, containing nourishing material but lacking the germ of life." Without the school, I may add, the family will be, perhaps, crude life without the charm of art.

But how to bring about this interaction?

The most effective method of achieving this result will be to educate the parents on all subjects which have an important bearing on the question of child psychology and child development. Any amount of printed newspapers and periodicals and books cannot be a substitute for direct contact with children and study of the problems at first hand. Of course they can do a great deal to supplement the knowledge acquired by close association and constant study of the child mind in its various phases.

Granting the need and necessity for giving parental education, the duty becomes imperative to find out an all-embracing programme of study, for "parents like children learn best on an activity curriculum." In

America, the home of parental education, many experiments have been tried with a view to finding out a suitable and convenient course in which a large number of parents can join without prejudice to their ordinary duties and to the best advantage to themselves and to their children. In a certain case a three-year programme was tried. A small county was chosen, a qualified instructor was appointed, and one hundred and fifty mothers enlisted themselves for the course. Three lectures of, say, two hours' duration each were given on such subjects like food, health, clothing, character, discipline and behaviour. The mother-pupils after hearing some lectures organised themselves into certain groups to study and discuss various problems at meetings held at regular intervals. During the third year they were taken to a University where they were given "an intensive course in leadership and observation work in a nursery school." When the training was over they were asked to give others the same training they had for themselves. Dr. Marguerite Wilker to whom I am indebted for this information says that this experiment has resulted in thirty 'study clubs' in twenty-two counties with a total number of about ten thousand mothers having the benefit of this new instruction.

A corollary to parental instruction is the starting of parent associations. Not only will such associations, when efficiently worked out, promote knowledge relating to child life but also may form effective instruments of cooperation with the school authorities. The representation of members of the parent associations in school committees and teacher parents in parent associations will

mark a definite step on the path of mutual understanding of the teacher and the parent which has been now recognised as an essential element in any scheme of elementary education. The success of the parents' associations in the West, especially in Denmark where it is highly the result of a Royal Proclamation in 1927, must be an eye-opener to many nations.

India with its highest percentage of illiteracy will have to work its parental problems on lines best suited to her. But this much can be asserted that any scheme of Adult Education which does not take into account these questions is sure to be imperfect.

TYPICAL TAMIL BOOKS FOR MODERN TAMIL HOMES

BY

E. S. SUNDA, B.A., B.L.,
Senator and Member, Academic Council,
Annamalai University,
Vakil, Madura.

1. PROHIBITION IN AMERICA
அமெரிக்காவில் மது விலக்கு ... 0 8 0
2. INDIAN COTTON TEXTILE INDUSTRY
இந்தியப் பருத்தி நெசவு தொழில்... 0 4 0
3. COOPERATIVE STORES MOVEMENT
ஐக்கிய பண்டகசாலை இயக்கம் ... 0 4 0

*Publications Suited for Non-Detailed Study
in Schools and Colleges.*

—Books are Successful
Vernacularisation of Authoritative
English Publications—

ESSENTIAL FOR ALL LIBRARIES.

Apply to—

(i) **SRINIVASA VARADACHARI & CO.,**
MOUNT ROAD, MADRAS.

(ii) **MANI PUBLISHING HOUSE,**
12, GOODS SHED ST., MADURA.

THOMAS EDISON.

A REMINISCENCE.

By MR. R. KRISHNAMURTI,
Nellore.

WE are informed that mankind is divisible into three distinct groups, the short-bodied, long-legged type, the normal type, and the large-bodied, short-legged type;

that those of the first class are likely to be highly intelligent and are marked for brain work;

that those of the normal type may be intelligent or may not be and may be equally suited to either brain work or manual labour;

and that the large-bodied, short-legged may be best suited to manual labour and are likely to make a name in the business world.

We are told that Henry Ford and Orville Wright belong to the first type, while Thomas Edison and Theodore Roosevelt belong to the normal type.

We are informed that the relation between the body and brain cannot be merely accidental and we do not very seriously challenge the theory of Viola, an Italian scientist, that the long-legged, short-bodied man is a step further in the stage of human evolution than any of the other two classes of men.

We also learn that the thyroid glands are most active in a man of the first order as a consequence of which he is intellectually in a superior plane. He is likely to have good memory and is also easily excitable. And he runs a risk of being a vain theorizer and a dreamer if the particular glands are over-active.

And naturally in the large-bodied, short-legged individual the thyroid glands are less active and thus they lose their brain power proportionately. This loss in brain power is more than compensated by his manual strength. He is likely to prove a success in business.

We are also given directions as to how we are to find the particular group to which we ourselves belong.

1. Measure length of chest bone, depth of chest, and width between armpits. Multiply dimensions.

2. Measure from chest bone to end of ribs, width and depth of middle chest. Multiply dimensions.

3. Measure from end of ribs to hip bone, width and depth of waist. Multiply dimensions.

Add these three volumes to obtain total volume of trunk. Now measure the length of one arm and one leg.

Divide combined length of arm and leg by total volume of trunk. The result will give a fraction—your 'Morphologic Index.' If this is between '035 and '022 you belong to the short-legged type, if between '035 and '048 to the long-legged type. Normal is about '035.

And I am glad I belong to the short-bodied, long-legged type !

PURITY OF MIND AND BODY IN RELATION TO HEALTH.

BY MR. Z. DAVID, B.A., L.T.,
Royalrug.

THE word health is derived from *healen*, to heal, and is defined as that state of being in which all the parts and organs are sound and in a proper condition; moral and intellectual soundness, salvation or divine favour or grace. Our national poet, yea! the world's poet, Rabindranath Tagore, has said:

'Life of my life, I shall try to keep my body pure, knowing that thy living touch is upon all my limbs.

'I shall try to keep all untruth out from my thoughts knowing that thou art that truth which has kindled the light of reason in my mind.

'I shall even try to drive all evils away from my heart knowing that thou hast thy seat in the inmost shrine of my heart.'

The body and mind are here regarded as being inseparable from God. The poet, Robert Browning, says that the body helps the mind as much as the former does the latter.

Here we see that mind and body are related to each other. Hence the state of body depends on that of the mind and *vice versa*. Or perhaps it may be said that the state of the mind is conditioned by the body. Very few people realise that the mind controls the bodily health to an unlimited extent. Children look healthier from the fact that they have cleaner minds than grown-up men. The undomesticated and wild brute of the woods which lives a free life is physically far more powerful than the rational animal,

man. Man might have been more healthy if he did not have the element of reason, which keeps him above the brute and yet brings him lower. The problem is therefore to see that man by cultivation of his mind keeps his body purer, healthier and happier.

The relation of mind and body has not been lost sight of by our ancestors, who have been particular about laying down principles of diet for a good living and a contemplative life. The food is divided into three categories, the *Tamasic*, the *Rajasic* and the *Satwic*. The first composed of impure food is believed to produce brute force and lethargy; the second consisting of animal food is held to give energy, the last is thought to induce gentleness and calmness of mind. In one of my peregrinations in Harpanahalli Taluk, I came across a sect of the villagers who formed a brotherhood of *Sadhus* or *Bhyragis*. In the course of my talk with them, I was told that the taking of opium was a means of reaching the heaven of bliss without the intervention of the mind. I had to state, what I believed to be true, that inasmuch as the body and mind were inseparable, this would only be possible by controlling the mind and not by other means which in reality made them slaves to the mind of pleasure.

We have next to consider how the state of mind affects the physical system. Animals when they get excited, prick their ears, raise their tails. This proves that more energy is

generated when any stimulus is applied or danger apprehended. A man in anger is similarly excited, talks rapidly and loudly and is more quick in his movements, but this is not all. Certain poisons are generated in the system as such thoughts are produced. It is said in a well-known verse

శలమందు విషము ఫిటికిని, వెలయుగా దోకనుడు
 వృష్టిమనకుఁ । శలవోక యెనకనుడును, ఖలునకు
 నిలువెల్లవిషము గదరా మునుతి ॥

(The snake has poison in his head, the scorpion in its tail, but the wicked man has it all over his body.) This is not merely a figure of speech. It has been scientifically known to be a fact. When a man has evil thoughts—thoughts of anger—poisonous substance is circulated throughout the body. This makes it unhealthy and leads it to ultimate suffering in mind and body. Similarly thoughts of jealousy, lust, greed produce different kinds of poisons in the system. It is analysed and found out that a mother when in anger would so poison its milk that it would be sufficient to kill the child it is suckling. The man of avarice is always dominated by passion for hoarding so much that it saps up all his energy. He looks haggard and worn out. The man given to worry is also consumed by the fires of desire which only grow with what it is fed on. Thoughts of lust deprive the body of its virility. Nay, all thoughts have the same result as actions though they may not be perceptible. In fact thoughts are seeds. The great Jesus has said whatsoever looks after a woman with an evil eye has already committed adultery in his heart. Our Rishis have said that a sage who gets angry has to perform *tapas* a thousand times to expiate this sin. This shows what harmful

effect thoughts have upon the person who has them; but they also have a repercussion on him. They are like boomerangs which return to the sender; for thoughts are waves which go and strike the person at whom they are aimed and return with redoubled force inasmuch as evil begets evil. I need not labour the point further. I might only say that evil thoughts have an effect on the system which no amount of good diet, exercise or cleanliness can cure or counter-balance. Each kind of evil thought weakens the system and produces a particular kind of ailment.

It follows therefore that most of the diseases that man is heir to cannot really be cured by the physician of the present day. His work is to check the disease at the wrong end and perhaps at one of the many stages. The remedy is therefore only partial and temporary. On the other hand, the proper remedy is to control it at the source or strike it at the root. The physician of the future is to be a mental physician or a psycho-analyst. He would be able to say upon diagnosis what is the evil thought a patient is suffering from. He would then state what mental reform he should adopt and prescribe the surroundings and means that would restore the equilibrium in the mind and thus in that of the body.

I have said that evil thoughts corrode the body by creating substances inimical to it. If this be so, it is to be inferred that this is the result of the breaking of some rule; for no evil comes into the world excepting by the transgression of some law. As the break of the law brings punishment and suffering, so its observance ought to bring reward and happiness. In the physical world a violation

of the law brings its own punishment. "An attempt to walk on water or jump into fire brings a man to grief, whereas its knowledge and practice would bring him great advantage. The knowledge of steam and electricity has brought man great physical comforts and conveniences. This is because man has understood the secrets of nature which are its laws and has obeyed them. By obeying he has conquered them. In the mental and moral world similar laws do reign. If they are understood and followed there is happiness. The great truth that has been realised from time to time is that there are two selves in a man—the higher and the lower—the God and the animal. The two are connected by mind. When the higher which is truth is allowed to govern, it brings realisation of perfection. When it is ignored or neglected, disharmony prevails; hence suffering. The higher self in man is not a mere abstraction. It is a feeling of the five senses just as we experience in the physical plane. When a man keeps his mind and body pure, and when harmony is established, these operate on and transform the system into its likeness. We see it in pictures of saints, wherein is found representations of a brightness called *Thejas* or halo about their persons. This is seen even in persons who have attained that purity and have experienced the feeling of *Ananda*. This you would call religion and I do not wish to go further in this direction as the field is unlimited. I would only stress this much. To have a healthy body and have a pure mind, cultivate and realise the sense of the truth, which is the infinite spirit, which can dwell only in a pure body. It has been said by a saint, "Your bodies are temples of the Holy Ghost." Let me not detain you further.

My purpose and the purpose of the lecture this morning would be of no avail if I do not offer some subsidiary suggestions for daily guidance. The most important fact for the healthy mind and body is cheerfulness. Life should be faced with a spirit of optimism. That all things have an end and that man who is spirit can conquer them ought to give one courage. Further, have we not seen examples of great souls in the past and in the present whose lives are one great piece of music? As Longfellow has said in his *Psalm of Life*

Tell me not in mournful numbers
Life is but an empty dream;
For the soul is dead that slumbers
And things are not what they seem.
Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time.

Next to cheerfulness, I would place leisure and recreation. This brings me nearer the cultural aspect of living. It should be remembered that a particular kind of work repeated, brings monotony. To import pleasure into it there should be variety of occupation which brings with it also the sensation of novelty. Further, the same labour or occupation strains a particular muscle, or nerve and brings about a sense of exhaustion, lassitude and pain. I would therefore urge upon you, merchants and businessmen, as well as the professional and intellectual workers, to have daily recreation. Games giving physical exercises have a double utility. Pleasant discourse is another. Hearing good music again, has good effect on the emotions which it soothes and enriches. The most effective but

commonly overlooked means for bringing about this is auto-suggestion. As thoughts are forces and man has the powers of reflection in himself he can suggest to himself thoughts of gentleness, calmness and strength. The powers of suggestion are well seen in modern hypnotism. It is possible by self-suggestion for one to overcome even hereditary as well as acquired defects and weakness and become more and more perfect by introspection and suggestion which is really self-correction.

Last but not least, kindness and love is a great tonic. Man can either have bad or

good feelings, love or hatred. He cannot be a stone. If he is to be happy therefore, love is essential. Thoughts and feelings of love to all men, animals and objects of creation make him forget the foibles of others as a parent forgets the faults of his children and to make him feel all the greater pity for their weaknesses and errors. He would really then be in harmony with the universe which is truth, love and beauty all in one, and then realise, *Shantam, Sivam, Advaitam* which is his inherent destiny.

KNOWLEDGE TO BE USEFUL MUST BE THE LATEST. THE LEAGUE OF NATIONS GIVES YOU IT.

