

The Educational Review

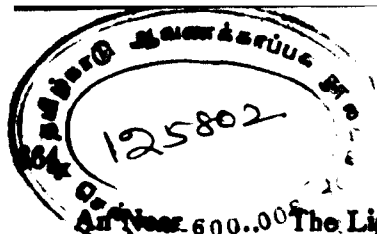
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Art. No. 600.006
 Al Hadi ... The Light
 Az Zaboar ... The Patient

The Prophet's exhortation to recite such names is an assurance of the possibility of spiritual progress through such devotional exercises which are accessible to all without distinction.

In Hinduism, the recitation of the names of God, when the devotee understands their meanings, becomes real worship. Even where it may be so, it is an attempt to draw the Divine Presence into the mental and emotional sphere, which one creates for oneself through such recitation. Many of the names stand for particular attributes of God and remind us of the legends that have grown up around His divine intervention in human affairs. They recall to the mind the infinite mercy of God, His love, power and forbearance in the righting of wrong or for the relief of distress; meditation upon these qualities is a spiritual exercise of value. People worship through the recitation of names in the *Kali Yuga* (the modern age). Possibly owing to the evolution of humanity during the preceding *Yuga* (Age) the Divine presence has become so intimate that the mere calling upon the name of God brings Him near to us. We have these ideas expounded in the *Gita* and the *Upanishad*: "What is the highest *Dharma* (devotion) by which a man can break the bonds of *Samsara* (worldly surroundings)?" asked Yudhishthira of Vishnu, and the question elicited the reply: "The recitation of the thousand names of God, which I shall reveal to you."

It was Chaitanya, or the Lord Gauranga of India, that in recent times reached that state of ecstatic devotion, when the name

of God was invoked in sacred song and dance, which alone drew humanity nearest to divinity. During the entire course of his religious career he would call upon the name of Hari (God) till he would swoon into a state of divine ecstasy passing into close union with the Deity. His followers were swept away by such ecstatic states and the *Kirtana* (sacred songs) accompanied by measured steps set to music spread through whole provinces in the North-East and South of India; men and women implicitly using his methods and obeying his injunctions which led him to be recognized as an incarnation of Sree Krishna and Radha combined, or complete union with the divine entity in its male and female elements, as a mundane manifestation Krishna himself being known as a manifestation of the God Vishnu.

According to the followers of Chaitanya, who belong to the Vaishnav sect of Hinduism as laid down by Chaitanya himself, it is held that the worship of Sree Krishna in the visible form is not idolatry, or a speculative affair of the wandering mind. The visible form that is worshipped is the actual descent of the *Avatar* (incarnation) of the Absolute to the plane of mortal vision. In an analogous manner, the holy name descends to the plane of the recipient's aural faculty of the understanding (truly conditioned) soul; it is the holy name of Krishna and not any mundane sound. The holy name, heard as articulated sound by the understanding soul, is thus a manifestation of that which is to be worshipped, when brought to the mundane aural faculty. The hearing and chanting of the holy name are in themselves manifestations for worship of the descended divinity. In all manifestations, the divine descent is

manifested in the transcendental sound of the name. In the other Yugas (Ages) it was this sound, which was approached by specific modes of worship ordained for each age. In the *Kali Yuga* (the modern age), it is possible directly to grasp the truth that there can be no manifestation of divinity unless and until the process merges into the chant (*Kirtan*) of the Holy name. Divinity descends in the *Kali Yuga* (the modern age) in the human form as in the divine sound or name.

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THE MADRAS UNIVERSITY AND THE S. S. L. C. CURRICULUM.

BY MR. A. V. K. KRISHNA MENON, M.A., B.L., L.T.,
Calicut.

THE main difficulty in framing a suitable High school curriculum is, as matters stand at present, that the curriculum has to be acceptable to the Madras and the Andhra Universities and has also to meet the needs of a course of useful secondary education. In fact, the revised S. S. L. C. scheme of 1929 (revising the scheme of 1910) was the outcome of a compromise between the Government and the Madras University. A short history of the S. S. L. C. scheme will make this clear and will not, therefore, be out of place here.

The old system of Secondary Education with the Matriculation Examination at the end of the school course was found very unsatisfactory and, in 1908, a Committee was appointed by the Government to improve the system and bring about a much needed change. The Government stated in their order appointing the Committee that "they wished to replace the Matriculation Examination by a School Final Examination which would serve both as an entrance test for the

Taking the name of God in vain may well be classed as against all religious or moral canon, but taking the name for all other purposes is recognised as a fitting ladder to reach the spiritual heights above; indeed the holy name should be recited without ceasing, which leads to the union of the divine with humanity while still in the mundane sphere.

public service and as a final test for young men who were leaving school and who desired to enter a school for professional or technical training not connected with the University," that "the new examination should embrace a wider range of studies than the Matriculation Examination and guarantee not merely that a boy had passed a certain test but also that he had got through a definite course of study in a recognised school, conducting himself in a satisfactory manner," and that "the examination had to be acceptable to the Madras University as a substitute for the Matriculation Examination."

The Committee, which consisted of eminent educationists, drew up a scheme, which, after approval by the Government, was accepted by the Madras University and was introduced in 1910. There were three groups of studies under this scheme, namely, *A group* consisting of English, a second language and Elementary Mathematics, *B group* consisting of History,

Geography and Elementary Science and *C group* consisting of many subjects out of which two had to be selected by the student. This scheme was worked for a few years, but failed to give satisfaction. One of its most glaring defects was early specialisation; another was the neglect of subjects like Elementary Science, History and Geography in which there was no examination.

In 1921, the Government appointed a Committee under the chairmanship of Sir R. Venkataratnam to look into the matter. A report was submitted, but it was not acted upon.

Another Committee, the Secondary Education Reorganisation Committee, went into the question, but nothing came of its enquiry either.

It was then that the Madras University, alarmed at the unsatisfactory equipment of students entering the colleges, appointed a Committee to consider the question of taking away the recognition given to the S. S. L. C. Examination as an entrance test and replacing it by its own Matriculation Examination. This ultimately led to a compromise between the University and the Government, according to which the latter agreed to transfer the *B group* subjects (History, Geography and Elementary Science) into the *A group*. The scheme of 1910 was materially altered and the revised scheme came into force in 1929. Under this scheme, which is now followed in our schools, there are three groups for study, namely, *A group* consisting of English, a second language, Elementary Mathematics, Elementary Science, History and Geography, *B group* consisting of Manual Training, Drawing, etc., and *C group* consisting of many subjects out of which one has to be selected by the student.

This scheme was received with satisfaction and the only complaint against it till now has been that the syllabuses in History, Geography and Elementary Science are a bit heavy and that the *C subject* is an unnecessary burden to the young students who, without it, have to study as many as six subjects.

And now comes the strange part of this history. Though the scheme of 1910 was revised in the manner suggested by the Madras University and though it had not been given a fair trial like its predecessor, the Syndicate appointed a Committee in 1931, even before the first examination under the scheme, to consider the question of altering it. This Committee went on with its work and, at last, in consultation with the S. S. L. C. Board, has now evolved a new scheme, which briefly is this: There are to be three compulsory subjects, namely, English, a second language and Elementary Mathematics, and two optional subjects to be selected out of a number of varied subjects. It is curious to note that History, Geography and Elementary Science are not to be studied as compulsory subjects, even though the University insisted on their inclusion in the *A group* in the scheme of 1929.

This new scheme was placed before the Academic Council at its meeting on the 28th August last for its approval and acceptance. A keen discussion took place and divergent views were put forward. The scheme placed before the Council was not approved and an amendment to include History, Geography and Elementary Science in the *A group* and to remove the *C group in toto* was passed by a majority. The result is that, according to the scheme accepted by the Council, there are to be only two groups, namely, *A group* consisting of English, a second language, Elementary

Mathematics, Elementary Science, History and Geography and *B group* consisting of Manual Training, etc. In other words, *the Academic Council is in favour of the present scheme without the C group.*

The decision, so far as the needs of the University are concerned, is, in my opinion, quite correct. I think that a student who has not had instruction in the six compulsory subjects in the *A group* is not eligible for admission to a University course of study. To exclude subjects like History, Geography and Elementary Science from a scheme of Secondary Education will result in the production of badly equipped students who are likely to lower the standard of our University. The Madras University, which has all along had a reputation for high standards, has, therefore, acted wisely in rejecting the new scheme. Regarding the abolition of *C group*, opinions differ, but it cannot be said that the University will, in any way, suffer on account of the want of an optional subject in the school course. For the Matriculation Examination conducted by the University there are only the six compulsory subjects of the *A group* mentioned above and no member of the University has desired a change in the curriculum prescribed for this examination. It is, therefore, clear that the abolition of the *C group* will not adversely affect the standard of the University.

But the matter does not end here. The Government have now to consider very carefully in all its bearings the question whether the scheme, which has now been accepted by the University, will develop Secondary Education

on healthy lines or not. It is a thorny question and ought not to be disposed of in haste. As Mr. Champion said at the meeting, "The question whether Secondary Education should consist only of compulsory subjects or should consist also of optional subjects is one over which controversy has waged for many years and in many countries." Optional subjects have some advantages, no doubt, but they increase the strain on our young boys and girls and have, so far, produced no good result. In the course of the discussion in the Academic Council, the Director remarked that most of the students took up Mathematics as their optional subject under the present scheme. This is a strong argument against the introduction of optional subjects, for it shows that students at this stage are not able to select for themselves subjects for which they have a natural aptitude but have to be guided—or rather they are misguided—in their selection by their parents, teachers or friends.

A *via media* has, therefore, to be found which will effect a happy compromise, unless it be that the University resolves to have its own entrance test for the admission of students into its sacred portals. It is earnestly hoped that a proper solution will be arrived at before long and that once a scheme is settled, it will be given a fair trial before a change is thought of. There is no hurry, as the present scheme without the *C group* and with a few alterations in the syllabuses in Elementary Mathematics, Elementary Science, History and Geography may be worked with advantage until a better one is introduced. *Festina lente!*

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GOD'S NAME.

BY DR. H. W. B. MORENO, M.A., PH.D., D.LITT., M.L.C.
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AMONG Christians, God's name is held in the highest reverence and to take the name of the Lord in vain is held as profanity worthy of condign punishment. It is enjoined in the Ten Commandments, binding alike on Jew and Christian in their scriptures. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain" is the Mosaic Law enforced from the beginning. This has led most pious people not even to mention God's holy name in more sober conversation, as also in solemn affirmation or denial. What, however, should be clearly pointed out is that while God's holy name should not be taken in vain, it should at all times be used by the devotee, in invocation to the Deity and for all other daily—nay hourly—needs; for the name of God mentioned by itself is a source of power and of itself can inspire and give sustenance to the devotee.

Among Freemasons, the Holy Name is held in still greater reserve; in this they follow the ancient Jewish secret instructions, where three and only three are permitted to pronounce the Sacred Name, each uttering a syllable at a time so that the name be not profaned by light use or method. Yet in the

Book of the "Acts of the Apostles" of the Christian Bible the mentioning of God's name is openly advocated, for in the second chapter and in the twenty-first verse it is recorded: "Whosoever shall call upon the name of the Lord shall be saved."

