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THE NEW POINT OF VIEW IN EDUCATION.

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New York, U. S. A.

RECENTLY there came to my desk a copy of "The Educational Review." It is a pleasure to see such a well-got up and properly edited Indian magazine. The range of subjects discussed is very wide, and the treatment of various themes is gratifying. The greater emphasis placed upon subjects dealing with the Indian scene is wholesome, as it ought to be. But, when all is said and done, neither the Editor nor the contributors to the journal have quite succeeded in throwing off the mental domination of an alien culture.* The educators of the motherland have a sacred duty by the present generation and generations yet unborn.

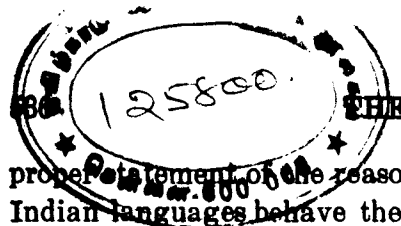
I propose briefly to set forth a few points in regard to the educational problem in India and invite the serious attention of scholars and laymen.

Language is the expression of the soul of a people. For good or for ill, the heritage of India is a blending of Aryan, Dravidian and Mughal culture, with a

sprinkling of the evanescent perfume of English—Western—culture. For good or for ill, the soul of our people expresses itself best through the language and literature indigenous to the soil. Instead of resigning ourselves to English as a *lingua franca* of India, we should feel deeply sorry over the fact. Our educators should feel a sense of poignant humiliation instead of gloating over their ability to handle the foreign language. I am not saying, 'Shut off yourself from the cultural cross currents of the world.' I am simply suggesting that you should look at the world from your own window. The Indian sky is literally and metaphorically limitless, and the problems of the Indian scene are arresting.

Instead of concerning himself with the problems of internal evidence in Shakespeare and Bacon, our Indian educator may well concern himself with the problems of internal evidence in Kalidasa and Bhavabhuti. Instead of studying the minutiae of the English language, our educator may well devote himself to a

* We do not acquiesce in this view, Ed.



proper statement of the reasons why our Indian languages behave the way they do.

I have not the slightest doubt that there are in our country many scholars who could competently discuss the evolution of the English language from the days of the Anglo-Saxon Beowulf to Chaucer, and from the days of Chaucer to the Victorian period, and from the Victorian period to the days of Mr. George Bernard Shaw. I should like to know how many of these "distinguished"—distinguished is within quotation marks deliberately—scholars could tell us anything about the evolution of the Sanskrit language from its Vedic prototype to the Sanskrit of Kalidasa and Bana, or the evolution of Prakrit from Sanskrit—or is it *vice versa*?—or the evolution of the Indo-Aryan languages of the day from the Sanskrit with the interplay of the Arabic and Persian. Who could tell us the exact date when the Marathi literature began to grow up out of the Sanskrit? Has anyone of our countrymen made a study of the comparative—and parallel, if any—tendencies in Gujarati, Marathi, Bengali and Hindi languages and literature? What was the state of the Indian language when Muhammad Ghori invaded India? Did Megasthenes know Sanskrit? Through what language did the Moors transact their business with the Indian merchants before our land was visited by the Westerners? What was the state of the theatre in the pre-Muslim period? What was its state during the Mughal period?

The number of such pertinent questions is legion. I have merely suggested these few by way of illustration. If you would understand your own country you must properly understand and appreciate its linguistic problems. The role of the religious teacher, especially in South India, in the reformation of the language of the region, is most interesting. And nowadays the role of the political leader in the coining of new phrases and idioms and enriching the indigenous literature demands the earnest attention of students.

These should be the subjects for research in our institutions of higher learning, not the outlandish problems of the evolution of the English language. Speaking of subjects for research, I wonder if anyone has ever seriously thought of assigning as a topic for doctoral dissertation "The Present Methods of Teaching Indian History and its effects."

The study of Indian history in India is in a most deplorable state of affairs. Into the Indian boy or girl is instilled a subconscious inferiority complex by our English teachers and their parrot-like Indian subordinates. In surveying the entire field of education throughout the world, I can find no problem that needs more radical changes than the teaching of Indian history in India. The study of history in India is tantamount to an acceptance of the partial and specialized point of view of our rulers with reference to the objective facts of the past. This

is not the only vitiating limitation: history is supposed to have nothing to do with the present realities of the Indian scene or of the world scene. Here in America and over in Europe the students are asked to study present trends and events in the social, political, economic and international fields of human activities and endeavours. Divorced from the realities of the present, the Indian student is expected to grow up into a worthy citizen of the morrow.

How many of our college graduates know anything about a family budget? How many of them have a knowledge of the comparative costs and proportions of the different items of the family budget in Indian homes and in English or American homes or in Japanese homes? What does it avail for our students to mutter parrot-like Gresham's law or the advantages and disadvantages of a favourable balance of trade? The realities of the family budget are far more important than ton-loads of formulae regarding economic forces.

Our Indian educators are in the sorry plight of the blind leading the blind. To be sure, it is no fault of theirs. It is a limitation of the exigencies of the present situation. But what I am amazed at is that they have shown not the slightest bit of originality and indepen-

dence of thought. Political independence, social freedom follow—not precede—intellectual independence.

Pedagogically, England is a hundred years behind America and Germany and a hundred and fifty years behind Soviet Russia. Accordingly, India is exactly five hundred years behind the United States of America in educational matters. This is no exaggeration. I have been conservative in the statement of my figures. The trouble is our educators are and have been willing to be tied to the apron-strings of England.

To you, educators and pedagogues, my plea is: Behold the wide expanse of the Indian scene; beyond that almost limitless expanse lies the world including the tiny speck of an island, called England. True regeneration comes from within, not from without. I would most earnestly plead with you to consider the problem of self-help for our students—the problem of creating such institutions and such a socio-economic systems as would permit our boys and girls, no matter how poor or rich their parents may be, to earn their way through High School and College. At a future date, I may discuss the last-mentioned problem through the medium of "The Educational Review."

SOME PROBLEMS OF VOCATIONAL EDUCATION.

By MR. K. N. KINI, M. A., PH. D., DIP. IN EDN. (COLUMBIA)
Bangalore.

MOST of the vocational education in our country is imparted by the father-son or mother-daughter apprenticeship. Since modern scientific methods of agriculture, industry, transport, commerce and housecraft have not advanced very much, and since most of the people are still illiterate and have no conception of improved methods of production, distribution and exchange, most of the vocations have stagnated. Nor is there any hope of material progress so long as we do not think of increasing our raw products and of converting them into manufactured articles for consumption in our own country and export outside by utilising modern scientific processes. If we do use our energy in this huge task, there will be need for enormous employment of skilled and intelligent labour and the question of unemployment of the educated class can, to a certain degree at any rate, be solved.

CLASSIFICATION OF VOCATIONAL EDUCATION.

Broadly speaking, vocational education can be divided into three categories, first, the old-type apprenticeship, secondly, by organised school instruction, and thirdly, by extension education by which is meant instruction given to people while they are engaged in the job, *i.e.*, at the very place where they are working. The first leads to stagnation, is unprogressive and is uneconomical and therefore

wasteful. Vocational education by organised school instruction and by extension agents is worthy of our consideration. The two modes must be going on simultaneously, each reinforcing the work of the other.

Each of these two modes of vocational education may be applied to all vocations, which may be grouped under four heads, home making, agriculture, industry and commerce. Under each of these heads, we shall have to consider three types of population, namely, workers or labourers, foremen or supervisors, and leaders or captains. So we can realize the immensity of the task and the multifarious channels into which it works and therefore the responsibility of those who have to organize a really sound national system of vocational education.

VOCATIONAL INSTRUCTION THROUGH SCHOOLS.

Here we are confronted by a peculiar situation which is not found in the advanced Western countries. In America, Germany and England, for example, education is well-nigh compulsory till the age of fourteen and pupils are not given vocational education till they are thirteen or fourteen. In our country, where there is no compulsion, we are obliged to establish artisan type industrial and weaving schools (such as those at Channapatna and Doddaballapur) and bring into them mostly illiterate children of artisans and

give them a smattering of literary education for an hour or so a day and vocational instruction for the rest of the time. After they go out of school, they have to depend for further instruction on extension agents such as industrial superintendents or weaving demonstrators. These schools will have to remain as such until we introduce compulsion, after which time they will change into vocational schools for the literates.

There is need now to bring into our school system a class of institutions to train intelligent and skilled workmen and supervisors, leaving it to the colleges and Universities to make arrangements to train leaders and captains of industry.

A four year primary course is the irreducible minimum to impart permanent literacy to a child, and as time goes on we should enhance the minimum to a six year period. The 1928 Educational Survey shows that about 40 per cent. of the boys in the primary fourth grade are above the age of 12 years and most of the children that drop off in this class are from this group. They may not have aptitude for purely literary studies. We must not allow them to go into the world without any preparation for following an occupation. For the sake of these pupils, we must have what may be called vocational middle schools of two, three or four years' duration as the case may be where we teach agriculture, trade or industry and commerce to boys and home making to girls.

PRACTICAL ARTS IN GENERAL SCHOOLS.

Ordinarily, I am not for introducing vocational instruction in primary schools.

These schools are to be reserved for imparting literacy. Older boys who have not made sufficient progress in the Three R's may go to artisan-type industrial schools if they care to. Those that are fairly good in the Three R's may be admitted into the vocational middle schools, even if they fall a little short of the standards of a full primary course. But it is very necessary that all children in the primary schools should have manual occupations for two or four periods a week to impart to them certain skills and habits, appreciation and knowledge of occupations, which they cannot obtain in the purely literary studies. In the general middle and high schools too, we must provide for at least two periods of practical arts to all pupils in subjects like agriculture, trade and industry, commerce and home economics, not with a vocational objective but with the sole purpose of giving them an insight into, and an appreciation of, the main occupations into which the large proportion of human beings are engaged. The purpose of practical arts is cultural whereas that of vocational education is the training of the individual to gain a fair mastery of the vocation so as to enable him to earn a living by following it on leaving school. I do not think that a pupil can get vocational efficiency by obtaining instruction in a subject for two or four periods a week for two or three years. This training is good as practical arts education, but is a poor substitute for vocational instruction.

VOCATIONAL MIDDLE SCHOOLS.

It is time that we start vocational middle schools with the idea of imparting vocational instruction to pupils to enable them to earn a living on leaving school by following that vocation. Here the greatest emphasis must be laid on practical training of the vocation by setting apart half the time for it. The other half must be divided among drawing, mathematics, science and language related to the vocational subject and occupational civics. The conditions of work must be, as far as possible, those obtaining in the vocation. For boys, I would advocate a six hours' working day and a six days' working week. If we consider a subject like wood working, eighteen hours a week would be devoted to shop, five hours for drawing, five for related mathematics, three for related science, three for related language and two for occupational civics. Visits to factories and other industrial or related works should be undertaken and the time found from this schedule of work. These visits will not only broaden the occupational outlook of the pupils but also show them the actual conditions of industry.

Broadly speaking, we shall have four types of these schools, namely, agricultural middle schools, trade and industrial middle schools, commercial middle schools and home economics middle schools. The hours of work and the time of working will have to be adjusted for each, taking local conditions and the nature of the subject into consideration.

We must arrange for a two year course to commence with, and then, if students are forthcoming, we might have a three years' course and also a four years' course, considering the last two as senior courses.

METHODS OF VOCATIONAL TRAINING.

Here I would impress three methods which could, with advantage, be followed in our country, namely, the Dalton Plan, the Project Method and the Co-operative Plan (called in England the 'Sandwich' method) each as circumstances arise in school work.

The principle of the Dalton Plan is that each pupil is enabled to progress at his own rate, limited by his intelligence and aptitude for manual work. He is given assignments of work, called 'contracts,' to be completed not in a day or a few hours but in a fairly long period of time, say, four or six weeks. The pupil has much liberty in selecting his topic of study at any particular time and pursue it as long as it interests him. I have seen this method adopted in some of the vocational schools of the United States and it is working well, even better than in the general schools where it is at a discount to-day.

In the Project Method, a group of pupils undertake to do a certain piece of work with a definite purpose in view and in actual social setting of usefulness to the community. For example, the vocational school may undertake to build a house for a private gentleman of the locality. The headmaster enters into a legal contract with him to execute the

work as per previously determined plan and estimates. The senior students do the work. The foundation is laid by ordinary labourers under supervision of the school. The pupils of bricklaying and masonry department construct the walls. Wood-workers prepare all wooden parts and set them up at the required stages. The plumbing section instal gas and water equipment. The electrical students do wiring and fixing lights and heating apparatus. Interior decoration pupils contribute their share and metal workers theirs. All these tasks are done under the general supervision of the headmaster (called Principal in America) and the particularised instruction of the concerned vocational teachers. In this way not only do pupils get integrated experience actually on the job but the school demonstrates to the tax-payers what it can accomplish.

The 'Home Project Method' would be a very feasible thing for us to do in agriculture, commerce and home economics by which a pupil, in consultation with the parent, and with instruction from the school, undertakes to do a job at home or at a shop and get credit for it at school. The success of any vocational education scheme depends upon the co-operation of the school and the home, and the project method lends itself best for achieving this purpose.

According to the Co-operative plan, the pupils of any trade or industrial class are divided into pairs, one boy of each pair going to a factory or industrial concern for work for wages for two weeks while

the other boy of each pair gets instruction in school in related and other subjects. During the next two weeks, the boys working in the factory go to school for getting their theoretical instruction and the respective pair-pupils at school for the first fortnight take their place in the factory during the next two weeks. By thus alternately working in the school and the factory, the pupils are enabled to obtain instruction under actual trade conditions and are brought into contact with their prospective employers. In the United States, this plan works fairly smoothly in many places, especially because the industrial and commercial magnates have been gradually realising the advantages of the method themselves. The girls studying in the home economics and commerce sections are placed similarly in restaurants and offices and sale departments of big chain and other stores.

OTHER PROBLEMS.

There are various other problems which I cannot consider here for want of time. The vocational education at high school level and post-high school stage, continuation school education, evening and short period courses, extension education, training of teachers, finance and, above all, vocational guidance, constitute problems which are bristling with difficulties but have each their particular interest and utility in the body politic. We cannot shut our eyes to any of these if we are to take our place among the advanced nations and if we are not to take our pupils by the one ladder leading to the University which, for most pupils, may lead to nowhere vocationally as we have begun to witness at present.

JIZYA.

BY MR. M. SHAIK HUSSAIN, B.A.,

Pithapuram.

IT is prejudice and ignorance of Muslim history that make so many historians think that Jizya levied upon non-Muslims was arbitrary and unjust. It is further believed that it had been an implement with which the Muslim rulers found a pretext to spread their faith. It was felt rather easier to be converted to Islam by the other religions than to pay the poll-tax levied upon them. Prof. Lane-Poole, speaking of Jizya in the time of Aurangzib, left an indelible blot upon the character of Mohamed (peace be upon him) by saying "Aurangzib had revived the ancient *law of Mohamed* which imposed a tax on every soul who did not conform to Islam." Other historians say that the tax-payers groaned under the heavy load of poll-tax and in order to avoid this they gave themselves up to be converted into Islam and thus Islam spread. Dr. Fryer was of opinion that only the Brahmins were the first victims to pay the highest tax in the land. It is a prevailing notion in almost all the historical books that it was through Jizya that Islam had been able to bring 62 crores of people into its fold. But the true history of Jizya contradicts these beliefs and in contradicting them I beg to be allowed to discuss the general subject of Jizya under three aspects before taking up Jizya in India under Muslim rule.

First, about the origin of the word Jizya and to which language it belonged. The author of the 'Maddal Khamoos' mentions that the word *Gizya* had been transformed into Arabic as *Jizya* even before Arabia came to know of the Prophet Mohamed (peace be upon him). In Persian vocabulary the word *Gizya* means a 'tax'. Before the advent of Islam in the sixth century A.D., Amen (in Arabia) and its surroundings were subordinate to the Persian Government. It is natural that when new Governments are established the official words of the rulers first of all spread among the people and so it had been even with *Gizya* with a change of a letter 'G' into 'J.' It is evident that Jizya had not at all had its origin in Islam or Islamic literature but it had been borrowed from the institutions which had been already working in what later on were Islamic quarters.

So far as we know, Jizya was first originated by Anu Shervan, the famous Persian Emperor of the 6th century A.D. Prof. Ibnul Aseer Jazree mentions that Anu Shervan had surveyed the whole land and arranged it into grades according to its fertility and besides the land tax he levied a poll-tax which ranged from 12 Dirhams to 4 Dirhams (4 Dirhams = 1 Rupee) upon each individual *irrespective of age, sex and creed*. But the members of his

Council and Militia were exempted from the latter tax. The object of this was that the said groups endanger their lives for the sake of their country in wars abroad and in keeping law and order in the land. So the soldiers must be paid out of the money received from the people who sit idle and enjoy peace.

Islam also copied the same institution; the above-mentioned Professor proceeds to say that Omar, the second Caliph, had levied Jizya of the same kind of Anu Shervan but he extended his exemption to men below 20 years and above 50 years of age, women, invalids, paupers, insane and those whose income was below 200 Dirhams, and it also ranged from 12 Dirhams to 4 Dirhams.

It is the law of Islam that every able-bodied Muslim has to become a recruit and join the military when it is necessary. The Muslims were compelled to adopt this course and those who sought to avoid it under any pretext were severely punished. Thus, in the Muslim rule, every Muslim was a soldier; but Islam had no right to compel the non-Muslims in its empire to adopt the same course. As this leniency was shown to them, every non-Muslim sought to be in peace. Therefore, according to the law of Jizya regulated by Anu Shervan, Muslim soldiers were to be exempted from the tax and their salaries were to be collected from the other subjects who enjoyed peace and protection; but whenever the non-Muslims had shown their consent to join the military they too were free from the

tax. Thus the object of levying Jizya was mainly to pay the soldiers who risk their lives for the other subjects who enjoyed peace.

