

The Educational Review

Vol. 39



April, 1933

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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XXXIX.]

APRIL 1933.

[No. 4.]

MAN'S IMMORTALITY.

BY REV. DR. GEORGE CHAINEY,
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IN these days of victorious death on many battle-fields, a new and ardent interest has risen in many minds on this great subject of immortality. So far this interest has been mostly directed from the main issue. In this matter the dead are far more helpless than the living. From them can come no real help. Survival after death is not immortality. The only immortality promised to man is in the flesh in a New Age or Dispensation that shall be triumphant over death.

The word to each and all seekers of immortality is: "See, I have set before thee this day life and good and death and evil. Life is good and death is evil; and yet while life invokes our acceptance with its hands overflowing with all goodness, we blindly, ignorantly or wilfully, accept death with its hands overflowing with all evil.

What is life? What is death? How can we choose the first and utterly escape the other? Is it possible for any one to make such a momentous choice?

If one can make it, then surely it must be sooner or later within the reach of all.

Good is really the sum-total of all that we want, crave and need; while evil is the sum of all that we do not wish, desire or need, and yet we go on accumulating evil and letting go the good.

Here stands life smiling, shining, all beautiful, full of health, kindly greetings, gentle words, useful service for self and others, good deeds, generosity, humane activities, public-spiritedness, education, liberty, opportunity, love, friendship, refinement, beauty of environment, love of nature, love of the beautiful in art, of the true in literature, of justice in government; always positive, always happy, always satisfied, always poised, serene, full of bonhomie, cheerful, optimistic, having the good, expecting the better and sure of the best by faithfulness to the good.

On the other hand, here stands death, a veiled skeleton, a spectre at every feast with a vast army of slaves, every

kind of ~~dislike~~ hate, envy, malice, every kind of injustice, famine, pestilence, war, malfornation, lameness, deafness, dumbness, blindness, countless mental aberrations to utmost irrationality, insanity, poverty, ignorance, chaotic conditions of life, all prisons, all asylums, all grave-yards, all crematoria, all monstrous, abhorrent, hateful, wholly unnecessary evils thrust upon us, because we pass by life and give our vote every time for this monster of death.

All the Napoleons, all the lords of world conquest, all the Kaisers and all the Czars of the world, who have spoiled humanity in the vaunting lust of ambition's curse, are but pigmies when compared with this monster death, whom we still blindly choose and serve as Lord of lords and King of kings, when, if we would but serve life and good, he would be cast for ever behind into the bottomless pit of oblivion from which there should be no resurrection.

We have not begun to realize the greatness of this monster, made so by our own wrong choice between him and life. We have been shocked and momentarily stirred by the recent world war, but even here we have scarcely glimpsed the vastness of this monster of evil. We are horrified and moved to action by a little war, famine, or some great local calamity; but all this is but a trifle compared with the mighty torrent that is threatening every moment the joy of every home, the gladness of every heart, the continuance

of the sight, sound and touch of our beloved, dearer to us than our own lives; for the very essence of the joy of life is the continuance of those who are sincerely our beloved.

Pass over the world, enter every home, and can you find one that bears not the haunting memory of some great loss, present bereavement or awful expectation of a speedy coming of the dread messenger whose unwelcome forerunner is even now holding the door ajar for his master? When the telephone rings, the telegraph messenger or postman knocks, how often impending fate sends a cold shiver over the warm flush and joy of life!

Yet, in spite of all this, we shove the glory and greatness of life aside and cast our vote, in every moment of choice and decision, for this hideous and unspeakable monstrosity of death and evil.

Yet the infinite, almighty, all-loving, beneficent, omnipresent Consciousness and Intelligence of all that has been, is, or ever shall be, has said to us: 'Hear me, O man of my creation, with utmost freedom of choice, lo, here this day, lo, this very moment, whenever and wherever you hear my voice, I set before you life and good, death and evil; choose ye now which of these ye will have.'

To you, O my brothers and sisters, who have not heard this voice, I come saying that having long seen and heard and lived in unutterable loving comradeship with

this living, loving God, this one message, this one charge is the sum and essence of all that I have heard through many years of obeying the voice of the I AM THAT I AM, before the burning bush, following the pillar of cloud by day and fire by night, and of sweet heart-fellowship with the very Son of God and Son of Man that comes in the cloudy pillars of the allegorical meaning of all revelation, and unending, multitudinous visions of the speaking presence and guiding voice.

The sum-total of every sacred book, of every vision, is that God is life and good, and that the only possible way in which anyone can choose life and good, and conquer death and evil is to choose God, put aside every other form or understanding of life and presentation of God, and know that He is standing within you in the sanctuary of your own inner consciousness of self, and that He is ever ready, in one vast continuous panorama, to show you all the vastness, wonder and beauty of His own shoreless, joyous being, so that you, looking into this glorious likeness of infinite life, may see and love its wondrous qualities, and by such seeing, loving, and intimate companionship, live on the very spirit, mind, body and soul of God until you grow like unto Him and take into yourself so much of this saving fount of life that life becomes in you so rich and full that, when death comes knocking for you in any of his countless, hideous forms, he may fall down dead and lifeless before

your all-abundant joy and strength of life.

We must not forget that, however horrible and revolting death may seem to us, it has been a divine necessity and that man could not be created whole and perfect in life without the long and sorrowful travail of the spirit in time.

One of the most beautiful episodes in the great Indian Epic, "the Mahabharata", tells how death, in the form of a beautiful woman, was created and commanded to perform this task; and how she wept, prayed and performed ablutions for thousands of years to make her pure enough to bring this unwelcome service upon the race of man. Great as is the benefit accompanied by giving us all the long travail of time, the benefit of growing superior to this need is beyond the measurement of human speech.

The law of victory is, however, fully declared. The tree of life is guarded by cherubim with flaming swords turning every way. Cherubim—those grasped—are representative of the four dimensions of spirit, mind, body and soul. When these grasp each other, and are wholly just and co-operative, then man becomes himself a cherubim with flaming sword of universal love and knowledge. Then and then only can we have free access to the tree of life. This fourfold attitude of life is the meaning of Mount Zion and it is only on this Mount that the blessing of eternal life is promised to mankind.

When, in human life, a great chance or opportunity to win some great prize is offered, those who make the offer always find it necessary to impose certain conditions; so is it in this supreme choice and chance to win and possess the glorious fulness of immortal life and God. You must act for yourself. With you and no one else rests the choice. No King nor President, no judge nor officer of law can act for you; no Pope nor priest, no minister nor officer of church—great or small—no master, no world teacher (if you could find one), no one claiming mystical knowledge of the way, new thought or old thought (robbers of man and God), can do it for you. Here you stand utterly alone. No parent—father or mother—however living, no betrothed nor married comrade, no noble friend nor blood relation, no teacher, poet, author nor editor of any paper can do it for you. The more you trust and depend upon them to do it for you, the farther you will drift from this one most momentous right of personal choice and decision. If these have not made it, all their fondest efforts will lead you astray. If, however, they have made it, they will but tell you, as I do here and now, with thunderous force and undoubting assurance, that the whole matter is entirely personal and awaiting your own choice and act.

Still, at this one stupendous crisis of yours and every other awakened man or woman, the teacher who knows and knows that he knows, can teach you the absolute and essential conditions that

surround this choice. Let me assure you at once that in this supreme matter there is one help for you in the dead. Those who have been conquered by death must return again and again to the struggle, for here alone in the flesh must we gain our immortality.

Another condition of this choice is dependent on your intellectual freedom. No one is ready to get inside of everything who has not first reached the uttermost goal of freedom. The religion of immortal life is larger than all religions, and yet is religion. To seek this religion, the romance of all romances, the life of all life, and the one great adventure before which all others fade into insignificance, some one must open the way for all to follow. Why not you and I? Why not give ourselves to this supreme endeavour to lift up the true standard of Zion? To seek and find the one state and temper of life of which it is said: "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

This is the one and most absolute condition of immortality. There can be no possible strife nor condemnation of each other. To those who choose immortality there are no partizans and no

parties, no sects nor creeds, they have no condemnation for those who fight against them. But all fighting against this state will be utterly in vain. This mighty kingdom of infinite, shoreless, undefined life of man in and from God, and of God living in man, is the little stone cut out without hands that is destined to end all separateness and establish all nations and all peoples in perfect unity.

Only thus can we find the life that is worth deliverance from death; short of this, death is a friend rather than an enemy. After this, he is the one thing that must be conquered and burnt to ashes in the fires of infinite love and universal service.

The day has come; the call has gone forth to make an end of death and all his gruesome kin; that life and all his splendid, glorious host may make immortality the one and most undeniable and indestructible fact, standing side by side with the only one greater fact of the infinite, eternal God.

The perfect and final religion of humanity must be both natural and spiritual. Every fact and reality must be brought into conjunction and relation with every quality and ideal of the invisible world. This will be the new earth or understanding and the new heaven or revelation—a state of open vision. All that is without will then wait upon the within, while all that is within will wait upon all that is with-

out. This is Beulah-land—the married state between God and humanity.

Life rests on food. We must feed spirit, mind, body and soul. We must be four-square, facing existence equally. Only thus can we find access to the tree of life. Our goal is the Holy City, and that means the Universal.

The four-square state facing existence equally and justly towards every interest of spirit, mind, body and soul, must at last, gain the life that is truly immortal and the world or dispensation without end.

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MY TEARS.

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

I will gather for thee the golden clouds
That glint in the sun's bright ray,
With many a tint from flowers in crowds
That scent from a sweet nosegay;
I will catch for thee the lilt of the birds
As they sing in a roundelay,
While the drowsing kine lie still in herds
'Neath the trees in high noon-day;
I will snatch from the gods the nectar cup
As in merry mood they play,
On ambrosial food thou shalt freely sup
While my tribute to thee I pay;
But still wouldst thou turn thy face aside
As though thou wouldst bid me nay,
My tears and longing I lay at thy side
And thou holdest them night and day.

TRADITION OF ARYABARTA.

BY MRS. N. B. DE,
Amritsar.

A NATION possessing culture and civilization has myths and legends. These myths and legends are tell-tale and speak about her culture and civilization. The Israelites ostracised from the land of their ancestors are remembered by posterity because of the traditions they preserved and left untarnished. Their swords and spears lay useless by their sides but their tablets and styles were used for generations. Their pen was mightier than their sword and revolutionised the ideals of the world. The art of using the 'goose quill' was known in ancient times and we may do without boasting of its modern invention! We too had stylographers in days of yore. There were many, but Ganesa evidently headed the list. All over the globe clericalism has had a history of its own. So one would do well to uncover this mysterious tact of using a pen! We had our clerks who copied documents, sacred and profane, belonging to the '*dwija*' (twice-born) castes. It seems they were at the beck and call of the learned too.

Krishnadwaipayana (Vedabyasa—as he was subsequently named) composed the *Mahabharata* in his mind. He did not know who could write it at his dictation. He made a verbal application to Brahma. Brahma readily agreed to help him. He gave him the intimation that there was a swift writer, able to accomplish the task. His name was Ganesa.

Ganesa, summoned by Vedabyasa, hastened to him and readily accepted the job. The contract was, Ganesa would write no more if his pen was allowed to stop even for a moment. Clever Vedabyasa too told Ganesa not to write anything without following the meaning thereof. Ganesa agreed. So Ganesa was not a mere copyist. He was a man of letters too. Perhaps he was not a scholar like Vedabyasa or Vaisampayana, but his triple accomplishments, literary, military and clerical, show that he was a man of education. So Vedabyasa, in peace, sat to dictate his book. It gradually became a huge volume, so huge that we cannot read it through unless there be an abridged edition to lighten labour!

The world, at different times and in various ages, brings forth men who are born of ordinary flesh and blood, who fill up their station of life as usual—yet who are superior to the ordinary run of men, whose thoughts are busy to ennoble mankind and lead it to divinity, and who are unique for the spirit of sanctity pervading their thoughts and ideals. In the midst of the Israelites was born such a man named Moses, to whose thoughtful mind came ideas of regenerating his people from sin and sorrow. People, in blind ignorance, did not listen to him, yet they had to. Truth, like a bashful maid, veils herself from man but unveils herself to her ardent adorer only, when

man is in sore distress. In storm and strife, in sorrow and shame, in trial and privation when man loses sight of his destined end then only are these divine men allowed to reveal their divinity, then only are prophets permitted to speak out their prophecy and bring the toiling, sorrowing humanity hope and consolation. It was of such critical hours that Vedabyasa spoke in his *Mahabharata* when he gave it to Aryabarta; it was of such hours that Siva prophesied to Gauri; it was of such hours the *Puranas* spoke when they saw the light of day; it was for such times that the *Upanishads* uttered their message of hope and faith to the doubting, sophisticated ears of learned students. But crowning all was the tale of Vedabyasa. It was a tale to elevate the ideals of the masses that were illiterate and groping in darkness. The *dwija* received all the light of Aryabarta embodied in the Vedas and Vedangas. The *Rishi* having compiled the Vedas for the *dwija* community, bethought himself what he could do for the masses. Must they wallow in the mire, must they be doomed to ignorance, must they lead life like animals? Whoever has scanned through the pages of the book cannot but acknowledge that it was the production of a master-mind; a mind that thought and felt for all, rich and poor, high and low, learned and not learned. It was a tale for the ears of all. It had an ideal for each, for the ascetic, householder, king, beggar, the high and the low! Thus the divine tale sanctified by

good wishes was called the *Mahabharata* or the great Epic of Aryabarta. Vedabyasa taught it to his brilliant pupil Vaisampayana. Vaisampayana narrated it in the serpent sacrifice of Rajarshi Janamejaya to a big gathering of kings and noblemen. It received cordial welcome in the Naimisha forest during the twelve-year-long sacrifice of Kulapati* Saunaka. The audience was a vast one of sages and intellectual men and the tale was thrice welcome from the lips of Srauthi, who had been on tour and had visited all the places referred to as scenes of Kaurava and Pandava action! Apparently the tale had been narrated in many an assemblage of kings and sages, and censored by the opinion of the aristocracy by birth and intellect it passed on to the public.

The 'date' grows best in the arid land of deserts. So leaving the question of the date of the *Mahabharata* for research scholars we pass on to what the *Mahabharata* actually is. It is a history, a story of men and monarchs, Rajarshis and Brahmarshis, their sins and penances. It is a romance. For life is a romance. Where can we get a better romance than the tale of King Nala and Princess Damayanti, the tale of Princess Savitri and Prince Satyaban!

Even a sentimental novel of to-day looks pale before tales of love as these!

* Kulapati. Title of a *Rishi* who could maintain and teach ten thousand pupils at his residence. All *Rishis* and owners of hermitages were not Kulapatis. A limited number of the *Rishis* attained that distinction.

Call it a 'dharma-sastra.' Where has 'dharma' been better illustrated? The natural tie of kinship violated by social convention and greed for gold results in self-destruction! If you go against nature, nature avenges herself on you and you are powerless to mitigate the bitterness of her revenge. Above all, where has human nobility been contrasted with human meanness as vividly as in the *Mahabharata*? Thus it is said,

'In days of yore all the gods together weighed this book. In the scale of balance it appeared heavier than the Vedas with their mystic philosophy. Since that day it has been called Mahabharata for its great weight and value.'

Where is that great relic of Aryabarta to-day? What place have we given it in our life? Has it received any welcome from us? Have we valued it? How?

HINDUISM, ZOROASTRIANISM AND MAHOMEDANISM.

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

Calcutta.

THERE are many that dispute the fundamental unity that lies in the three great religions of India, Hinduism, Zoroastrianism and Mahomedanism. Without going very deep into matters, one may resort to three selections to show this relationship. I have translated and adapted to English verse three extracts taken from the *Bhagavad Gita* of the Hindus, a hymn from the *Zend Avesta* by Zoroaster and a selection from the writings containing the teachings of Jalaluddin Rumi, the Sufi poet. These extracts should go to prove how intimate is the relationship in the three great religions, more than at first sight can be realised.

The first quotation is from the *Bhagavad Gita* of the Sacred Book in Hinduism:

GOD IS EVERYWHERE.

I am the I that all behold, the One in all around

I am the fragrance of the earth, the scent of the rain-swept ground;

I am the silver of the moon, the gold of the rising sun,

The Word of worship in all the Vedas, in many the Selfless One;

I am the thrill of the ether space, the strength of man's shed seed,

I am the fire's red light that gleams, the air from all things freed;

I am the spirit of hallowed souls, the root from which have sprung,

The tree, the herb and the sapling weak, all other growth among;

I am the wisdom of wiser ones, the ignorance of the weak,

The strength of all the stronger ones, the kindness of the meek.

No other One can ye behold, on earth or sea or sky,

All hang like pearls upon a string, for the cord that binds am I.

The next is taken from the *Zend Avesta* of Zoroaster.

I AM WHAT MEN CALL GOD.

I am not lonesome nor apart that men should cry, lo there,

I am the All, immersed in all, behold me everywhere;

I am the morning Zephyr soft while skipping o'er the lea,

I am the music of the brook that flows on to the sea;

I am the kisses of the sun, I am the tears of the rain,

I am the welcome breath of Spring that brings new life again;

I am the sprouting of the seed, the budding of the flower,

I am the beauty that men behold unfolding every hour;

I am the singing of the birds, the rustling of the leaves,

I am the holy force of life in everything that breathes;

I am the thrill of harmony men feel but cannot tell,

I am the firm, unchanging law that worketh all things well;

I am the source that all men seek, I am their peace, their pain,

I am the courage of the weak that turns all loss to gain;

I am the hope that never dies, the ecstasy divine,

I am the Great, Eternal Love that draws all life to mine;

I am the light that never fails, the power that never dies,

I am the still, small voice within, that bids the soul arise;

I am the fruit of highest thought; I am the iron rod

That strengthens and supports the whole, I am what men call God.

(Avesta Song.)

The third is from Jalaluddin Rumi's teachings in the *Masnavi*.

GOD IS ALL.

I am the mote in the sunbeam, I am the burning sun;

"Rest here," I order the atom, I cry to the orb, "Roll on;"

I am the blush of the morning, I am the evening breeze,

I am the leaf's soft flutter, the swell of the heaving seas;

I am the net, the fowler, the bird and its frightened cry,

The mirror, the form reflected, the sound and its echo;

I am the lover's pleading, the maiden's whispered fear,

The warrior, the blade that smites him, his mother's heart-wrung tear;

I am intoxication, grapes, the wine-press, must and wine,

The guest, the host, the tavern, the goblet of crystal fine;

I am the breath of the flute, I am the mind of man,

The glitter of gold, the diamond's light, the sea pearl's lustre wan;

The rose, the singing nightingale, the songs from his throat that rise,

The sparks of the flint, the taper, the moth that around it flies;

I am the Good, the Evil, the deed and the deed's intent,

Temptation, victim, sinner, crime, pardon and punishment;

I was and am and will be Creation's rise and fall,

The link, the chain of existence, the Beginning and End of all.

The thoughts in the three extracts are one, though they are penned by different persons at different times. In majesty of thought, in beauty of expression the three excerpts stand unrivalled; and the spontaneous harmony that is found running through them cannot but compel one to cry out: "All religions are one, all men are one, for God is One."

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GERMAN SCHOOLS AND THEIR LANDHEIM.

BY DR. OTTO HERBORN,
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SINCE the War an educational movement has developed in Germany which aims at bringing the city child into closer contact with nature and with the inhabitants of the country-side. This movement did not originate in one particular district but sprang into life quite independently in various parts of the country so that it obviously satisfies a felt want. It may, in some ways, be compared with the Camp Movement in England, a movement which is only in its beginnings in Germany.

The spread of the Landheim movement in Germany has been surprisingly rapid, probably because it offers both parents and teachers—not to mention the children—many advantages. The majority of the parents welcome this stay in the country for their children on the grounds of health. For the master, the Landheim affords countless opportunities of extending and deepening his educational work. In a normal German school, his pupils are only entrusted to his care in the mornings and then only during school hours so that it is very difficult for him to have an all-round opinion of their characters. In the Landheim this is much more easy to acquire. He can observe the child's ability for co-operating with others, its capacity for leadership, and many other qualities which he should be instrumental in developing. Particularly important is this in the case of the only child, which, in a Landheim, is often, for the first time in its life, thrown into closer and more prolonged contact with a large body of other children.

Life in a Landheim generally follows a more or less accepted routine. After getting up in the morning the children go for a brisk run through the woods or the fields. This is followed by a short spell of "physical jerks" after which they have breakfast. Lessons take place during the morning, one period being left free in which the children prepare their homework for the next day. After dinner a short rest is compulsory, and they are then taken for a long walk in the surrounding country, a walk which generally lasts until supper-time. Supper is followed by games or by an improvised concert or entertainment organized by the children themselves.

