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TEACHERSHIP.

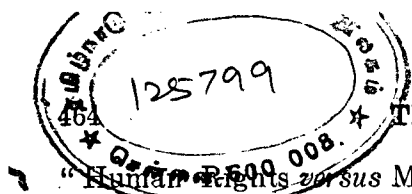
PRESIDENTIAL ADDRESS TO THE WORLD LEAGUE OF CULTURE.

BY H. E. PROF. NICHOLAS DE ROERICH.

WE have before us news from Chicago that the school teachers' salaries were detained. This sounds strange on the eve of the opening of the Chicago Centenary World Fair. In the *Literary Digest* for March 18, 1933 under title "The Teachers' Battle for the Schools" are given amongst many others the following most striking facts: "Education must be deflated"—so the order of the economists goes forth..."We are on the battle-line" is the cry from thousands of educators gathered at the Convention in Minneapolis of the Department of Superintendence of the National Education Association..."Already," Dr. Cooper declares, "thousands of children in such sections are virtually without schooling. Two hundred districts in Arkansas are able to give but sixty days' school in a year, or about two years' education in eight. And similar situations prevail in Alabama, Oklahoma and Idaho"..... "We would prefer to make personal sacrifices," states Prof. J. K. Norton of

Teachers' College, "rather than have children denied their educational birth-right. It is this loyalty that has won for teachers in many communities the admiration of parents, and that has paved the way for effective co-operation in defence of the schools"..... "What will it profit the nation if we maintain the credit of industrial corporations and deny education to America's children?" asks the report of the Committee on Lay Relations of Toledo, Ohio.

In the last issue of the New-Haven's *Teachers' Journal* there is a whole series of most remarkable information about the same plight of educational questions. In the leading editorial we read the following: "The crisis confronting public school education in New-Haven is now in such an alarming state that one does not hesitate to say that we have arrived at that point where we feel each impending decision may be the fatal one." The article concludes with the call for rigorous justice. The following article



"Human Rights versus Money Rights" states: "Taxpayers are groaning under the weight of the expense of Government compared to their reduced incomes." "It has become increasingly evident that what was called in the beginning 'the Depression' has now become 'the Bankers' Panic.'"

A third article of the same Journal under title "The Citizens' Conference on the Crisis in Education" is most characteristic for our present-day perturbances and gives amongst other items, "the Declaration of Policy" which affirms the importance of education for the nation, protesting against the intervention of politics in school-life and again call in attention to the necessity of proportionate salaries with regard to the cost of living. The declaration has to repeat old axioms, apparently having sufficient reason for their reiteration. Thus the fourth paragraph of the declaration states: "Education is a necessity, not a luxury, since the growth of the child cannot be halted or postponed during an economic emergency." And the thirty-third paragraph remarks quite justly: "If the State is to have during the coming generation institutions adequate to serve its needs, it must not now unwisely weaken the human foundations of those institutions."

Such significant statements were found in a stray copy of a Teachers' Journal. But even without this, we have lately read an endless list of various "necrologies" about cuts and axing of educational institutions especially. Verily not

in one country, but everywhere, as if people agreed not to think more of the future and to discontinue the growth of educational undertakings. The condition of the teaching staff, under the constant threat of sudden curtailments, has become altogether unstable and thus brings harm to the education of the youth.

Everywhere there are special Ministries of Public Education, Departments of Science and Art, and it is strange to observe, that such institutions, which it would seem are the most essential for the progress of a cultural country, are subject first of all to continuous cuts, as if they were some luxury and not the most essential public necessity, without which all other ministries and departments could not even exist. People do not dare to discuss the curtailment in salaries of many other departments, but it has become a general trend of mind to suggest the cutting of wages of teachers, which are already meagre. The teacher who as a rule has no savings, must exist in some miraculous way, and yet he must manifest full kind-heartedness, satisfaction, good-naturedness and all those qualities which are demanded first of all from a teacher. Depressed by his worries how to make ends meet, the teacher must wear the mask of endless patience and the smile of wisdom, when at the same time his family may not know how to balance their daily needs. Why is such exceptional civil heroism demanded only from the teacher? Why should we expect continuous, endless sacrifices just from those who are most of all in need?

A country which is aiming at construction and the positive solution of life problems, cannot ignore the condition of teachers. To ignore them would mean to ignore the destiny of its entire future generation. Of course the teacher who is absorbed in educational work, which requires special concentration, is the least protesting element, unless he will be compelled by some hopeless hardships. People desire that teachers should not only teach well, and should not only continuously increase their knowledge up-to-date, but also that the teachers should arouse the love of their students. Love is inseparable from reverence and the nation ought to create for the teachers an especially esteemed position. It is impossible to divide the teachers abruptly into lower and higher ones, for the synthesis of knowledge is everywhere high and one must apply a great deal of time and concentrated effort to become imbued and remain on top of the synthesis of knowledge.

The teacher is a friend of a positive creative government, because the teacher exists for the continuous constructiveness and for the affirmation of human dignity. Who else will tell the young generation of the most beautiful, of the most creative, of the most powerful, of the most heroic and of progressive cognizance? Verily, we expect from the teacher the knowledge of the highest conceptions. We expect from him endless patience, incessant labour and continuous renovation, and at the same time we do not exercise care, that these

high conditions and demands are sufficiently guaranteed.

For twenty years I was myself at the head of educational institutions. Among thousands of students and hundreds of professors and teachers, one could observe in full multiformity the complex of human interrelations. Indeed, teachership stands high, but it is also difficult. In the continuous flow of the school's elements, one has to retain a great equilibrium and must always inexhaustibly provide joy to the young spirit, which must enter life, full of real hopes and high aspirations, for what the teacher pledged himself.

The conception of teachership widely permeates the whole life, beyond school hours; how valuable if we can safeguard for our whole life in our hearts a love and reverence towards our first teachers and guides. If the student, on entering life, would afterwards realize that their teachers suffered undeservedly and were overburdened, then many regrets would occur in the name of love and friendliness, which are the foundations of education.

For the sake of these fundamentals of public life, in other words, for the sake of the foundations of Culture, one should give special attention to educational questions, as the most precious, as the most sacred. If in the best time of welfare, the nation must give best care to the ameliorations of educational problems, then during the time of material and spiritual crises, the condition of the

educators must be definitely safeguarded.

The safe-guarding of the foundations of education is the primary aim of the League of Culture. Without care for education, the very existence of the League of Culture becomes useless. One may unite in the name of knowledge, in the name of the beautiful, in the name of hearty co-operation. Therefore one must ask all members of the League, that everyone in his activity, everyone in his field, draws the heartiest attention to the plights of the problem of Education.

Let us not feel relief that after all education still exists and that the teachers live somehow. This is not sufficient. Education must thrive beautifully and teachers should be well off, as befits a progressive positive nation. If everyone according to his ability will apply thought and care to this essential problem, then I assure you, that much good will result for the benefit of a truly national necessity.

In my book "Shambhala" I paid tribute to teachers in the following passage of an essay entitled "Guru, The Teacher":

Once in Finland I sat on the shores of Lake Ladoga with a farm lad. A middle-aged man passed us by and my small companion stood up and with great reverence took off his cap.

I asked him afterwards: "Who was this man?" and with special seriousness, the boy answered: "He is a teacher."

I again asked: "Is it your teacher?"

"No," answered the boy, "he is the teacher from the neighbouring school."

"Then you know him personally?" I persisted.

"No", he answered with astonishment.

"Then why did you greet him with such reverence?"

Still more seriously, my little companion answered: "Because he is a teacher!"

Verily in this little boy, who bared his head before a teacher, is contained the healthy seed of the nation, which knows the past and knows the significance of the word "to build."

Let us close with the following lines from the book of the East "Fiery World": "A mother was telling her son about a great Saint. "Even a pinch of dust from beneath the feet is already great." It came to pass that this holy man passed through the village. The boy followed his footsteps and took a pinch of this earth, sewed it up and began to wear it around his neck. And when he was reciting his lesson at school, he always held in his hand this holy relic. At that the boy became filled with such inspiration, that his answers were always remarkable. At last the teacher, on leaving the school, praised him and asked him what it was that he always held in his hand? The boy replied: "the earth from underneath the feet of the Saint who passed through our village." The teacher added: "The earth of the Saint serves you better than any gold." A neighbour shopkeeper who was present said to himself: "What a foolish boy, who only took a pinch of this golden

earth! I shall await the Saint's coming and shall collect all the earth from underdeath his feet. Thus I shall receive the most profitable goods." And the shopkeeper sat at his threshold and waited in vain for the Saint. But the Saint never came. Covetousness is not in the nature of the Fiery World."

"Shame on the country where teachers dwell in poverty and want! Shame on those who know that their children are taught by a man in need! Not only shame on the nation, that does not take care of the teachers of its future generation, but it is a sign of ignorance. Can one entrust children to a man in depression? Can one forget what an emanation is created by sorrow? Can one be ignorant of the fact that the spirit which is depressed will not call forth enthusiasm? Can one consider tutorship an insignificant profession? Can one expect of children the enlightenment of spirit if the school is a place of humiliation and offence? Can one feel the construction during the gnashing of teeth? Can one expect the fires of the heart when the spirit is silent? Thus I say and repeat that the people who have forgotten the teacher have forgotten their future. Let us not lose an hour in order to direct one's thought towards the joy of the future. But let us take care that the teacher should be the most valuable person in the institutions of the nation. The time approaches when the spirit must be educated and derive joy from the true knowledge. The fire is at the threshold."

"One must soften the heart of the teachers, then they will abide in con-

stant cognition. The heart of children knows what is a flame and what is extinguished. Not a given lesson, but a mutual striving of the teacher with the disciple discloses a world full of wonders. To open the eyes of disciples means together with him to love the great creation. Who does not agree, that one should stand on firm ground in order to strive into the far-off distance: the marksman will confirm this. Thus let us learn to take care of everything that affirms the future. The fire is at the threshold."

"Every abuse of the Saviour, Teacher and Heroes throws into savagery and plunges into chaos. How to explain that the chaos is very close; there is no need to cross an ocean to find it. When the treasure of solemnity is lost and the pearls of the knowledge of the heart are scattered, what does remain? One can remember how people mocked at the great Sacrifice. Has not the whole world become responsible for such savagery? One may see how the latter is reflected in shallowness. There is nothing worse than shallowness. I affirm—be blessed all energies, only not to fall into the morass of dissolution. Thus let us remember all great Great Days!"

"One may imagine how beautiful may be the co-service of multitudes of people, when their hearts aspire to one ascent. We shall not say—impossible or it is rejected. From Power one may borrow and from Light one may become enlightened. Only to realize in what lies the Light and the Power. Someone already roars with laughter, but he laughs in darkness. What can be more horrible than laughter in darkness! But Light will be with him who desires it!"

THE CITY OF THE MUSES—LEIPZIG.

BY MR. K. P. PADMANABHAN TAMPY.

Trivandrum.

IT is justly said that Leipzig owes its international reputation as the music centre mainly to the excellent and remarkably developed taste for music, possessed in so rich a measure by its inhabitants, who have always most willingly and at serious risks, tried their very best to prove and proclaim to the world at large, their inborn and marked predilection for music. The unaided efforts of the enlightened citizens deserve greatest praise. The first notable personality in the history of music in Leipzig was Johann Sabastian Bach, one of the greatest masters of music the world ever heard. This eminent musician was honoured with the much coveted office of organist of the St. Thomas Church, by the City Council. In the memorable words of Prof. Dr. Hugo Leichtnritt, St. Thomas Church "is a sanctuary for every musician visiting Leipzig." The immortal masterpieces of this god-gifted singer were all composed at Leipzig. In honour of Bach, one of the greatest singers of all ages and climes, even to this day, recitals of sacred music are held by celebrated musicians in all the music centres of Germany—Leipzig the first among them. These performances bear eloquent testimony to-day as they invariably bore in the past, to the fame of the Concerts of Leipzig.

The Academy of Music in Leipzig is a world institution and attracts many

students from all parts of the globe. Some of the most distinguished musicians are among the staff of this celebrated institution. Some of the greatest names in the history of music were among the most illustrious teachers of this Academy. It is no exaggeration to declare that Leipzig is the "world's music centre." The great and glorious musical traditions of this reputed city are strengthened by the people. The seat of music in Leipzig is the *Neues Gewandhaus*, the large concert hall of which affords happy accommodation for over two thousand persons. The very mention of the *Gewandhaus* brings to one's memory the name of Bartholdz, the world-famous German musician, who played at Leipzig. His statue now adorns the entrance of the building which once was the scene of his activities, immortalised in history. Many eminent musicians, thrill enthusiastic audiences with their songs at this famous concert hall. The concerts in this centre of musical life in Germany are well-known to the world of music.

All About Music in Germany is a very engaging and informative pamphlet. Profusely illustrated and containing a brilliant selection of authoritative articles on music, this is an important volume. The book opens with the portrait of Johann Sabastian Bach of Leipzig. To this dainty volume Dr. Hugo Leichtnritt has contributed a smart article entitled *A Musical Journey through Germany*.

He opines thus: "During the 19th century Leipzig became of prime importance for music, almost monopolising the music publishing trade and attracting students from all countries by its celebrated conservatory and the no less celebrated *Gewandhaus* Concerts, both institutions owing their excellence to Felix Mendelssohn." The Municipal Theatre and *Gewandhaus* Orchestra boast of a hundred of Germany's foremost of musicians. In the Academy of Music, there is a regular course of Orchestral concerts and chamber music all through the year. Artists of world repute are the instructors. The celebrated Piano Teacher, Robert Teich Muller, is one of the talented members of the staff. The fame of this master-musician attracts large numbers of pupils from England and America. In an article, *The Study of Music in Germany*, Dr. Hans Joachim Moser, Professor of Music at the Berlin University and Director of the State Academy of Church and School Music, emphasises thus: "Germany is the old homeland of musical instruction. As long ago as Schumann's time English and Scandinavian students came to him and Mendelssohn in Leipzig." *The Albert Hall* in the Crystal Palace provides comfortable seating for 3000 persons, and is one of the best in Leipzig. Leipzig has rightly earned an international reputation for sacred music, the finest type of which is to be enjoyed at the St. Thomas School under the direction of Prof. Karl Straube.

The fame of Leipzig as a music centre does not stop here but extends to the

pre-eminence it has won in the manufacture of musical instruments. The world's best pianos are made by expert craftsmen in Leipzig. The historic desk at which so many of the celebrated musicians stood, among them such notable figures as Mazart, Weber, Schumann, Berlioz, Grieg, Liszt, Brahm, Wagner still adorn the *Neues Gewandhaus*, as an inspiring relic of the past. A number of original portraits of the illustrious personages in the realm of Leipzig music which beautify the walls of the Museum of Local History in the Old Town Hall serve as monuments of eternal renown that is to the store of Leipzig. The Musical Libraries of Leipzig contain greatest treasures in the domain of music. *The Peters Musical Library*, by far the best, contains valuable manuscripts of such distinguished musicians, as Bach and Handel. The University Library is of deep interest to all lovers of music. The Theatres of Leipzig are remarkable for their exquisite and elaborate scenic equipment, soul-pleasing music and excellent acting.

The wealth of musical educational opportunities has assuredly drawn and continue to attract, many serious students across the seas, into the studios of the great German teachers of piano, violin and voice. Many eminent foreigners have received their musical training in Leipzig. This city takes every care to maintain and add to her noble traditions. Prof. Dr. Hans Joachim Moser explains: "And perhaps the unique thing about the leading German Music Schools is that

they endeavour not merely to impart a perfection of technique, but also to complement it through a broad general musical education—an education directed at the formation of completely rounded characters, that these may serve as a foundation for the development of artistic personality as the noblest product of high thinking." "Music the universal language of mankind" is best taught in Leipzig by reputed masters. It is appreciable to note that Leipzig has not surrendered even a particle of her age-long pre-eminence in the field of music. In the musical festivals of Leipzig, opera, symphonic, and choral works, chamber music, there is great variety and charm. Beautiful in nature's graces, and rich in historic associations, Leipzig exerts profound influence in the musical life of Germany in particular, and the world in general, and to visit such cities like her is "liberal education" as Dr. Carl Engel so beautifully expressed.

An anecdote, illustrating the reputation which German music teachers enjoyed from early days, as the result of their accomplishment, is worthy of mention. Joseph Joachim, the celebrated violonist, went into a barber shop in London to have his hair cut. After having given the barber instructions as to how the hair should be cut, the violonist took the chair. Thereupon, the barber said: "I see. What you want is to look just like that greatest of all German fiddlers who is playing so wonderfully in the Crystal Palace."

No less famous is Leipzig in respect of her artistic treasures. Side by side with her musical lure, she preserves her art lure as well most remarkably. The artistic atmosphere of the city, with its magnificent opera houses and exquisite theatres, its excellent museums and brilliant picture galleries, its learned and literary circles, Leipzig is possessed of beautiful buildings that bear eloquent testimony to the glorious vitality of art. In the wealth and range of her museums, Leipzig's predominance is recognised. Dr. Max Osborn, in his authoritative book on *Modern German Art*, makes special mention of Leipzig's fame in regard to her Museum of Plastic Arts, Applied Art Museum and German Museum for Books. Dr. Fritz Slatil in his arresting volume, *All About Art and Artists in Germany*, has assigned a very lofty place to Leipzig in point of its wealth in the treasures of art. He has emphasised that Leipzig is a place, where the creations of the great epochs in the history of Art, the works of the great Masters, ancient and modern Paintings and Sculpture, and Applied Art of all periods, besides the largest collection of ancient German books, are to be found. *Seeing Rococo Art in Germany* by Dr. Max Osborn, the German authority on Art and Architecture, makes us known of the fact that the first China appeared at the Leipzig Fair in 1709. In fact the museums and libraries of Leipzig, the City of Fairs, Music, and Book Trade, are full of treasures which sing loud praises of the cultural background

of the past epoch-making days which have left such a rich heritage of supreme glory and enviable grandeur. For modernity, prosperity, wealth, and commercial activity, Leipzig easily tops the list. One is often inclined to consider Leipzig more as a city of Fairs than of the Muses, but in spite of its marvellous development into a great city of flourishing industry, it has achieved rapid strides of progress in other lines of activities as well.

The verdict of Goethe on Leipzig is at once true and interesting. True it was then and so it is even to-day.

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IS RELIGION A MANIA?

BY MR. BEPIN BEHARY BANERJI, B.A., B.T.

Ranaghat.

"CAN prayer set a broken bone?" asked a red-faced burly doctor in Tennyson of a mother praying for her little child who broke a limb. The poet who puts this question in the mouth of the doctor himself—supplies an answer in the now famous line—"more things are wrought by prayer than this world dreams of." The Power that sets arolling down eternal space and eternal time myriads of suns, planets and satellites of dimensions too large for men even to conceive cannot, alas, set a broken bone; so says the doctor from what he knows of his little test-tube and the ice-bag.

"Two things," says Kant, "filled me with awe, the grandeur of the starry heavens without and the grandeur of the moral law within."

"Leipzig can be regarded as a small moral republic.....There is unbelievably much here. Wealth, science, talent and possessions of all kinds give the place a fullness which a stranger can well enjoy and use to his advantage if he understands it."

A famous Latin scholar wrote: "*Extra Lipsiam non est vita, siest vita, non est ita*" which was paraphrased as follows by a poet of a younger generation:

"Him who outside Leipzig living
Fate is but a half-life giving."

We cannot think of the grandeur of the starry heavens. But in humbler things of everyday life we find how ardent prayers are responded to by the Almighty and how churches and other noble edifices are "wrought by the power of prayer." What prayer can do has been answered the other day by Mahatma, the great saint and seer of the present day, who when questioned as to how he would bring peace and amity among thirty crores of men and women and fight the caravan of the mailed fist and the British bayonet with a ricketty frame and a scrap of homespun replied "by prayer."

On what does then the medical man rely? One stiff-necked brother of his profession is reported to have read in the trance of

Paramahansa Deb a serious derangement of the brain functions and went so far as to apply his poor little scales to test if they were in order. The miserable instrument detected nothing wrong and the poor doctor 'looked askance as to how then this humble *pujari* of an idol unknown to vaunted science, not to speak of medical lore, has, simply by invoking this idol, created a Vivekananda and stirred the hearts of men and women nursed all over the world in the midst of what science has done for them.