If we carefully observe the treaties entered into between the Caliphs on the one side and the Jews and Christians on the other, it is found that Jizya was levied mainly as a return for protection guaranteed to the subjects. In the death will of Omar it is mentioned thus: "Non-Muslims who are under our rule are under the responsibility of God and His prophet and it is duty of every Muslim so long as they pay Jizya to protect them from their enemies whosoever they may be." Khalid, the Commander, in his letter to the Nasthuna tribe wrote: "Jizya is for your protection; so long as you pay Jizya we are bound to protect you." History gives such abundant evidences as to the purity of motive in Jizya which was after all a mere copy of the earlier Persian institution.

When Abu Abida Bin Jerah conquered Syria and accordingly levied Jizya, Hercules, the Roman Emperor, collected a vast army and made huge preparations to meet the advance of Muslims. The Muslim leader doubted his ability to meet the Romans and at once sent word to the Muslim Governor in Syria to repay the Jizya levied and asked him to announce: 'We have taken Jizya on condition of your protection. As we no longer assure you this now, we repay back what had been taken from you. The orders were executed promptly when,

for instance, in the district of Hamus about 8 lakhs of rupees that were collected were given back. It is a no mean sacrifice on the part of the Muslims even at such a time when men and money were needed, to renounce the whole money that was collected. If there was no such principle governing the levy of Jizya, we would not have heard of such a real and great sacrifice on the part of the Muslim ruler. The Christians themselves complimented them upon the broad-mindedness of the Muslims and prayed "Let the Almighty keep the Muslims for ever to rule us;" and further said if the Romans were in their place they would have robbed them of their wealth, let alone repaying collections made.

We have already mentioned that whenever the non-Muslims *joined the army* along with the Muslims, they were free from paying Jizya. For instance, when Habib Bin Muslama subdued the Jarama men they gladly consented to join the Muslim force and were not taxed. Not only these men but the tribes belonging to their neighbourhood had followed the same course and were similarly exempted from Jizya. Sometimes Jizya was levied not upon any individual, but on each family as in the time of Usman, the third Caliph. The idea was that they required a man from each house as a soldier and those families who were not forthcoming with offer to the ranks were taxed. Omar levied the tax on those people who were able-bodied but avoided military responsibility and also exempted those who were not fit for war.

It is a well-known maxim of taxation that the subjects of every state ought to

contribute towards the support of the Government as much as possible in proportion to their wealth which they respectively enjoy in safety under the protection of the state. In the Muslim states the protecting body were the Muslims and those who enjoyed peace and protection were non-Muslims. The Muslims who placed their lives in risk had contributed their share in lives and in equity, the non-Muslims ought to contribute in some kind toward the support of the state, where they excused themselves from joining the forces. Their contribution was taken in money.

Moreover, even the Muslims were subject to the similar but another kind of taxation called 'Zakaut.' The Muslims were bound to give a tax on their property, according to the law of Islam, and the amount collected was distributed among the poor, orphans and widows, Muslims and non-Muslims as well. And these taxes ranged from Rs. 5 onwards to Rs. 100 in some cases, whereas Jizya ranged only from Rs. 3 to Rs. 12 per head.

Again, if we carefully look at the budget list of these rulers we notice that the money derived from the source of Jizya was mainly spent upon forces, guarding the frontier and constructing the forts and whatever remained was utilized in public works and education.

Thus, *Jizya* in Muslim rule was neither exorbitant, nor discriminatory nor punitive, nor intended for the personal use of the rulers. It was a special tax, levied for specially protective purposes and under conditions explained above, it weighed on all alike, Muslim or non-Muslim.

(References taken from 'Shibli'.)

EXTENSION OF ADULT EDUCATION IN INDIA.

BY MR. P. K. RAJA VARMA, M.A.,
Madras.

WHEN a nation is about to enter an era of freedom and democracy after a century and a half of subjection, a serious responsibility devolves on its people. A wide outlook, a national consciousness, ability to understand national problems, and the realisation of the rights and duties of citizenship have to be instilled in the adult population who have been till now sleeping in ignorance, indifference and irresponsibility. This can be done only by educating the adults on village, social and national problems, and by giving them sufficient literacy and general knowledge to create in them a desire to acquire more and more knowledge. Without a rational and enlightened public opinion democracy will be a sham and self-government an illusion. So the problem of adult education is one to be immediately taken up by the Indian nation in all earnestness and enthusiasm.

Under existing conditions, the initiative has, of necessity, to come from the non-official side. So, the Indian National Congress, the Servants of India Society, the All-India Anti-Untouchability League, the Y.M.C.A.s, the Arya Samaj, the Missionary Societies and other organisations should join together for this purpose and seek the co-operation of the Government and the Universities. A strong central organisation must be set up with representations from the different institutions and from the different provinces and experts in the fields of education and rural uplift. The Central Board should have at its command sufficient funds collected from the interested organisations and from the public. Provincial Boards may

be then set up for each of the linguistic divisions. These would receive direction and financial support from the Central Board. Under the Provincial Boards should come a number of district and taluk organisations. Since provinces, districts and even neighbouring villages differ greatly from one another, a large measure of freedom will have to be given to the constituent Boards. The Provincial Boards would study the experiences of the taluk and district Boards and make available to each the combined wisdom of all. It would help them with direction, supervision, advice and money. The experiences and conclusions of the various Provincial Boards would be gathered by the Central Board which would carry on research for improving the methods, efficiency, organisation and other aspects of the scheme. It would also publish the progress of work in the country and thus give encouragement and inspiration to the workers. It would dictate the broad general policy, and give expert opinion and advice, but would leave the details to the discretion of the subordinate Boards to suit local conditions.

The Board should have a clear idea of the aims and objects of the adult education scheme. In formulating the plan of work, the ignorance, poverty and indebtedness of the village population have to be taken into account. Care should be taken that the plan is not wrecked on the rocks of rigid and unhealthy social customs. The programme should also include provisions to meet the general needs of the villagers which are mainly economic in nature.

Having organised Boards of action in every district, the first thing to be proceeded with is the enlistment of workers. In this time of great national awakening it would not be difficult to get a large number of voluntary workers. In addition to the volunteers, a paid worker for every centre of work appears to be desirable. In selecting the workers, their sincerity, personality, and practical ability in dealing with men and women are to be given preference over mere academic qualifications. All the workers must be given training at the head-quarters of the provinces at the expense of the Provincial Boards. The training is to be given by experts in the fields of adult education and village uplift work, and the course should include agriculture, first-aid, co-operation, health, and behaviour towards villagers. Special attention has to be paid to teaching methods which should be psychologically sound and capable of sustaining the interest of the villagers.

School and college students of neighbouring towns can be organised to supplement the work of the regular workers during vacations. The infectious freshness and enthusiasm of the students, together with their capacity for interesting, amusing and benefiting the villagers will have a salutary effect on village life. The authorities of the various schools and colleges should be induced to maintain a permanent organisation in their respective institutions for village work during long vacations. Such work may, in fact, be made part and parcel of the University curriculum, as is done in Soviet Russia to-day.

After training, workers should be distributed among the different districts. Groups of them should go round their districts, visit-

ing every village, moving freely among the people and studying the rural conditions and life. This travelling survey would enable the workers to have first-hand knowledge about the nature of the problems they are going to tackle, about the extent of the obstacles they have to surmount, and about the ideas, ideals, activities and aspirations of the people with whom they are going to deal.

The survey would also be useful in making a wise selection of villages and in grouping them in the most convenient and efficient manner. Those villages, which, by virtue of their size, equipment, and demand for education, promise to give the most striking results should be chosen first. A striking success of the work in one village will give impetus to the enthusiasm of the workers and create a desire for similar benefits in the occupants of the neighbouring villages.

The organisation set up in the village—the village club, we may call it—should have a threefold programme. Firstly, its work should be directed to the imparting of literacy and general knowledge to the people. Secondly, to induce the villagers to gather there willingly and regularly, it should provide them with recreation and amusement. The tonic of knowledge, when dissolved in the wine of amusement, will be pleasing to taste and more lasting in its effects. Thirdly, to stabilise the interest thus created, it should engage itself in satisfying the needs of the villagers and in helping them to tide over their economic difficulties. These three phases are inter-related and overlapping in scope. Many of the items of work can be so utilised as to serve two or all of the purposes.

The model of a Russian village club may be followed with necessary modifi-

cations to suit Indian conditions. In Russia, "The club forms the rallying centre for the teacher, the doctor and the agricultural expert. Their different tasks meet in the breaking down of the ignorance, superstition and conservatism of the peasanteach club has a trained manager or warden who directs the educational work among adults. The educational work covers political education, home education (hygiene, care of children, etc., illiteracy and village organisation, and include 'circles' similar to those of the Workers' Clubs. Most of it is informal, and the poster, the radio, the drama and the cinema are extensively used. The clubs have got their own cinemas, but travelling cinemas tour the whole Union, visiting remote villages which have no clubs."*

Twice or thrice a week regular evening classes should be held. Separate classes may be arranged for women once or twice a week. The classes should be such as to enable the villagers to forget the rigours of the day's hard work and to gather useful knowledge. The methods of instruction and the curriculum of studies should be conducive to create an intelligent interest in the adult about the every-day happenings in his surroundings, to widen his outlook and to make him a better citizen. The students should be treated with great sympathy and consideration to make them feel quite at home. Stories that strike their imagination and sustain their interest may be narrated. Magic Lantern lectures may be given regularly. Besides reading, writing and arithmetic, the course of studies should include elementary lessons in civics, geography, health, sanitation, co-operation, etc. The number of students

* World Association on Adult Education Bulletin No. XLI.

under a single teacher should not be very large. The duration of the classes should not be long, lest the students should feel them a burden.

Special notice should be taken of the adults who are literates by giving them small distinctions and privileges. Certificates of honour may be awarded annually to those who pass a prescribed test in literacy at public meetings held under the patronage of distinguished and well-known persons. Medals and prizes may also be offered to a few who would show great distinction.

The club should get down at least one vernacular newspaper which should be read and explained to the villagers. The literates should be persuaded to read it themselves and also to take it home. The club itself may conduct a simple cyclostyled news-sheet containing stories, news, and information on health, cultivation, cattle-breeding, and the life and conditions in the outside world. The literate adults should be encouraged to write articles, jokes, and stories in the paper.

Every club should have a small library of simple and interesting vernacular books, story books predominating. The district organisation should see that the books in the different clubs under it are different and that the books of each club are exchanged for those of other clubs at intervals.

Lectures may be arranged occasionally, when some popular leader or influential official comes in the vicinity of the village. When the officials of the Provincial Boards go round the villages, inspecting the work of the village organisations, they can give some interesting public lectures. Besides, weekly or fortnightly meetings of the villagers may

be held, at which the villagers should themselves discuss and debate on various topics. Every district should also have a touring Magic Lantern lecturer.

Amusements being the best medium for transmitting knowledge into the hearts of the rustics, its provision must form an essential part of the programme. The village club should encourage the traditional sports and games of the village, and may introduce new and healthy games. Indigenous storytelling like the *kalakshepams* should be given great encouragement.

The provincial organisations should possess one or two cinema apparatus. The cinemas should visit all the villages by turns. There should be a large variety of films. Puranic stories, moral tales and stories illustrating the principles of health, sanitation, co-operation, agriculture, cattle-breeding, temperance, maternity, and child welfare should form their main themes.

A set of volunteers, trained for acting on the stage, will be a desirable possession of every district organisation. This dramatic troupe should visit the villages and enact well-chosen farces. The dramatic associations of city colleges can also be induced to give free performances in the neighbouring villages.

In a country of the size of India, where many places are difficult of access, the radio can be made an important aid to education. With the further development of broad-casting in India, a regular programme suited to the needs of the village folk may be broad-cast in every centre. Receiving sets may be installed in as many of the villages as possible and the people induced to listen to the programme regularly.

The club should form the centre of welfare activities in the village. Medical relief, especially during times of epidemics, will be widely appreciated by the villagers. The workers should set an example to the villagers to keep their houses and surroundings neat and clean. To encourage thrift, to free the people from the tyranny of usurers, and to foster the spirit of social solidarity, a co-operative society should be organised in every village. The cultivators may be persuaded to try new methods of agriculture at the risk of the society and to adopt them if found successful. Drink must be discouraged by propaganda such as lectures, talks, leaflets, and temperance farces. In all these activities the public must be given a prominent hand in direction and management.

The same methods suggested for the education of the villagers can be pursued *mutatis mutandis* for the education of the workers in towns and factories. The concentration of people in these areas makes it easier to work amongst them. Clubs should be organised in different parts of big cities and in every factory, and a combined programme of instruction, amusement and welfare work should be followed as in the village clubs. In the matter of amusements like the radio, cinemas and dramas, and in the availability of suitable workers, the towns afford greater facilities than the villages. Here there is greater need to guide the labourers in thrift, health, sanitation, temperance and morality. Better housing conditions and satisfactory wages should be procured for them. The co-operation of trade unions, wherever they exist, and of the employers themselves should be sought.

Let us have a look at the financial aspect of the scheme. The towns and the larger villages

with a population of over 500 number about 136,000 and contain over 70 per cent. of the population. Supposing that 100,000 of these villages can be included in the immediate programme and that the average monthly expense for a village would come to Rs. 50, a sum of six crores of rupees would be required annually. This amount is only less than 3½ per cent. of the total revenue of the Central and Provincial Governments taken together. In Soviet Russia 15 per cent. of the revenue is being spent on adult education. In the absence of a government willing to incur the expenditure, the non-official Board of Adult Education should go as far as it can. The Central and the Provincial Governments

should be induced to contribute towards the expenses. District Boards, Taluk Boards, Municipalities, educational institutions, communal, social and political organisations, and monied individuals like Maharajahs, Zamin-dars, merchants, land-lords and officials, should be approached to give annual contributions, according to their mite, for pushing forward this great constructive enterprise. India has an immeasurably long record of charity, and once the promoters of the scheme impress the country with their sincerity, determination and faith, there need not be any fear at all about the possibility of a paucity of funds.

TWO SONNETS

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

THE THUNDER STORM.

I see the ragged skirt of thee, O Storm—
As thou dost wander down the valley there—
And see below, where thy dread body warm
Is one grey sheet of level cloud and air,
Thy filmy tridents brighten suddenly—
Then hear I distant roaring of thy thunder.
Here all is still, no drop of rain falls free—
Then am I wild, and my weird thought
doth wonder.
Oh! art thou too a being, fluid, light—
That shapes itself above the ocean wide
To roam o'er plain and crest, and mountain
side,
Filling all creatures with a wild affright?
A girdle round thy watery body warm,
Thy lightning is thy thought, O dreaded Storm!

THE SUN AS A MAGIC PAINTER.

Oh! is it true those mountain crests are
green—
This morning when the clouds roam o'er our
heads?
For yester eve, just as the sun was seen
To bid farewell to vale and watersheds,
That pine-clad mountain crest was jasper-
sheen,
With lines as pink as tints on dahlia beds;
While the near mountain-sides were vibrant
gold,
And gold the roofs of each fair village-fold,
O Sun, thou painter, all our eyes to daze,
Ay, strange magician, when thou settest still—
O'er mount and tree, and vale and crest of
hill—
Making of green a living crysoprase—
And gilding boles, and giving wondrous glow
To all the mounts, ere thou dost from us go.

JUVENILE CRIME: ITS CAUSE AND CURE.

BY SWAMI JAGADISWARANANDA.

Colombo, Ceylon.

THE recent alarming increase in juvenile crimes of violence is forcing itself on public attention. No sooner had we recovered from the death of President Paul Doumer by the bomb-shot of a Russian doctor, named Gorguloff, than Reuter brought the sad news of Mayor Anton Cermak murdered by an Italian, Zangara by name. The tragedy of the Lindbergh baby, kidnapped and killed by hooligans, is an indelible stain on the Yankee nation. A leading barrister¹ of London gives a pen picture of how larceny and licence of English youths is striding with ever-increasing speed towards the bottomless pit of Chicagoism. The contagion of the West has spread to the East also to a very startling degree. On all sides, there is a demand that motor bandits, "smash and grab" raiders and other gangsters should be punished with much greater severity. Collective measures to prevent and cure juvenile crimes are being taken in the form of "Anti-Crime Crusades," "Vigilance Societies," and so on.

That the condition of crime in England, the U. S. of America, India, Ceylon and in almost every country of both the hemispheres is abnormal, is obvious to anyone who cares to study the current crime reports as detailed in the daily papers. The growing habits and tendencies of the youthful criminal constitute a veritable menace of modern society. Generally speaking, the middle class youths between the ages of eighteen and thirty indulge and specialise in violent crimes. They are not necessarily the sons of labourers or yokels, nor are they of the Raffles type of

"the gentleman gone crook." The more enlightened attitude of modern students of criminology towards the varied contents of the human mind has exploded the old idea of the man who from some inborn perversity choose to go wrong, and so make a nuisance and burden of himself to the rest of the community. Mr. James Devons² says: "Prisoners differ from one another as law abiding people. They are not distinguishable in appearance from members of the same social class who have not transgressed the law." This transfer of preponderance of crime to the youth continues year by year. The modern young gangsters regard their habits of house-breaking, shop-lifting, pick-pocketing and burglary as a definite career and a deliberate choice of livelihood and the organisation and promptness displayed by many a gang is as completely drilled and marshalled as any foot-ball team. The pity is that there is complete absence of remorse or even shame exhibited by the youth upon arrest or when placed in the dock. Young ladies are no less enthusiastic in joining the rising army of crime. With this class of youngsters, crime is the business of their lives. They delight in their prized profession. Their zest for it were flags even in old age. It is not a sense of want that goads them; but the controlling impulse is a love of sport. Sir Robert Anderson³ of 'Scotland Yard' fame, an expert penologist, tells a story of a London minister who visited a certain prisoner in his cell in America and found him to be a man of good education and address. Distressed at finding such a man in such a position, he began

to improve the occasion but was interrupted by the prisoner remarking "I believe that in England you are fond of fox-hunting." The minister agreed. "And may I ask," said the prisoner, "when a man gets a fall does he give up hunting?" and into the silence which followed added dryly, "it is time that I have had a bad fall but I count on better luck next time." Such is the shameless mentality of modern youth!