A portion of the day in the Landheim, as has already been stated, is given up to lessons, but not to the type of lesson to which the children are accustomed in school. The teacher's main aim during these days is to help his pupils to see everything from a different angle. So, for instance, in the biology class, the children are encouraged to observe the habits of the living creatures with which the wood or the fields surrounding the Landheim are peopled. A botany lesson adjourns to some clearing in the wood or other open space, where the children collect all the flowers they can in order to examine them and their habits with the master's help. History can be taught by studying the records of the nearest parish church, or by poring in the mayor's archives in some neighbouring village or country town. Conversations with inhabitants of the neighbour-

hood may lead to the discovery of some legends or fairy stories which have been passed down orally but have never been recorded in writing. The writing down of these will provide practice in essay-writing. The children's knowledge of, and interest in, their own language can further be deepened and stimulated by directing their attention to the dialect spoken by the peasants of the surrounding villages. In some parts of the country the maps of the district may prove antiquated or incomplete, and the geography lesson can be profitably converted into a practical correction of such error. Or a study may be made of the buildings or relics of archaeological interest which are accessible from the Heim.

Important for the German child with its rather individualistic up-bringing is the co-operative spirit which is trained by living in a community such as the Landheim. Organized team-games as yet play too little part in the curriculum of the German day-schools, and the training in character, which they bring, can, in part, be replaced by a stay in the Landheim. For this reason it is not customary to pick a few children, such as the physically less fit, out of a farm and send them to the Heim, but the whole farm is transported there *en bloc*. As the holidays belong to another community, that of the home, the stay in the Landheim always takes place during term-time. Each farm is allotted a period of from two to four weeks, according to the size of the school and the accommodating capacity of the Landheim.

The costs of the stay are defrayed by the parents. They average from 1/6 to 2/6 per day according to the position of the Heim. Every effort is made to provide wholesome

and nourishing food. In the interests of social justice it has often been suggested that the costs of the stay for each child should be graded in proportion to the income of the parents; but this has not yet proved possible in practice. In most schools it is customary for the pupils to contribute so much per week in advance towards the expenses of their stay, and the collection of the money can, thus, be distributed over a whole year. Very often the more well-to-do parents contribute larger sums to this collection in order to reduce the cost for the poorer pupils. The total expense of the stay is often diminished by gifts of groceries made gratis or at reduced prices by the parents; or again sometimes the mother of one of the children accompanies the class to the Landheim in order to supervise the culinary arrangements.

During their stay in the Heim the children are encouraged to assist, where they can, in the practical running of the Home. They make their own beds, sweep their dormitories, set and clear the tables and help, where they can, in the kitchen. The boys chop the wood, clean the boots and assist in a hundred odd jobs, such as papering a room or varnishing a floor, if such should prove necessary. Even though their help is not equivalent to that of a skilled workman, they have, at least, learned that the trained craftsman is not easy to replace.

The Landheim movement is still in its youth. The first attempts at organizing it were made in 1925, when the Central Institute for Education and Teaching summoned the friends of the movement to a Conference in Berlin, the findings of which were recorded in a book-form. In 1926 the Reichsbund (Association) of Schullandheim was founded to protect and further the various interests of

the movement. A journal, "Das Schullandheim," facilitates the interchange of opinions and experiences. At the moment 230 Schullandheim belonging both to elementary and secondary schools and having accommodation for about 18,000 children exist in Germany. Besides these there are the so-called Kinderdörfer (villages of children) such as the Wegscheide, near Frankfurt-Main, and the Heuberg in Baden, both of them formerly

military barracks and each capable of housing many hundreds of children.

The Landheim movement will doubtless develop still further, but the rapidity with which it grows will depend largely upon Germany's financial condition. As it is, the movement has brought benefit to thousands of children and it will certainly continue to do so if it remains faithful to the ideals of its promoters.

SCOUTING AS A METHOD OF BOY TRAINING.

By MR. N. MAHADEVA AIYER, M.A., L.T., D. ECON.,
Trivandrum.

THE psychological basis of Scouting as a method of boy training entirely discards the artificial method of experimentation through the packed class-room, for education through wood-craft is built upon the natural and spontaneous instinct of love for the totem. The appeal made to the primitive instinct of self-preparation for manhood through the tribal training is full of adventure, romance and inspiration. The Red Indian *haka* or dances, the *tungarahu* or rally, the Indian folklore and village festivals, the civic activities and family duties, the veneration for tribe and tradition, through these totemic agencies, the boy secures, during his most formative and impressive, period of adolescence, a genuine outlook for sound character building and for the cultivation of health developing habits. Unfettered by the artificial and occidental gasle, and false environment that haunt daily our schools and colleges, the young knight freely roams about the beautiful open country, not like an aimless monarch but under the careful piloting of the totem and learns to paddle

his own canoe towards the ultimate mount of vision. The open air education is the right method of developing the latent faculties of man, the object of which is not so much as to store, as to create a taste for knowledge, an enthusiasm for industry, and a thirst after righteousness. A scheme of training that was primarily intended for the manufacture of clerks cannot create a nation of philosophers.

The study of wood-craft leads the backwoodsman to a scheme of organised life or discipline, which ultimately qualifies him for sound citizenship. When the Chief Scout trained young soldiers in the army, experienced the futility of imparting discipline through the medium of battalion or company from which perhaps the modern dogmatic educationists of class-room method invented a series of annual tourings for measuring the progress of individual intellect. The patrol system or the unique method of training boy scouts, by roping up the little fellows into small and handy units has been found, by expediency, the only tangible means of

opening the fullest opportunities for the multifarious activities of their buoyant mental and muscular energy. The plan of grouping into patrols of six to eight boys under the leadership of one among them for the purposes of games, instruction or holiday hiking is now the universally recognized method of scouting or education through wood-craft. It would be meaningless to draw any comparison between this totemistic agency of training and the present-day education of book-lore, under the canopy of a despotic pedagogue because in principle the bases of the two organisations are antagonistic and have led to divergent effects and tendencies. The Mahratta gangs under their patriotic leaders of the stamp of Sivaji or the Mauryan band of adventurers led by historic Chandragupta and Chanakya who freed their country from the thralldom of the savage Turks or Huns or Greeks, are a few of the gallant knights-errant whose noble deeds and brilliant quests fill the pages of our sacred tradition.

The patrol system, if soundly run, is an efficient organisation based upon the modern doctrine of united brotherhood, guided by the inimitable qualities of leadership. As no scout, however confident, would venture to risk the dignity of his game by lowering his standard through mass training, the greatest curse of our modern schools, a scout troop is generally compact and handy, never exceeding eighteen fellows, who could form into three smart and happy patrols. The leaders are chosen by the members of the respective patrols from among their own numbers and in this function of voting and election the scout merely exercises his experience and shrewd judgment of personality, in suggesting the names of the right fellows, who

will possess a cheerful magnetism to draw their comrades into mutual trust and confidence. The patrols, so formed, under the leaders lend themselves conveniently to relieve the Scout Master from a great deal of minor details of administration and instruction and patrol responsibility. In all the parades, in outings and in camps or hikes, the scout should set the patrols to healthy competition among themselves, in order to create a spirit of emulation and romantic rivalry, essential to elevate the tone and standard of patrol efficiency. When the patrols have been soundly organised an initial step towards character building must be searched in their moral recesses, by treating each patrol under its leader, as a responsible unit discharging its duties and practising the sacred code of honour common to the whole brotherhood. This pack or gang organisation necessitates that the scout should not only keep aloof from the centre of their busy arena but cast here and there a timely hit to correct or to refresh the leaders, whose over-enthusiasm or fanaticism at games or instruction may mar efficiency. As the patrol grows in strength and culture through the efforts of its individual members an *esprit de corps* is developed and each fellow cherishes a feeling of pride to enjoy and to increase his sacred share in emulating the honour of his patrol. He would quickly perceive that the joint reputation of his small group is enhanced, in a great measure, by his individual zeal and high standard and when all the fellows cooperate to achieve the same result a high patrol ideal is evolved.

The patrol system must not be construed as a blind instrument of scouting practices or of a slavish remnant of red-tapism, for it is the most suitable agency for utilising the

gang instinct of man, in less complicated societies, for opening fresh opportunities of self-education in leadership, character and social service. Each member is an effective factor, ever striving for the welfare of himself and the honour of his little group in its rivalry with other groups, similarly strengthened and vitalized through the unswerving energy of the individual members included therein. Quite unlike the German doctrine of Kultur which saps the individual initiative to establish one dead level of uniformity, the boy scouts' training offers every scope for the complete free-play of the individual genius, but bridled by godly sentiments and attractive programmes. In order to minimize the burden of the leader, he is assisted by a patrol second whose duties are to ensure the continuity of patrol leadership and *esprit de corps* and to help the chief in the minor details of administration. The modern system of education is essentially defective in that it fails to turn out young men of self-reliant and well-formed character on whom the country can count upon in times of distress or calamity.

This one invaluable contribution made possible by the operation of the scouting mechanism is a sufficient plea for its being ranked among the most effective agencies of boy-training. Both the cadet and the school impose but blind collective instruction from without, through the compelling wand of the captain or the school master who is a dumb actor of the departmental shows, whereas scouting aims not to drive but to lead the path to self-education by the direct application of individual genius. For the right achievement of this effect, the scouts should be left to manage their own court of honour, to draw schemes for patrol or troop instruc-

tion or to organise week-end camps or study circles. We, scout masters, own ideals and precepts of an austere life would kindle the fervour and longing of his wards, who as adolescents, are usually quick-witted to imitate, and thereby ennoble their own personal honour and aspirations. This novel system of self-tuition removes the tedium of lengthy intellectual exertion by frequently invoking the nobler sentiments of character during inter-patrol competitions in health, handicraft or service.

The cub, the scout and rover representing the different stages of the adolescent youth are here enraptured by the cheerful and pleasant school of scouting and are invested with patrol responsibility varying in their details to suit the particular condition of their evolution. The cub-pack, owing to its tender age and inexperience, is entrusted with light responsibilities sufficient to appreciate the cub-laws and promises and ideals of cub-life. The second, but the most difficult stage of the boyhood, owing to the rapidity of its growth and change in outlook, is the most impressive period in man's life. At this stage, the application of the principles of scouting instruction is made intensive in response to the greater degree of enthusiasm evinced by the scouts, for romantic environment. His duties and responsibilities become wider as he enters the threshold of manhood. The rover is a man-scout, who rebels against the passivity of scout age, and hence ready to tackle the serious problems of his totem with a cheerful smile that brightens his spirits and conquers all difficulties. But somehow the rover age brooks all idea of tutelage because himself is yearning for leadership and command amidst the hard facts of life. The rover patrols are, for this

reason, founded upon a liberal outlook, and demonstrate that genuine patrol spirit is are placed in the hands of the rover-mates, invariably created, when the complete the scout master only styling himself as the leader, and assuming the attitude of an elder brother. The scout patrols are named after the animals and birds that fill the camp with the wild music and charm while the memory of the national heroes is invoked in the names of rover gangs who seek the quests of service and adventure to revive a golden age of peace and plenty.

The rover or scout patrol system has often been accused of degenerating into an institution of ceremonial usage for when the numbers dwindle to form but a single patrol unit, the chances for emulation and vigorous activity, through inter-patrol rivalry become very remote. Rover scouting is neither in favour of unqualified patrol system devoid of patrol spirit enlivening the romance, with an ultimate view to increase the efficiency of the crew or loyalty to the group as a whole. Yet one could argue the other way to

demonstrate that genuine patrol spirit is invariably created, when the complete conduct of the crew is in their own hands. Besides the encouragement of inter-troop visits, rallies and jamborees may obviate, to a great extent, the defects of working under a single patrol. Much misapprehension has also been aroused from the danger of loading undue responsibilities upon the tender brains at a time when they require most nursing and breeding. Still the government of the rover section is designed for the rovers to give them a training in leadership and preparation for service, and is carried on by the rovers themselves under full responsibility. Patrol or the wider group—the totem—is the natural pack or gang into which young men delight to collect themselves and through which the spirit of comradeship weaves the spread of higher aspiration and mutual ambition to seek “the Golden Arrows” of good-will to oneself and to others.

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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.

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ACROSS THE NALLAMALAI.

BY MR. A. F. THYAGARAJU, M. A.,

Guntur.

THE Western Ghats are magnificent ; but to those who have not seen them and cannot afford to do so the Eastern Ghats offer a series of scenic effects that are as varied as they are interesting. The Nallamalais form part of the Eastern Ghats ; they extend from the village of Chagalamarri in the Kurnool district, north to the river Kistna—a distance of 80 miles, while their breadth is about 25 miles. They are a huge barrier cutting off the coastal districts of Guntur and Nellore from the Ceded Districts, and it is remarkable to notice how engineering skill has cut through this barrier and connected the two areas by rail.

To-day we cross the Nallamalais by train. Forty years ago our fathers traversed these regions by bullock-cart. Many are the hair-raising stories, we have heard of the perilous journey through the thick Nallamalai forests, of dangers from wild beasts and from robbers. This is the way they did it in those days. Early in the morning the caravan of twenty or thirty carts is formed to leave Nandyal at about eight. In a couple of hours they have entered the passes which lead across the hills, and the ascent begins. Men have already been engaged to scare away beasts by the beating of drums. The afternoon sees them pass through dense jungle and as night falls they stop at a wayside inn, where all huddle together for protection. Here the night is spent and next morning the journey is resumed. One of the romantic names connected with this mountain trail is Dorabhavi Chatram, notorious for brigands and for a certain man-eater which infested the area for

a long time. The place where a Collector was killed by the tiger is still shown. Another picturesque name is Eddadugulakanama—the Pass of the Bullock's Feet—one of the passes along which the route is carried. A few hours' travelling brings them to Diguva-metta—"the Descent from the Hill"—and, as the name indicates, the hills have been crossed and the journey is now towards the plain. This was the old cart track from Nandyal to Guntur.

A good route to take now, if you want to see the Nallamalais, is as follows : You leave Bezvada with a ticket for Nandyal by a train which leaves a little before midnight. Bezvada is surrounded by straggling hills and these continue to lie in broken masses all along the way. The level gradually rises ; at Guntur it is more than 100 feet above sea-level. Day dawns at Donakonda where excellent Indian refreshments are available. It is broken country with acacias scattered about. The hills are visible at a distance. By the time you reach Cumbum the hills get closer, but the real Nallamalais are not yet. Diguva-metta (1020 feet above sea-level) brings you to the foot of the Ghats, and here the real ascent begins. The little metre-gauge train, looking much like a toy-railway, puffs bravely and speedily along rapidly closing-in mountain-walls, performing most peculiar convolutions in its course. Sometimes it is a curve ; sometimes the way seems to be cut off and you wonder what is going to happen to the train, when, by a sudden jerk, it turns in on itself and ascends a steep gradient or descends a deep valley.

At 9.30 you reach Bogada. (The station is there but you will not find the name in the Railway Guide.) Bogada stands 1400 feet above sea-level. A few yards from the station the Ghats close in and the track pierces the hill-range by a tunnel more than two furlongs in length. The tunnel is not straight but has a slight curve at the eastern end. You feel that the railway track has tried to avoid cutting through the hills as long as possible, but finally its efforts have been frustrated and the line which skirted the hill-sides can no longer do so. At Bogada the mountain barrier frowns across and has had to be burrowed.

The best part of the journey is between Bogada and Chelama. It is here that the greatest height is attained. The line crosses the Ghats. All around, as far as the eye can see, are ranges of hills thickly wooded. It is a most magnificent sight to see the hills, crowned with a fringe of majestic teaks, forming a clear outline against the morning sky. The train runs along the side of hills and it is thrilling to find a great height on one side and a steep valley on the other.

After emerging from the tunnel the track is carried across three exceedingly deep valleys. The first forms the finest sight. It is known as the Dorabhavi Viaduct. Far below one sees the cart-road winding dangerously along steep declivities protected by just a brick wall. The next two viaducts—the Doratangi and the Dorapalli—follow close on the first ; and then we reach Chelama.

The descent begins as soon as Bogada is passed. We get to the comparatively level plain of Nandyal at noon. But we must remember we are now on the Deccan plateau, and this town is nearly 700 feet above sea-level.

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The return journey can be begun almost immediately. By the train route described, Nandyal is reached at 11 A.M. The down train leaves the place at 2 P.M. and there is thus enough time for breakfast and a visit to the town. For less than Rs. 10, if you travel third class, (which is quite comfortable on this section) one can perform the trip with ease and pleasure.

To him who is satisfied with something attainable, and who does not have the time or the inclination to attempt grander travel-schemes, this journey across some really picturesque hill-country is heartily commended. A trip over the Black Mountains will afford experiences which will continue to bring up pleasant memories ever after.

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tional training, the traders' sons learning the art of trading and numbers, the farmers' sons learning the art and cult of the plough. Most of the boys became apprentices under their own parents or under a skilled artisan or farmer. But their religious and cultural education were not neglected. Festivals and ceremonies gave them instruction in religion, and folk-tales and songs provided them with cultural education.

The spread of Buddhism changed the general outlook on life in India. For the first time since the Vedic period, there was a general revolt against the feeling of priority and superiority of the Brahmins. Buddhism refused to give predominance to the Brahmins and gave free education to all in the vernaculars. This helped to spread education among the other castes; for the use of vernaculars was an unknown thing in the Vedic time, as all education was taught in Sanskrit. The rise of monasteries and the life of the monks gave birth to many famous centres of learning such as Kanchipura, Vikramashila and Nalanda.

The Mohammadan rule had a great deal of influence on the social, political and educational systems then existing in India. All indigenous learning and culture were discouraged by the Mohammadan kings and rulers, and the libraries and Universities were extirpated and ruined. But some liberal-minded kings like Akbar tried to encourage Hindu learning by offering lucrative posts for scholars in the court. Aurangzeb, the last of the great Mogul emperors, discouraged indigenous culture and learning, but emphasised on a broad humanistic education and encouraged vocational learning. Thus Islamic education was flourishing at the ex-

pense of Hindu learning; the invasion of Nadir Shah once more brought chaos, as libraries were plundered or set fire to, so that when the British set foot on Indian soil, they found education in India in a very poor state of decay.

(b) GIRLS' EDUCATION.

The Aryan women had a definite system of education. They were given domestic education, and were "really the better halves of the family, and retained their individuality while taking part in all departments of family life." The Aryan girl, we are told, mixed freely with men in popular festivals and discussions, though she was "considered mentally inferior to boys in general." The non-Aryan girl seems to have taken part in wars and fights,—a veritable Amazon, perhaps,—for men "did not regard it as easy and ungallant to war with women."

Women performed sacrifices with men and were considered their equals. They were not debarred from acquiring learning, sacred or secular, and underwent the initiation ceremony and became entitled to study the Vedas like the men-folk.

But troublous times came, and it became imperative that physical prowess should be a social and physical necessity for protecting both person and property from the hands of the enemies. It was then that men were raised to a higher level "as a fighting asset," and women as *abalas* went down in the social scale, and became "mere dependents upon their husbands and fathers."

Later still, in the time of Baudhayana, there was a distinct change for the worse, and women were not considered competent to perform sacrifices and hence to take property by inheritance. But Manu, Yagnavalkya,

Brihaspati, Narada and others raised them in the social scale by allowing near relations to the order of succession; but women were too weak to claim equality and men were too unwilling to concede them equality voluntarily. In spite of it all, the women were considered as "the lights of the home," but with the lowering of their status, their education was also lowered. No longer were the girls allowed to study with the boys; nor were they taught Sanskrit. Prakrit, a colloquial language, was considered appropriate and fitting for the gentler sex, as it was devoid of all the guttural and harsh sounds of Sanskrit. Education differed considerably from that of the boys in that only such things as were required for their needs were taught.

This lowering of woman in the social status did not lower her in the home. She was still the centre of attraction, and the queen of the home. "Woman, as she presents herself to Hindu imagination," says Arthur Mayhew, "is the priestess of the home, watering the sacred plant, keeping the sacred fire, guarding sacramentally the purity of the food by her act of "*bhakti*" (personal devotion); she goes abroad only for pilgrimage. But within the house, she is the centre of all activity, not shut off in any way from the males of varying ages and generations, but influencing vitally their home talk, thought and actions. In the wife and mother, and even in the concubine, deity is immanent. Krishna must have his Radha, Siva his Parvati, and Vishnu his Lakshmi. In Kali modern Bengal adores the motherland."

Yet the all-pervading *she* has never been regarded as unfit for arts and accomplishments. Indian literature abounds in examples of learned ladies and women poets. One

Sanskrit educationist draws up a list of sixty-four arts for young ladies, thus showing that women's education was of vital interest to them. Women were not exactly considered to be inferior to men, for "did not Sankara deign to argue with a woman Pandit?" Physically they might have been considered inferior, but not in their mental prowess; they were not mere ornaments to please and adorn the home, they were of utmost value to their men; they were wives and companions in the real sense of the word. Did not Sita and Draupadi, Savitri and Damayanti know how to retain love by other arts than those of the toilet? The men of ancient India realised full well the greatness of their women-folk as evinced in the following lines sung by a Sanskrit poet:

"To gather knowledge men must strive,
And over many volumes pore;
But favoured women all their lore
With ease through nature's grace derive."