Despite all these and other evidences of the most unimpeachable character medical men will finish up a Paramahansa by calling his trance a discharging lesion of the occipital cortex, ridicule the raptures of a Chaitanya as the sign of a disordered colon, take the thundering voice of Carlyle against the misery of the world as the malignant effect of a gastro-duodenal catarrh, and attribute the spiritual communion of a Wordsworth to bad digestion.

The medical view thus seems to look upon saints, incarnations, in fact all the geniuses of the world, as pathological phenomena and regard them all as specimens of functional derangements. Nay, Dr. Lombrose has gone so far as to define genius as a "symptom of hereditary degeneration of the epileptoid variety and is allied to moral insanity." Again, Mr. Nisbet says that "whenever a man's life is at once sufficiently illustrious and recorded with sufficient fullness to be a subject of profitable study, he inevitably falls into the morbid category. * * * And it is worthy of remark that, as a rule, the greater the genius, the greater the unsoundness."

Being only a layman, I have not the doctor's glasses to look at the thing. But

this much I can say without any fear of contradiction that what a cranky Jesus Christ, a fanatic Mahomed and a somnolent Buddha have done to bring peace and consolation to the weary souls of the world cannot be done by hundreds and thousands of Messrs. Lombrose and Nisbet with all their pharmacies and clinics. The saints may be obsessed with a fixed idea, they may be possessed with ghost; but it is this obsession and the ghost that have made the world a fit place to live in. They were no doubt prone to extraordinary emotional sensibility but it is these emotions and not the intellects, the heart and not the head that count. Chaitanya, himself the prince of philosophers and logicians, might have moved this land of philosophies with his subtleties and disquisitions, but he chose the better path, appealed to the emotions of the people and flooded the whole country from one end to the other with the name of the Lord. The religion of the Baishnab is founded on the reck of feelings chastened by reasonings. It is not, as many suppose, the stronghold of emotions run mad. "It is stern as the thunder and soft as the flower." In it superior intellects have combined with refined sentiments, or, a psychopathic temperament has, as the medical man will choose to put it in his pet parlance, coalesced with a highly developed cerebrum.

The vision that St. Paul saw on his way to Damascus may be attributed to a suspended colon or neurotic tendency (again, I confess, I am in the grip of the medical man), but it is this neurotic patient that helped to propagate a religion to which one-third of the population of the world bows its head. The effulgence of light in which an illiterate devotee at Dhakineshwar was bathed and which has since been flooding the whole

world solved many a mystery of the world and enabled men to see things to which the vaunted "opathies" and "ologies" cannot make even a faint approach.

The emotional susceptibilities of men medically diagnosed as religious maniacs, the inspired song of the poet who sings of

What the world will be

When the years have rolled away,

the deep spiritual utterances of the naked fakirs of the world, the sweet siren tune of the Lord's flute played in an enthusiastic temper of espousal, strike a chord in our heart and fill our whole being with a music that ennobles us, enriches us and elevates us to heaven.

There is no truer truth obtainable
By man than comes of music.

What is reason, poor reason of man, in comparison with his emotion? Not to speak of the unseen, can it stretch far into what we see and fear? The stars of the sixth magnitude can be seen with the naked eye, stars of the twelfth magnitude with the best telescope ever invented by men. What is beyond? What is on the other side of this visible panorama into which no eyes have as yet pierced? A body moving in a parabolic curve will never re-trace the path it has once trodden. What becomes of such a body moving at the rate of nineteen miles per second? If it is not annihilated where is the destination of this mighty march through space? And what is the extent of the space through which it has been running its majestic course? Myriads of suns, planets and satellites with diameters hundreds and thousands of miles long are rotating and revolving at the bidding of a Mighty Voice without friction and fracture, concussion and cleavage while man, poor

man, with a frame five feet and a few inches long takes his stand in a corner of this vast galaxy of heavenly bodies, trumpets forth his importance, wrangles and quarrels and says that he is somebody. Can the idea of the ridiculous be pushed further?

Even in humbler things can man, as the Bible says, "make one hair of his either white or black"? He may plan, he may cogitate, he may reason, he may build castles, but the next moment the little breath is out and he is carried nobody knows where.

Before this grand panorama we stand aghast and can only say that we know nothing. With our limited capacities we can, really speaking, know nothing. And if reason, that elastic commodity of man, is to be cultured, it should be cultured to teach us that we know nothing and that there is no other way out than to resign ourselves thoroughly to the will of the Almighty, to pray for His grace in that spirit of helplessness in which Job prayed—"Naked came I into the world, naked shall I go thither, blessed be the name of the Lord."

"Heart vibrates to heart" and the light comes as it has come to saints and Mahatmas through the heart. They trained their reason but checked its flight and threw themselves entirely on the mercy of the All-Power and got the light that illumined their whole being and explained how a broken bone can be set by prayer, how a leper can be healed by a little touch and how a legion can be fed with a small piece of bread. If the prayer well up from the inmost recesses of the heart and is sent up in a spirit of complete resignation, miracles are wrought which as the poet says, man, be he versed in medical science or philosophical lore, cannot even dream of.

A NATIONAL SYSTEM OF VOCATIONAL GUIDANCE.

BY MR. K. N. KINI, M. A. (HONS.), A. M., PH. D. (COLUMBIA),
Bangalore.

LIFE activities in India are becoming increasingly numerous and complex as in the rest of the world on account of vast developments in science and industry and consequent expansion of new methods in agriculture, manufactures, commerce and transport; and parents find it extremely difficult to guide their children in pursuing studies which would lead them into vocations suited to their intelligence, capacity, aptitude and earning ambition. Most parents advise their children to take up those courses which lead to popularly known lucrative jobs, the result being that twenty or thirty times the number that can be conveniently employed in certain vocations are thrown upon the employment market with consequent later disappointment to hundreds of youths at the most crucial period of their life. Conditions of employment in industry are changing rapidly and it is not possible for the ordinary parents to keep track of them and guide their children to go into right channels. While it is true that the number of avenues open to educated youths in India is very limited as compared with that open to youths in the industrially more advanced countries of the world, there is no agency either in our school system or outside to offer them even in this limited field what is called "Vocational Guidance" by which is meant the help that may be given to young people to choose an occupation, to prepare for it, to enter upon it and to make progress in it. The rapid changes in the economic conditions in this country, especially as they relate to the life of the educated

youths, demand the need for organised guidance from the point of view both of individuals and of society. The school is a ready agency which has to step into the field because the school can devise methods to gauge the intellectual ability and vocational aptitude of the young people, can easily set up agency to understand their problems and can organise expert assistance for vocational placement in co-operation with the parents and industry.

METHODS OF VOCATIONAL GUIDANCE.

Broadly speaking there are three general methods for offering vocational guidance. First, the school can provide knowledge to the pupils in occupations suited to different economic levels and to grades of intelligence and capacity and can assist them to understand the educational requirements, standards of health and physique, amounts of emoluments obtainable and the chances of future prospects in each of the occupations. By class exercises, student investigations and talks by business people who are actually engaged in different occupations, students can be helped to develop proper appreciations, ideals and attitudes towards those vocations.

Secondly, the school can establish a number of practical arts courses in properly organised shops or in the fields to provide personal experiences to pupils in activities from among which they may have to make choice later on. These are called "try out" or "exploration" courses. Here the students have occasion to form right habits, develop proper attitudes

and skills, get adequate appreciation of conditions obtaining in those lines of work and acquire trade or industrial knowledge.

Thirdly, the school can appoint trained vocational counsellors who could interview pupils, offer them information regarding jobs fitted to their ability, interest and educational standards, assist them in selecting the jobs, help them to secure training for engaging in those jobs and later follow them up while they are actually employed.

The duties of a vocational counsellor are very onerous. He has to study the individual, make contacts with industry and other employers and secure the co-operation of parents. He needs special training in giving psychological tests (intelligence and aptitude tests) to individuals. So he must be a man of no mean educational attainments and training and should have due appreciation of educational and vocational needs of the diverse economic and social groups in the nation.

ADMINISTRATIVE PROBLEMS.

In cities and big towns, where there are schools of large enrolments, there may be one counsellor for each school or for a group of schools. In other places where school enrolments are low, there should be itinerant counsellors for a group of towns or villages. Of course the work done in the latter case cannot be as efficient as in the former. But something is better than nothing. Educational authorities should make a beginning as early as possible.

Vocational guidance should be offered in all types of schools and colleges, general and vocational, because from each of these institutions pupils do go out to secure employment.

Teachers' Colleges must institute courses for training vocational counsellors. They must also conduct research in psychological and vocational tests and should make occupational studies suited to different localities served by them.

A National Association for Vocational Education in India must be started with branches in the provinces and the States and sub-branches in the cities and districts. These bodies must study the problems of Vocational Education and Vocational Guidance as affecting the whole country and the respective localities and help in the dissemination of ideas among the people. If we have to enlist the co-operation of the public, we must educate public opinion, and for this, there must be proper agencies. The present Teachers' Colleges, Vocational Schools and Educational Associations should do pioneer work and when as a result of their efforts the National Association comes into being, their work would be reinforced.

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CHILD PSYCHOLOGY.

BY MR. S. RAM DAS, M.A., L.T.,

Lalgudi.

I

“NO expression without impression and no impression without expression.” This is a current pedagogic maxim, the truth and value of which every one acknowledges. The educative importance of practical manual work, as a measure of fixing correct ideas in the mind, is accepted on all hands now. Who is the father of the ideal? Froebel, of course. His “Education of Man,” the outcome of a deep and earnest child study, contained practical suggestions in the shape of what are known as “Gifts and Occupations.” The gifts and occupations are not the passing chance ideas of his mind but products of long thinking and enthusiastic study. He intended them to be a guide to the kindergartener, just as a text-book would be to the teacher of higher grades. They are the subject-matter for early education, presented in logical order, which the children use for developing their powers. We can obtain good results by earnest adherence to some of them, though we may fail to emphasise on some others. The first gift—by a dozen worsted coloured balls—serves to exhibit to the child the realm of colour and beauty; the second—a wooden ball, a cylinder, a cube, etc.—serves to familiarise them with shape, form and personality, the third—a two-inch cube, divisible into eight one-inch cubes—takes the child to the subject of number and divisibility; the fourth—eight brick-shaped models forming a two-inch cube—serves the same purpose as the third and may be given up; the fifth—27 one-inch cubes, forming a three-inch cube—serves

almost the same purpose and perhaps is useful in impressing the child with ideas of symmetry and unity, the sixth teaches the child something of proportion, the seventh—wooden tablets—serves to teach superficial knowledge and measurements and geometrical relations, the ninth and tenth gifts too serve to familiarise the children with lines, points, reconstruction, etc. In short, analytic processes are synthesised in the end. These give the child ideas and notions, without causing any effort on the part of the children who are imbibing them. These ideas may pass away or remain only as hazy notions. In order to fix them in the mind, Froebel suggested the occupations as a means of “impressing” and acquiring skill. The observational power and insight aroused by the gifts invite “expression” and power, the “occupations” are quite naturally the consequents of gifts. Modelling in plastic clay, wood-carving, card-board work, paper-folding, paper-cutting, embroidery, drawing, stringing beads, require some effort, pleasant as they may be, from the children. The child has to think about beauty, form, colour, shape, etc., for producing appreciable results.

The above mentioned educative value of Froebel's gifts and occupations evidences to the schoolmaster, their serious nature and warns him not to consider the gifts as mere pastime. The teacher or kindergartener must carefully but unobtrusively guide the children, leaving them to pursue their own ways and means at other times. The teacher should not impose his own model on the

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CHILD PSYCHOLOGY.

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children for a long time. The children should be made to grow independent and self-reliant; much scope should be afforded to invention and originality. By so doing the kindergartener will be doing an immense good; the children cultivate some good qualities and feelings as self-help manual skills and healthy emulation. All this shows that “the idols of the den must be released” from the bonds of conservatism of old pedagogy, which ridiculed at the idea that fair-play and free-play could be rendered educative. Mild rebukes should replace wild terrorism. The old Indian sloka which commands us to treat a child as God till he is five, and as a king till he is seven, should be given respect to. We should allow for independence, buoyant spirit and inventive faculty, aesthetic ideas, and formation of right habits, enough room in the child's mind. The teacher should not yield to the natural temptation that he may have of stifling the above in youngsters. It is between five and nine that the child's mind can be called “wax to receive and rock to retain.” We must instil or at any rate forbear from preventing the formation and development of, the right habits of conduct. Froebelian doctrine is not to be played with; it requires a more serious treatment.

II

The child is always playful; it is indifferent to troubles and turmoils that worry the elders; it is equally innocent of all vices, that are nourished in many a grown-up heart. In its mental purity it resembles the Creator so much that, people advocate a kind of treatment in which feelings of both reverence and kindness are mixed. It has been the pleasure of only few parents to see and take delight in the buoyant, innocent, healthy, playful

activities of the child. Somehow a few people, particularly schoolmasters, have, consciously or unconsciously, willy-nilly, acquired the habit of looking on with contempt or studied indifference at the playful child. They wish to drive deep into its minds all sorts of maxims and advice however much it may vomit them. True advocates of the kindergarten would rather see the latter sort of people sooner at the bottom of hell than within the four walls of a primary school.

We find the child playfully active almost always, be he the son of lord or agricultural labourer. What is the cause of this instinct of activity in a child? Various theories have been propounded to explain this and we shall consider them in brief. The Hindu begins his business with a prayer to Lord Vigneswara, the politician begins his book with an invocation to Aristotle and the psychologist begins his treatise with a criticism of Locke and Spencer. The long tradition shall not be violated now. Spencer came forward with his ‘Surplus Energy’ theory. The child gives, in this way, an outlet to the extra or surplus energy growing within him. This seems a plausible reason for a superficial glancer. Examined closely, its futility as an explanation becomes apparent. Over-worked, under-fed, ill-clothed children evince the same amount of play, activity and spirit and at times much more too as shown by the over-fed, ever-enjoying boys of a rich man. Not convinced we turn away from this. Next the Recreation theory arrests our attention for a while. It urges that the child plays because the play affords it recreation and rest. But we are not able really to appreciate the argument, since the child has never performed any serious work at all. Its *play is work first* and in turn, its

work, its play. What necessity is there for recreation when there is no work in the first place?

Taking time by the forelock, the Instinct theory, playful activity is an instinct with them. Is it? Does the child obey a natural tendency as an animal does? Has it no control over its playful activity? Is this instinct so necessary to self-preservation of life? The advocate of this theory looks confused. A fourth theory is the Recapitulatory theory of Stanley Hall, another form of the Culture Epochs theory. The child respects the history of the race in the early years of its life. This Culture Epochs theory has come to be given up; it gives us no convincing explanation. It leaves out of account the influence of heredity; it forgets the fact that "the child of to-day is heir of all ages."

"Is there no plausible explanation then?" cries the bewildered questioner and there comes the answer: "Play is the *very essence* of their *very being*, self-activity is the keynote of their very life; play is only the result of the child's eagerness after self-expression through self-activity. This seems more convincing than the preceding ones. What does the child want to express and how does it do it? First the play affords scope for the instincts of movement and activity. Parrot, Kottan (கோட்டன்), Top, Hide and Seek, for the instincts of imitation and construction. Imitation in childhood leads the children to acquire the culture of the age in which it is born and the instinct of construction finds expression in the little houses, toys, sand-hills, etc. The social instinct finds expression in co-operation, affection, obedience, good manners, etc., and it is on the last mentioned sort of expression we must lay emphasis on

the regulation and cultivation of the child's play activity. When we can afford to give education to children through such easy and pleasant channels, why should we assume the role of the school-master in the 'Mysteries of Paris,' terrorise and bring them up 'cowed-down cowards' in the atmosphere of fear. Children learn more easily and readily in pleasanter environment and under kinder treatment. There are explorers of Arctic and Antarctic Oceans, but no one has fully sounded the depths of the heart of a child. "Froebel and Co."—the trio, earnestly engaged themselves in the work, and have enjoined us to adopt easy and pleasant methods, preferably plays, in the education of children. Children have much to think about and worry themselves with, when they grow up to manhood. Why not then let them have pleasanter memories of their youth, especially when it is possible to utilise their play-activity as a means of educating them?

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EDUCATION IN INDIA.

BY MR. T. RAJAGOPAL NAIDU,

Hosur.

WHAT DO WE MEAN BY EDUCATION?

THE PRESENT WORLD TENDENCIES.

AN accurate definition of education must take note of certain important factors, namely, the genius of the nation, the tendency of the world civilisation inter-penetrating each nation in the world, the intelligent anticipation of future lines of development of the nation and the special aptitudes of the educants with a view to grow into useful citizens. Therefore it will be clear that the time-honoured educational ideals of the ancients may require complete revision and re-adjustment. It will also be evident that in education, as in other fields, "the old order changeth yielding place to new." Hence a definition of education can never be fixed as the laws of Medes and the Persians. Now, in India at the present day, all have realised that the old ideals have out-grown their usefulness and that new ones must be fashioned in accordance with the changed ideals of world civilisation and India's present pressing needs. Hence it is in the fitness of things that a memorandum regarding the future policy of Indian education is attempted in outline for the considered opinion of statesmen. The plan adopted here is threefold:—

Firstly, a survey of the present world tendencies necessarily affecting India with the lines of future progress of the Indian nation;

Secondly, a bird's eye-view of the existing system of education with its short-comings; and

Thirdly, a scheme of future educational policy.

A keen observer of the advanced nations of the world now, namely, Japan, Germany, England, France and America, will be surely impressed with the stern fact that there is a great competition among them for extending man's conquest over Nature with a view to explore and find out the hidden resources of Nature for material prosperity. If Milton had characterised Mammon and his company of fallen angels as a set of materialistic demons exploring originally in Heaven and latterly in Hell after the great fall, the resources of Nature with a view to develop a policy of material prosperity, he unconsciously portrayed the typical man of the present day; for the race of the nations now is for superiority in wealth. The old Tamil proverb, that heavenly grace is indispensable for the life after death and material wealth for the worldly life, holds good very strongly now. The Tamil saying goes thus:—

அருளில்லார்க் கவ்வுலகமில்லை, பொருளில்
லார்க் கிவ்வுலகமில்லை.

This present world tendency is bound to be the index of the future growth of nations for a long time to come. Secondly, it will be seen that this aspiration for material wealth is realised by an artistic training of the hand and the eye in conjunction with the mind and the intellect. In other words, science and industry are the most powerful means of acquiring wealth. Thirdly, the nations of the world strive for a League of Nations, in peace and order, in which a spirit of emulation and co-operation takes the place of

rivalry and competition. To achieve this end, morality is sought to be reconstructed, not in terms of selfish and insular nationality, but in terms of cosmopolitanism. Such being the world tendencies, India as an aspirant for a seat in the Parliament of nations must take note of them and equip herself accordingly. Besides these general ideals, India has her own characteristic genius and her special problems, political, social, economic and religious. By natural endowments and a sound tradition of inspired revelation she is primarily an agricultural land, the perfect and noble occupation in agriculture taking six months out of a year in the time of the masses. The other industrial resources of the country take only a secondary place in India. Secondly, India before the advent of the British trusteeship is alleged to have been a warring nation of religious and communal feuds and of political ideals of tyranny and at times beneficent monarchy. It is also alleged that the greatest mission of the Britisher in India is to educate India in the political methods of the Occident with its keynote of democracy, freedom and liberty. Whether these theories are correct or no, it is a sad truth that the political condition of India is such a great blot on her as it tends to make her a nervous and diseased member of the commonwealth of the nations of the world. This sad fact is mainly due to the defective system of Indian education which is woefully lacking in "development" of character, qualities of leadership and sense of team-work" in her students while the English children are in the full enjoyment of these as stated by the Memorandum of the European Association of Calcutta to the Simon Commission. The political problem is such that its correct solution is a condition

precedent of an imperative character to the toning up of every other branch of a progressive activity to enable her to hold her head high on a par with the nations of the world. Next, India's social problems are of an exceptionally complicated nature so much so that there is a school of thought that gives it as its considered opinion that social reform is the first anxious affair that should be rightly tackled and solved by every sincere patriot of India. With her class of untouchables and virgin widows and illiterate women relegated to a position of servile subordination and insignificance, no better than toys and mute domestic animals, not to speak of the illiterate and ignorant masses and warring creeds of religious persuasions, people almost despair of any salvation for India. These social troubles are not a little accentuated by the bigotry and intolerance of different religions. A proper grasp of the magnitude of these problems and the evolution of a suitable ideal of education form the most pressing task of an administrator who cherishes a glorious vision of the India of to-morrow.