What are the aggravating factors of the present state of juvenile crime? What are the root causes? Apart from professional criminals who are so utterly weak or so hopelessly wicked that they cannot abstain from crime, there are those who pursue a career of crime deliberately with full appreciation of its risks. Of course, environment is a constant factor in crime and also imbecility. According to Mr. R. E. Dummet, slackness and complacency of the average citizen extend an open invitation to crime by providing both temptation and opportunity. There is no doubt juvenile crime is an after-war harvest for war is a brutal institution to revert to primitive inhumanity and lawlessness and its effect on the young generation is dangerously far-reaching. Youths are inoculated with the virus of revolt by post-war unrest and uncertainty as well as communism and revolt. Educational extremes, psychism, the romantic reaction to machinery fire the youth to the Utopian dream of unearned bliss. Unemployment and world-wide economic depression is also a great 'toxin' to crime. There are some particular causes at work too. Books, articles and films that glorify crime compendiously poison the young mind with criminal adventures. And lastly, there is absolutely no sanction for morality either at home or in the school or the church. Our education is

entirely godless and irreligious. No precept or example is held before the young minds in the formative periods. All these causes and many more have helped the prevalence of crime. Can we stop crime at the source? Mr. Harold Begbie⁴ says: "We can no more hope reduce the number of men and women in our prisons by thinking of them in the lump than the Communist can give us a new world by the regimentation of mankind." Punitive and preventive measures can never strike the root of the crime. There is no doubt that abnormal conditions need abnormal treatment. Punishment and prison, segregation and electrocution, fining and flogging, birching and hanging are necessary to safeguard the interests of the community. Mr. Nathaniel Cantor⁵ pleads for the introduction of the American system of reformatory sentence, indeterminate imprisonment, the length of which say, a month to life, will depend on the prisoner's behaviour and moral reform. Mr. P. K. Sen⁶ says: "The classical idea that justice is no respecter of persons is fast becoming a heresy." He is in favour of punishing the offender as such; but Mr. C. Humphreys and others advocate punishment according to offence. There are some who regard crime as a psychological disease and prescribe accordingly. There are others who think that criminals should be severely hounded down to justice and it must be brought home to them that crime as a profession no longer pays. Mr. Clarence Darrow⁷ says that the criminal is one who from inherited defects or from great misfortune or especially from hard circumstances, is not able to make necessary adjustments to fit him to his environment. So, juvenile criminals should be given reformatory sentence; leniency and mercy, not justice,

should prevail in fixing the penalty. Penalty in the shape of severe penal reform was started in the last century by John Howard and others. How penalty should be inflicted must be left to men of experience and authority; for, as Mrs. Le Musurier^a says, "people approach the problem of crime from many varied angles as it is very difficult to actually weigh crime and prescribe proper penalty."

Why does a man go wrong and make it not worth his while? It is high time for us to study the fundamental basis of penal philosophy and rise to a "sharp pull-up" to tear out this menace from our midst. Criminologists say that irresponsibility is more prominent in juvenile gangsters than viciousness or criminality and we require to recreate a much more widely spread and strongly felt moral sense and moral responsibility in the mass-mind. The limitations of Western religion and philosophy, school education and home training are to blame greatly for this shameful state of affairs. Penology and criminology can be better studied and formulated in the light of the Indian doctrines of reincarnation and *karma*. How can prisoners, who are also human souls, be properly understood without a basis of their past. As heredity fails to fully explain and to find a sure remedy, a more philosophical understanding is necessary. What is a prisoner soul? How does he come into being and why does he persist? The Indian doctrines of reincarnation and *karma* have a very satisfactory answer. Penology and criminology will become more perfect and better sciences, if overhauled and recast on the basis of these two Indian doctrines. Then and then alone will radical and permanent reform of prisoners and moral lepers be

possible. No human soul is totally incorrigible; only owing to the predominance of some prenatal evil *karmas* they are so now. Arouse the latent good tendencies in them and they will be perfectly alright. This may be beautifully illustrated by an event of the life of the Hindu saint, Pavhari Baba. One day, a thief came to his hermitage in the dead of night and collected whatever he could lay his hands upon. But the saint during sleep changed sides unconsciously with a noise and the thief fearing that he was awake ran away with a few things only. The saint knew all. He got up and gathered all the movable things of his hermitage and placing them all on his head followed the thief and eventually overtook him. The thief afraid of being caught, fell at his feet and wept; but the saint said: "Don't you worry. All these things are yours; your necessities are greater than mine. Take all these and go home." The thief overwhelmed at his mercy repented and turned out monk then and there. Like events can be quoted from the life of Mahatma Gandhi too. The glory of the human race and its chief attraction is character and the marvellous mark of personality is certainly to be found in prisoners and convicts who are sometimes more interesting and remarkable than the imitative multitude of respectable people. There is no such thing as average criminal for the most exhaustive enquiries from Lombroso onwards have failed to prove the existence of a common physical make-up of criminals. The Victorian view that the criminal classes form as clear-cut a section of the community as the Chinese in the lime-house is now exploded. Not until the youthful civilization of the West adopts the scientific, reasonable and comfortable doctrines of rebirth and *karma* as held throughout the

East from time immemorial will the contradictory facts and doctrines of heredity be disentangled and the true relation of the individual to the parents of the body politic be finally perceived. It is a common place in the East and *slowly being discovered by the West* that the doctrine of cause and effect on which the whole of science rests holds sway on less in the moral and mental worlds. "Whatever the man soweth that shall he also reap." Just as we are the children of our acts, those acts in turn are the outcome of our thoughts. And even as we are now thinking so we shall act and by these actions mould our character in days to come. So penal philosophy must henceforth rest upon the doctrines of *karma* and rebirth.

The boisterous energy of the youth must be given a higher direction—a superior turn. The truth of the old saying that the devil will find mischief for idle hands to do was never better exemplified than in the present outbreak. Clubs with various interesting sports and games as well as cheap and innocent amusements and entertainments are obviously the best alternative to a life of crime. What wonder that the vigour and vitality of those who are idling away their time with literally nothing to do finds vent in the excitement of 'smash and grab' and similar crimes! We must create love of intellectual life in young minds. Love of music and art, study and research will transform their physical energy into mental energy. Energy wants exhibition and creativity. When man becomes interested in cultural life his love for muscular enterprises fades away. By preferably personal examples and not by shallow lifeless precepts, young minds must be taught that the greatest display of strength lies in spiritual realisation and that the control of power is much more

difficult and desirable than any kind of outward show or expression.

No sporadic and solitary effort of the nature of an anti-crime drive here and there will do to keep juvenile minds free from the contagion of crime. No juvenile court or jail will prevent this infection from the body politic. Concerted action by the whole humanity is a world need. First, homes must be converted into shrines as were in ancient India. Parents must take the foremost responsibility to improve the character of their children by personal examples. Family life nowadays is worse than club life. The house today is a place for food and sleep, merriment and luxury. Spiritual ideals of household life must be revived and the parents must take the self-imposed task and trust of the spiritual welfare of their children. If the children go wrong, it is the parents that are to blame and not they. For, the parents should live such high lives that it cannot but saturate the young minds with a moral sense. The spiritual atmosphere must be so strong under the parental roof that the members of the house must be imbued with the spirit. All the educationalists declare today that the best factor in education is a congenial atmosphere. Conjugal life has become very pitiable. The sacred institution of marriage has degraded into legalised prostitution. The wife or *sahadharmani* instead of being a partner and partaker of spiritual life of the husband has become the luxurious "doll" of the house. Regular meditations, scriptural study, and congregational worship which were part and parcel of the daily life of the ancients have left the modern altogether. Not only charity but all secular and spiritual education begin at home. Bertrand Russel has said that the child

finishes the education before nine. The home therefore must be both a temple and a school.

Next comes the teachers of schools and colleges who are second parents to children. Indeed it is they who are the real builders of the future nation. But unfortunately they are careless today of their sacred duty and responsibility. To them there is a money making profession and so they in return impart "bread and butter" education. They should infuse high ideas and ideals into the minds of their wards and direct them more and more to higher life. They should acquaint their students with high class literature and lives of great men for schools are the second homes of children. The teachers must remember that the students are their own children. The society and the State have imposed upon their shoulders the sacred trust of educating youth into the cultural heritage of their past.

Third in importance comes the church. Churches and other religious places are nowadays political and commercial rather than religious. Religion to them is not a matter of practice but of pretence. Churchmen are no better than government servants for it is a place of earning their livelihood. Nowadays men of purity and character, selflessness and self-control are almost absent in society and the church must take up the uphill task of making saints and sages. The existence of men of character in a society is extremely essential to inspire youth to a high life. It is now almost impossible to get a good man—let alone great men—in religious places, whether church, temple, mosque or vihara. Spirituality has totally disappeared as it were from hearth and cloister, pulpit

and platform. Last but not least comes the members of the bench and the bar who must take the charge of devising curative and corrective measures to reclaim the criminals as worthy citizens.

- 1 "The Menace in our Midst" by Christmas Humphreys.
- 2 "The Criminal and the Community" by J. Devon.
- 3 "Crime and Criminals" by Sir R. Anderson.
- 4 "Punishment and Personality" by H. Begbie.
- 5 "Crimes, Criminals and Criminal Justice" by N. Cantor.
- 6 "From Punishment to Crime" by P. K. Sen.
- 7 "Crime, its Cause and Treatment" by C. Darrow.
- 8 "Boys in Trouble" by Mrs. Le Mesurier.

DEAR HARIJAN

BY MR. VAMAN H. PANDIT, B.A.,
Indore.

Harijan, with broom in hand, garments rent,
With bare feet, sweep, O, my dear brother,
sweep.

The ugly dust of shame upon heads bent;
Till we arise and wake up from our sleep.
O, brush along the nation's steep ascent,
Cleanse there our hearts of communal ills
deep;

Welcome to thee, my friend, for God has sent
Far brighter days when freedom's Sun shall
peep.

Bearing the cross of grief and distress dire
Serenely thou dost toil in every street;
And men acclaiming high upon the pyre :—
"There all are equal." I shall play my lyre
To open the gates of heaven for thy feet,
Let us wait the day when God comes to meet.

AN EDUCATIONAL CONFERENCE IN MYSORE.

BY MR. B. VENKATESA SASTRY, B.A., B.T.,
Mysore.

THE tremendous amount of awakening in every field of human activity, that is being witnessed in India to-day, has its presence felt in no mean degree in Mysore. In such an awakening adjustments of their institutions to the changing ideals and aspirations of any people will have to take place vigorously and within the least possible time. The amount of adjustment depends upon the extent to which the people could understand and absorb the views of the more enlightened of them; and this means that the masses must be educated. Mass education brings in its train a series of problems peculiar to itself and to the locality. Then comes the question of differentiation in education, especially when education passes from the classes to the masses. Then there is the question of the science and art of teaching and so forth. To discuss these problems, to take stock of the progress made and to compare notes many Educational Associations have sprung up all over India, and many a conference is being held. In the words of the Hartog Committee, in their Report on the Growth of Education in British India, "India has reached a critical stage in the development of her education; and the decisions to be made are of vital importance. It will be for those in authority to consider what shall be the next step."

The Second State Conference of Primary and Middle School Teachers in Mysore was held during the week preceding the Christmas of 1932 at Bangalore. Over twenty-five hundred teachers, men and women,

actively engaged in teaching, from the rural as well as the urban centres all over the State, assembled in the spacious halls of the Vokkaligara Sangha Buildings, eager to listen to the learned talks of educational experts, and to partake in the discussions of various educational problems. It may be remembered that the State has lately embarked upon a new era of educational policy by handing over the administration of Elementary Education to the Local Education Authority; and in the light of this the Conference was of immense interest. The body of the teaching profession is pulsating with a new spirit, and is putting forth all that is best in it to see that the masses are educated to their maximum capacity.

PROBLEM OF ILLITERACY.

A number of speakers dwelt on the problem of illiteracy and pointed out the means by which the evil may be eradicated. Setting forth in brief the figures of the literate populations in British India and in several States Mr. D. Venkataramiah, the Chairman of the Reception Committee, pointed out that we, in Mysore, were in no way better than our British Indian brethren, and that we were far inferior to those in the sister States of Baroda, Travancore and Cochin. He did not like to accuse the villager for this state of affairs, charging him, as it is customary to do, with apathy and superstition for this reason, that he may turn round and ask us, as to what we had done to enlighten him and to lead him on to the right path. Suggesting methods for removing illiteracy, he said;

"All the children of the State should be brought within the ambit of the Three R's; then there will be time for introducing costly experiments." He would like this to be done in preference to equipping schools with modern teaching appliances and providing them with costly furniture. He wants that it should be made possible for all people, irrespective of the stratum of society to which they belonged, to come into contact with the 'Printed Word.' In short, 'the stain of illiteracy must be clean wiped out.'

Dewan Bahadur M. N. Krishna Rao, the Officiating Dewan of Mysore, who kindly opened the Conference, said, in the course of his address to the Conference, that the services of young men passing out of our educational institutions should be utilised for spreading education. It may be that they may not have had the necessary training in pedagogy and modern psychology; but that should not be considered as a disqualification for this purpose. "What is most urgently wanted is the removal of rank ignorance in which the masses are steeped." The urgency of the problem was felt even by the teachers themselves; some of them went to the extent of suggesting that fines may be levied from pupils whose attendance was irregular.

ELEMENTARY EDUCATION.

Mr. N. S. Subba Rao, the Director of Public Instruction, who presided over this year's Conference, in the course of his extempore speech, said that mass education was accepted as a solution for social development in all countries, and that in the West all boys and girls between the ages of fifteen and eighteen were being brought under instruction, and in such a scheme a six-year primary education was finding

a very important place. Local conditions were distressingly bad. There were in the local primary schools, retardation, irregular attendance, and wastage. There was yet much to be done both as regards checking this wastage and improving the quality of instruction in our schools. As for the content of education, the aim was not merely to train the children in the Three R's, but also to give them a wide range of knowledge in history, geography, and music, besides a very important place that physical education should have in the course. In short, the curricula of studies should be amplified and newer methods of instruction such as the Project Method and the Dalton Plan should be brought in. Continuing, he said that the elementary school teacher had a very important part to play in rural reconstruction and in raising the standard of living of the villager; as such he must be properly trained. Compulsion, longer duration of the course, up-to-date methods, improved qualifications of teachers, and employment of women teachers should form the future policy of elementary education.

There was a large volume of opinion expressed by teachers in methods relating to elementary education. Strong feeling among them pointed to extending the primary school course. They opined that a greater amount of relationship should be brought about between the primary and middle school courses. They discussed also matters relating to the content of education and text-book.

WASTAGE IN EDUCATION.

This was one of the subjects which was referred to by many speakers; suggestions

to arrest this evil were also made or it was recognised that this wastage came very much in the way of achieving universal literacy. A systematic attempt was made, for the first time in Mysore, by Mr. (now Dr.) K. N. Kini, the Educational Survey Officer in Mysore, in the year 1928, to calculate the amount of money wasted in primary education. He calculated several figures showing 'wastage' for certain specified areas in Mysore, and showed that in some of them, particularly in the rural areas of Bangalore District, about 83 per cent. of the funds used on boys' education and about 96 per cent. of the funds on girls' "do not achieve lasting literacy and may therefore be regarded as net wastage of expenditure." This unfortunate state of affairs is, of course, not peculiar to Mysore. In British India, according to the Hartog Committee, the total loss for the four years between 1922-23 and 1925-26 was 60 per cent. of the total expenditure on primary schools. Referring to wastage, the Dewan remarked: 'The falling off in strength between class and class of primary schools, called 'wastage' by educationists, is distressingly heavy and so long as this condition continues unremedied any increase in the number of institutions or of children at school or in any additional expenditure on elementary education, does not indicate a corresponding improvement in the extension of literacy and is not a matter of gratification.' Continuing he remarked "that there is something wrong with a system which permits such waste, and it is high time that effective action was taken to mend it." In this connection, we may recall the recommendation of Dr. K. N. Kini, in his report previously referred to, to set on foot a scheme of compulsory adult education,

He writes: "If steps be taken to educate, on a nation-wide scale, those parents who are now illiterate, immediate success in checking the enormous elimination and wastage in the primary classes seems to be assured."

During the course of several discussions that took place, some teachers suggested that classes may be held during mornings only, in the harvest season, to enable the parents to have the services of their children assured to them; and to introduce an agricultural bias in their education, so that the parents may have greater faith in the education of their children, which alone would ensure the children reaching the end of the primary school career.

MIDDLE SCHOOL EDUCATION.