But Buddhism once more spread education among the women-folk. Monasteries were built, and nuns, like the monks, began to study. We can say that Buddhism has contributed a good deal to the spread of women's education in India.

The invasion and conquest of India by the Mohammadans contributed not a little to the set-back of women's education in India. The *purdah* system brought into India by the foreigners was adopted by the Hindus, especially of the higher classes, and women's education behind the *purdah* was sadly neglected. The woman was no longer able to assert her rights or her individuality except in matters concerning the home. Man became the lord, and woman his "attendant shadow" doing his bidding and waiting for his command.

DIFFERENTIATION OF CURRICULA BETWEEN THE SEXES IN THE SECONDARY SCHOOLS.

BY MISS S. PONNAMY, M.A.,

Bangalore.

"It is perhaps the most frightful gift which an evil genius makes to his age—knowledge without capacity to do," said Pestalozzi, the gifted seer, as early as the 17th century. Yet, to-day, in spite of the racial experiences, the revolutions and re-formations in education, we are still producing girls and boys having "knowledge without capacity to do." Obviously, there is something vitally wrong with the kind of education that we are giving our children, and it is high time we stopped to enquire what is wrong with our schools.

Educationists are never tired of telling us that the aim of education should be a "preparation for life" and "self-expression." "The ultimate end of education," we are told, "is to create conditions leading to a fuller and richer life." But there is not much endeavour on the part of our teachers to fit their pupils for "complete living," nor are they considered "plants to be cared for and nourished at the proper time." Examinations have become the end and aim of education so that the pedagogues have lost sight of what education actually means in its widest sense, and have been led to think that "imparting" information and "dropping knowledge" is all that is necessary to fill the *tabula rasa* of the child's mind, they forget that "knowledge crammed into the mind is not power, but so much almost useless lumber."—(LONDON).

A general revolution in the field of education is absolutely imperative in India to enable our teachers to view education from a

different angle altogether from the one that they are taking now; they must realize as quickly as possible that "the success of education is not to be determined by what the educated *know*, but by what they *are* and what they can *do*," and that examinations and results are not the end and aim of education.

Life in India is changing fast, almost at breakneck speed. It is the business of the school to prepare the rising generation to meet the demands of this changing life. "The school," says Dewey, "like other human institutions, acquires inertia and tends to go on doing things that have once got started, irrespective of present demands." It is the duty of the educationist to see that the schools do not 'acquire inertia,' and that they too change with the changing conditions of the society and country. For, as Tennyson says,

"The old order changeth yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

EDUCATION IN ANCIENT INDIA.

As early as the Vedic times, education was given for both boys and girls in India. "The spoken word" was in vogue, and this was replaced later by reading and writing. Education, in its literal sense, was meant only for the Brahmins, though the others were subjected to cultural and educational influences

as is seen in the Vedic texts. "A system of symbolism, of folk-song and dances, festive gatherings at which the common people were present and carefully guarded communal customs and social usages served as agencies of mass education. The ceremonial rites connected with sacrifices taught the masses such important lessons as the need for union, friendly cooperation, and social service. Education in public life and in the duties of citizenship may be postulated from the existence of such organisations as Sabhā, Samiti, Nitha, and Vidatha, cooperation of all classes in the country is implied in the ceremony of royal consecration (Rajāsāya)."—S. V. VENKATESWARA. In spite of the prevalent caste system in India, the ancient Aryans clearly saw the need for educating one and all, though the education given varied in degree. Whatever the reason might have been which gave rise to the caste system, it did not prohibit the people from being educated.

But, with the advent of the caste system in India, education took on a vocational turn. Manual labour and training for industries were considered to be a servile sort of education, meant only for those of the lower classes. This sense of social inferiority, attached to these classes, naturally led to a contemptuous attitude towards the pursuits in which they were engaged. Thus caste and occupation raised a barrier and widened the gulf between caste and caste.

(a) BOYS' EDUCATION.

In the early days, up to the age of six or seven, the Brahmin boy was educated by his parents. He was then sent to study in a Gurukula, where he lived and had his being with the *Guru* and his family till he was of

age. This was the stage of *Brahmacharya*, when the boy was educated not only in literature and the sciences, but also in the conduct of life. When he had finished his education with the *Guru*, he entered *Grihashthashrama*, the stage when he got married and settled down with his family. But education did not stop with the *Brahmacharya* stage; the man of business, after some years of *Grihashthashrama*, went and lived in the forest with his wife, relegating all his temporal powers and riches to his sons, he devoted much of his time to devotion, meditation and prayer, and ended his last years as a *Sanyasi*, wandering from place to place, without a home or family. The last years of a typical Brahmin were spent in the service of his Maker and the study of philosophy. Thus the life of a Brahmin was one long period of education, fitting him for the Life Hereafter.

The craving for education grew and *mantras*, *parishads* and *tolis* replaced the much-venerated Gurukulas. The *Guru* went to the forest with his pupils and established schools and discussed freely all questions with them. There was also a tendency to specialize, and there were many a gathering of scholars to thresh out problems of life and religion. As time went on, these schools gave place to Universities such as those in Benares, Taxila and Madura.

The other castes had a different kind of education altogether. The Kshatriya boys were taught the art of using a bow and arrow and of wielding the sword, and were given instruction in law and politics. They were taught the art of ruling the kingdom and the art of punishing (*Dandanithi*). The trading and agricultural classes were given voca-

When the Europeans came and settled in India, they found that women were imprisoned behind the *purdah*, lest they should fall a prey to the new-comers. Education could not and did not pierce the thick veil of the *purdah*. The English people, when they established their system of education, did not wish to intrude upon the privacy of the Indian's home, and very naturally left women's education out of their calculations, not thinking that this act of theirs would have a far-reaching effect in the long run.

EDUCATION AT THE PRESENT DAY.

With the advent of the English, the system of education in India underwent a marked change. Macaulay and the Anglicist party revolutionized education by introducing English as a subject for study; the vernaculars were shelved or given inferior places in the curricula of studies throughout the length and breadth of India; and a new system of education, based on the one existing in England at that time, was imported into India. The Orientalists were dead against this procedure; but their voices were not heard in the Council. Lucrative posts were offered by the Government to English-knowing Indians, which encouraged the growth of the new system of education. It has taken nearly a hundred years for us to realise how very rotten the whole system is. For, like all transplanted plants and trees, this system of education has not been fruitful in India. Though it has taken root and has put forth foliage and flowers, its fruit is small in quantity and inferior in quality.

The reason for this is not very far to seek. We have completely forgotten that the true aim of education is "to prepare us for

complete living." The object of giving education should be to prepare the rising generation for the life it has to live, and life is changing hour by hour, day by day, and year by year. The Indian conditions—social, political, economic, mental and religious,—have not been conducive to the growth of the western system of education. There is a wide variance between the Western and Oriental outlook on life, for "East is East, and West is West." Any system of education, if it is to be successful, should take into account the needs of the society. It should be practicable and should bear upon the customs and manners of the people. The Englishman is justly proud of the system of education in England, for has it not been "a national organic growth"? Education should be both "national" and "organic" in its growth. The present system of education in India is neither the one nor the other, and is superimposed and external. Is it any wonder that, like all superimposed structures we find it toppling about our ears like a castle of cards, when "the rain descended, and the floods came, and the winds blew, and beat upon that house"?

The modern system of education in the secondary schools is essentially academical and literary. Every boy and girl who takes up the course is fit only to be a teacher, a doctor or a clerk. There is nothing that would give them a variety to be anything but pedagogues, orators or scribes. As for education being an "organic growth" in India, the less said of it the better. More than 72% of the population of India live on land, born and bred as farmers. And we find that there is nothing to show that agriculture is even thought of in our schools.

The curricula of studies in the secondary schools have English, Algebra, Geometry, Science and Mathematics, but not Agriculture or Gardening. The farmers' sons go to school to learn the foreign language, to dress up like foreigners, and learn foreign customs and manners. When they finish their schooling, they look down upon their uneducated families and refuse to live on land. They prefer going out into the world as clerks on a poor salary, which is a mere pittance, to being seen with the plough-share in their hands! Our schools have taught them to be anything but Indians in tastes and pursuits, and it is small wonder that we find the educated minority emigrating into the cities, thus widening the gulf between the educated and the uneducated.

THE NEED FOR EDUCATIONAL READJUSTMENT.

A general survey of the conditions of the times presents a gloomy picture. The world-wide depression and the consequent difficulty of obtaining employment in any walk of life are disturbing factors; the modern life has added its quota to the problem of the day. Talking of the present-day condition, Ivor Thomson says: "Science has taken the place of history in the intellectual outlook of mankind—with the motor car and wireless set it has penetrated to every nook and cranny of the earth, and science and history give very different pictures of the world in relation to time." The last fifty years have seen Science taking a great stride on the road of progress; but our educationists have not kept pace with the changing conditions and the changing life. The mass-production of industrial goods has led to unemployment, and more and more children get into the schools with the hope that a title at the end of their college course would give them bread

to eat. But our system of education has no variety, and turns out graduates by the bushelful, with the result that the unemployment problem is the raging question of the day.

Economists say that there should be a demand for labour and an ample supply of the same to keep the world going on well-oiled wheels. But seasonal fluctuations, general irregularity of employment, etc., lead to a waste of labour. The educationists have aggravated the problem of unemployment among the educated few; men suffer for want of well-paid jobs, and the small number of women who are educated are mercilessly shown the door due, as they say, to shortage of openings and higher wages. While economic distress accentuates other troubles, not due to purely economic conditions, the removal of such distress by opening remunerative posts would only be a temporary measure. The only way out of this dilemma is to give a new outlook on life to India, so that a profitable channel for all her exuberant activity would open up. India, like many other countries, has been in a tight corner and should be given an opportunity to "let off steam" lest she should burst. The wisest course then would be to open up new vistas of the unexpected fields, and teach her how "to enjoy life", and "to enter with minds steeped in the culture of the home and caste into a joyful heritage," which is hers by right. For, otherwise, we can safely conclude with Dr. Otto Herborn "that if no change in the situation occurs, an academic proletariat of several hundreds of people will gradually be formed who will be far more dangerous to the...state than millions of unemployed."

Our educational system has been criticized severely as having been divorced from the

life of the people. "My idea of education," says Sir Rabindranath Tagore, "is that it should be in contact with life itself; it should be a part of life. By living a true life one can have proper education and not through the detachment from it, which you so often see in the colleges and schools in the civilised world—the brick-built prisons in which children are denied the true goods of life. Through full normal life only we can have our proper education." How very true this statement is, we can see for ourselves. Our youths are not brought up to look upon school-life as a miniature life itself; for the conditions obtaining in school are not a bit like the life outside. Our schools are far too engrossed in the knowledge aspect of their work to think of preparing the pupils for anything else but the examinations. They teach the Three R's in a foreign tongue, which has not much value in the eyes of the villager, who would rather prefer to know his own tongue than a foreign one.

This academic education in a foreign tongue has given the youths of India the false idea that if you know how to talk, read and write English, you are sure to get a post as clerk or a dominie in one of the Government institutions. Has not the same education given an impetus for our youths to study higher—not because they love to acquire knowledge for its own sake, nor that it has any cultural value, nor that it is a "learned-leisure" for the "idle-rich,"—but because it opens to them visions of Government jobs, which have no material existence? Yet, in spite of the glut in the market of graduates, doctors, lawyers, teachers and clerks without jobs,—countless as the stars above, and the sands of the sea,—our youths go on walking in the same well-trodden paths of their

predecessors, because they do not possess that initiative, that brain-power, that trait that characterise all pioneers, which would enable them to strike out into new paths. We have given our children stone, when they cried for bread; we have created a lure for the *El Dorado*, which never had any existence, nor ever shall have. We Indians are supposed to have the most imaginative brains on the face of the earth, and in the educational field our minds have been lifted up, our thoughts have soared high, till at last we have found our heads in the clouds! We are still looking forward to the unattainable goal. "Low aim is crime," perhaps, but to be even in the Utopian world of delight and imagination is much worse. Now that we have realised that our ideals are all dreams, which "vanish into thin air" when we wake up, let us be up and doing, and try as far as we can to realise our dreams. What good does it do to an Indian boy or girl to be trained in the English system of education, unless he or she is going to live the life of an Englishman or woman? Can the boy make use of his knowledge that he has obtained in the school to lead "a fuller and richer life"? Can he, with the accumulated knowledge that he has gained from the school, produce better and greater yield of crops? It is well to remember that Waterloo may have been won on the playing fields of Eton, but that the future of mankind is to be won on the playing grounds of the elementary and secondary schools of our country.

Thus we see that the general problem of readjustment of education to meet the conditions of the day is very acute. We should bear in mind that "the modern idea of education is not so much to *infuse knowledge* as to *develop faculty*." Plato maintained that

knowledge is of all things to be valued; and we are not under-valuing it; we agree with Goethe's dictum that "it is always good to know something."

"The very organisation needs overhauling," says Rai Bahadur Pandit Lajja Shanker Jha. "The curriculum is laid down by a distant central authority, the planning of the year's work is done by the teachers under the guidance of the Headmaster, who also lays down the time-table; the home-work is set

by the subject teacher. Where does the educand come in? What chance does he get in organizing and planning his work? Does he get a chance of thinking out his schemes and doing work on lines which may suit him? In school or at home he is like a foot-ball kicked about by the different people in different ways." Such is the present-day situation in India, and our system of education is "not adapted as well as it might be to fit them for their future callings."

(To be continued)

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OPINION.

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PRINCIPAL P. SESHADRI—A SKETCH.

BY MR. K. R. SRINIVASA IYENGAR, M.A.

OUR Indo-Anglian Professors are generally a crusty lot. They begin their career with a flourish of trumpets and a gay exhibition of University diplomas; but in the hard test of experience, the vaunted 'brilliance' somehow fades away into nothingness, and 'genius' fritters itself away, writing cheap annotations, at so many thousand pages per year. The Universities and their 'duly qualified examiners' look on, amazed but not humiliated; and our Pandits, within the irreproachable sufficiency of the class room, repeat the wearisome platitudes of criticism with serious fervour or dictate innocuous summaries couched in rotten English. Thus are our enlightened educationists laying the foundations of our cultural regeneration.

Principal P. Seshadri of the Government College, Ajmere, is among the select band of Indo-Anglian Professors who have managed to keep themselves fresh and to lay claim to a record of work of which anyone may be justly proud. As a writer, as a teacher of literature, as an administrator, and as an educationist, Principal P. Seshadri has distinguished himself to a remarkable degree. He is not perhaps as fastidious a scholar as Prof. K. Swaminathan, as ideal a teacher of literature as Father Jerome d'Souza, quite as competent a craftsman in verse as Mr. G. K. Chatterjee or Prof. Humayun Kabir, or as unexceptionable an administrator as Dr. Venkataratnam; but in the sum-total of qualities, there can be no doubt Principal P. Seshadri just out-tops them all.

Principal P. Seshadri has cosmopolitanised his attitude towards education. He has toured extensively in Europe, in Canada and in the United States of America, and come in contact with the most outstanding educationists of the world. He recently represented the Universities of India at the Congress of the Universities of the British Empire in Edinburgh and served as collaborator at the annual session of the League of Nations at Geneva. He attended, too, the World Conference on Education in America and, with his impressive addresses and broad-cast talks, made his mission a real success. He is, besides, a permanent member of the Educational Experts' Committee of the League of Nations and one of the three Executive Directors of the World Federation of Educational Associations, representing all-Asia on the Board. And of course it is surely needless to speak of Principal Seshadri's untiring work for the Inter-University Board between 1927 and 1932 and for the All-India Federation of Teachers' Associations, which he founded and nursed to its present influence and power. As I said, he has a robust cosmopolitan outlook, and for it he is indebted both to his foreign tours and the incidental cultural associations they have enabled him to establish.

As a teacher of literature, he has, in all, a service of over twenty-five years. Ever since he took his B.A. degree in 1906, he has consecrated his life to pedagogy. But pedagogy with him has been what people like Oscar

Browning, William Miller and P. T. Srinivasa Iyengar have made it to be. It is not a dry routine of word by word explanation, a pitiable reiteration of the obvious and the unimportant, or the hollow catechism of the village schoolmaster; what makes Principal P. Seshadri the rare teacher he is, is the personal devotion to his subject which he visibly reveals and which transfigures the class-room into a cross-section of another type of existence with quickened pulses, where thoughts of the examination are held at a distance and not allowed to ruffle the aesthetic enjoyment of the pupils and master in close co-operation. It is this enthusiasm and devotion to his subject that the students want to kindle into a gemlike flame in their own latent impulses.

When he accepted the Principalship of the Salem College when barely 27, he had opportunities of gaining administrative experience which later has stood him in very good stead in the Benares Hindu University, the Sankarānanda College, Calcutta, and the Government College, Ajmere. Between 1916 and 1928, he was Head of the Department of English in the Hindu University, and these twelve years were marked by unceasing development of P. Seshadri, the scholar and poet, as also of P. Seshadri, the well-known educationist. Less than a year ago, he was appointed Principal of the Government College, Ajmere; and during the past few months, he has been serving as a member of the Punjab University Enquiry Committee.

Principal P. Seshadri's writings include a monograph on the Anglo-Indian poet, John Leyden, and four volumes of verse, *Bilhana*, *Sonnets*, *Champak Leaves* and *Vanishing Hours*. The excellent Extension Lecture on Anglo-Indian Poetry he delivered at Osmania

University has also been issued in pamphlet form. He is, too, the author of some well-written College manuals, and the editor of an anthology of verse on India, so widely used in our schools.

In the province of criticism, Prof. P. Seshadri has not done anything as substantial and solid as Prof. V. K. Ayappan Pillai's *Survey of Shakespeare Criticism* or Mr. Sahani's recent book on Shakespeare. But in another sense, his book on Leyden and lecture on Anglo-Indian Poetry are intrinsically very important indeed. Not only do they give evidence of considerable research and critical acumen, but they are among the first publications to rouse our interest in Anglo-Indian and Indo-Anglian writers. When speaking of Principal P. Seshadri's poetry, one is certainly on much stronger ground. His *Bilhana* is a free rendering in vigorous English verse of a Sanskrit tale of love and romance. The blank verse gives it flexibility as well as strength. It is no easy thing to attempt to write in English verse on a subject which had already been appropriated by the inveterate Sir Edwin Arnold for his *Chaurā Panchasika*; and, yet, we do not feel that Principal P. Seshadri's *Bilhana* is superfluous. In fact, it is so good that one cannot help naming *Bilhana* and *Chaurā Panchasika* together.

Principal P. Seshadri's sonnets are always correct prosodically, but they seldom rise to sheer lyrical heights. The emotion is always tranquillised and subdued. Of his strict honesty, of course, there could possibly be no doubt. Almost everyone of the century of sonnets he has given us breathe veracity in every line. Sometimes, indeed, the phrasing matches the idea and the appeal is truly

irrepressible; 'A Question' is one such instance—

Which look of yours is graven on my breast?
Is it the one, when, with that gentle smile
Of yours, you hailed me with a kindly zest
That evening? Or when we drove awhile
Beyond the town, in neighbour forest-shades,
You wondered at the mighty wrecks of time
Scattered about those hallowed, silent shades?
When bending on my latest book of rhyme
You wished to know each song? Or, when
that night,

The full orb'd moon aglow upon your face,
You gazed with rapture from the terraced
height

Upon the Ganges draped in dazzling rays?
Or when that morn you slowly said, 'fare-
well'

Struggling with varied thoughts which seem-
ed to swell?

Other sonnets, 'A Hope,' 'An Hour'
and 'Romesh Chander Dutt,' to name a few
at random, are equally exquisite.

As a conversationalist, Principal P. Seshadri is supreme. It is all the more surprising, since the common opinion is that every teacher is a bore. Principal P. Seshadri's geniality and generosity (in the absolute sense) and his sense of humour and distrust of mere subtlety or intellectualism make him a popular figure wherever he may be. He does not think that a teacher ought to keep aloof from his pupils. He has the humanity to perceive that personal contact between

master and pupil is essential. Principal P. Seshadri has been able to keep discipline in college, while ever remaining human and approachable. That is unique achievement enough.

In the middle forties yet, Principal P. Seshadri has a considerable future still to look forward to. It is not difficult to imagine him in the years to come as Vice-Chancellor of some University or even as Education Minister when the much-talked-of Reforms become an accomplished fact. But these are profitless prognostications. Sufficient for the day the encouraging thought, that, even in unredeemed India, it is possible for intelligence, industry and honesty to gain success and power and be a force that makes for right progress in education. Principal P. Seshadri's career is an example and a sermon which had best be cherished as one of the good things of life.

In personal appearance he is of medium height; has fair and clear-cut features; and is a man of intense activity. He is all smiles to his guests and visitors, and his exuberances are rather contagious. Principal P. Seshadri belongs to the Golden Company of exiled Madrasites—claiming kinship with Sir C. V. Raman, C. Y. Chintamani, and others too numerous to mention here—who have got practically domiciled in other provinces of India, thanks to the little elbow-room Madras itself had offered them. But what Madras lost, India has gained—and, by reflection, Madras also.