Among the Mohamedans, the name of God is constantly to be recited; and the attributes of God are to be repeated as a source of great blessing and strength. The Prophet Mohamed has enjoined his followers to celebrate Allah by repeating the ninety-nine beautiful names or attributes of Allah. "The Pearls of the Faith" is the title given to the collection of these ninety-nine names of God connected with legend, tradition, record or comment drawn from diverse sources. A few of these attributes or names are recounted here by way of illustration:—

Allah	...	God
Al-Kuddus	...	The Holy One
As-Salam	...	The Source of Peace
Al Alim	...	The All-knowing
Al Bazir	...	The All-seeing
Al Aziz	...	The Omnipotent
Al Mukit	...	The Preserver
Al Wahid	...	The Only One

THE VISISHTADVAITA SYSTEM OF PHILOSOPHY.

BY MR. N. RAMASWAMI AIYANGAR, B.A., B.L.,

Kurnool.

THE school of thought known as the Visishtadvaita system of Indian philosophy is prevalent chiefly among the Vaishnavite Brahmins in South India. It is one school of interpretation of the philosophy of the Upanishads, according to the teachings of ancient seers like Badarayana, Vyasa, Bodhayana, Dramida, and is based upon their commentaries. Being based upon the Upanishads, forming the later portion of the Veda, which is the highest scriptural authority among the Hindus, this system of thought can be said to be eternal, its principles being applicable to all men in all times and not being subject to modification to suit particular conditions of time and circumstance. The Upanishads deal with such subjects as the nature of the Individual Soul, of the Supreme Soul, of matter, the relationship between these three, and teach man that he can obtain release from *Samsara* or the cycle of births and deaths, and realisation of God, his highest beatitude, through unceasing contemplation of the qualities and attributes of the Supreme Being. As they deal with spiritual matters, the Upanishads are superior in authority to the earlier portion of the Veda, which treats only of mundane things. The Visishtadvaita system expounds the cardinal principles of the above philosophical ideas of the Upanishads, in the light of its own line of interpretation.

One of the best and well-known exponents of this system is the eleventh century Vaishnavite reformer Sri Ramanuja. He published a commentary in Sanskrit called *Sri*

Bashyam, containing the principles of his teaching, on Vyasa's *Brahma Sutras*, which were in themselves a commentary on the Upanishads. The main principles of his teachings have been accepted and followed by subsequent Vaishnavite reformers in South India like Vedant Desika and others, though there have been slight differences of opinion in minor matters. Though these spiritual truths had been preached by the Alvars in South India and ancient Rishis such as Bodhayana and Dramida before the time of Ramanuja, Ramanuja was the first to systematise those ideas into a clearly defined school of philosophy, with well expounded principles, capable of being easily mastered and understood by all.

The Visishtadvaita system gives instruction about the nature and qualities of the three eternal truths or *Tatvas*, namely, the Individual Soul, the Supreme Soul, and Matter, the goal to be achieved by man, namely, salvation, or *Hita*, and *Purushartha* or the means of achieving that goal. It describes the Supreme Being as the efficient and material cause of the Universe, the abode of infinite good qualities, devoid of any blemish and as the ruler of the Universe. He is the efficient cause of the Universe, since it was evolved and created by His will. He is also the material cause of the Universe, because He is immanent in it, pervading it as its Soul, with the animate and inanimate things composing it as His body and no action is possible within it without His help. As the efficient cause He creates the Universe out of

Himself and as its material cause He preserves it from destruction and carries on the various activities of matter and souls within it. He is thus in and out of the Universe as its supreme Controller. This conception of the immanence of God in the Universe as its Soul, with the animate and inanimate things composing it as His body, is peculiar to this system, in which respect it differs from the other systems, especially the Advaita or Sankara's system.

While the Sankara school holds that the material Universe, both animate and inanimate, is unreal, born out of ignorance, and God alone is real, the Visishtadvaita school teaches that it is real as forming the body of God, with God for its Soul and inner Ruler and that it is an instrument in the hands of God. Moreover, the Universe, both animate and inanimate, is inseparable from God, though distinct from Him, just as body cannot exist without the soul, according to the peculiar conception of this school.

Another philosophical doctrine, special to this system, is that the Individual Soul is different from the Universal Soul, and though similar in many respects, is subject to the law of *Karma* and has the Supreme Being for its soul and inner ruler. The Individual Soul is in this school an animate and intelligent body of the Universal Soul, subject to His rule. There are innumerable such Individual Souls, subject to the sway of the one Supreme Being. Besides this, the Individual Soul, like matter, is inseparable from God, though distinct from Him, peculiarly in this school, just as the body cannot survive without the Soul. But the difference between the Individual Soul and matter is that whereas matter is inanimate, non-intelligent and

subject to change in form, the Individual Soul is animate, intelligent and not subject to change in form, but only to varying degrees of consciousness, according to the law of *Karma*. They are similar in this that they both form the inseparable bodies of God, though distinct from Him, and are controlled by Him. While, according to Sankara, there is no Individual Soul or matter, such a thing being the result of ignorance, this school teaches that there are innumerable such Individual Souls and particles of matter, inseparable from God, though distinct from Him, like a body to a soul. Though the Individual Soul is subject to the rule of God and reaps rewards and punishments for its virtues and sins in successive births according to the law of *Karma*, still the first choice in all its actions is given to it and all the subsequent acts are carried out by God, who is the impartial judge of its actions. The responsibility for its acts lies with the individual Soul itself. The Individual Souls are classified under three heads in this school, namely, the *Nityas* or the ever-free Souls, who have never been subject to the cycle of *Samsara* or births and deaths, like Vishvak-sena and Garuda, the *Mukthas* or the freed Souls, who were once subject to *Samsara* but have been freed from it by God, and the *Bad-dhas*, or the bound Souls, still caught up in *Samsara*.

The above mentioned system points out the goal to be achieved by man or *Hita*, as the realisation of and union with God, freed from *Samsara*, than which there is no better or equal happiness. As material pleasures create a disgust in man after a certain time, they are inferior to the happiness and peace of mind coming from communion with God, which is unlimited and unalloyed pleasure, as

Wells has well tried to give him a leading place of honour and has unstintedly placed him beside Asoka of old. But to try to place him beside any ordinary king of Europe would, we feel, be as ridiculous as to try to find a compeer to men like Cæsar in ancient times, and Napoleon in our own times. And in India did there not flourish great poets like Tulasi Das in his own time, and were there not within a few centuries of his own notable rule statesmen like Vidya-ranya and Sivaji who felt the same need calling for a real peace and unity all over India? Akbar the mystic, a real mystic to the unsympathetic and all self-sufficient West,^a was no "political sham" at religion, as the late Mr. Vincent Smith would have us believe him to be, and only true critics like Mr. E. B. Havell and Col. Malleon can understand him aright.

^a *Akbar and the Modern Historians*:—Mr. Talbot Wheeler and others of the kind are included in this criticism, while we are sorry to hear such remarks from able historians like Lane-Poole, that Akbar's religion was nothing but an "Eclectic Pantheism" (p. 280) and a "hotch-potch of philosophy, mysticism, and nature worship" (p. 282). But the pity of it is that quite a different note is sounded in the sentence which immediately follows the last observation. "But the broad-minded sympathy which inspired such a vision of catholicity left a lasting impress upon a land of warring creeds and tribes, and for a brief while created a nation where before there had been only factions." It is desirable, therefore, that at least a few pages from real historians like Havell and Malleon are read and pondered over in this connection. The following passages may thus be profitably read and pondered over:—

1. Malleon's concluding sentence, p. 200.
2. Havell's *Short History*, pp. 138-9 and 162.
3. "Aryan Rule, pp. 500 f., 513, 514, 516, 517, 519, 525, and 537 (concluding part).
4. Smith's *Student's History*, pp. 172 and 190.
5. Lane-Poole's *Medieval India* p. 288 (for its concluding sentence).

2. Akbar not wrong in not embracing Christianity; Criticism of Mr. V. Smith.

Against this defence of a far-sighted ruler might arise the counsel of people like Mr. V. Smith. Look at his perfidious and most shameful treatment of the Christian priests, sent to his court at his own express request by the Portuguese traders so recently settled on the west coast. Certainly wrong the Emperor was if it is all too right to change one's religion just to embrace a new religion and please the Padres, whom we should not ask for fear of breaking the peace of Europe, if they had not got any of their own political axes to grind behind the veneer of smooth-looking religion. Suffice it to say that Akbar was not the man to be trifled with in this silly, short-sighted and calculating manner; nor was he the king simply to give up his own and embrace a different religion merely because the one was pretty old to him and the other quite new, or merely because the one had been weighed and found wanting, while the other carried all the weight of great intellects dedicated to its service, service which often involved a trial by ordeal to establish and carry on its message as when Rudolf Aquaviva offered to walk on fire before His Majesty himself and prove the greater truth and value of his own religion, if but the Mahomedans would equally get up and walk over the fire along with himself.

3 Akbar's love of Hinduism and his desire to weld it with Muhammadanism.

Rather he was the man as the Hindus believed (sent out) to serve as the best fitted channel of God to help and save the world of that time. He was, we must be proud to admit the fact, as much a true saint and prophet of his own time as Mahatma Gandhi is in our

own times. For, from the beginning his noble mind had begun to question the bigotry and all-sufficiency of narrow creeds wrought by the passing finger of selfish and ignorant man. Early had the religion of his fathers, Islam, begun to lose its hold upon him, not because he was a morbid patient of what we in modern psychology call contra-suggestion, but because no walls, however thick and strong, of any narrow creed could shut from him for long the irresistible beams of great and good men thriving in all countries and religions, and he could not be blind either to the virtues or to the merits of Hinduism and Jainism which reigned supreme all around him. At the same time, sheer political wisdom would have early taught any one half so sane and calm as himself the utter necessity of reconciling all needless antagonism between the rival creeds of Islam and Hinduism. Add to this, the wretched gift of an unhappy pair of eyes, which could peer into all the existing defects of Islam and see how its most orthodox followers were openly depriving the Government not only of much of its revenue but of much of its real prestige as well. And what is worse, what statesman could lose sight of the great fact that saints and prophets like Kabir and Nanak had already begun the synthetic process of solving the irreconcilable differences of the two rival creeds, Islam and Hinduism, by trying to weld the two together? As for historians, those like Smith, Macnicol and Carpenter (Estlin) go the length of attributing Muhammadan influence with regard to the emphasis laid on brotherhood, love and devotion in the religious developments wrought by Ramanuja and Ramananda. Why, even the religion of Madhva does not seem to be wholly free from this influence of

the Muhammadan upon Indian thought and practice^a.