THE PRESENT EDUCATIONAL POLICY IN INDIA.

There are many who attribute the appalling poverty, the extraordinary chaos and the deplorable physique and unmanliness of Indians now, to the great Wood Despatch by which English was first introduced as a subject of study in Indian schools. No doubt the present helpless, nerveless and slavish mentality of the educated Indians makes people pass that severe censure upon the Macaulay and Wood Despatch. But, it is only fair to state that the originators are not responsible for the later secretions of venom and effeminacy that have crept into and corroded the original wood in course of time. Perhaps these were inevitable or are

the results of the hand of the machinator. When English was first promulgated as a subject of study, the promulgators saw only the immediate good that might arise from it. They did want Indians to help the Government by participating in it. In this, they acted wisely, for India had produced great administrators and ministers. They were right also in their glorious vision of the mingling of Western culture and Eastern culture. The scientists, philosophers and literary scholars of India now owe not a little of their gratitude to Macaulay and Wood for their wise decision. But God has ordained that lest one bad custom should corrupt the world, changes are necessary periodically in the history of a nation. This moment is, though late, the right moment for the change.

Before offering any constructive suggestions for the remodelling of education in India, it is necessary to take a bird's eye-view of the essential features of the present system and to lay one's finger on the weak spots in it. Let us follow the time-honoured division of education into primary, including the middle, secondary and collegiate grades of education. For practical purposes the first two may be treated as one, and the third separately by itself. Education in high schools now is characterised by the following features. First, every pupil has a dabbling in English; precious time of considerable length is wasted actually in an attempt to pick up a working knowledge of English. This experiment judged by the results is a thorough failure. The public examination results of all the high schools in India amply prove that the pupils are unable to acquire even a working knowledge. This is as it ought to be. To master a foreign language is a difficult affair. Even with a proper and alert mind

of quick perception and of retentive memory and a capacity for immediate expression following an impression it is a difficult affair; for there is a vernacular idiom in terms of which the English-learning Indian pupils think. Now, the genius of the English language is completely different from that of the Indian languages. Through the cumulative effect of these two causes coupled with the importunate demand on the pupils' mind and attention of a multiplicity of other subjects of study, the natural result is the sad truth that a high school pupil neither acquires a good knowledge of English nor gives it up altogether as a profitless task. It is a very common sight in all towns and cities in these days of acute unemployment we have of a Secondary School Leaving Certificate holder with a wan and famished appearance, a lean and hungry look, a broken English and the most unmusical pronunciation and with a faultier written application for appointment. Secondly, every high school pupil is equipped with a uselessly theoretical, imperfectly understood, ill-digested and ill-sorted smattering of science, history, mathematics and additional subjects. This intellectual equipment is neither extensive nor intensive but has the faults of both. Thirdly, a high school student appears as a helpless being, who, in his quest for knowledge, has lost Nature's gifts like perfect health, a clear and strong sight and a fresh and pliable hand. This is borne testimony to by the Memorandum of the European Association, Calcutta, to the Simon Commission. It reads thus: "The present system, in very many cases, makes Indian youths discontented with their lot in life and unfits them to earn their livelihood.....The outstanding feature of the

British system is undoubtedly its development of character, etc.,.....all matters in which Indian education is at present lacking." He hangs loose in the mid air, neither able to soar aloft to the heaven of intellectual brightness nor able to regain his lost place in Nature. Fourthly, he is rich in the lack of self-reliance, self-help, self-shift and self-confidence, so that to succeed in the battle of life, is as easy for him as for a camel to pass through the eye of a needle. He often displays frivolous contempt for the dignity of labour and a bloated haughtiness and superciliousness to his friends and relations who are not as educated as he. Quite an amazing number of half-educated Secondary School Leaving Certificate holders there are in our midst who present a dual personality. Their personality in public is that of a nerveless, weak and self-diffident creature that hangs at the doors of the officers, merchants, mill-owners and public offices for employment, having worried to death like a leech, the friends and companions of these employers for notes of recommendation. The knowledge of these students about public men and industrial potentates is almost encyclopædic to cause amazement to one. Their personality in private is an entirely different affair altogether. In addition to their affected contempt for the farmers and ryots and illiterate friends and relatives, they find a piqued conceit in the very fact of their hazy and forlorn attempt at securing a clerical job. It is enough to fan their pride and dignity that they have applied for an appointment. Their inner selves know how hopeless their attempt is; yet they lord over their poor parents that have been fleeced for their education and for their helpless and forced idleness afterwards,

not to speak of the expenses involving a lot of money for equipment in dress and for travelling allowances to distant places. Another element is their pride in their prospect of getting wives to whom they offer themselves for sale for a prohibitive amount.

Such is the product of modern secondary education! How else will it be if one takes into consideration the present schools and the kind of management in them! A high school, if it has a primary and lower secondary department attached to it, is a literal market and fair where provisions and things sundry are sold daily and on periodical occasions. Pell-mell, confusion and chaos reign supreme there. The average student population of a school is from 500 to 1000 with ten or twenty masters. Classes that are fifty to sixty-five strong have each a teacher. Within the few hours of school work how can a teacher inspire his pupils with a love of learning or set an example? Worse is the condition of the pupils in Government schools. This view of the matter is eloquently depicted by Mayhew in his book on *Indian Education* wherein he lays down that it is impossible to convert a Government school master into an ideal *Guru*. The system, he states, encourages only window-dressing among the teachers; for that alone pays them. The headmaster has to work Code in hand and has to submit periodical returns. The teacher has interest only to think of his pupils as units in a percentage scheme of passes in the public examination. The Inspector, whose periodical visits are as regular and as detestable as the famine or the plague, is unable to resist the corrosive influence of the system. Within a few moments he has to be convinced that regulations have been observed in tact. The man who impresses him is the window-dresser,

but the teacher who has been exercising a steady influence on the boys in an unobtrusive and unostentatious manner finds himself hauled up for not having covered the fixed portion in a book.

If, from high schools, we turn our attention to the Colleges, we find ourselves thrown from the frying pan into the fire. The same vicious tendency prevails here, perhaps with greater intensity. Theoretical learning that is absolutely unconnected with life is acquired by graduates that are manufactured like an inexhaustible swarm of wasps and bees. An arts graduate now is lower in value than a tame old bull and a graduate in science, in engineering and in medicine stands a little higher in value, though even here there are more engineers than are demanded, more doctors than patients, more lawyers than clients. Of course exceptional talent finds ample scope for distinction at all times of the world's history and it is no credit to the modern Universities that they have produced a score of I.C.S. men, a few I.M.S. men, a few jurists of outstanding fame and a couple or so of eminent scientists. But what about the lot of the average graduate in arts and science? It is only to swell the number of the unemployed, who, tossed from office to office and frustrated in all his attempts to get a clerk's place on Rs. 35, at last knocks at the gate of the Law College or turns patriot in mad fury and disappointment of broken hopes and baffled aspirations. Many are the educated Indians whose careers are a tragedy of unfulfilled promises and shattered hopes. With regard to the England-returned, Western-travelled, brilliant Indian young men, except for their splendid intellectual attainments and administrative talents, the

ennobling and broadening effects of wide travel and association with men and manners are rarely found in them. Rather, they return to their homes only to divorce themselves to form a separate class by themselves in manners and customs until they are lost to the Hindu society, to their parents and to Indian nationhood. They disown their countrymen, and the foreigners, whom they try to ape, disclaim their society. That there are exceptions here and there only proves the general rule of the brown bureaucracy. This state of affairs is perhaps in consonance with the natural law, that undue restraint and lack of catholicity at home has its reaction in licentiousness, when once the individual is let loose. There are always the precedents of historical instances here. The severity of the Greek and Roman discipline at home resulted in the laxity of the provincials. Likewise the severity and the self-denying ordinances of Puritanism produced the court licentiate and the profligate in English society in the sixteenth and seventeenth centuries. In short, the finished product of Indian education now is a weakling in health, a slave in mental outlook, a coward in character, a dandy and a lover of ease and comfort and a non-descript creature of circumstances with no marked and strong principles, either Indian or English.

Nevertheless, every cloud has a silver lining. There is going on an all-round re-organisation in the educational ideals in India. Compulsory primary education and rural schools are sought to be established to combat the great evil of illiteracy. Greater attention and importance are given to the vernaculars and scientific, technical, industrial and vocational education is being thought of,

Technological colleges are appreciated as a panacea for all national evils. When such schemes are in the shaping, it is incumbent on every lover of India and her advancement to come forward with his views on educational reform. It is in obedience to this national demand that the following scheme is promulgated. The scheme comprises certain well-marked divisions :—

1. Primary and rural education.
2. Secondary education and education for the adult, amateur workman.
3. Collegiate education and specialised technological and scientific institutes.
4. A central bureau of employment and foreign scholarship committee.
5. A committee of industrial and co-operative aid.
6. Women's education.

The general fruits that are expected to grow out of this reformed scheme are the following :—

1. The complete annihilation of the illiteracy of the masses as existing now.
2. The economic and material prosperity of the nation.
3. The civic and political growth of India.
4. The up-building of the moral structure of the nation.
5. The removal of all social obstacles and inequalities.
6. The general prosperity of India having its own individuality and proclaiming its message to mankind.

PRIMARY AND RURAL EDUCATION.

(For pupils between 7 and 12 years.)

I am strongly of opinion that a child upto his seventh year must be given home education, the chief features of which are the proper direction of the natural self-activities of the

child, proper nourishment, a free development of physique, and the creation in the child of qualities like love of truth, outspokenness and independence of character. From its seventh year, the child must be made to learn by heart and rote, the homely maxims found in Tamil, composed by great ethical teachers like Auvai, Kapilar and others. These maxims are set in the form of short, pithy verses, easy to dictate and easy to learn. Every child, when it comes up to its twelfth year, must possess a fair knowledge of these maxims. Primary and rural education must be universal, compulsory and free. Unless Government and local boards work together in co-operation, having the common interest of the nation at heart this task will only be a half-hearted move and a step-motherly affair. Not only must it be laid down by a statute of the legislature and the executive government that the general policy is this, but that the *bona fides* must also be demonstrated by opening schools in all villages.

I would urge that Government and the local boards should set apart a small percentage of the general tax, and a portion of the education cess and should use this amount for the free supply of simple and neat clothing to the poor children and the supply of one meal and a lunch of a nutritive kind. The destitute children should get their first meal in the morning and the other before games in the afternoon. There should be a vigilant and strict supervision of this boarding arrangement and surprise check by responsible officers and the headmaster should be made responsible to see the feeding is carried out properly and good nutritious food is given. Food should also be tested by the headmaster or any other responsible teacher by partaking of the food, if necessary, with the children.

For purposes of statistical computation, I take it, that every locality in the towns, cities

and villages consisting of 300 houses must have its own school. Thanks to the efforts of ardent humanitarian workers in the field of the removal of the vexed question of untouchability, there is now a better social atmosphere all over the country. By gentle and sweet persuasion, through ceaseless propaganda by pamphlets and lectures, orthodox people must be won over to the reformed view. But nowhere should force be used. Where there appears to be adamant resistance, the safest course is to educate and leave the rest for time, for the Tamil saying has it that even well-wishers can do no good if time is against them. In villages where there is a single landlord of affluent circumstances, he may be induced, and in certain places the landlord himself will come forward, to open schools and to run them with his own resources or with the aid of the Government and the local boards. The school itself must be located in a clean, raised and shady spot, well removed from the habitations of the villagers, in order that an atmosphere of equality of all pupils may prevail. The locating of schools in the midst of villages will certainly affect the atmosphere of the school. The school building itself must not have the luxury of a perfect building, raised at a tremendous cost. The brick and mortar influence is always a bad thing. Rather the school must have the appearance of a garden house where beauty and peace prevail. The school building must be cheap, open, large and extensive. Mud walls or thatties and thatched roofs will suffice. The classes must not be more than twenty in strength. Pupils must squat on the floor avoiding thereby costly furniture. The luxury of benches and tables must not be introduced in the primary school. Pupils may be asked to bring their

own mats for sitting on. Instruction in the school must be purely in the vernacular. In the lower stages, reading, writing and arithmetic must be taught. Pupils must be taught to recite with the proper intonation and musical tone, songs in the vernacular, religious, devotional, moral, patriotic and industrial. The principles of punctuality, regularity, value of time and order, sympathy with others, tolerance for others' views and such other virtues of a moral nature must be infused into the minds of the children. Much time must be devoted to play and nature study, at least one hour devoted to gardening and agriculture and one hour to spinning. The teacher must, in the most unobtrusive manner, direct the natural self-activities of the children. Hard and fast hours of school work need not be insisted upon. The teacher should not have false notions of discipline. Discipline in the infant schools means the activity of the children in play, in recitation, in talk and in work, all properly directed.

In the later stage of primary education, the important factors are :—

1. Reading, writing and arithmetic.
2. National songs from religion and history.
3. Story telling, consisting of heroism, bravery and courage, romances and ethical tales.
4. Hand-writing and dictation.
5. Mental arithmetic including the most useful Indian fractional tables and recitation, besides nature study, gardening and games.

For children upto ten, no attempt should be made at distinction of sex or intelligence. After ten, intelligence tests must be held and an attempt must be made to classify pupils in different grades and co-education must cease. Increased importance must be given at this stage to manual labour and hand work,

specially the charka might be introduced. Weaving, smithy, carpentry and gardening must be taught in a systematic way. An elementary course of physiology and hygiene and sanitation through stories must be begun. Moral and religious stories and events calculated to create a spirit of courage, bravery and of comradeship should be introduced. Middle schools as distinct from primary schools are an anomaly and a half-way house. Therefore the so-called middle schools must be merged into primary schools. Besides a knowledge of the vernacular, Indian history, Indian geography and natural science and elementary physiology and sanitation and hygiene, greater attention must be paid to the training of the hand and eye. A greater portion of the time in the middle school course must be devoted to industrial training. Agriculture, manual labour and such other occupations must be taught. At all stages, mental arithmetic as is necessary to transact business in daily life in shops and markets should be taught. Moral and religious instruction should play a large part. Drawing must be compulsory for all. Local history and local geography must be taught. National games must be introduced, both individual and group games. In the last year of the middle school course, a beginning of the teaching of English in the direct method, mingled judiciously with the translation method must be made. Scouting must be a part of the school programme of work. It is in this stage of primary education that boys must be made to study and to move freely with all castes and classes of pupils, and they should be made to take their lunch together, the occasions being availed of by the teacher to inculcate in the boys the justice and fairness of class oneness and caste oneness. The teacher must always point out to the pupils that high caste and low caste mean only goodness or badness in

boys, and that any difference based on birth is a sham and a farce. There should be one school for children of all castes and classes and no separate denominational schools, so that children of all castes may freely mix together in a spirit of camaraderie without distinction of caste or religion.

HIGH SCHOOL EDUCATION FOR PUPILS.

(Between 13 and 17 years of age.)

The later stage of education leads the pupils to the high school. No high school should have more than 200 boys on its rolls (150 residential and 50 day boys). Every batch of 20 boys must have a teacher. An attempt should be made here to create an atmosphere of identity between the home and the school. Pupils and masters should feel their home is the laboratory and the class room is their home. That is to say, the day school must gradually vanish and the residential school must be the rule. Every high school must have its own boarding house. It will be the highest ideal of affairs, if a band of enthusiastic, celibate, cultured young men can be had to man the staff of the school and to be the friends, philosophers and guides of the students in the school and in the boarding house. It is at this stage that a nominal fee of the lowest value must be levied upon each boy, if so desired, until the high school education also can be made free. The present method of awarding scholarships and free studentships is found to result, in experience, in a pernicious system. It takes away the educational zeal of the pupils and makes them feel that they go to school only to secure a scholarship not on merits, but on communal and economic principles. If scholarships are awarded, they must be purely on merit. Many are the instances where scholarship-holders now never utilise the grant to any useful purposes and never win a distinction in study. It has the most

demoralising effect. Constant conferences should be held between parents and teachers. In order to help the poor boys of the institution, a common poor fund, collected by voluntary subscriptions from philanthropic rich men and by a special contribution from the Government and local boards, should be maintained in the school. These funds must be spent with the greatest care on useful and promising poor pupils and on no others. Periodical intelligence tests must be held and the terminal examinations must go.

Medical examination of the pupils in a high school must be an important duty of the doctor in State hospitals. That is to say, the parent, the doctor and the teacher must work in perfect harmony and co-operation with a firm conviction that they are working at the sacred task of building up future India. Physical education, by means of national and other approved games, individual and group, and gymnastics must be a prominent item in every school. Let the Presidency Model High School be provided with a central model gymnasium. Every school must have a gymnasium. In every school there must be a scientifically trained superintendent of physical culture with two assistants, one for games and another for gymnastics. In the curriculum of studies, gymnastics and moral and religious instruction must be included and it must be imparted in such a manner as to infuse into the mind of the pupils courage, a spirit of unity and of cohesion, tolerance and sympathy, patriotic feelings and a strong conviction that they are all first the children of a common motherland, India, and then only children of their own parents. Lessons might be selected from the fundamental principles of all the important religions in

India, *viz.*, Hinduism, Muhammadanism, Christianity and Buddhism; a catechism book inculcating the principles of the fatherhood of God and the brotherhood of man without distinction of caste or creed based on the principles of all the religions, which are fundamentally the same with reference to the texts, might be introduced as a lesson for religion and morals. This will also be a sort of comparative study of religions and will serve to level down differences in religious faiths among the pupils and encourage brotherhood. The scout movement must not be a sectional institution, but a common feature of the school. A spirit of adventure, a love of the dignity of labour and self-respect, a group consciousness of excellence of truth, honesty and trust must be infused into the pupils. Military training must be made compulsory for high school and college boys.

With regard to the secular instruction in school, the following important features must be borne in mind. English must be taught as a compulsory second language. It is national enthusiasm running riot, which advocates complete exclusion of English from schools and colleges. So long as we retain the British connection, it is not at all advisable to ignore proficiency in the tongue of the Britons. Even if a time comes when Great Britain is no longer our master, the need for India to be conversant with English will never disappear, as, among all non-Indian languages in the world of to-day, English is the widest spoken and most understood. It is but ordinary prudence to insist upon every school boy and college student the acquisition of a working knowledge of English, leaving a cultural study of English to brilliant pupils of special aptitudes. The imperative necessity of learning English being

granted, a note of warning must be sounded to the enthusiasts in the teaching of English. In the first place the so-called direct method must be given up. The precious time in the most impressionable age of the young student should not be wasted in experimenting on English pedagogics. The translation method must be freely resorted to, because our pupils think in terms of the vernacular idiom and language. English grammar must be systematically taught. Much time should not be wasted in teaching English poetry and extensive non-detailed study. Short pieces of good prose and poetry must be chosen and they must be read, got by rote, expressed in written exercises and composed in a series of exercises and so on. Impression and expression must work together in perfect unison and in logical sequence. The old system of Matriculation study by which a few classical extracts were taught and learned intensively might be revived. It is a pitiable sight to see the present-day English-knowing high school boy with his hopelessly diluted knowledge of English, the result of his being asked to master a dozen books in prose and poetry, divided artificially into "detailed" and "non-detailed." All that the high school boy should aim at is to write and speak correct English fluently and with ease, the quality of learning with efficiency in view to acquire knowledge, and not the quantity, being emphasised.