—The Federated India.

VERNACULARISATION OF SUBJECTS IN SCHOOLS AND COLLEGES OF ANDHRA DESA.

BY MR. M. KAMESWARA RAO, B.A.,
Pithapuram.

FOR some time past, there has been a loud cry that the vernaculars of the country have been deteriorating owing to the prominence given to English. The Telugu language, considered to be the Italian of the East and highly respected and popular throughout Southern India till the advent of English, has gradually lost its hold on the people and come to share almost the same fate as its mother, Sanskrit. People, who can lay any claim to education, think it a privilege to use English for every transaction and discard Telugu. They think it boorish or vulgar to talk in Telugu, to write letters in Telugu or even to think in Telugu. In short, it does not serve them even in rebuking their servants. The use of English is considered to give them status or dignity in the eyes of others, while Telugu debases them to the common level.

Poor Telugu! While it is being banned in high schools, it cannot even peep into colleges. Till recently it was given no place at all in the college curriculum.

The mania for English may be likened to the catching of the Tartar. Far from becoming masters of English, the Telugus became strangers to their mother-tongue. They have treated it not as a mother but as a step-mother. Our language, which was patronized by many a prince and honoured and enriched by many of its worthy sons in times of old, has been gradually ousted from its high pedestal. It can boast now of few poets or pandits worth the name. Those

that can write or speak correct grammatical Telugu can be counted on one's fingers. The once beautiful and glorious language has been gradually spurned, starved and emaciated till it has been reduced to mere skin and bones.

Some of its misguided sons wanted, more than a decade ago, to inject the poison of ungrammatical colloquialism into this thin and weak frame in the hope of making it strike new roots and rejuvenate. If their endeavours had succeeded, they might have stifled the little life in it and given it a final burial. But Fate willed otherwise and extended its lease of life. The benign Government came to the rescue of its devoted and struggling votaries and decreed that Telugu should still live.

The controversy between the Grandhikavadis and Gramyavadis has done considerable good to the language. From this time the Telugus have agitated to restore their language to its old position. They have established the Andhra University. They have made Telugu compulsory in high schools as well as colleges. They have given it a distinguished place in the University College of Honours also. Once their emotion in its favour is stirred, nothing seems able to restrain it. They want to oust English from its proud position and exalt Telugu in its place.

With this end in view, they want everything to be taught in Telugu instead of in English. They would try this innovation

not that disclosure of her identity rob the play of its entire charm?

The lone sufferer under the storm and the rough winds is now the bearer of the royal secret with her own secret amours for the Duke himself. A creature who has erstwhile been under the very jaws of Death is now the secret aspirer for the king's love, why,—she is even the guiding star of his love-life. Her errand to Olivia is not thus unmixed with strange pathos concerning her own love. As an example of virtue she is determined yet to try all her best to secure Olivia for the Duke. For a parallel situation which is singularly humorous and intensely dramatic, we can go back to Nala Charitra where the hero is engaged by the five gods to woo the royal bride for themselves. The tumultuous emotions of Viola's breast can at best be only imagined. Though it is not as much her integrity of virtue as her own inability to love, that discards the proud affections of the disdainful lady, she pleads for the Duke's suit in all honourable ways driving Olivia almost to despair. She is not the least surprised when Olivia sends her own ring after her through Malvolio for she has erstwhile funnily enjoyed her amorous and love-laden looks. Less vivacious probably than Rosalind she is yet vigorous and sprightly and is quite an unequal match for any other heroine of Shakespearean romantic drama. Out of the delightful comedy of Olivia's love for herself she wants to surge up the real romance of royal love through certain intended disclosures. She takes upon herself to guide the course of events effectually through the concealment of her identity.

This comical aspect of Olivia's love wears yet a tragical impression for Augecheek who is humorously erected into a rival lover for

the hand of Olivia. In league with Olivia's uncle, he learns of the secret affection that the lady has taken for the 'new bird.' He decides therefore to fight out a duel with his fair-skinned rival and arrests the path of Viola who escapes out unhurt in the course of a humorous interlude wherein Augecheek is made a fool. Alongside this funny interlude there is a humorous episode developed by the waiting woman, Maria in her foolery of Malvolio who is made to believe in Olivia's love for him and who accordingly airs himself before her. Humour of this kind provides variety to the play and intensifies the laughable and pleasurable emotions. The delightful intrigue that is worked out on Malvolio makes of him a very interesting simpleton.

At such a stage when the incidents of love-life, serious as well as humorous, are in a ferment, the entrance of Sebastian upon the scene introduces further complication. The duel is fought out and prior to that, the lady has already married Sebastian. The defeated combatant lays down his piteous tale of complaint before the Duke who is attending to the petitions of Olivia claiming Viola as her husband. Confusion waits on all the characters—confusion worse confounded. The Duke thrusts his eyes like balls of fire upon the innocent and trustful page and meets the cold looks of the lady. At this critical moment, Sebastian is dragged on to the scene to scatter wonders and resolve mysteries. The identity of Sebastian and Viola strikes all with awe and for a moment all is stilled. The whole riddle is easily solved now that the brother and sister recognize each other. Antonio, who has all the while been accusing Viola for his ingratitude comes to know of the initial mistake and Olivia

bends down her head in shame for having courted the love of a woman. The Duke gracefully turns his affections on to the much-deserving Viola. The alliance of Olivia with Sebastian is duly confirmed and Olivia's intentions have been more than fulfilled for she has after all obtained not a Viola in male garb but a Viola in a male. The tale ends with a merry choir of voices singing about the Twelfth Night triumphal chants of love.

'Twelfth Night' excels the rest of the comedies in its breadth of romance. Over the free and debonair ease of the Forest of Arden there broods the fear of Frederick's invasion and the mirthful rejoicings of a 'Much Ado about Nothing,' are jarred by the machinations of a Don John. The lovers in this play are free to love as they please. There is ample scope here as in no other comedy for the remarkable farcical love-intrigue of Maria and for the fooling of Augecheek. The play moves on with ease and grace. The shadows of life's miseries that have threatened to break into mischief in the two comedies taken up in the last two essays are already dissolved in even the torrent streams of the tempest. Secluded and isolated from the broil-some life of town and country the two fortune-hunters are now cast on a bed of roses. Memories of former life are lulled to sleep amidst the romantic pleasures of new life that has taken root in the brother and sister. The one has become a lord over a vast estate and the other is the royal partner of the Duke. Originating in a tempest, the tale has ended in a brilliant close of a glorious fortune for all making its course through many a romantic situation, incident and device.

The remarkable attention paid to the minor characters in the play is mainly intend-

ed for sustaining and enriching the spirit of the play. They provide the drama with humour of various types. The frolicsome humour of Maria in fooling Malvolio prolongs the mirthful interest of plot. The motives of interests evinced by Olivia's uncle in Augecheek's suit are sufficiently debased (as is evident in the humorous interlude) as to lower down the apparently serious duel into a farce and a Much Ado about Nothing. The Malvolio scenes and Augecheek scenes are a delightful source of several types of humour constituting the essence of the comic spirit. All this laughable nonsense is related to the delightful love of Olivia and have an indispensable place therefore in arousing genuine comic interest.

The harmony of this singular comedy with the vigorous romance of the Duke, Olivia, Viola and Sebastian duly raise the drama from above the Elizabethan productions of its kind and through this it acquires all the distinctive features of Shakespeare's romantic comedy. On the whole, 'Twelfth Night' is more sunny than the rest of the comedies. Life in the Forest of Arden is enjoyed only in lonesome shades. It is very pleasant to note then that the island of Illyria pulsates with vigorous life and its youth is devoted to delightful amorous pursuits in its sprightly nature. The impulses of youth are irresistible. "Now or never love ye while ye may" is the pleasant call of the spring-tide life of the island. It is a splendid vision that Shakespeare conceives of this utopian world of happiness in 'Twelfth Night.' Through the kaleidoscopic genius of Shakespeare this same is now seen as the Forest of Arden and then as Prospero's island. The dream is about to break away and Shakespeare is now very nearly brought face to face with the mysterious realities of life.

not only in high schools but in colleges also. Already, they have made it the medium of instruction in some high schools. Books have been written in Telugu on almost all subjects. Pupils now think it a privilege to use Telugu in all their transactions instead of English.

Only it is hoped that this wave of enthusiasm for their mother-tongue may not prove a flutter before its final gasp. With firm zeal and patient and systematic work, they can, not only prolong its life but can rehabilitate its old vigour. The vernacularisation of subjects in schools and colleges, besides promoting the cause of the mother-tongue, incidentally serves another and a greater purpose. The poor over-worked pupils smothered with multifarious subjects, all taught in a foreign language, heave a sigh of immense relief, now that they are hugged in the clasp of their mother language. The double effort hitherto spent in understanding the language as well as the subject-matter, will hereafter be concentrated only on the latter with, it is hoped, a marvellous effect. The pupils, no longer spoon-fed, but growing under the natural and invigorating milk of the mother, may be expected to show a conspicuous development, physically, intellectually—as well as morally.

The teachers, hitherto accustomed to teach through the medium of English, may feel, for some time, out of their element to teach in Telugu. But with a little effort on their part, they will certainly tide over the difficulty. At the outset, they may find it hard to obtain suitable nomenclature in certain subjects but patience and perseverance will ere long crown their earnest efforts with

success. The language will be all the richer for their pains.

One thing, however, may be pointed out in connection with vernacularisation. The books that are published now on subjects other than Telugu are mostly written in incorrect Telugu. Some of the Telugu newspapers of our Province, perhaps, with the object of making themselves intelligible to the vulgar as well as to the learned, are also written in incorrect Telugu. Even the Editorials in them are not sometimes correctly written. The main principles of grammar do not seem to be observed in them. The pupils accustomed to read them will be learning only incorrect language and it will not be an easy thing afterwards for them to unlearn it. At least, the books that are prescribed for pupils should be required to be written in correct grammatical Telugu. They need not be in a high style but what is written must be correct and grammatical. The newspapers also will be doing a great service to the language if they adopt the correct style. It is patent that Editors of English newspapers accept no news or articles written in ungrammatical English; nor are books written in ungrammatical English prescribed for study in schools.

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THE SPIRIT OF ROMANTIC COMEDY.

"TWELFTH NIGHT."

BY MR. K. SATYANARAYANA, B.A.

Sompeta.

THE bustle and the din of life is stilled for a while and once more romance is in rich store for the hero and the heroine who are now but shipwrecked on the coasts of Illyria. The future is dark but not yet dimly dark. The stormy blasts of life have wafted the ship on to the sunny shores of the island. This is the beginning of the apparently tragic element of the story, that duly merges into the romance of island-life. Like Prospero's island, Illyria is a pleasure-seat for the in-dwellers with their amorous freaks. Cupid has his victorious sport here. It does not abound in lone inhabitants and spirits and it is rendered the more agreeable by the erotic tastes of the high and the low alike. There are no prodigious types of monsters here as Caliban but there are nevertheless little tormentors of love such as lovely Viola and proud Olivia. Unlike the Forest of Arden this island is a whole in itself and its residents have been victors of many a battle. There is not the idyllic romance of pastoral life here with its coquettes and languishing lovers but there is the more violent amours of court-life. The fair-skinned charmer of shepherds is replaced in this play by Viola who is as tastical and as emotional in complicating the love-riddle but is less brilliant probably because of her lonesome life with a burdened heart unlike her fair sister in the companionship of Celia. Viola is never allowed to drop off her masquerade even for a single moment so as to unlock the secrets of her heaving bosom. Her utmost means has been the soliloquy.

The city of the Duke into which our unfriended heroine finds her tiresome way is a city of riches. It abounds in rich lords and ladies with plenty of wealth. Disease and famine seem to have been long scared away from the land and since the good Duke's reign the island has become famous as a very rich country. It seems to have achieved many a conquest as Antonio's speeches give out. The young Duke is as yet a bachelor and his vacant brain is filled with thoughts of love for a rich heiress, Olivia by name. Proud Olivia is a Lady Disdain and she has been deferring the king's suit for this pretext and that. The languishing Duke is oblivious of his royal duties and is drooping down day by day. He takes the new young page with scarce coming mustaches into his confidence and, as Shakespeare's lovers do, engages him for proxy wooing. The dialogues of the good Duke and Viola with her half-avowed amours are delightful. The prosaic role of a go-between and a page is turned into poetry of Love by Viola and parallel scenes we can scarce find anywhere in the whole of Shakespeare. Viola thus compensates for the loss of a female companion such as Celia. The Duke loves his page for his rotund and fine physique and evidently seems to better command his effeminate features were she really a woman. Who knows but he might have immediately transferred his overtures of affection to this celestial creature who loves to be a male still for her own feminine reasons in spite of the urging impulses of love and of irresistible youth. But would

KINDS OF POETRY.

BY MR. T. KRISHNAMURTI, B.A., B.ED.

Chodavaram.

POETRY may be defined to be vivid feelings and conceptions clothed in harmonious language generally in metre. It is produced by various powers common to most persons, but more especially by those which are almost peculiar to, and therefore characteristic of, the poet—fancy and imagination. This last is the creative principle of the mind which fashions out of materials already existing, new conceptions and original truths, quite intelligible to the mind when duly elevated—intelligible through our sympathies and sensibilities.

Poetry with the exception of satire, deals with the good, the terrible, the beautiful, the sublime or never, with the mean. Its principle is elevation, and not depression or degradation. Everything which has in it a strong principle of impulse or elevation belongs to the province of poetry. The language should not be technical, common, or colloquial. Strength and nobleness of style are essential. The intention of poetry is to please and persuade, as well as to instruct and reprove.

The chief kinds of poetry are Epic, Heroic, Mock-heroic, Didactic, Descriptive, Narrative, Elegiac, Satirical, Lyrical, Pastoral.

EPIC POETRY.

The epic poem is the most noble of all poetic performances. The subject must be the one great complex action. The principal personages must belong to the high places of society and must be grand and elevated in their ideas. The greatest epic in English is Milton's 'Paradise Lost.' Among

epics in other languages may be named Homer's *Illiad*, Virgil's *Æneid*, and Dante's *Divine Commedia*.

HEROIC POETRY.

It is the record of all or some of the great actions of an individual hero. It requires a serious and dignified form of expression. Barbour's 'The Bruce' is the best heroic poem in English. Addison's 'The Campaign' is a heroic poem.

MOCK-HEROIC POETRY.

Here some trifling incident is invested with the character of a great event, and insignificant persons are described as great heroes. Pope's 'Rape of the Lock' is the best mock-heroic poem in English.

DIDACTIC POETRY.

Here the object of the writer is to convey instruction in some branch of science, art, philosophy, morals through the elevating and entertaining medium of verse. Dryden's 'The Hind and the Panther' is a regular didactic poem. Other didactic poems are Pope's 'Essay on Man,' Young's 'Night Thoughts,' Cowper's 'Task.' Among foreign didactic poems may be mentioned Virgil's 'Georgics' and Horace's 'Art of Poetry.'

DESCRIPTIVE POETRY.

It describes the appearances of Nature or of art, and conveys to the mind of the reader all the information and pleasure we would receive from an actual survey of the things described. It enters into every kind of poetical composition. Thompson's 'Seasons' is the most celebrated descriptive poem.

Other good specimens are Goldsmith's 'Deserted Village' and 'Traveller,' Parnell's 'Hermit,' Pope's 'Windsor Forest.'

NARRATIVE POETRY.

The course of a narrative poem is in general more like that of real life. Events occur and are described. They have no obvious internal relation either to each other or to some one plan.

ELGIAC POETRY.

It is expressive of grief, and was originally employed to lament the loss of friends and relations. But it is now applied to the expression of various other emotions of the mind such as tenderness, love, affection, moral sentiments. The most celebrated elegy in English is Gray's 'Elegy in a Country Church-yard.'

SATIRICAL POETRY.

The satirist assumes the office of a censor of morals. He scourges vice and exposes folly. Moral satires are satires on contemporary morals and manners of which Horace, Juvenal, and Pope furnish admirable examples. Personal satires are directed against individuals. Dryden's 'MacFlecknoe' and Byron's 'English Bards and Scotch Reviewers' are good examples. Political satires are written in the interest of a party in the State. Dryden's 'Absalom and Achitophel' is the most famous political satire.

LYRICAL POETRY.

Words are accompanied by lively music. A rapid movement and a corresponding rapidity in the verse are essential to it. Lyrics are also called Odes, because they were originally designed to be sung. Among the best lyrical poems in English are Milton's 'L'Allegro and Il Penseroso.'

PASTORAL POETRY.
It treats of the actions and conversations of shepherds, and the scenes and circumstances connected with the tending of flocks. But the term is more loosely applied to the poetical descriptive of rural objects generally. The only English poetry which bears the true pastoral stamp is that of Burns. Spenser's 'Shepherd's Calendar' is a good pastoral poem.

There are other distinctions of a minor sort.

THE SONNET.

It is a poem of fourteen lines generally of a lyrical character.

THE EPIGRAM.

It is a short and witty poetical composition, generally of a sarcastic character, the point or humour of which is expressed in the latter lines.

THE EPITAPH.

It is a versified inscription on a tombstone, short and pointed.

THE ECOLOGUE.

It is a form of the pastoral poem.

THE EPITHALAMION.

It is a poem on the celebration of a marriage. Spenser's 'Epithalamion' is an exquisite specimen.

THE PINDARIC ODE.

It is an irregular poem, consisting of stanzas not confined to a regular number of lines, nor the lines to a certain number of syllables, nor the rhymes to a certain interval.

THE LATE RAO BAHADUR S. APPU SASTRIYAR, B.A.

A LIFE SKETCH.

BY MR. T. S. KOTHANDARAMA AYYAR,
Madras.

IN the death of Rao Bahadur S. Appu Sastriyar, B.A., on the 22nd December last South India has lost one of its indefatigable educators and the town of Kumbakonam a prominent citizen. Though, one or two sketches of his life have appeared in the columns of the daily press, it is but meet that a detailed sketch of his life and work should appear in an educational journal and this, I have attempted to furnish here.

Rao Bahadur S. Appu Sastriyar was born in 1854 of poor parents but of the much respected family of Appiah Dikshitar on which he prided himself most. He was the second of the three brothers of the family. His elder brother Brahma Sri Sami Sastri was a stay-at-home gentleman leading a pious and a secluded life in his native village of Melakaveri, a suburb of Kumbakonam. His younger brother, Mr. Mahadevan had taken to English education and was still in the college when Mr. Appu Sastri came into prominence.

From his very youth Appu Sastriyar read only in the Kumbakonam College until he graduated from it. Some are of opinion that he was, at the very outset, a pupil of the Town High School, Kumbakonam. But there are valid reasons to support us in our conclusion that he was throughout a pupil and a student of the Kumbakonam College. Firstly the college contained in his days all the departments of study—the primary, the secondary and the collegiate—and so it could not be said that there was no

scope for his reading in the college itself until he reached the Matriculation class. Secondly (and this is the stronger of the two reasons) Melakaveri, the village, wherein our Sastriyar lived lies on the northern bank of the Cauvery and the college is situate on that very bank of the river not more than a mile to the East. Besides, the river Cauvery had not a second bridge thrown over it in those days as it has now. Those that wished to enter Kumbakonam from the northern side of the river had either to wend their way to the town by the bridge at its eastern extremity or ford the river by a boat at Melakaveri. It is not, therefore, likely that the parents of our Sastriyar would have preferred sending their son to the Town High School in the heart of the town putting him to the obviously risky necessity of fording the river in floods for many months in the year with the help of a boat when it was open to them to send him to the college without the least anxiety about his safe return home in the evening. We shall, therefore, take it for granted that he read right through his school and college career only in the Kumbakonam College of which he was a distinguished graduate.

Mr. Sastriyar graduated in 1876 and very soon, thereafter, he started the Native High School, Kumbakonam, with his two colleagues, Messrs. S. Venkatarama Sastriyar and S. Raghava Ayyangar as his co-adjutants. Little did he think of choosing his calling or allowing his associates to do so. The starting of a High School by our Sastriyar was

not considered to be a prudential measure. But he was resolute. His confidence in his own self and in his colleagues could not be easily shaken. He began to work his school altogether unmindful of the fact that the High School classes of the college were manned by such efficient men as Messrs. N. Raghunathachariyar, V. K. Ramanujachariyar, K. R. Sivarama Ayyar, S. A. Sundaram Ayyar and others of their stamp and that he would have to fight against fearful odds. He himself taught History and a few allied subjects while Messrs. Venkatarama Sastri and Raghava Aiyangar taught English and Mathematics in their turn. Prior to the year 1881, Chemistry did not form a subject of the general knowledge group. Physics and Physical Geography were then the subjects under that group. Physics was taught by Mr. Raghava Aiyangar while the subject of Physical Geography was handled very appropriately by Mr. Sastriyar himself, as it was a subject allied to General Geography. I lay stress on this point simply to emphasise the fact that, in those days, the necessity for engaging Science graduates in high schools was not much in evidence.