^a *Influence of Muhammadanism on Hindu Life and Culture*. A close study of Hindu law and culture or *Dharma* would but reveal the fact that many of the ideas and customs now current were not always current and that the cruel customs of child marriage and 'sati,' and the opposition to all marriage of widows and inter-dining and inter-marriage with other people (or classes) are but a make-up of historical times. As for child marriage, it is a notorious truth that at traces its origin from the times of the early Muhammadans, if not going down as far as the times of the Hun or "Huna" invasion when several of them, like the Danes, who invaded England about the same epoch of racial immigration, settled down in India and married Indian women. And it requires no great historian to lend us the weight of his authority to say how far the Vaishnavas (whether followers of Ramanuja or Madhva) were influenced in this way. In fact their fanatical zeal in the interests of their own community and the great spirit of brotherhood, love and union, they have so greatly developed beyond all other people, excepting perhaps the modern communities of Lingrayets (or Virashaivas who are the followers of Basava, the twelfth century religious teacher of South India) and Christians, these must more than suffice to point out the influences that have come upon them, as children of the soil, from foreigners like the Muhammadans. Why, a glance at the modern stage of Indian society and manners would more than satisfy the eye of the keenest critic if the above view is not quite authentic and based on regular historical data. Indeed if anybody has shown the capacity of India to change and adapt itself to changing environment, it is people like these who have saved and kept up the vitality of India so far. Mr. Pollard and other historians take pride in the capacity of Englishmen and westerners in general to suit and adapt themselves to changing environment (that is to say, following the biological interpretation of History); but looking at these people no one need feel ashamed that India is lacking in similar material in sufficient abundance. May be that the Mahrattas of a recent period seem like the Rajputs to preserve and keep up the ancient and conservative spirit of India; but neither are they the whole people of India, nor do all the members of their own group or society keep so strictly to the conservative spirit of their separate communities.

As for the influence of foreign thought on Indian theory and not mere practice, suffice it to point out, without pausing to refer at large to the work of leaders like Kabir and Nanak, to the numerous references, veiled or open, to the Yavana-Mathacharyas (foreign

God is the abode of infinite bliss and there is no equal or better beatitude than the service and enjoyment of God. The Individual Soul in the freed state enjoys and possesses all the attributes of God except His power of ruling the Universe, and for it there is no more return to the wheel of *Samsara*, with all its incidental miseries of birth, death, old age and pain, mental and physical.

Finally, this system teaches that the means of achieving the salvation of man or *Puru-shartha*, from the misery of *Samsara* is unceasing contemplation of God, till death through *Nishkamya Karma* or disinterested action and self-surrendering faith in God or *Prapatti*. This doctrine of *Prapatti* is peculiar to this school. While according to Sankara, salvation can be obtained through mere knowledge of the attributes of God without the help of self-surrendering faith in

Him and disinterested action, this school teaches that freedom from *Samsara* can be obtained only through disinterested action combined with self-renouncing faith in God and His divine mercy. Anybody irrespective of caste, creed, colour or sex is qualified to take the vow of *Prapatti* and obtain salvation under this system. This system is thus very comprehensive and cosmopolitan in its outlook admitting all, who conform to its teachings within its fold, regardless of caste, creed, colour or sex. If God forgives our sins without our asking His pardon for them and completely surrendering ourselves to Him, we become irresponsible. But if God does not forgive us even after we have thrown ourselves completely upon His mercy to excuse our sins, He would be cruel and hardhearted. Thus the doctrine of *Prapatti* exemplifies the attributes of infinite mercy and impartiality present in God.

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AKBAR'S RELIGION.

By MR. N. S. SESHADRI SARMA, B.A.,
Kolar.

PART I. GENERAL.

1. *Peace and Unity his watch-words; and criticism of Mr. H. G. Wells (on Akbar's ignorance of the West).*

Peace and unity were the watch-words of Akbar's notable rule; and well may we pause to consider why, of all the great rulers that shed their glory upon this sacred land of ours, this daring son of a foreign Moghul appeals to our hearts and best interests so greatly. Verily must we say even at the out-set that this is so, because they came from his very heart and from the best thoughts that he or his contemporaries could ever arrive at. For, there were not wanting men of great heart and of great thoughts, whether we look at his own splendid court or anywhere outside it. In the England of that time there flourished poets like Shakespeare and philosophers like Bacon, while in Italy there flourished the mighty intellect of daring scientists like Galileo. Historians like H. G. Wells (*cf.* his *Outline of History*) may say that he was ignorant¹ of the men and affairs

¹ *Criticism of Mr. Wells*:—Mr. Wells finds it convenient to hang a sermon on the needs of better and wider education to the world at large on the peg of Akbar's "necessary ignorance" of "the wide educational possibilities that the church had been working out in the West," (p. 372) And he makes such statements as these:—

"Akbar like all men, great or petty, lived within the limitations of his period, and its circle of ideas." "He never got beyond an attempt to adopt Islam to a wider appeal by substituting" the formula about Mahomet and the emperor (himself), (p. 372). While appreciating deeply all his critical remarks, we cannot quietly swallow unwarranted statements like the above. The Hindu leaders, whatever might be spoken of the ordinary erring folk at large, have, generally speaking,

beyond his own empire. But a king who eagerly sought and secured to himself the wisdom of dauntless thinkers like Abul Fazl and Shaik Faizi and could always put up with and admire the love of freedom of princes like Pratab Singh and his son cannot be accused of such gross ignorance of men and affairs beyond his own empire. Maybe, he could not know of them as well as he knew his own people and their culture, and yet the moment we consider how recently the western people had come to play their little part during his own life-time and how insignificant their civilisation must have seemed to one whose people had a culture extending to several millenniums, and the like of which could nowhere be seen at that time, more than three hundred years ago, where stands the point of such hollow criticism? Mr.

never been known to ignore the true element of greatness or spirituality in any man or thing. Take Kabir, Nanak, Chaitanya, or Basava, Ram Mohan Roy, Dayananda, Ramakrishna or Blavatsky, Vivekananda, Gandhi, Tilak, Gokhale or Dr. Besant, none of these are ignored and left to the chance of being unearthed by later historians; and this they have been able to do, because their historical consciousness, born of deep spiritual growth and development is always so clear that it can never mar or mistake the true worth of the great men and events presented before it. They never or rarely care for the limitations of time, place or circumstance; colour, creed or race, nay, sex itself is no shibboleth to them; and when they, after deep study, have admitted and to this day continue heartily to appreciate the character and blessing of this their benefactor as a great seer and saviour, whose work and vision pierced through countless veils of time, place or circumstance, who can follow the doubtful voice of speculative writers like Mr. Wells? Hence the tone of this paper as a proper reply to all such statements, however broadly and openly they are made,

4. *In Life and Character he was very sincere and great.*

And what was his life and character? A man of utmost rapid marches, the like of which the world has yet to see, as see his nine days' ride to Surat (in 1573 from Agra 800 miles away) to put down the insurrection there, and of the quickest decisions at a moment's call, could yet be as loving and forgiving as any ordinary parent, as best seen in his magnanimous treatment of his most disobedient and unworthy, rebellious and pleasure-loving son, Prince Salim. Nay, even when the latter caused to be murdered his best friend and philosopher, Abdul Fazl, he did not proceed much against him and patiently allowed him to outlive and succeed him to the throne. Not that he was not without a touch of the Mongol ferocity of old. Once he ordered a negligent servant to be immediately hurled down to the ground from the top of the palace and be broken to pieces. He had several other shortcomings too, as who else is free from all such defects? Especially was it so in the bitter hatred he later on came to show towards his own worthless brethren of Islam⁴. But leaving

teachers like the Greeks and the Muhammadans) and their 'Khandana' or destruction (in argument). And what is more, what student of education, politics or psychology knows not that the continued thinking of the same thing, whether good or bad, tends in the long run to work and realise or materialise itself in some concrete form or other (as in the story of the Ascetic and the Sword left near him to be carefully guarded; as best permit the circumstances in question? Thus it is that the Shankara Digvijaya (Sanskrit) attributed to sage Vidyaranya, and the Madhava Karuna Vilas (Kannada) of Galaganatha openly refer to and ever try to understand or explain the principles of the Muhammadans or "Yavanas" (as they are called therein).

⁴ *Defects of Akbar.* Akbar for all his greatness had one or two unpardonable and great mistakes like the bitter distaste which he studiously heaped upon the

them all for the present, and speaking in general, he was indeed a person to be loved and honoured with all one's heart and head.

Of his agrarian policy and the land revenue system, we need not pause to dwell in this paper, but suffice it to draw attention to the effective reply which Col. Malleon has given to Elphinstone's criticism of Akbar in this matter (Malleon's *Akbar*, p. 191). But passing on to the more evident qualities of his most interesting personality, let us note what

followers of Islam, when, in his later years, he had more than found out their various crimes and hypocrisies and could no longer put up with them, and had in fact to put them down with a severe hand. Not that any one can say that he should have tolerated, or in the least encouraged the ancient vices of the Muhammadans wrought so unconstrainedly against the weak and helpless Hindus, but that as a wise man claiming, and what is worse, actually striving to get a dispassionate and undisturbed mind, raised far above the weakness that human flesh is heir to, he should not have given vent so freely to his righteous indignation against the worthless set of selfish and heartless monsters calling themselves so greatly the followers of real Islam as opposed to what they called the vicious system of the reformer-Emperor. We must emphasise this as a great fault of his; for, to this great defect it is that we owe the long neglect of his wise instructions by his immediate successors, Jehangir and Shah Jahan and the utter reversal of his religious policy by that wiseacre of an Aurangzeb who, speaking in general, could see virtue in the Hindus no better than that man of opposites, Mohamed bin Tughlak. Sanity, calmness and impartiality, we regret to say, were very much wanting in the later acts of Akbar towards his co-religionists; for, did he not taboo the very name of the prophet Mahomet from his court and private circle, and did he not turn Muhammadan mosques (but see the able plea of Havell for Akbar, in his *Aryan Rule*, p. 517), into ordinary stables for the king's horses? Where was wisdom and love in all this, and how could it fail to evoke the jealousy and bitter hatred of the leading Muhammadan nobles who still wielded great power, both at court and in the country beyond it? To this extent he offers no exception to the religious persecution of his contemporaries in Europe and of the other kings in India itself.

a spare eater he was at a time when his dinner table commanded the most dainty and costly dishes, often going to 200 plates, as Mr. Smith himself freely admits with evident joy and hungering eyes. And for days would he go a fasting even like the great Mahatma, though never so long as his twenty-one days' recent fast, and he often practised other rigorous devotional exercises, like walking on foot to the tombs of great saints—superstitious though some modern wiseacres might deem them to be. But, for all that, the love of religion which filled his heart and brain was not that shallow or political zeal which found a place in the royal chambers of either a Louis XIV (of France) or a Henry VIII (of England).

Such was never the religion which emanated from the prolonged talks of the Indian

Next, the Hindus point to a trait of Akbar, which was clearly a great blemish in one who was otherwise so good and noble a character. Let alone his marriages with people of another race and religion, and his marriage of many wives; but what real greatness or uprightness can be seen in a king, and that a man of foreign faith and blood, organising the "Nine Days' Fair" (Nou-rus) which, as they say, all the fairest ladies of his court and capital had to attend, and among whom he freely went and did what he liked (choosing every now and then some among them for his immoral pleasure). Writers like Galaganatha are, therefore, rightly severe against such beast of a man, masquerading himself in all the garbs of civilised king-hood and greatness (cf. his "Satvasara" and the "Madhavi-Kankana" of R. C. Dutt).

This certainly is a great defect, and no one can ever condone it. But, as this is not the only trait of his character that has come down to us, honesty requires that we do justice to the other traits of his character and value him differently, if we see better qualities in him, and they outweigh this real defect to a considerable extent. As this is the case, I have made bold to present the other side of the picture as a venture of faith, and do not find it necessary to give a different interpretation or exposition to the chief facts and principles of his notable life and rule.