The other subjects of school study comprising Indian and English histories, geography, mathematics, etc., must all be taught in the vernacular through easy stories in the first two and through a detailed course in mathematics. Diagrams and drawing must be made a necessary aid to the study of geography and history of India and England.

The course in sanitation and hygiene must be continued; elementary science, physics, chemistry and natural science, as it is related to daily life, must be compulsory subjects of instruction to all pupils.

After a boy passes his Matriculation, which is modelled on a vocational basis, two courses must be kept open before him, in case he wishes to continue his education; *viz.*, (i) technological and (ii) collegiate literary.

If he chooses to pass into the former, all facilities must be extended to enable him to specialise in some form of industry or artisan-ship, and for this purpose, every district, if not every taluk, must possess well-equipped technological institutes for giving instruction in some of the following subjects :—

Agricultural Course,
Carpentry,
Smithy,
Engineering—Civil, Mechanical or Electrical,
Shorthand,
Typewriting,
Weaving,
Tailoring,
Match-making,
Paper-work,
Book-keeping and Accountancy, etc.,

as required in the District, all of which have to be taught by specialists. The Industrial and Co-operative Departments of Government must be made to work with the Education Department.

SUBJECTS FOR THE HIGH SCHOOL BOYS.

1. English—two papers—Text, Composition and General English.
2. Vernacular composition.
3. Vernacular text and grammar.
4. Mathematics,

5. Science.
6. History and Geography.
7. Civics.
8. Vocational subjects.

At the end of the high school course, it will be easily found that the majority of the pupils go back to their homes, equipped as they have been with vocational knowledge, to improve their own lands or to earn their livelihood by pursuing any industry they had learnt, and there will be left behind 25 per cent. or so of the pupils at the most, who, by affluence of circumstance and by special aptitudes will be in a position to prosecute their studies in the Universities. If the boy, on the other hand, resolves to pass into humanistic studies, there will be colleges, as at present, purely devoted to arts. The present want of technological institutes compels all youth to crowd into arts colleges with the result that we are now deluged with a host of clerks and of others swelling the ranks of the unemployed and not of workers.

The College of Agriculture does not seem to be producing the expected results as the graduates from that college do not seem to take interest in cultivation in view to increase the productivity of the soil by engaging themselves either in cultivation of lands or fruit-growing by scientific methods, they had learnt in their college, while most of them, if not all of them, are hankering after Government appointments. Why, even the sons of big land-holders do not seem to be inclined to return to their lands in view to doing intensive cultivation by scientific methods and living independently, while they are also bent upon entering Government service. What I would therefore suggest is that the Government arrange by some intensive propa-

ganda to convince the agriculturists of the value of improved methods of cultivation and of the use of improved implements. For this purpose the Agricultural Department should be in close touch with the villagers in view to help them to avail themselves of and to derive the benefits of the scientific improvements in agriculture. Mere college and research stations will not be of much use to educate the rural masses in the improved methods and to get the knowledge of scientific methods filter down to and spread among the masses; there have to be in every district a school to teach agriculture to students who have studied upto VI form—also, in every taluk a school to teach agriculture to the villagers and others interested in the vernacular and by practical demonstration in every taluk head-quarters and in some central place for a village or a group of villages, the advantages of improved methods, so that each and every ryot may be convinced of the benefits of the scientific methods of cultivation and be encouraged to do cultivation by improved methods.

Two important things should be borne in mind in any scheme of education; they are: (1) medical inspection and (2) diet.

The systematic course of medical inspection of children in all grades of education will bring untold blessings. The latest report of Sir George Newman, Chief Medical Officer of the Board of Education in England, is eloquent proof of the invaluable good arising out of medical inspection. The report says :—

"The improvement in the physical condition and capacity of elementary school children which has taken place during the past twenty years is largely due to the

intensive work of doctors and nurses in the schools."

With regard to the matter of diet in schools, it is needless to state that the best way of conserving national strength in the manpower of the land is to look after the diet of the school-going children. The enervating climate of India, in many parts, accentuates the importance of a well-balanced nutritious diet. In all boarding homes, nutritious food must be given to pupils in a very wholesome manner. Unless this is done in the school hostels and in the house of each non-boarder, the man-power in India is bound to remain at a low level as at present. Nay, what is worse, there will be a terrific mortality and a weak nation of fathers and sons. Thus, nutritious food given in a wholesome manner will put an end to the pernicious hotel and refreshment rooms that have sprung up like locusts having 90 per cent. patrons in the school-going population and are draining away steadily the vitality of the rising generations.

COLLEGE EDUCATION FOR PUPILS.

(Between 18 and 20 years).

The Secondary School Leaving Certificate Examination at the end of the sixth year in the high school leads one straight to the University course. We must have a University for an area that contains about 50 schools. That is to say, a University must have only (40 × 50) 2000 pupils. The Mysore University, in numerical strength, is a fair model.

(1) On the entrance to the University, English and the vernacular of the country must be made compulsory to all pupils who are now divided into the arts and science and the technical sections.

(2) University education must be made rather a costly affair. It must debar the student of average means and average ability. Fees must be levied and scholarships must be awarded only on considerations of merit. It is a piece of cruel kindness calculated in the long run, to ruin the country if all and sundry are allowed to knock at the door of the University, solely on the ground of its life being cheap with all kinds of facilities of free scholarships, communal scholarships and endowments. It will only lead to the swelling of the number of the unemployed that will be a menace to the nation and will even lead to Bolshevism. Therefore from the consideration of pure nationalism and a higher sense of patriotism, University education must be restricted to the aristocracy of intellect and wealth.

(3) A Board of medical examiners should be constituted in every University in order to test rigorously the physical fitness of the entrants to the University course. The clipping hand must be used unsparingly and the physically unsound pupils should be weeded out. The theory of survival of the fittest applies here as elsewhere.

(4) A comprehensive Board consisting of elected representatives of the University staff, of the official public and of the non-official members of the public must be constituted to decide the selection of the pupils to undergo University course of study. In fine, all kinds of Argus-eyed institutions must be formed to adjudge the fitness of applicants to enter the University.

(5) The special faculties of arts and science in the University must consist of eminent and distinguished professors, of expert teachers and of skilful demonstrators whose

love of their profession and zeal for their subjects must be pronouncedly outstanding and all-important. Needless to state these men employed in the noblest of professions must be remunerated as handsomely as in the sister professions in the public service. The executive of the Government must be broadhearted and unstinting in the expenditure of public money on the University staff. The students and the professors must live in hourly contact with each other. Necessarily the aristocratic men alone can enter the University and the college students of the poor class must have merit as their hallmark and passport.

(6) The library and the laboratory in a college are the important factors that must in course of time replace the lecture hall.

(7) Ample facilities for research work must be created.

(8) Politics and moral culture must be made compulsory to all the under-graduates.

(9) The budding teachers, doctors, scientists, engineers, lawyers and industrial scientists of the University must have two sides in their courses of studies, the theoretical and the practical. In fact, all the special subjects of technical and industrial education must be developed to exceptional finish and advancement in the colleges. Lastly, military training must be imparted to all the University students. Married boys should not be admitted into the colleges or schools. A fair period of time must be given to the public regarding this. Sectarian and denominational schools, colleges and Universities must go.

At the end of this college course it will be found that the graduates grown into full manhood, useful citizenship and expert specialists

will range themselves in different ranks, some desirous of entering public life, some competing for the all-India services, some for going back to the land, starting independent industries and a very few aspiring for scholarship for its own sake. It will now be found that the number of graduates will be adequate in number to serve the country in various capacities. To find out suitable places for these, an Employment and Direction Bureau must be established whose verdict and selection must be final and unquestioned. No principle of communal representation, either on the staff of the Bureau or in the councils of the Board, should prevail. Some of these enterprising young men who desire to go to foreign countries to equip themselves further and who have rightly won that aspiration by their outstanding attainments must be helped by this bureau, the Government and the philanthropic patrons, all working in conjunction with the High Commissioner in England or equivalent in foreign countries. They must be instructed that their object is to assimilate the best in the foreign places and not to surrender the best in them to them and lose their individuality and nationality in the superficial and unreal aspects of these foreign manners and customs.

Herein comes the social aspect of the question. The society through its accredited representatives in the legislature must enact laws whereby the evil customs of society, like early marriage, extortionate dowries and cruelly oppressing social institutions and customs like untouchability can be removed. And this question again takes us on to the problems of women in India. If the beneficent legislation of a humanitarian kind is enacted, then women must stand in a nobler position than their present condition of in-

significance. It must be enacted everywhere that girls should not be married before 20 years and boys should not marry before 30 years and that before they settle in life with an independent means of living. Then girls also must receive secondary education and collegiate as well if possible. Though the principles of co-education is good and sound in theory, in India, to start with, it must not be resorted to at present. Separate high schools for girls staffed by women of established character, better even by nuns and women of foreign countries, must be established. In girls' schools the underlying principle is that a girl is a friend, philosopher and guide to her husband, a mother of children and a sister of many a young brother. In a way her education must be more carefully planned than that of men to suit her functions in life. In many cases, regular schools for girls may not be available, but an expert enthusiastic propagandist will quite do. In a girls' scheme of education, besides the teaching of the Three R's, instruction in tailoring, rattan work, music and such other subjects of home industries must be planned. A knowledge of domestic economy and management, elementary physiology, elementary physics and chemistry and civics, sanitation and hygiene must be insisted on. Above all, moral, religious, maternity and child-welfare instruction must form the emphatic tone of a girl's education.

Of course, provision must be made for virgin widows for their education until the question of their remarriage is finally settled and widely practised by the public. Generally they must be taught in their own homes if too old to go to school. If at all they must be put into school the best types of schools for them are the institutions, like those run by

Jesuit missionaries in their convents. For a long time to come these unfortunate sisters of India should not be allowed to mix with young men in public activities. The modern world is full of irresistible and strong temptations and unless the fathers and brothers of these unfortunate women are very wary, there are many unsuspected pitfalls for them. Let them learn weaving and charka spinning, if they are too old and cannot be educated in schools and let them not eat the bread of idleness but live a life of usefulness and holiness. Members of established and unassailable character of this class may be allowed to read for the University courses with a view to become teachers, educators, doctors, etc. For some time to come, *i.e.*, till we get our own women graduates fit to run our girls' high schools and colleges, we must constantly indent upon the services of European nuns and other missionaries of established character and scholarship to help us in our women's education. It is they that must form the staff of our girls' schools and women's colleges for some time.

It has now been recognised by all that marriage is not the only bond of women. We must have women set apart for other functions as well. We want lady doctors and nurses. We want lady teachers and for other kinds of national service we require women. Women's colleges like Karve's Women's College at Poona manned by cultured ladies of established character must be formed. For some time the nuns and foreign ladies of learning may be asked to co-operate with such national colleges for women.

There must be a model orphanage for orphan boys and girls and a widow's home in the presidency town with a good and up-to-date high school attached; also a beggars'

home for the aged and infirm and a work-house for able-bodied vagrants.

If Indian education is shaped on these lines, it is hoped that the economic salvation of India will be secured by having national wealth finely conserved and that the international place of equality of India will be attained by her splendid industries, that the political integrity of India will be established by an able administration and powers of offence and defence, that her spiritual eminence will be won by her leading messengers of philosophy and religion, and that her manhood will be rendered perfect and unassailable on all sides.

NOTE.

(1) *The Teachers.*

The pay and prospects of teachers must be very high. In fact, the teachers of the primary and middle schools must be paid considerably more than what they get at present. The ideal will be to have men of celibacy, of enthusiasm, of character and of learning on the tutorial staff.

(2) *Text Books.*

These must be written by eminent Indians. Books written by foreigners must be gradually replaced by the former.

A Translation Bureau has to be established and attached to the University to translate from the English and other foreign languages most useful both on science, history, etc., to be introduced in schools and colleges as text-books.

Courses of Study.

(7 to 12 years of age—5 hours of daily work).

Seven—First year.

The alphabets—arithmetic—numerals—dialogue—Nature study—elementary know-

ledge of trees and plants—domestic animals—good manners—drill—drawing—songs—dictation.

Eight—Second year.

One primer with easy stories and poems : ஆத்திச் சூடி, கொன்றைவேந்தன் for recitation—dictation and copy books—arithmetic : addition, subtraction, mental arithmetic—lessons on nature : gardening and games.

Nine—Third year.

One reader—grammar—composition—poetry : உலக நீதி, வெற்றிவேற்கை, வாக்குண்டாம் and a *Sathagam*. Arithmetic (tables 1 to 16)—multiplication and division—mental arithmetic—geography : outlines of the universe, local place—history : Ramayana stories—practical hygiene, sanitation—gardening as an aid to agriculture—drill : graded exercises in physical culture—kindergarten games—two or three songs.

Ten—Fourth year.

A historical reader (continuous story reader series), grammar, essay writing, descriptive and narrative poetry நல் வழி, நன்னெறி and a *Sathagam*, Arithmetic, technical tables, reduction, fraction, G. C. M. and L. C. M.—shapes of solids—kindergarten games—national and patriotic songs—history : Mahabaratha stories—geography of the district—map-drawing : freehand drawing (elementary)—sanitation ; hygiene—physical culture—scout—gardening—spinning and games.

Eleven—Fifth year.

An advanced reader—advanced grammar—essay writing : descriptive, narrative ; composition : poetry, நீதி நெறி விளக்கம், இன்னொரு நாற்பது, இனியவை நாற்பது and a *Sathagam*.

arithmetic: proportion, practice, simple interest; history and geography—beginning of Indian history and the Madras Presidency; map-drawing, physical culture, summarising of reader stories; spinning, weaving, gardening, hygiene, sanitation, scouting, drill. "Heroes of All Nations" stories, specially of patriotism, valour, wisdom, etc. Some of the similes, self-help, character, duty, thrift—translated books can be introduced.

Twelve—Sixth year.

Advanced historical and literary readers—some of the similes, self-help, character, duty, thrift, grammar, poetry: நாலடியார், நான்மணிக்குழை, பாரத வெண்பா; history and geo-

graphy continued from the fifth year portions, scientific training in manual labour, gardening, weaving, tailoring, carpentry, &c., business correspondence, arithmetic (advanced), bill making, composition, precis, elementary knowledge of the civics, hygiene, sanitation. "Heroes of All Nations" series and similes books—commence learning English.

As a fair guide to the courses of study the remodelled S. S. L. C. syllabus of Madras and Mysore can be depended upon. A happy blending of these after minute examination with a view to satisfy local needs will form, in my opinion, a good scheme of the courses of study.

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ANSWERS TO SERVICES COMMISSION EXAMINATION QUESTIONS.

THE following are extracted from the Report of the Madras Services Commission for 1931-32 (from the chapter dealing with "The Report of the Chief Examiner of the Examination in English Composition.")

Hand-Writing:—This is of importance. If the examiners were permitted simply to pass over papers where the hand-writing was unclerical, their labours would be lightened 50 per cent. Answers were *commonly* written in a careless irregular hand, frequently illegible and seldom showing character. Speaking in general, it may be said that any answer-book revealed three distinct types of script (or scribble)—one where the letters are soberly upright; this is general at the beginning of the candidate's work before he is intoxicated with his own success—or frantic with despair. Later the letters begin to slope right and left indiscriminately until finally they collapse into fat, squat, shapeless deformities or tail off in a kind of ineffectual drunken roll. Hand-writing need not have character, but at least it should be clearly formed and regular.

Grammar:—The standard here was very low. Plural subjects with singular verbs were frequent. The use of the definite article seemed a matter of indifference. "The temple inspires in the man the devotion to god," "The love towards the fellow-beings," "Headmaster has poor knowledge of the English"—These sufficiently indicate a widespread indifference. The misuse of tenses, especially of the future indicative and the confusion of 'can' for 'may' were well nigh universal. "Women will be

going to the well morning and evening," "In front of the temple there will be a long pillar"—any candidate's paper will furnish a score of such mistakes.

Idiom:—Weaknesses of grammar were balanced by a considerable knowledge of the idiom of the language. But through much reading and perhaps social intercourse they were familiar with idiom of the language. But there were some striking surprises. Not five out of a hundred could fill in the blank "Hell if paved with good....." The commonest answer was 'cement'. 'Slabs' came a good second. 'Virtue' was an astonishing and a not infrequent guess. Other suggestions were 'thorns,' 'marble,' 'good and bad,' 'sinners.' A lesser number could fill in the blank "His Excellency arrived on the.....of eight." Here discretion was thrown to the winds and utter nonsense prevailed. 'Bodyguard' and 'coach' ran neck and neck to fill this blank, 'Boat mail,' 'Assembly,' 'Legislative Council' also ran. The wildest entry which seemed meant quite seriously—was 'yesterday's dinner.'

Laziness in thinking is responsible for the endless repetition of such non-committal phrases as 'to a certain extent,' 'in many cases' and of such colloquialisms as 'decent' ("the boys were all in decent dress") and 'needful.' "The manager promised to do the needful." 'Hell of noise,' 'Belly,' 'Female,' 'Responsible' ("the Railway Police are responsible for all the thefts in the station") require further sorting before receiving their correct label.

Free Composition:—The paragraphs set were meant to test descriptive ability. Most of

those who wrote on a "railway station" would qualify for humourless account. They entered up every stick of furniture in the waiting room, numbered the railway lines, distinguished between the various refreshment rooms and a few reported on the signals and the telephone box. The life and bustle and infinite variety were missed. The booking clerk came in for a good deal of sympathy and one candidate ill-concealed his rapture at the thought of the station-master 'in gleaming white looking grand and very fierce.'

The well was treated with more picturesque detail. The paragraph on the 'Temple Festival' made quite pleasant reading. 'Females' are preponderantly in evidence at the well. Sometimes they are more quaintly 'damsels.' Occasionally they are 'virgins' but when they are 'ladies' they are nearly always 'Brahmin ladies'—scolding their neighbours. The dawn of a romantic movement was visible in many paragraphs introducing a blushing virgin tremulous with excitement as she sees her lover at the well, dropping her pot in her palpitating flutter and subsequently getting 'what for' from her very unromantic mother-in-law. The essays were uninteresting though the matter submitted was adequate and to the point. The better essays appeared to be a re-hash of an economics lecture or a 'Baby welfare' or 'Health' address. Some were curiously informative; "Cholera is not due to evil spirits but to scientific causes"; "Cholera and plague are epidermicks, once supposed to be sent up by God." "The ryot is very kind to his beffellows;" "A temple is a place of idle worship;" "The Buckingham Canal is the greatest achievement of the Public Works Department."

"SPECIMEN HOWLERS."

I. *Cochineal* :—

1. In Cochin the Maharanees is called the Cochineal.
2. Dogs found in Cochin State.
3. Is a citizen of Cochin.
4. Is the title the Portuguese gave the Raja of Cochir.
5. An insect generally found in Malabar. If it bites a man, he will be attacked with malaria at once.
6. Original inhabitants of Cochin now living in interior forests.
7. A small white insect, its presence under the skin gives to Europeans their white colour.
8. Is a bird found in Cochin.
9. In Cochin a favourite female child is called Cochineal.
10. In Cochin a prostitute woman who is kept is called the man's Cochineal.
11. Is a pet name for dancing girl in Malabar.
12. Is a chief of Scotland mentioned in the poetry of Sir Walter Scot.
13. Is a famous lake in Scotland.
14. Are the Eurasians of Cochin-China.
15. Like giraffe and ostrich is a bird in Africa.
16. Are insects recently introduced into the zoological departments from Cochin.
17. Is a dangerous germ which is the root cause of the much dreaded disease known as Cochin-leg of Elephantiasis.
18. A peacock made of diamond—it was kept in Delhi.
19. Of or pertaining to Cochin; adjectival form of Cochin.
20. Ayurvedic oil produced in Cochin.
21. Products of Cochin.
22. Is the eldest son of the King of Cochin.
23. A big bird in the Nilgiris district.