	Rs.	A.	P.
Educational Survey, Vol. 1/5 Re. 1-6-0 per copy	...	6	14 0
Ten Years of World Co-operation	...	7	0 0
Aims and Organisation of the League of Nations	...	0	9 0
The Course and Phases of the World Economic Depression	...	8	4 0
World Economic Survey	...	4	2 0
Statistical Year Book of the League of Nations, 1931-32 :			
do. Wrapper	...	5	3 0
do. Cloth bound	...	8	4 0
Housing and Malaria	...	1	1 0
International Health Year Book	...	22	0 0
Agricultural Crisis, Vol. I	...	5	3 0
do. Vol. II	...	2	4 0
Welfare of the Blind	...	0	9 0
Review of World Production, 1925-31	...	2	8 0
Memorandum on Production and Trade	...	1	6 0

Obtainable from the Indian Bureau of the

LEAGUE OF NATIONS,
IMPROVEMENT TRUST BUILDING, BOMBAY.

TEACHERS CAN MAKE OR MAR A NATION.

BY MR. SULTAN MAHMOOD, B. A.

I DO not know if I would be disturbing the hornets' nests around me by ventilating through this Journal, the following few lines about a thought which has often arisen in my mind. I hope my colleagues and innumerable other learned readers will kindly try to penetrate into my intention, even though my language and marshalling of facts may not be sufficient to do full justice to such a comprehensive subject within the limits of such a small compass.

The thought which has disturbed me often, is about a problem of no mean magnitude, regarding the share of the teacher in the making of the nation. I humbly place it before my brothers in the profession for solution. "Teachers in Bengal, as in the rest of India, are in charge of a great trust of the nation, the trust of making the future generation truly educated men possessing health and character, good citizens and good neighbours."

I know there may be a hundred and one reasons from the side of the teachers—such as poor pay, low status in society, interference from the Government, University and managers, financial difficulties of the institutions, heredity of the boys and their present recalcitrant spirit, so on and so forth. But the question is, in the midst of all these privations and adverse circumstances even, what per cent. of the teachers have been able or even failed in their attempts to discharge their share of duties to the nation conscientiously and faithfully! Let there be a searching of hearts with the introspection and cool head of a true teacher.

The world is changing with every circling of the sun. Experiments are being made all over the world through the search-light of truth, and gilded articles cannot for ever pass for gold. Whatever may be the forms of Government, it cannot be expected that the lot of the teachers will all at once be metamorphosed by any magic wand or words. It appears to me there has been more of mud-throwing at others and less of self-purification and serious discharge of our duties irrespective of self, creed and colour. If I have studied the life of Mahatma Gandhi and other great men aright, it seems to me one of their best qualities is their ability to own their own faults and defects without fear of losing prestige and criticism of others. Admission of defects prepares the way for their future irradiation and self-knowledge is the key to all other knowledge. Teachers as vicereagents of great teachers of the world should be sure of themselves, their noble but responsible mission in life and propagate truth without being influenced by narrow outlook, fret or favour of others. They are the selfless votaries of love and service without any caste and colour. Compensation for their sacrifice in terms of pounds and shillings is impossible.

Such a teacher can change the whole tone of the school, the stamp of his personality is deeply impressed upon the impressionable youths entrusted to his care. Lessons on patriotism, justice, love of humanity, serving the suffering and the distressed through our textbooks have not been tabooed, we have been teaching through our texts "Breathes there the man with soul so dead?", 'Rule Britannia',

MARCH 1933.] TEACHERS CAN MAKE OR MAR A NATION.

'Bold peasantry the country's pride', 'Casabianca', 'Loss of the Birkenhead.'

But how far have we been able to benefit ourselves and others by all this reading and teaching? Will it be far from the truth to say that we look at patriotism through the coloured glasses of community and of a narrow parochial circle? The intercommunal jealousy and fighting going on all over the country on flimsy and frivolous grounds make all true lovers of the country hang their heads in shame. Prevention of music or cow sacrifice is held more sacred than human lives. These unfortunate happenings in the country are soiling the fair name of our mother-land, lowering her in the estimation of the nations of the world, warding off her future well-being and preventing her thereby from occupying her rightful place in the comity of the nations of the world.

Unfortunately these feuds in most cases, if not all, are the creation of the frenzied brain of the so-called educated section, the products of educational institutions, bearing the hallmark of teachers. They were reported and even known to be the prime-movers, main wire-pullers and arch provocateurs of these suicidal, fratricidal scenes. It may be said that extraneous forces were at work. But even then, the intelligentsia cannot exonerate themselves of these blames.

Now can we not as teachers render our share of service to the nation in this respect? Can we not, during our labours to make our students fit for examinations, see that they may not become misfits for the society and the nation? Can we not within and without the classroom through our lessons, association, example and quotations of instances form the

literate and cultured of the different communities change the angle of vision of our boys?

Great teachers, their teachings, the master-minds, the masterpieces have no caste and colour. They are the common heritage of humanity for their study, imitation and guidance. System of education, heredity and home-influences may be cited as barriers on the way. But the belief has grown upon me that men of action having genuine love for their profession, country and countrymen can bring about a healthy change in the angularities and idiosyncrasies of their students even under the present defective system and various other complications and difficulties. Students wielding pens to-day will wield the destinies of families, societies and nations tomorrow. Bereft of intellectual crookedness, shorn of narrowness, chastened, widened in mind and outlook they will fill the atmosphere of the country with peace, serenity and happiness and make her worth living for all.

The spirit of toleration, justice, give-and-take and live-and-let-live will then pervade through the length and breadth of the country. All sons and daughters of the common mother-land will endeavour to ameliorate each other's condition and thereby their own.

Moreover most of the schools are situated in the interior of the country. Teachers if they like and have the will can keep close contact with the masses and help the development of rural reconstruction.

The heart of the country is there. Regeneration of a country is judged by the regeneration of her teeming millions who form her real strength and backbone lying in the neglected and sequestered villages. Primary education,

adult education, sanitation, spread of hygienic and economic principles, evils of litigation, exorbitant usury, temperance, promotion of indigenous goods and industry and knowledge of the present-day world are some of the problems vitally affecting the amelioration of the country and her people. Teachers can well afford to advance the national cause by working according to the above programme and through sundry other means for the renaissance of the country without even plunging themselves headlong into the vortex of sensational politics. The students also, if utilised in such social and national service during leisure and holidays, will not have their attention diverted from studies prematurely. Those that prepare the foundation of national life never work less than those laying out its superstructure. All classes of masons are necessary.

The foundation of a building as in everything else must be strong and broad-based so that it may afterwards bear the brunt of blows and storms.

The world is running apace with unimaginable quickness. Vibrations of activities are visible among all sections and classes of people. This being an age of survival of the fittest all are busy to prove their claim to the needs and requirements of the country and creation.

In Egypt, Germany and other countries of the world teachers form an influential part of the body politic. There, it is they who are the State. In this country, in an age of struggle for existence teachers should not stand isolated on a plane detached from the world force. They should not exclusively confine their attention and activities within the class rooms and school hours. They too can utilise

their leisure and various opportunities and privileges in serving their country, countrymen and humanity free from sectional taint—inordinate self-interest—and thereby justify their existence and utility. The country and its Government then, are sure to recognise them, look to them to solve their all-engrossing bread problem. Mendicancy should cry halt now. Standing on the eve of a momentous constitutional change in the country, I appeal to my brother-teachers in the above few lines to close up their ranks, decide their future programme of work in national service *pari passu* with their duties within the four walls of educational institutions.—*The Teachers' Journal*.

KALIDASA

Being a critical appreciation of his works

IN TAMIL

By K. S. RAMASWAMI SASTRIAR, B.A., B.L.

Sub-Judge, Tanjore.

Crown 8vo. about 200 pages. Price 12 as.

Approved as suitable for school use, vide Fort Saint George Gazette, Pt. I-B, dated 19th April 1927.

PRE-MUSALMAN INDIA Volume I—PRE-HISTORIC INDIA

BY

V. RANGACHARYA, M.A.,
Professor of Indian History,
Presidency College, Madras.

Price Rs. 5.

Vol. II. VEDIC INDIA—*In the Press*.

SRINIVASA VARADACHARI & CO.,
190, MOUNT ROAD, MADRAS.

THE TORCH OF WISDOM.

BY 'WALKER.'

Dogma always gives birth to violent schism
whereas Truth is tolerant of variety.

RICHARD REES.

Britain can yield you political freedom;
but only India can give India freedom from
her own self.

LLOYD MORRIS.

The safety of a republic or kingdom con-
sists not in having a ruler who governs
wisely while he lives, but in being subject to
one who so organizes it that when he dies
it may continue to maintain itself.

MACHIAVELLI.

Where the bare safety of a country is at
stake, no consideration of justice or injustice,
mercy or cruelty, of honour or dishonour,
can find a place. Every scruple must be set
aside, and that plan followed which saves
the country's life and preserves its liberty.

MACHIAVELLI.

Always without exception, the most civil-
ized state is the most aggressive.

If people go to the cinema on Sunday
evening I, for one, will not admit that
Christianity condemns their action until I am
aware that Christianity approves their social
condition.

OLIVER STANLEY, M. P.

The days have long passed when the light
spirit of adventure can properly be allowed
to find its outlet on the public highways of
the country.

P. J. PYBUS.

It is a task for the educator in England to a
day to popularize the doctrine that the crick-
eter at top of the batting averages is not
really so great a man as the Prime Minister.

H. RAMSBOTHAM, M.P.

The man who could solve the servants'
problem would grow wings.

EARL BATHURST.

I doubt whether there could ever have
been a constitution in the United States of
the deliberations of the constitutional con-
vention that had been currently reported by
radio over the thirteen colonies.

NEWTON D. BAKER.

Next only to the British Navy, the repu-
tation of the country stands highest in the
British Museum.

SIR FRED. KENYAN.

The slave-owner is always more hurt than
the slave. We shall be unfit to gain Swaraj
so long as we would keep in bondage a
fifth of our population.

M. K. GANDHI.

I refuse to believe that mankind is gripped
by the fate of any national or international
circumstance beyond its control.

SYDNEY W. PASCALL.

* * *

We need discipline, certainly, but I want
to see it spontaneous rather than enforced
and motivated by a clearer vision than we
now have of a life worth living.

L. P. JACKS.

* * *

It is much more easy to have sympathy
with suffering than it is to have sympathy
with thought.

OSCAR WILDE.

* * *

In analysing history, be not too profound,
for often the causes are quite superficial.

EMERSON.

Misfortunes have their heroism and their
glory.

NAPOLEAN.

* * *

The way of this world is to praise dead
saints and persecute living ones.

NATHANIEL HOWE.

* * *

A committee is a thing which takes a
week to do what one good man can do in
an hour.

PHILISTINE.

* * *

Take rest ; a field that has rested gives a
bountiful crop.

OVID.

AJIRNAPASPAT

IS

THE ONLY REMEDY FOR

D IARRHOEA
YSENTRY
YSPEPSIA

CONSTIPATION, ETC.

THIS IS A SUITABLE REMEDY FOR EVERY DISEASE.

Phial of 32 doses, Re. 1. ½ dozen, Rs. 5-4-0, Packing & postage extra.

Apply :—

AJIRNAPASPAT DEPOT,

156, BIG STREET, TRIPPLICANE, MADRAS.

RAJAHMUNDRY

KUMBAKONAM

TRICHINOPOLY

PLACES OF EDUCATIONAL INTEREST.

XXI. PALNI.

BY MR. L. N. GUBIL SUNDARESAN.

Trichy.

Romance has been usually associated with the Hindu gods. Like the Greeks, the Hindus have all been up with strange legends regarding the various avatars of their gods. But hardly ever is there a temple in India suited to such romantic deeds. However, Palni affords a solitary example of such a romantic situation and atmosphere. The temple there that is dedicated to God Subramanya is reposing on a majestic and luxuriant hill, vivid with the ever-greens surrounding it, 500 feet high, and decorated with a circling flight of steps. There is no artificiality about the beauty of its situation. Whatever beauty there is, is quite natural and appropriate to the House of God. The image is a rare specimen of the sculptor's art and is variously designated, each according to the particular pose required for the different pujas.

The hill that gives the temple such an excellent setting is itself a part of the well-known Palni Hills. It is a fine chain of hills that appeals to the tourist who has a poetic and spiritual turn of mind. The more he looks at it, the more does it rob him of his senses. He becomes aware of a sense of the 'mysterious beauty.'

The town of Palni is a mile away from the hill and has become of importance for business transactions. Throughout the year it is literally swarmed with pilgrims, for there is a festival generally every month, the most noteworthy being the "Panguni Uttaram." It has been usually called the Pilgrim Shrine of South India. The god there is usually the family deity of the people throughout Southern India. It is second only to the

Tirupathy temple which has been dedicated to Sri Venkatesa Perumal and it is of all-India reputation.

People generally offer homage to this temple by bearing a *Kavadi* after taking a bath in the adjoining river Shanmukanathi. The *Kavadi* is followed by enlivening music and the chanting of the different names of God. The bearer of the *Kavadi* very often betrays signs of inspiration and is in an ecstatic state. The kind of ecstatic state is almost always contagious. That is why one sees at the temple a number of dancers dancing in a frenzy.

As soon as the image of the shrine is approached, the *Kavadi* is borne down, and *abishekam* is performed. A mixture of honey, sugar and crushed plantains is poured over the idol, and then it is gathered. Then the idol is washed again. Sometimes, only the sacred ash is winnowed over the image.

This god is often credited with the working of miracles. It is said that the god Subramanya directs his devotees in their dreams to bear *Kavadis* with cooked snakes or chickens. As soon as the *Kavadis* are laid down before the image, these cooked creatures are said to come to life. These miracles and similar ones are chiefly the points which give importance to this temple. The Hindus consider God Subramanya as the personification of whatever is noble, heroic and romantic. He is otherwise named the "Tamil God." He is considered to be the High Patron of Tamil, and some of the most inspiring songs are dedicated to this Lord who has taken his abode in such a romantic atmosphere.

MARCH 1933.]