The combined labour of the Kumbakonam Native High School Educational triumvirates, if so I may style them, did not fail to be fruitful. The boys they sent up for the Matriculation came out successful and the percentage of passes compared favourably with that of the College and the Town High School. There was no ruling in those days that only candidates appearing from recognised High Schools would be allowed to sit for the University Examinations. Recognition was a thing altogether unknown in those days; only after the promulgation of

the Educational Rules in 1893, the High Schools of the Presidency were classified as recognised and unrecognised. Till then High Schools came only under the category of aided and unaided and these were known as Private Schools as distinguished from the Public Schools under the direct control of the Educational Department. Thus it was that the Native High School was not debarred in those days, in consequence of its being unrecognised, from entering its pupils for the Matriculation and quite a lot of them got through the Examination.

This sort of sunshine the Native High School was not able to enjoy right through its career. Adventure schools soon rose up and they began to compete with it on its financial side by levying a very low rate of school fees. Evidently this unhealthy rivalry told very much on the strength of our Sastriyar's institution. The rival school that affected its income the most was the Hindu Union High School started mainly through the exertions of Mr. M. S. Raghavendra Rao. The latter was once a co-worker of Mr. Sastriyar in the Native High School. Subsequently he quarrelled with our Sastriyar, left the school and started the New High School (close by the Ayyan Street where the Sastriyar's school was located) with the help of Messrs. T. Subramanya Ayyar, T. P. Kodandarama Ayyar, P. R. Subramanya Sastri and E. S. Venkatasubbier—a choice combination. The zeal and energy with which these four graduates worked, foreboded evil consequences to the Native High School, but that was not to be. These four worked for a short time only and separated from one another in view of graduating in law and entering the legal profession. Not long after

yet another High School cropped up. It was christened the Pottamarai High School though the old Pottamarai High School of which the late Mr. N. Subbaraya Ayyar was the Headmaster had already been amalgamated with the Town High School as early as the year 1881. It was for some time under the Headmastership of Mr. R. S. Sheppard, but it also died of inanition in due course.

Thus rid of all its unhealthy environment, the Native High School steadied itself and was on its onward march towards progress when from its Fate's dark book a leaf was torn. Mr. Sastriyar's colleagues began to desert him, if I may use such a strong word. Mr. Raghava Aiyangar left the school first and became a pleader thus turning a new page in his life's chart. Mr. Venkatarama Sastriyar followed next (Raghava Aiyangar having paved the way for him), but unlike the former that altogether changed his profession, the latter changed only his sphere of activity from Kumbakonam to Kappalavan, a rural village in the Coimbatore District, whither he went as the Headmaster of the High School there.

Thus was Mr. Sastriyar left to himself to shoulder the responsibility of conducting and managing a High School singly and unassisted. But nothing daunted he worked with redoubled energy and the experience he had already gained of school management stood him in good stead. He began to teach English in the High School classes in the place of Mr. Venkatarama Sastriyar leaving Mr. M. R. Swaminathier, one of the eminent Mathematicians of those days, in sole charge of the Mathematics classes and able and qualified Science and History graduates in charge of the Science and the History classes.

After the departure of Messrs. Raghava Aiyangar, and Venkatarama Sastriyar, Mr. Swaminathier was our Sastriyar's chief adviser in all matters affecting the school. Mr. T. A. Vythianatha Aiyar was also a trusted Assistant of our Sastriyar and in both the Ayyars he had unbounded confidence and they, for their own part, were very faithful and dutiful towards him. The relations between this Headmaster and his Assistants were of the most friendly character. The Headmaster had not one unkind word to say to his Assistants. He was overflowing with the milk of human kindness and they were very happy under his regime.

Nature had endowed Mr. Sastriyar with a towering personality. There was something quite divine and supernatural about him, so much so his pupils held him in high esteem and looked up to him with reverence. They dared not approach him without fear. But this seemingly stern exterior of his was more than compensated by his parental love towards his boys which was evidenced by the illimitable and the inimitable interest he took in their educational welfare.

It must be said to our Sastriyar's credit that he was the pioneer in the realm of religious and moral education. He did the initial spade work. He set the example and the other High Schools copied. The day's work in his High School, both morning and evening, began, as soon as the pupils assembled, invariably with a prayer in the Prayer Hall by the Sanskrit and the Tamil Pundits of the school. All the three aspects of education—the secular, the religious and the moral—received their due share of attention in his High School. It is no wonder that a Provincial Satrap of old remarked

the Visitor's Book maintained in the Native High School, that the school is a "nursery of morality and good manners" and that His Holiness Sri Jagatguru Sankaracharya Swamikal of Kumbakonam (Kanchi Kama-koti Peetam) conferred upon our Sastriyar in 1918 the title of "Vidya Prachara Pravina" in due consideration of his unswerving and abiding interest in the cause of secular education generally and religious and moral education in particular.

It was upon this fashion that our Sastriyar toiled on and struggled hard to make his school a success though during the period of struggle he had to suffer very materially at times financially and otherwise. He put to sea his Native High School ship in 1876. It occasionally experienced rough sea and squally weather; but ere long he dexterously piloted it into smooth waters and has now moored it into a very safe haven.

The Golden Jubilee of his school Mr. Sastriyar celebrated in March 1926 under the presidency of Sir C. P. Ramaswami Ayyar when the Rt. Hon'ble V. S. Srinivasa Sastri (since made a Doctor) delivered a highly eulogistic address. Our Rao Bahadur had then the golden opportunity of recounting his life's work in the school to the immense satisfaction of the public.

I have now related at some length the history of the Native High School, Kumbakonam, and, in so doing, have sketched the life of our Sastriyar to some extent but by way of completing the sketch, I would fain refer to the honours that came thick upon him, to the offers he had and the work he did in other directions. As early as 1883 he was offered a Deputy Collectorship which he declined. In 1887 he gave evidence before

the Public Service Commission. In 1888 when the Inspectorate of the Educational Department was reorganised the late Mr. H. B. Grigg, a former Director of Public Instruction, offered Mr. Sastriyar an Assistant Inspectorship even as the late Mr. C. C. Flanagan, M.A., who was then the Principal of the privately managed Coimbatore College was offered an Asst. Inspectorship. Mr. Sastriyar rejected the offer while Mr. C. C. Flanagan accepted it and rose to the grade of a *pucca* Inspector of Schools before he retired. In 1889 again the late Mr. Grigg offered the principalship of the Madura College to our Sastriyar and even that offer he declined with thanks. In 1889 he was made a *Rao Bahadur*—a very rare honour indeed—for a Headmaster in those days, and a member of the Education Committee that promulgated the Educational Rules. He was appointed Chairman of the Primary Examination Board, Tanjore, in 1891 for a period of three years and again re-appointed as such in 1894 for a further period of three years. In 1898 he was appointed a member of the Educational Conference, in 1899, a Fellow of the Madras University, and in 1900 a member of the Matriculation Committee. The Government in the Local and Municipal Department appointed him a Councillor of the Kumbakonam Municipality which office he held for more than ten years. Besides, Mr. Sastriyar has had the honour of being elected as the first President of the Headmasters' Association by his brother-Headmasters in the presidency, President of the Tanjore District Teachers' Guild for more than five years and President of the Kumbakonam Education Society. The Provincial Educational Conference of 1922 conferred upon him the title of *Mulapathi*.

Locally too our Sastriyar has been honoured and recognised. He was a trustee of the Gopala Rao Library and the Sadhu Seshayya Library. He was also a trustee of the Kumbakonam Advaita Sabha, besides being its Secretary and a trustee of the Kalyanarama Aiyar's Charities. He was a Director of the Kumbakonam Bank (Ltd.) as well as a Director of the Kumbakonam Mutual Benefit Fund.

This sketch of Mr. Sastriyar would, I think, be incomplete if no mention is made of the visits to his High School by Sir W. W. Hunter and Rai Bahadur Pundi Ranganatha Mudaliyar in 1883 as members of the Educational Commission, by the late Mr. W. Caine, M. P., in the year 1892, by Provincial Satraps and Members of Council, by High Court Judges, by Dewans of Indian States, by the Maharajahs of Cochin and Durbhanga, by the late Rajah Bhaskara Setupati of Ramnad,

not to speak of the visits of several Provincial Directors of Public Instruction.

This sketch would again be incomplete if I refrain from referring to the family bereavements that afflicted our Sastriyar the most. He lost his two sons in 1907 within a fortnight of each other.

I am afraid I have gone beyond limits and I conclude. "When a man dies" said Schopenhauer, "a world perishes, the world he carried in his brain." Verily the *ideal school world* our Sastriyar carried in his brain has perished.

It only remains for the generous citizens of Kumbakonam and for the Committee of Management of the Native High School, to found a few prizes and scholarships in Mr. Sastriyar's name and rename the institution as Rao Bahadur S. Appu Sastriyar's High School, Kumbakonam, to keep his memory ever green.

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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.,**

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LATEST BOOK.

BRITISH ADMINISTERED AREAS TEACHERS' CONFERENCE, SECUNDERABAD.

OPENING ADDRESS.

By MAJOR G. T. FISHER.

The idea of organization is abroad and men and women all over the world are getting together in groups with a view to mutual betterment. There are Associations of all kinds and descriptions, but they seem to have one thing in common,—the desire to improve themselves socially, professionally, and financially. It is the guild idea. It is not surprising therefore that the teachers too have realized the value of organization. There is a large and influential Teachers' Association in Britain; and here in India I understand you have an All-India Federation of Teachers' Associations and several provincial branches. I am glad that Secunderabad is not lagging behind.

Now, addressing myself to the teachers assembled here, I should like to say that there are several things you can do in such an association as you have formed in the Administered Areas.

1. Some of you are trained for your work; others, I am sure, have put in many years of service and gained valuable experience, and others yet, I take it, are novices in the craft. All the three groups need constant encouragement, inspiration and guidance. If you are to avoid stagnation, you will have to see to it that your knowledge of the theory and practice of education is kept growing. I hope this Association will make a large contribution in that direction.

2. There are several matters which must be of common concern to all the schools

in these areas. The welfare of your students demands that you should get together from time to time and study ways and means of attending more adequately to their social, mental and physical well-being. It is probable that experience has suggested to you some things you could do to make education in this place more effectively useful. We should be glad to have some suggestions along these lines.

3. It would be a desirable thing for the schools in these areas to co-operate with each other in as many ways as possible, and feel that their best interests are served through co-operation rather than through competition. I am glad to notice, therefore, in your programme that you are to have several common activities, some academic, some extra-curricular. It is good for the students as well as the teachers to participate in common programmes. That is how *esprit de corps* is promoted. Your Association will have done much if it creates professional loyalty and self-respect and brings about genuine co-operation amongst the four hundred teachers here.

4. From the draft constitution sent to me, I see you are planning several activities aiming at the improvement of the teachers. I have no doubt your monthly lectures, model lessons, discussions, exhibitions, excursions, etc., will go a long way in realizing the lofty objects you have set before yourselves.

5. I observe also that you are conducting the Conference programme in three different places. It must make for inconvenience to those coming from long distances who wish

to attend the different sessions, and involve extra time, trouble and expenditure to the organizers. I hope that it will not be long before you can have a central place for all your activities, and where you can house the educational library you intend starting.

In the assurance that this Conference will be a landmark of usefulness and service to the teachers and therefore to the thousands of children in these areas, I have much pleasure in declaring the Conference open.

WELCOME ADDRESS.

By DR. G. S. KRISHNAYYA.

I have very great pleasure in welcoming you on behalf of the Reception Committee to this our first Annual Conference. Ours is an infant organisation just learning to stand. It has achieved nothing beyond existence. We are therefore particularly delighted that you have thought it worth your while to come this morning from long distances and from important and urgent tasks to do it honour. On behalf of this speechless infant, I extend to you a hearty welcome.

I am sure you would like to know how this little fellow came into being and what we hope for him. It was this way. Until this year the Secunderabad schools attended the Hyderabad Teachers' Association Conference and conducted their monthly meetings in three different centres as branches of the Central Association. Now they have their own meetings, choose their subjects, plan their activities and, in general, run their affairs to suit local and regional needs and interests. Several of the teachers from Secunderabad, especially from Trimulgherry and Bolarum, found it next to impossible to participate in the Hyderabad Conference or to send ex-

hibits all that way. From the number of exhibits now on show, in spite of the extremely short time given for preparation, and the quantity of articles hitherto sent to the educational exhibitions, it is clear that the large opportunity for local effort, initiative and resourcefulness is now provided. These are not less in evidence in the other aspects of the activities of the Association. This infant owes a great deal to the parent Association in Hyderabad. Even now it hopes to continue to draw nourishment from there and to co-operate in every vital way. The debt is acknowledged outwardly in the affiliation fee and in many intangible ways. In view of its separate and peculiar purpose, however, it has started on a new career.

We have great ambitions for our baby Association. You may say that it is not different from the innumerable associations all over this country and other countries. It has a Patron, a Vice-Patron, President, Secretary and Treasurer like all others. You may say its aims and objects bear a striking resemblance to those of countless other Associations. You may say the means it will adopt for the realization of its objects are almost identical with those you have seen others adopt. You may even say that you have any number of such Associations come into being, exist for a while and then cease to exist. All that may be true, but just the same, we feel that he is different from all others, that he is the peculiar product and property of our local needs and we expect great things from this our little chap.

We are extremely sorry that it has not been possible for Brigadier-General Sir Terence Keyes, the Hon'ble the Resident, to be with us on this auspicious occasion. If certain un-

APRIL 1938.]

TEACHERS' CONFERENCE, SECUNDERABAD.

expected and unavoidable changes had not occurred, he was hoping to open the Conference. His name has now come to be associated with so many activities calculated for the betterment of social, economic and educational conditions in these areas that the Reception Committee feel that it would have been in the fitness of things if he could have opened the first Annual Teachers' Conference in the Administered Areas and given it his benediction. We are most fortunate, however, to have been able to secure Major G. T. Fisher, Secretary to the Hon'ble the Resident, to give us official approval and an exhortation on the occasion of our first public appearance. As the destinies of the individual schools and of education in the Residency area are in many ways decided by him, it is a matter of gratitude that he should have been able to be with us this morning, and see something of what we are all after. We are highly obliged to him for his valuable message. We hope and trust that this organization will not merely be another organization, that we are not organizing an Association merely for the fun of it, but that we realize that the aims so well described by him can be realized only through an organization such as this. In our scattered schools with all their peculiar problems we do need to remember that our professional growth must not be ignored. It is well that we have been reminded that co-operation amongst the different schools will bring better and more permanent gain than isolation, indifference and competition can. We are glad to inform Major Fisher that we do aim at getting together to discover matters which affect the well-being of our students and the improvement of education and we feel flattered that he should ask us for suggestions. We hope

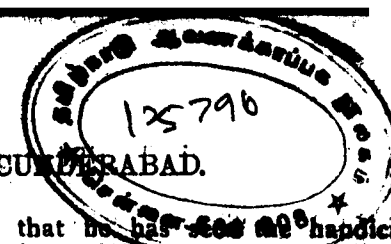
and trust that he has seen the handicaps under which we are conducting the different parts of our programme and that he will not fail to make the Hon'ble the Resident aware of them.

Major Fisher is not a stranger to the Secunderabad schools and so he needs no introduction, but Nawab Mehdi Yar Jung Bahadur is. In spite of the fact that he has so little to do with us, he has readily agreed to honour us with his presence and give us a Presidential Address. It is not merely unfamiliarity that could have stood in the way. Pro-occupation with problems of vital importance prior to his departure to England on a political mission would have been more than enough of a reason for any one less keenly interested in education. The Nawab Sahib has had years of experience as an education administrator and is a scholar of high eminence and a gentleman of broad human sympathies. We are deeply grateful to him for the interest he has shown by finding time to be here and to undertake to give us the Presidential Address. We have no doubt that you will listen to him with great attention and with much profit.

It is a proud privilege that we enjoy in the presence of Dr. J. M. Kumarappa, the well-known writer and speaker, from Mysore. His subject is opportune and his message will be heard with keen eagerness by all interested in the noble work of teaching.

There are perhaps some things connected with our programme which need a word of explanation. We should like to have had a longer Conference but being examination and winding-up time and in view of the cruel heat we are now having, it was found advisable to exercise consideration. We have tried, how-

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ever, to make up for extensive duration by intensive or concentrated effort.

This year we have found it desirable to emphasize in our addresses the physical. We are delighted to have been able to get two experts to enlighten us as to how to look after the physique and health, two usually neglected aspects of our pupils. Mr. Weber, Principal of the Government College of Physical Education, is so keenly interested in physical culture, that there is no exaggeration in saying that his enthusiasm is contagious. Dr. Latif Sayeed, a doctor with foreign training, wide local experience and a man of real human interest, will tell us in his own inimitable humorous way how to look after ourselves and others entrusted to our care. It is in view of the usual neglect of physical education and the general ignorance of what should be done that we also are having an exhibition of model drill, marching and games in the evening. On the academic side we have chosen two different subjects and are confining our attention to methods of handling English and Mathematics more effectively. As the needs of the Primary children in these subjects are different from those of the Secondary, separate leaders have been asked. We are sorry to report that Mr. Ataur Raman has written to say that he will not be coming this afternoon. In his place we are most fortunate in having been able to persuade Mrs. Garden, B. A., of the Methodist Boys' High School to lead the discussion or give a model lesson. When it is known that it was not possible to give her even 24 hours' notice, you will realize the debt she has placed us under by consenting. We are obliged to Mr. Sambhagarty and to Mr. Narayan Doss also for their assistance.

There is another aspect which is usually neglected in Indian schools. Our education is woefully one-sided. The whole boy is rarely educated, and the examination curriculum makes it easy for everything except the mind to be overlooked. For this reason it has been found worth while to exhibit, in the form of a variety entertainment, a few items of the extra-curricular work being encouraged in the different schools. Two such items have been introduced into the morning programme for variety and illustration. Bringing together of pupils and teachers on a common platform, it is hoped, will develop *esprit de corps* and at the same time enable each to know what the others are doing and can do. Being an educative programme no attempt is being made at professional perfection, and we trust that you will bear patiently with our amateurist imperfections.

The same indulgence you will have to show with regard to the other drawbacks. For want of a central large hall where the whole programme could be conducted, we are obliged to have the address here, the exhibition and sectional meetings in the Wesley High School, and in the evening ask you to adjourn to the Ram Gopal Theatre. We hope that you will take the opportunity of going over to the exhibition where you will find a large collection of inspiring and educative material. We consider it an important part of our Conference. We wish we could provide seats during the physical programme this afternoon, and, in other ways, give you an enjoyable time. We hope that in future years we will be able to invite you to meet under more favourable circumstances. Before requesting the President to deliver his learned address I shall call, upon the Secretary to read out the messages of

goodwill, advice and greetings from similar associations in other parts of the country—the Punjab, the United Provinces, Bengal, Bombay, the Carnatic, Madras—and from the All-India Federation. We are indebted to these Associations for their evident interest in us. We trust that the high hopes entertained by them will be realized by this crawling little Association of the teachers of the Administered Areas.

PRESIDENTIAL ADDRESS.

BY NAWAB MEHDI YAR JUNG BAHADUR.

Nawab Mehdi Yar Jung Bahadur then delivered his Presidential Address. He said that although he did not belong to the British Administered Areas, being on the other side of the lake, he was greatly honoured to have been able to come and preside, and most of all, to speak at to-day's meeting. He admitted, as the Chairman had said in his Welcome Address, that he had a great love for education. It had a peculiar attraction for him. Referring to the beautiful prayer just said asking the Almighty God for peace and guidance to carry on their sacred work of imparting knowledge, the Nawab Sahib said that that was exactly what was desired to-day. If the Association that was gathered here that day did not realise the importance of this, it would have completely gone wrong in its aims.

The Nawab Sahib said that the teacher was not an engineer, nor even an architect. He was eminently the builder of the country as a whole, because, it was the children of to-day that would be the citizens of to-morrow. If the teacher realised this important fact he would be able to do his work conscientiously, provided he was always endowed with the grace and power of God,

The material that the teacher was entrusted with, the Nawab Sahib said, was flesh and blood. In the matter of education a process of complementation and supplementation was always going on, between mind and body, flesh and blood, the teachers and the taught. One without the other always brought down the use of the other to the lowest level.

In this connection, the Nawab said that the parents had to be conscientious of their duty in bringing up rightly their children before they were sent to the school. From the age of 7 to 17, no doubt, the children would be at the school, but it would be meaningless for the teacher to be held wholly responsible for the boy's trend of mind. It was largely the bent that the boy took in his childhood that developed in his later years. Therefore, if the child was wrongly led, it was primarily due to wrong up-bringing at home. If the child was bad, the teacher's job was the worst. Therefore, the President said, the importance of the initial custodians of the children, whether they be parents or ayahs, or nurses, was tremendously great. He recalled the commendable work done by Lady Keyes, referring to her solid work in the Women's Association of Hyderabad Dominions, and said that the Hyderabad Government were keenly putting their hands to the task of giving these initial custodians a thorough training.