II. *Snipe* :—

1. Is a small sneaking worm; it has no bones.
2. Is a kind of poisonous snake.
3. Is a bird coveted by non-vegetarians.
4. Is a lifeless thing found in sea-shores and tanks.
5. Is a small camera that takes photos very quickly.
6. Is the favourite food of Europeans on their marriage night.
7. Is a person who can shoot with good aim.
8. Is a venomous creature found in sandy tracts.
9. Is a term of abuse used only by soldiers.
10. Found in India; when tamed in houses is a foe to the snake.
11. Belongs to the ant family; eats off books and leaflets.
12. Is a small animal that resembles lizards.
13. A round substance found in rivers.
14. A kind of bee which lives on land.
15. Is a wild animal like a monkey found in the forests of Brazil.
16. Is a tree snake.
17. Is a kind of tree found in all parts of the world; they grow straight and high and live for a number of years.
18. Is a small English fruit.
19. A snake-like creeper in water.
20. Is a female tiger found everywhere in India.
21. Is a variety of spotted leopard.
22. A worm which lives in water.

III. *Hookworm* :—

1. Is the living thing which is used to catch fish.
2. A person like a pundit who always studies.

3. These are found in our daily walks of life and enter into our body through the down part of our feet and in no time we get hookworm disease and people who are aware of this use Fort Wine to fight the hookworm.
4. Are germs that generally create cholera everywhere except in Switzerland, Norway and Greenland.
5. Is an insect sparkles when flying.
6. Is a fly found in the Madras Presidency.

IV. *Ostrich* :—

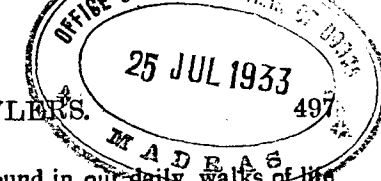
1. A big bird which will inhale and exhale fire.
2. Is the famel of the camel.
3. Is a kind of fish found largely in the coasts of Japan.
4. Is the primitive hen of the Africans and is even now used as domestic animal.
5. Is the desert bird that lives on stones and fires. It can see even when it is blind.
6. Is an animal found in India only.

V. *Zebra* :—

1. An animal lives in the sea.
2. A harmful snake found in many parts of India.
3. Water animal found in river Nile.
4. Is an animal found in the frigid Zone.
5. Is a four-legged animal living in deep sea.
6. Is the water horse mentioned in the Puranas.
7. Is an animal found in icy places like the Himalayas
8. Zebras are superior classes of asses.

VI. *Giraffe* :—

1. Is a kind of present during Christmas season exchanged among European population.



2. Is the essence of anything. We can take Giraffe in fruit.
3. An animal that resembles a monkey and a man.
4. The water horse of Africa.
5. A water animal found in the interior part of Atlantic Ocean.
6. An animal that resembles a Kangaroo but has no horns and no cavity in the stomach—also found in Africa.
7. Is a sea animal found in the Iceland from 20 to 25 feet long.
8. Giraffe like snipe and Cochineal are different kind of sea fish.
9. Are the original birds of America.

VII. Kangaroo :—

1. Is a curious bird.
2. The small huts in which Negroes live are called Kangaroos.
3. An animal living in water, can be seen in the Chilka lake in Ganjam.
4. Is found in forests, is ever tamed by curious people, when quarrelling they first start with the tails.
5. Is a kind of bird in the old world. It lives on high mountains and its song is melodious to hear.
6. Is the only animal that lays eggs like a bird.
7. Is the name of the forest people of Australia.

VIII. Southern Cross :—

1. Valuable jewel Pope wears round his neck.
2. Is where the South Pole ends.
3. Is a jewel in the King's crown.
4. Is vegetable grown in the English gardens.
5. Is an English creeper.
6. Is worshipped by all the Roman Catholics. The Protestants refuse to worship it.
7. Is a symbol of religion.
8. Is a flower found in the gardens of Europeans.
9. Is a society of Christian Missionaries.

10. Is a railway in England called the Southern Cross Railway.
11. Is a name given to the spot wherefrom a ship from the Mediterranean crosses the Himalayas to the Bay of Bengal.
12. Is a gate in the Malayalam district.

IX. Cheetah :—

1. Is an account book.
2. Is a fruit of the size of an orange.
3. Cheetah's are junior tigers.
4. Is the name given to matches manufactured by a particular firm in India.
5. Is a cruel non-vegetarian animal of the cat family.
6. Is about 16 feet in length.
7. Is leaping bird found in thick bushes in rocky tracts.
8. Is a pile of firewood prepared to bury a dead body.
9. Is a metal found in America.

X. Mullet :—

1. An iron ball used in games.
2. A fighting instrument.
3. An important military station in Bengal.
4. A money-lender who takes all a man's money is called a mullet.
5. Is the part of the throat by pressing which a man is killed.
6. Are half castes who live in West Indies and South America.
7. A big iron hammer is called mullet.
8. A mullet is a Muhammadan priest.
9. "Mullet and Southern Cross are also vegetables."

XI. Greenwich :—

1. Is the place through which the equator is imagined to pass.
2. At Greenwich are the finest monuments of Grecian-Roman art of painting.
3. The place where William of Orange massacred the Roman Catholics of Scotland.
4. Is a cold country surrounded by ice-fields.

5. Is on the Zero longitude and therefore longitude begins from here.
6. Good horses and fine grass for the animals will be available at Greenwich.
7. Is famous for fishes, people are living there wholly on fishes.
8. At Greenwich there is a grand building through the roof of which people can see all the stars and the planets during the day time.
9. Noted for the salt it produces, there are salt pans.
10. The point of the earth where latitude and longitude meet.
11. It is always zero at Greenwich and therefore from here we get the standard temperature. Only from Greenwich can we know the correct time when there is full moon and new moon.
12. It is the place at which is kept the gold standard and also the standards of the measure yard.
13. The best standard and costly watches in the world are manufactured in Greenwich. The time of these watches is the standard time.
14. At Greenwich we have the Royal Military College of Forestry.
15. It is famous for its fruits.
16. At Greenwich the sun comes just above the head at 12 o'clock and so the exact time is taken each day. This time is the correct time.
17. Greenwich is the geographical centre of the world.
18. In all maps Greenwich is taken as the point on the North Pole from which longitudes are drawn.
19. At Greenwich is the famous timepiece wound by electricity and it gives the time to the whole world at 4 a. m. each day.
20. Greenwich is the centre of the world where latitude, longitude and the equator meet. For six months there is always midnight and for six months there is always midday and

therefore the correct time can always be taken from Greenwich.

21. It is the capital of Paris.
22. The most important thing found in Greenwich is a waterman. Another important thing is a kind of whale.
23. The Pole Star is just above Greenwich.

XII. The Seven Pagodas :—

1. Are the seven kingdoms which form the League of Nations.
2. Are Pagodas on which the fine city of Rome is built.
3. Are the seven wonders of the World in Rome.
4. Are the seven plateaus in Persia.
5. Are Kohinoor diamond, Taj Mahal, Peacock throne, Suez Canal, Moscow Bell, Great Chinese Wall, and Pyramids of Africa.
6. Are Kasi, Kanchi, Puri, Madura, Maya, Avantica and Dwarawaty.
7. Are in Mandalay in Burmah. (Answer given by more than 40% of the candidates.)
8. Are the seven wonders including the wavering temple in Rome.
9. On the Himalayas are the seven peaks called the seven pagodas.
10. Are the seven gold coins for which the Jews sold Christ to the Romans.

XIII. Agency Tracts :—

1. Are a code of laws which help the progress of trade and commerce.
2. Are small roads made in forest by contractors.
3. Is a main line on the hand. It runs straight to a man who works honestly.
4. Are not public roads but paths through the land. Before the British came India was full of Agency Tracts.
5. Are the footpaths by which village people enter forests.

XIV. Northern Circars :—

1. Northern Indian Governments, e.g., Punjab, Bengal, United Provinces.

2. Goa, Diu, Daman.
3. Are north of Vidhyas and Indo-Gangetic plain is situated in it.
4. Are nine towns in northern India given to Robert Clive as bribes.
5. Is the extreme north of Europe.
6. Bihar, Orissa and Assam are the Northern Circars; they were given to the British by the Nawab of Oudh.
7. Northern Circar is the name given to northern portion of Trichinopoly District.

XV. Hampi :—

1. Is a hill station.
2. Is the Arab pet name for camel.
3. Is a female camel.

XVI. Pusa :—

1. Is a place where the Pope sometimes resides.
2. The tower of Pisa is at Pusa. (The usual answer.)
3. Is a holy place of pilgrimage in Greece.
4. The slanting tower of Pusa is a modern wonder.

XVII. Mettur Project :—

1. Is a Government canal in Ootacamund.
2. Is the upper extension of the Madras Presidency—Ganjam, Vizag, Godavary, and Guntur are called the Mettur Project.
3. Hill country in Northern India in which people are sent to settle.

XVIII. Kasauli :—

1. Is the capital of the kingdom of Ayodhya.

XIX. Ajanta :—

1. At Ajanta coffee is grown in abundance.

XX. Sukkur Barrage :—

1. Is an intoxicated liquor.
2. Is a Fort made to prevent the Russians from coming to India.
3. Is the mountain chain separating Sind from Baluchistan.
4. Is the fierce battle in which the English destroyed the Sikhs.
5. Is a large lake near Madras.

6. Is a bridge in Godavari District recently opened by the District Collector of Godavari.
7. It divides the Indo-Gangetic Plain from the Tibetan Table Land.
8. Is a series of mountains in South America.
9. Is the place in Malabar where the Moplas killed the Collector and many Hindu women and children.

XXI. Gersoppa :—

1. Name of a Tamilian gentleman who has qualified himself as a successful air-craftsman.
2. Is a river in North America.
3. Is a fly which lives in dirty water.
4. Gersoppa was the last king of Coorg.
5. Was the Hindu king killed by Hyder Ali.

XXII. Baramahal :—

1. Is the favourite wife of the Holkar in Indore.
2. Moghul Emperor's wife buried in Taj Mahal.

XXIII. Babul :—

1. Was a famous musician in Akbar's time.
2. Was the eldest son of the Emperor Babur. He died before his father.
3. Is a strait in Asia.
4. Is a kind of monkey.
5. Is a Papal order.
6. Is a tower in Palastine.
7. Is a town in Afghanistan.
8. Is a wild beast in America.

XXIV. Poramboke :—

1. Is a railway station in Madras.
2. Is an idle fellow roaming about the streets and roads. Such fellows cannot have families generally and are called Porambokes.
3. It applies to a man who got no aim and who does not work and who wastes his time and who warms about like a vagabond.
4. Is a place used as a public latrine.
5. Poramboke means useless.
6. Is a bridge in Madras.
7. Is a vehicle pulled by man.

8. Is the headquarters of the Southern Maharatta Railway.

XXV. Jamabandi :—

1. Is the name of a book in which Government money accounts are written. It is supplied to all officers.
2. Is a red cloth used to tie round the waste.
3. Is the highest Indian military title and was given to the Commander-in-Chief of the king of Vijayanagar.
4. Is a river in South India.
5. Jamabandi is an argument between two persons concerning material things under mortgage.
6. It is a Mohammadan grave in Agra.

XXVI. Lady's Finger :—

1. A kind of disease which affects the tips of fingers.
2. Fingers which a lady have; they are found in hands and legs of man.
3. Is a croton found in gardens in India.
4. Is a vegetable fruit.
5. Is a mushroom grown in debris.
6. Are made of leather and used by rich and high family women in England for beauty.
7. Are curries that can be grown in the back garden.

XXVII. Typical Answers to Question VI, viz., Name the Indian States ruled by Muslim Rulers :—

1. Hyderabad, Cochin and Cannanore.
2. Nawab of Patiala, Hyderabad, Golconda and Peshawar.
3. Nizam, Gwalior, Baroda and Baluchistan.
4. Behar, Orissa, Hyderabad and Kabul.
5. Kabul, Afghanistan, Peshawar, Hyderabad and Coorg.
6. Punjab, Deccan, North-West Frontier, Mysore, Hyderabad and Coorg.
7. Kollengode, Cochin, Pudukotta, Mysore, Hyderabad, Nepal and Bhutan.
8. Golconda, Bhamini, Bijapur and Vijayanagar.

9. Pataudi, Navanagar, Hyderabad, Patiala and Kashmir.

10. Tibet, Hyderabad, Kashmir, Nepal, Bhutan, Dharbanga, Kollengode.

Chettinad, and Panagal were frequently referred to as Muslim states and nearly 60 per cent. of the candidates mentioned Kashmir as a Muslim State. About 30 per cent. consider Mysore, Travancore and Cochin to be Muslim States.

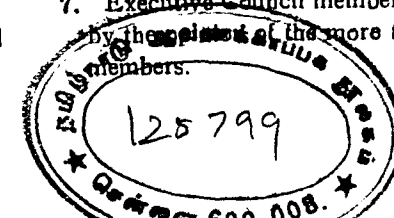
XXVIII. What are the chief industries in Bombay ?

(Candidates indulged in the wildest guessing).

1. Bombay is noted for paper.
2. Famous for silk goods.
3. Noted for leather industry.
4. Chief industries are cement, cloth and ship-making.
5. Chief industries are trade and exports and imports.
6. Jute and making of clothes. (Very nearly 80 candidates out of 900 mention jute as the chief industry of Bombay.)
7. Ship-building and tata iron goods.
8. Sugar cane industry and many pencil factories.
9. Silk and soap.

XXIX. Extracts from Answers :—

1. Legislative Council: Any member can bring a bill to be executed in Council.
2. Legislative Council is one where law and order is to be maintained.
3. The Legislative Council will vote and demand for supplies.
4. The Legislative Council holds debates and have no work. The Executive Council have to do all work.
5. Bills are brought forward by motioners.
6. Executive council members are executioners of law.
7. Executive Council members do their work by the appointment of the more than half of the members.



8. In the office of the Government of Madras there are two sub-branches, one is the Legislative assembly and the other is the Executive Council. The Secretary of State is one of the members of one of these houses. The viceroy will be appointed by these branches. Every matter should be settled in the office of the Governor-General by the majority of the opinion.
9. Members of the Executive Council can speak in the Legislative Council but members of the Legislative Council are not allowed to speak in the Executive Council.
10. Among the members of the Executive Council the name of Sir Bassalulla Sahib is frequently mentioned.
11. The Governor presides in the Legislative Council. (A third of the candidates refer to the Governor as President.)
12. The most important work of the Municipalities is that they provide all possible conveniences for the maternity affair.
13. The Municipal council divides the taxes and keep the good favour of the Collector and Government.
14. Taluk Board is to look after the lower education.
15. Municipality supplies drainage.
16. Municipality supplies raw water.
17. Municipal office is very useful for sanitary purposes.
18. House-tax goes to Chairman.
19. There is a wise president to assist the president.
20. The Municipality looks after the infantry education.
21. Functions of District Boards and Municipalities:—Diamond Jubilee Celebration, Silver Jubilee Celebration, opening ceremonies and baby shows.
22. The District Board has no function. It is an honour and title to leading people and they are elected for it.
23. The Board of Revenue is a Board of eight members working over the welfare over roads and bridges in the country.
24. The Board of Revenue tax the cars and any vehicle on the road and spends the income on roads and bridges.
25. The Legislative Council belongs to the Law Department, the Executive Council to the local body Government.
26. The Executive Council or supreme council has to do with direct administration of the province and consists of the Chief Justice and other Judges.
27. The Executive Council is always in coherence with the Governor; and is intrusted in him. The Legislative Council is intrusted in people. The Board of Revenue consists of the cabinets and Councils which help the Governor of that province in ruling.
28. Union Panchayats have no duty. They are only now beginning. Later on they will see that there is union and that Hindus and Muslims do not quarrel.
29. The Cauvery is destructed and stored up at Mettur.
30. Shirting and courting cloth are made in Bombay.
31. Sialkot manufactures utensils for sports and games.
32. The chief industry in Cawnpore is to hide leather and export it to many foreign countries. Dying is another chief industry.
33. After the Queen's Proclamation of 1858 the Indians quarrelled for some sort of self-government.
34. The Panchayats gives forests for contracts.
35. Monthly-writtens are submitted by the Taluk boards.
36. Hookworm is a germ which takes its origin from the ugly portion of a latrine.
37. Hookworm is a germ found in the human soul.
38. His Majesty the Governor of Madras.

HITCH YOUR WAGON TO A STAR.

BY DR. LOUIS M. ELISEMIUS, M.A., M.M.M.,
New York City, America.

What boots it to profess ability
In low achievements or vainglorious deeds—
With no high aims? Perhaps the crowds will
raise
Their voices in assent—some loiterer might
Gaze, wondering, at your clever work, but
men
Of sterling mind will pass you by all time.
Then, hitch your wagon to a star! and show
Yourself shod with ambition's magic shoon;
The golden cloak of noble courage throw
Upon your manly shoulders; gird your loins
With raiment got from work's health-foster-
ing loom—
Then go your way! 'Tis better thus to be,
Than dressed in fancy garbs the villain
wears—
Or walk bejewelled, as a crafty man—
As swells at clubs, at sensuous plays!
Forsake the gains that Mammon's helots
gave—
They but insure the means to earthy fame,
But not to glory! Contemplate the lives
Of all the mighty men who strove to shine
Fair stars upon the firmament of fame—
They still are live on every tongue; while
those,
Who were content to take a badge, nought
more,
They now are dead. Read well the world's
long scroll:
Entrance your mind with men whose towering
deeds

Proclaim them fit for future records fair—
Well to be used as high example; enthuse
Your heart with stories of those noble souls
Who emulated sterling characters of old
And lived their lives. For their great works
remain—
While sordid aims, low emolument,
Beget but temporal happiness. Then man,
behold
The lustre that irradiates from a star—
A star with a glow immortal as its crown—
With living sheen conspicuous. Gaze out
Upon the world at large, and follow those,
Who on fair history's page have set in gold
Their names, to actuate the future race
To high emprise! For if you but attain
A little of their loftiness, a speck
Of their deep wisdom, and their magic art—
More glorious tribute will the world pay
you—
More honour will be yours. Forego the
jewels
And tinsel that material fame awards—
Stoop not to easy achievement just for
gold—
Nor act for wealth;—but, man of mind and
soul,
Whoe'er you are, choose a star to guide you
on—
For his effulgence will inspire your soul
To work for glorious immortality.

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HELMSTEDT: A FORGOTTEN UNIVERSITY.

BY MR. M. FALKENHEIM,
Germany.

ONLY three hours from Berlin, on the way to Hanover, lies what was once one of the most renowned Universities. It was Helmstedt, now forgotten. There are few who know the town's red roofs, its towers and gray walls, bordered on the north by the beautiful Lappwald (forest) and on the south-west by the hilly Elm.

Here a number of small villages grew into a town which received a city charter in the thirteenth century, and became known throughout the then civilized world when, in 1576, Duke Julius established there a University, which was formally dedicated on October 15 of that year in services in the beautiful Gothic Church of St. Stephen. The Duke's action was taken as a reward for the city's courageous battle for the Reformation. In its flourishing era it was attended yearly by more than a thousand students, who came from all parts of the Old World to Helmstedt to hear a galaxy of great professors whose fame spread far beyond the German borders. The scene of Raabe's story, "The Old University," is laid here.

One of the professors of the Helmstedt University was Giordano Bruno, who was burned at the stake as a heretic in his native Italy. Other prominent professors were Henke, the theologian, Calixt, the noted orator, and Goethe's friend, Beireis (1730—1809), Professor of Chemistry and Medicine, who possessed a valuable collection of international repute.

Oil paintings of the professors hang in the lower storey of the Juleum, in the auditorium, which was built along Oxford University lines. The portrait of Duke Julius ornaments the rostrum, and a gash made in it by a

bayonet recalls the days when the French were there.

The once splendid library now contains only a few volumes bound in pigskin. A museum has been established here, containing interesting manuscripts, old engravings of professors and students, and an impression of the University seal. There are also old costumes and coins.

Above the still court-yard of the University rises a slender tower which divides the ornamented facade of the Juleum. The portal of the right wing bears the coat-of-arms of the founder. Memorial tablets on old houses in the vicinity, monuments and names of streets recall great professors, as does also many a grave in the shadowy cemetery with its ancient trees.