NEWS AND NOTES.

FOREIGN.

EXTRACTS FROM ANNUAL REPORTS OF
INSPECTORS OF SCHOOLS.
(NEW SOUTH WALES).

Spelling. In this subject, carefully compiled word lists, constant follow-up work, frequent revision, numerous competitive devices, and the judicious use of team work and of class captain work, undoubtedly constitute the real means of achieving success. All these, however, are dependent on the initial method used in the first presentation of new words to pupils.

A very simple and useful method of teaching new words is as follows:—

1. Pronounce the word correctly. Look at it. Say it. Look at each part as you say it again. Then say the letters.

2. Close your eyes. Say the word. Then try to remember how it looked in your book, or on the blackboard, as you said the letters.

3. Open your eyes and look at your book to see if you said the letters aright.

4. Now try to write the word without looking at your book. Then look at your book to see if you spelt it correctly. If you did not, go through the first three steps again. If you spelt it correctly cover the word with your hand so that you cannot copy, and write it again. If it is right this time, write it once again. If all three trials are satisfactory you know the word. If you make a single mistake go through all steps again.

Oral Composition is the real basis of the growth of the power to write composition. It is dropped too quickly. It rarely follows any graded scheme of work. Some useful steps in the earlier stages of oral composition are:—(1) The pertinent question by the teacher while reading or telling a story. (2) Encouragement of the

child to ask questions. (3) The use, for oral composition purposes, of Oral Mental Tests suitable for pupils 4 years, 5 years, 6 years, and 7 years old, i.e., 6 years (test). What is the thing to do if it is raining when you start to school? What is the thing to do if you find that your school is on fire? (4) Putting the child's chaotic version of a story into order. (5) Simple directed work on Pictures and Illustrations. (6) Treatment of confused sentences. (7) Treatment of jumbled sentences. (8) Graded work on lines adopted in Jesse's dramatic oral composition games.

Written Composition. The ability to write composition is an inward growth fostered by intelligent teaching guidance. The work on the teacher's part is essentially constructive, and to reach the objective, there must be a clear, plain, economic use of material, sound craftsmanship and attractive finish. Each teacher must have a sound kit of tools, therefore. In this should be found (1) Methodical ways in teaching the use of (a) words, (b) phrases, (c) sentences, (d) plans, and (e) paragraphs.

2. Definite beliefs with regard to such phases as oral composition bases, skeleton work, sentence weaving work and the use of the model.

3. The power of making decisions at the various cross-roads met.

4. A masterly knowledge of the tools of trade required for the many and varied types of lessons met with under the heading of composition.

A Composition Questionnaire. It is desirable and essential that some type of revisionary questionnaire be in the hands of pupils to enable them to value their own efforts in written expression. One modelled on this type should prove as helpful as this one did some years ago in my secondary work.

(1) Are there any topics not mentioned in my outline that really belong to the discussion of my subject?

(2) If so, where should they be brought in?

(3) Have I so arranged the topics of composition that their relation to one another is natural and clear?

(4) Have I placed the most important topic in the most emphatic place?

(5) How can I improve the beginning of my composition? How may I improve the ending? Have I made clear the relation of one paragraph to another?

(6) Have I one and only one paragraph for each principal topic?

(7) Are any of the sentences that I have used too long? Are they clear? Do they sound natural and easy when I read them aloud?

(8) Have I observed the rules of grammar?

(9) Have I been careful in the choice of fitting and effective words?

(10) Have I misspelt any words?

(11) Have I punctuated all my sentences?

(12) If I were the reader, should I really enjoy reading this composition? If so, why?

(13) Does this piece of writing honestly represent my best knowledge of composition? *The Education Gazette*, New South Wales, Dec. 1932.

UNIVERSITY OF LONDON.

The cutting of the first sod on the Bloomsbury site of the University of London on December 29 marks the end of a long and bitter controversy as to the position of the headquarters of the University, though not, we fear, as to the character and purpose of the new building. First in order of development will be the southern third of the site adjoining the British Museum, already cleared except for some houses on the west side of Russell Square. The first building will house

the administrative offices, the library, and the Courtauld Institute of Art. Later will come the Ceremonial Hall, to which the City and its Guilds have contributed generously. A high tower will dominate the building and cover its main entrance facing Keppel Street, continuing as Store Street to the Tottenham Court Road, and in the other direction Russell Square. Convocation at its meeting in January, having as its first duty passed a resolution of sympathy with the relatives of the late Vice-Chancellor, Mr. J. L. S. Hatton, was given the opportunity of studying the architect's model and plans and elevations, but there was no discussion of the many educational and constitutional questions raised by this great enterprise.

BIOLOGY IN SCHOOLS.

Prof. E. W. McBride's proposal, approved by the Association of British Zoologists at its annual meeting, that vacation courses at the Universities for teachers of science in schools are highly desirable, directs attention once again to the difficulty of the isolated teacher in keeping abreast of modern advances in science. This difficulty is felt even by the University teacher, for whom in some Universities, especially in the United States, a sabbatical year is provided. The meeting also agreed that one of the greatest difficulties in the way of the extension of biological teaching was the multiplicity of the senior examinations and of the syllabuses for these examinations. In what way the alleged multiplicity of examinations affects biology especially we are unable to see. Biology is the Cinderella of the school sciences, if we may use the name without suggesting any ugliness in the sister sciences of Chemistry and Physics. Lady Russell, in a letter to *The Times Educational Supplement*, makes the valuable suggestion that the film will be found a useful medium for implanting biological ideas in young children. *The Journal Education*, Feb. 1933.

HIGH SPEED SHORTHAND.**INDIAN SUCCESS IN INTERNATIONAL COMPETITIONS.**

In the International Shorthand Competitions organised by the Sloan-Duployan Society, held in December last, entries were received from all parts of the world and in twenty-two different languages. Twelve awards were made, in all, and the highest honours go to India and Egypt.

The Colonel Watkins Cup was won by Mr. Alfred Nicholas, of the City of Cairo Police, Egypt. As the Cup contest consisted of language tests, it is not extraordinary that the award should have gone to a cosmopolitan centre such as Cairo, but even-allowing for that, it is more than remarkable that any candidate should have successfully written the series of tests in Sloan-Duployan Shorthand in no less than eleven different languages.

The gold medal in Class IV for the highest speed achievement was won by Mr. Ejazul Haque Khawn, Darul Fazal, Quadian, Punjab, for a speed of 250 words a minute.

Mr. Khawn is a Civil Engineer, and the test took place at Lahore in the presence of six responsible witnesses. The following is a copy of the certificate signed by the witnesses:

"We, the undersigned, hereby certify that Mr. Ejazul Haque Khawn, of Lahore, wrote in our presence, in Sloan Duployan Shorthand, seventeen hundred and fifty (1,750) words from a newspaper article selected by us and unfamiliar to himself, in seven (7) consecutive minutes, afterwards transcribing same correctly."

1. I. H. Soames, Esq., Principal, Nur Mensil College, Batala.

2. G. F. Malik, Esq., Ex-Editor, "Sun-rise," Lahore,

3. A. John, Esq., N. W. Railway, Lahore.

4. Zafar Haq, Esq., 1st Class Magistrate, Lahore.

5. Rev. Alexander Forester, Pastor, Methodist Episcopal Church, Sadoor.

6. Dr. H. M. Chaudhary, M. A., Ph. D., Hathi Darwaza, Batala.

Medals in the lower speed and accuracy classes were gained by candidates in England, France, Newfoundland, West Africa and Malaya.

INDIAN.**PUNJAB.**

1. The Ludhiana Educational Festival was held during the week 14—22 Dec. 1932. On the first day the Ludhiana District Teachers' Association held their Annual Conference and Exhibition.

2. A physical training refresher course was held at Talaganj. Mr. Tek Chand Nanda, B.A., District Physical Training Supervisor, was in charge of the course which was attended by nearly 30 teachers.

MEERUT.

An Education Week was observed in Meerut during the 1st week of February.

CENTRAL INDIA.

Mr. William Owners, Director of Education in Jaipur, has left on a tour of inspection of all State and private schools within the jurisdiction of the State territory.

He has finished inspection of all the educational institutions lying in the Eastern Circle of the State, including many in the far interior, which had not been visited. He has now proceeded to Shekhawati, a district which has a large number of private schools of every grade. It is likely that the tour may result in the revision of the system of district education in the State.

MARCH 1933.]

The new Maharaja's College building is nearing completion, and the examination conducted by the Board of Education, Rajputana, and Agra University will be held in the new building in March. The new session of the Maharaja's College in July will commence in the new building.

BENGAL.

1. The pressing problem of unemployment in Bengal is receiving the serious consideration of Government. The Director of Industries, Bengal, has deputed Dr. R. L. Dutt, D. Sc., to teach the unemployed youths of the province the process of preparing soap in the Industrial Research Laboratory.

2. Delegates from Bengal have, in recent years, mustered strong in the Annual Conference of the All-India Federation of Teachers' Associations. The All-Bengal Teachers' Association sanctioned four hundred rupees to meet in part the expense of 13 delegates to attend the next Conference at Lahore. But as the All-India Educational Conference could not be held in December and will sit during the Easter Holidays, Bengal will perhaps remain unrepresented as the Provincial Conference of the All-Bengal Teachers' Association will take place at the same time.

3. It is understood the Government of Bengal has given up the idea of abolishing one of the Training Colleges for teachers as recommended by the Retrenchment Committee. But stipends granted to those admitted in the Training College will be either altogether abolished or substantially cut down.

4. The Bengal Muslim Literary Conference had its sitting in Calcutta under the presidency of the well-known Muslim Poet, Kaikobad. The President declared in unequivocal language that Bengali and not Urdu was the mother-tongue of the Muslims of Bengal. He strongly protested

against the use and introduction of Arabic and Persian words in the Bengali language. He put an impassioned plea for a common language of the Hindus and Muslims of Bengal, and maintained that the special characteristics of Muslim culture and civilization should be retained through the propagation of their ideas and not by bifurcating the language and literature.

BOMBAY.

The Annual Meeting of the Senate of the Bombay University was held from 30th Jan. to 1st Feb. when a fairly heavy agenda was disposed of. Extension of affiliation was granted to the Royal Institute of Science, Bombay, and the Ismail College, Andheri, both of them being institutions under Government control. It was also resolved to grant conditional affiliation to the Arts College at Belgaum, proposed to be started by the Lingayat Education Society. The National College at Hyderabad, now renamed Dayaram Gidumal National College after the well-known Sindhi philanthropist, the late Dayaram Gidumal, was also granted a further extension of affiliation for five years.

Some very important resolutions were presented to the Senate, like the reduction of fees prescribed for different University Examinations, the appointment of a committee to consider ways and means for reduction of the cost of University Education or the introduction of honorary service in the University. The Senate, however, was not in a mood to discuss them. It would not have been wise to accept measures to cut down revenue when the University was contemplating extension of its teaching activities and the cost of education depended on varied factors, those controlled by the University having but a minor place. Again most of the work done for the University was being done without payment and that for which payment was made

—supervision at the examinations and checking of papers—could not be entrusted to honorary workers without jeopardising efficiency.

When the new University Act was put into operation in January 1929 the Syndicate then existing had not carefully examined the Statutes and Ordinances submitted to Government for approval. The regulations which were in operation under the old Act were simply regrouped as Statutes and Ordinances and they have been again and again discovered to be inadequate. One important group of these Statutes consisted of those regulating the work of the Senate meetings and that group has now been carefully revised and redrafted. In this connexion one of the Fellows had made the following proposal:—

"The ruling of the Chairman on any point of order shall be final and binding on the meeting at which the ruling is given, provided that it shall be open to the Senate at any subsequent meeting to express its opinion thereon at the instance of any member who calls it in question by a specific notice of motion."

This proposal was ruled out of order for the lawyers in the Syndicate opined that the Senate had no right at any time to question the ruling of the Chairman. It is doubtful as to how far the lawyers were correct in their view, for a ruling given by the Chairman of a meeting has no value after the meeting is over and may be disregarded by the Chairman of the next meeting. But the legal aspect apart, it would be very helpful to the Chairman if once in a year the Senate discussed some or all the rulings of the Chair in the year. At least in the Bombay University where the Chairman has to interpret the "atrocious piece of legislation," the Bombay University Act of 1918, some guidance from the Senate ought to be most welcome.

In July 1932 the Government of Bombay was pleased to appoint a Committee to make recom-

mendations for the more efficient organization of the whole machinery of Government and of effecting all possible reduction in the expenditure of the Government of Bombay. That Committee has now submitted its Report, which appears to have created a great stir in all sections of the public. It is a bold document but the suggestions made therein are more destructive than constructive, and there appears little likelihood of its acceptance in toto. It may even be predicted that it will be one more document to be shelved; but there is the danger that some of its recommendations will serve as a useful tool to strike the weak. Under "Education" for instance the Report suggests that the Government should withdraw from the secondary and higher education altogether by closing down schools and colleges maintained by Government and the Committee recommends that even the College of Commerce, the College of Agriculture, the Veterinary College and the J. J. School of Arts should all be closed. It is hoped that Government will not be permitted to commit this act of vandalism. But the Committee also recommends reduction in the salaries of Primary teachers and it is feared that the Minister of Education will not hesitate to accept it. The poor Primary teacher will be powerless to oppose the step if taken. The Re-organisation Committee's Report will receive a good deal of the attention of the Legislative Council when it meets in February.

The term of the present Vice-Chancellor, Rev. John Mackenzie, expires in April and the Chancellor has nominated for the place Mr. V. N. Chandavarkar, the present Mayor of the Bombay Municipality. Mr. Chandavarkar is not at present connected in any way with the University but has achieved the reputation of being one of the sanest and steadiest of public men in this Presidency. Son of an illustrious father, the late Sir N. G. Chandavarkar, who was himself a Vice-Chancellor of the University, Mr. V. N. Chandavarkar inherits

a sound tradition of scholarship and public service and one may reasonably entertain high expectations of Mr. Chandavarkar's regime in the University. It is at the same time not a flattering situation that the Chancellor has to fish for the Vice-Chancellor outside the walls of the University.