Speaking of middle school education, the Director of Public Instruction remarked that it was this stage of education that set the foot of the student on higher education, which had its terminus only in the University. Providing twelve to thirteen years of education was the concern of the State; so facilities should be given to the community to reach as high a stage of education as possible. There was no doubt a tendency on the part of many pupils to drop off after the primary stage; so the immediate need of the country was increased provision of education at the primary stage with an exodus into vocational courses. The Dewan too opined that general education of as high a standard as possible should be made available to most, if not all, the members of society, for he feels that "there is not a solvent more powerful than equality of educational equipment for the removal of social differences of so many kinds, which are responsible for the strife and conflicts we see to-day."

Middle School Education was also the subject which was discussed by a large number of teachers. They wanted a revision of

the curricula of studies, so as to include subjects like hygiene, agriculture, domestic science as well as practical arts; and also so as to give more prominence to vernaculars. There was a strong feeling in them for giving facilities for more and more teachers to get themselves trained, and also for trying newer methods of teaching.

VOCATIONAL EDUCATION.

One of the most important subjects that came up before the Conference was vocational education. Speaking about this subject, the Dewan remarked that "occupational education is of course of the highest value and it is one of the greatest needs of the country to-day." Continuing, he sounded a note of warning, saying: "The existing avenues of vocational employment are also limited and there is no attempt at any correlation between the supply and demand of trained recruits required for particular vocations or professions." An interesting and most useful contribution to this subject was, however, made by Dr. K. N. Kini in his paper on the subject, which he read before the Conference. Introducing the subject, he said: "Since modern scientific methods of agriculture, industry, transport, commerce and house-craft have not advanced very much and since most of the people are still illiterate and have no conception of improved methods of production, distribution and exchange, most of the vocations have stagnated." Suggesting methods for improving local conditions, he discussed at length a scheme of vocational education for Mysore. He said that 'there is now need to bring into our school system a class of instruction to train intelligent and skilled workmen and supervisors, leaving it to the colleges and Universities to make arrangements to train leaders and captains of industry.' There was also a strong feeling amongst teachers

present that trade and industrial education also should be included in the Middle School course.

MEDICAL INSPECTION IN SCHOOLS.

This subject was referred to by the Director of Public Instruction while he was discussing the problem of elementary education. He said: "Nothing is more striking in recent years than the increased attention paid to the physical well-being of children in the schools; and the school medical service had become an integral part of the educational organisation of all civilised countries." He said that if the aim of education was to give the child 'a good start in life,' then one of the most precious good starts in life was "that of a slowly nurtured, normally grown up physical body and especially those parts and components of that body which we somewhat differentiate as the nervous system affecting and affected by our more emotionalised and intellectualised experiences." A number of teachers too wanted that adequate attention should be paid to the physical well-being of the child and wanted that special training in methods of 'medical inspection' be given to them during their training in the training colleges. It is pertinent to mention here Prof. K. B. Madhava's remark in the concluding portion of his Report on the Statistical Analysis of Medical Examinations (1924-25 to 1926-27) of Students of Mysore University. He says: "The present condition is only the natural and the logical conclusion of the unwholesome state of facts in the lower standards. A wholesome health campaign is necessary and should be undertaken in every branch of the Education Department."

THE PROBLEM OF ADMINISTRATION.

Mr. D. Venkataramiah pointed out that the Government had recently brought into force the Elementary Education Regulation Act with the object of enlisting the

cooperation of the local bodies like the District Boards and the major Municipalities. The School Boards had drawn up a "Ten-Year Programme" of education. He continued saying that the District Boards should shoulder this sacred responsibility. The Dewan's remark may be recalled in this connection. He said: "It is of course necessary that all educational agency should follow the general policy laid down by the government concerned; but I think that this policy should be limited to the enforcement of a few educational rules, allowing fairly wide scope for freedom in matters of teaching and in matters relating to curricula." Many of the delegates present also expressed that they should have their representatives on the Text-Book Committee, on the District Board Sub-Committees for Education and in the Local Boards.

AIMS AND IDEALS OF EDUCATION.

Aims of education too had their share of expression in the Conference. One of the

most note-worthy of these remarks was made by the Dewan when he said: "It is vital to the peace of the world that children should be brought up as citizens of the world and not as the bellicose patriots of particular countries.... The foundations of abiding world peace should firmly and truly be laid in the class rooms and playing fields of all schools." The Director of Public Instruction also advised the teachers, in his concluding speech, to teach the young children education in the true sense of the term.

In addition to the "talks" and "discussions" on educational topics there was also an Educational Exhibition organised; and it had in it as many as 5500 exhibits sent by various schools in the State; and there were all materials of very great educational interest. The large number of teachers present expressed their strong desire to organise Educational Weeks in each of their Taluk head-quarters, every now and then. They were for starting Educational Museums in the headquarter towns of each District.

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TEACHING OF HAND-WRITING.

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

Hadagalli.

CAN photography replace painting and drawing? Can the Talkie replace the drama? Can type-writing replace hand-writing? These are some interesting problems. But, so far as hand-writing is concerned, we may more definitely say that it would still continue to play a very great part, however much we may advance.

Hand-writing nowadays is very much neglected in the schools with the result we find even amongst those who come out of the college very illegible and disfigured writing. This subject is of such paramount importance, and yet a subject to which most of the institutions pay so little attention. There are very few teachers who can methodically teach the subject. This could be learnt only by effort and according to a definite system.

The idea, that hand writing is purely a thing to be left to the individual's own way and that no regulated course is essential, has been, to some extent, responsible for the disappointing result in this side of language study.

In the first place, our boys in the elementary schools should try to do very useful work in the vernacular. They should be made to write any number of copies and transcriptions which is perhaps the best way of acquiring good writing. But the teacher has to play a much better part than what he is doing to-day. Instead of leaving the pupils for themselves in learning to write accurately, he should himself write, and show the various forms of figures on the black

board and on paper. Even when he is dealing with non-language subjects, he should take care to see that he writes in a systematic way. The teacher should teach the beginning and end of every letter which some of our young men do not know even after long experience. On no account should he write half letters, which has come into practice, with the consequence that various letters have taken abbreviated forms, and in the hands of children they turn out to be fantastic figures. Those who are interested in this subject will do well to collect a number of manuscripts of various individual boys, for they would reveal very interesting facts.

Hand-writing is partly subjective and partly objective in the sense, much is left to individual taste; but every one should copy the conventional form of writing. This is why boys should be trained to write without very much deviation from convention.

The main requirement of any good writing should be clearness. Very often, clearness is sacrificed for the sake of decoration which has no doubt a way of pleasing the eye, though it would stand as an obstacle for purposes for reading. There is again a false notion that clear writing should be used only by inexperienced school boys, but not by veterans. Thus careless scribbling has been placed before boys as an ideal which they try to imitate, and thus spoil their writing. If the function of writing is to convey the idea contained in the language by means of ink and pen, care should be taken to write as clearly as possible; for otherwise,

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TEACHING OF HAND-WRITING.

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it will fail to serve its purpose. Much emphasis should be placed on this main principle, as we notice a growing tendency to write in the most unclear way, and declare it as good writing.

Next to clearness comes grace. Any good writing should be graceful. Here we mean by grace that it should please our aesthetic sense which is the artistic side of writing. But it does not in any way mean that the letters should be full of ornamentations with extra curves and dashes which are to be specially avoided, as we should aim at clearness. If hand-writing is to be graceful, it should contain full formed letters without any omission and addition and should be uniform throughout. The words should be properly spaced, so that each word may appear like a unit running line after line. Those who deal with type-writing know what an important thing spacing is. The same may be said of writing. The words in a line should be so adjusted that there should not be much blank space on either side. The lines also should run straight which involves plenty of practice, first on lined paper and then on blank paper. It is these factors which make hand-writing graceful.

The other feature of a good writing is that it should be written with ease which results in rapidity. Boys, when asked to write rapidly, find it practically impossible to do so, because they have been all along taught to write a laboured writing, which necessarily leads to slowness. One of the boys who could really write an ornamental writing found it hard to increase his speed, the reason being he had to make so many unnecessary curves and flourishes without which he was unable to write. This is the

main reason why decorations in writing would be quite out of place. But rapid writing should not at any rate deteriorate into mere scribbling. Dictation lessons are highly useful—only they should be conducted on proper lines. Take a class of boys: make them do a few sentences of transcription work, and mark the average time taken for the class to finish the work, and allow one-fourth of the time for looking into the book which is unnecessary in the case of dictation. Now the speed for dictation could be fixed roughly. Any-how too rapid dictation will spoil the work.

That which helps rapidity is continuity. This kind of writing is called running writing where the writer does not lift the pen from the paper unless necessary. This feature should be very much stressed as many are of opinion that in writing a letter is a unit which is not the case. It is the word which is the real unit. If a boy places his pen on the paper, he should not break in the middle of a word, but should go right through to the end of it. 'Do not lift the pen from the paper' should be the instruction to the pupils.

Those who are dealing with the vernacular languages will find how very difficult it is to teach boys a running writing. The main reason is we have not got a fixed chained writing. The greatest advantage of the four kinds of alphabets in the English language is that the letters which are used for writing purpose are so composed that they are most suitable for writing a chained writing. Those which are used for reading purposes are so formed that they are very convenient for printing. As we have only one set of alphabets in the vernaculars, we find it hard to adjust the same letters for printing and writing. A great amount of spade work is yet

to be done in this direction, such as fixing a definite standard of chained hand-writing in the mother-tongues of our country which should differ from the print type.

In the English language, anyhow, we have the links for each letter which are usually called the hair-stroke and the end-stroke. This basic principle of English writing should first be taught to the boys. The hair-stroke is the origin of any letter and the end-stroke is the end of it. These have to be practised even from the initial stages and should be continued even afterwards.

There are many problems which may be left to experimental work such as whether slanting writing is good or straight writing. But a clear, graceful and running hand-writing should be the aim of every teacher of hand-writing. In this connection,

mention must be made of Vere Foster's system * which is a scientific course in English hand-writing, and someone should undertake to do similar work in the field of vernacular languages, so that our boys may learn to write more systematically an elegant writing in the easiest way.

A suggestion may be placed before the teachers to collect specimens of vernacular and English manuscripts of various individuals, and group them roughly, and draw inferences. Such groups of writing may be sent to educational exhibitions, so that more light may be thrown on this subject by teachers who happen to be interested in this subject.

* Blackie and Son are the publishers of Vere Foster's hand-writing copy books.

THE CENTRE AND THE CIRCUMFERENCE.

BY MR. P. V. SUBBA RAU, B. A. (NAT.),
Peddavadugur.

THE whole creation, animate as well as inanimate, is controlled and directed by the One and only One Great Cosmic Mahashakti, otherwise known as the Macro-Cosmic Consciousness. This is the centre and every other thing is but a point on the great circumference of God's creation. There are very many things in this creation which enable us to know at least something about this mystic Centre; but it has generally been held that with a right understanding of the various systems of philosophy, all of which tend to give us an idea of what the Great Centre referred to above is. I propose, therefore, to take each system of philosophy and try, if I can, to approach the Great Centre as safely as possible.

ORTHODOX SYSTEMS OF INDIAN PHILOSOPHY.

Among the different systems of Indian philosophy, six are generally recognised as orthodox. They are either wholly or partly consistent with the religion of the Vedas. Two of these systems are more closely related to each other than to the rest. The six systems of Indian philosophy are:—

1. PūrvaMīmāṃsa (Mīmāṃsa) and
2. UttaraMīmāṃsa (Vedānta);
3. Śāṅkhya and
4. Yoga;
5. Nyāya and
6. Vaiśeṣika.

1. THE PŪRVA MĪMĀṂSA.

The (Pūrva) Mīmāṃsa is not a system of philosophy in the proper sense of the word; but it is a system, we may say, of dogmatic criticism and scriptural interpretation, maintaining at the same time the eternal

existence of the Veda, and having as its object the ascertaining of the religious duties (ceremonial duties) enjoined in the Veda and showing how these duties must be performed for enjoying the special merits and rewards attached to them. Hence the necessity for determining the principles for a right interpretation of the Vedic texts has arisen. The chief doctrinal authority, the *Mīmāṃsā-darsana*, is ascribed to Jaimini.

2. THE UTTARA MĪMĀṂSA OR THE VEDĀNTA.

The Vedānta system of philosophy constitutes the earliest phase, according to eminent thinkers, of sustained metaphysical speculation and enters into the convictions of the people very strongly. The Vedānta, according to its propounder, is an idealistic monism which derives the universe from an ultimate conscious spiritual principle, the one and only existent from eternity—the Ātman, the Self or the Puruṣa, the Person, the Brahman. It is this primordial essence or self that pervades all things, and gives life and light to them, "without being sullied by the visible outward impurities or the miseries of the world, being itself apart"—and into which all things will, through knowledge, ultimately resolve themselves.

An Upanishad says: "The wise who perceive him as being within their own self, to them belongs eternal peace, not to others."

Another Upanishad says: "Beyond the senses there are the objects, beyond the objects there is the mind (Manas), beyond the mind there is the intellect (Buddhi), beyond the intellect there is the great Self. Beyond the Great One there is the Highest Undeveloped (Avyaktam), beyond the Undeveloped there

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PHYSICS

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

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is the Person (Purusha), the all-pervading, characterless (Alinga). Whatsoever knows him is liberated, and attains immortality."

The Vedānta system is ascribed to Vyāsa who is said to be identical with Bādarāyaṇa, the reputed author of Brahma Sūtra—(or Sārīraka Sātra, the authoritative summary of the system).

3. SANKARA'S VIEWS.

Sankara said: "The material world has no real existence but is a mere illusion of the individual soul wrapt in ignorance and therefore it has only a Vyavahārika, and not a transcendental or true (Paramārthika) reality. In accordance with this distinction, a higher (Para) and a lower (Apara) form of knowledge is recognised, the former being concerned with the Brahman, whilst the latter deals with the personal Brahma, the Īśvara, or Lord and Creator, who however, is a mere illusory form of the Divine Spirit, resulting from ignorance of the human soul. The reason for the Supreme Self to send forth this phantasmagory, this great thinker (with the author of the Sūtras—Brahma-sūtras—), must have been for sport (līla) without any special motive."

4. SĀṆKHYA.

This system of philosophy recognises the twenty-five principles (tattva) consisting of twenty-four material and an independent immaterial principle, and it derives its name from its systematic enumeration of the twenty-five principles. While the Vedānta school maintains the eternal co-existence of a spiritual principle of reality and an unspiritual principle of unreality, the Sāṅkhya system of philosophy, in opposition to the Vedānta school, assumes the eternal co-existence of a material first cause, which it calls either Mūla-Prakṛti (Feminine), "prime Originant" (Nature), or Pradhana, the principal Cause, and a plurality of spiritual elements or selves,

Purusha. This system recognises no intelligent Creator (such as the Īśvara, or demiurgus, of the Vedānta)—whence it is called Nirīśvara, godless. But it conceives the Material First Cause, itself unintelligent, to have become developed, by a gradual process of evolution, into all the actual forms of the phenomenal universe, excepting the souls. The exponent of this system says that its first emanation is Buddhi, intelligence. From it springs Ahankara, Consciousness (or "Conscious mind-matter," Davies). Then come the subtle elements of material forms, namely, five elementary particles (Tanmantra) and eleven organs of sense. Finally, from the elementary particles come the five elements. From all eternity, the souls have been connected with nature. They have in the first place become invested with a subtle frame (linga, or sūkshma sarira), consisting of seventeen principles, namely, intelligence, consciousness, elementary particles, and organs of sense and action, including mind. In justification of the spontaneous development of matter, the system assumes the latter to consist of three constituents (Gunas) which are possessed of different qualities, viz., Sattva, of pleasing qualities, such as "goodness", lightness, luminosity; Rajas, of pain-giving qualities, such as "gloom", passion, activity; and Tamas, of deadening qualities, such as "darkness", rigidity, dullness, which, if not in a state of equipoise, cause unrest and development. The soul itself remains perfectly indifferent through this course of development. Its sole properties are those of purity and intelligence and its functions are usually regarded as "psychic" because of the mechanical processes of the internal organs themselves evolved out of inanimate matter. It has further been explained by the exponent of this system that the soul, invested with its subtle frame, which accompanies it through the cycle of transmigration, for the sake of

fruition, connects itself ever anew with nature, thus, creating, as it were, for itself ever new forms of material existence. The Purusha is liberated from the miseries of saṃsāra only on his attaining perfect knowledge, whereby the ever-changing modes of intelligence cease to be reflected on him. The Purusha then continues to exist in a state of absolute unconsciousness and detachment from matter. On the other hand, the existence of God is denied by this theory, or we may say that it is considered as incapable of proof, and with the notion of the divine origin of the world, the existence of evil and misery, for one thing, is considered incompatible.

5. YOGA SYSTEM.

Having gained some knowledge of the Sāṅkhya system, whose originator was Kapila, let us now proceed to deal with the Yoga system, which is but a schismatic branch of the preceding school, holding on most points almost the same opinions. In one important point, this school differs from the Sāṅkhya school of philosophy, and that is with regard to the existence of God. In the Nirīśvara Sāṅkhya system there are twenty-five principles, the last of which is the Purusha, and the Yoga system adds one more to these, and that is the Nirguna Purusha, or Self devoid of qualities, the Supreme God of the system. It is for this reason that this Yoga is called the Sesvara (theistical) Sāṅkhya. A complete system of mortification of the senses has been developed by this Yoga by means of prolonged apathy and abstraction, protracted rigidity of posture and so on. The object of all this is the attainment of complete concentration (Yoga) on, and an ecstatic vision of, the Deity, and the acquisition of miraculous powers. This is in brief the essence of Patanjali's Yoga system.