The ducal times are also recalled by the splendid Rohr House, once the Duke's court residence. There are small houses ornamented with armorial bearings in the Kybitzstrasse, a stately Rathaus on the market place, and a beautiful house of the Beguines near St. Stephen's Church. St. Marienberg, once a cloister, which Duke Julius altered into an evangelical foundation, contains valuable collections of woven work and embroideries. In the eastern part of the city the ducal domain of St. Ludgerus commemorates the missionary who baptized the first Christians here and thus inaugurated Helmstedt's entrance into history.

By decree of Napoleon in 1809 the University's gates were closed for ever, and the city, despite a growing industry, was forgotten.

But it well repays a visit. And after inspecting the town and enjoying an excellent meal in the Helmstedter Hof, on the Lindenplatz, one will do well to take a walk through the green Lappwald.

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WORLD PEACE AND BOYS.

BY MR. A. L. NARASIMHAMURTY, B.A., B.L., BD.,
Bolarum.

THE boys of to-day are the citizens of to-morrow.' The post-war world is filled with the idea of disarmament. The untold suffering, the unimaginable loss of human life, the financial depression that resulted from the Great War made every thinking man seek for some way out of the present state of affairs. The treaty of Versailles that concluded the Great War provided for the disarmament of the world. The allied powers saw that Germany respected the terms of the treaty while they themselves strengthened their destructive elements. This can be seen from the speech made by Mr. Lloyd George presiding over the Anniversary of the Peace Society. In spite of the Kellog Pact, the Locarno, Hague and Lausanne Conferences and the League of Nations the age in which the various nations of the world could live in concord and not in discord is as remote as ever. There is nothing strange in their failure. The causes that retard the progress in this direction are not far to seek. They are in the elements that make up these august bodies. They are brought up in traditions of distrust and 'narrow nationalism.' That 'perverted patriotism' is a standing menace to the peace of the world is the verdict of such great thinkers as George Bernard Shaw and Rabindranath Tagore.

If our desire to bring in peace into this warring world by outlawing war is genuine, the best method to achieve it is to educate the children in such a way that national animosity, pride and prejudice would be matters of the past. The young, impression-

able age can be moulded into any shape one chooses. There only is a vast area of fertile soil for the peace-lover to sow his seeds and assiduously cultivate them. Inculcate in them the ideas of the 'fatherhood of God and the brotherhood of man.' Teach the boy that his duty is to God, humanity and then only to his country. No stone should be left unturned to broaden the mental horizon of the boys so that they may sympathise with their brothers and sisters of distant lands and climes.

The text-books in history and other subjects that in any way impede the realization of this ambition, one and all, should be scrupulously avoided. If in the study of Geography the boys find that people of some regions differ very greatly from them in social, political and economic habits, it is the incumbent duty of the teacher to point out, then and there, so that the cobwebs of mistrust and ideas of inferiority-complex may be brushed aside, that the lives of the people are greatly influenced by the environment. This does not mean that the boys should be taught the doctrine of Geographic determinism. It is simply to make the boys realize that if they are placed in such conditions and circumstances as the boys of the other regions are in they would also be just like those boys. Being naturally tender, imaginative and impulsive the children are the first to catch such ideas. The economic interdependence of the world should be well-soaked into the system of the boys. At the same time the calamitous results of the war, the loss of human life, the destruction

of property, the economic waste, the long period of depression and the suffering that beggars all description should be well-emphasised. The frightful picture which the teacher draws should make such an indelible impression on the brains of the boys that the very idea of war should become repugnant and alien to them. They should become in thought, word and deed peace-lovers. All this can be done by the teachers. They should realize that the world of to-morrow is their own creation. The teacher that fails to realize this and endeavour his best to educate the boys in these lines is doing a great disservice to the cause of world peace.

It is our conviction that he alone is capable of removing the war-mentality in this world and nobody else can. Tall talk from the platforms and learned and lengthy articles in the press would not contribute an iota to the solving of this problem which is baffling the very best brains to-day.

We hope and trust that the moment that convinces the teachers, specially the teachers of subjects like History, Geography and literature, of the utility of this work, would be a turning point in the history of the world, for the era of eternal peace and glory would not be far off.

THE OPAQUE SHADE OF THE PAPYRUS.

BY MR. S. UMA MAHESWER, M.A., (HONS.),
Trivandrum.

We have raised a Himalayas of books,
We are prisoned within paper-walls ;
We've scarcely seen the light of day,
For the opaque shade of the Papyrus.
School-walls sometimes a prison make,
This learning blinds us often-times ;
Oh ! Mother Nature, make us free !
But how to break through the Paper House ?
The food for the soul is rationed out,
Spoon-fed thou shouldst be or shouldst
starve ;
Thou shouldst the penned like cattle meek,
And fed on the poor stuff prescribed !
Impound all stragglers is the cry,
Seize all outlaws is the rule ;
In the kingdom of Timur all are slaves,
Or heads must pay for liberty !
The Mount of Vision is left alone,
Far off the Lights of God are shining ;

But Everlasting Eclipse is our lot,
On this side of the Mountain of books !
We live within a coloured haze,
Astounding theories awe us down ;
Oh what of Life, Oh, not a word !
Oh what of Truth, a syllable ?
Catch the parrot, clip its wings,
Clap it in an iron cage ;
Unteach its native music fine,
And din thy language into its ears.
Oh for a breeze of the spring prairies !
The air is hot in the Paper House ;
It is inky, inky everywhere,
Restore us unto the Nature, Lord
Learning must make us live like men,
Must light our way to destiny ;
Should give us strength of thought and deed,
And feed and fortify our souls.

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THE FATE OF THE PRESENT S.S.L.C.

AN APPEAL.

BY MR. M. P. DIKSHITALU, B.A., L.T.,
Guntur.

WE have been long expecting some changes in the scheme of the present S.S.L.C. for the last one or two years. Even this scheme was introduced only after a ceaseless agitation for nearly fifteen years. Every one connected with secondary education has been hoping that some good would come out of the labours of the Reorganisation Committee. But recently the air is thick with rumours that a thunderbolt is in store for all the expectants. It is almost definitely learnt that the old S. S. L. C. examination scheme with all its paraphernalia of 'B' group, two optionals, neglect of the vernacular and all other disadvantages, will be thrust upon the unwilling public. There is a way out of the disadvantages of the new S. S. L. C. scheme and that is to proceed in the light of the suggestions given by the teachers and educationists through the press and platform. But this is not the way to remedy the defects. If at this stage the old scheme is to be reinstated one is tempted to ask why there was so much agitation for its abolition, why the Government yielded to that agitation at first by appointing a committee to draft a scheme and by approving the new scheme and conducting examinations under it for two years. All this should have been avoided thus preventing the slaughter of innocent children on account of the change from one scheme to another. This reinstatement of the old scheme clearly proves that the public opinion in the country is not at all to be counted in the drafting of the scheme. Is there no way out of this difficult and awkward situation ?

Surely there is. After a long agitation, the Andhra public have got a University of their own, which conducts a Matriculation Examination on almost the same lines as the present remodelled S. S. L. C. Examination. There are schools which prepare students for the Andhra University Matriculation Examination. It is high time that all high schools in the Andhra University area affiliate their institutions to the Andhra University and send their students only to appear for the Andhra University Matriculation Examination in the same way as schools sent formerly pupils for the old Matriculation Examination of the Madras University in preference to the then Upper Secondary Examination conducted by the Director of Public Instruction.

The advantages of such a course are many.

(a) In the first place the scheme of Matriculation and its examination can be changed to suit the requirements of the public inasmuch as the members of the University who frame the curricula of studies are elected representatives from the Andhra University area, unlike the members of the S. S. L. C. Board.

(b) A healthy and direct contact will be established between the Andhra University and the secondary schools within its area. The fate of the students that have sat for the recent S. S. L. C. Examinations with regard to their admission into colleges and their further courses of study is an illustration how

much havoc would be caused if there were no such contact.

(c) Even though the Andhra University has been burning with a desire to introduce vernacularisation in the non-language subjects, the preparation of the students in the secondary schools under the S. S. L. C. scheme with no foundation in the vernacular and vernacularisation in non-language subjects has stood in the way of the fulfilment of the said desire. When once the secondary schools in its area come under its control, the Andhra University can introduce vernacularisation in no time and thus very easily fulfil its aim.

(d) The desire of the Andhras to have a separate S. S. L. C. Board for the Andhra area, free from the domination of the south, can be fulfilled without the creation of any such separate Board. It is a fact too well-known that in the matter of examiners and assistant examiners, the Andhras are not having their proper representation. Such a rivalry and sense of injustice will vanish now.

(e) The difficulties of both students and schools in the matter of attendance for three

successive years from fourth form upwards and the maintenance of the S. S. L. C. Certificates of pupils showing the record of progress of the three years will be removed. Those records are now practically useless to the students as they are of no use to them in their future career.

(f) All the privileges that are enjoyed by S. S. L. C. candidates can be enjoyed by the Matriculates of the Andhra University. If there are any one or two privileges which are not given to the latter, the Andhra public may agitate for getting those privileges also for them.

I appeal therefore to the headmasters and managers of secondary schools in the Andhra University area to consider the suggestions seriously and affiliate the schools to the Andhra University at an early date. I appeal to the members of the teaching profession to consider this point seriously and come prepared to the forthcoming meeting of the Andhra Teachers' Federation to be held at Bezwada, so that the point may be thoroughly discussed.

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THE PROBLEM OF VERNACULARS.

BY MR. S. SITARAMAN,

Bhuthapandy.

WE live in an age in which the cry of reform is heard wherever we turn. Many a problem relating to the welfare of the nation has come to the crucible of discussion and awaits solution at the hands of experts. One such problem is 'the vernacularisation of education. It is worthwhile to make a rapid survey of this problem in all its bearings, for it is the bed-rock of all reforms in the field of education in general, and secondary education in particular.

The importance of vernaculars cannot be over-estimated. Much has been said and written about it in recent years, but only a little has been achieved in giving practical shape to expert suggestions. Public opinion is realising the need for the early introduction of vernaculars, with a view to cure many of the defects that are now found in the fabric of education. It has, therefore, become the duty of every member of the teaching profession to bestow serious attention and thought on this subject, and suggest ways and means, consistent with speed and expediency to facilitate teaching in the classes of secondary schools.

In any scheme of education the vernaculars should occupy a prominent place for several reasons. We all know that the individual members of a race or community constitute the warp and woof of the racial fabric. The psychic possessions of the racial soul find expression only through the medium appropriate to them. Language is defined as the means by which the cultural ideas are expressed and handed on. There are certain ideas

and feelings peculiar to each nation, which can be expressed by particular languages alone. The growth and strength of a people depend, in a large measure, on the growth and popularity of its language.

A country that abandons its language is said to lose itself. History reveals the lamentable fact that when one nation rules over another, the ruler has the tendency to subject and stifle the language, art, culture, religion and other possessions of the ruled. The ruler's superiority becomes established with the spread of the foreign language. Dominance in every sphere, physical, mental and moral, will alone make the position of the ruling nation safe and secure in the land of the foreigner. This historical fact throws a flood of light on the position of the Indian vernaculars.

The foreign language, English, has become the vehicle of communication of thought among the educated minority in the country. Psychologists are of opinion that those who speak a foreign tongue will have a tendency to think foreign thoughts, to adopt foreign culture and art, and in short, to ape the foreigner. The mind of the individual is the seed plot of ideas. As we sow, so we reap. We have spread the foreign language and we are reaping the much-maligned manners of the foreigner.

Spenser in his "View of the State of Ireland" written in 1597, says, "As it is unnatural that any people should love another language more than their own, so it is very convenient, and the cause of many other evils,

for it hath ever been the use of the conqueror to despise the language of the conquered and to force him by all means to learn his. The words are the image of the mind; so, as they, proceeding from the mind, must needs be affected with the words, so that the speech being Irish, the heart must needs be Irish, for out of the abundance of the heart the tongue speaketh."

The adoption of the foreign tongue, in the opinion of educationists, has been mainly responsible for the linguistic emasculation of the people. It produces an inferiority complex in them, for the living consciousness of the past tradition and ideals of the nation constitute its individuality. The gems of thought embedded in the glorious literature of the past are beyond the reach of the masses.

The object of education is to draw out the fine sentiments and the unfolding of the personality of the educand. This can best be achieved only when the mother-tongue is the medium. To introduce an alien language in the formative stage of our children would amount to defiling the clear stream of national genius at its fountain-head.

Growth of literacy among our people is not so rapid as it would have been, if the language of the country had been allowed to spread in all departments of learning. The more we use a language, the more it grows. The standard of literacy aimed at is a knowledge of the Three R's, some sciences, a little history and geography. Judged by this standard the percentage of literacy in the country is so low that we cannot help declaring the futility of the present system.

The English medium involves a psycho-physical waste on the part of the learners.

If they have ideas, they lack expression. The direct method of teaching English wants them to think in the foreign tongue so that they may speak that language with ease and fluency. Nothing is more unnatural than this. An Indian boy cannot, by any stretch of imagination, be made to form a correct concept of an English winter, the English manners and customs unless an opportunity presents itself to him to be in the midst of the English people. It is, therefore, a sheer waste of time to get from little children all their ideas clothed in a foreign garb. Besides this natural impossibility to achieve our end, the method that we now pursue exercises a deleterious influence on the young minds. The little souls struggle to express themselves in the language most natural to them, but the present system wants them to shine through the foreign medium. This gradually results in the impoverishment of national ideas and expressions.

The foreign language is mainly responsible for creating a wide gulf between the educated minority and the illiterate masses. A free intermingling of the people is rendered impossible by the linguistic barrier that has been created by the present system. In these days of rural reconstruction the products of our secondary schools and colleges have to come in close contact with the rural population, and nothing can stand them in good stead except a sound knowledge of the mother-tongue. "Knowledge and thought," said Sir Michael Sadler, "depends upon the instrument of language. The most intimate and expressive of all languages is our mother-tongue." The thrilling appeal of the mother-tongue would, no doubt, release the higher energies of the mind.

It may be within the experience of our teachers that the difficulty of the subjects coupled with that of language, baffles the understanding of the pupils. The vernaculars, if freely used, will save much time and trouble on the part of the teacher and the taught. They lead to educational economy and will create a fuller and easier understanding of ideas.

But this is only one side of the medal. This bright side should not blind us to the temporary difficulties that stand in the way of their immediate introduction. The want of suitable text-books for the several subjects should be removed first. This can best be done by appointing a committee of experts in the vernacular languages to prepare the necessary text-books. Wherever difficulty of finding appropriate equivalents arises, it could be met by adopting the words from the foreign language and transliterating them, if need be. There is nothing uncommon in this procedure, because it is the method adopted by every language that lives and grows.

The one common complaint laid at the door of the teacher of English is that his attainment in point of idiom and style is seldom above reproach. This could be removed by the introduction of the vernacular medium. No one can deny that a working knowledge of the modern foreign language is necessary for international purposes and

for understanding the glorious literature of western nations. It is the English language that unlocks to us the treasure-house of knowledge of other nations. But it is a cruel waste of time and energy to devote too much attention to attain perfection in the foreign tongue. Such an attempt would almost amount to trying the impossible.

The reform should begin from the lower classes in schools. The teachers should be asked to prepare their notes of lessons in the language in which they are taught. They should be encouraged to write good and attractive text-books for non-language subjects. As far as possible, the speeches delivered in meetings and Council chambers should be in the language of the country. All correspondence and reporting of proceedings should be in the vernacular. The paucity of magazines and newspapers in the mother-tongue should be removed.

When the cause of decadence of the vernaculars disappears, the tender plants will grow into mighty trees, and enrich the land of their birth with their luscious fruits of knowledge. Ignorance and illiteracy, the curse of mankind, will soon become a thing of the past, and no more shall we sing with the poet in the elegiac tone:

"Knowledge to their eyes her ample page.
Rich with the spoils of time did ne'er
unroll."

BIS VIVIT QUI BENE. I.

BY MR. C. N. ANANTARAMAIYA SASTRI, M.A., Trivandram.

MY endeavour is to contribute a philological study of the four words constituting this Latin proverb. Its sense is a very sensible one. "He lives twice who lives well." This shows the abundance of life of those who live well. "Twice" is adequate enough to denote this abundance in its own way. But it connotes also a single life here (whether single or married!) and a single life beyond, which extends to eternity, though Mr. Bertrand Russell would grudge it even at that stage.

The first word, *bis*, demands attention. Biscuit, biped and bicycle are connected with this. The Latin proverbs *Bis dat qui cito dat* (he gives twice who gives soon) *Bis pueri senes* (old people are twice children), *Bis peccare in bello non licet* (to blunder twice is not allowed in war) contain this. But the Latin proverbs *Duabus sellis sedere* (to sit in two saddles) *Duabus niti ancoris* (to swing at two anchors), the French sayings "De deux regardeurs il y en a toujours un qui devient joueur" (of two lookers-on one is sure to take a hand in the game), ("De deux maux il faut choisir le moindre (of two evils choose the less), the Italian saying "Di un dono far due amici (with one gift to make two friends), the Spanish saying "Dos amigos con una bolsa, el uno canta, el otro llora" (two friends with one purse, one sings, the other weeps), the Portuguese saying "Dous olhos nao bastam para chorar grandes males" (two eyes are not enough to weep for great sorrows), and the German saying "Zwei Seelen und ein Gedanke" (two souls and one thought) contain an expression for *two* which is connected with the English word *two* itself, the Sanskrit *dve*, *dviteeya* and the term for *two* in the trans-Vindhyan languages, but whose connection with *bis* or want of the same has to be explained. The Greek expression also as exemplified by words like *dialogue*, *diameter*, *diaphragm*, like those

found in the Romance dialects and High and Low German dialects seems at first sight to have nothing to do with the B set of Latin words and derivatives as we shall call *bis*, biped, etc.

The other set of Latin words and derivatives hold the field in the vast arena of Aryan languages. This we shall call the D set.

What is the cause of the phenomenon in Latin which is conspicuous by its absence in German, Greek and Sanskrit?

Let us take the Sanskrit *dvi*, the *d* of which is represented by *t* and *v* or *w* by *w* in the English word *two*, the *w* in which, however, is silent. In *twilight*, *w* is pronounced and the corresponding German word *Zwei*, where the dental consonant has been replaced by *z*, has *w*. The second consonantal sound in *dvi* is responsible for *b* in *bis* in my humble opinion.

The change of *v* into *b* is so common that Sanskrit has the grammatical saying "Vabayah abhedah (Vabayarabhedah)." "Vanga vaasi" becomes "Banga baasi" in *Bengali*, the name of that language itself originally beginning with *v*. If the South Indian artist was Ravi Varma, the Bengal poet is "Rabindra." In the Dravidian languages, the *v* of Tamil is found changed into *b* in Kanarese. Compare the words in the two languages to denote coming. The Sanskrit word *bala* (strength) is connected with the Tamil *val* in a "Yaphectic stage" as expressed by Dr. Bishop R. Caldwell.

Dvi could have become *bi*, only if *d* had been dropped. This dropping took place everywhere in *bis* and *bi*.

An illustrated London journal contained an article on language and gestures, and the contributor attributed the two Latin terms for *two* to the natural opening of the two lips after pronouncing the consonants *b* and *d*. But he had not compared Latin with any other language ancient and modern,

AN INDIAN SAGE.

AN APPRECIATION OF SIR P. C. RAY.

BY THE "FATHER OF ENGLISH CHEMISTS."

[Under the caption "An Indian Sage," *NATURE*, the leading British organ of Science, publishes the following review of Acharya Ray's "Life and Experiences." It is from the pen of Prof. H. E. Armstrong, the father of English Chemists.]

A MORE remarkable career than that of P. C. Ray could not well be chronicled. The story told is not only fascinating, it has an altogether special value as a presentation of a complex mentality, unique in character, range of ability and experience.

The caption "Nothing extenuate

Nor set down ought in malice," (OTHELLO) set against the preface, is an indication of the spirit in which the book is written. In part, the study of a life overfull of action, of unusually varied occupations and interests; in no small degree, it is also a dispassionate statement and discussion of pressing Indian social problems; as a whole, therefore, it has exceptional value, scientific and social.