Emperor with his mystic friends, Abdul Fazl and his brother Shaik Faizi. Political marriages he made with leading Rajput families, and he won a number of great and faithful, unwavering Hindus who gladly served under his royal banner; but never, never did he do this by any unfair means or for any loathable ends.⁵

⁵ *His Marriage Alliances.*—Many Hindus and Muhammadans blame him for marrying ladies of other faiths or religions than his own. But, if we open our eyes and look at history, we don't find this as any culpable fault in him. For, it is almost always the nature of rising and successful kings and talented people to improve their family connections by judicious and timely marriages with the members of other leading countries, communities or families. Not to enter into any long discussion over this point, suffice it to say that we see this tendency at work as an age-long practice, and one having the sanction of both law and custom, though the common people take exception to it in their daily life and talk. People are advised to make connections with good families and, if possible, to improve their stock. All talented and rising people freely and naturally put this into practice, and do not fear what ever obloquy it may expose them to for some time in the beginning; for they know that, after a time, old memories pass away and the new order comes to prevail as the right thing to be done by all who can attempt to do so and are bold enough to make such a venture and face all consequences. It is only in this way that, even in our own time, many marriages are effected with people of other sub-castes and castes, religions and nationalities or racial groups. Caste and inter-caste marriage was once in vogue, as we see it sanctioned by the Code of Manu, though later law-books came to check it, and it is by reason of such historical basis that some people are asking or urging to-day for inter-caste marriages, though the greater part of orthodoxy is against them.

As for the working of this tendency in royal families we need but recall the marriage alliances effected by kings like Udayana Vatsaraja (6th century. B.C.) Chandragupta Maurya, with the daughter of Seleucus Nikator, whom he defeated and made to agree to give his daughter in marriage to him, Chandragupta, the later emperor and founder of the Gupta dynasty, Alexander the great, Kutbuddin Ibek, the founder of the Slave dynasty, Henry VII of England and Napoleon Bonaparte in modern times. And, as for Harsha, king of Kanauj, not all the members of his family were of the same

5. *His Learning and Intelligence.*

While for his learning and patronage of letters, let but the books themselves speak of him. For he knew not, they say, even to sign his own name and was so far quite on a par with his successors in India, Sivaji and Hyder Ali. But, yet, he was the most learned and intelligent man of his age ; for, hardly was there a great work in any of the chief languages of the time which he had not read out and explained to him by the best readers; and such useful scholars he never failed to love and honour most handsomely (cf. Havell's *Aryan Rule*; and contemporary work). And his library was one of the biggest and choicest of all times. He paid liberally to the copyists and he got countless manuscripts of great works tastefully written out and decorated. And he was a great lover of music too, nay, himself a great musician, even like the Emperor Samudragupta of old. It is even now said that more than two hundred pieces of songs were composed by him and were well-appreciated and learnt by the public (M. Lleson's *Akbar*, pp. 179-80).

6. Was he right in beginning a new Religion of Din-Ilahi?

Can we now wonder when such a great personage tried to sift out the truths of all religions and to found a new one based on the principles common to them all? The

birth or caste as the one to which he belonged (cf. C. V. Vaidya's *History of Medieval India*. Dr. S. C. Sarkar is aware of the many problems to which such latitude or laxity in marriage rules leads to and has studied them in his valuable work on *Some Aspects of the Earliest Social Life in Ancient India* (Oxford, 1928); but as they are not our main problem here, we may leave all such discussions aside, and recognise that there is nothing extraordinary or very harmful in the marriage alliances of Akbar, and that we are not warranted in reading a bad motive to any such action of his.

doctrine of reincarnation offered a great fascination to him, and, in spite of the many cruel customs like *Sati*, the stubborn dislike to widow remarriage, and the countenance, nay, the regular enforcement of child marriage, evils which he greatly strove to mitigate, Hinduism was very much to his liking. And, when Hindus came to look upon him as an Avatar of Vishnu, let us not be unfair to the vast majority of this land and say they loved and praised him because he gave them lands and titles, nay, ranks in the army, and further tried to remove all distinctions of superiority born of race, creed or power between the Hindus and the Muhammadans. On the other hand, there certainly was more than a dose of politics in his attempts early to found the new religion of Din-Ilahi (1582) and to curb down the pretensions of his own co-religionists for superior ranks and titles, lands and powers. For, the Muhammadans had already got up a movement to bring in a Mahdi who was to found a new system of Islam on the basis laid down by the prophet of Arabia, nearly a thousand years previously; and it was the part of kingly wisdom to forestall the new religion by itself founding this long expected religion. Further, a Mongol chief could not long endure the nameless tyranny of the Muhammadan nobles and chieftains who, for centuries, had laid waste the fair land of Ind with their rapacious thirst and blood-thirsty swords.

7. *His great Reform in Islam, not Mahomed but Akbar (the Emperor, himself), to be the highest Prophet and Authority.*

What, then, exactly was the religion of Akbar? And how far did he succeed in spreading it in his own time? Are there any chief and vital principles in it, and are they of any use to us to-day? Certainly, these scientific

and pragmatic questions it is that interest us most and have any use or value to us. But there is no need to go into their details now alone, and we may take them up by and by. And we may first pass through the portals of his earliest conquests in the chief religion of his day. For, while the Muhammadans used to say during their prayer time, "There is no God but Allah, and Mahomed is his *Prophet*," Akbar made a significant change in it, retaining the first part, and in the second replacing the great Prophet's name by his own name. And what a mighty change it meant! The end of all bitterness, of all venom, of all strife and discord and the establishment, in no time, of peace and goodwill, of love and unity to all men on earth, even as brotherhood, comradeship, union is the one key-note of all Islam. There is not the least doubt that like all true and great teachers, whether ancient or modern, the Holy Prophet of Arabia too taught the one true and everlasting religion of love and brotherhood, peace and goodwill to all mankind and all unity, all solidarity of mankind would follow in its wake. But his followers, like all else, stifled and perverted all life and beauty from the true spirit of his noble religion, and sheer selfishness and ignorance were as much the order of the day as *Svartha* and *Avidya* are even now the leading evils of mankind all over the world, and not alone of either the Hindus or the Muhammadans. No wonder, therefore, that he could begin no reform whatever *even within his own religion*—^c unless in the first place

⁶ *His Changes in the Muhammadan formula (to include the non-Muslims as well)*—It must be noted at the same time that Akbar effected this great change in the Muhammadans formula not merely to bring about the healthy reforms that he felt to be so very necessary for the future of Islam, but to get non-Muslims also to come

he had given a death blow to the cankering worm that was eating up Islam to its very marrow. And was it not the same noble motive that led the chief leaders of Protestantism in contemporary Europe to create and establish a new order of church-life? Nay, is it not always the same way that all new religions, nay, all political states, all science and philosophy come to be? For, verily should we ring out the old and ring in the new. Thus it was that the Buddha and the Jina began to found their own religions by questioning the most cardinal principles of the early Hindus, on the existence of God, the authority of the Vedas and the supremacy of the Brahmanas as the mouthpiece of the latter, just as the Vedas themselves were said to be the only one and only true revelation of the highest God, the one without a second. The distant kingdoms of mediæval India, both the Northern and the Southern, like the Bahmani and Vijayanagar kingdoms, and Bengal and Jaunpur began by throwing off the evil authority of the emperors like Mahomed bin Tughlak, ruling over them from far-away Delhi. Galileo and Copernicus began a new era in science, only when they threw off the last shreds of ancient science, as found in the works and teachings of ordinary Aristotelians. And a new day came up for philosophy, only when a veteran thinker like Kant dared to enter into the wilderness, nay the mist and smouldering dust of ancient philosophy, whether rationalistic like that of Descartes, Spinoza and Leibniz, or sensationalistic like that of Locke, Berkeley and Hume.

and join the new system of Din-Ilahi which he began to propound openly in 1582, that is to say, only three years after becoming the acknowledged head of Muhammadan Religion in 1579.

8. *He spread Religion not by Sword but by gentle Word and Example:—*

Well was it, therefore, that he boldly drove out the enemy from its very citadel of peace and utmost strength rooted in the selfish hypocrisy and superstition and the unthinking gross ignorance of the masses of the so-called followers of the true prophet. Mahomed, we suppose, had been commissioned from on high to spread his teachings and drive them into the hearts of the unbelievers at the point of the sword, the sword not of love and knowledge but of sheet steel, generally or usually backed by a barren, stony heart, set all entirely on its own aggrandisement and sheer sensuous pleasure. Not that there can be any sane aversion or ill-will against the spread of one religion over other parts of the world, but, speaking spiritually, that should never be at the point of the hard and feelingless blade of a mere metal. Nor need this spell any doubt of the sincerity and invaluable aid they are to India, as the truest sons of Islam. But none of these, all praiseworthy men and actions can ever get on save by the path which was followed by the clear wisdom of Akbar's pure and unsullied mind. He was as worldly a man, a regular *Grihastha*, as our Sri Krishna himself, and he had a number of wives and children. But they left as little an impression on his calm and eternally vigilant mind as does the flash of lightning against a clear sky in the opposite direction.

9. *Akbar the Philosopher-King.*

On this basis it was that he ventured to inaugurate a new religion which accepted not Mahomed but the reigning Emperor, Akbar himself, as its head and founder. This has never been an idea foreign to the minds of any time or country, and certainly not in

India. For, Sri Rama and Krishna were teacher-kings, of a far off past, while in times within the memory of the historical mind, Harsha and Asoka practically continued the same role of teacher-kings. In Egypt, China and the Muhammadan countries the teacher-king was quite a well-known and well-established system, so much so that the Church and State were rarely separated or came into any direct and vital opposition and put into the hands of two different sets of men and institutions. In fact, did not much the same rule prevail in the West also, and did not the Roman emperors stretch their sway in matters of religion too, and, in fact, was it not a condition weighing hardest upon the early Christians to worship the emperor whether they liked it or no? And when Henry VIII and Elizabeth took up the dictatorial rod even in matters of religion, how far did they diverge from the path trod by Akbar at about the same time here in India? And even now how far is religion removed from politics? Let but Tilak and Gandhi answer, and meanwhile let us hear the sober counsel of that prince of Moderates, Gokhale, who said and ever acted on the principle "Public life must be spiritualised." What else could he have said when he could not be aught else but a true son of this land of sacred, and not of any mere golden, deeds as in the West and hence rightly called the *Punyabhumi* or *Karmabhumi*? This supremacy of the emperor in matters religious also went hand in hand with the divinity that doth hedge a king, as he in our land is the incarnation of Vishnu himself, the great Lord and protector of the whole universe.

Some of the newly set up religious organisations may not subscribe fully or wholeheartedly to the raising of one man above

all others; but that is mostly because of the rise of individualism, standing on the basis of a democracy, mostly unenlightened and narrowly competitive. On the other hand, neither a theosophy nor a positivism well-interpreted can hold out any strong objection to the theory of the philosopher-king, which sane and veteran thinkers like Plato had well propounded and established centuries ago, and from which few of us even now can withhold our truest admiration. Thus far, we may unhesitatingly say, was he justified in his cardinal principle of the new religion, and well was he helped and encouraged by able friends like Abul Fazl in inaugurating a new era which recognised the Emperor's supremacy in matters religious as much as in all politics (1579—82).

PART II. IN DETAIL.