6. NYĀYA AND VAISESHIKA.

Nyāya and Vaiseshika are but separate branches of one and the same school. The logical doctrines of the forms of syllogisms, terms and propositions belong to the Nyāya system, while to the Vaiseshika the systematic explanation of the categories, the simplest metaphysical ideas, of the metaphysical, physical and psychical notions. These two systems differ in their statement of the several modes of proof. The Nyāya system asserts four modes of proof, namely, perception, inference, analogy and verbal communication, while the Vaiseshika system asserts two modes of proof, namely, perception and inference. The word Nyāya takes its root in Ni + Aya, which means "in-going", "entering through", "analytical investigation", "analysed thought," etc. The followers of the Nyāya and Vaiseshika schools generally recognise seven categories (padārtha): substance (dravya), quality (guna), action (karma), generality (samānya), particularity (viśeṣa), intimate relation (samāvaya), and non-existence or negation (abhāva). It has been further stated that substances, forming the substrata of qualities and actions, are of two kinds: eternal (without a cause), namely, space, time, ether, soul, and the atoms of mind, earth, water, fire, and air, and non-eternal, comprising of all compounds, or the things we perceive, and which must have a cause of their existence.

Causality is of two kinds: that of intimate relation (material cause), that of non-intimate relation (between parts of a compound), and instrumental causality (effecting the union of component parts). Material things are thus composed of atoms (anu), that is, ultimate simple substances, or units of space, eternal, unchangeable, and without dimension,

ities of coming together to discuss their separate positions. That would greatly advance the cause of education and perceptibly set forward the clock of the world's progress by many degrees.

This and many allied questions cry for an international understanding in education. How to prepare the teacher, how to remedy his deplorable material condition, how to give him a social status, all these questions are world-wide. So also are questions relating to the machinery of education, the school, the curriculum, the examination, tests, etc. But most important of all, and one which the present unsettled condition of the world has brought into prominence, is how to adjust our education to the demands of a changing civilization.

As stated in the beginning, only recently has there been any attention given to this question—so vital to the advancement of our race. But once the need has been recognized it is to be hoped that interest in it will grow with advancing years. New international institutions should rise up—institu-

tions that will stand for a universal brotherhood in matters affecting all.

One such association established for the purpose of the advancement of education is *The New Education Fellowship*. Mrs. Beatrice Ensor, an indefatigable worker in the field of new education, is its founder and director. She is also editing *The New Era*, a pioneer magazine devoted entirely to questions of international interest in education. This Fellowship has supplied to the world a glorious example for other similar ventures, which are so necessary and in a way inevitable. Under the auspices of that institution, a Conference was held at Elsinore in Denmark in 1929. It was attended by many well-known personages from all the forward nations of the world and was acclaimed a really great achievement.

Such genuine efforts are what we look forward to, and, if the signs of the age do not deceive us, we can safely hope that the foundation of an international unity has already been laid down and that the structure is shortly to follow.

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BIS VIVIT QUI BENE II.

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

THE second word in the proverb stands near the ideal *Aryan gwiw* which Henry Cecil Wyld who adopts the *Aryan* base would deem to be older than the Sanskrit *jeev*. When G alone is dropped in *gwiw*, we get the *viv* of *vivat*. G has not been dropped more naturally in the course of the hypothetical *Aryan* base becoming the Latin *viv* than D in one of the Latin terms for *two* was dropped before the formation of the other Latin term for *two*. *Gwiw* became *jeev* in Sanskrit and *que* in the old High German *quec* (living). *Quick* of the quickening Low German dialect is on all fours with this *quec*. Mr. Wyld is at a loss to know the origin of the final *c* or *ck*. The Sanskrit grammatical saying "Swarthe ka-pratyaya" explains this phenomenon which, according to him, has remained unexplained. It is my expressed opinion that the last of the vowels in Tamil, *குவீவ்*, represents the initial stage of this consonant in the "Japhetic" stage. The consonantal stage of this expletive vowel can be seen in the Sanskrit words for *daily*, *fortnightly* (*dainika*, *pahksaika*), etc.

We have seen that *v* became *b* in one of the two Latin terms for *two*. V becomes *b* in several Greek compounds. Very many of them are imported into English such as are found in the words, *biography*, *biology*, *amphibious*. In such Greek terms beginning with *b* instead of *v*, and in the Latin terms

beginning with *v*, the *g* of an ideal *Aryan* term is found dropped.

Just as *gw* of the hypothetical *Aryan* term becomes *j* in Sanskrit, the same becomes *s* in another set of Greek terms. We have representative words of this sort like *Zoology*.

It was in Latin that we noted the bifurcation of terms denoting *two*. It is in Greek that we find bifurcation of terms denoting *life*.

The curious consonant *s* was not there in the *Aryan* parent tongue. It forms itself and trespasses into German, Dutch, English etc., and Greek. *Son* of English is *soon* o Dutch.

The supposition that *gw* is at the bottom of the Sanskrit term, the Latin term and the Greek term for *life* need not cause us to make a fetish of the letter *w* which is in fact sometimes written a little above the line after the *g*.

Son connected with *soonu* of Sanskrit becomes similar in pronunciation to *sun*. The *o* is in fact significant when we compare the English word with the Sanskrit and Dutch words. In the Dutch word, *s* is changed from *s*. Greek also has *soon* (animal), but we have seen that the Dutch and the Greek words coincide by accident.

ÜBER EINE ERWEITERUNG DES ADAMSSCHEN SATZES.

BY MR. A. A. KRISHNASWAMI AYYANGAR, M.A.,
Mysore.

DIE folgende wohlbekante Eigenschaft des Kegelschnitts ist zu J. C. Adams dem Entdecker des Neptun zugeschrieben:

T ist irgend ein Punkt auf der Tangente an einem Punkt P von einem Kegelschnitt mit der Excentricität *e*, einem Brennpunkt S und der entsprechenden Leitlinie XH; TK, TH sind beziehungsweise auf SP (K) und XH senkrecht beziehen; dann gilt $SK = e \cdot TH$.

In meiner Erweiterung dieses Satzes, ist die Tangente durch die Polare ersetzt, und wir haben.

Satz: T ist irgend ein Punkt auf der Polare des Punktes P in bezug auf einen Kegelschnitt mit dem Centrum C, einem Brennpunkt S und der entsprechenden Leitlinie XH. TK ist senkrecht auf SP (K) und sind TH, PM senkrecht auf der Leitlinie XH (M) beziehen; dann gilt $SP \cdot SK = e^2 \cdot PM \cdot TH$, wo *e* die Excentricität ist.

Man zieht PG senkrecht zu der Polare des P um die Achse CS(X) in G zu treffen. Lasse die Polare des P die Leitlinie in N treffen, und die Winkel α und β bzw. mit NH und SN bilden.

Jetzt machen wir nutzbar die zwei klassischen Resultate:

(1) Ist SN senkrecht auf SP

(2) $SG = e^2 \cdot PM^*$

Nun, $SK =$ die Projektion des TN auf SP

$= TN \sin \beta$

(3) $= TH \sin \beta \sin \alpha$

Wieder, offenbar $\hat{SPG} = \hat{SNT} = \beta$ und

$\hat{SGP} = \hat{TNM} = \alpha$, Somit

* Vgl. Seite 113, C. Smith "Geometrical Conics" worin es ist bewiesen das $SG/PM = SC/CX$; aber $CS = e^2 \cdot CX$.

(4) $SP/\sin \alpha = SC/\sin \beta$

Man (2), (3), und (4) multipliziert und vereinfacht,

So dass $SP \cdot SK = e^2 \cdot PM \cdot TH$.

Korollar (1) Wenn P auf dem Kegelschnitt selbst teegt, trifft die Polare des P mit der Tangente an P zusammen, und $SP = e \cdot PM$, so dann Adamschen Eigenschaft folgt.

(2) Wenn P, T zwei Punkte konjugiert in bezug auf einen Kegelschnitt seien, und PT einen Winkel ϕ an einem Brennpunkt S gegenüberliegt, dann wird

$SK = ST \cos \phi$ und somit

$SP \cdot ST \cos \phi = e^2 \cdot PM \cdot TH$

$= \frac{1}{2}(SP^2 + ST^2 - PT^2)$.

(3) Kann die letztere Folge sich auch in polar Koordinaten ausdrücken, wenn man den Brennpunkt als Pol und die Achse als Anfangslinie ansieht, so dass die Gleichung des Kegelschnitts $= \frac{l}{r} + e \cos \theta$ wird. Lasse

$(r_1, \theta_1), (r_2, \theta_2)$ die polar Koordinaten des konjugierten Paares P, T, sein.

Dann $PM = \frac{l}{r} - \cos \theta_1$, und $TH = \frac{l}{e} - r_2 \cos \theta_2$

und Somit $r_1 r_2 \cos(\theta_1 - \theta_2) = (l - e r_1 \cos \theta_1)(l - e r_2 \cos \theta_2)$

d. h. $\left(\frac{l}{r_1} - e \cos \theta_1\right) \left(\frac{l}{r_2} - e \cos \theta_2\right) = \cos(\theta_1 - \theta_2)$

Von dieser Folge werden wir unmittelbar zu den wohlbekannten Gleichungen für die Polare und die Tangente in polar Koordinaten* geführt.

* In der That, ist diese Anmerkung von einem Versuch diese Gleichungen geometrisch zu deuten entsprungen.

THE LATE MR. M. S. RAMASWAMI IYENGAR, M.A.

Professor of History and Economics, Maharaja's College, Vizianagram.

THE Educational World of our Presidency has suffered an incalculable loss in the sudden demise of Professor M. S. Ramaswami Iyengar and we have lost a personal friend. He was an earnest and industrious research scholar, and his literary and forensic abilities easily earned for him a place of distinction in the world of scholars. Mr. Iyengar was one of the noble band of illustrious Professors whom the authorities of the Maharaja's College, Vizianagram, have chosen to encourage modern research in their respective spheres of work. Ever popular with his students, his demise takes away from their midst one who was extremely loved by the student population. Suave in manners and affable in disposition his colleagues have lost in him a zealous fellow-worker. With the motto foremost in his mind that 'nothing succeeds like success' he rose by dint of assiduous labour from very humble beginnings to this position of renown and scholarship.

Born in 1886 (?) of very humble parents he passed through his school and college courses in the Madura College, Madura. After passing the First Examination-in-Arts in 1909 he joined the Presidency College, Madras, and graduated himself from there in 1912 with History and Tamil as his subjects.

His domestic circumstances forcing him to seek a livelihood all at once he entered life as an Assistant Master in the Mission High School at Pasumalai in July 1912. Within a short period of two years he had created a favourable impression about his teaching capacity and the Principal, Mr. John X. Miller,

finding in him more than average ability soon translated him to a lecturership in the American College, Tallakulam. Here was a wider scope for the Professor's talents and availing himself of the opportunity which the college afforded he continued his post-graduate studies and took his M. A. Degree under the Transitory Regulations in 1914. After serving the Mission College diligently and faithfully for about five years he evinced a keen desire to serve his *Alma Mater* and was provided with a Lecturer's place in the Madura College, Madura. Hardly had two months elapsed after his posting, when he was enrolled in July 1919 as an Assistant Professor of History and Economics in the Maharaja's College, Vizianagram. Here again his services were well appreciated and within three years after joining he was promoted to the rank of a Chief Professor in History and Economics which post he filled with conspicuous ability and success till his death.

Mr. Iyengar's literary activities practically commenced with his joining the Vizianagram College and his ardent desire for research work in South Indian History found a fertile soil there. The contact in his early life with the valuable library of the Madura Tamil Sangham had infused in him a zeal for research in South Indian History; and elaborating the thesis he wrote for his M.A. examination, due to the encouragement shown by the then trustee of the Vizianagram Samasthanam, Mr. (now Sir) V. T. Krishnamacharya, he brought forth a monograph entitled "Studies in South Indian Jainism,"

a publication which attracted the attention of eminent scholars in India, Europe and America, and which was favourably reviewed by all the leading journals of research. As a research worker he was indefatigable and when he differed from others he made no secret of it. Diving deep into the sequestered corners of South Indian History he practically shifted the age of the Sangam to the fifth century A.D.

Professor Iyengar was a frequent contributor to the "Jaina Gazette" of Madras and was the author, besides, of a number of biographical sketches of eminent oriental scholars like Sir R. G. Bhandarkar, Fergusson, Buhler and others. [G. A. Natesan and Co.'s publication *Eminent Orientalists Series*.] Professor Iyengar has written a number of small District Primers in History and Geography, and some brochures on Vaishnavite saints and Alvars. Quite recently, in collaboration with Professor C. S. Srinivasachariar, M. A., he published a History of India,* in three volumes, a publication highly popular and in great demand with the college students all over the country. His *School History of India** is a publication to suit the needs of our high school students and is well appreciated and largely in use. The Professor had in the course of his studies collected quite a lot of information on the Nagas, Serpent Worship, Aryan Migration, etc., and the Mss. left behind by the Professor, it is hoped, will soon see the light of day through the efforts of his brother, Mr. M. S. Sundara Raja Iyengar, to whom they have been entrusted.

* Both published by Srinivasa Varadachari & Co., Madras.

Mr. Iyengar was the Secretary of the Madura Teachers' Union for some time. He was also a member of the Board of Studies in Madras and Andhra Universities for several years and in 1930 was chosen as a delegate of the Indian Historical Records Commission. His activities were not confined to his profession. Mr. Iyengar always took a deep and abiding interest in the civic and social welfare of the place of his residence. He was an ardent social reformer.

It is a thousand pities that such an enlightened scholar should be snatched away by cruel death at such an early age in life. The end was sudden and unexpected. He had just resumed his duties in the college after the summer holidays when he developed symptoms of acute renal asthma and in spite of the best medical aid succumbed on the 13th July, 1933 at Vizianagram. May his soul rest in peace!

KALIDASA

Being a critical appreciation of his works

IN TAMIL

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

Sub-Judge, Tanjore.

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

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

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

THE TORCH OF WISDOM.

By 'WALKER.'

The greater men are the humbler they are, because they conceive of a greatness beyond attainment. —GIBSON.

If we could only get a politician to go to his political death for a principle he would be immortal. —NICHOLAS MURRAY BUTLER.

Geese cackle, snakes hiss, gentlemen applaud, but only boobs boo. —J. M. CURLEY.

It is amazing how wise great statesmen can be when it is ten years too late. —DAVID LLOYD GEORGE.

In the world there is nothing great like man and in man nothing great like mind.

I resolved never to speak of a man's virtue before his face, nor of his faults behind his back. —BISHOP BEVELRIDGE.

The world suffers a great deal from the learned people full of knowledge who are extremely foolish. —MR. JUSTICE ROCHE.

Man of to-day is probably an extremely primitive and imperfect type of being. He is a worse animal than the monkey. —PROF. J. B. S. HALDANE.

Men never behave well unless they are obliged. —MACHIAVELLI.

Men almost walk in the paths that others have chosen and in their actions proceed by imitation, yet they cannot attain to the excellence which they imitate. —MACHIAVELLI.

Men no longer look for an idol upon which to pin their emblem of achievement. They look for the goat upon which they can hang the cause of their failure. —HENRY STUDE.

'Tis a matter of skill and address, when a man cannot honestly compass what he would be at, to appear easy and indifferent upon all repulses and disappointments. —ÆSOP'S FABLES

I believe that nothing is apt to spoil a woman's character more than a complete dependence upon her husband in money matters. —MISS VICKI BAUM.

The trouble with many modern parents is that they have more wish than back-bone. —DAME BEATRIX LYALL.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn. —EMERSON.

Lowly listening we shall hear the right word. —EMERSON.

A man is old, only when he allows his mind to become a mausoleum for a storage of dead ideas. —PRESTON M. NOLAN.

AUG. 1933.]

TORCH OF WISDOM.

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Everyone can master a grief. —SHAKESPEARE.

Man does not die, he kills himself. —ANONYMOUS.

We have had no civilization yet, only civilizations. —NICHOLS-BROWNE.

Reverence God and where you go men shall think they walk in hallowed cathedrals. —EMERSON.

What is Heaven but the fellowship of minds that can each stand against the world. —EMERSON.

The greatest thought that has ever come to the mind of man is the thought of Universal Fatherhood at the heart of all things. —WINIFRED RHOADES.

Blessed is he who carries within himself a God, an ideal, and who obeys it: ideal of art, ideal of science, ideal of country, ideal of the Gospel virtues. —LOUIS PASTEUR.

In the court of conscience there is no obligation to obey an unjust law. —THOMAS ACQUINAS.

Resist not the evil man.

In the silence of our theories we then seem to listen, and to hear something like the pulse of Being beat, and it is borne in upon us that the mere turning of the character, the dumb willingness to suffer and to serve this universe is more than all the theories about it put together. —WILLIAM JONES.

Love is the simple desire for the highest good of another or of others, and the expression of a spirit of self-surrender. —BISHOP WESTCOTT.

There is nothing higher than to endure contempt for one's good life. —MARCUS AURELIUS.

Do not only contend with evil thoughts or inclinations of the will, but get thyself earnestly engaged with a good thought or purpose until evil thoughts vanish. —ANSELM.

The supreme object of religion is union, the union of the individual soul with the divine. —C. E. M. JOAD.

God will gather us together, and to Him shall we return. —KORAN SHARIF.

Faith is the subtle chain that binds us to the Infinite. —MISS E. O. SMITH.

Knowledge is man's greatest inheritance.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend. —TALMUD.

To the poet, to the philosopher, to the saint, all things are sacred, all events profitable, all days holy, all men divine. —EMERSON.

Don't say things. What you are stands over you and thunders so loud that I cannot hear what you say. —EMERSON.