(Sir) Prafulla Chandra Ray was born on August 2, 1861. His father (born 1826), a landed proprietor, he tells us, began his career "like a country gentleman in the days of Fielding and had many traits in common with Squire Allworthy." That a Hindu should draw such comparison is remarkable, if only as proof of familiarity with a class of English literature not within even our ordinary range: the book teems with similar, often remote, literary references, showing how fully the author is possessed by the English spirit. This is accounted for by the fact that his father, who was a man of considerable culture,

not only proficient in Persian—the court language in India—but with a smattering of Arabic, also possessed a fair knowledge of classical English literature, acquired at Krishnagar College, under the Principal, Capt. Richardson, a pioneer educationist in Bengal and author of "Lives of the British Poets"—a book Ray speaks of as "a priceless heirloom which he has read over and over again." A now surprising item of information he learnt from his father, when almost a child, he tells us, should be here mentioned, "that beef-eating was quite in vogue in ancient India and that the very word for 'guest' in Sanskrit is 'Goghna' (one in whose honour the fat cow is killed)."

Upto nine years of age, Ray was educated at his father's village school; in 1870, the family removed to Calcutta. We learn incidentally that, at that time, water-works had just been completed, so that the town enjoyed the blessing of a liberal supply of properly filtered drinking water, which, however, the orthodox Hindu long refused to make use of "as being impure."

ORGY OF READING.

In 1874, Ray suddenly fell a victim to severe dysentery. Previously of robust constitution and healthy, the disease left him a permanent valetudinarian, a victim of sleeplessness and obliged always to subject himself to a strict dietary regimen and discipline. This makes the great activity he has displayed, throughout his life, all the more remarkable. During the two years he was away from school, he indulged in an orgy of

reading. It is more than interesting to note how the Indian duck took to the water of an English classic literature. With such an example before us—and India furnishes not a few—we might well try the experiment if it be possible to train English youth by close study of our English literature, leaving all classical study to a post-graduate period—pace the former headmaster of Westminster School: "Oh, English—it's their own language!"

Struck by the similarity between Sanskrit and Latin, he made a study of the latter, without the help of a teacher, gaining a passable knowledge of this language and of French. Sanskrit he learnt as a matter of course. Later, in carrying on his final studies in arts, he also attended lectures on chemistry and on physics at the Presidency College. He came under my student friend, the late Sir Alexander Pedler, and was greatly attracted by his manipulative skill; almost unconsciously he began to acquire a predilection for chemistry. Besides sitting for the B.A., he prepared privately for the Gilchrist Scholarship Examination and was ultimately one of the two Indian winners.

Ray left for England in August 1882 and entered the University of Edinburgh in the following October. His subjects of study were chemistry, physics, botany and zoology. In chemistry, he came under Crum Brown, of whom he speaks as "now growing indolent and fat" but he adds, "He revelled in speculation and every student of organic chemistry must be grateful to him for the graphic formulae which he introduced, which considerably helped the progress of our science." However, he learnt to esteem him and the atmosphere was such that he became passion-

nately fond of chemistry. He had Hugh Marshall, Alexander Smith and James Walker as fellow students; J. Gibson and L. Dobbin were the assistants.

VALUABLE ADVICE.

Ray's studies for the B.Sc. were interrupted, for a time, when an announcement was made that a prize would be given for the best essay on "India before and after the Mutiny." He read hard and very widely for this and discovered that he had the faculty of writing with some facility. Although not successful, his essay and another's were bracketed *proxime accesserunt*; in it, 'he indulged in many bitter diatribes against British rule'—the child was already father to the man. The interruption was only temporary; the essay written, he gave himself up heart and soul to chemistry and gained his doctorate in the inorganic branch. As Hope Prize Fellow, he took part in the laboratory teaching and claims to have given Hugh Marshall a cobalt salt, which he had prepared, for analysis, which led Marshall to his well-known important discovery of persulphates. He tells of having asked the advice of Prof. Dittmar, a former assistant of Crum Brown, whether he should follow the example set by James Walker in taking up physical chemistry. The reply was—"Be a chemical chemist first!" Many more that know it have cause to rue the fact that such advice has not been theirs and followed. The argument applies equally to the more modern craze, biochemistry.

AS A STUDENT.

Ray has much to say of the Scottish student's life. Living was cheap. A substantial penny breakfast was by no means uncommon: oat-meal, porridge and milk. He

recalls Carlyle's account showing how boys in his day were sent to the University at fourteen and left to fend for themselves—living on the simplest fare from their farm homes and protected by poverty from vicious amusements. Some of us think that it may be well to restore such conditions—if education is to be of value as a preparation for life—if we are to recover our social balance.

At the end of six years, Ray returned to Calcutta, in the summer of 1888. After a year, he secured a professorial post at the Presidency College, Calcutta, becoming a junior colleague to Prof. Pedler, whom he ultimately succeeded. It is a noteworthy fact, showing the innate practical bent of his nature—on which he dilates—that, as soon as he had spare time, he began to work on butter and mustard oil, the two sources of fat in the dietary of the masses in Bengal; this occupied him during nearly three years.

He also engaged in social service. Troubled by the poverty of Bengal literature, on the scientific side, he wrote a primer on zoology, recognizing that nature study offers more attractions to the juvenile mind than chemistry. His practical instincts then led him to add to his professorial activities that of a chemical manufacturer and ultimately to establish the Bengal Chemical and Pharmaceutical Works, Ltd. The firm at present employ 2,000 hands. It was a substantial organization when I visited him in 1914.

A new laboratory for the Presidency College was begun in 1892 and first occupied in July 1894. In 1896, Ray became famous through his discovery of mercurous nitrite, a compound of unexpected stability. The study of the nitrites became his life work in the laboratory and was pursued by him so

persistently that the myopic in our Chemical Society almost came to regard him as a public nuisance. He quotes, in this connexion, remarks I made when visiting the Presidency College in the autumn of 1914—"The way in which you have gradually made yourself 'master of nitrites' is very interesting and the fact that you have established, that, as a class, they are far from being the unstable bodies chemists had supposed, is an important addition to our knowledge." As an example of thoroughness his work on the subject stands apart.

COLLEGE FOUNDED.

He took care from the beginning, however, unlike most European workers, to divide his time equally between the study and the laboratory. After years of severe literary labour, he produced his well-known "History of Hindu Chemistry"—a work which has won universal praise, especially from Berthelot. As he rightly remarks, "English chemists as a class are rather indifferent to the history of chemistry and since the days of Thomson scarcely a single authoritative work on the subject has been written in English by any of them. They have, in fact, contented themselves with simply translating Ladenburg's or Meyer's treatise dealing with the subject." The University of Durham stands out in having given Ray an honorary D.Sc. in 1912; in conferring the degree, the Vice-Chancellor spoke of his fame chiefly resting upon his monumental "History of Hindu Chemistry."

In 1916, he retired from the Presidency College to join the newly founded University College of Science. He had done a great work there.

From 1921 onwards, he has been much drawn into educational and political move-

ments, in which he has been a leader. He has also played a leading part in organizing relief works against famine and floods. Half the book is devoted to a discussion of these activities. The account is worthy of the closest study by those who are interested not only in the future of India but also in the larger problem of education, in general, in relation to the practical needs of the taught.

From beginning to end, the message of the book is one of the highest endeavour, pulsating with vitality and intellectual force. Few pages are without proof that the author is steeped in our best traditions, no mere nationalist. Full of hope for the future, he ends by saying :

"There is no reason why the Bengali, or for the matter of that, the Indian, should lag behind and not fulfil his destiny. I almost hear the echoes of the organ voice of the author of *Areopagitica*, 'Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep and shaking her invincible locks.'"

A man who begins with Othello and can thus end with Milton must be one with ourselves; ultimately, such a spirit cannot be at variance with ours and our joint task should be to strive to work together in fullest harmony of purpose—as complementary parts of one nation.

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"THE THREE R'S AND NO NONSENSE."

CURRICULUM OF PRIMARY EDUCATION.

BY MR. S. BAIDYA, B.A. (HONS.)

VOLUMES have been written on primary education in India but very little about its curriculum save the general suggestion that the "Three R's and no nonsense" should be the motto of our primary schools. Should our primary schools be confined within the triangular boundary lines of reading, writing and arithmetic? Nothing more? If the Three R's be the aim of primary education there is no necessity of having more than three classes in the primary school under a single-teacher manager. The number of this sort of schools in British India is more than eleven lakhs or over 10 p.c. of the total number of primary schools and is being increased in Madras, Bengal and Bihar.

Without raising the immaterial question about the qualification and training of teachers it can safely be said that unless the children after leaving such primary schools continue their study in some other higher schools or in a village library which facility India awfully lacks, their so-called literacy acquired from the Three R's is sure to relapse into ignorance and "nonsense." It will have no utility except the vast wastage of so many lakhs of rupees and the confirmation of the alleged apathy of Indians to education. It is not a theory. It is a practical truth.

To have any lasting and effective value of primary education, it must not be confined to the Three R's and three forms. As regards the number of classes in the Indian primary schools there is a good deal of difference of all magnitude among the different provinces. It consists of four classes in some provinces

and even double of that in some others. However, generally it should have an extension of six years' course starting from six to eleven years of age. Completion of this six years' course or an age of fourteen years, whichever is earlier, may be fixed as the last limit of compelling a student to be at school, if compulsory primary education is practically introduced. During this time education may be made intensive if not sufficiently broad. The earlier stage of primary education consisting of three forms can be managed by a single teacher like the branch schools of the Punjab or the lower primary schools of Bengal; and the higher stage, similar more or less to middle vernacular schools in some provinces, of the primary schools consisting of the remaining three higher forms can be easily managed by three Matriculates or High School finalists so long as sufficient trained teachers are not available. An army of such trained teachers may be manufactured according to the requirement in the training schools of two years' course by recruiting candidates completing the higher stage of primary schools. Such a system is still in vogue in Bengal. If there be a net-work of such primary schools in the country, the problem of unemployment will also be to some extent solved.

The defect of single teacher schools, the financial difficulties of running a primary school of the above type in a small village and the practical inconvenience of younger children of the earlier stage of primary schools to walk a considerable distance in

case every village cannot have a primary school of its own, can be avoided by establishing at least a single teacher feeding school in every village with the first three forms under the direct supervision of a central school with the remaining three higher classes—the jurisdiction being wider than that of the feeding school. Such a system prevails in some parts of the Punjab.

Literature, arithmetic, elementary geometry, geography, modern history, hygiene, elementary science of agriculture should be taught in the higher stage of primary education. It is not a Utopia. In a Indian State in Bengal all these subjects we have seen taught in the middle vernacular schools containing only six classes. Nothing less than this will be of any benefit to the masses and create a social, intellectual, cultural and political awakening in them. Unless this much is effectively taught, every pie spent on primary education the motto of which is 'The Three R's and no nonsense' will simply be the wastage of public money in the name of education.

English need not be taught in the primary schools. How much knowledge in English do the students of middle Anglo-Vernacular schools acquire? Can more than that be taught in a primary school? Will the students not proceeding further after leaving the primary school be benefited in any way with that scanty knowledge of English? If not, why should this unnecessary burden be shouldered only to make the general study less efficient? It is a necessity in the secondary schools from which Matriculation to the University, securing of clerical jobs and entrance to some sort of sedentary occupation are to be sought. It is no

argument that English will not be taught up to the mark in the secondary schools if it is not begun from the primary schools. On the contrary, the truth lies in its reverse. Six years' course in a primary school will make a student not much less inferior in intellect and culture to a student of the modern school final class. Secondly there was a time when English was to be taught amongst all from the very beginning. Official demand and prospect of sedentary occupation required it. And it was a grand success too. To-day it is changed. People actually engaged or required to be engaged in these departments is a microscopic minority in comparison with the vast population of the land. And these are almost reserved for the privileged few and talented ones. Then it is a loss of energy, time and money on the part of the ordinary people to strive for the same at the cost of a sound vernacular education.

Will the exclusion of English education from the primary schools solve the problem of unemployment or that of illiteracy? It is shown that inclusion of English education in primary schools is not only an unnecessary burden but a destructive factor in the expansion of general education among the masses and is increasing the number of unemployed among the classes. From the positive side it is no help to employment. If we see the question from the negative point of view it can be said that its exclusion will solve more or less the problem of unemployment and illiteracy indirectly. It is a well-known fact that because the modern system of primary education has little touch with the daily rural life of the masses, 87 p.c. of which lead a rural life, they are more or less apathetic to education which is of no practical value to them. On the other hand, most of the school-going

depressed class boys after getting some Anglo-Vernacular education, which is actually neither English nor vernacular education, cannot prosecute further study—in a general or practical line due to poverty, and fail to secure a job, clerical or otherwise, even on the privilege of belonging to the depressed class! Nor do they possess such moral courage as to take up their hereditary occupation—say agriculture or anything else. They become a burden on society, swell the number of the unemployed and set a bad example in their community leading to stern apathy to education. Is not the system of education responsible for this unemployment and illiteracy? Had there been adequate arrangement for sound vernacular education having a connection between home and school with no allurements to English education, at least the boys would be morally courageous enough not to hate their own occupation—not to speak of other virtues of sound and deep education.

If English education is excluded from the primary schools, students with no bent of mind to rural pursuit may divert their attention to industrial and crafts schools where strong common sense is expected to be awakened by intensive education and which is more required than the so-called English education of an Anglo-Vernacular middle

school. Whether the exclusion of English education from primary schools will solve the problem of unemployment or not can be judged from the following extract:—"Our evidence shows that in the few places where the industrial schools have received their pupils at the proper stage of ordinary school course, considerable number has attended the training given, and the majority of the pupils so trained have easily found employment. The Government Industrial Institute at Madura in the Madras Presidency, which was opened in 1920, provides for a number of courses in wood-work, metal-work, motorcar-driving and mechanism, oil and gas engine driving, the care of industrial machinery, carpentry, cabinet-making, foundry work, black-smith's work, etc., and it is reported that almost every student who has left the institution since its foundation has secured employment." Similar is the report about the Government Technical Institute, Ahmedabad Municipal Technical Institute, Surat, and institutes run by the P. W. D. at Darpuri near Poona. There is no reason to think that such sort of training in industrial and crafts school should be continued along with the general education of the primary school. It is only after the completion of the full course of primary schools that a technical training is to be obtained.

A TEACHER OF ENGLISH GRAMMAR AND COMPOSITION

BY SIMHADRI APPAYYA,

late of the Maharajah's College, Vizianagaram.

Vol. I. Price: Rs. 1.

(Approved as a Text-book by the Department, May 1914.)

SRINIVASA VARADACHARI & CO., MOUNT ROAD, MADRAS.

PLACES OF EDUCATIONAL INTEREST.

XV. RAMESWARAM.

BY MR. L. N. GUBIL SUNDARESAN,
Trichy.

If Northern India can base its claims to pilgrimage on Benares and Haridwar, the South has much greater claim to it because of the holy shrine of Rameswaram. Deriving its spiritual significance from the historic incidents of Rama's campaign against Ravana, it is the only standing monument of the greatest *avatar* of Vishnu. It is very nearly the southern most terminus of the S. I. Ry. and situated at a point where the two mighty oceans meet in a swell.

The efficacy of the pilgrimage to Rameswaram consists in the baths that are taken. Three baths are indispensable in this connection; one at Lakshmana Gunda, which begins the course of worship and the other two at Dhanushkoti and at Koditheertham, whose water is used for the images in the course of daily worship. The water of this last-mentioned place is taken home in sealed vessels; but Brahmans usually take the water of another well inside the temple called Sarva Theertham. At Lakshmana Gunda the pilgrim performs *tharpanam* and worships the lingam on the bank. At Dhanushkoti he performs *sankalpam*. Addressing the Kritza, guarding the waters, he offers her sand and requests her to accept it for her good and allow him to bathe. The number of baths he is required to take is thirty-six and all the baths may be taken either on the same day or in three days.

The *Sethu Snana* is always followed by a visit to Sree Ramanatha Swamy at Rames-

waram. The hours of worship in the temple may be had from a printed sheet that is procurable there itself. The pilgrim can choose any form of worship suited to his means.

The close of the pilgrimage is signified by the baths in the Kodi Theertham. A toll of three pies has to be paid for the bath. According to the *Anantha Ramayana* great merit is attached to the *Sethu Snanam*.

Rameswaram is an island situated at the southernmost point of India. The occupants of the town are mostly Brahmans. There are many places worthy of note in the town—Mount Gandhamadhana to the north-west of the town, a pretty trod storeyed structure on an elevation of sand; Ekanda Rameswaram, a fairly big temple almost in ruins; Nambinayagi Amman, two miles to the south of Rameswaram where Sita immolated herself. Villuni Theertham, a spring which came out when Rama pressed the sand with his bow when Sita wanted water; Kopi Theertham and Kothandaraman Koil and Bairava Theertham.

The temple of Rameswaram is known as Ramanatha Koil, due to God Siva whom Rama is said to have worshipped there. The temple is situated like many other temples on an ascending ground, surrounded by a wall twelve feet high. The eastern tower, 126 feet high, was finished only recently. The tower in the west gate is 78 feet in height

They are trapezoid in form and are filled externally with mythological figures. The architecture is in the Egyptian manner. Two other Gopurams are there, 15 feet high and composed of single stones. The most interesting point of the temple is a perambulatory corridor, seventeen feet broad, running all round between huge colonnades on platforms five feet high. In the north-west corner is a cell screened from public gaze, containing life-size figures representing the scene of Rama and Sita establishing the Linga and Hanuman trying to pull off the same with his tail. Between this and the inner Praharam is the great Nandhi Maharaj with his flashing eyes and flaming tongue. The Mantapam has on it (1) two smaller Mantapams with polished pillars of black granite, (2) three well-built ancient shrines, (3) a small raised platform and (4) a holy well called the Sarva Theertham. On the left hand side of the porte is a large rectangular well called the Lakshmi Theertham.

Architecture. The architecture reminds the visitor of the Dravidian type. The ex-

cellent specimens are to be found in the Madura Temple—the pillars are beautifully carved. Another feature of the art is the frequency of long upright stone slabs with single ones laid upon them. The flooring is of stone. The sculpture is also strongly individualistic. The figures are dwarfish. The bosom in female figures is exaggerated. However, the temple has its own good features of both architecture and sculpture. The temple is at present managed by a trustee controlled by a committee of five members. There are three great festivals in each year; Ani (*Jyeshtha*), Adi (*Ashada*) and Masi (*Maga*). Every Friday night the goddess holds her court. She goes to Ramanatha, rounds the shrine thrice and reaches the statues of the Sethupathis just in front of the Amman Sannadhi. The whole of Rameswaram and Sethu is under the sole guidance and direction of the Raja of Ramnad called Raja Rajeswara Sethupathi. "The name of the Sethupathi ever resounds in the aisles of the Rameswaram Temple" whenever 'the feeling anthem swells the note of praise.'

Prescribed as Text-Book in many District Board Schools.

Approved as a Text-Book for School use, vide Fort St. George Gazette, Part I-B, p. 670, dated 10th November 1931. Also by Cochin State, vide Circular, dated 4-9-1932.

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

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

Formerly Assistant, High School Dept. of Colleges at Saidapet, Palghat, Mangalore, Coimbatore and Tellicherry; now Lecturer in Physics, Govt. Muhammadan College, Madras.

CHEMISTRY

BY P. A. NARAYANA AIYAR, M.A., L.T.,

Professor, Ceded Districts College, Anantapur.

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THE TORCH OF WISDOM.

BY 'WALKER.'

Women are either much better or much worse than men.

MISS CHARLOTTE COWDROY.

Sex generalizations are dangerous and are often overdone as cutlets.

MISS ROSE MACAULAY.

Not many women would lose their men if they took as many precautions to keep them as they do their jewels.

DOROTHY DIX.

The expenditure on dignity appears to be highest where the population is smallest and the means to bear it are least.

ST. JOHN ERVINE.

Between Washington and Wall Street public morale has been murdered.

KENNETH GOODE.

I have never found a witty man who was a deep thinker.

MATHER A. ABBOTT.

Wit is often a mask. If you could tear it you would find either a genius irritated or a cleverness juggling.

KHALIK GIBRAM.