Coming to the part of the teachers, the President said that like the poet, the teacher ought to be born, not made. He said that there should be a peculiar talent for a person to become a teacher and be able to impart to the pupils what knowledge he or she possessed. In this task, it was not emoluments that ought to be reckoned with, but pure selfless enthusiasm and honest work. He demanded of teachers a keener sense of service,

Exhorting the teachers as to how they must feel about their duty, he said that teaching ought to be a pleasure to the teacher as well as to the taught. Moreover, since the material that the teacher was in charge of was only human, he had to be a thorough psychologist, knowing even by touch all the latent faculties in each and every pupil. He had to discover what was inherent in the boy and cater to particular inclinations.

Moralising would not do, said the Nawab Sahib, but it was example that would teach the boy more than precept. He dwelt on the punishment meted out to boys and the demoralising effect inherent in such practice. He stressed upon the importance of education, physical as well as moral, that could be derived from games, which ultimately would develop the qualities of fair-play, justice, manliness, sportsmanship, etc. He held that a teacher ought to be a sportsman at all costs.

The Nawab Sahib concluded that these motives should actuate the Association in their future task. It should be a living force (not a mere trade union) working for the building up of the country and the nation.

The annual Teachers' Conference of the British Administered Areas began on the morning of Saturday, the 25th March '33 in the main hall of the Rivoli Talkies, under the presidentship of Nawab Mehdi Yar Jung Bahadur.

This is the first Conference of the organised Teachers' Association in the British Administered Areas, which is largely due to the initiative and efforts of the Educational Officer, Dr. G. S. Krishnayya. The Teachers' Association which began its life yesterday evening, arranged an exhibition of the hand-work of their various schools in the main

hall of the Wesley High School. It included valuable specimens of ratan work (done by Keyes Girls' High School), carpentry work (from A. V. High School, St. Mary's School, etc.), drawings and portraits, needle and lace-work, carvings, etc. Many gentlemen of both Hyderabad and Secunderabad visited the Exhibition and expressed appreciation at the workmanship of the articles displayed. It may be mentioned that some of these exhibits are also for sale.

The Conference began exactly at 9 A. M. with a song of the poet Dr. Rabindranath Tagore sung by the girls of Preston Institute. Mr. F. F. Hirju Koorshed, B. A., recited a prayer after which Major G. T. Fisher, I. A., formally opened the Conference with a short speech.

Both the President Nawab Mehdi Yar Jung Bahadur and Major Fisher were garlanded.

The Presidential Address was followed by some excellent music provided by the Methodist Boys' High School Orchestra and lectures by Dr. J. M. Kumarappa, M. A., Ph. D., on "The Mission of the Teacher"; Dr. Latif Syeed, M. B., Ch. B. (Edin.), on "Health and Hygiene" and Mr. F. Weber, M. A., on "Physical Education," followed by delightful performances of drill by the children of the Grammar School and Kollattam by the Government Primary School of Picket.

AFTERNOON SESSION.

The afternoon session of the Annual Teachers' Conference shifted to the Wesley Hall at 2 P.M. where until 4 o'clock model lessons were given to the primary and secondary sections respectively. Miss K. B. Patel of the Parson School led the English class for the primary section, after

which a number of other teachers took part in the discussion of the model lessons. Then the English class for the secondary section was taken by Mrs. Garden of the Methodist Boys' High School, Hyderabad, who gave a delightful lesson on composition writing, teaching of prose and poetry and some "snap" tests. Mathematics classes for the primary and secondary sections were taken by Mr. K. Sambamurthy, B.A., L.T., of the Wesley High School and Mr. N. Narayan Doss, B.A., B.T., of the Jagirdars' College, respectively.

A general session of the whole Conference then followed for about 15 minutes, at which the Rev. F. C. Philip, M.A., presided. The Chairman of the Reception Committee, Dr. Krishnayya, initially thanked the various co-operating institutions for their valuable assistance and acknowledged the debt of the Conference to the leaders of the sectional meeting. The President, the Rev. F. C. Philip, speaking next, remarked that the Secunderabad teachers had a chance of showing what they could do when given an adequate opportunity. He admitted that the schools of Secunderabad and Bolarum had been under a handicap formerly and he was glad, therefore, they were to have an additional Conference to meet their peculiar needs more adequately. He expressed particular pleasure at the number and variety of exhibits and the interest shown by the visitors and delegates in them. He suggested that it might be desirable to have a longer session at which more time should be devoted to some of the problems raised in different sectional groups. He drew pointed attention to the place given to the extra-curricular activities in the groups. He hoped that he was expressing the feeling

of the Conference when he said that he appreciated the pains and work of the Educational Officer and Headmasters in organising such a comprehensive and well-thought-out Conference.

Mr. Sivasankaran, the Headmaster of the A. V. High School, Bolarum, then thanked the President, the Rev. Philip, and all the ladies and gentlemen who had helped in making the sectional session a success.

At 4-30 a 'social' was held, all the teachers and visitors participating.

A delightful exhibition of drill, marching and games preceded the closing of the Annual Teachers' Conference which, however, continued its activities in another part of the town with a variety entertainment at the Ram Gopal Theatre. A full programme of a variety of music, drill, games, magic and drama exclusively given by the students of various institutions was gone through from 6-15 P.M. till late at 8-30 P.M. The theatre was completely packed and the evening was thoroughly enjoyed.

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THE SIR MARK HUNTER MEMORIAL.

A MEETING was held at the Presidency College on Friday, the 24th March, 1933, when Mr. Erlam Smith, the Director of Public Instruction, unveiled a bromide enlargement of the likeness of the late Sir Mark Hunter.

Mr. P. R. Krishnaswami, Secretary, The Mark Hunter Memorial Committee, started the proceedings by making a statement in which he said:

'We are assembled here to do honour to the memory of the late Sir Mark Hunter, who was Professor of English in this college from 1910 to 1918. The news of his death was published in the local newspapers of the 22nd September last. Some of us, who had been his students, felt strongly a desire to perpetuate the memory of his good work as a teacher of English. It was not blind or conventional hero-worship that prompted us to seek to raise a memorial to him. We have all been severe critics of Mr. Mark Hunter's qualities, but we have never doubted that he was among the greatest teachers of English in South India. I may also state that the honour which we seek to do to-day is of the purest form, as the object of it is no more in the land of the living, and can neither be spoiled by praise nor seek to bestow special favours on those who would praise him. Our memorial to-day extracts the abiding greatness of an efficient and forceful Professor of English, for the inspiration of succeeding generations of teachers and students in this college. In honouring the distinguished representative of English studies to-day we

also declare our keen sense of the value and importance of these studies.

At a meeting held on the 31st January last, it was resolved to perpetuate the memory of the late Sir Mark Hunter, first, by putting up a bromide enlargement of his likeness, and secondly by endowing a prize in his name in this college. The personnel of a memorial committee was also determined, and we have reason to congratulate ourselves on having as our President, a most distinguished student of Sir Mark Hunter, in M. R. Ry. Rao Bahadur S. E. Runganadhan. The work of preparing a bromide enlargement was entrusted to Messrs. Doss Brothers, and a word of praise is due to them for the excellence and promptness with which they executed their work. We were lucky to have procured the original photograph through the courtesy of my friend, Mr. N. Ramani. The photograph shows Professor Hunter in profile, in a characteristic posture, sitting at work at his table. You will see presently that it is a very living likeness. The criticism has been expressed that this will be the best portrait in the college, we may claim at any rate, that it will be among the best.

I thank Messrs Srinivasa Varadachari & Co. for doing us free all our necessary printing. They had the honour of publishing several books by Mr. Hunter.

We are handing over to-day a sum of Rs. 660 to the Principal as the first instalment towards founding a prize in his name, to be awarded to a student of the English Honours course who writes the best essay on

perusal. He held the view that English should be the key-stone in the arch of the University curriculum for the average undergraduate.

It is unfortunate that in recent years, there has been a persistent attempt to reduce the importance of English in University education. A well-known publicist has even expressed the novel view that it should be a matter of patriotic pride to Indians to speak and write broken English. While we may readily admit that every encouragement should be given to vernacular studies in the University, I hope no narrow nationalism will prevent us from recognising the value and importance of English both as an instrument of knowledge and a glorious treasure-house of culture.

The Presidency College has had many great and distinguished teachers in several branches of learning, but I consider Mr. Hunter was among the greatest of them all. His scholarship was marked by accuracy and thoroughness. Though a man of wide culture, he deliberately narrowed down his interests to a few subjects in order that he might be thorough in what he knew, and he had an infinite capacity for taking pains. He was a most stimulating and inspiring teacher, and succeeded by his infectious enthusiasm in evoking the latent abilities in his students. And as a man he had a most loveable and attractive personality. His buoyancy of spirit, his keen sense of humour and his genuine kindness of heart endeared him to his students and his colleagues. This evening's function amply testifies to the affection and admiration which his old students and colleagues had for him. We hope that the portrait of him which will hang on the walls

of the college and the prize which is to be instituted in his name will serve to perpetuate his memory in this college as a great teacher who spent himself freely in the service of the students of this Presidency.

Mr. W. Erlam Smith said that during the last two or three years there were several deaths of former principals and professors of the college. Some like Bilderbeck passed away in the fulness of years. But in the case of Sir Mark Hunter, it was a shock to his students and friends to hear that he was snatched away in the full tide of his vigour. Sir Mark Hunter rose to the very height of his profession. He had left behind him the enduring monuments of the English Honours School of the Madras University and the Rangoon University. The speaker knew Sir Mark as early as 1907. He had extraordinary vitality and he used to brighten up the Common Room of the College with his keen humour. Mr. Runganadhan had given them a detailed account of Sir Mark Hunter and the speaker would only add that Sir Mark was tenacious and in some ways fanatical. He was an extremely hard worker and did his best for the college.

With these words Mr. Erlam Smith unveiled Sir Mark Hunter's portrait amidst cheers and handed over a cheque to Mr. W. C. Douglas, Principal of the College.

Mr. Douglas, in accepting the gifts on behalf of the college, said that to him the portrait did not possess that wealth of meaning and warmth of personal contact, which it did to many of them, because he had not known Sir Mark Hunter. The portrait gave an outlet to the feeling of respect, admiration and gratitude entertained towards Sir Mark by his contemporaries, his student,

his colleagues and his friends. It was an expression of piety to one they delighted to honour. To the later generation, it served as a link of the past. It created a sense of continuity of the college life and made them realise that all their labours were just links in an endless chain. The speaker assured them that the portrait would be looked after with the care and respect with which they would like it to be looked after. He also expressed his gratitude for the endowment and concluded by saying that the recipients of the prize would remember not only Sir Mark Hunter but also the loyal generosity of those whom Sir Mark taught, attracted and inspired.

Mr. D. S. Sarma proposed a vote of thanks to Mr. W. E. Smith for having gone over to the college to do the unveiling. He thanked Mr. S. E. Runganadhan for having gone over from Chidambaram. He also thanked the Secretary and the Treasurer of the Committee for having carried out the work.

THE ACCOUNT.

Donations Received:	Rs.
Mr. S. E. Runganadhan	100
" P. Seshadri	50
" D. A. Narasimham	50
" W. E. Smith	50
Sir C. P. Ramaswami Aiyar	35
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" N. Ramani	15
" S. K. Yegnanarayana	15
Mr. V. Saranatha Aiyangar	15
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" N. R. Kedari Rao	5
" P. Rangaswami Aiyangar	5
" J. Franco	5
Dr. & Mrs. I. S. Peter	5
Mr. V. Venugopal	3
" V. Venkataraman	2
" Mudlagiri Nayak	2
" R. Krishna Rao Bhonsale	2
" C. Karunakara Menon	2
" M. Sriman Bother	2
" T. V. Ramaswami	1
Total	764

a subject bearing on English Language or Literature, prescribed by the Principal.

On behalf of the Committee I may express my sincere thanks to the donors who have made it possible to perpetuate by a suitable memorial, the name of Sir Mark Hunter in this college.

(Details of the donations and accounts are given elsewhere.)

Rao Bahadur S. E. Runganadhan, President of the Memorial Committee, in requesting Mr. Erlam Smith to unveil the portrait of Sir Mark Hunter and to hand over the cheque to the Principal of the Presidency College, said:

'Before I request the Director of Public Instruction, on behalf of the Hunter Memorial Committee, to unveil Sir Mark Hunter's portrait and to hand over to the Principal of the College the amount collected for an endowment in his name for an English prize, I may be permitted to say that I consider it a great privilege to take some part in this evening's function, as I feel that we are honouring the memory of one who rendered great services in the cause of University education in this Presidency.

Sir Mark came out to India in the early nineties as Principal of the Coimbatore College and later joined the Educational Service of the Government of Madras. He spent nearly twenty years in the Madras Presidency, first at the Government College, Bangalore, then at Rajahmundry and finally at the Presidency College, Madras. He left Madras in 1918 and went to Burma as Director of Public Instruction, and for his extremely valuable work there in connection with the establishment of the new University of Rangoon, received a Knighthood on his retirement in 1929.

But so far as we in South India are concerned, his most enduring work was done during the eight years he was at the Presidency College, and it is fitting that his memory should be perpetuated in this institution. I first met Mr. Hunter in Madras in December 1905 when he was Principal of the Rajahmundry College and was spending his Christmas holidays with Mr. Allen. Mr. Hall of the Teachers' College had given me a note of introduction and had told me that Mr. Hunter was on the look-out for an Assistant Lecturer in English. Mr. Hunter received me with extraordinary kindness, conversed with me for nearly two hours, offered me the appointment straight away and, as an additional inducement, promised to help me in my study for the M. A. Degree Examination in English.

I carried away with me after that interview a lasting impression of a most vivid and eager personality, a personality in which character and temperament were equally strong, of a man who was passionately devoted to scholarship and who overflowed with kindness towards those who showed the slightest interest in or aptitude for higher English studies. That impression was only strengthened and reinforced by my fairly close association with him during the next dozen years or so.

At Rajahmundry, I found that he was happiest when dealing with his classes for post-graduate students in English. He was a scholar rather than an administrator and the dull round of his official duties had little or no appeal for him. He would take immense pains over his lecture notes and would never grudge the time or trouble involved in meeting his students and discussing and explaining their difficulties to them.

Largely through his influence, I was transferred to the Presidency College in 1907, and in bidding me good-bye he told me with his characteristic directness and simplicity that he envied my job in Madras and would love to join me at the Presidency College because of the greater facilities it offered for study.

Mr. Hunter came to the college in 1910 and during the eight years that he was here, he found full scope for his apparently inexhaustible energies, and laboured in the cause of English studies with an almost missionary zeal. He was largely responsible for the organisation of the Honours School of English Language and Literature in the University. The course was modelled on the lines of the Oxford School, but also was made even fuller and more difficult. Many felt even then that it was overweighted on the linguistic side and that the compulsory study of Gothic and Germanic philology was too much for the Indian student who came to the course with no previous linguistic training. However, being a man of strong convictions and vigorous self-assertion, Mr. Hunter carried the day. But the marvel of it was that those who studied language under him never found the subject uninteresting or difficult. He had the knack of making the desert sands of philology blossom like the rose. Age could not wither nor custom stale for him the infinite romance pertaining to the roots, their early growth and their later changes in form and meaning. I remember his describing once with an almost rapturous joy his discovery that a curious play—some in Sanskrit—Ramanast—was really *happiest*, *paradise's nest*, on the analogy of similar associations in English. His joy of discovery was comparable to that of a man

who had suddenly come across a veritable treasure-trove.

The peculiar noises emanating from Mr. Hunter's language classes used to provoke the profane mirth of the unfatigued who passed and repassed the corridors of the college. Mr. Hunter would describe the sounds in English with all the gusto with which an operatic singer produces his strongest notes. Mr. Sarma and Mr. Ayyappan Pillai are, I expect, continuing the tradition, but the noises they emit are, I am sure, thin and anaemic compared with Hunter's full-throated resonance. It was this remarkable enthusiasm which was the secret of Mr. Hunter's success as a teacher. It has been truly said that teaching is much more than a technique, it is a life and an example. It was by his personal contact and personal example, that he lit the flame of enthusiasm for scholarship and knowledge in the minds of many of his students. Mr. Hunter did a yet greater service to University education, by his unceasing endeavours to raise the standard of English studies in the Intermediate and Pass Degree courses and to make the teaching of English efficient in the colleges. As a result of his work and influence not only in this college, but in the Syndicate of the University, in the Board of Studies in English, and as Chairman of the University Inspection Commission of 1917-18, the study of English received an emphasis and importance which it has never had either before or since. He used to insist on the provision of library classes in the colleges for the encouragement of the habit of reading among students, on the importance of composition work and its careful correction by the teacher and on the student's independent reading of a large number of good English books prescribed for

memorable occasion. The car festival too takes place when this festival is held and Siva and his consort, Parvati, known in this holy shrine as Arunachaleswarar and Apeeta-kuchambal respectively, appear well-decorated on their sacred white bull and are worshipped by thousands of devotees. The festival which comes round every year in the Krithigai month usually lasts ten days, and special trains are run for the convenience of pilgrims.

The above festival is observed in all Hindu households and on the Krithigai day, countless lights are put up in front of buildings and the beautiful galaxy of lights is a very fine sight to look at. The Fire God is thus worshipped and the belief

prevails that such worship brings the people health, wealth and prosperity.

In fine it must be said that this festival, as others of its kind, has an abiding place in every Hindu heart, and serves as an occasion for many Hindus of all castes and creeds to congregate at a particular place for the common purpose of worshipping God which in that way serves as a cementing factor. The internal or esoteric significance of the festival is also great. We can interpret the holy beacon in the following way. The light that is lit is the light of knowledge. The lamp is love, devotion is the ghee, and mind is the wick and so on. The festival is one of the biggest in Southern India and is held in very high esteem by the Hindu population in general.

TO A ROSE.

BY MR. T. S. THIAGARAJAN.

IV

How sweet is the rose to see in the morn !
How sweet are the tints that shine !
The scents they own have hither drawn
The floating legs of mine.

II

Am I a child to stop and gaze
At full your glossy face ?
O, my sweet rose ! that doth amaze
The babes,—they are not blase.

III

"A child you are ; it's true, it's true,
But of an age-worn size.
Nay wondered once at all you knew,
But now you praise things nice."

V

Thus came a pause for morning walk,
And I couldn't step forward,
In wonder lit I turned to ask,
"To me what is your word?"

VI

Alack, alack ; no reply came,
How long am I to wait ?
Ah, foolish heart, think not to blame
The rose so good and bright.

Yet I could know what word hast thou
For me though dumb you are.
I learn in a secret school to love
The old Nature so fair.

THE TORCH OF WISDOM.

BY 'WALKER.'

The Name is the earliest Garment you
wrap round the earth-visiting Me.

Out of the eater cometh forth meat ; out
of the strong cometh forth sweetness.

But great men are too often unknown or
what is worse misknown.

For if new-got gold is said to burn the
pockets till it be cast forth into circulation,
much more may new truth.

For, as I take it, Universal History, the
history of what man has accomplished in this
world, is at bottom the history of great men.

Heroism : the divine relation (for I may
well call it such) which in all times unites a
great man to other men.

God forbid it should be said, no nation is
equal to the English in *substantial* violence
and *informal* justice.

My Lords, to obtain empire is common ! To
govern it well has been rare indeed.

The first step to empire is revolution, by
which power is conferred ; the next is good
laws, good orders, good institutions, to give
that power stability.

All good constitutions have established
certain fixed rules for the exercise of their
functions, which they rarely or ever depart
from, and which rules form the security
against the worst of evils, the government of
will and force instead of wisdom and justice.

The goal we cannot choose but reach is seen
By human passion, pity, faith and love.

—HAYES.

As unto the bow the chord is,
So unto the man is woman
Though she bend him, she obeys him,—
Though she draws him, yet she follows,
Useless each other without the other.

—LONGFELLOW.

Frame your mind to mirth and merriment,
Which bars a thousand harms and length-
ens life.

—SHAKESPEARE.

Small curs are not regarded when they grin
But great men tremble when the lion roars.

—SHAKESPEARE.

Man is like to vanity : his days are as a
shadow that passeth away. —PSALM cxliv. 4.

I am for peace : but when I speak, they are
for war.

—PSALM, cxx. 7.

Love not the world, neither the things that
are in the world. If any man love the world,
the love of the Father is not in him.

—JOHN, ii. 15.

For all that is in the world, the lust of the
flesh, and the lust of the eyes, and the pride
of life, is not of the Father, but is of the
world.

—JOHN, ii. 16.

Whosoever committeth sin transgresseth
also the law ; for sin is the transgression of
the law.

—JOHN, iii. 4.

My little children, let us not love in word,
neither in tongue, but in deed and in truth.

—JOHN, iii. 18.

Expenditure:

	Rs.
Cost of Bromide Enlargement	70
Postage, stationery and other contingencies	34
Cheque to the Principal	660
Total	764

Additions to the Prize Amount after the 24th March.