10. *Birth and Early Rule of Young Akbar.*

Born in 1542 in a desert and for thirteen years made to undergo a life of varied experience and with no great hopes of one day becoming an undisputed and well-loved king, he had just the pleasure of seeing his father regain his lost throne in India, but not of seeing him rule as an emperor even for one year. And fresh troubles broke out at once. For, while still he was in the leading strings of his good protector and uncle Bairam Khan, the Hindus came out to fight for the throne under Hemu, and, though the latter was defeated, the disposal of his life is said to have created a wide difference between the young and kind prince and his experienced but for all that, heartlessly stern guardian. And by the time he had freed himself from the tutelage of Bairam Khan and the tyranny of his elderly relations

in the harem, his young head had already come to carry a wise brain within it, and he could not be shaken in his firm conviction of how to build up and rule a mighty empire in India. For, a dreamy and pleasure loving lad though he seemed to all outward appearance, and took a lusty part in hunting and elephant fights, and never acquired the art of reading and writing, yet did he never waste his leisure time in idle thought or mere frivolity, but oft and again used it in making bold and able speculations on the nature of his God-given work in life. He saw how utterly useless and greatly injurious all strife between people and people and religion and religion was, how the people rarely or never cared for the good of their fellowmen however much they made a show of religion, and however greatly they enjoyed the good things of life, and his heart was sore troubled to find such a sorry scheme of things here below while the true God in His mercy and love had created a regular heaven on earth, if but the people could see and serve it aright. Thus it was that he early came to remove all the unjust taxes which weighed so heavily on the people, though they meant a goodly revenue to the state. The pilgrim tax alone brought in an annual income of millions of rupees; yet, with one brave and willing sacrifice he put an end to it from 1563, and similarly abolished the hated Jiziya or poll-tax in 1564, in the ninth year of his year when he was but twenty-one years old.

11. *Akbar the Seeker and Follower of Truth.*

Ala-ud-din, the Khilji emperor of Delhi, earned a notorious fame for his loathed treatment of Padmini, the chastest queen of Chitore and Mahomed bin Tughlak became a bye-

word for his sheer self-willed madness untouched by any grain of sane and wise counsel. And long has India known how to scorn and pity such base born creatures passing off for great kings and rulers of this vast and holy land. But Akbar's title to win our love and respect comes from quite another source; for his was a mystic heart (*cf.* Havell's *Short History*, p. 151) whose visions pierced beyond all the veils and limitations of age and circumstance and he could see truth for all and aye. He saw how hate and strife could no longer be the order of the day and a new cycle had begun with his own humble advent and how the times were getting ready for the spreading of this Gospel, the love of man and the regeneration of the world. But he was not ambitious or hot-headed and was not anxious to send out missionaries to foreign courts and peoples proclaiming the new dispensation; for he was not the ignorant prince of H. G. Wells's unenlightened criticism not to know that the bitterly fighting, self-centred and world-exploiting west, or the rest of the world beyond India was not the place for the sober counsels which emanated from the unselfish hearts of himself and his friends like Abul Fazl and his equally able brother, Faizi. Further, what need was there to tell him that it was the part of kingly wisdom to see that all reforms began first at home, and not sent out till they had gained a thorough success within one's own kingdom?

12. *His Chief Helpers: Abul Fazl.*

Deeply did he study the religion and practice of his own people, and at first he was a great Muhammadan; but, as years passed on, he could not be blind to the shameless evils wrought in the broadest day-light by the most reputed followers of Islam,

When he came upon Shaikh Faizi, the great Sufi poet and doctor, it was the Muhammadan that had sent him to the court (1565) just to accomplish their own bitter hatred and jealousy of him and see that their unyielding foeman met an unworthy end sanctioned, as they very much wished to see it, by the great hand of the Emperor himself. And when Abul Fazl, the worthy son of the great Shaikh who had been greatly persecuted for his bold thoughts and saintly character by the jealous and bitter opponents of the same faith, when he too came to the court and swelled the ranks of true friends and followers of the great king, there could surely be no bounds to the open ill-will of his brother Moslems. Whether as the greatest scholar and thinker of his times who had read and digested all that the world could teach him, and had therefore sought the wisdom of China and Tibet to complete his religious philosophy or as a mystic poet and young man whom nobody could conquer and pull down in the debates on religion which now formed a regular feature of the Emperor's various engagements, for one and all these reasons he became worse than the bull's eye red of his fellow religionists. Nay, he earned as bad an ill-will as did Kalidasa in the reputed court of Bhoja Raja of Dhara Nagar, and was in 1602 murdered at the instigation of the Emperor's son and heir-apparent, Salim himself. Political causes too contributed no little to this most pitiable murder of one of the greatest men of all times; but the true fact must be stated that he fell a victim and became a martyr not so much to the political, as to the religious dis-

turbance⁷ of the times which he himself had done so much to develop and bring to the point of creating Din-Ilahi. For, had not he and his brother and father helped the Emperor so greatly in turning away from the true faith of his fore-fathers and in translating into Persian the great works of the Kafirs, like the Holy Bible, the Ramayana and the Mahabharata, the Harivamsha, Raja Tarangini and Lilāvati, nay, even the Atharva Veda itself (*cf.* Havell's *Aryan Rule*, p. 449)? Indeed was not the orthodox Badauni himself compelled to work on these translations of the hated Hindu scriptures? And was there ever a true Muhammadan in all that court who could forgive one who had virtually forced them to sign a document which they could not but scorn and hate enough, the one which made the Emperor's will law even in matters of religion too at the expense of all the sacred authorities and the leading 'Ulemas' or Doctors of the Islamic theology themselves (1579)? Well did he deserve to die a dog's death, said all the faithful brethren and loudly praised the justice in rooting out such a hated weed from the fair fields of their religion. Not that any one should be blind to the defects of Abul Fazl (for which see Smith, Jadunath Sarkar,

Badauni and others), or to the virtues of the better class of Muslim nobles and leaders of the time, but it is the part of justice and fair play to bring out points which have not been made so clear and evident to the ordinary student, however otherwise it might be with reference to the rich and learned few.

And while we speak of Abul Fazl and his relations to Akbar, let us not forget that the great liberal policy of his reign had long preceded the former's visit to the court (1574) and that all the credit of first remitting the hated Jiziya (1565) goes not to Abul Fazl but to the Emperor himself. And he was indeed more like another Arthur of a later day on an Indian soil, surrounded as he was by a noble set of followers. Nay, like all courts, the court of the great Moghul too was torn and rent asunder by many of those spiteful creatures, each trying ever so hard to carve out a big share for himself, and it was only the masterful presence of the Emperor himself which saved India from their rapacious thirst and slaughter.

At the same time be it remembered that the success of the Emperor's noble dreams owed no little to the ever ready and faithful hands of his numerous bands of Hindus and Rajput followers, headed as they were by leaders like Raja Todar Mall and Raja Mansingh, Raja Birbal and Raja Bhagvan Das,

(To be continued.)

⁷ *Akbar's Sufism leads to revolt in Bengal* (1580):—His open and decided leanings to Sufism, under the influence of people like Abul Fazl, contributed in no small way to rouse the rebellion in 1580 of Bengal, which had been conquered but four years ago (*cf.* Smith's *Student's History*, p. 175).

HUMOUR IN THE CLASS ROOM.

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(Some of the following delightful bits have been culled by the compiler himself from his experience as an examiner in different colleges and in the University while others have been frankly borrowed. He refrains from commenting on how far these lapses are due to hasty reading, of scribbled, unsatisfactory "notes", ill-digested information, or vagaries of a brain, perplexed by nervous dread. Pointing a moral, often, spoils the joke).

HISTORY.

Julius Cæsar landed in England in 55 B.C. and went away in 410 A.D.

It is important to come to a definite conclusion about the nature of the Anglo-Saxon conquest, for upon our answer depends the growth of the English constitution.

Augustus converted the English into Christians.

Gregory wanted to make the English angels.

The Danes lived in France.

Alfred defeated the Danes in the battle of Wedgemoor.

Alfred wrote the Bible.

Alfred started a paper called the Anglo-Saxon Chronicle and made others write articles in it.

Alfred wrote the Domesday Book.

Henry II made the sheriff important by depriving him of all his powers.

When England was under the interdict, the Pope stopped all births, marriages and deaths for one year.

Henry III was too good to be a king.

Simon de Montfort formed the Mad Parliament, which is the same, as it was to-day.

The Salic law says no man born of woman could succeed to the French throne.

Edward III could have become king of France, if his mother had been a man.

At Crecy, the English were able to cross with the help of a Ford car.

The Black Prince died of injuries received by his horse.

Joan of Arc was the wife of Noah.

Henry VI was subject to insanitary fits.

Cardinal Beaufort and Henry of Gloucester died shortly after each other.

Henry VII stimulated trade by stopping foreign trade completely.

Wolsey received money both from the French and Spanish kings at the Field of the Cloth of Gold. Hence, it is called so.

Wolsey saved his life by dying on his way to the king.

Wolsey said: "Had I served a dog, I would have been treated better."

Cromwell was sent to Rome to secure the consent of the Pope to the divorce of Catherine; but, on his way from Ipswich, he died of fever.

The Reformation led to the disappearance of monks who were preaching morality. So, people began to marry many wives, the king himself setting the example.

The Act of Annates transferred tannage and poundage to the crown.

Mary massacred the Protestants on St. Bartholomew's Day and married Louis XIV.

Elizabeth ascended the throne after murdering her sister, Anne.

Elizabeth's passion for power was so great that she refused to share it with her husband.

Thomas Moore the poet refused to recognise Henry and Elizabeth and was executed.

When the King of Spain came with the Armada, Drake approached him and singed his beard, for kings of Spain had long beards.

Mary of Scotland married the Dolphin of France.

Elizabeth rode through Coventry with nothing on and Raleigh offered her his cloak.

When Elizabeth said to Raleigh: "I fear I have spoiled your cloak," Raleigh replied "Dieu et mon droit" which is French for "My God, you are right."

Raleigh introduced tobacco into England, and said to Ridley: "Master Ridley, we have to-day lighted a fire in England as shall never be put out."

In 1620, the Pilgrim Fathers crossed the ocean and this is called the Pilgrim's Progress.

Charles I went to see the Infanta and Shakespeare says he never smiled again.

The Root and Branch Bill ordered farmers to prune their trees each year.

Cromwell called September 3 his lucky day, though he died on that day.

Cromwell put down the rebellion of an illegitimate son of James II called Monmouth.

Charles II told the people that they could live as loosely as they liked. This is called the Restoration.

The Test Act was passed to keep Roman Catholics out of public-houses.

According to the Habeas Corpus Act, a man could not be tried twice for the same offence. So, if a man stole something and is

put in prison, when he comes out, he can steal another of the same thing without fear of punishment.

Habeas Corpus means you may have the body and was the shout made by the people who brought their dead to the death-cart during the Great Plague.

James II passed the Clarendon Code granting toleration to the Huguenots.

The Bill of Rights declared that no one in England should be a Catholic.

After the establishment of the Bank of England, all other banks were declared invalid.

Marlborough always fought with a fixed determination to win or lose.

George I was a savage who had no title to rule over England.

George I was the son of Electric Sophia. Clive committed suicide three times.

The American War broke out because the English regarded the Americans as convicts.

Lord North ordered some Red Indians to upset tea in Boston Harbour and thus closed it.

Wilkes by his fight established the right to set up printing presses.

Wilkes was called the Morning Star of the Reformation, because he attacked the bishops in his paper "North Briton."

Nelson was the man who invented the six penny novels.

The battle of Trafalgar Square was fought in London, and one of those who fell in it was Nelson who plunged his head into Capt. Hardy's coat and expired.