Unlovely, nay, frightful, is the solitude of the soul which is without God in the world. —EMERSON.

Give me breath and a day and I will make the pomp of emperors ridiculous. —EMERSON.

His heart was as great as the world, but there was no room in it to hold the memory of a wrong. —EMERSON.

REVIEWS AND NOTICES.

FRENCH REVISION AND DRILL, BY H. V. JERVIS, M.A. UNIVERSITY TUTORIAL PRESS. 1932. Price 1s. 6d.

This book is intended as a course of revision and drill, which would enable high school students of French to avoid common pitfalls in French grammar and idiom. A series of French exercises grouped under the respective grammatical headings is provided on the right-hand page, while their English renderings are given on the left-hand page.

There is a common impression among some of our students that the acquisition of French is easy. They naively argue: "Many words appear to be alike in English and in French, and it is so easy to suggest the topic of an elementary French passage after a few weeks' acquaintance with French." Misled by this impression, some students in our high schools and (more often) in our colleges seek to evade the study of the vernaculars by taking up French. Perhaps the low standard of the questions set for the examinations in French has also fostered this wrong impression. An accurate knowledge of French can be gained only after systematic training and a comparative inspection of the peculiar differences distinguishing French idiom from English idiom. The danger-points of French grammar and idiom are so many that, unless we study these carefully, it is never easy to compose a passage in accurate French (which, by the way, is a vastly different thing from mere "ability" to translate a French passage into English). This book will be of great assistance to our high school pupils of French in avoiding these "danger-points" of French grammar.

ELF FUSSBALL JUNGENS (ELEVEN YOUTHFUL FOOTBALLERS)—A COMRADESHIP IN SPORT AND ADVENTURE—A GERMAN STORY FOR SCHOOLS—ABRIDGED FROM KURT BERKNER'S ORIGINAL VERSION AND EDITED BY JACK RIVERS, M.A.—MACMILLANS. 1932. Price 2s.

This is a companion reader to the editor's *New German Course, Part II*, which we have already reviewed in these columns. The story as presented here is an abridgment of Kurt Berkner's original German version. It describes the exploits a youthful "football eleven" who know not only how to play football but also how "to play the game." The incidents narrated are exciting enough to appeal to youngsters, and the language employed is just such as would enable a second year or a third year student of German both to consolidate what he has already learnt and to acquire a fresh stock of grammatical and lexical information.

The text is printed in Gothic type; and there are eight illustrations, besides a German-English vocabulary (of the more difficult words) at the end.

A POETRY BOOK FOR BOYS AND GIRLS, CHOSEN BY GUY POCOCK (No. 894) IN EVERYMAN'S LIBRARY. J. M. DENT & SONS, LTD. PP 366.

This collection of poems, intended to cultivate the taste of children for poetry up to the sixteenth year, is divided into two divisions, one of songs and lyrics, and another of narratives. The poems are chosen from the work of poets from the fifteenth century onwards to the present time. Skelton, Shakespeare, Milton, Goldsmith, Tennyson and Bridges, all are represented in the book, American poets have not been ignored

either. It is doubtless expressive of a true understanding of the essentials of poetic beauty that poems of different times can all be enjoyed as belonging to the same kind. Yet the editor might have supplied the dates of the authors in the index. Archaic and difficult words are explained in foot-notes. The book will be found quite useful as an introduction to poetry for the young.

JUNIOR PROGRESSIVE COURSE IN ENGLISH, ARRANGED AND EDITED BY S. K. DEVASIKAMANI, B.A., L.T., HEADMASTER, BISHOP HEBER HIGH SCHOOL, TRICHINOPOLY. THE MODERN PUBLISHING HOUSE, TRIPLICANE, MADRAS. PP. x + 206. Price 14 AS.

We offer a hearty welcome to this Reader for the high schools by a veteran Headmaster. The book contains selections both in prose and in poetry, which are varied in character and are of well worn literature. Moral themes, romantic and fairy tales and historical sketches are all put together in this book for the edification of the young. The poems, like the prose pieces, have largely a serious and moral import. The printing and get up of the book are excellent.

We must also remark that the book betrays defects and faults of English expression, which could have been avoided by seeking the help of a competent scholar. The notes show a poverty of critical language, the epithet "fine" being used invariably for every good poem. The omission of the definite article in necessary places is another frequent error in the editor's language.

A "PUNCH" ANTHOLOGY, COMPILED AND EDITED WITH NOTES AND QUESTIONS BY GUY BOAS, M.A. MACMILLAN & CO., LTD. PP 306. Price 2s. 6d.

This dainty little book should serve to brighten the school-life of children. Humour is compre-

hensive, and the subjects found in this book are as varied as life. The sketches vibrate with life, because they have all been kindled in the experience of the present. Amusing skits on the motor car, pretty legends of animals, descriptions of domestic worries and of public events and many other kinds of humorous writing by gifted writers like Knox, Priestly, Lucas, Kendall, Milne, and Hilton Brown are to be found in this book. Some objections may be raised against this book from an educational point of view. Purely satirical sketches tending towards the cynical have no value in a school text-book. Such are "My Novel" and the "Brutal Editor." But there are abundant sketches which should be very informing to youthful readers. The mixing of verse with prose also brings down the value (in a technical sense) of the book for class use. Useful 'Notes' are provided at the end of the book.

VADE-MECUM FÜR STUDIERENDE DER ROMANISCHEN PHILOLOGIE VON KARL R. V. ETTMAYER, CARL WINTER, HEIDELBERG.

This is another book aimed at serving the needs of beginners in the study of Romanic languages and literature. This book differs from Meyer-Lubke's *Einführung* (reviewed already) in two respects. The aspects of study covered by this book include Stylistics and Literature besides Linguistics, while Meyer-Lubke's volume is mainly concerned with Linguistics, though incidentally stylistic questions are also referred to therein. Secondly, the treatment of Linguistics in this book is more general, devoted as it is chiefly, to an indication (with some illustrations) of the different headings which should claim the student's attention.

The author's aim is to provide a conspectus of the three aspects of Romanic studies, the stylistic, the linguistic and the literary, for the

use of the large majority of students who aim at a practical study of the subject as distinguished from a specialised concentration on any one of its research problems. The student whose object is to understand correctly and scientifically the culture of the Romance peoples (as embodied in their languages and literatures) is furnished here with a "Wegweiser." The book will also enable such students to find out their special aptitudes in case they are inclined to undertake research work. Further, the teacher of Romanic languages and literatures would find the book useful in his task of directing and guiding the activities of students.

The subjects are classified under three main headings, stylistics, linguistics and literature. The analysis of diction, stylistic criticism and stylistics hermenetics constitute the subject-matter of the first division; the division on linguistics raises problems of general principles, "Wortlehre" (etymology, word-geography, semantics, etc.), morphology proper and phonology; while the portion on literary appreciation envisages aspects like scientific interpretation, textual emendation, authorship, contemporary influences, literary tradition and literary technique.—The author has also illustrated his observations on stylistics and literary appreciation with a few specific instances of interpretations of old Romanic texts from these two points of view.

As a repertory of perspectives of study in Romanic, the book would be found useful by students and teachers concerned with this subject. The portion on linguistics is of course necessarily of a general character, limiting itself chiefly to an enumeration and explanation of the headings; more detailed guidance on this field is furnished by Meyer-Lubke's book mentioned above.

GERMANEN UND KELTEN—NON GUSTAV NECKEL—CARL WINTER, HEIDELBERG.

The author, a Germanist and a doughty champion of the view that the home of the Indo-Europeans was North Europe, discourses here on the relations of the ancient Celts and Germans and seeks to dispel misconceptions regarding the *Kultur* of the ancient Germanic race. He enters into a strong defence of the racial qualities of the ancient Germanic peoples and seeks to discredit the theory of *substrat* in general and in its application to the evolution of the racial and linguistic peculiarities of the Germanic race. According to him, the Germanic peoples cannot in the main be regarded as a "Vermischungsprodukt" of Indo-European and pre-Indo-European elements; nor can the "Keltomane Einseitig Keit" of certain scholars in their views on Germanic be justified. Regarding the original home of the Indo-Europeans, the author thinks that the weight of evidence certainly favours the "North-European" theory, and that the colonisation (by Indo-Europeans) of the South and the Orient should have been due to the "leibliche und willensmassige Uebergehrich der nordischen Rasse." He tells us that what we know in history as the Doric invasion, the expansion of the Celts, the wanderings of the Goths, and the Anglo-Saxon colonisation of England should be regarded as final stages of a flow of Indo-European people which should have commenced in pre-historic periods, primarily initiated by the problem of over-population in the bleak regions of North Europe. In the course of the book, the author touches also on a number of connected topics like pre-historic sea-faring in North Europe, the influence of environment and heritage on the genius of peoples, and the differences between the racial characteristics of the Germanics and the Latins.

The author's views are born of a staunch adherence to certain standpoints; but these he presents to us in a forceful and graphic style, which would make the book enjoyable reading even for those who may not accept all his views.

NEWS AND NOTES.

INDIAN.

PERIYAKULAM.

For the purpose of honouring Mr. K. G. Thiruvengadatha Ayyangar, First Assistant, and Mr. R. Rengaswamy Ayyangar, Additional L.T. Assistant, who were transferred to the Board High School, Sholavandan, and the Board High School, Usilampatty, respectively and also for the purpose of honouring Mr. T. S. Murugesam Pillai, Additional Tamil Pandit (retired), and Mr. V. Baluswamy Nayudu, Additional Physical Instructor (retired), a special meeting of the Teachers' Association of the V. M. High School was held in the evening of Friday, the 30th June, in the premises of the High School. A group photo was taken after which a nice social was held. These over, the members of the Association and the guests assembled in the Central Hall of the school for the meeting. Mr. M. R. Rengaswamy Ayyangar, the Headmaster of the school, was voted to the chair. The President in his preliminary speech gave expression to the valuable services rendered by the gentlemen transferred and retired towards the development and popularity of the school and expressed his special regret for parting company with them. Mr. S. Ramaswamy Ayyar, Mr. M. Parameswara Ayyar, Mr. D. Krishna Ayyangar, Mr. S. Krishnaswamy Ayyar, Mr. K. S. Subbaraya Aiyar, and Mr. E. S. Ramaiya Aiyar spoke highly of the qualities of head and heart of each of the four guests and gave expression to their well wishes towards the health and prosperity of all of them.

Specific references were made to Mr. K. G. Thiruvengadatha Ayyangar in view of his long service of fourteen years, public activities and winning manners, besides his singular capacity for the teaching profession.

The President in his concluding remarks again touched upon the valuable character of the work

done by Mr. K. G. Thiruvengadatha Ayyangar as First Assistant and gave expression to his special wish that he should be elevated to a Headmaster's place at the very next turn.

The separation from Mr. K. G. Thiruvengadatha Ayyangar was very keenly felt by all on account of very long and close association with him.

The function came to a close very late in the evening after the distribution of pan supari.

The boys of the school arranged with special success another farewell function the very next day and thus honoured their revered teacher, Mr. K. G. Thiruvengadatha Ayyangar.

TRAVANCORE.

NEW PRINCIPAL OF THE TRIVANDRUM ARTS COLLEGE.

Rao Bahadur K. V. Rangaswami Ayyangar, M.A., F.R.H.S., Principal of the Arts and Training Colleges, has been granted leave preparatory to retirement. As an efficient Head, a talented Professor, a distinguished educationist, a stern disciplinarian and eminent scholar, Mr. Ayyangar was an invaluable asset to the Travancore Education Department. He was the first Principal of the Arts College in which capacity he made our undying reputation to the institution and enhanced enormously the prestige of collegiate education in the State. His name will ever be linked inseparably with the progress of education in this highly progressive State.

The mantle has fallen on the experienced shoulders of no less a distinguished person than Principal C. V. Chandrasekharan, M.A., (Oxon.), F.R.H.S. From the Science College, he has been transferred to the Arts College. With his broad and sympathetic outlook, high western education, remarkable teaching powers, and appreciable tact, he is sure to add to the greatness of the college.

THE ARTS AND THE TRAINING COLLEGES SEPARATED.

With the beginning of the current academic year, the Training College has been separated from the Arts College and placed under a Principal. Hitherto both the colleges were under one head, Principal Rao Bahadur K. V. Rangaswami Ayyangar. Mr. A. N. Tamy, M.A. (Oxon.), Bar-at-Law, Dip. Edn. (Oxford), is the Principal of the Training College.

MR. C. V. CHANDRASEKHARAN AS ACTING DIRECTOR OF PUBLIC INSTRUCTION.

Mr. E. G. MacAlpine, M.A., Director of Public Instruction, Travancore, has gone back to the Mysore State as Principal of the College at Bangalore. Mr. R. M. Statham, M.A., C.I.E., has been appointed to the place. Since he has not returned from England, Mr. C. V. Chandrasekharan, is deputed by the Government to be the Acting Director of Public Instruction. This appointment has been heartily hailed by all for Mr. Chandrasekharan is decidedly the foremost of all educationists in the State. As Principal of the leading College in Travancore, he has earned great reputation and his merit are warmly recognised both by the Government and the public.

PROF. A. GOPALA MENON AS ACTING PRINCIPAL OF THE ARTS COLLEGE.

In the vacancy caused by the appointment of Principal C. V. Chandrasekharan, as the Director of Public Instruction, Prof. A. Gopala Menon, M.A., B. Com. (London), has been promoted as Acting Principal of the Arts College. No doubt, Mr. Menon eminently deserves the place. Of all the distinguished Professors in the Arts College, the place of honour undoubtedly goes to Mr. Menon who has proved himself to be a gifted Professor by honest and outstanding work. All students of the College look upon him not only as a talented Professor, but as a great guide and helper, in and out of the college. As such, he has won the hearts of hundred per

cent. of his numerous students. His colleagues respect him as a sympathetic chief and understanding friend. More and more of success to Mr. Menon.

NEW PRINCIPAL IN THE TRIVANDRUM SCIENCE COLLEGE.

Dr. K. L. Moudgil, M.A. (Cant.), D.Sc., F. I. C., Professor of Chemistry in the Science College, has been appointed as Principal in the College in the vacancy caused by the transfer of Mr. C. V. Chandrasekharan.

LADY PROFESSOR AS MEMBER OF PUBLIC SERVICE COMMISSION.

Professor Miss E. K. Janaki Ammal, M.A., D.Sc., Head of the Botany Department of the College of Science, has been appointed as Member of the Travancore Public Service Commission.

NEW INSPECTOR OF ENGLISH SCHOOLS.

Mr. L. Ananthakrishna Iyer, B.A., L.T., who was the Chief Inspector of English Schools, laid down his office last month and in his place Mr. J. T. Jesudasan, B.A., L.T., the most efficient and the most popular Headmaster in the State service, has been appointed. Mr. Jesudasan's promotion to the high rank has been highly appreciated, both by the teachers and the taught. It is a mere truism to say that of all the Headmasters of light and leading in the State, no one was as popular and capable as Mr. Jesudasan. He was loved, feared and respected by all his students. There is no other educationist in Travancore who is so competent as Mr. Jesudasan to hold the office of the Inspector of English Schools. Always good-natured and cheerful, endearing in conversation and manners, independent to the very core, gifted with a clear head, an understanding heart, and a powerful pen, Mr. Jesudasan is bound to achieve marked distinction as Inspector of English Schools. All success to Mr. Jesudasan who deserves it most.

RETIRED PRINCIPAL K. V. R. AYYANGAR AND THE UNIVERSITY OF CALCUTTA.

Rao Bahadur K. V. Rangaswami Ayyangar, Retired Principal of the Trivandrum Arts and Training Colleges, has been appointed as Readership Lecturer by the Calcutta University to deliver a course of lectures on History and Economics. The distinguished Professor of History and Economics is now engaged in preparing his Lectures.

MR. S. SATYAMURTHI'S ADDRESS IN THE ARTS COLLEGE.

The Inaugural Address of the English Honours Association of the College of Arts was delivered on Thursday, 20th July, by the great and gifted speaker, Mr. S. Satyamurthi, B.A., B.L., with Principal A. Gopala Menon in the chair. In spite of heavy rains, the meeting was well attended, the chief attraction and inspiration being the talented lecturer. The Chairman introduced the lecturer in a neat, little and felicitous speech which was highly appreciated by all.

Mr. Satyamurthi spoke on the *Art of Public Speaking* in his usual, powerful and appealing language and held the audience spell-bound for nearly forty-five minutes. Backed up by illustrations and examples of unquestionable integrity and importance, the powerful debator spoke most gracefully on the interesting subject. The whole address was eminently inspiring and instructive for it was packed with facts of great value and significance. Mr. Satyamurthi dealt with the subject in all its outstanding aspects. He spoke about various kinds of public speaking—speaking in a public meeting, speaking in Houses of Legislature, speaking in court, speaking to the class, and explained the gifts essential for marked success in these branches of public speaking. He firmly remarked that future India would require the services of effective public speakers more and more. Mr. Satyamurthi

emphasised that good speakers are more often born than made, for he believed that in achieving remarkable success as an eminent and effective speaker, natural gifts went a great deal. He eloquently recommended a study of the Dictionary, and a careful reading of books of phrases and idioms as well as correct use of language, as the first steps in gaining skill in public speaking. Mr. Satyamurthi laid great stress on voice, a good, clear, musical voice, as an invaluable asset to all speakers. He opined that voice should be clear and audible so as to reach even those seated in the farthest bench. The clever wizard at words emphasised that all speakers who are desirous of making a name, should pay necessary attention to the feelings of their audiences. No speaker should bore his hearers, and should not tax their patience and goodness. Any man to win renown as an effective public speaker should be endowed with the gift of appreciating and causing humour. He should cut jokes some times at the expense of his audience. At other times, as situations demand, he should allow himself to be joked at. This he should bear calmly and coolly. To cut jokes at the expense of the audience requires great skill and power of quick repartee, remarked the speaker. Mr. Satyamurthi said that all speeches should be well thought out, both in regard to matter and manner. He spoke about the importance of good and mild voice, grace, eloquence, clear presentation, impressiveness, and personal appearance and behaviour of the speaker. He severely condemned those public speakers who endeavour to trouble their hearers by continuing to speak against their want or wish. Mr. Satyamurthi emphasised again and again that a clever speaker should necessarily be a good and unerring judge of human character, that is, the feelings and attitude of his audience.