The retiring Vice-Chancellor, Rev. John Mackenzie, had an uphill task when he accepted the office two years ago, but intimately conversant with the University administration, as he was for several years, he got over many a hard situation with tact and it was expected that he would be re-installed.

Lord Sydenham, whose death was announced in the first week of February, was the Governor of Bombay from 1908 to 1913. Although a die-hard in politics he held advanced views in educational matters and as Chancellor took an active interest in University affairs. It was his influence chiefly that drew out the munificent donations which gave the Presidency the Sydenham College of Commerce, the Sir Chinubhai Madhavilal Science Institute of Ahmedabad and the Institute of Science, Bombay. He very much desired to transform the University of Bombay into a Teaching University but owing to his reactionary politics he could not secure the confidence of the public.

For over twenty years the Government have been subsidising the "Foreign Universities Information Bureau" maintained by the University of Bombay. The grant paid by the Government has been very small, Rs. 6,000, and it was reduced last year to Rs. 4,500. But the Government has now decided to discontinue even that and it is feared that this useful activity of the University will from next year come to an end. Retrenchment has also affected another useful department in this Presidency. The Government of Bombay have in their custody a large number of documents

called Peshwa Daftar, which have incalculable value for ascertaining the rights of Inams as also for collecting information about Maratha History from 1700 to 1818. Some bits of them were published by the late Mahadeo Govind Ranade, but it was only in the last four or five years that an earnest effort was made to make them available to the public. The well-known historian, Mr. G. S. Saradesai and his colleagues have dived deep into the sea of documents and brought forth some, which, they think, would throw greater light on the history of the Marathas. About twenty-four volumes have been so far published. But from last year the grant paid by the Government for this work has been discontinued. A sum of Rs. 10,000 was collected by public subscription and the work was kept going for a year, but the performance can hardly be repeated.

MADRAS.

(1) The Government of Madras has, in its G. O. No. 1804 of 10th December 1932, been pleased to suggest that as a measure of economy in schools which have a strength of less than 400 pupils, one of the posts of teachers in the higher forms may be abolished, the headmaster being treated as one of the class teachers, his administration work being shared with one of the senior assistants.

The suggestion, it is feared, is likely to work serious hardship. Already many local bodies have effected large cuts in the salaries of teachers, in some cases their cuts amount to 25%, whereas the cut in the Government subsidy is only 3½ to 5%. This reduction in the staff would necessitate very heavy work, thus bringing in under-pay and over-work, the two obstacles to efficient work in a school.

This suggestion of the Government is rather surprising especially because as a result of their economies the Government of Madras is having a surplus and has decided in restoring in full the 10% cut imposed on its employees.

(2) The annual meeting of the South India Teachers' Union Protection Fund came off the 26th Feb. when important change in its rules came up for consideration.

(3) His Excellency the Viceroy has given leave for introducing the Public Libraries Bill in the Madras Legislative Council. A non-official member will shortly introduce the Bill.

REFRESHER COURSE IN GEOGRAPHY.

Under the joint auspices of the 25th Provincial Educational Conference and the Madras Geographical Association, a refresher course in Geography will be conducted for about two weeks in May next at Trichinopoly. It is primarily intended to give training in Practical Geography to teachers handling the subject in Secondary and Training Schools.

The course will consist mainly of practical work, field work and excursions, and will present the salient points, in such essential matters as map-making, map-reading and map-correlations, the study of land forms, climate and weather, use of graphic methods and statistics, and construction of diagrams, models and appliances.

It is expected that principals, Headmasters and managements will, in the interests of efficiency of Geography teaching in their institutions, provide all the necessary facilities for their Geography teachers to come to Trichinopoly and undergo the course. The number proposed to be trained is 60.

Applications are invited, and such of the applicants as are selected will be furnished with other details regarding the course. Applications should be addressed to:—

THE SECRETARY,

The Madras Geographical Association,

Gopalapuram, Cathedral Post (Madras).

so as to reach him not later than the 10th March 1933.

A fee of Rs. 10 will be charged for the entire course. This amount should be remitted to the Secretary, after receipt of the intimation of selection, so as to reach him not later than 10th April, 1933. Those whose fees are not received by that date cannot have their seats guaranteed.

Lodging and Boarding for those that require it will be arranged in one of the hostels and the probable expenses will be about Rs. 10 for the whole period, payable in advance. Those wishing to stay in the hostel will remit in advance this amount also to the Secretary.

CHIDAMBARAM.

The Hon'ble Dewan Bahadur S. Kumaraswami Reddiar, the Minister of Education, paid a visit to the Pachaiyappa's High School, Chidambaram, in the afternoon of the 11th Feb. 33. He was accompanied by the Vice-Chancellor of the Annamalai University and the Dt. Educational Officer of South Arcot.

The Hon'ble Minister was received at the entrance by Mr. R. Kalyanasundaram Aiyar, Headmaster, and he inspected the school Scouts who formed a Guard of Honour. The party went round and inspected the classes at work. The Minister evinced great interest in the different activities of the pupils. He then inspected the Science Laboratory and witnessed a Scout Display and the formation of pyramids.

Masters and pupils of the school then assembled in the main hall, and an address of welcome was read by the Headmaster. In the course of the address, he made mention of the improved finances of the Government and requested that the Special Teaching grant paid to poor Secondary School Teachers and the grants for buildings and equipments might be continued from the present year.

The Hon'ble Minister thanked the Headmaster for the cordial welcome and expressed his appreciation of the urgent needs of the school. Mr. T. S. Nataraja Pillai, B.A., B.L., Member of the Pachaiyappa Trust Board, garlanded the Minister and proposed a vote of thanks. In doing so he referred to the difficulties of the management and requested Government help in the matter of improving accommodation and of teaching and other grants. After a vote of thanks to Rao Bahadur S. E. Ranganadham, and Mr. Apparsundaram, the Dt. Educational Officer, and appreciative references to their help by the Headmaster the visit came to a close.

CHAMPIONSHIP IN DT. INTER-SCHOOL SPORTS.

An enthusiastic reception was held on 14 Feb. in the school to felicitate the school players on

their success in the recent Dt. Sports. The school distinguished itself splendidly and won the Dt. Championship shield and the Dt. Championship Cup. The Grigg Medal was won by N. K. Ramanujam of the school, besides several prizes by competitors.

The Headmaster presided and congratulated the winners on their well-deserved success. He traced the achievements of the school in the playing-fields in the past and observed that what mattered was the cultivation of the team spirit and sportsman-qualities, irrespective of success or defeat. With the distribution of sweets and a group photo, the pleasant function came to a close.

VERY WIDELY USED.

LATEST BOOK.

Approved as a Text-Book Suitable for School Use.

A SCHOOL HISTORY OF INDIA

Prepared in accordance with the Syllabus issued by the Director of Public Instruction under the Revised S. S. L. C. Scheme

By **M. S. RAMASWAMI AIYANGAR, M.A.,**

Chief Lecturer in History and Economics, Maharaja's College, Visianagram.

With an Introduction by Professor **K. A. NILAKANTA SASTRI, M.A.**

Cr. 8vo. 420 pages and 16 maps. Price Re. 1-12-0.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.
XXXIX—27

MARCH 1933.]

REVIEWS AND NOTICES.

THE CHILDREN'S BLUE BIRD BY GEORGETTE LEBLANC, TRANSLATED BY A. T. DE MATTOS. METHUEN & CO. LTD. PP. 134. Price 1s. 6d.

Maeterlinck's beautiful allegorical play is made available for reading by children in this book. The story is told in chapters of prose narrative. The language is simple and clear and Indian children of eleven will quite enjoy reading it.

THE STORY OF INDIA BY E. LUCIA TURNBULL, M.B.E. BOOK 1, PP. 95, BOOK 2, PP. 96, BOOK 3, PP. 125. Price 7 AS. EACH. LONGMANS, GREEN & CO., LTD.

These three pretty little volumes, with valuable illustrations, each with a coloured frontispiece, present Indian History to children in a very attractive form. The authoress seeks to chronicle not battles and wars and invasions but the good that has been wrought in successive ages, so that we may see India "as the home of culture and the scene of progress." But not all chapters that tell the story bear out this ambitious aim. A very interesting chapter attempts to picture the Golden Age of India. "The Strength of the South" in the second book seeks to tell the story of the civilisation of South India—a subject apt to be overlooked by the ordinary writer of handbooks on Indian history. One chapter tells about the Rajputs and we read next of the Moghuls as builders and then of the coming of the Europeans. The third book goes back again to the Golden Age and tells about great kings and queens, concluding the story with Sivaaji. The books must make very attractive and valuable reading to children to whom Indian history cannot be better introduced.

SELECTED ENGLISH CLASSICS WITH NOTES AND INTRODUCTION: GOLDSMITH'S SHE STOOPS TO CONQUER, ED. BY A. S. COLLINS. PP. xxvi + 493. 1s. 6d. RUSKIN'S SESAME AND LILIES, ED. BY G. E. HOLLINGWORTH. PP. xvi + 100. 2s. 6d. BYRON'S CHILDE HAROLD, CANTOS III AND IV, ED. BY B. J. HAYES. PP. xxxii + 140. 1s. 6d. UNIVERSITY TUTORIAL PRESS, LTD.

These are welcome editions of English classics with introductions and notes. The introduction to Goldsmith's play tells us relevantly about the sentimental comedy which preceded it. Ruskin's "Sesame and Lilies" though popular, needs really a good deal of annotation for providing which readers will be thankful to the present edition. The third and fourth cantos of Byron's poem, and specially the fourth, are much in requisition as texts for examination study. The introduction in the present edition is full and informing, written under headings as "Western Europe in 1816" and others relating to the history of Italy and to its literature. The picture of the Laocoon is an appropriate frontispiece for Byron's poem.

SCOTT'S HEART OF MIDLOTHIAN WITH INTRODUCTION, NOTES, ETC. MACMILLAN & CO., LTD. Price 3s. 6d.

This annotated edition reproduces Andrew Lang's valuable introduction as in the case of other novels by Scott. "The Heart of Midlothian" with the immortal Jeanie Deans in it tells an eighteenth century Scotch story is worth having in this form for the benefit of the student. The book also reproduces valuable illustrations.

PASSING THROUGH GERMANY, EDITED BY DR. KARL KIESEL, TERRAMARE OFFICE, WILHELMSTR. 23, BERLIN, S. W. 48. 207 P.

This delightful volume is a rich mine of exceedingly interesting and instructive informa-

tion regarding Germany. All who are desirous of knowing about Germany—her language, her history, her culture, her Universities, her cities, her customs and all such affairs relating to her should read this entertaining book. This fine publication is a collection of choice articles on various subjects dealing with Germany, written by experts. It is published every year and embodies in itself much valuable matter which should be studied with great pleasure and profit. In respect of both manner and matter the book is eminently arresting. The volume opens with an article under the caption "Clouds over Germany," from the very able pen of Werner Fielder, Editor-in-Chief of the famous periodical "Dentsche Rundschau." A brief and brilliant account of the climatic conditions of Germany is most eloquently presented by the gifted writer. "Thunder Storm" by Dr. Karl Poerster, the leading German garden architect, is a beautiful and highly poetical essay of a rich descriptive type. "Rural Women's Schools in Germany" by Lotte Matschoss is a short and informative article which is sure to enlighten all those engaged in educational and educative matters. G. H. Morison has contributed a first-rate article named "Training a Nation of Bird-Men", which deals with aviation in Germany. Prof. Dr. Ernest Jaeckh, President of the German High School of Politics, has written an authoritative essay entitled "The School of Politics, Berlin." To the student of literature the articles by Prof. L. A. Willoughby, M.A., D.LITT., PH.D., of the University College, London, on "Some International Aspects of German Literary Criticism", and by Dr. Rudolf Kircher, Editor and Author on "Post War Literature in Germany," would be of great importance. These articles are very original and striking. There are, in addition to the above said contributions, various other essays that are equally fine. One remarkable feature of the book is that a rich variety is presented with the result that it appeals to all persons. The value of the publication is greatly enhanced by the many excellent pictures it contains. Thoroughness and efficiency, literary charm and superiority, are writ large in every page. In the company of this book one feels that one is in Germany, seeing and knowing all about her. *Passing through Germany* is admirably suited to be a splendid Gift Book to any cultured man. The whole book will prove a continuous course of rapture. It is attractively printed in fine art paper and the get-up is most costly. The very appearance of the book is fascinating. Its contents make it really worthy to be included in any good library. *Passing through Germany* is one of those good books which should be read by all who are engaged in the pursuit of real knowledge.

SIXTY SONNETS, BY DR. LOUIS M. EILSHEMIUS, M.A., M.M.M. THE DREAMER'S PRESS, 118, EAST 57TH STREET, NEW YORK CITY. PP. 36. Price 50 cts.

Dr. Eilshemius is a great man of many-sided genius. As a poet, artist, and musician, he has won laurels. It is as a poet that he looms large. He is a poet who is remarkably supreme in inspiration and intelligence. This dainty volume reveals the extraordinary talents of its author. As to beauty of descriptions, rare musical feeling, infinite range of subject matter, depth of thought and elegance of expression "Sixty Sonnets" is outstanding. All the sonnets are beautiful and appealing. A wide range of vital interest is covered by them. He wields a vigorous and delightful pen. The book is adorned with four drawings from his brush. They reveal the artist in him. The harmonious blending of the poet, the artist and the musician, in Dr. Eilshemius gives his poetical works a special grace and grandeur. From page to page, there is bright colour and picture. Some of the

sonnets bear honeyed sweetness and deserve highest praise. The first poem "The Poet" carries with it a fine stamp of appreciable individuality and extreme sensitiveness. "Mystery's Unfolding," "The World Leave God's Works," "The Final Sleep," "The Inspired Musician," "Genius Poetry," are some of the best fourteen-lined poems in this book. Dr. Eilshemius writes with spontaneity and sings with rapture.