Napoleon was finally beaten by Drake in a sea fight off St. Helena.

Napoleon took a degree called the Berlin Degree.

Hargreaves invented the circulation of the blood.

Victoria was the longest queen who ever ruled England.

The husband of Queen Victoria was called the Concert of Europe.

Cobden was a famous sea-dog of the days of Elizabeth.

Cobden invented a machine for grinding corn.

Bright invented an incurable disease.

Rochdale Pioneers were the Protestants kept in the jail of Rochdale by the French.

Parnell was a foreigner who fought for Scotland and was defeated by Edward I at Evesham.

Parnell came over to England to plot a rebellion, but he was murdered by a Protestant in Phoenix Park.

Florence Nightingale was so called, because she flew about from place to place to warn the English if the Russians were near.

The king is crowned in the Westminster Abbey with his sepulchre in his hands.

Conservative means a green-house.

A civil servant is a man who fights in civil wars.

The Court of Chancery is so called because there is no chance of getting your money back from it.

A primate is the wife of the premier.

A sheriff is a French cook.

The Jews called those who were not Jews as reptiles.

The Isles of Greece quarrelled about being the birth-place of Homer; but, Chaos has the best right to claim him.

Monarchy is the state in which a monarch has only one wife.

B. C. is before Christ. A. D. is after the Devil.

The Council of 500 was a judicious court of impeachment.

Cleisthenes allowed Thebes to become a member of the Ecclesia.

Socrates died from an overdose of wedlock.

Cæsar was very strong. He threw a bridge across the Seine.

Rome was founded by Romeo.

Euhemerism is the practise of turning facts into plain history.

Rome built the Via Appiah.

Pompeii was destroyed by an overflow of saliva from the Vatican.

The Pope lives in the Vacuum.

The German Emperor is called the Geyser.

The inflammability of the Pope was proclaimed in the Vatican Decrees.

Martin Luther was fond of the diet of worms.

High officers in China are called mandolines.

In China the religion is called Confusion.

Soviet is a kind of cloth.

Kautilya wrote a book called Harsha Sastra.

Darius, son of Hadrian, became king of Persia.

Asoka and his wife were kinder than each other.

The Huns were defeated and turned into Rajputs.

GEOGRAPHY.

Britain has a temporary climate.

Canada is situated on the top of Mt. Abraham.

Italy has an indentured coast line.

The Tropic of Cancer is an incurable disease.

The Equator is a menagerie lion running round the earth.

Equinoxes are people who live in Greenland.

The tributaries of the Nile are called Juveniles.

The climate of Bombay is so hot that the people who live there have to live somewhere else.

The five continents are a, e, i, o and u.

The Red Sea is joined to the Mediterranean by the Sewage Canal.

In the centre of Australia there is a great deal of nothing.

Chicago is a large town at the bottom of Lake Michigan.

In California the climate is so mild that they can grow in the open air tinned meats.

Danish cows receive a superior commercial education.

Most of U. S. A. lies in the Temperance Zone.

Mt. Everest is so called because people cannot climb it without resting.

In Turkey, a man is allowed to marry many wives; but, in England, he can marry only one. This is called Monotony.

LITERATURE.

Guerilla warfare is a war fought with men riding on gorillas.

Tertium quid is a legal name for six and eight pence.

A Job's comforter is a thing given to the baby to teach it the patience of Job.

A worshipper of Mammon is one allowed to marry many wives.

Buttress is the wife of a butler.

Propaganda is the husband of a Proper goose.

A grass widow is the wife of a dead vegetarian.

Polygamy is a thing with many sides to it.

A ruminating animal is one that chews its cubs.

Vicar is the masculine of vixen.

A deacon is something you put on the top of a hill and set fire to.

A posthumous child is born after its parents are dead.

A heirloom is a loom for making nets.

Neuter gender means a corpse.

Charon was a black boatman who fried soles over sticks.

Sir Walter Scott's publishers turned into a liquid. So, he had to pay the national debt.

Scott is called "The Blizzard of the North," for he tried to reach the North Pole and died there.

Tennyson, the greatest prosewriter that ever lived, wrote In Memorandum.

Chaucer translated the Bible and was put in jail. He wrote there the Pilgrim's Progress.

Shakespeare made a mistake in mentioning Galen who did not live till a hundred years after his time.

Isaac Walton invented gravity.

Tolstoi invented the X-rays by accident.

Adulthood is the feminine of adult.

He was the brother of the culprit who was innocent.

The only bird he shot was a rabbit and he killed it with a stick.

He could not hear very well because he was short-sighted.

He was so ill that the doctor had to come and take his temperament.

A thermometer is used to measure temperance.

The doctor examined him with his periscope.

[Oct. 1932]

If a man takes no food for sixty days, he will die in a month.

A skeleton is one who has his inside taken out and his outside taken off.

In the houses of the poor, the drains are quite unfit for human habitation.

Prima facie is a term used by scholars to mean a handsome face.

He suffered from a disease called intoxication of the bowels, and the doctor had to give him an iron tunic.

He learnt shorthand for one full year, but could not speak it yet.

He was suffering from an ulcer in his thumb.

I was absent from school because mother had twins. This will not occur again.

Horse-racing is a very cruel sport for at the end of the race the horse drops dead from fatigue and the rider is pitched into maternity.

Income is a yearly tax.

He had an illustrated throat due to growth of consols.

His leg pained because of haricot veins.

I was late because I had to take father's breakfast.

The prisoner was behaving violently and the policeman ordered him to resist but he refused.

The tenant was staying in the house only temperately, and has now gone to his village.

MATHEMATICS AND OTHER SCIENCES.

Geometry teaches us to bisect angels.

Geometry teaches us to prove what we already know to be true.

The line opposite the right angle is called the hippopotamus.

Isoceles triangles are used on maps to join places with the same weather.

The hypoteneuse is a thing which someone saw when he had a bath and yelled out "I have found it."

A circle is a straight line bent so as not to show where it begins.

Einstein destroyed the gravity of Newton.

Newton saw an apple fall and named it gravity.

Algebraic symbols are used when you do not know what you are talking about.

Oxygen is pure gin. Hydrogen is gin and water.

Marconi is used to make delicious puddings.

A gas light has an indecent mantle.

Prussic acid is so strong that a drop placed on the tongue of a cat kills the strongest man. It was invented by the Prussians in the Great War.

Ammonia is the food of the gods.

Ipecac is a man who likes a good dinner.

The spinal column is what you stand at one end and your head on the other.

The appendix is a part of the book which has no use.

Saliva flows when we domesticate our food.

Quinine is the bark of a dog.

The liver is so called because the man born without it does not live. The spleen has no business to exist because man finds no use for it.

Galileo was punished because the earth moved round the sun.

Fishes, when they live on land, at once die.

The frog is an ambiguous animal.

The tiger is the brother of the cat.

Geology teaches us how to make stones.

Monkeys are supposed to be the forefathers of men.

The theory of evolution proves that we are only monkeys.

Darwin created the species.

Astronomy is the science of making predictions.

The moon makes a resolution once a month.

Sir J. C. Bose taught the plants to shrink when touched by him.

Vitamins are certain insects which ought to be eaten by all.

Wireless was invented in the twentieth century to enable us to hear music.

Coal is got from withered trees.

Carbon is another name for diamonds.

Plumbago is a disease which affects those who work in lead.

Graphite is a small graph.

SOME IMPRESSIONS OF BRISTOL.

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

Agra.

Bristowa stands
Like Rome, on seven hills, proud and strong,
While, through her rich and varied lands,
Avon, like Tiber, flows along
Between such banks as bravely vie,
With Rhine's own gorgeous scenery.

THIS is so to-day. But originally, Brennus and Belinus, two pre-Roman British chiefs, founded and built the city of Bristowe and set it on a little hill. This is according to tradition; and the sculptures of these two mythical leaders adorn the archway under St. John's Church, one of the gate-ways of the mediaeval town, to prove to all sceptics that the story is true.

The original little hill can still be seen by the discerning eye, though the Frome on one side is now roofed by streets, the moat of the old castle runs under buildings and tram lines, and the ancient marsh has been drained and covered with one of the largest squares in England. The river Avon still lies open and gives access to ten thousand miles of water-ways through the country. Ships still lie at anchor at the centre, where, until a few years ago, there stood an old draw-bridge from under the very shadow of which Cabot sailed in 1497 to find the mainland of North America. And though there are no Roman remains in the city itself, yet the place is redolent of the middle ages. Jordan, the friend of St. Augustine, is supposed to have built a wooden church on the College Green, the fore-runner, perhaps, of the present cathedral whose foundations were laid in Stephen's reign during the time when the young Prince Henry was staying in Bristol

Castle under the care of his uncle, his mother's half-brother. The Norman Gateway and the glorious Norman Chapter House are two most precious relics.

Bristol is the 'city of churches' and most of them have thrilling and romantic associations. St. Mary's Redcliffe, to Queen Elizabeth 'her fairest parish church', to Chatterton, whose name is for ever indissolubly linked with it, the Temple Church, with its leaning tower, founded by the Templars, St. Stephen's with its delicate perpendicular tower and Bell-ringers Association that dates back almost too far for belief; there are many of them that breathe history from their architecture, their furnishings and monuments. The Bristolians also boast of their ancient houses: St. Peter's Hospital, first built about 1409, refitted with beautiful Jacobean panelling and plaster work about 1610, used as mint and sugar house at different times, and as the first Poor Law House under the Act of 1601. The Red Lodge is more amazing still, and must be seen to be believed, while the new University Buildings rank amongst the three finest architectural creations of modern England.

And what of Bristol to-day? It has filled up the river basin, and overflowed up the hill-sides which surround the valley. It has a greater variety of great industries than any other town I know. It is first for tobacco. Its cocoa and chocolates are eaten throughout the world. It has the greatest paper-bag makers in the world. I believe it makes more boots than Northampton. Ships, motor

cycles, railway engines, clothes, caps and corsets, fancy-goods and furniture, aeroplanes and buses, pottery and soap, all and more are made, while coal is mined, and printing carried on.

And what of ideas? Alas! I have none. Such is the result of my University life in Bristol. Let me explain, though, in the hope that some may read and so be saved from my present state. I sailed to England to study in the University of Bristol with the very best of intentions. All the numerous forms were carefully completed and I duly took my place in the Wills Hall—the University Hall of Residence for men students—outside the Dean's bungalow. I waited in great nervousness, speculating on such matters as whether or not the Dean lived in a Deanery, and should I say "Yes, Your Reverence," or "Yes, Sir." However, I was greeted by a very human being, and gently but firmly persuaded into taking various courses.

I visited book shops. I bought a vast quantity of note-books bearing the University crest. I visited more shops, and behold me transformed—a 'Varsity tie, fastened by a 'Varsity pin; a resplendent blazer and silk scarf, and finally a gown did I acquire. I was now equipped, I felt, for my 'Varsity career.

Behold me next attending lectures. Ah! Why is there no wise person to guide the faltering footsteps of the fresher when he first attends a lecture with the object of taking notes. Notes!—in other words the recording of spoken utterances in a note-book (complete with crest) with the aid of pen, paper and patience. Of course, if you do not take notes—as is the custom of some

people—what follows will have no meaning for you. I was then, however, a studious person; so let me go on to describe the distressing consequences arising from this note-taking business. I worked hard. I took notes at a fearful pace in the day time and copied them neatly into my beautiful note-books (complete with 'Varsity crest) at night. I underlined salient points in red ink. Other points of interest were marked in purple and green. My note-book became more and more a thing of beauty. I never read my notes, because I had always more to copy out.