Prof. P. G. Sahasranama Aiyer, M.A., Head of the Department of English Studies and the Vice-President of the English Honours Association, thanked the distinguished speaker for his stirring and illuminating address, in a spirited speech. True, the Association has started excellently well and it is certainly to the credit of this year's smart Secretary that the whole college had the privilege of listening to a first class lecture on a subject of vital importance to students by a reputed master of the theory and practice of public speaking.

MADRAS UNIVERSITY CONVOCATION ADDRESS.

BY THE REV. P. CARTY, S.J., B.SC., D.D.
Trichinopoly.

IT is no disparagement to the student population generally to say that a teacher can rarely declare himself fully satisfied with his class, and that, human nature being what it is, it is part of his functions to mete out blame to the slack as well as praise to the diligent. To-day, however, the teacher who is addressing you feels greatly relieved in that he has only compliments to offer. Graduates of the year, you have all done creditably—some very creditably, indeed; you have all reached the goal of your youthful ambitions, and I feel deeply grateful to His Excellency for the great honour he has done me by inviting me to congratulate you all on your well-earned success, in the name of the University, your parents, your friends and well-wishers.

The Statutes of the University provide that graduates be exhorted to conduct themselves suitably unto the position to which, by the degrees conferred upon them, they have attained; and I find a special force in that common appeal of the University to you all, irrespective of grades, to conduct yourselves "as becomes members of the University."

You are now members of this University. Your endeavours to be worthy members of it will naturally depend on your esteem for it; but as the old proverb reminds us, we desire and therefore appreciate only what we know, and the more intimate our knowledge of a noble and worthy object is, the more profound will be its influence over us. It may therefore serve a good purpose to touch here on one or two thoughts which can foster in you a deeper knowledge and esteem for your *Alma Mater*.

In the preface to his "Industry and Trade," Professor Marshall wishing to bring out the close connection and mutual dependence which exists, but is not always perceived, between the complex and often disjointed aspects of economic activity, sums up the whole of that work of his in the motto: "The many in the one, and the one in the many." Without going into its application in the field of Economics, this motto seems to me to express in the happiest manner the sum and substance of the University ideal, the close relation which exists between its varied activities, their mutual dependence on each other, and the ultimate oneness of purpose which they are intended to achieve. It brings out the fact that a University is not a more congeries of scientific departments and teaching institutions, still less an interested diploma-conferring agency. It is a living organic whole, the various parts of which are intimately connected together in the pursuit of one common object and mutually dependent on each other in the realization of that object. This object, I need hardly say, is the spread of intellectual culture. It is the aim of the University Professor in the lecture room, of the University expert in the laboratory, the seminar or the public hall. And it is no less the purpose of the University students themselves who flock to the University in quest of that culture.

I do not deny that intellectual culture may, and does, bring in its wake desirable material advantages, high positions, and fat emoluments. I do not even object to your aiming at this culture with a view to securing those

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material advantages; I rather shall rejoice if you obtain them. But what I do emphasize is that the ideal and purpose of University training is of a higher order, nobler than temporal gain, and that a cultured mind stands out, among human values, as the most desirable of acquisitions, character itself being at its best when built on the bedrock of sound culture.

If intellectual culture implies the pursuit of knowledge in its broadest ambit, then we can honestly feel proud of being members of a University which in many respects is second to none among the Universities of India, and may well bear comparison with other Universities abroad. The University of Madras, embodying in itself the solid qualities of its people, has, with unpretentious determination, pursued a policy of all-round development in a manner which, to those who have been able to watch its progress, affords legitimate satisfaction. By an enlightened direction and tactful control, with the ready co-operation of the Government and of private institutions, it first created a standard of teaching, the efficiency of which has been proved by its fruits, has been appreciated abroad, and has secured for its alumni an enviable distinction throughout India. Pursuing its forward movement, in the measure which its funds permitted, this University has in more recent years started its own Research Departments; and we can rejoice, from the hearty welcome which they have received in other Universities, that very appreciable results have already been obtained in these busy hives of intellectual activity. Apart from the strictly scientific departments, the recent growth of which need cause no surprise when it is remembered that our present Vice-Chancellor is himself a scientific expert,

we can now boast of possessing departments of research specifically our own—such as those of Indian Philosophy, Indian History, Indian Economics, and even of the delightful art of Indian Music.

Equally and perhaps even more rightly can our University pride itself upon the creation of its Oriental Research Institute. Language and linguistic traditions are after all the nearest and deepest expression of a people's mind, and it is therefore to the study of our languages that we must turn for a first-hand knowledge of our civilization and culture. By a happy coincidence, the University of Madras stands at the cross-roads of important linguistic areas, the ancient races of which developed, both directly and by mutual influences, a vast store of literary wealth, the modern critical study of which is bound to be of the highest importance in bringing out the part which South India has played in the realm of human culture. It may well be that the University of Madras will one day secure its chief title to pre-eminence through the progress made and the results achieved by its Oriental Research Institute.

This short review of recent achievements suffices to show that, although not blest with the abundant resources with which generous patrons have endowed other seats of learning, our University has earned a creditable place among the centres of intellectual life by its teaching and by the steady application of scientific methods to a growing number of important departments of knowledge.

Science nowadays means research, and research adds new wealth to the stores of knowledge. In this sense it is perfectly true to say that research departments are active factors in the spread of intellectual culture,

which, we said, is the primary aim of a University. Here, however, a word of caution seems to be required. Every new discovery is undoubtedly a gain to culture. But there is danger lest this emphasis on the relation between research and culture should tend to blur the very important distinction between the object and the subject of that culture. If scientific discoveries form the material object on which culture thrives, we cannot forget that human minds are the subject to whom culture is imparted. We are thus in presence of two distinct views regarding the ultimate purpose which a University should adopt for its goal. Are Universities established to extend the field of science or to impart intellectual culture to their alumni? There need, of course, be no strict separation, no divorce between the two aims. By serving science a University serves the mind of the student, and while serving the mind it promotes discovery, which is both the ambition and the reward of science. The issue confronting us is really this: on which of these two aims should the emphasis primarily be laid?

The question is not new. Cardinal Newman, who knew something about education and University life, was only echoing an already old and sound tradition when, more than eighty years ago, he said at the opening of his well-known Discourses, that a University is a place of teaching, and that its object is the diffusion and extension of knowledge rather than its advancement. He even added somewhat caustically: "If its object were scientific and philosophical discovery, I do not see why a University should have students." Since his days, however, the progress of science has been immense, and the Universities have very properly been drawn into the movement, taking their share

in that progress by the creation of research departments. You will note, however, that they have been drawn into the movement, they have not started it. It is a fact that most of the scientific discoveries in which our modern age takes such pride, were made by individuals or institutions with little or no contact with Universities. The Industrial Revolution largely resulted from a number of mechanical inventions and labour-saving devices, which were due to professional experience, not to University training. There are in every country a variety of institutions established for the direct purpose of extending the boundaries of scientific knowledge. Such, for instance, are Literary and Scientific Academies, Royal or National Scientific Societies, laboratories munificently equipped by large industrial concerns, Observatories, Museums, Public Libraries and Clinical Institutes, which are more frequently found outside the Universities than inside them, and which, whether national or private in origin, have become, like the sciences which they represent, international in character.

It is therefore apparent that, though modern Universities have their share in the advancement of science, this function is by no means a University monopoly. On the other hand, a function shared with so many diverse organisations cannot obviously be regarded as the specific object of a University; and we are thus led to conclude that its primary function is the diffusion and extension of knowledge, the teaching, as distinct from the discovery, of it. In fact, we can conceive of a University without research departments, but we could not conceive of one which did not impart culture. This, Graduates of the year, is of special interest to you, because concretely it means that the end for

which the University exists is primarily your intellectual formation; and it is therefore worthwhile to say a word or two on what this formation is expected to be.

It may at first seem strange to speak of intellectual culture in the singular, when addressing graduates who have pursued so many different branches of knowledge. The University has just conferred on you diplomas which point out not only to differences of grade but also to differences of kind. Nevertheless, not much reflection is required to see that, notwithstanding the differences of approach, you have really striven towards a common end—'the one in the many,' as Marshall puts it, and this end, the highest and most desirable of human values, is a cultured mind.

What then is this intellectual culture? Is it the acquisition of a certain number of mathematical formulae, of scientific principles, of historical facts, of philosophical or economic theories? It is that, but it is much more than that. These are the data, I might almost say the raw materials, upon which the mind is trained to come into its own. A healthy body is kept fit by training, whatever be the kind of exercise it is put to; so also is it with our intellect. It needs training to bring out the force, the steadiness, the comprehensiveness, the versatility of which it is capable, and it is this development of our intellectual powers in the pursuit of knowledge which a University education endeavours to achieve.

The character of this training may be gathered from the kind of knowledge which a University imparts. A while ago, I referred to those public or private institutions established for the advancement of scientific

knowledge, not of universal knowledge, but of definite limited branches of knowledge. We do not expect psychic researches from Observatories, nor chemical discoveries from an Historical Society, nor mechanical inventions from a Literary Academy. Each of them is confined to its own special subject, often a tiny corner of the limitless field of science; for thus only can science be made to progress. But a University works on a totally different concept. It is true that in practice Universities limit their teaching programmes to certain branches of knowledge, but this restriction is not the result of any inherent incapacity to take up other branches as well; it is only the outcome of material convenience or of financial limitations. Nor is the selection of branches rigidly fixed; subjects previously taught may be subsequently abandoned, while newer sciences may be added to the already established courses. In a word, the whole field of knowledge is open to Universities; and therefore, if not the actual fact, at least the inherent power of teaching any branch of knowledge bears out the view that a University is a seat of universal knowledge.

University life and methods of work point in the same direction. True, the time has gone for ever when one could be reasonably expected to know something of everything. We live in an age of science, of exact sciences, and indeed far too exacting for any mind to be able to master even a single one, let alone the totality of them. Yet we cannot, on the other hand, forget that the object of the human mind is truth, the whole truth, and it is only the limitation of our nature which forces us to parcel out the truth into narrow compartments and to master it piecemeal. While this method is unavoidable, it

is defective, for we cannot sufficiently emphasize the oneness of truth and the consequent numberless affinities between the various branches of knowledge. This explains why, in the intellectual world even more perhaps than in the world of industry, there is a growing reaction against an excessive specialisation which contracts intellectual vision, stifles the sense of proportion and thereby impairs man's judgment. Seen in this light a University organisation appears particularly well adapted to give our minds the largest amount of sound culture. The mere fact of living for several years in such a seat of learning is a powerful, even if at times unsuspected, factor to stimulate the minds of students. Instead of focussing their attention exclusively on one particular object of study University students are thrown in continual contact with other minds engaged in different intellectual pursuits, and, to a mind eager for culture, this association is of the greatest value even in the study of its own special branch. In addition to this, there are also other activities which foster intellectual fellow-feeling, and lead to a growing sense of mutual regard, appreciation of one another's point of view and esteem for every form of learning. Debating societies, literary and scientific clubs, well equipped libraries, public lectures on a variety of useful subjects, are some of the means whereby, without any special effort, the minds of University students are imbued with culture in the widest and deepest sense and are made to realize the vastness of Truth, the conquest of which is the most enduring achievement of our race.

The whole aspect of University training is not unlike the bracing experience of mountain-climbing. Apart from a few ardent pioneers who, like the heroes of Mt. Everest, are out to conquer hitherto inaccessible peaks, the bulk of sporting mountaineers are satisfied to

reach, with the help of trusted guides, and to enjoy to the full the magnificence of mountain heights. What they seek is not the glory of pioneering, but the manly pleasure derived from the healthy, though strenuous, effort of the climb, and the exhilarating satisfaction of having gone through it. Is not this a true picture of University life? Its object, mental culture, stands out as an imposing intellectual range, and to its heights youthful intellectual mountaineers are drawn year after year, resolved to endure the hardships of the climb in order to secure the benefits of that higher life. The roads may differ—they may be literature, mathematics, science or philosophy—but the methods of approach are similar and the goal is the same. Some of you may not stop where the guides have led them, and they may pursue their way to unknown summits,—new pioneers and perhaps heroes of science. But the greater number among you have reached what they sought, the bracing experience of ascending in the beaten paths of knowledge and all that this experience implies, not merely the joy of success, to which in your case the University has today solemnly testified, but the more enduring benefit of intellectual culture and the invigorating, though strenuous, training which led to it.

This training implies that you have acquired some amount of knowledge, but especially that you have gone through a discipline of the mind which is to stand you in good stead through life. The knowledge which you have acquired is, however, what stands out more prominently at present (though much is often forgotten when examinations are passed), and there are people who, for this reason, will value your diplomas primarily in the measure in which they are certificates of knowledge, chiefly of what they call useful knowledge. Is your knowledge, they will ask, going to be useful—not merely in the personal, though

very appreciable, sense of helping you to well remunerated appointments, but in the direct and concrete sense of serving the cause of material progress? This is a practical question in this age of industry, and it is particularly appealing in a country where industrial development is still a long way from the goal. This thought may even have led some of you to doubt whether it was worthwhile spending precious years in the pursuit of brilliant trifles. But are such apprehensions justified? We must not forget that catchwords have often an unfortunate way of obscuring the real issues. There is a hazy notion attaching to the term 'useful knowledge' which may perhaps profitably be cleared up. It reminds one of the old distinction sometimes made by early economists who drew a line between what they called productive and unproductive labour, as if hand-work alone could be regarded as productive, and brain-work should be classed as unproductive. Everyone knows that the very efficiency of industrial labour is largely the result of the brain-work which made it possible. In some similar fashion we are sometimes told that a University training which does not lead to definite industrial results is useless and might as well be scrapped. The value of University education, in other words, should be measured by its industrial and commercial results. Is this admissible? To a question of this sort, Professor Tait, the mathematical light of Edinburgh, is reported to have answered: "Thank God, I have never taught anything which was of the slightest use to anybody!" Such a declaration, coming from so unexpected a quarter, must sound singularly disinterested. I do not expect your University teachers to make such a lofty profession of faith, nor is it assumed that graduates should find no use in

the knowledge which they have acquired. We cannot shut our eyes to the fact that human and material progress are closely bound up with the spread of knowledge in all its forms. But are we to conclude from this that our Universities had better be turned into Technological Institutes and give up the pursuit of that intellectual culture which has so far been their main purpose?

It is comforting to find that, even in the business world, enlightened opinion upholds firmly the maintenance and the advantages of this culture. Sir William Ashley, than whom none has been more active in the development of Faculties of Commerce, thus expressed his mind on the subject: "What is wanted is not merely the technical knowledge and aptitude required to carry out decisions, but even more the sound judgment which is called for in reaching these decisions. And for education which is designed to train business judgment, the pupils must not be boys, but young men, and young men with a solid foundation of previous general education." Recently the head of a large industrial concern confirmed the verdict of the Professor: "It will be," he wrote, "a sad day for industry itself when cultural studies are given a second place. Technical ability is always demanded, but what appear even more necessary are breadth of mind and a sense of proportion. These factors may be acquired through other channels, but are certainly forthcoming from the period of disinterested study and reflection which the years at our Universities provide. A knowledge of business principles may usually be obtained afterwards, if a methodical approach to study has been acquired even in a small measure at the Universities." And the author of "Successful Living in this Machine Age" clinches the whole matter

when he writes: "The time has come for educational institutions to concentrate on the great social task of teaching the masses not *what* to think but *how* to think, and thus find out how to behave like human beings in this Machine Age." Far from urging the Universities to give up their traditional ideals of imparting solid intellectual culture, this author asks that all teaching should be inspired by that culture even for the masses who will have no access to Universities.

It should be noted further that while remaining true to their high purposes, modern Universities have very generally adapted their teaching to the needs of the times. With the development of modern thought, the field of University education has been proportionately widened. Instead of laying almost exclusive emphasis on the study of the classics, of ancient history and philosophy as in former times, the Universities have now extended their teaching to modern literature, history and philosophy and to the modern developments of the physical and social sciences. While maintaining their chief purpose, *viz.*, the culture of the mind, they find a wide range for the development of that culture in the study of the principles and problems which govern the industrial and business world. But this training remains an intellectual pursuit and is not intended to be a technical preparation for the professions.

Even in Germany where industrial and commercial activities have been so efficiently developed, the Universities have maintained their pride of place. It is well-known that the industrial awakening which occurred in the seventies of the last century, preceded and gave its *raison d'être* to the technical and professional training which subsequently developed. A highly organised network of

industrial, commercial and professional schools—high, middle and lower—was spread all over the country. But this system of technical education stood by itself; it neither supplanted the Universities nor diverted them from their high purposes. They stand as high as ever as centres of light and intellectual culture, and they continue to attract the intellectual *élite* of the country. It is noteworthy that in spite of the unparalleled hardships of the war and post-war periods, the number of University students had increased from 60,000 in 1913 to 68,000 in 1923.