PRACTICAL METHODS TO INSURE SUCCESS
BY HIRAM E. BUTLER. ESOTERIC PUBLISH-
ING CO., APPLE GATE, CALIFORNIA. PP. 129.
Price 50 cts.

The book is a profound study by a very learned author, and aims at giving practical suggestions to make life orderly and effective. It deals with the many trivialities that cling to our lives strongly and cause much waste to our energies which finally lead us to perpetual misery. The author gives us very practical methods of dealing with such trivialities—which in themselves are great dangers—and making life and work useful, noble, and effective. Methods regarding the various departments of life are presented by the distinguished doctor in a very convincing manner. He emphasizes rightly and powerfully that concentration of mind and regeneration of manly power, are the two most important means of living a really successful life. The methods are in close agreement with the laws of nature and as such should be leading to great results. Written by one, who has studied problems concerning life, and who is an authority on subjects relating to life, this book is most useful and precious. People of all shades of opinion will find much to study from Dr. Butler's book. The remarkable truth that the little volume is now past its 38th edition, itself shows the great popularity and worth of the publication. The author says that the

laws and methods taught in the book have been tested in the lives of many men and women, with astounding success. To all growing minds, *Practical Methods to Insure Success* would be of immense help. Some of the themes dealt with in the book are methods of obtaining health, to put the digestion in order, regeneration, cause of inharmony in marriage, methods to develop concentrativeness, the new memory and the like. This no doubt is an inspiring and illuminating volume, in the presence of which one feels face to face with facts, and highly practical ways of dealing with them. It is gratifying to note that Mr. Butler has written many other useful books on themes relating to life.

INDO-GERMANISCHE GRAMMATIK VON HER-
MANN HIRT: I EINLEITUNG, ETYMOLOGIE,
KONSONANTISMUS; II VOCALISMUS; III
DAS NOMEN; IV DOPPELUNG, ZUSSAM-
MENSETZUNG, VERBUM; V AKZENT—
(INDO-GERMANISCHE BIBLIOTHEK SERIES)
CARL WINTER, HEIDELBERG.

The progress achieved in the field of Indo-Germanic linguistics within the last thirty years has rendered Brugmann's bulky work (published in the final decades of the last century) somewhat out-of-date. The researches of recent scholars in the topics of Ablant and Accent have tended to upset many of the older views and to revolutionize our perspectives in regard to the problems still awaiting solution. The need for an up-to-date survey of the entire field in the light of the recent researches has therefore become imperative. It is this task that Prof. Hirt has undertaken in the composition of the present volumes. And Prof. Hirt is eminently fitted for this task both by his extensive and long-standing acquaintance with all aspects of the subject and by the unique part he has played in initiating and pursuing researches

which are calculated to open up new paths of inquiry into problems which (ever since the time of Bopp and Schleicher in the seventies of the last century) scholars have fastidiously avoided as "insoluble glottogony."

Prof. Hirt published his works on Accent and Ablant about thirty-five years ago. The new view-points embodied in these works led him to the study of other topics like the origin of nominal declensions and the nature of verbal formations; and Prof. Hirt has arrived at very interesting results in connection with these. Some of these new results are necessarily connected with what scholars have been hitherto trying to avoid as "glottogony;" but Prof. Hirt firmly believes that the intensive researches carried on in the separate branches of IGe. would not only justify but even necessitate a new approach to these problems. However much the scholars of the post-Bopp period were justified (owing to the absence of sufficient data) in shunning these problems, Prof. Hirt thinks that it is time for us to-day to avail ourselves of the recent progress and establish contacts with these problems. The attempts of Bopp and his immediate followers were probably premature. "Trotzdem," says Prof. Hirt, "ist und bleibt jene erste Aufgabe die wichtigste von allen, und ihre Lösung ist durch nicht so hoffnungslos, wie man behauptet hat."

Vol. I deals with the introductory generalities and consonants; Vol. II is wholly devoted to the vowels and Ablant; the next volume treats about declensions, suffixes, determinatives and connected topics; Vol. IV concerns itself with reduplication, word-combinations and the verb; and the last among the volumes so far published analyses the peculiarities of accentuation in the various IGe. branches. The final volume in the series on syntax, we are told, is expected to be published shortly.

Very interesting questions are briefly discussed and illustrated in the introductory portion of Vol. I. In Prof. Hirt's opinion, the weight of evidence (linguistic, geographic and anthropologic) points to the home of the ancient Aryans being North Europe somewhere in the region between the Rhine and the Weser. Other topics of an equally interesting nature in this portion of the book are: etymological reconstructions, changes of meaning and the reasons therefor, borrowings, loss of old words and the several factors conditioning it, and the cultural history of the ancient Aryans. The second part of the volume occupies itself with the consonantal changes in IGe.

The significance of a clear and full understanding of Ablant in IGe. for the reconstruction of the older forms can no longer be overlooked. Prof. Hirt's original contributions to the clarification of problems in this field are numerous, and he had already embodied them in his previous volume on Ablant (1900) and in subsequent contributions to periodicals like *Indo-Germanische Forschungen*. He has co-ordinated all these views of his in the present volume II. The value of the study of Ablant in illuminating some of the morphological features of IGe. on the one hand, and on the other the copiousness of the results of independent researches carried on in this field by Prof. Hirt and others during recent years, have led to one entire volume in the series being devoted to this subject.

In Vol. III, treating about noun-declensions, suffixes, determinatives, etc., Prof. Hirt has completely utilized the results of his work on Ablant and Accent. He does not fight shy of the discussion of the origin of nominal flexion; and though complete solutions are not yet available, Prof. Hirt sums up his views thus: "Die Flexion ist nicht durch Antreten bedeutungs voller Elemente entstanden—wenigstens Können wir dies nur in einigen Fällen nachweisen,—

sondern durch Antreten von Elementen, die mit der Kasus bedeutung durchaus nichts zu tun hatten.....Nachdem in dem einen Fall das eine, in dem andern das andere Element angetreten war, trat eine Anpassung ein. Man empfand das Element als ein Kasus suffix, wie das im Laufe der Zeiten immer wieder geschehen ist, Man darf wohl sagen, dass die Adaption die normale Form der Kasusbildung auch in den geschichtlichen Zeiten des Idg. war."—In this volume Prof. Hirt begins with interjections, participles, pronouns and demonstratives, and then proceeds to the discussion of nouns, flexions suffixes, determinatives, adjectives, adverbs, numerals and gender distinctions. This arrangement is based on Prof. Hirt's conviction that "es ist der Weg, den bis zu einem gewissen Grade die Sprachentwicklung genommen hat." Prof. Hirt, unlike many another linguist, believes that the basis of all speech-manifestations is the word and not the sentence.

In Vol. IV after treating about the varieties of reduplication in IGa. and about word-combinations of all types, Prof. Hirt gives us an elaborate account of the verb-forms. He regards quite a large number of verb-forms as nominal in origin without the characteristic endings of declensions. He shows how verbal adjectives, participles and infinitives are employed in conjugational forms and further how in many instances the personal endings of verb-forms are particles in origin. This is followed by an account of action-types which developed into tenses proper in comparatively later stages of the evolution of the language. The different tenses, modes, the strong and the weak verbs are then described. The volume closes with a general survey of the development of the more prominent linguistic aspects of IGa.

In Vol. V the subject of IGa. accent (understood in its most comprehensive sense with reference to all the relevant factors, viz., quantity, strength, pitch, resonance, voicing and syllabation) is elaborately discussed and copiously

illustrated. In preparing this volume, Prof. Hirt has had to revise and to recast many of his own earlier views embodied in his volume on "Accent in IGa." published as early as 1895. Prof. Hirt's studies on Ablaut and the use which he was enabled to make of these in the explanation of certain features of morphology have naturally reacted on some of his earlier views on IGa. Accent; so much so that in this volume we have as complete a description of the subject as would be justified by the progress achieved in all departments of IGa. studies within recent years. The first portion of the book is a systematic description of the peculiarities of the different branches of IGa., while the second portion is a synthetic examination of the accentual features as they are manifested in different types. The conclusions formed regarding the parent IGa. are summarised at the end. The ground traversed in the book is so extensive that differences of opinion regarding many of the views expressed in this book are inevitable; nevertheless, the unique value of the comprehensive treatment of the subject would be acknowledged.

Prof. Hirt's volumes systematically survey the whole field and record conclusions about the parent-speech; they acquaint us with new approaches to problems which, in the past, had been shunned by scholars; they incorporate a large volume of independent and original research carried on by Prof. Hirt, himself; and they make the material accessible to the reader in as arresting a manner as possible, without sacrificing details. For these reasons, no student of Indo-Germanic to-day can do without these volumes; while even students of other language families than IGa. could, by studying these volumes, learn useful lessons about the methodology which, having been gradually evolved after more than half a century of co-operative research and individual effort, is now being utilised with such significant results in the reconstruction of the primitive condition of this most important family of languages.

FOR SELF-EDUCATION AND CULTURE LIBRARY OF MODERN KNOWLEDGE.

BENN'S SIXPENNY SERIES.

SCIENCE — HISTORY — ECONOMICS — SOCIOLOGY.

These are *the* books for the general reader who wishes to keep abreast of the times in modern knowledge and thought on all serious subjects. 150 volumes in a bright and popular style by writers of recognized standing. As. 6 each.

AFFIRMATIONS

A brilliant and thoughtful series of essays by eminent thinkers on the various social, ethical, religious and philosophical problems which agitate the modern world. As. 12 each.

AUGUSTAN BOOKS OF POETRY

This series forms an attractive anthology of the choicest verse in English, modern as well as ancient,—each volume representing a celebrated poet—Greek Anthology to Rabindranath Tagore. As. 6 each.

CLASSICS FOR THE YOUNG

STEAD'S BOOKS FOR BAIRNS

STORY — BIOGRAPHY — ADVENTURE — INVENTION

Approved by the Department of Public Instruction in Mysore.

This famous library which, including the Masterpiece Series, was started by the world-renowned publicist and humanitarian, W. T. Stead, continues to this day to enjoy a unique degree of popularity throughout the English speaking world, as the entertainer and instructor of juvenile readers. The series comprises about a hundred titles. Clear Printing. Good Paper. Profusely Illustrated. Catalogue free on application. Prices vary from As. 3 to As. 6 a volume.

We also stock:—

We are Agents for:—
MESSRS. ERNEST BENN, LTD., LONDON
UNIVERSITY OF MYSORE
GOVT. OF INDIA PUBLICATIONS

CLEAR-TYPE POCKET CLASSICS
ILLUSTRATED WONDER BOOKS
RATIONALIST PRESS LIBRARY
SHORT STORIES OF ALL NATIONS

MESSRS. SRINIVASA VARADACHARI & Co., MADRAS
And several other popular series of Masterpieces of Fiction, Drama, Poetry, Essay, History, Economics, Education and other branches of Literature and Science.

STATIONERY

We also keep large stocks of Paper, Pens, Inks, Exercise Books, Students' Note Books and all other School requisites.

Our own K. P. H. Pencils are of really Special Quality.

We can also arrange to supply you with any journal or magazine, whether technical or general, whether Indian or foreign.

KARNATAKA PUBLISHING HOUSE, BOOKSELLERS, NEWSAGENTS, STATIONERS,

BASAVANGUDI P.O., BANGALORE CITY.

Tel. Add. "PRAKATANA."

Depot, FORT (near Vani Vilas Institute).

MADRAS UNIVERSITY LIBRARY.

LATEST ADDITIONS.

Generalia.

Inge : More lay thoughts of a Dean.

E. Chemistry.

Robertson : Life and Beauty.

I. Botany.

Netolitzky : Die Pflanzenhaare.

Goldsmith : Anthokinetics.

K. Zoology.

Benedict : The Physiology of large reptiles.

L. Medicine.

Virarajendra : Sakalavaidya samhita sararavam.

M. Useful Arts.

Angell : The Money Game, how to play it.

N. Fine Arts.

Subbarama Dikshitar : Sangita sampradaya pradarsini, 2 pts.

————— : Pratamabhyasa pustakamu.

O. Literature.

Macfie : The Ramayan of Tulsidas.

Lehmann : A Garden revisited and other poems.

Easdale : A Coll. of Poems.

————— : Clemence and Clare.

Kolbe : Shakespeare's way.

Marlowe : The works.

Wilder : The Long Christmas dinner and other plays.

————— : The Cabala.

————— : The Bridge of San Luis Rey.

Abercrombie : The Tale of St. Thomas in six acts.

Ford : No more parades.

Butts : Several Occasions.

Kipling : Limits and renewals.

Morgan : The Fountain.

Rich : The Elian miscellany.

Lynd : Rain, Rain, Go to Spain.

Chesterton : All is Grist.

Murray : Euripides and his age.

Greenough : Words and their ways in English speech.

Ogden : The Basic dictionary.

Tabet : English-Arabic Dictionary.

Sivaraja Pillai : The Chronology of the early Tamils.

Browning : The letters of Robert Browning and Elizabeth Barrett Browning, 2 V.

Vulliamy : Rousseau.

Chapman : Lucian, Plato, and Greek morals.

Yusuke Tsurumi : The Mother.

Thomas : An Anthology of Cambridge Women's verse.

Bridges : Coll. essays, papers, etc.

Jeffers : Roan Stallion Tamar and other poems.

————— : Dear Yudag and other poems.