	Rs.
Mr. K. Chinnaswami Aiyar	25
" U. Mangesh Rao	5
" P. Padmanabha Menon	3
" S. Hanumantha Rao	5
Total	38

K SWAMINATHAN, *Treasurer*.**PLACES OF EDUCATIONAL INTEREST.****XXII. TIRUVANNAMALAI.**

BY MR. L. N. GUBIL SUNDARESAN.

Trichy.

Krithigai is one of the twenty-seven constellations detailed in the Hindu almanac and is supposed to be the head of a group of six stars. These six stars have been represented as women who wedded the moon. The *Skandam*, one of the eighteen Puranas of the Hindu religion, tells us that Skanda, the commander of the celestial gods, was suckled by the six stars known as the Krithigai sisters, when first he was taken from the Saravana Pond, wherefrom he had his being, and that he bore the name of Karthikeya on that account. Every month we have this Krithigai day which is very sacred to Lord Muruga, and most of the Saivaites observe this as a day of fast and prayer. All the Saiva temples celebrate this in a fitting manner once in a year in the Krithigai month. But this festival is celebrated in a markedly magnificent manner in the Tiruvannamalai temple.

Tiruvannamalai, otherwise known as Arunachalam, meaning the "Red Mountain," is a hill in the North Arcot District. It is supposed to contain the *Thejavirya* or the Linga of Fire, the other four Lingas or symbols of Lord Siva, viz., the lingas of Earth, Water, Wind, and Ether being located in Tiruvarur or, Conjeevaram, Jambukeswaram, Kalabasti, and Chidambaram respectively. Regarding the origin of this Lingam of Fire, tradition runs as follows:—

Once upon a time there arose a quarrel between Maha Vishnu and Brahma as to who

was the supreme one. Both of them claimed to be supreme, and the matter could not be settled between themselves and they approached the Lord of Mount Kailas to settle the dispute. Siva thereon stood like a mountain of fire and addressed them thus: Oh! ye brothers, listen ye to my words! You see my present huge fiery form. The one of you who will see my bottom or my top will be declared to be the Supreme Being. Thereon Lord Brahma took the form of a Swan and Lord Hari the form of a boar. Both went in search of Siva's head and foot respectively. After having gone a long way, they found that they were far from reaching their destination. So both had to retrace their steps accepting their defeat and inferiority to Lord Siva. Their pride was thus put down.

This, according to tradition, is the origin of the Tiruvannamalai temple. Worship of the elements has ever been an important function in the Hindu religious experiences and regular fire is worshipped as a god. The present mountain is supposed to have cooled down from its original fiery form, and even now a walk round the hill, (the distance, which is covered by a metalled road is nearly 8 miles) is considered to bestow upon the person who takes to it, good health and prosperity. Krithigai is the foremost festival of this hill, and pilgrims from far and near flock to the hill in large numbers to witness the holy beacon, lit on the top of the hill on this

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NEWS AND NOTES.

INDIAN.

PUNJAB.

All-India Educational Conference :—Preparations for the 8th session of the All-India Educational Conference are afoot. The work has been resumed, and it is hoped that, before now the Working Committee has secured the co-operation and sympathy of the teachers of the whole province. Bulletins Numbers 5 and 6, embodying an appeal for funds and all information about the different sections of the Conference respectively have been sent round to all provinces.

The Educational Exhibition, also, bids fair to be a great success. The Exhibition Secretary is doing his very best to make a good collection of educational exhibits from all sides. The authorities of the Education Department have kindly issued circulars to the Headmasters of the various schools of the province to send exhibits.

Very encouraging response is being made by the Universities and Education Departments of other provinces, such as the D. P. I., Mysore; Registrar, Aligarh Muslim University; Principal, Muslim Boarding School, Derlate; Chief Inspector of Schools, Patiala State; D. P. I., Madras; Registrar, University of Dacca; Registrar, University of Mysore; Director of Education, Mandi State. In the Punjab, the sympathy and co-operation of all persons concerned in the educational activities of the province have been sought and secured both from the official and non-official quarters.

The date for the opening of the Exhibition is fixed as the 13th April, and dates for the Conference are from the 14th to 16th of April.

Lahore School Boys' Athletic Sports:—It is a happy sign of the times that the sports activities for school boys, which had been neglected for

many years were revived only lately through the kind attention of the Lahore Association of Olympic Sports. Side by side with the Olympic match which was intended for the grown-up athletes, another match was arranged for school boys (senior and junior batches) in which some eight local schools took part. The trophy, which has been presented by Mr. L. Sitaram, Municipal Commissioner, has been won by the Central Model School, Lahore.

Annual Sports and prize-giving of the Central Model School, Lahore, came off on the 11th February 1933, at the Central Model School Lawns. A very grand physical display was given by the whole school. Major R. Sanderson, Director of Public Instruction, gave away the prizes, and spoke in high terms of the high standard of efficiency maintained by the school both in education and physical instruction.

The Punjab University Enquiry Committee :—The Punjab University Enquiry Committee has well-nigh finished its work of examining witnesses and touring round the Punjab to see the different types of educational institutions. The Committee is now busy in preparing the report on the constitution and various aspects of the Punjab University. It is hoped that the report will be ready by the end of March. All the proceedings have been held in camera. Therefore, no definite information is available regarding the recommendations of the Committee. Different kinds of rumours are afloat about the forecast of the coming events. Apprehensions are entertained that some communal bias might be made to prevail in the recommendations of the Committee regarding the constitution of the University Senate or Syndicate. Rumours are in the air that the report of the Committee would be a very fine document on the whole, in view of its findings and linguistic touches.

April 1933.]

Latest Notification of the Punjab University :—That the University of the Punjab is rather too mercenary in its dealings will be manifest from the fact that it has recently issued a notification to the effect that each candidate from the mofussil should pay an extra fee of Rs. 2 with his late fee if he is not willing to come down to Lahore to take his Matriculation Examination. This is just an obvious way of extracting an extra fee of Rs. 2 from the examinees from the mofussil. It may be asked what the fee of Rs. 5 means, if it is not intended to cover the charges for the extra burden, which the University will have to bear for compiling additional lists of the examinees. It does not stand to reason that when the University demands Rs. 5 as late fee for all applications submitted till the 13th of February, it should ask the poor examinees for the payment of an extra Rs. 2 to save the trouble of coming over to Lahore and appearing at a centre nearest his house.

BENGAL.

1. A Committee has been formed to formulate schemes for starting a new University for Assam. It is expected the new University will be created as soon as the reformed constitution begins to work.

2. The University of Calcutta has given permission to three High Schools to introduce co-education provided the local guardians and the Managing Committee have no objection.

3. The All-Bengal University and College Teachers' Conference was held on the 22nd and 23rd February last under the presidency of Sjt Shyama Prasad Mookherjee, M.A., B.L., Bar-at-Law. The Conference strongly advocated de-provincialisation of Government Colleges.

4. The All-Bengal (Non-Government Secondary Schools) Teachers' Conference will take place during the Easter holidays at Serampore. Brisk preparations are going on to make the Conference successful.

BOMBAY.

February is a dull month educationally and so is the month of March, for they are the months of preliminary examinations and both the students and the teachers are engrossed in preparation for the examinations. It was, however, expected that 'Education' would figure largely in the Legislative Council discussion, on account of the far-reaching recommendations of the Reorganisation Committee in that behalf. But Government announced their intention not to give effect to any of the recommendations of the Committee excepting the one about the Deccan College, Poona, and the question lost a good deal of its vigour.

The Deccan College is one of the oldest colleges in the Presidency and has evolved out of the Sanskrit College founded in Poona about the year 1811. As a result of the British policy outlined in Macaulay's minute the Sanskrit College was replaced by a high school and two colleges, one of which developed into the present Deccan college and the other, which was intended to be a similar institution imparting instruction through Marathi, dwindled down into a Training College for primary teachers. Many of the leaders of the last generation belonged to this college and it is painful to have to read of the Government resolve to close it down from next year. It is, however, a fact that it has long ceased serving any useful purpose as an under-graduate institution. It does not now command the marked superiority in instruction which it once did over the local private colleges, and students are unwilling to incur the proportionately heavy expenses of this aristocratic institution. More than once has it been pointed out to Government that the Deccan College should be converted into a Department of Post-Graduate Research and Instruction and be the nucleus of the Maharashtra University of Poona. But the advice was not listened to and now Government are prepared to risk the odium of closing down this oldest college in order to save about half a lakh of rupees per year.

It was inevitable that reference should be made on such occasions to the proportionately heavy grants paid to European schools. For less than 5,500 pupils in European schools Government have been spending about Rs. 370,000 or about Rs. 67 per pupil, and this is almost equal to what Government have been spending for the pupils in their own schools. For the number of students in Government High and Middle Schools is about 10,000 and the amount spent on them from provincial revenues is about Rs. 700,000, i.e., about Rs. 70 per pupil. The corresponding figures of the other High and Middle schools are : number of pupils about 100,000 and the expenditure from provincial revenues about Rs. 12,50,000 or Rs. 12-8 per pupil. The so-called European schools are attended mostly by Anglo-Indian children and the only justification for this disproportionately heavy burden for them on the provincial revenues is that the managements of these schools also spend well for their maintenance. The question will soon take the form of an acute grievance unless the doors of these schools are thrown open to Indians and Anglo-Indians alike and the managements are made less expensive.

CENTRAL PROVINCES AND BERAR.

During the week ending with 4th February 1933 meetings were held of the different bodies of the Nagpur University. The following are some of the important resolutions adopted. One of these was about the use of the mother-tongue as medium of instruction in colleges. Opinions of the Principals of affiliated colleges were considered and the Academic Council resolved that with effect from 1936 (a) instruction in Hindi, Marathi and Urdu be imparted and examinations in these subjects be held through the media of Hindi, Marathi and Urdu respectively ; (b) instruction in Sanskrit be imparted in Marathi, Hindi or English at the option of the colleges and

any of these media may be offered for examination by the candidates ; and (c) instruction in Persian and Arabic be imparted in Urdu or English at the option of the colleges and any of these media may be offered for examination by the candidates.

The Executive Council has made a small grant of Rs. 300 to Dr. G. R. Hunter, Morris College, for excavations near Pachmarhi where it is expected some finds of pre-historic interest may be unearthed. The Council also amended M. A. ordinances so as to enable B. Ag.'s to take M. A. in Economics. It was also resolved to abolish the annual fee for enrolment as a Registered Graduate and to enrol such graduates only on payment of a consolidated fee of Rs. 10.

Another important amendment was in the ordinances relating to the admission of teacher-candidates to the University examinations reducing the total period of service as a teacher required for admission to the examinations and providing for the inclusion of discontinuous service in the period if the break does not exceed six months.

MYSORE.

The Eighth Provincial Education Conference of the Mysore Secondary Education League was held at Kolar from the 17th March 1933 for three days.

Amin-ul-Mulk Sir Mirza Ismail, Kt., B.A., C.I.E., O.B.E., Dewan of Mysore, graciously opened the Conference at 3 P.M. on the 17th March. Professor A. R. Wadia, B. A. (Cantab.), Bar-at-Law, Professor of Philosophy, University of Mysore, presided over the Conference.

The chief items of the Conference were lectures and resolutions on educational topics, an Educational Exhibition, sports and tournaments for members, drama, musical entertainment, excursion to Nandi Hills and dinner.

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MADRAS.

(1) The Academic Council of the Andhra University has adopted a resolution whereby candidates for the B. Ed. Examination of that University will have to undergo a practical test. This test will carry a maximum of 200 marks and will consist of two parts, *vis.*, demonstration classes, one in English and one in the special subject, and practical work during the period of training.

(2) The Government of Madras have decided to levy tuition fees from students undergoing training in the Teachers' Colleges at Saidapet and Rajahmundry. Till 1932, the graduates under training were paid stipends of Rupees fifteen each. In 1932, as a measure of retrenchment, the stipend was abolished. This year they propose to levy a fee of Rs. 100 per annum from each candidate undergoing the course.

The special subject for the L. T. Examination 1934, will be a study of "Elementary Education" in all its aspects.

(3) Mr. N. S. Subba Rao, Director of Public Instruction, Mysore, has been elected to preside over the 25th Provincial Educational Conference to be held at Trichinopoly in the middle of May 1933.

Prof. S. K. Yagnanarayana Aiyar, Convener of the Committee on School Journeys, has issued on behalf of the Committee the following questionnaire to all interested in School Journeys. Replies to the questionnaire may kindly be sent to his address, 41 Singarachari Street, Triplicane. As the Committee is to submit its report to the coming Punjab session of the Conference of the All-India Federation of Teachers' Associations, he requests that replies may be sent to him on or before the 1st April.

A QUESTIONNAIRE ON SCHOOL JOURNEYS.

A—School Journeys, Nature, Scope, etc.

1. What is a true school journey? Is it to be a mere pleasure-trip? Should it be part of the educational programme?

2. What in your opinion should be the nature and extent of a school journey? Should it be merely a visit to places of interest in and around the locality, or a longer journey within a district, or province or all-India? How many district, inter-district, or inter-province journeys can be undertaken by one school in a year? In preparing the educational programme of visits, do you think that the school authorities can do it without outside assistance? Or would you suggest the formation of an *ad hoc* School Journey Association which will prepare guide books, and a suitable programme for such visits? Or would you entrust the Scout Associations in your district or province, if any, to organize educational trips?

3. Should school journeys be undertaken during term time or during the longer holidays at the end of each term?

4. (1) If during term time will it affect—

(a) The regular study of the pupils? If so, in what measure?

(b) The normal work of the school, as a result of some teachers having to leave with the boys?

(2) If during holidays, what provision will you make for the normal vacation of the teachers who lead the party?

5. Would the pupils of a school journey party be all from the same class? If so, why? What will be the difficulties, if they are drawn from all grades?

6. What may be the reasonable strength of the party under the charge of one teacher?

7. Will it be an advantage to couple school journeys with school exchanges, i.e., boys of one

school A while on journey, attending classes in school B and *vice versa*, the respective teachers also taking their turn? If so, is it practicable in our country? If not, what are the impediments and how can they be overcome?

8. What educational advantages do you believe we can achieve by such journeys? Are you afraid of any ill-effect?

9. Can you state from experience how such visits have affected such types of boys as are noted below?—

- i. The dull.
- ii. The overbearing and impatient.
- iii. The inattentive and irresponsible.
- iv. The smart.
- v. The studious.
- vi. The sporting.

B—Finance.

10. How are the school journeys to be financed?

11. Can the management undertake the whole scheme? If not, in what proportion is the expenditure to be met by the management, the party, and the Government?

12. Who should pay the expenses of the teachers that accompany the party?

13. Will special voluntary organisations created for this purpose work in your opinion and undertake the task of finding the finance?

C—Public Support.

14. What is your experience regarding the opinion of the public of your place in the matter of longer journeys either in term-time or during the holidays?

15. Are the public in favour of such a movement? If not, how may this prejudice be overcome and their sympathies enlisted?

16. (a) How may co-ordination in school journeys between schools be brought about?

(b) Can the existing agencies take up the work? If not, state what new type of organisation will be required, etc., and outline its functions.

(c) Is there any organisation such as Youth League, etc., that would willingly co-operate with our attempt in this line?

D—Past Experience.

17. Has your school conducted any such journeys? Give a brief account of them giving details of programme, total cost and the mode of financing the scheme, the discipline of the party during the journey and such other matters as may be of general interest.

N. B.—In replying the questionnaire, attention need not be concentrated exclusively on the questions. It would be a matter of great help to the Committee, if you can give any suggestion, not covered by the questionnaire.

All replies to be sent to the Convener, School Excursion Committee, 41, Singarachari Street, Triplicane, Madras.

PERIYAKULAM.

Under the auspices of The Boy Scouts Association, Periyakulam, a public meeting was arranged in the V. M. High School, Periyakulam, on the evening of 13-3-'33 when Mr. P. S. Narayanaswamy, D.C.C., Provincial Organising Secretary, Madras, delivered a very interesting and instructive lecture on "Scouting."

In the course of his address Mr. Narayanaswamy made out a strong case for the promotion of Scouting in Periyakulam and observed that the locality was best fitted to take the lead in Scouting in the Madura District, provided the Scouters in the High School and the members of the revived local Association take a sustained interest in the cause of Scouting and win the co-operation of the public.

He made special reference to the keenness of the Scouters at Bodinayakanur for arranging

to hold a District Rally there and in conclusion he appealed to the local Association and all interested in the cause of Scouting to be good enough to afford him every facility for running in May a Scout Camp for the Wood-Badge Course near Kukkaler where the most beautiful training camp for Scouts is always available.

The meeting was well-attended. The Headmaster of the School, Mr. M. R. Rangaswamy Ayyangar, M.A., L.T., who presided over the meeting after reviewing the lecture and complimenting the lecturer on his address, gave every assurance on behalf of his school and the Scout Association that no stone would be left unturned to push up the cause of Scouting at Periyakulam which had once made a mark by organising with signal success a District Scout Rally.

The Secretary of the revived local Association, Dr. Pichumani, M.B., B.S., thanked the lecturer and the Chairman and promised to try his level best to make the work of the Association as fruitful as it was during the Secretaryship of Dr. Gopalaswami, L.M.S.

HADAGALLI.

The members of the Teachers' Association, Board Middle School, Hadagalli, were 'at home' to Mr. W. B. Brierley, I.E.S., District Educational Officer, Bellary, on the 11th March when Mr. D. Rajagopalachar, Deputy Inspector of Schools, was also present.

The students of the Board Middle School enacted a small drama specially written for them by Mr. T. Krishnamurthy, the Headmaster.

Mr. T. Krishnamurthy spoke about the economic condition of the area and the progress made by the school. The Educational Officer stressed upon the special advantages the school had and wanted the teachers to be optimistic.

Mr. Brierley also presided over the Elementary School Teachers' Association meeting, when Mr. H. Narayana Rao the Headmaster of the local elementary school spoke about the advantages of Teachers' Associations. The President concluded by saying that the teachers

would play a more important part under the new constitution as the number of voters would considerably increase.

CANNANORE.

An Educational Exhibition was held in the Govt. H. E. Training School, Cannanore, in connection with the Annual School Day and Anniversary Celebrations on Sunday, the 5th March, under the auspices of the Pupil-Teacher's Association of the School.

M. R. Ry. A. V. Kuttikrishna Menon Ayl., M.A., B.L., L.T., Principal, Zamorion's College, Calicut, presided over the celebrations. M. R. Ry. M. Ramchunder, Ayl., B.A., B.L., District Munsiff, Cannanore, opened the Exhibition with a short, felicitous speech in which he impressed upon the audience the extreme importance of practical work in schools and remarked that such School Exhibitions were highly useful in utilizing the talents of both teachers and students for the development of the practical side of education.

The most important among the exhibits were maps, charts relating to physiology, history and geography, kindergarten work of all varieties such as clay-modelling, wool-work, card-board models, etc., wood-work such as a model farm-house, articles of furniture, rat-traps and other things of daily household use, and educational appliances like the abacus, the sundial, time-dial, clinometer, geometrical models, multiplication indicator, etc. Paper pulp work too was an attractive feature of the Exhibition. Special interest was evoked by a number of globes made out of paper-pulp and it deserves to be mentioned here that similar globes exhibited last year for the first time at the North Malabar Educational Exhibition held here in January won the praise of educational experts like Prof. N. Subramanyam of the Teachers' College, Saidapet.

The Exhibition attracted a large number of visitors and was specially useful to teachers in and around Cannanore. It is proposed to exhibit some of the principal articles at the ensuing Educational Conference to be held at Trichinopoly.

REVIEWS AND NOTICES.

SOUND AND LIGHT FOR SCHOOLS BY FRANK BARRACLOUGH, M.A. (OXFORD: UNIVERSITY TUTORIAL PRESS). Price 4s. 6d.

The author, in his preface, states that this is a 'theoretical and practical text-book for general school use and for candidates preparing for the various School Certificate examinations.' But it can equally well serve as a text-book for students of the Intermediate classes of the Madras and Annamalai Universities in these subjects. The syllabus in these subjects for the Intermediate Examination in Science of these Universities is well within the scope of the book, while there is nothing which is superfluous and nothing which is omitted of the portions required for these examinations. The need for a suitable text-book in Sound for the Intermediate classes has been felt very much and this book will meet this need.

The theoretical aspect is dealt with in an appropriate manner by being combined with the practical experiments that are performed in connection with it; the sequence followed is logical and sound. Thus the relationship between the practical and theoretical aspects and the different phenomena and effects could be clearly understood by the student. Applications and effects observed in every-day life such as "Why concave mirrors are used as shaving mirrors", "Why motorists use convex mirrors", "the mirage", "the twinkling of stars," "the speaking tube" are mentioned and explained. The book is fully illustrated with diagrams which are clear and give complete details. The book contains worked examples and additional examples and questions are given at the end of each chapter. The portion covered in Sound is just what is wanted for the Intermediate Examination, and is treated in an interesting and systematic manner that would

appeal to one who has not had a previous acquaintance of the subject.