To those who have been urging our University to follow the lead of other modern Universities by establishing regular business and commercial courses, I would commend what Sir W. Ashley, himself an active promoter of these studies, said before the Commercial College of Copenhagen: "I have been occupied for a good many years in the creation of a University Faculty of Commerce, and may be suspected of an inclination to praise my own wares. It is enough, however, for my purpose that large Commercial Colleges and University Departments of Commerce or Business are already in existence. This can only have been made possible because of the backing they have received from a considerable part of the business world by providing funds, sending their sons and giving employment to graduates. And this is the best evidence that the development is not something due to a few unpractical teachers, but is the outcome of a need felt by the business community itself. I propose therefore to take that for granted."

What the experienced Professor took for granted is, I am afraid, too easily lost sight of. It is forgotten that a University is not a

business firm which creates the demand, takes the risks and forges ahead in the hope of making profits. A University can only help towards industrial and commercial development in the measure in which the business community calls for it, provides funds and is prepared to employ the graduates. That a sound business and commercial training in Universities is possible and even highly desirable, I have no doubt; but the demand for it should, as economists say, be an effective demand, implying readiness to pay the price and to employ the commodity. Perhaps the absence of such an effective demand accounts for the fact that the B. Com. degree of the Madras University is still a paper degree to be found only in the University Calendar.

But when all is said, is a University training to be justified only on the score that it has an immediate economic value? Perhaps the best way of answering this question is to put another question: do parents and guardians of young people expect an immediate economic advantage from the sports and the physical training which the young people under their care are made to undergo? We know that they do not, and they are perfectly satisfied if sound health and strong limbs are thereby developed. Bodily health and fitness are blessings which we cannot overrate. Health is a precious boon in itself apart from its uses, and we prize it as much for what it is as for what it does. But if a healthy body is a good in itself, worthy of all reasonable endeavours to acquire and maintain it, why should not a healthy intellect be such a good also? No one has brought this out more cogently than Newman:

"As health ought to precede labour of the body, and as a man in health can do what an

unhealthy man cannot do, and as of this health the properties are strength, energy, agility, graceful carriage and action, manual dexterity and endurance of fatigue, so in like manner general culture of mind is the best aid to professional and scientific study, and educated men can do what illiterate cannot; and the man who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste and formed his judgment, and sharpened his intellectual vision, will not indeed at once be a lawyer, or a statesman, or a physician or a man of business, or an engineer, or a chemist, or a geologist, but he will be placed in that state of intellect in which he can take up any one of the sciences or callings I have referred to, or any other for which he has a taste or special talent, with an ease, a grace, a versatility, and a success, to which another is a stranger. In this sense mental culture is emphatically *useful*."

Graduates of the year, you have gone through this discipline of the mind; you have secured the high privilege of intellectual culture; and though some people may bewail the excessive number of graduates, it is clear that you are still a tiny minority among millions to whom the same advantage has not been granted. *Noblesse oblige*. Your privilege is for you an obligation; it implies responsibilities, the carrying out of which can alone give their adequate justification to your hard-earned degrees.

In the first elation resulting from their academic successes, young people may at times be led to over-value themselves. A man of genuine, comprehensive culture is never unwilling to learn from others, though he may have the advantage over them of a University training or of other privileges of rank and position which they could never dream of enjoying. Sir Alfred Lyall, who

was both a scholar and a distinguished official moving in the highest spheres, once remarked—he was then Lieutenant-Governor in the North—that he never conversed with an Indian ryot but he learnt something new, and he evidently meant something worth learning. He used, while touring about his Province, to separate himself from his suite, and while walking along, unattended, sought the company of ryots, whose language he had mastered, and freely talked to them about their interests. It is the hall-mark of a cultured mind to be ever ready to be taught, as well as to communicate ideas, informally, not pedantically.

In the University of life, which ought to be a continuation and an extension of life in a University, we have all of us, whether teachers or pupils, a chance to improve our knowledge, and enlarge our vision by the experience which contact with others can provide. We have, too, a duty commensurate with our social position and our intellectual attainments, the duty first to help others less favoured, but over and above this, the duty to improve the culture we have received, unless, after such earnest efforts to train our mind, we choose to allow it to grow fallow and thus render our years in the University unprofitable. Perhaps the tendency exists for young men, after their University course, to keep away from intellectual pursuits and to neglect the cultivation of a mind prepared for further advance. Of the young men who have entered a profession are there many who have a library and keep improving it, who seek, in their leisure moments, to keep abreast of the thought of the day by means of something more substantial than the daily papers, who have some methodical practice of personal reflection? Even when trials, the buffetings of fortune, the hard facts of existence stir their feelings and force them to enter into themselves, are there many who seek refuge in noble thoughts, who allow their higher

aspirations to lift them to a higher plane than the drab realities of commonplace routine? Mass thinking, mass feelings invade even the highly educated. This has been finely and tersely expressed by the distinguished Indian thinker, Prof. Radhakrishnan, when he wrote in "The Future of Civilisation": "We have not the time nor the competence to judge about the problems that face us As the mass is the most significant factor, its opinions prevail over those of the thinking few. A sort of Gresham's Law of mental currency by which good, well-considered opinion is being constantly driven out by that which is hasty, impulsive and bad, operates."

This law of mental currency has a deeper bearing on society than its monetary counterpart and it may have unfortunate results which call for careful watching from all thoughtful educated men. One of these recently remarked that the post-war craze in novel, biography and pathology has been to fasten on the secondary and tertiary aspects of man's lower nature, as though his diseased states, his egoisms and his perversions were more characteristic of the race than his normal faculties, his ideals and his spiritual values. It is plainly unscientific to judge man by accidentals and not by essentials; and whatever human deterioration we may witness, surely we assess him best by the higher, the nobler, the more cultured types. By ever keeping to this high standard, the gold standard of refined intellectual thought, will cultured minds react with success against the debasement of mental currency.

That there is urgent need of such cultured manhood was forcibly and unexpectedly emphasised by no less a man than the President of the British Association for the Advancement of Science, on the occasion of the

centenary celebrations recalling the marvels of a century of scientific achievement: "In the present day thinkers' attitude towards what is called mechanical progress," said Sir Charles Ewing, "we are conscious of a changed spirit. Admiration is tempered by criticism; complacency has given way to doubt; doubt is passing into alarm. There is a sense of perplexity and frustration..... Man was ethically unprepared for so great a bounty. In the slow evolution of morals, he is still unfit for the tremendous responsibilities it entails. The command of Nature has been put into his hands before he knows how to command himself." These are grave words and they may well afford a guidance to those who are seeking the hidden causes of the present world-wide depression.

Cares and distractions will crowd upon you and divert you from serious thought. Men, even educated men, experience at times an aversion, as they proceed in their life's progress, from facing problems in a definite intellectual way. They fight shy of logic, with the face-saving excuse that "life is bigger than logic." It is true in a sense, but life is bigger than logic only in the sense that an express train is bigger than the rails; but what if the train goes off the rails?

At his best man is a seeker. Inward peace will be the reward of the earnest student who does not imagine he has done with reading and thinking when he has secured the parchment which testifies to his proficiency in the examinations. He will, moreover, prove a beacon, a shining light, a guide to his fellow-men. He and those of his kind are the men who keep up, in every country, a certain intellectual standard which is invaluable, apart from its utility in business and public life. Man does not live and thrive on material food alone. Truth is the wholesome food of

the mind, and the one purpose of the University training you have received has precisely been to make your minds fit to appreciate and to apprehend the truth. It behoves those who, like you, have been thus privileged, to place their culture at the service of their fellow-men. Your responsibilities in this matter will probably be heavier than those of earlier generations, because you are coming into a world in which it becomes a fashion to question old ideas and traditions because they are old. This is a poor standard to judge by, because things old are not necessarily old-fashioned; and the danger is that respectable traditions and even fundamental truths, ethical, social and religious, may be superseded by unworthy substitutes. We cannot undo the past, but we can improve on it, and it is precisely on this apt welding together of past traditions with present exigencies, on the thoughtful adoption or adaptation of a revered legacy in accordance with the peculiar genius of their people, that all great nations have built up their own individual civilisations. India has noble traditions, and in the delicate task of adopting or adapting them, you will need all the resources of your intellectual training, and, I may add, of your sound common sense, to stand by the truth, that golden mean between a narrow conservatism and a rash leap in the dark.

Ideas rule the world for good or for ill. Of sound sterling ideas there can never be too many; of men who bring in fresh streams of such ideas, there will always be too few. Prepared for this great task by your University training, may you be of their number and increase their small band. You will then be the salt of the earth, the pride of your race, worthy members of the University, and in the highest and best sense of the word, useful and deserving sons and daughters of India.

70,000 SOULS RESCUED FROM THE FEROCIOUS FANGS OF SATAN-THE GOD OF TERROR.

This is the record of the past five years--the achievement of the mystic force called Navarozi, dates back to times immemorial and thousands of sensible men and women have sought its protection and enjoyed success, health, happiness and prosperity. This very power passed on into the hands of my predecessor in 1870 and kept alive by me is the only ray of the past Spiritual glory left to remember by, which switched on to your life in the form of a Charm puts your wheels of ambition, progress and success into motion and will lift you up to heights of achievement and happiness. It leads you from the sea of misfortune to the harbour of prosperity. Study the 12 directions in which it does its work, and see for yourself how fine you felt from the moment the Charm is put on your person. You'll feel instantly a new thrill of relief a new spirit of courage ambition and inspiration, and a new light guiding you on to the road to success and happiness.

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

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THE EDUCATIONAL REVIEW.

The Government of Bengal have embarked on a scheme of relieving unemployment among the educated middle class which deserves wider attention. The idea is to give young men short intensive training in certain industries. For the present, seven have been chosen, the manufacture of brass and bell-metal articles, glazed pottery, soap, boots and shoes, woollen shawls, etc. Improved appliances have been specially devised by the Bengal Industries Department to make these industries attractive to middle class educated young men and to reduce the cost of manufacture, so that they may compete on favourable terms with factory products. The training also provides for business experience and knowledge of the purchase of raw materials and the disposal of finished products by organising markets for them, with the assistance of industrial employers specially employed by Government for the purpose. It is perhaps too early to say whether the scheme has proved attractive to educated young men, but there is no doubt

that this is worth investigating and other Presidencies too might perhaps make an effort in the same direction.

We are not sure if overseas students, at least from India, feel particularly comfortable in the Universities of Britain. They are subject to handicaps of various kinds to which we have drawn attention from time to time. But there has also been a complaint that there is an indiscriminate influx of students into great Britain. It is satisfactory to note in this connection that an influential Committee has just been formed in Britain for the purpose of encouraging overseas students and also for establishing cultural and commercial relationships through them. The question of encouraging overseas students was first brought to the notice of the Government through various trade missions, but it is realised that it involves not only trade considerations, but the whole question of cultural relations with other countries and it is one of the best methods of improving international relations. The Committee would examine

Overseas
Students in
Britain.

the feasibility of the system of the interchange, not only of students but also of home and overseas Professors of Universities and technical colleges. They will also investigate the development of arrangements for interchange between young people engaged in commercial and industrial undertakings. The Committee has been formed under the auspices of Sir Eugene Ramsden, M.P., a member of the Overseas Trade Development Council, and members representative of Government Departments, Trade Unions and Commerce and Educational authorities. We wish the Committee all success in its efforts.

We are sorry to find that the recent Conference convened in Poona for the purpose of considering the question of a separate University for Maharashtra and generally the demand for other regional Universities in the Bombay Presidency has not been much of a success and vested interests have done much to prevent the satisfaction of the legitimate demands of people. The opposition to a University for Maharashtra came largely from those prominently associated with the University of Bombay. The University has done precious little in recent years for the advancement of knowledge, the maintenance of academic standards or even the stimulation of intellectual life in the city of Bombay, but if people want to make independent efforts of their own and establish a separate University for Maharashtra in the more attractive intellectual centre of Poona, the pillars of the University will apparently do their utmost to prevent their efforts! The Government

Communique issued soon after the Conference is not particularly encouraging. We do not minimise the limitations of finance in these days of depression, but something was certainly possible in the direction of establishing a University at Poona, even if there cannot be a response to the demands for separate Universities for Guzarat and Sind. The Conference seems to have, however, resulted in one good thing; it has brought out clearly that there is considerable discontent regarding the University of Bombay. It has been suggested that the University should be given one more chance of whipping itself into activity and doing something to allay the discontent which is so wide spread. We shall wait and see—we shall be glad if the University awakes from its sleep and is able to satisfy the legitimate demands of various sections of people in the province.

The proper supervision of girl students in colleges is a matter of utmost importance, especially in a country like India, in view of the fact that girls are not yet accustomed to the new standards of social freedom which are now being introduced into the country. We are therefore glad to find that the University of Calcutta is going to make an effort to exercise some supervision over the girl students joining the colleges of Calcutta in increasing number. The University has accepted the proposals of Mrs. Roy, the well-known educational and social worker of Calcutta, to make conditions better. It will hereafter be compulsory for every college admitting girls to start a hostel of its own, to be

recognised by the University and to be supervised regularly by a proctor or adviser to be appointed by the University for the purpose. The duties of the proctor or adviser, who would be an elderly and experienced lady, would be to inspect these hostels recognised by the University, to organise inter-collegiate games and sports, to organise debating and reading centres for girls, to organise and hold musical, theatrical and special evenings, and generally to work for the corporate side of college life.

We are glad to find that the movement for compulsory elementary education for girls is finding wider and wider support. In accordance with a recent resolution of the Legislative Council of the United Provinces, recommending that the Government should take the necessary steps to make primary education compulsory for girls in areas where there is already compulsory education for boys, the Government has invited the opinions of Municipal and District Boards which have already introduced compulsory primary education on the following points:—

(a) Whether the Board is in favour of making a beginning with compulsory primary education for girls.

(b) If so, in what definite area or areas under its jurisdiction the Board is prepared to introduce compulsory primary education for girls. The areas where it is proposed to introduce compulsory education for girls should be selected, in consultation with the Circle Inspectress of Girls' Schools from amongst the areas where compulsory primary education for boys is already in force.

(c) What the total cost (i) recurring, and (ii) non-recurring of introducing compulsory primary education for girls in such areas will be.

(d) Whether sufficient teachers will be available to make the scheme proposed by the Board a feasible one.

(e) Whether the Board is prepared to provide from its own funds, in addition to its existing recurring expenditure on primary education for boys and girls, its share of the recurring and non-recurring extra cost involved by the introduction of the scheme with effect from 1934-5 in accordance with the principles which apply to schemes for compulsory education of boys. The sanction of Government to the introduction of the Board's scheme will depend on funds being available and voted by the Legislative Council.

Presiding over the anniversary of the Thomasson Engineering College at Roorkee, the other day, Raja Jwala Prasad, himself a distin-

guished engineer and an old student of the college, bewailed the fact that the college no longer occupied the high position which it did at one time and the graduates turned out by the institution no longer enjoy special privileges. We have every sympathy with those who may have any complaint that the usefulness of the institution has been impaired by the drastic retrenchments which have been carried out in recent years, but we see no reason why the products of the college should be given any preference to those turned out by the other excellent Engineering Colleges in the country, at Madras, Poona and Sibpur in Bengal. Owing to the accident of the admission of a large number of European and Anglo-Indian students into the college, at one time, it enjoyed special privileges which have rightly been stopped and the products of the college have now to take their chances with those of other colleges in the open competitions conducted by the Public Service Commission. The days of monopolies and special favours should

be put an end to as early as possible and we are not sorry at all that the Thomas Engineering College does not enjoy special favours of any kind. It is, however, a legitimate grievance that a large number of the Engineers turned out by the college are idle as in the case of other colleges. It would be obviously difficult for any Government to absorb into its service all the products of the Engineering Colleges situated in the country and perhaps we can only look forward to industrial and commercial advancement in the land in the future for more employment, but we are not sure if Government cannot improve matters, by insisting upon the employment of a certain number of properly trained Engineering experts in connection with at least the major contracts given by the Department of Public Works.

We regret very much to record the untimely death of Prof. **The late Prof. M. S. Ramaswami Iyengar.** M. S. Ramaswami Iyengar of the Maharaja's College, Vizianagram. He was an educationalist of about twenty-five years' standing and was a successful Professor of History at the Madura College for over a decade and later at the Maharaja's College, Vizianagram. Besides being an able teacher of his subject, he turned his hand to the production of valuable manuals of history, some of them in collaboration with Prof. C. S. Srinivasachari of the Annamalai University. A cordial and hospitable friend, Prof. M. S. Ramaswami Iyengar, will be missed by a large circle of those who had opportunities of knowing him.

The recent inspection of the colleges affiliated to the Andhra University by a Committee of educational experts selected from various parts of India has done useful service in making a number of valuable suggestions for the improvement of the teaching in various subjects and also for the better organisation of work in the colleges. We are glad emphasis has been laid on the need for having duly constituted managing bodies for the colleges with an adequate representation of the staff. The Commission has also suggested the establishment of College Councils where they do not exist. The Inspectors note the fact that the personnel of the colleges is not very satisfactory and suggest that only those who have special qualifications and have shown aptitude for research work should be appointed. There is an interesting discussion of the methods of teaching in various subjects and the means for improving them. We are not surprised that the Commissioners observe that the lectures are not generally very stimulating and dictation of notes is a very common practice and we endorse their remark that this deprives the student of all incentive to self-help and is based on a false or at least an incomplete conception of teaching. We hope Professors will always remember the exhortation in the report: "The business of the teacher is not so much to impart information as to create a living interest in the subject. It is most desirable that experiments in new methods of teaching should be made."

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