Wellesley : Matrix.

————— : Deserted House.

Lewis : Transitional poem.

————— : From feathers to iron.

Fitzurse : It was not Jones.

Cornford : Different Days.

P. Philology.

Tonnelat : Histoire de la langue allemande.

Ramamurti : A Manual of the Sora language.

Jaw Yuanrenn : Phonetics of the Yao folk-songs.

Q. Religion.

Macmunn : The Religions and hidden Cults of India.

Keay : Kabir and his followers.

Raven : Jesus and the gospel of Love.

Inge : Everyman's Bible : an anthology.

Dawson : The Ethical religion of Zoroaster.

MARCH 1933.]

MADRAS UNIVERSITY LIBRARY.

219

Carpenter : God and the Universe.

R. Philosophy.

More : Platonism.

Bett : Johannes Scotus Erigena.

Podach : The Madness of Nietzsche.

Foster : Friedrich Nietzsche.

Husserl : Ideas.

Whittaker : Prolegomena to a new Metaphysics.

Dingle : Science and Human Experience.

Huxley : What dare I think?

Oman : The Natural and the Supernatural.

Messenger : Evolution and Theology.

Overstreet : The Enduring Quest.

Bixler : Immortality and the present mood.

Moore : Ancient beliefs in the immortality of the Soul.

Amiel : Philine.

Russell : The Scientific outlook.

Seshagiri Rao : New light on fundamental problems.

Smith : Studies in early mysticism.

McKenzie : Personal problems of conduct and religion.

Carritt : Philosophies of beauty from Socrates to Robert Bridges.

Reid : A Study in Aesthetics.

Foster : The New dimensions of religion.

Bull : Science and faith on Life, Death and Immortality.

Gilson : Moral values and the moral life.

S. Psychology.

Mannin : Common-sense and the Child.

Crutcher : Personality and reason.

Ellis : More essays of love and virtue.

Weiberg : Individual Psychology and Sex.

Moore : Readings in industrial psychology.

Groves : Personality and social adjustment.

Higginson : Fields of Psychology.

Rout : Religious Behaviour.

Heard : Social substance of religion.

XXXIX—28

Lyttelton : Our Super Conscious mind.

Berry : The Mental defective.

Lange-Eichbaum : The Problem of Genius.

Kahn : Psychopathic personalities.

Ackerson : Children's behaviour problems.

Monash : Know your child.

Murchison : A Handbook of Child Psychology.

Goodenough : Experimental child study.

Deutsch : Psycho-analysis of the neuroses.

Klein : Psycho-analysis of Children.

U. Geography.

Taylor : Australia.

Calcutta, the City of Palaces.

Lyde : A Primer of economic geography.

Eggar : The Flying Dutchman.

Casey : Baghdad and points East.

Morton : In Search of Wales.

V. History.

Tuttle : Alternatives to war.

Cornejo : The Balance of the Continents.

Arnold : The Legacy of Islam.

Audisio : Harun-al-Rashid.

Rice : Life of Sayaji Rao III. 2 V.

Weller : Kenya without prejudice.

W. Politics.

Robertson : Electoral justice.

Page : National defence.

X. Economics.

Wells : The work, Wealth and Happiness of mankind.

Y. Sociology.

Dutt : A Woman of India.

MADRAS UNIVERSITY LIBRARY: The number of readers and the number of books issued during the month of January 1933 were 3,831 and 12,179 respectively. The corresponding figures for the last year were 3,600 and 9,661.

SENATE HOUSE,
TRIPPLICANE,
31st Jan. 1933.

S. R. RANGANATHAN,
Librarian.

GENERAL LITERATURE.		OUR SCHOOL PUBLICATIONS IN ENGLISH.	
	Rs. A.		Rs. A.
Gandhiji in England and the Proceedings of the Second Round Table Conference	1 8	Modern Ele. Mathematics, by P. R. Subramania Ayyar, B.A., L.T. Book I For 4th Form	1 0
Studies in Applied Economics, Vol. I, (with nine charts), by Prof. Benoy Kumar Sarkar, M.A.	6 0	Do. Book II for 5th Form	1 0
The History of Jahangir by Francis Gladwin. Edited by K. V. R. Aiyangar, M.A.	5 0	Do. Book III for 6th Form will be out in December	1 0
The Aravidu Dynasty of Vijayanagara by Rev. Henry Heras, S.J.	10 0	A Class-Book of Algebra by P. R. Subramania Ayyar, B.A., L.T.	2 0
Economic Development by Prof. Benoy Kumar Sarkar	8 0	English Selections for Higher Forms, Book I (illustrated)	0 12
The Political Philosophies since 1905 by the above author	4 0	English Selections for Higher Forms, Book II. Revised and Illustrated Edition. Pp. 200	1 0
Introduction to the Science of Education by Prof. B. K. Sarkar	1 4	Nanda, the Paraiab Saint by C. S. Rangaswami Aiyangar, B.A., L.T.	0 3
The Science of History and the Hope of Mankind by Prof. B. K. Sarkar	1 0	Fables from Mahabharatha by N. Paramasiva Iyer, B.A., L.T.	0 3
The Law and Theory of Railway Freight Rates by K. C. Srinivasan, M.A.	10 0	Chandrasasa Edited by Prof. J.C. Rollo, M.A., Mysore	0 6
The Gita Idea of God by Brahmachari Gitanand	5 0	New Era Story Books, Book I, by C. Gordon, B. Ed.	0 3
Dialogue, Divine and Dramatic, by the above author	1 0	New Era Story Books, Book II, by C. Gordon, B. Ed.	0 4
Hindu-Pad-Padashahi by Srijt. V. D. Savarkar	3 0	New Era Story Books, Book III, by C. Gordon, B. Ed.	0 6
Life of Barrister Savarkar by Chitra Gupta	1 8	The Clay Cart (Mrichakatika) Edited by H. O. Kershaw, B.A., I.E.S.	0 8
Kandan the Patriot (A Novel of New India in the Making) by K. S. Venkataramani	2 0	Sandford and Merton by Thomas Day (Adapted and Retold)	0 10
Murugan the Tiller (A Novel of Indian Rural Life) by the above author	2 0	Masterman Ready by Captain Marryat (Abridged and Retold)	0 12
		NEW ERA ENGLISH READER, I Primer for IV Class... ..	0 6
		New Era English Reader No. 1 for V Class	0 8

B. G. PAUL & CO.,
PUBLISHERS, 12, FRANCIS JOSEPH STREET, MADRAS.

PUBLISHERS' NOTICE.

All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the EDITOR, NO. 190, MOUNT ROAD, MADRAS. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW, No. 190, Mount Road, Madras.

The Publishers request that Subscribers to the EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

THE EDUCATIONAL REVIEW.

We invite the attention of our readers to the ensuing session of the All-India Educational Conference to be held at Lahore during Easter. It will be remembered that the Conference had to be postponed from Christmas owing to the prevalence of small-pox in an epidemic form, but we trust it will not make any difference with regard to the attendance at the ensuing session, especially as in South India, many educational institutions will be enjoying their summer vacation at the time. Raja Narendra Nath has kindly agreed to act as Chairman of the Reception Committee and the Conference itself will be presided over by Dr. Zia-ud-din Ahmad, M.L.A., the well-known mathematician, who was, for several years, Pro-Vice-Chancellor of the Aligarh Muslim University and who was also a Member of the Calcutta University Commission. The Conference will be held on the 14th, 15th and 16th of April and provision has been made for an interesting programme. It will include excursions to places in the neighbourhood of Lahore. The Educational Exhibition will be opened on the 13th April by the Hon'ble Dr. Gokal Chand Narang, the Minister of Local Self-Government, who was himself a member of the teaching profession at one time. We hope the members of the teaching profession from South India will muster strong on the occasion and contribute their valuable knowledge and experience to the success of the Conference.

We find there is considerable agitation in Bengal regarding the de-provincialisation of Government institutions. The impetus for this controversy has apparently been created by considerations of retrenchment recommended in certain quarters. It is obviously felt that there will be less expenditure incurred by the Government if these institutions are handed over to the private agencies. It is difficult for us to sympathise with this agitation as

a Government institution is generally well-equipped and well-staffed and stands for ideals of educational efficiency to which very few private institutions are able to rise. If private institutions are cheaper, we can well ask, how is this cheapness attained? It is usually by having a poorer building, a smaller playground, a less well-equipped library, a poorly paid staff and so on. Are these economies desirable and should members of the teaching profession encourage the transformation of Government into private schools with all their dangers of inefficiency of equipment and insecurity of tenure for teachers? We are not sure if some of this agitation is not due to political sentiments, which should find no place in educational life and organisation. After all Government institutions are maintained by the tax-payer; there is no reason why they should not be looked upon as belonging to the people, especially as education is now a transferred subject and is invariably, in each province, in the hands of an Indian minister. We wish to sound a note of warning against the mistake of losing the great advantage enjoyed, at present, in some provinces of having a large number of Government High Schools run at the expense of the Government.

Madras was among the earliest provinces in India to realise the benefits of organising the teachers' profession. The Madras Teachers' Guild may be said to be the

pioneer of such organisations in the country and the South India Teachers' Union has work to its credit of which any educational association may be proud, though we would like to see it extended further through its many branches. We are glad to find that the Silver Jubilee of the Annual Educational Conference held under its auspices will occur during the summer and arrangements are already on hand at Trichinopoly for running a successful session. The Working Committee is divided into a large number of useful sections and we have no doubt that delegates attending the session will have a very nice time. The celebration of a Jubilee of this kind should enable the members of the teaching profession in South India to review their position and to launch forth upon a programme of fresh educational activity, which will bring credit to everybody concerned. We have only to add that teaching organisations should not be merely trade unions but should be able to make effective contributions to the progress of educational theory and knowledge, though we have no wish to suggest that the latter aim has not been in the minds of those concerned with the Union in the past.

We have often drawn attention to the need for a critical consideration of the present system of examinations as tests of educational efficiency and culture. All over the civilised world the passing of examinations serves as a passport for official

MARCH 1933.]

preferment and their proper ordering should, therefore, be a matter of supreme concern. It has often been noticed that the element of chance plays some part in the valuation of examination-papers and examinations cannot be said to be of much use, if there is to be a considerable variation between examiner and examiner, and there is no guarantee that the achievements of the candidates are assessed in accordance with an indisputably uniform standard. We are, therefore, glad to find that the Carnegie Corporation has started an investigation of some of these problems in the United States and has set up organisations even in Europe for cooperating in this examination. The English International Institute Examination Committee includes such well-known educationists as Sir Michael Sadler as Chairman, Sir Philip Hartog, Sir Percy Nunn and others. May we suggest that educational organisations in India should get into touch with this enquiry and examine Indian conditions also in accordance with the general programme? All communications should be addressed to the Secretary of the Enquiry Committee at 1, Plowden Buildings, Temple, London, E.C.

The following principles were enunciated by Dr. Ross Masood, the Vice-Chancellor of the Aligarh Muslim University, in the course of an address at Cuttack:—

(a) National education means the education of the people of the country, by the people of that country, in the language of that country;

(b) Unless the vernaculars are made the medium of education throughout India its political, moral, social and industrial development will always be heavily handicapped by its burden of illiteracy;

(c) India will always consist of big and small nations, each with a language and a culture of its own;

(d) Each great language of India should therefore be represented by a University of its own, which should devote its energies to spreading true and easily assimilable knowledge among the people inhabiting that linguistic area;

(e) Such knowledge must not be hide-bound by literary standards only, nor by the modernity of "foreign importations," but must cover, enlarge and improve the whole field of the country's strictly national and hereditary culture. In a word, it must comprehend indigenous crafts no less than the academic arts.

It can, perhaps, be said that in theory all these sentiments are sound, though one may feel somewhat nervous about the formation of so many linguistic Universities, which will work independently of one another and delay the formation of an Indian nation even further than at present. English has served admirably as the *lingua franca* of, at least, the educated people of India, whatever the province from which they come. It has also the advantage of linking India with the rest of the civilised world. While sympathising with these statements of Dr. Ross Masood, it is difficult to appreciate a position in which this great advantage would be lost to the country.

Any attempt at introducing new ideas into a consideration of the educational system of this country should be welcomed. There is now a feeling all over the civilised world that the traditional methods employed in our schools should be re-examined, and the acquirement of education should be a matter, not so much of mechanical communication and passive reception, as an active and living endeavour on the part of the pupil to acquire knowledge by his own creative effort. The New Education Fellowship stands for some interesting ideas in this direction as may be seen from the following statement of its aims and methods:—

The Fellowship is an international organisation which seeks to draw together for cooperation all persons, whether teachers, parents, or sympathizers, who are in search of an education more suited to modern needs and aspirations. Non-sectarian and non-political in its membership, it unites socially-minded and internationally-minded people in many different fields and in all countries.

Increasingly we realize that each individual is essentially creative as well as receptive and cooperative. Under the traditional system of education few persons can do or create anything. Most of us are helpless when left to our own resources. A minute proportion of the human race are privileged to make the creative contribution to its development. With the vogue of traditional educational methods in the presence of complex changing conditions, this proportion appears to be growing smaller. The Fellowship seeks to realise for constructive ends the abilities latent in every human being. It

aims to develop the individuality and the creative personality, that individuals may the better serve society.

The Fellowship does not believe in dogmatic statements of principles or methods. Nevertheless there are certain essential differences between the 'new,' 'active' or 'progressive' schools and the traditional schools. The new schools favour 'learning by doing' rather than learning by mere passive listening and memorising. They seek the development of intelligent initiative and resourcefulness rather than mere obedience and imitation. They require responsibility and self-control rather than action produced by the discipline of fear and punishment imposed from without. They emphasize healthy joy in satisfying work rather than drudgery of unwilling work to avoid some penalty.