In some ways one of the handsomest things that parents can do for their offspring is to die young.

ROY HELTON.

What is hoped for among the finer types of the prosperous classes is a revival of the ancient ambition of having a family of which the parents can be proud.

SIR J. ARTHUR THOMSON.

Scholarship has a stubborn way of glorifying the unimportant.

JOHN MASON BROWN.

A man's bias is what distinguishes him from other men.

ST. JOHN IRVINE.

Like whooping cough inspiration comes in spasms.

GLADCOO.

The most dangerous unemployment is unemployment of the mind.

ERNEST M. HOPKINS.

If a book does not contain any new ideas I don't want to read it, and if it does contain new ideas I don't want to read it either, for fear of disturbing me in my settled way of living.

J. B. PRIESTLEY.

Literature is a taste and if you can give someone else taste for it then you're a writer.

KAY BOYLE.

Science is utterly incompetent to explain the existence of the world as we know it now.

SIR OLIVER LODGE.

It is to the spiritual world that in our inmost nature we actually belong.

SIR OLIVER LODGE.

The greatest homage we can pay to truth is to use it.

EMERSON.

Shallow men believe in luck; strong men believe in cause and effect.

EMERSON.

Fortune never helps the man whose courage fails.

SOPHOCLES

REVIEWS AND NOTICES.

EDUCATION, INDIA. OCCASIONAL REPORTS, NO. 16. A REPORT ON THE USE OF THE MOTHER-TONGUE AS THE MEDIUM OF INSTRUCTION AND EXAMINATION IN CERTAIN SUBJECTS FOR THE MATRICULATION EXAMINATION OF THE BOMBAY UNIVERSITY—BY M. R. PARANJPE, M.A., B.SC. CALCUTTA, GOVERNMENT OF INDIA CENTRAL PUBLICATION BRANCH.

This small report is intended to serve as the basis for the future investigation of a problem that is becoming increasingly important and is based on the results of an experiment made in the Bombay University's Matriculation Examination where, since 1925, candidates have been allowed the adoption to write in English or the mother-tongue, their answers in History and the Indian classical languages. There has been a steady increase in the number of students taking advantage of the option allowed; and the percentage of candidates answering their papers in the mother-tongue has also considerably increased. The answer-papers in the vernaculars have been deemed to be very satisfactory and, as a rule, of a better quality than those in English. Some, however, contend that the continued use of the mother-tongue in the classroom would adversely affect the student's knowledge of English and would make the pupils weaker than other students in English, owing to their fewer opportunities of learning that language. There is, however, an obvious fallacy in this argument, inasmuch as practice, in order to be helpful, must be practice of the right sort; and during the history periods the teacher cannot find time to correct his students every now and then and has to tolerate all sorts of mistakes, and thus the students get drilled in bad English. Permitted to use their mother-tongue, they feel more at home in their subject, cultivate confidence

in their abilities and may transfer that confidence to English also. Perhaps this view is oversanguine on the other side; and the best thing is to try the measure for some time more; watch its effects and modify it to suit local conditions.

The Report examines the results of the papers of the candidates in the examination of 1929, on the basis of their History papers and details the *modus operandi* of the investigations. It declares that the comparative weakness of the students answering their History paper in the vernacular, in English, is mostly due to a sort of automatic selection which is freely allowed. Those who are weak in English have gladly utilised the privilege of writing their answers in the mother-tongue; many of these are still taught through the English medium; and their weakness cannot be attributed to the increasing use of the mother-tongue in the class-room. On the other hand, the gradual separation of the weaker students has considerably improved the quality of the other group which uses English for its answers. That group now contains mostly such students as are strong in English. Heads of institutions have reported favourably on the use of the vernacular in teaching History and have even demanded an extension of it to the teaching of Geography. In Mathematics and Science its use does not offer so great an advantage as it does in History, due largely to the abundance of technical terms and the prevalence of a peculiar vocabulary. The Report is greatly suggestive, besides being helpful to the growth in the use of the vernacular. Above all it removes the fear that there might be necessarily any correlation between the extent of vernacularisation and the weakness in English exhibited by the mother-tongue group of boys at a place.

THE ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA. VOL. XIV, 1932-33—PART I-II.

This double number contains, as usual, a variety of articles and contributions bearing on Sanskrit literature and philosophy. Prof. H. D. Velankar writes on the *Gāthālākṣaṇa* of Nanditadhyā, a treatise on the Gāthā metre which is the oldest Prakrit metre and very commonly employed in Jaina and Buddhist Agamas. Mr. B. N. K. Sarma discusses whether Sankara really wrote the commentary on the Gita, which is attributed to him, and tries to establish not only that the work was of Sankara's authorship, but also that the internal evidence supports the unity of authorship. Mr. A. N. Upadhye examines a manuscript of the *Varāṅga-Carita*, one of the earliest Jaina epics in Sanskrit, and points out one external evidence which sheds some light on the authorship of the work. Dr. B. C. Law gives a good article on *Nirvana* and Buddhist laymen and opposes the view of Dr. Poussin that laymen cannot reach Nirvana. There is an interesting paper on some typical problems of Hindu Mathematics, which serves to show one of its distinctive features and incidentally, points out that problems on Remainder Theorems originated with the Chinese who might have obtained them from other earlier sources. A long and discursive paper maintains that the Nāgara and Upanāgara dialects gradually appeared in the linguistic field between the time when Hemachandra wrote his grammar of the *Apabhraṃsa* language and the middle of the fifteenth century. The Binka Plates of Ranabhanjadeva of the regnal year 16, edited several years ago by B. C. Mazumdar, are here carefully edited by Mr. A. C. Banerji.

THE CARRIER LANGUAGE—VOLUMES I AND II—BY A. G. MORICE, O.M.I., M.A.,—“LINGUISTIC MONOGRAPHS” SERIES—“ANTHROPOS” OFFICE, VIENNA.

These two volumes form the fruit of the life-work of a Catholic missionary who has toiled

for more than a quarter of a century among the Carriers, a dwindling native tribe in the interior of British Columbia in North America. It is interesting to note here in passing that this tribe, said to be of Siberian origin and classified by ethnologists as belonging to the Dēnā family, follows the matriarchal line of succession. The language of this people bristles with unique phenomena.

In these two volumes Father Morice presents to us an exhaustive study of these features, of the peculiar structure of the language and its wonderfully complicated turns of expression and thought. As usual in grammars, the three essential divisions (Phonetics, Morphology and Syntax) are covered; but Father Morice's work is something out of the ordinary inasmuch as the wealth of details incorporated in each section is well-nigh staggering. The fundamental notions of Carrier grammar are so divergent from those which we usually associate with other grammars (particularly of European languages) that the author has had of necessity to use a new terminology in describing certain features; but refreshingly enough, clearness of exposition has not been sacrificed in this process. With copious illustrations and explanations, Father Morice describes strange linguistic features like noun-modifying suffixes, possessive and compositive nouns, the structural intricacies of the conjugated verb (compounded of various elements) and the peculiar nuances of the modal divisions. It is not only grammatical and lexical information that the author provides for us; his interesting observations on the semantic contents of idioms, figures of speech, archaisms, and dialectal peculiarities, together with the transcriptions of Carrier folk-tales (with inter-linear and connected translations) enable us to have a peep into the thought-world of the people also. The work as a whole is thus “a Grammar and a Dictionary combined, with side-light on Folk-lore and Sociology.”

So complex are the topics elaborately discussed and illustrated, and so many are the angles

from which the same topic has sometimes been viewed by the author, that even those who are normally used to a fair measure of linguistic subtleties would confess to seeing here a veritable *embarras de richesses*.

The account of the circumstances in which the author persisted in his self-imposed task in spite of acute disappointments, reads like a tale of heroic adventure. As early as 1896, he had compiled a dictionary of the language and expected to get it published with the financial aid of a French patron of learning. This French Mécenas, it appears, suddenly lost his entire fortune in the Panama crash; and hopes of publication had to be given up. Then in 1910 another calamity happened: the Manuscript of this work was consumed in a disastrous fire. Undaunted by these, the author started again in the hope that the knowledge accumulated by him after so many years of patient study and “shared by not even one white man or anybody else,” should not be allowed “to be buried with its possessor in the grave.”

The work thus demonstrates once more to the world how the Christian missionaries have not only been pioneers in the introduction of the treasures of Western culture into aboriginal tracts but also have ever been the foremost in unravelling the “genius” of the peoples among whom their lot is cast.

This work, we know, cannot, in the nature of things, be a “popular one;” nor indeed among linguists themselves would more than quite a few take up the study of this language of the Carriers of the Canadian back wilds. This, however, only makes it all the more obligatory for those who have read and admired this work to offer a salute of praise to Father Morice for the enthusiasm with which he undertook this labour of love and for the thoroughness with which he has carried it to completion in the face of tremendous odds.

JUNIOR EXERCISES IN ENGLISH, BY E. E. REYNOLDS—CAMBRIDGE UNIVERSITY PRESS. Price 1s. 9d.

This is a Junior Practical English course for schools, containing stories for re-telling, reproduction and dramatisation, and exercises in spelling and punctuation, grammar, meanings of words and phrases and easy composition.

The stories are interesting little ones culled from different sources; among others, we have two adapted from S. B. Bannerji's *Indian Tales*.—There is a very short chapter on the essentials of good hand-writing. The standard here set is a “cursive hand which will meet the needs of every day and will not require special pens or paper.” Good hand-writing, according to the author, should be legible, and pleasing in appearance. The present reviewer remembers how in his school-days fastidious insistence used to be laid on the need for cultivating the Vere Foster system which required that the letters of every word should be linked together without the pen being taken off from the paper. Our author expressly relaxes this rule and endorses Mr. Stanley Morison's counsel (contained in the specimen hand-writing on p. 14): “Let your pen decide whether it is restful or an assistance to speed to run on or take off at will—that will which operates automatically as the result of experience.” A few spelling “demons” and exercises in punctuation are given in the next chapter. The portion on grammar treats about the parts of speech and easy clausal constructions. The section on words is, in our opinion, highly original and useful. The composition exercises include outlines for expansion, beginnings of stories to complete, questions on pictures, letters to write, and easy subjects for ten-line essays.

This manual, we think, would be found very useful by the teachers of the middle Forms of our high schools, as not only providing actual material for exercises but as also suggesting lines of work which the teacher can pursue for himself with reference to local requirements.

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THE EDUCATIONAL REVIEW.

The recent meeting of the Senate of the Bombay University brought to light the curious fact that the University has been accumulating large annual surpluses without utilising them for advancing University work! Whatever the work of the Bombay University in the early decades of its career, it has shown a tendency to stagnate in recent years and has not been able to keep pace with some of the other Universities in India in post-graduate work and in the encouragement of research. It is true there is a University Department of Economics and Sociology and there has been talk for some time of having a College of Technology under the auspices of the University; but this is hardly an adequate record for a University with the resources of Bombay, situated in one of the wealthiest cities in India. It should be easy for the University to open more departments of post-graduate work and research. It should not also be difficult to utilise some sums of money for inviting distinguished scholars from various parts of India to give University extension lectures from time to time, to stimulate intellectual interest in a city which now seems to confine its attention to the pursuits of commerce. In any case, we hope that some of the harsh criticisms made at the recent meeting of the University Senate will stir new activity and serve to bring the Bombay University upto the level of some other Universities in India which are fast winning reputations for themselves as centres of advanced learning and research. There can be no department of national activity in which parsimony is more fatal than education. May we remind the Syndics of the Bombay University that a University should not be run on lines of economy proper to a commercial firm?

The grand *Mufti* of Jerusalem has arrived in India to find financial support for the establishment of a Mohamedan University in Palestine. This is apparently intended

ed as a counterblast to the establishment of a Jewish University in Jerusalem, though we are doubtful if the movement will appeal very much to the Mohamedan community in India. It has always been a weakness with the Mohamedans in this country to be lured by so-called pan-Islamic institutions outside India, but we trust they have acquired enough experience by now, not to commit such mistakes in the future. The Aligarh Muslim University is worthy of the entire support of the Islamic community in India and there is no reason why they should fritter away their meagre resources on all sorts of wild schemes in the Islamic world abroad, without helping their own institutions. If it is suggested that the new University is necessary because orthodox Mohamedan learning should be conserved, we have already excellent facilities in Cairo and the numerous *maktabs* in this country are also languishing for want of support. There is no use in spending more money in these days of financial depression on perpetuating types of institutions for which there would seem to be hardly any demand in the modern world. It would be a serious mistake, if the Mohamedan community did not take advantage of all the progress in modern science and fall into line with the rest of the world, but went back into the shell of old Islamic learning and suffered in the present competition of the nations of the world. Conditions of life in Palestine do not obviously afford opportunities for the establishment of an up-to-date and progressive University and Moha-

medan young men are sure to find far better educational facilities, not only in Great Britain and other countries of the West, but also even in the Universities of India.

The annual Assembly of the League of Nations at Geneva is an event of considerable importance, though its full significance is not realised in India. Representatives of all the civilised nations of the world assemble in that beautiful city in Switzerland and peoples are apt to be judged by the rest of the world by the representatives sent by each country to the annual sessions of the League. The opportunities furnished for social contact should also be taken advantage of to the fullest extent possible, so as to create a good impression on the occasion. It is true that India has had several distinguished representatives on its annual Delegations to the League, but it might be an excellent principle, if every deputation included at least a single member chosen particularly as a cultural ambassador. You not merely want those who can talk with authority on the political and economic problems of India, but also educated Indians who may interpret the mind and soul of India to the outside world. We are glad to find that Sir B. N. Mitter will lead the Indian Delegation this year and we await the announcement regarding the rest of the personnel with much interest.

India and the
League of
Nations.

We are glad to find that the idea of a separate University for Maharashtra, with its head-quarters at Poona, is making some progress. The Government of Bombay is convening a conference almost immediately to consider the general question of regional Universities for the Bombay Presidency. The conference which will consist of officials and non-officials will meet in Poona and will consider not only the general question of regional Universities, but also the specific problem of a University for Poona. With a large number of colleges and a community which is particularly keen on education, Poona is admirably suited for the establishment of a University and we hope the idea will soon materialise. The development of the Marathi language and the peculiar culture of Maharashtra ought to be among the main concerns of the new University, when it comes into being. The absorption of Bombay in commercial pursuits is so full that the city has hardly any time for intellectual activities. We will not be surprised if Poona will prove in the coming years a more stimulating intellectual centre than Bombay itself.

We congratulate the authorities of the South India Teachers' Union on the excellent Souvenir they have just issued in celebration of its Silver Jubilee. It contains a full and interesting record of its history and activities and has also a number of messages convey-

ing useful ideas to the members of the teaching profession. Sir Joseph Stone recalls the early days of the South India Teachers' Union when he was Director of Public Instruction in Madras and was also its President. The present Director of Public Instruction, Mr. W. E. Smith, has also expressed his sympathy with the aims and work of the Union. Conveying his greetings on the occasion of the Jubilee, Prof. P. Seshadri, President of the All-India Federation of Teachers' Associations, emphasises the two-fold need of elevating the status of the teacher and of advancing his professional efficiency. The messages are followed by fairly full accounts of the teaching organisations in South India affiliated to the Union. Useful articles are also found in the volume on the progress of Elementary, Secondary and University education in South India during the twenty-five years, 1907—1932. We hope the Souvenir will find a place in our school libraries in South India and will serve to stimulate interest in the work of the South India Teachers' Union. To those familiar with the extensive organisation and powerful influence of the National Teachers' Unions in Western countries, the work which has been achieved in South India will not seem much and no effort should be spared by members of the teaching profession in achieving even greater success in the future.

Efforts have been made, from time to time, to organise a tour of Indian students in Europe, but without much success. Thanks, however, to the enterprise of the International Students' Service of Geneva, a party of Indian students and professors belonging to the Punjab and Delhi Universities has just started on a short tour in Europe under the guidance of Mr. P. D. Ranganathan who is well-known for his activities in connection with student welfare. The party will visit several European Universities in the course of their tour and return in October when the colleges of the Punjab and Delhi Universities are due to reopen. The number of students and teachers is about two dozen and it is proposed to take another batch of students belonging to the Southern Universities next year. The progress of the tour will be watched with keen interest by all lovers of the younger generation in this country and it is hoped it will be the prelude to several other journeys of the same type in the future.

The publication of the Punjab University Inquiry Committee's report has rightly been greeted with a chorus of approval by the press and by all those with any real knowledge of the educational problems of this country. The report takes a comprehensive view of the educational problems of the Punjab attacking all the

difficulties leading ultimately to any injury of higher education. It recommends a complete reorganisation of the Primary and Secondary stages of education, providing for the diversion into technical and industrial lines of those not fit for University education. Another special feature of the recommendations is the suggestion that students intending to go to colleges should be educated in self-contained higher secondary institutions where the course will extend over three years. Admission into the University will be at the present Intermediate stage and the examinations below the standard are to be controlled by a new Statutory Board of High School and Intermediate Education. The extension of the B. A. course to three years, whether for pass or honours; the improvement of legal education; various means of advancing research and post-graduate work in the University are among other recommendations of the Committee. In view of the difficulty of establishing a unitary and residential University at a centre like Lahore, which has a number of well-developed colleges, the Committee has proposed a scheme of close co-operation among the existing institutions so that their resources may be pooled and Lahore may have an efficient centre of higher education and research. The constitutional changes recommended by the Committee are in the direction of bringing the Punjab University into line with the more recent and reconstituted Universities of India, a large, representative Court or Senate being in

general administrative charge of the University and an Academic Council being in charge of the purely educational matters. The Committee deserves to be congratulated on its avoidance of communal squabbles and on its obvious determination to deal with University problems entirely from the stand-point of true educationalists.

An influential committee has been formed in England to help the intellectual workers of Germany and Italy who are being persecuted by the Government of their countries because of their Jewish nationality or for the political opinions they hold. Whatever the merits of the Hitler regime in Germany, it is a notorious fact that the Jewish scholars in the Universities and in all other educational institutions are being subjected to cruel treatment and are being deprived of their very means of existence; similar things have happened in Italy to those who hold opinions not welcome to the present Fascist regime. Throughout the progress of civilization, many notable intellectual leaders have had no hesitation in suffering for the opinions held by them, but all honour is due to the distinguished ladies and gentlemen in England who have banded themselves for the purpose of lending a helping hand to such people. We hope that their efforts will be successful in ameliorating the condition of at least some of the members of the teaching profession who are now being

faced with starvation, because they cannot change their opinions to please those in power.

The Indian Village Welfare Association in England of which Sir Francis Younghusband is Chairman has now prepared a scheme for Broadcasting in Rural India which deserves the serious attention of the Government and the public in India. India has yet to realise the great advantages which can accrue by the use of the Radio for educational purposes. Western countries are profiting immensely by the installation of Radio sets and their number amounts to hundreds of thousands in a country like England. Soviet Russia has also been utilising Broadcasting for some time as an effective means of rural education. It is therefore not surprising that the Indian Rural Welfare Association should have felt impelled to propose a scheme of this kind. The idea is that receiving sets should be installed in five hundred villages, in the first instance, and each village should contribute Rs. 120 in the year towards the cost. As the originators of the scheme have argued, if every householder can pay one rupee in the year and 120 householders could be found in a village who agree to do so, the scheme will be a practicable proposition. The villagers could sit round the wireless sets and hear programmes which may include short educational talks besides music and story-telling

which will always attract a large number of listeners. The scheme has actually been tried in Ceylon and has been found a success. There is no reason why it should not be successful in India. The educational advantages of the scheme are so immense that the cost should not be judged by any one having the welfare of the country at heart.

the Educational Department. The salaries in the Southern Presidency are not particularly high and compare unfavourably with scales obtaining elsewhere in India. There are also numerous members of the Subordinate Educational Service who perform duties usually performed by members of the Provincial Educational Service elsewhere in India and it would have been a serious hardship, indeed, if their salaries had been lowered still further. We cannot deprecate too strongly any attempts at making educational service less attractive than what it is even at present.

We contragulate the Government of Madras on their decision to drop the lowering of salaries of officers in the Provincial and Subordinate Services of

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