Days, weeks, terms and sessions went by, and I kept on taking notes. I had a wonderful system of abbreviations and developed a truly amazing speed. In fact, dear reader, as you will probably realise, I took notes mechanically. Note-making became a vice from which I cannot now free myself. Wherever I go, I feel an inclination to take notes, be they of the inspiring and illuminating remarks by gentlemen trying to find their way home. I hope this is enough to warn others, but I have no satisfactory solution of the problem to offer. Perhaps you will decide not to take notes at all—and it is just within the bounds of possibility that the University authorities might be induced to provide each student with a short-hand typist. Of course, I foresaw jealousy in the lecture room and other difficulties; nevertheless, I feel that University authorities may welcome such a suggestion from any enterprising student.

Now as regards theatres in Bristol. Bristol was dear to me before I made the acquaintance of theatres. But since I came to know them, Bristol is dearer to me. A city without a cultured theatre is unthinkable.

Every young Bristolian, who can hardly pronounce his own name, cherishes the name of the favourite actor or actress, soon he or she knows the members of the six principal repertory theatres, etc. This active interest in the theatre becomes thereafter deeply rooted. These young people—unlike the English people in other parts of England—have no time to speak of the weather. The operas and plays of the week fill their minds. When grown up they constitute the intelligent, sympathetically disposed, well-read audience of the theatres. However pessimistic and terrible and important the news of the world may be, the bottom half of the front page of the newspapers must be devoted to a discussion of the new plays and operas of the current week. One is depressed or exalted throughout the whole week according to whether the new plays or operas of the week are depressing or uplifting. True, there are enough distressing experiences in everybody's life; but the addition of imaginary sorrows and pains and worries do seem to sweeten one's life, since psychical realities, deliberately created, are in a measure always pleasing in themselves, for they diminish the importance of the inimical actuality.

In that respect I found a great difference between the life to which I am accustomed and the life in Bristol, particularly among the students. The dramatic activities of some of the hostels are highly to be praised. But the actual number of these efforts in the course of one session is admittedly small.

There is a Little Theatre in the very centre of Bristol, satisfactory in so many respects.

There is a charming room, quite a good company with an able producer; there is an ideal arrangement for the selection of plays; the prices of the tickets are not very high. Yet, if one deliberately sets out to find whether students are among the audience, one is disappointed. I knew a good many students of the Department of Education, at any rate by sight; but I never saw a single one of them whenever I was down at the Little Theatre.

Is it that they have but little interest in plays?

Is it that the plays are too modern to be thought anything of?

Is it that their aesthetic standards are so high that no company on earth can satisfy them?

Is it that the cinema attracts them more?

Is it that their sport does not leave them a few hours to spare?

Or are they so Puritanical as to fear the influence of the theatre?

Or don't they know of its existence?

I wonder, but the just reply probably can be varying degrees of interest in theatres.

And what of Bristolian scenery? Have you seen the Durdhan Downs and Avon Gorge? Have you looked from surrounding heights over the Mendips and Glastonbury Tar? Have you been to the Castle Woods and to the Cheddar Caves? If not, the most beautiful city in England still awaits you. Go to Bristol once.

SCHOOL INSPECTION TIT-BITS.

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

THE school inspection for the teachers everywhere on earth is anything but pleasant. There are some teachers who commence to feel nervous even from the day they hear about the inspection programme. There are many stories told about this which may be interesting to hear.

A very funny thing took place in one of the classes that was being handled by an over-cautious teacher in the presence of the Educational Officer. He went, it seems, to the blackboard and used the duster to clean it. Being somewhat nervous, he perspired awfully, a thing which many teachers usually experience. He used automatically his duster as his hand-kerchief and powdered his face unconsciously. This naturally resulted in the whole class bursting out into loud laughter. It took a pretty long time for the teacher to realise what he had done.

There is another thing told about a teacher who had a great amount of imagination and nervousness. To him the annual inspection was a terrible battle in which he had to play a heroic part. But the very sight of the inspecting officer usually sent him mad with fear, and all the artificial courage that he would create for himself by way of thinking about the great heroes like Sivaji and Napoleon would completely disappear. He would be seen shaking and perspiring. If Napoleon escaped from St. Helena and if Sivaji escaped from the palace of Aurangzeb, our hero so much liked to escape from this inspection. But unfortunately he could not.

Standing in his class expecting the officer every moment, for he was in the very next class, the teacher, in all his seriousness, was giving instructions to the boys. He was extremely on the alert and any slight sound did not escape his ears. The class was perfectly silent when he heard the noise of shoes outside, which made his heart go faster than a race horse with a noise that he could hear like that of an old motor bus. This made him determine not to look at the officer whose presence, instinctively, he felt in the class-room, for he was certain that by looking at the officer he would collapse. Therefore he thought of the various heroes, both ancient and modern, who had faced greater ordeals than an inspection. This indeed gave him some courage. He found the boys very indifferent, in spite of his seriousness and nervousness. He was angry, but could not show it out, for was not the inspecting officer in the class!

He commenced teaching with great nervous eloquence and a shaking tone. The boys were not at all inclined to respond, which was a sad disappointment. Thus he taught for about fifteen minutes when the bell was heard ringing. It was now the teacher took courage and turned towards the officer. But what a pity! He found no officer, but only the school peon with a circular book in his hand. It was not the officer who had come but the peon. This was a great failure in his life.

Some teachers are very careful to find out the tastes of the inspecting officers, so that they may adjust their teaching to his taste

Here is something about a skilful teacher. There were two lessons in the text-book, one on 'Coffee' and the other on 'Tea.' It seems he used all his detective skill to find out whether the officer liked tea more or coffee. He went to the extent of asking the cook of the Inspector about this in a very cautious way. Perhaps he employed all the methods of Sherlock Holmes to find out that the officer drank coffee in the morning and tea in the afternoon. This solved his problem. He decided that if the officer came in the forenoon he should teach 'Coffee' and if he came in the afternoon he should teach 'Tea'! What a capital way of capping the Inspector!

There are many teachers who have confidence in their own personality and want to create an atmosphere round themselves, so that they may, in a way, impress the officers. I have heard it said of a headmaster of a fairly big high school who would buy two bottles of Eucalyptus oil just a day before the inspection, to create an atmosphere round himself. He would sprinkle this delicious smelling oil over his handkerchief. He would also dip the ends of his coat sleeves in the oil. Some drops he would place on the punkah and even his socks would get a share. Not being satisfied with this, he would inhale plenty of this oil and breathe out nothing but Eucalyptus vapours. His throat and nose would be full of this scent. Thus he would carry with him an atmosphere of this sweet perfume. All this he would do so that the officer may, by the very smell of the headmaster's atmosphere, be struck with awe and refuse to inspect his class. But you may be sure few officers were struck with awe. They did inspect his class and come out with much sympathy for the teacher who was all the while sinking in his shoes.

There is one funny incident which seems to have taken place in the First Form class

of a High School which was inspected by an European officer. The teacher, of course, was usually timid, and was more upset, when he came to know that it was an European officer who would come. He made all necessary preparations, drilled the boys thoroughly all the answers for the questions he was going to ask. But he was lacking in confidence in his boys, and so he wrote all the answers on the board giving instructions to the boys that they should look to the board, when they could not get the right answers.

The Inspector entered the class, but to the surprise of the teacher and the boys, dragged his chair away from the table and placed it just in front of the black-board. What a difficult situation for the students who could not see through the Inspector because he was not a transparent body! Anyhow the teacher asked the questions, and one of the dull boys who, at any rate, wanted to see what was written on the board moved to the right and left staring at the board. This made the officer turn towards the board where he found the answers. By this time, the teacher lost his tongue, for he could not speak; lost his two eyes, for he could not see; he lost his ears also, for he could not hear.

He was, in short, completely perplexed. In the course of the lesson, there was a phrase 'any more.' The Inspector asked the teacher to make the boys use this phrase 'any more' in their own sentences. But the teacher, who could hardly catch the pronunciation of the officer, and who could not hear anything at this stage, did not know what to do. The teacher stood still like one of those grave statues. He could not even say 'Beg your pardon.' Then the Inspector himself asked the boys to use any more' and frame sentences. The boys failed to do so. The teacher was then asked to frame a sentence. He too could not. The officer who had a sense of humour, suddenly took his hat and walked out of the class, saying 'I will not come to your class 'any more.' The teacher instinctively spoke out "Thank you, sir."

THE TEACHER'S SERVICE CONDITION BILL.*

A CRITICAL STUDY.

BY MR. E. S. SUNDA, B.A., B.L.,

Madura.

No Mention of Technical Institutes Teachers.

A study of the Bill, though it states in the 'Objects and Reasons' that it is intended to regulate the work and service conditions of teachers in non-governmental educational institutions in the Presidency, reveals to us that it has no concern with or not cared to take note of the large number of government-aided non-governmental technical institutions in the Presidency. I believe this escaped the notice of the Committee, not that I want to state as one of the principals of the technical institutes said that the South India Teachers' Union feels it has nothing to do with technical education in the Presidency. It has been equally the fault of the technical instructors that they have not fallen in line with the other teachers and taken part in these organizations. In any case, the omission has to be rectified, especially when we see that the technical institutes (not merely of Short-hand and Type-writing, but in the larger sense, all non-art subjects of schools of technology, schools of salesmanship, etc.) are likely to crop up if they are not already existing in some parts of the Presidency.

Unification of the Teaching Service.

I quite understand the spirit underlying this phrase. But let me make my position clear and guard the authors of the Bill against possible dangers that this phrase may lead to. In fact, my reading of the Bill has made me feel that in the anxiety to achieve this object—however noble it may be and whether it is

achievable at all—the authors are giving themselves away.

If by this phrase, the authors really mean creating a spirit of brotherliness, nay, even the ardour of a teaching race or teaching nationality, I shall be only happy but if the authors want to create a *unification* by keeping all the teachers under the protecting wings, control and care of a Provincial Board, I shall be pardoned if I say that the authors are betraying their cause.

I do realise, more than anybody else, that the stability of a teacher in his service ought to be assured before he is called upon to "create the citizens of tomorrow." But let us not in our enthusiasm and anxiety strengthen our fetters by transferring control from the District to the metropolis, from one body to another. To take a concrete case, the Provincial Board of Education has been given the power to transfer a teacher (Clause 17), of course in the "interest of the smooth working of the Act" even from one linguistic area to another. I strongly feel that this power of transfer ought not to be given to the Provincial Board at all. Experience of running similar metropolitan institutions and their dealings with the mofussil organizations tells me that the organizations at the centre do not always sympathise with the views of the mofussilites and in effect, it slowly gets into a sort of concentration of power in the centre. Local differences lead to interferences from the

centre, sometimes they are courted by malcontents of the mofussil and what was sought to be created as a harmonising force assumes the role of a bureaucrat, sometimes an arbitrary bureaucrat. I feel that this power of transfer, if given to the Provincial Board, will give ample scope to play one party against another in district units or centres and we may be having scenes of constant pilgrimages to Madras to avoid or press for a transfer by conflicting interests. Instead of the bureaucratic office of the D. P. I., we will certainly have a self-imposed non-official P. B. E., which will use the pen and ink much less unceremoniously. I shall not be accused of fighting shy of submitting to a non-official provincial board, but I shall not be a party to fetters which can be avoided, whether official or non-official, especially when they do not add a bit to our safety.