The New Education endeavours to utilize to the full the vital discoveries of modern Psychology. The greatest lesson here is that the most important years in education are the very first years of life; that the home is still the most important school and the parents the most important teachers. Hence it seeks to interest and enrol parents quite as much as professional educationists. But a welcome is extended to all enlightened men and women who have at heart the cause of the New Education.

We welcome the formation of a Punjab group at Lahore to further the aims of this organisation in India and we should be glad to see similar organisations set up in other provinces. There is room for educational experimentation of many kinds and none of the existing educational organisations in the country should grudge the setting-up of a new association of this kind. All communications on this subject should be

MARCH 1933.]

addressed to Prof. B. C. Harrington, F. C. College, Lahore.

The recent visit of His Excellency the Viceroy to the Chiefs' Colleges. College, Indore, has been the occasion of attention being drawn to the problem of the future of the Chiefs' Colleges in India. As is known to most of our readers, there are now five institutions of this kind, at Ajmer, Lahore, Raipur, Indore and Rajkot. Most of these are languishing for want of support and their future has, therefore, become a serious problem. The constitutions of the colleges are being revised and the responsibility for their administration is being placed more and more on the princes themselves. His Excellency the Viceroy was not very hopeful with regard to the support of these institutions in the future from the central Exchequer. He said that the responsibilities of the Government of India already indicated a formidable financial burden. The colleges existed for the education of the sons of the ruling princes and chiefs and of their sardars and jagirdars. He, therefore, argued that it would hardly be expected that British India would endow indefinitely to the institutions, however praiseworthy, that admitted States' subjects only and excluded British Indians. The Viceroy expressed his confidence that if the present grant had to be taken away or curtailed in the future, the princes and chiefs concerned would not be slow to fill the

gap. We hope this expectation will be realised and the colleges will have an opportunity of developing the special ideas for which they stand. It must be admitted that their present policy of segregation and the details of their entire organisation are not such as to command much of public confidence and they seem to have come in for a good deal of adverse criticism even from some of the princes themselves, but we hope the inauguration of new political conditions in this country will also mean a re-examination of the foundations of these colleges.

Speaking at the recent Conference of the Incorporated Association of Headmasters at Guild Hall, London, Mr. Frank Fletcher of

The English Spirit
in Education.

Charterhouse, who has had educational experience extending over nearly half a century, during thirty years of which he has been headmaster, drew attention to a better sense of proportion creeping into the educational system. He was not one of those who looked upon times which are past as necessarily superior to the existing conditions. He had no hesitation in saying that the realities of education were receiving more and more appreciation and there was growing up a generation with a better sense of proportion and better able to hold the balance between mental and physical culture. It was being realised that they could be athletes without

being Philistines and intellectuals without unmanliness. He thought that at the schools and at the Universities work and study were more seriously regarded than they were a generation ago. It is fashionable in some quarters even in India to grumble constantly at alleged deterioration of educational standards and conditions in spite of the activity towards progress there has been in recent years. We commend the following paragraph to the attention of these critics:—

I am no mere *laudator temporis acti*. I believe that the generation of boys who are going out from our schools to-day are better educated than we were at their age, that they are as manly and public-spirited as those who bore the brunt of the Great War, less disillusioned, less dispirited, less distrustful of life than those who came immediately after it, and that they are reacting to the anxieties of the present and the uncertainties of the future in a spirit of simplicity and high courage which does not expect too much of life and is prepared to meet difficulties and overcome them.

Every School and College should have a copy of
THE FIELD-MADRAS

[A Monthly devoted to Sports, Games and Athletics.
The Official Organ of the Indian Cricket Federation, Madras.]

Patron :

His Excellency Lt.-Col. Rt. Hon'ble
Sir GEORGE FEDERICK STANLEY,

P.C., G.C.I.E., C.M.G.

Governor of Madras.

Editor :

C. V. NAGARAJA SASTRI,
 B.A. (Oxon.), M.A. (Edin.), *Bar.-at-Law.*

Proprietor :

S. KANNAN.

BEST MEDIUM FOR ADVERTISEMENT

TERMS ON APPLICATION

ANNUAL SUBSCRIPTION—INLAND ... Rs. 5. OVERSEAS ... 10s.

Started in May 1932.

Subscribe Now !

Office : 190, MOUNT ROAD, MADRAS.

 *The type of English Readers that progressive
 Headmasters have been looking for.*

SPOKEN ENGLISH PRIMERS & READERS

BY

H. MARTIN, M.A., O.B.E.,

PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR,

OFFICIATING PRO VICE-CHANCELLOR OF THE MUSLIM UNIVERSITY, ALIGARH.

Pre-Primer, As. 2 Primers I, II & III, As. 3-6 each.

Reader I, As. 4-6. Reader II, As. 5-6. Reader III, As. 7.

PREFACE.

In all languages there is a subtle difference between the way in which people talk and the way in which they write. Modes of expression common and correct enough in the spoken, are out of place in the written language; and the man who "talks like a book" is considered pedantic.

The best way to learn to speak English, or any tongue, is—to speak it. You cannot learn the art from grammar or from simply reading literature. So our Indian school-boys are at a disadvantage. Many of them never hear "English as she is spoke," because they rarely, if ever, have the chance of talking familiarly with English people. Their knowledge of English is entirely bookish; hence their hesitancy, and their curiously stilted style of speech, when they do talk English.

Still, in the absence of familiar conversation with English folk, a good deal may be done towards teaching colloquial English by means of suitable readers. "Spoken English" has been neglected in our schools for want of such. The few attempts that have been made to supply this want have been tentative, and have more or less failed for want of a definite plan.

The present "Spoken English Readers" are the first serious attempt to remedy the deficiency. The dialogues in these Readers all centre round the everyday doings and interests of an average middle-class English family. This gives them a certain coherence, and an added personal interest. They deal with a wide range of subjects, but the subjects are all such as naturally crop up in daily life. The language is the language of ordinary people, children and grown-ups. This is how they talk with one another.

It is believed that a systematic use of these Readers in actual school-work will do much to accustom the pupils to colloquial English speech, and should result in their learning to talk English more naturally and easily than most of them do.

The dialogues should be read aloud by the scholars, each taking one of the characters, their intonation and pronunciation being corrected by the teacher.

COOPER, Publishers, BOMBAY.

A HISTORY OF INDIA

FOR STUDENTS

By C. S. SRINIVASACHARIAR, M.A.,
Professor of History, Annamalai University
AND

M. S. RAMASWAMI AIYANGAR, M.A.,
Professor of History and Economics, Maharajah's College, Vizianagrum.

Part I. Hindu India. With Six Maps

WITH AN INTRODUCTION

By RADHAKUMUD MOOKERJI, M.A., P.R.S., Ph.D.,
Professor and Head of the Department of Indian History, Lucknow University.

Demy 8vo. about 280 pages. Price—Rs. 2-8-0.

(Prescribed as a text-book for the Intermediate Examination of the Madras University, the Andhra, the Annamalai and the Benares Hindu Universities and by the Board of High School and Intermediate Education, U. P.)

Part II. Muhammadan India. With Five Maps

WITH AN INTRODUCTION

By MOHAMED HABIB, B.A. (OXON.), BAR-AT-LAW,
Professor of History and Politics, Muslim University, Aligarh.

Demy 8vo. 384 Pages. Price—Rs. 3.

(Prescribed as a text-book for the Intermediate Examination of the Madras, Andhra, Mysore and Annamalai Universities and by the Board of High School and Intermediate Education, U.P.)
Recommended as a Reference Book for the Madras S. S. L. C.—C. Group—History of India, for 1931-32.

Part III. British India.

WITH AN INTRODUCTION

By Rev. H. HERAS, S. J.,
Professor of History, St. Xavier's College, Bombay;
Director, Indian Historical Research Institute, Bombay.

Demy 8vo. over 500 pages with seven maps—Rs. 3-8-0.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.



DENT'S DOUBLE VOLUMES.

This new series comprises those classic works in popular demand which are obtainable in *Everyman's Library* only in two volume form. Here the two volumes are issued as one book—and make a Double Volume in name and nature, a convenient and friendly tome, whose unusual chubbiness will appeal to many readers.

The binding is a special feature. As well as being pleasant in appearance, these books are unusually strong. Two books in one, and a special binding at 5s. these points entitle DENT'S DOUBLE VOLUMES to be called a bargain.

To be published in March 1933:

1. THE DIARY OF SAMUEL PEPYS
After Lord Braybrooke's famous edition.
2. THE DECAMERON by GIOVANNI BOCCACCIO
Translated by J. M. Rigg. Unabridged, except that, of the hundred tales, one is given in the Italian.
3. TOM JONES by HENRY FIELDING
4. CAPITAL by KARL MARX
Translated from the fourth and standard edition by Eden and Cedar Paul. Introduction by G. D. H. Cole.

To be published in April 1933.

5. THE LIFE OF Dr. JOHNSON by JAMES BOSWELL
6. THE WEALTH OF NATIONS by ADAM SMITH
7. ANNA KARENINA by LEO TOLSTOY
8. THE COUNT OF MONTE CRISTO -
by ALEXANDRE DUMAS
To be published in May 1933.

9. THE CONFESSIONS OF JEAN JACQUES ROUSSEAU
Unabridged Translation.
10. DON QUIXOTE by MIGUEL DE CERVANTES
Translated by P. Motteux.
11. LE MORTE D'ARTHUR by SIR THOMAS MALORY
Introduction by Sir John Rhys.
12. THE FRENCH REVOLUTION by THOMAS CARLYLE
Introduction by Hilaire Belloc.

Further volumes will be announced later.

MACMILLAN & CO., LTD.,

MADRAS, BOMBAY, CALCUTTA & LONDON.



[MARCH 1933.]

ENGLISH HISTORY FOR MATRICULATION.

BY K. P. MITRA, M.A., B.L.,

Principal, D. J. College, Monghyr.

Although the book has been written according to the new syllabus of the Patna University, it deals with every important topic from the earliest times to the present day and is adaptable to the S. S. L. C. syllabus. The language of the book is very simple, and the treatment of the subject attractive and impressive. The book is profusely illustrated with maps and pictures. Pp. vii, 304. Bound in full cloth boards, Cr. 8vo. Rs. 2.

SOME PRESS OPINIONS.

"Mr. Mitra has succeeded in making his book quite a suitable one. He has rigorously eschewed superfluous details and never permitted the continuous chain of narrative to snap or get entangled in the maze of facts....." —*The Hindu.*

"Mr. Mitra has attempted to present the history of England in clear and simple English for the benefit of pupils in the High School. The book is neatly got up and well-illustrated. The author has taken pains to give the student an elementary idea of the growth of the British constitution which is bound to serve as a preparatory ground for college study....." —*The Educational Review.*

"The greatest merit of the book is its conciseness and simplicity of language. It gives in about 300 pages what other books on the same subject have given in four to five hundred pages. And yet no detail is lacking. The book is handsomely printed and substantially bound. We recommend it for use in the high schools of Bihar and Orissa....." —*Bihar and Orissa Teachers' Journal.*

"The book is an analytical, clear and accurate record of events up-to-date, with appropriate chapter headings and very useful marginal headlines. The get-up of the book is quite good and leaves nothing to be desired. The price, two rupees, is fair." —*The Mysore Secondary Educational League Journal.*

"This is a very clearly written history with interesting illustrations, splendid paper and clear print. It follows traditional lines for books on history and shows the result of painstaking research. It ranks well with other histories of England." —*Christian Education, Bombay.*

"The author has brought a book which is quite suitable for the S. S. L. C. standard (A Group) by omitting unnecessary details and presenting a continuous narrative. As it is the book will be suitable as a text for our High School Classes....." —*The South Indian Teacher.*

"Mr. Mitra's English History is admirably adapted for use by S. S. L. C. students... The authorities will do well to prescribe a book of this nature....." —*The Indian Educator, Madura.*

MACMILLAN & Co., LTD.,

MADRAS, BOMBAY, CALCUTTA & LONDON.

MARCH 1933.]



MACMILLAN'S NEW PUBLICATIONS.

GEOGRAPHY.

EARTH LORE. By Thomas Franklin. A physical geography containing a suggested scheme of work over four years. 72 maps, illustrations and diagrams. 2s. 6d.

EUROPE AND ASIA. By T. Pickles, B. Sc. Containing 132 maps and illustrations. 2s. 6d.

LANDS AND LIFE SERIES. *An Up-to-date Series of Geographies.* By E.C.T. Horniblow, B.Sc. (Econ.), F.R.G.S. Illustrated by Norman Howard.

Book I.	People and Children of Wonderful Lands	...	Re. 1-4-6
" II.	Wonderful Travels in Wonderful Lands	...	Re. 1-6-0
" III.	Our Own Lands (The British Isles)	...	Re. 1-11-6
" IV.	The Americas	...	Re. 1-11-6
" V.	Africa, Asia and Australia	...	Re. 1-14-6
" VI.	Europe	...	Re. 1-14-6

In Preparation.

Book VII. The Modern World: Its Regions, Peoples and Great Nations.

ENGLISH.

RAPID READING SERIES NOW COMPLETE.

BY LLEWELYN TIPPING, M.A. (Late I.E.S.)

With Numerous Illustrations.

A series planned so as to enable the average teacher to give his pupils a very complete and thorough grounding in English and to teach them, with the least effort and in the shortest time, to read and understand English, and to write and speak it simply, clearly, and with ease.

Primer I.	Suitable for IV Std.	Re. 0 4 6	Reader II.	Suitable for I Form	Re. 0 10 0
" II.	" IV "	" 0 6 0	" III.	" II "	" 0 12 0
" III.	" V "	" 0 8 0	" IV.	" III "	" 1 0 0
Reader I.	" V "	" 0 8 0	" V.	" IV "	" 1 0 0

THE ESSENTIAL SPELLING LIST. By F. J. Schonell, B.A. 3,200 everyday words selected, graded and grouped according to common difficulty. 5 as.