An elementary idea of the modern aspects of the subject in light and sound and of the fundamental connection between sound and light as manifestations of different kinds of energy, propagated by waves, may also find a place in the book; this will enable the student to grasp the ideas of 'physical optics' clearly later, also, when the student often hears of much of the work done by contemporary physicists like Sir C. V. Raman, he wants to understand something of their work, and hence his interest will be kept up and his curiosity will be satisfied by the inclusion of this part of the subject. A few examination questions also are necessary; the inclusion of these will make the book thorough.

The get-up is quite good and leaves nothing to be desired; the price also is modest.

OBSERVATIONAL GEOGRAPHY BY E. M. SANDERS. PUBLISHED BY GEORGE PHILIP AND SON, LTD. LOCAL AGENTS: LONGMAN'S GREEN AND CO., LTD. CROWN 4TO 80 PP. Price 2s. 6d.

This is a book on practical geography for use in the primary grades, providing a simple and attractive introduction to the study of the home region and other essential aspects of geography. In the Foreword Miss Sanders says: "To do practical geography well both teacher and pupil must be opportunists. All sorts of opportunities occur at school, in the street and at home. It is very difficult with a large class to take advantage of these because so much preliminary explanation is needed. In this book lines along which observation may proceed are suggested, and a great deal of preliminary explanation is given, in the hope that when the opportunity arises it may not be wasted."

The book is amply illustrated with coloured plates and full page illustrations. Any geography teacher will do his work better after reading this book. If Messrs. Philip and Son will issue an Indian Edition of this book suitably adapted to local conditions, they would earn the gratitude of all interested in the promotion of geographical knowledge. It is earnestly hoped that school authorities would not (even in these days of financial stringency) fail to equip their library with a copy of this excellent model book for helping to teach the geography of the home region better, fuller and richer.

FLUTE TUNES BY V. N. BHUSHAN. THE ANANDA ACADEMY, MASULIPATAM. PP. 47 Price Rs. 1.

Mr. V. N. Bhushan is no stranger to the Indian public. His poems have appeared in some of the foremost of cultural periodicals in India, such as the "Triveni" and the "Orient." *Flute Tunes* is the worthy successor of the two previous volumes of poetry, by the young author, namely *Moon Beams*, and *Silhouettes*, both of which were much appreciated by literary men of the East and the West. He has already made a mark as a poet of great abilities. The very title *Flute Tunes* is fascinating and appealing. The present volume contains a number of beautiful and soul-stirring poems from the author's gifted pen. One notices great earnestness and feeling in his poems. Many of them are suffused with a mystic glow, which does not bewilder the reader. The high poetic talents of Mr. Bushan are displayed pretty well in all the poems. Some of them are of high merit and are pure poesy. *The Song Seller* is a very sweet and smart poem, which is simple in style and deep in thought. *Unity*, a poem of half a dozen short beautiful lines, conveys lofty thoughts. Most of the poems in this exquisite collection are short and spicy. *Stars and Flowers*, *Contumely*,

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Wind-Babies, *Affinity*, *The Challenge* are a few of the finest pieces in the book. *A Folk-Song*, is a poetical rendering of one of the most popular and favourite folk-songs in Andhra Desa. Mr. Bhushan has succeeded in telling the story in simple verse and in an exceedingly delightful manner. A good poet should be a good storyteller it is often said. Mr. Bhushan, as a storyteller deserves much praise. *Flute Tunes* is an inspired work which marks the present cultural renaissance of India. The easy and melodious diction, the romantic imagery, the abundance of good and great thoughts, all these render the volume worthy to be studied with profit. As a poet, Mr. Bhushan easily ranks very high among the younger writers of India. Gifted with many of the salient qualities essential to every real poet, Mr. Bhushan is bound to rise higher. All success to him, who deserves it best.

RURAL RECONSTRUCTION BY PROFESSOR K. S. SRIKANTAN, M. A., F. R. ECON. S. (LOND.); CERT. LIBR. (MADRAS UNIVERSITY). MADURA COLLEGE, MADURA 124 PP. Price Rs. 1.

Rural reconstruction is one of the most vital problems of India which need early and correct solving. Of late, this important subject has attracted the assiduous attention and deep study of many of the eminent educational thinkers of the country. Quite recently, the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar, B. A., B. L., M. L. C., Minister of Education, in his University Convocation Address, emphasised the need for rural reconstruction and the part students ought to take in it. The members of the teaching profession, with the help of their students are capable of doing a lot for village uplift. Prof. Srikantan's book is quite opportune, and an eye-opener. He has very ably dealt with the intricate problem. The brochure is a learned one and well written so as to attract the reader. Prof.

V. L. D'Souza, B. A., B. Com. (Lond.), of the Mysore University, has written a valuable Foreword to Prof. Srikantan's convincing and clearly written book. As an introductory manual for those who desire to make a serious study of Indian Rural Economics, *Rural Reconstruction*, by the young and energetic Professor of History and Economics of the Madura College, is decidedly one of the best and brightest volumes on the subject. This interesting book should be read by all teachers and students who are sure to find much to learn and most to think in its clever pages.

HISTORISCHE GRAMMATIK DER NEDERLANDISCHEN SPRACHE—VON M. J. VANDER MEER—BAND I. EINLEITUNG UND LANT-LEHRE—CARL WINTER, HEIDELBERG

This volume of Historical Grammar of Dutch discusses generalities and phonology. The portion on phonology is limited to the description of the history of the relationship of Dutch sounds to High German and Anglo-Saxon. Systematic rules are formulated and plentiful illustrations are supplied. The material is well-arranged, and, in some places, tables are also provided. There are special chapters dealing with the treatment of borrowings, the main sources of which are French, High German and the Oriental speech, Malay. The advent of the French loan-words dates back to an early period in the history of the language when the Dutch-speaking people had political contacts with the French. A few Malay words appear to have been introduced from an early time by Dutch colonists in Malaya, who happened to return to the mother-country. The German and the English loan-words are more recent; among the English words we meet with nautical expressions, sport-phrases and a few cultural terms.

The historical introduction covers about 140 pages, in the course of which the different

dialects of Dutch and the development of the language (with particular reference to social and political influences) are described. The whole of this introduction provides interesting reading. Of particular interest to the general reader are the author's observations on South African Dutch, the dialectal Dutch, spoken in Ceylon, the historical factors which led to the splitting up of the northern and the southern dialects in the 14th century, the development of the Flemish movement, the beginnings of literary activity and the several attempts to reform and unify spelling.

The misnomer still persisting among some that Dutch is only an "off-shoot" of German would be dispelled by a perusal of the book which makes it abundantly clear that culturally and linguistically the individuality of Dutch is undeniable.

EMPFÜHRUNG IN DAS STUDIUM DER ROMANISCHEN SPRACHWISSENSCHAFT VON W. MEYER-LUSKE—CARL WINTER, HEIDELBERG.

This is an Introduction to the study of the Romanic group of languages, in which the student is familiarised with the work so far accomplished and with perspectives of problems still requiring solution in the departments of phonology, morphology and syntax. With the help of suitable illustrations, the author (an authority on Romanic) provides "eine Orientierung über das Gebiet der romanischen Sprachwissenschaft," which would be of practical use to students of this subject. The author has confined himself to the subject of the "formal" aspects of Romanic Linguistics, excluding from the scope of the work all discussions of the "stylistic," the purely "philological" and the strictly "literary" aspects; but within the limits that he has set for himself, he has sought to classify the problems from as many stand-points as possible.

[April 1933.]

The Introduction contains besides an exhaustive bibliography, an account of the different Romanic dialects and the areas where they are spoken. Part I summarises the main features of the foreign elements in the Romanic word-stock. Part II, which is the longest portion of the book, touches the questions of Romanic phonology, morphology and syntax. The importance of the influence of the pre-Latin speeches like Umbrian, Iberian and Gallic on the Romanic languages is next illustrated with illustrations in the course of pages. Finally, the value of the study of Romanic place-names and personal-names for clarifying our ideas of the history of Romanic settlements and wanderings is emphasized through a large number of illustrations.

The author's analysis (at the beginning of Part II of the different paths of approach to the problems of linguistics is more than of ordinary interest. He points out three different

modes of approach: (a) the "systematic" approach whereby the characteristic features of any given set of speech-forms is determined and the common "Entwicklungstendenz" is traced; (b) the "methodic" (or as the author would explain it the "biologic") approach which seeks to trace the history of speech-changes from the old to the new and to assign the ultimate reasons for these; and (c) the "historic" or "paleo-ontologic" approach where the process of treatment proceeds in the opposite direction seeking to reconstruct with the help of available material the earlier speech-forms of the past which may have now disappeared.

The classification of the topics is scientific; the material made available is by no means negligible; and the treatment of this material is marked by exceptional lucidity. Hence this book is not merely a "guide" but a very useful text-book which could be commended to the attention of even advanced students of the subject.

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THE EDUCATIONAL REVIEW.

The Inter-University Board had a successful session of its annual meeting at the Osmania University, Hyderabad, at the end of February, under the presidentship of Sir K. Ramunni Menon, Vice-Chancellor of the Madras University. The authorities of the Osmania University did well in inviting the members of the Inter-University Board to meet at the headquarters of the new institution, in view of the fact that it is an interesting experiment on novel lines and responsible educationists from other parts of India had thus an opportunity of seeing its work and organisation. His Exalted Highness the Nizam of Hyderabad has already granted the sum of a crore of rupees for the construction of new buildings for the University and members had also the benefit of seeing the plans. Among the subjects discussed at the annual meeting was the suggestion that the Universities of India should co-operate in the development of technological education by holding a conference to avoid over-lapping. The Secretary was authorised to take the necessary steps for holding such a conference, in consultation with Sir Akbar Hydari, the Finance Minister of Hyderabad. The Board also requested that Government publications usually reserved "for official use only" should be supplied to Universities also, under special conditions, for purposes of research. Another step forward in the direction of the mutual recognition of University degrees in India was taken by the decision to request the Government and other authorities to treat them all as equal, for the purposes of the services and admission into examinations. It will be remembered that the last Quinquennial Conference of Indian Universities was held at Delhi in 1929. It has been resolved to hold the next Quinquennial Conference again in Delhi in the year 1934, with the next annual meeting of the Board.

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Education and the Madras Budget. We must congratulate all those concerned with the budget of the Madras Government, on the decision to restore the cut of Rs. 5.59 lakhs made last year in the expenditure of the Education Department. It is a fact, recognised all over the world, that economy in education is no economy at all and there is no statesmanship in reducing the facilities which the people of a country possess for acquiring enlightenment which ultimately is a good economic investment. It is, therefore, very pleasant to find that at least one Provincial Government in India has cancelled retrenchment in its educational budget at the earliest possible moment. The amounts relate to teaching grants paid prior to the retrenchment and money is also provided for additional teaching grants to aided secondary schools and for building and equipment grants which have been due to them for a long time.

The Indian Institute of Sociology. We invite the attention of our readers to a new association called the 'Institute of Sociology' which has been inaugurated in Bombay. The subject of sociology has received considerable attention all over Europe and America in recent years and the problems of social life in all its aspects are being examined with scientific accuracy and thoroughness. It is unfortunate that the subject should not have made much progress in our own country, in spite of the fact that India

furnishes a remarkably fine field for the study of the subject owing to the multiplicity of its religions, peoples, cultures and races. The authorities of the Institute have suggested a very comprehensive list of subjects on which they would like to invite the co-operation of scholars all over India. Ladies and gentlemen interested in the association, should put themselves in communication with Mr. S. V. Peruleker, M.A., Servants of India Society, 55, Girgaum Road, Bombay, No. 4.

Indian Students in England. A conference of considerable importance to all those interested in the proper education of Indian young men and women, was held in London early in February. It was a conference between Indian and British students, regarding the difficulties of Indian students in England and was held under the auspices of the National Union of Students of England and Wales whose President was actually in the chair. One of the grievances was the prejudice which existed in some quarters against the participation of Indian students in the athletic activities of Universities. It is well-known that Indian students have distinguished themselves in many kinds of sport and in recent years, Indian teams have covered themselves with glory in various parts of the world. The conference made an appeal to the University authorities to give due attention to the claims of Indian students in this matter, allowing them extra time in the beginning, to adjust themselves to

western conditions. The participation of Indian students in the social life of the Universities was another point which raised grievances of various kinds. It was resolved that Indian students should be encouraged to participate in full in University life. Difficulties regarding admission in the hospitals for training was another problem and it was resolved to make an appeal to the British Medical Association to exert its influence on its behalf. It was felt that if Indian students did not crowd in London, as they did at present, but patronised the many excellent provincial Universities, the situation might be easier. The provision of adequate hostel accommodation for Indian students was another matter which came under discussion. We are glad to find the conference recommended the establishment of an Indo-British Committee to foster cultural relations between Indian and British students. We hope that this movement will gather strength and the conditions of life for Indian students in England will become more comfortable in the near future.

It is matter of profound regret that the Government of the Bombay Presidency should have resolved upon closing the Deccan College, Poona, with effect from the academic session of 1934. In fact, the buildings have already been offered for sale and proposals have been made by many parties for their purchase. We have no wish to enter into the details of the management of provincial finances by the Government

of Bombay, but we certainly think it unfortunate that an institution of this kind, with its long history and honourable traditions, should be closed in the interests of economy of administration. The Deccan College has been one of the most distinguished colleges in this country. On its staff there have been scholars of the type of Sir Edwin Arnold and Professor F. W. Bain, the well-known writer of Indian stories. In situation, buildings and equipment it is one of the finest colleges in this country, but the ruthless conditions of retrenchment can obviously affect even an institution of this kind! We wonder what hope there is for institutions of an ordinary kind which may not have such a distinguished past as the Deccan College.

Music in Schools. The prejudice regarding the teaching of music in schools and colleges is gradually breaking down, though there are many old fashioned people even to-day, who would perhaps not hesitate to oppose its introduction into educational institutions. We are glad that Mr. A. H. Mackenzie, the Director of Public Instruction of the United Provinces, put in a strong plea for the subject the other day, when he presided over the anniversary of the Marris College of Hindustani Music in Lucknow. He said:

"Education is the development of the whole man or woman. We shall, therefore, make a sad mistake in our educational system if we neglect the training of the emotions. Family affection and social fellowship make up the best part of our lives; and nothing binds people together more than their own songs and melodies. But music has also a high moral

value. In this matter, as in some others of importance, we should go back to the ancient Greeks for guidance. Unfortunately for many years music was wholly neglected in our schools. The reason was that the so-called practical people challenged the admission to the curriculum of any subject which did not definitely train pupils for the examinations which lead to some vocation or profession. They forgot that man does not live by bread alone; that there is a life of leisure as well as a life of work. One of the contrasts between life in the East and in the West is that in the East the hours of leisure are for most people hours of idleness. Any institution which aims at developing in young people recreational interests which will give pleasure to themselves and others, therefore, deserves the support of the Education Department."

Sir Henry Gidney has apparently thrown an 'Apple of Discord' among those interested in European and Anglo-Indian education, by the proposals he has got accepted on the subject at the last Round Table Conference. Apart from the undesirability of segregating the subject of European and Anglo-Indian education, rousing the prejudice of the Indian community in whose hands will lie the future development of the country, there is the impracticability of running provincial and all-India boards for the purpose. Considerable controversy has arisen among the representatives of the two important departments of educational activities among the Europeans and Anglo-Indians, the Roman Catholic and Protestant missions. They contend that their interests will not receive adequate attention in the new boards and will perhaps ask for separate representation. We shall not be surprised

if some time later it is found that the interests of European and American missions are different and there is similar demand for separate representation. The recent growth of an Indian church in this country, independent of ecclesiastical authorities elsewhere, is another complication in the problem and we are afraid the whole question bristles with such serious trouble that it is perhaps wise not to disturb the existing state of affairs in the country. Those who have followed the press must have noticed violent controversies over this question in Calcutta and various other places of India, in fact, wherever the question has been discussed.

In the course of his recent Convocation Address at the Osmania University, Sir Akbar Hydari described the possibilities of Hyderabad in the future constitution of the country and gave some valuable advice to the students of the University. He pleaded for the recognition of the fact that though they were all subjects of the Hyderabad State they were parts of a larger area and they should interest themselves in the fortunes of the whole country. Apart from the widening of outlook beyond the State of Hyderabad, he was strongly of opinion that they should make a calm and sober study of the important national questions of the day, though he warned them, at the same time, that students should not waste their time in active participation in politics. He was anxious that the newer generation should get acquainted

Students
and Politics.

Address at the Osmania
University, Sir Akbar
Hydari described the

April 1933.]

with the history of their ancestors, so that they may appreciate better what was happening in their own time. "Without becoming politicians" he said, "they must study contemporary politics and political movements."

The members of the Educational Department in the Madras Presidency are by no means so well-paid as members of

New Scales
of Pay
in Madras.

corresponding sections in other parts of India. Whatever the historical reasons responsible for this state of affairs, it is matter of regret that there should be proposals to reduce them further in the case of new entrants to office. The question must not be looked at from the standpoint of demand and supply, but from the high standpoint of the conditions of efficiency necessary for educational progress. Unless the member of the teaching profession is enabled to live in circumstances in which he can develop his culture and character, his influence on the young cannot be wholesome at all. There is nothing more dangerous to the State than a discontented teacher and we are only anticipating troubles of a serious kind by perpetuating the existence of people of this class. We are not sure if it is too late to agitate regarding this question, but this should be one of the important problems to be placed before the ensuing Conference of the South India Teachers' Union to be held in the summer vacation. There can be no better way of celebrating the Jubilee of the South India Teachers' Union than by

standing up for the improvement of the profession to which the members belong.

Two questions of importance occupied the attention of the Academic Council of the Andhra University on

the last occasion. Regulations were laid down for a practical examination for students who appear for the degree of Bachelor of Education. The practical test is to consist of 200 marks of which 100 marks are to be assigned for the teaching of English and 100 for the teaching of the special subject chosen by students. A noteworthy feature of the arrangement, however, is the decision to set apart 40% of the marks for work actually done in class, in the form of notes of lessons, reports of lessons observed and records of other practical work done during the course. The subject of using the vernacular as the medium of instruction in the college classes has been under consideration for a long time. In fact, there has been in existence for some years a report on the subject on which no action has been taken. On the suggestion of the Vice-Chancellor, it was resolved to request the Syndicate of the University to consider the possibility of using the vernacular as the medium of instruction and examination, at least in the Intermediate classes in Arts subjects. The report of the Syndicate will be awaited with great interest.

The recent Convocation of the University of Delhi furnished an opportunity for some excellent addresses to students who were taking

The Delhi
University.

the degree. Sir George Anderson, Retired Director of Public Instruction of the Punjab and more recently President of the Punjab University Inquiry Committee, spoke on the achievements of Indian education during recent decades and deprecated the critics who were always complaining of the conditions of education in India. He warned his hearers that they must be careful to guard themselves, as they grew older, against the temptation of believing, still more of stating, that those distant days, when they themselves as young graduates adorned the University, formed the golden age in education. We often hear of the deterioration of students of to-day when compared with their elders of a former generation, but Sir George had no hesitation in saying that on his return from England he had been impressed by the marked improvement in the general bearing of students. "Our young men are gaining self-confidence and self-respect; they are becoming young men of the world, but at the same time, inspired by the spirit of idealism* * *. I convey to them our confidence that they will uphold the dignity of the University of which they are now graduates. These young men and women will be living in difficult times for we are passing through an era of transition; they will need all the sympathy and encouragement which we, who are older, can give." Khan Bahadur Abdur Rahman, the Vice-Chancellor, also gave an address giving the amount of the progress of the University. The number

of students had increased to 2209 and the authorities were looking forward to their impending movement into the old Viceregal Lodge Estate. He referred to the unemployment of graduates, but said that Universities should not withdraw the privileges of education on that ground. The Hon'ble Sir Fazli Hussain as Pro-Chancellor also spoke on the occasion emphasising the need for culture.

The First Annual gathering of the teachers of the British Administered Areas, Hyderabad, was held recently in Secunderabad, Major G. T. Fisher, I.A., opened the Conference and Nawab Mehdi Yar Jung Bahadur, M.A. (Oxon.), presided. We are glad to see that the Secunderabad teachers are coming up and the very big show of the 25th March attended by about two hundred teachers showed that Secunderabad teachers are not any way lagging behind. We have to congratulate greatly Dr. G. S. Krishnayya, M.A., who has been responsible for this thought and the successful sessions. The full-day programme of sports and music demonstrated so nicely by the pupils of the various schools was very interesting and our congratulations go to all of those connected in getting up this good show. We hope this will be successfully followed up year after year, and we are sure under Dr. G. S. Krishnayya's able guidance it will, and the banner of the Secunderabad teachers will be kept flying aloft. The speeches made at the Conference appear elsewhere in this issue.

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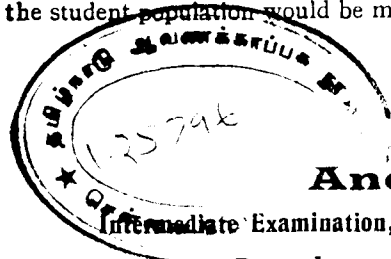
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