ESSENTIALS IN TEACHING AND TESTING SPELLING. By F. J. Schonell, B.A., Lecturer in Education in the University of London Goldsmith's College. Teachers' Book to *The Essential Spelling List*, containing valuable information, and a series of Graded Dictation Reviews carefully constructed from the words in the list. 96 pp. Re. 1-0-6.

MACMILLAN & Co., LTD.,

MADRAS, BOMBAY, CALCUTTA & LONDON.



[MARCH 1933.]

NEW SUPPLEMENTARY READERS.

HINDU HEROES AND HEROINES

By Professor Diwan Chand Sharma, M.A.,
University of Lahore.

A graduated compilation, illustrated by H. R. Miller and others; containing exercises at the end of each chapter.

BOOK I	Suitable for First Form	10 as.
BOOK II	" Second "	12 as.
BOOK III	" Third "	14 as.

GREAT PEOPLE OF THE PAST

By Rhoda Power.

A few stories in *Great People of the Past* have already appeared in *Child Education* and *The School-Mistress*. They vary in difficulty, but have for the most part been graded; so that Book I is simpler than Book II; while Book III, which takes the pupil from the seventeenth to the twentieth century, is slightly more advanced than Book II.

Exercises have been added in the form of questions for oral replies, and exercises for oral composition.

BOOK I:	ANCIENT TIMES	Re. 1.
BOOK II:	A.D. 600—1600	Re. 1-4.
BOOK III:	MODERN TIMES	Re. 1-4.

BRIGHT STORY READERS

GRADE V. THE BOY SLAVES. By Capt. Mayne Reid. Abridged with notes, by J. M. Marshall, B.A. 4 as. each.

GRADE III. THE MYSTERY OF PIXIES' HILL. With Questions. By A. Woodward. 5 as. each.

TALES FROM SANSKRIT LORE

By Y. Visvanathan, M.A., L.T., V. M. High School, Bodinayakanur. Suitable for Forms III and IV. Illustrated 44 pp. 3 as.

MACMILLAN & CO., LTD.,

(INCORPORATED IN ENGLAND.)

MADRAS, BOMBAY, CALCUTTA & LONDON.

MARCH 1933.]

ADVERTISEMENT.

xv

MADRAS UNIVERSITY.

Intermediate Examination, 1933.

	RS.	A.	P.
SHAKESPEARE—JULIUS CÆSAR, with Introduction and Notes, by Mark Hunter, M.A. (College Classics Series) ...	1	12	0
GOLDSMITH—THE DESERTED VILLAGE, with Introduction and Notes, by J. M. Henderson, B.A. ...	0	8	0
COLERIDGE—THE RIME OF THE ANCIENT MARINER, with Introduction and Notes, by E. E. Kellett, M.A. ...	0	12	0
MACAULAY—ESSAYS ON BUNYAN AND GOLDSMITH, with Introduction and Notes, by E. H. Elliot, B.A. ...	0	12	0
A HISTORY OF INDIA, Part I—HINDU INDIA—by C. S. Srinivasachari, M.A. and M. S. Ramaswami Aiyangar, M.A. ...	2	8	0
A HISTORY OF INDIA—Part II—MUHAMMADAN INDIA—by the same authors ...	3	0	0

(Prescribed as text-books

for the Intermediate Examination of the Madras, Andhra, Mysore and Annamalai Universities.)

A HISTORY OF INDIA, Part III—BRITISH INDIA—by the same authors—Just Ready.	3	8	0
INTERMEDIATE GEOMETRY (Theory and Practice), by M. Sityanarayana, M.A., L.T., and K. S. Patrachariar, M.A., L.T. 4th and Revised Edition ...	2	8	0

Intermediate Examination, 1934.

SHAKESPEARE—JULIUS CÆSAR, with Introduction and Notes by Mark Hunter, M.A. ...	1	12	0
GRAY—ELBGY WRITTEN IN A COUNTRY CHURCH-YARD and other Poems with Introduction and Notes by E. E. Kellett, M.A. ...	0	8	0
KEATS—ISABELLA OR THE POT OF BASIL with Introduction and Notes by E. H. Elliot, B.A. ...	0	12	0
TENNYSON—MORTE D'ARTHUR AND OTHER SELECTIONS with Introduction and Notes by the same Editor ...	0	8	0

B. A. Degree Examination, 1933.

SHAKESPEARE—A MIDSUMMER NIGHT'S DREAM, with Introduction and Notes, by the Rev. R. Scott, M.A. (College Classics Series) ...	1	6	
SHAKESPEARE—KING RICHARD II, with Introduction and Notes, by J. C. Rolfe, M.A. (College Classics Series) ...	1	12	
SHAKESPEARE—THE TEMPEST, with Introduction and Notes, by E. E. Kellett, M.A. (College Classics Series) ...	1	6	
MILTON—PARADISE LOST, Book II, with Introduction and Notes, by W. Bell, M.A. ...	0	12	
POPE—RAPE OF THE LOCK, with Introduction and Notes, by E. E. Kellett, M.A. ...	1	0	
WORDSWORTH—SELECTIONS, containing Ode on the Intimations of Immortality, with Introduction and Notes, by E. H. Elliot, B.A. ...	0	12	
BYRON—ROME: contained in Child Harold's Pilgrimage, Canto IV, with Introduction and Notes, by E. H. Elliot, B.A. ...	1	6	
CARLYLE—ESSAY ON BURNS, with Introduction and Notes, by the Rev. R. Scott, M.A. ...	1	4	
AUSTEN—PRIDE AND PREJUDICE			

SRINIVASA VARADACHARI & CO., MOUNT ROAD, MADRAS.

POPULAR COMMERCIAL TEXT-BOOKS**BOOK-KEEPING AND ACCOUNTS**

With numerous Exercises and Select Examination Papers.—A Standard Work for the use of Schools and Classes preparing for Public Examinations in the subject and for the use of Accountants and Book-keepers in Business offices

by the late RAO SAHIB S. VAIDYANATHA AYYAR,
Headmaster, Government School of Commerce, Calicut.

Approved as a Suitable Text-book (Fort St. George Gazette, Oct. 21, 1913.)

Officially recommended for reference by the Commissioner for Govt. Examinations, Madras.

Fifth Edition. Price: Rs. 3-8-0.

By the same author.

A TEXT-BOOK OF TYPE-WRITING.

(Recommended by the Director of Public Instruction as a Text-book for the Government Technical Examinations in Type-writing.)

Eighth Edition—Price: Rs. 3-8-0.

By the same author.

COMMERCIAL PRACTICE (THEORY AND PRACTICE OF COMMERCE)

Including a knowledge of Business Methods & Correspondence

for use in Secondary Schools for the Public Examination for School-Leaving Certificate and for the Govt. Technical Lower Grade Examination in the subject

Officially recommended for class use by the Commissioner for Govt. Examinations, Madras.

Approved as a suitable Text-book.

5th Edition. Price: Rs. 3-8-0.

(Fort St. George Gazette, 4th June 1912, page 371).

Officially recommended as a Text-book for the Junior Grade Examination in Law and Practice of Commerce for the Mysore Commercial Examinations, vide Notification No. D. 6855-57 Edn. 374-29-2, dated 18-12-29.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS

COMMERCIAL BOOKS

BY

T. V. SUBRAMANIA AIYAR,
Commercial Instructor, Govt. Muhammadan College, Madras.

COMMERCIAL CORRESPONDENCE

*Prepared in accordance with the Syllabus in the subject
for the Madras Secondary School-Leaving Certificate Examination
and*

the Madras Government Technical Examinations

D. Crown 16mo. 180 pages. Price Re. 1-8-0.

Approved as a suitable Text-book for School use.
(Fort St. George Gazette, 24th July 1923, page 671).

GRADUATED EXERCISES IN TYPE-WRITING

Useful for both Touch and Sight Methods

Demy 8vo. 240 pages. PRICE Re. 1-8-0.

BOOK-KEEPING FOR BEGINNERS.

Over 400 pages—bound in cloth. Price Rs. 2.

Approved as a Text-Book suitable for school use and Libraries.
vide Fort Saint George Gazette, Part I-B p. 611, dated 22-12-'25

COMMERCIAL ARITHMETIC

FOR SECONDARY AND COMMERCIAL SCHOOLS

Prepared in accordance with the S. S. L. C. Syllabus

D. Cr. about 200 pages. Price Re. 1-4-0.

Approved as a Text-Book suitable for School use,
vide Fort St. George Gazette, Part I-B, p. 547, dated 1-11-1927.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS,

[MARCH 1982]

**RANGACHARI'S
MADRAS TUTORIAL COLLEGE.**

Angappa Naik Street, George Town, Madras.

ADMISSIONS NOW ON

FOR

**Our English Postal Tuition to 1933 March, INTERMEDIATE and B.A.
Examinations of the MADRAS and ANDHRA UNIVERSITIES.**

Easy instalment payments for Teachers and other Officers.

LEARN WHILE YOU EARN

For Prospectus apply to :—

M. K. RANGACHARI,
Director.

Subscribe for "YOUR MAGAZINE"

ANNUAL SUBSCRIPTION. RE. 1-0-0 FOR ORDINARY EDITION AND
RS. 3-0-0 FOR SPECIAL EDITION.

A MAGAZINE FOR YOUNG AND OLD.

Edited by M. K. RANGACHARI,
15 & 16, Angappa Naik St., G. T., Madras.

Scientific YOGA Series



These twelve volumes impart the secret of the entire Yoga culture. Each volume Rs. 10 net. Vol. II on Yoga Personal Hygiene is now ready.

"All the processes are fully illustrated and every practice is elaborated, simplified and explained in the most modern terms of science"—*The Hindustan Review.*

"No printed book can ever teach real Yoga but here the author imports in a clear and popular way the practical information of Yoga. The author has thus done a great service"—*The Theosophist*.

"Deserves special attention and admiration for it represents the vast field of personal training secretly taught in India"—The Times.

THE BOOK THAT MAKES YOU THINK

MEMORABILIA

(SECOND EDITION)

BY

SHRI YOGENDRA.

Like Ibsen's epigrams, these thoughts make you think desperately. They act like bombs—intellectual bombs, destroying the old fogysm of the reactionaries and the serious-minded hypocrites. There are over six hundred startling things which you *must* know about love, marriage, sex, property, society, politics, morality, religion and everything worth considering in life.

What it undertakes to do is to make you think and act straight. That the work passed through *two editions* simultaneously within the short period of only six months is a sure proof of its popularity.

Crown 8vo Rs. 2 net.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பு, சென்னை-600 008.

உய்வினாத்தாள்.

சே எண் : 125/05 ப. எண் :

[illegible]

S.F. 259A-6-1,00,000-30-1-84.

BOOKS

By CORRIE GORDON, Ed.B. (Edin.)

Associate of the Froebel International Union, London; Specialist in Child Education
President of the Association of Child Nature and Education of India; and
Lecturer, Teachers' College, Saidapet.

Recommended by the Academic Council of the University of Madras
as suitable for students taking the L. T. Degree Examination.

CHILD NATURE AND EDUCATION

AN INTRODUCTION TO CHILD STUDY

Crown 8vo. 200 pp. Price—Rs. 2.

ESSAYS ON THE CHILD AND HIS EDUCATION

Crown 8vo. 120 pp. Price Rs. 1-8.

"FROM A KINDERGARTEN WINDOW"**ESSAYS ON EDUCATIONAL SUBJECTS**

FOR

TEACHERS AND STUDENTS

F'cap. 8vo. 180 pages. Price Rs. 1-8-0.

REVIEWS AND PAPERS—EDUCATIONAL AND LITERARY

By GERALDINE HODGSON, B.A.

Trinity College, Dublin;

sometime Cobden Scholar of Newnham College, Cambridge.

Cr. 8vo. 310 pp. Rs. 2.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

INDIA AND THE WORLD

EDITED BY

KALIDAS NAG, M.A., D. LITT. (Paris)

of the Calcutta University.

A Monthly Journal of International Interest covering a wide range of topics:

Education.	Student Exchange.
Inter-University Relations.	Greater India.
Science and Industry.	Humanitarian Organizations.
Women Movements,	Arts and Crafts, Etc.

SOME OF ITS CONTRIBUTORS

Rabindranath Tagore.	Romain Rolland.
Sir J. C. Coyajee.	Sir S. Radhakrishnan.
Dr. W. S. Urquhart.	Prof. A. R. Wadia.
Prof. Benoy Kumar Sarkar.	Prof. Megh Nad Saha.
Prof. Helmuth von Glasenapp.	Prof. Raphael Philipson.
Prof. J. W. T. Mason.	Dr. J. Lusk.

Etc. Etc.

Annual Subscription, Rs. 6;

Foreign Sh. 10 or \$2 post free.

OFFICE : 283, PARK CIRCUS, CALCUTTA, INDIA.

SCIENCE BOOKS

By Mr. P. LAKSHMI NARASU NAIDU, B.A.

Professor of Physical Science, Pachaiyappa's College, Madras.

- (1) **Intermediate Physics.** Prepared in accordance with the University Syllabus. Demy 8vo. 647 pp. with 840 diagrams and an Elaborate Index. Rs. 4.
- (2) **Intermediate Chemistry.** Prepared in accordance with the new Regulations of the Indian Universities. Demy 8vo. 550 pp. with 244 diagrams and an Elaborate Index. Rs. 3-8-0.
- (3) **Lessons in Elementary Physics.** Prepared in accordance with the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 550 pp. with copious illustrations. Rs. 1-4-0.
- (4) **Lessons in Elementary Chemistry.** Prepared according to the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 329 pp. with copious illustrations. Rs. 12.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.