Again there is another difficulty. The P. B. E. is to be a body composed of representatives as stated in Clause 7 of the Bill. They have their own personal and school interests to guard. We have seen instances of managements and headmasters bargaining with teachers of merit who form the basis of a school's strength and cause for repute, to leave that school and join theirs. Lucre has its natural attraction; some fall victims and some do not. If it is not possible hereafter to get the desired man, transfer can be effected on imaginary public grounds. Prestige of the schools will be made to suffer.

Transfer is likely to work ruin in another direction. The P. B. E. is said to have jurisdiction over all non-governmental institutions. If that were so, is it to hold power to transfer a Rev. Father teacher from a Mission school, to another school where there are no Fathers?

Will the management agree? You may say they ought to. Will they? Is it reasonable to ask them to agree? Suppose a teacher Swami of the Ramakrishna Mission is transferred under this power to a non-Ramakrishna Mission School. Is he bound to work in the latter institution? As a Swami in one case, and as a Rev. Father in another case, they are bound to carry out as servants of their faith their purpose in life and service of education. The power of transfer cannot and ought not to interfere with the pronounced policies of institutions which owe their foundation to set purposes and to set bodies.

Can a Hindu institution be asked to take up a Christian teacher, and *vice versa* in spite of the Lindsay Commission's report? With the best of intentions and most probably justifiable as per conditions of the grant to the missions of pecuniary help in foreign countries, many missionary institutions have deliberately taken to the policy of christianising the staff, the recruitment of fresh men has been avowedly that. That being so, how can transfers which may be non-communal, or non-caste, be tolerated? In this aspect, I do not know whether the Hindu, Mahomedan, Christian or even cosmopolitan managements will agree.

A further point can be stretched without much mental strain. Will this not work against the spirit of service to work for minimum wages and the contract of service and self-imposed restrictions as are seen in institutions of the type of the Fergusson College, the Rishi Valley and other Theosophical schools, the Hindu Theological High School, Madras (with principles and fast-growing traditions, all their own), the Ramakrishna Mission School or even the old ideal Hindu College of Tinnevely

* Bill prepared by the South India Teachers' Union Special Committee.

with a band of five M. A.s., all on Rs 100 salary? How does the Act provide for such colleges to come up? If they do come up, cannot their career be spoiled by interested persons at the top in the P. B. E. by this power of transfer?

There is another great danger in this. Now, in spite of all the defects of the present system, a school develops a tradition, a personale in the teachers and what is more, schools get an impression on the public by the staff. The making of a Christian College Miller, a Venkatratnam, a Venkobachari, a Gopal Rao and a Zumbro, a Prof. Rangacharya and a Prof. Sundararaman, with all their associations with the colleges they served in, will be an impossibility. Tradition grows by long associations, and not by a few flourishes of professors, and cannot be even manufactured by extension lectures. The power of transfer will make the non-official institutions, mere teaching places like the government institutions, which, in spite of all that may be said to their credit, lack, absolutely, personality, social relationship and social culture in the real sense. The fault is in the system of allowing scope for transfer. Why should we imitate it?

A concrete instance nearer home is the experience in schools conducted by our local bodies. Frequent transfers of headmasters and assistants have made educational institutions lifeless bodies with no direct personal appeal to parents. Proper academic atmosphere is now in jeopardy and it is not allowed to develop by this kind of acts on the part of local bodies.

The Provincial Board.

The constitution of a Board, independent and impartial, is necessary to guard the in-

terest of teachers. But let it not have any of the *administrative* or even *controlling functions*. Let it be a purely Arbitration Board, let the (Bill or) Act state the conditions of the service, rules of discipline in the main (details to be worked out by particular institutions). If a teacher is put out, or dispensed with, or even if he is treated unjustly in the matter of promotion, let a reference lie to the Board and let its decision be final. Let not the aggrieved teacher be forced to appear in a civil court to state his grievance and let him not get a decision from a person or with the help of persons who may not—or stated not to—understand the ethics and details of the profession of teaching. Let the Provincial Board be made a tribunal to hear complaints of teachers against managements and let their decision be final and executable like a decree of a civil court (as in the case of decrees passed by Co-operative Arbitrators). In the composition of the P. B. E., let the managements also be given the right to send two representatives, so that the view of the managements may not be stated to have been left out, or let every management, if it is a party, be allowed to nominate its own arbitrator, the other one another, and a third to be nominated by the South India Teachers' Union. A body of three like this can be given this power. This is an alternative suggestion.

I am for giving all powers to a body—be it a P. B. E. or a judicial body under a special Act to protect the interest of teachers and advance their stability of service but let no body be created to have *control* over the teachers in the Presidency or schools with powers of transfer, etc. It may, in the long run, prove another non-official Directorial room.

Professional Code.

Clause 12 relates to the professional code. I am not quite sure whether a professional code—especially in the affirmative aspect ("shall do this," etc.)—can be made with grace provisions of an enactment. We can define what may be offences against professional ethics and provide for proper punishment). But the clause as it stands, cannot find a place in statute book—at least in an *Indian* statute book—as it is only a set of maxims to be followed by all teachers *morally*. If moral qualities ought to be insisted on in an Act, as opposed to providing remedies against the perpetration of professional wrongs, we are exposing ourselves further. Take a case: 12 (a) "Discharging duties to the satisfaction of his employer." It is an elastic phrase. What is satisfaction to me is not satisfaction to my employer. My ability to get satisfied may be different from that of the employer. Who is to decide it? In any case, why should clause (a) find a place? Should a teacher get permission to take up even honorary public work, especially when in 12 (j) he is made to serve in some specific nation-building activity. We know how teachers of local bodies are now prohibited from taking up offices in Cooperative Societies. Probably this is another fetter.

S. I. T. U. and Constitution of the P. B. E.

In clause 7, I see a provision for four representatives being recommended by the South India Teachers' Union *Executive* to the P. B. E. This is rather queer and against all elements of modern democracy, or should be based on the superiority-complex of the *Executive*! I may be pardoned if I state that this shows how the Executive wants to act. This should be left entirely to the general body of the S. I. T. U. If the

District organisations should have the power to vote and decide on the personale of the President of the Provincial Educational Conference who should strike the leading note of the year and state the non-official opinion and lead the Conference, I fail to see why this power should not go to the same general body.

Conclusion.

These are in the main criticisms of the Bill. Minor suggestions of less importance can be made to the local committees which may sit to discuss the Bill. But on these broad points, teachers and those interested in education ought to express their views and the *Educational Review* will be doing a real service if it keeps open its columns for the same. Before I close, I shall state categorically the points on which the discussion can be proceeded with.

- i. Should there be a Provincial Board at all? Will not a semi-judicial body or arbitration board to decide teachers' disputes do?
- ii. If a Provincial Board is necessary, what should be its powers? Should it have powers of *control* including transfers, etc.?
- iii. If it should be a Controlling Board, are all the managements, and are all the teachers of various types of schools likely to agree?
- iv. If they disagree, is it in the interest of education and academic atmosphere to force them to agree? Will not such a unification lead to an impersonal, if not lifeless, set of institutions to grow?
- v. Should the S. I. T. U. now restrict itself to measures of safe-guarding the teachers by regulations regarding work and service conditions by creating a tribunal to decide disputes and see to the proper observance of the same, or should they think of other things now? The Bill can be discussed on these lines with such additions as others desire.

IS CLAUDIUS GUILTY?

BY MR. P. S. RAMAN, B.A.,
Madras.

AN incestuous, adulterate beast, a foul parricide, a smiling damned villain carousing in the rotten bed of Denmark—such is the general verdict on King Claudius, a verdict pronounced in prejudice and haste on a king in dreary and barbarous Denmark. The faith of Jesus Christ had not been carried to the realm of Claudius. He lived in an era of uncouth barbarism, when rules of marriage guided no wedding, a wronged nephew thirsted for the blood of his own uncle and grim ferocity characterised revenge. Looking down from the summit of our own times into the dreary past, we are led to think the murderer of his brother a vile monster. But Claudius is not his own man; he is but a woman's plaything, a victim of a weak moment. Gertrude had been passed in silence as a woman in error whose weakness man's chivalry had forgiven. The wronged ghost slightly hints to the crime of his sometime wife, but fights shy to lift the veil; King Claudius realises late his own weakness and attempts to keep glum over his partner's guilt. Yet, references to a joint crime hazily linger in the king's disturbed words. Claudius is a faithful slave of his beloved, under whose smiling eyes he kills his brother—but how coolly and calmly!

Gertrude, Oh! most pernicious woman! The ghost shudders to think of her; but its love leaves her to the thorns in her bosom to prick and sting her. These thorns have been the subject of much comment till the critics have lent the benefit of doubt to the woman. But, certainly, they were not the thorns of her over-hasty marriage or her marriage with her

husband's brother; for, in that distant age, marriage with a dead husband's brother was no incest. No courtiers are shocked at it as a sin; no subject laughs at it; not even the satirist grave-digger pins it to a smile and the wise Polonius does not deplore it. It would not torment or prick and sting her bosom or rend a guilty conscience and Heaven would not be offended. But those thorns, black and sharp, of a husband's murder would lodge in her bosom and turn her eyes to the black and grained spots in her soul.

If Gertrude only starts at the Play Scene, Lady Macbeth will not act different. Hamlet's behaviour in the play strikes her into amazement and admiration—amazement, perhaps at how Hamlet could have probed into the hidden mystery, and admiration, genuine, at her son's great scheme—the mouse-trap. Polonius behind the arras has perhaps prevented a confession and an appeal to Hamlet's mercy. With the death of the rash intruding fool, Hamlet seizes the first opportunity and begins to speak daggers at her and rail at the murderous king. To the first reference to the murderer, 'who stole the precious diamond and put it in his pocket,' Gertrude, the conscious culprit, feigns no surprise, but only groans 'No more.' The innocent woman will be shocked and plead ignorance. She will join the avenger with an oath cursing the villain who murdered her husband. The meeting scene between mother and son deprives her of speech and the queen fails to act her part with a conscience struck with remorse. She only

confesses in silence when she sees not the ghost, but finds Hamlet's discourse with incorporal air, 'his cunning bodiless creation.'

The ghost has spoken to Gertrude's guilt; her imperfect acting before her son has manifested her part. The question often asked, 'Why does not the king bear her out her guilt in his soliloquies or in his conversations with the queen?' renders the problem a trifle doubtful. But King Claudius is no coward to blame his beloved before her face or shift the burden behind her back. Yet, when the repentant soul pours forth its faults, its heavy sins, does it not refer too to those effects for which he did the murder—its evil tempters, the queen, his own ambition and the crown. 'As the star moves not but in his sphere, the king could not but by his queen.' When he warns her of the danger to his own person and to hers as well, does Claudius touch her guilty chord? He is perhaps no more secretive as he recounts to her their tragic state, for owners of a foul disease, to keep it from divulging, they let it feed even on the pith of their life. There is a grim pathos, a lingering reference to their joint crime in his desperate cry 'Oh! my dear Gertrude, this like to a murdering piece gives me superfluous death.' Poor Claudius, he little suspects that his dear Gertrude in her agonised moments has delivered him up to the wrath of her son in an oath of silence.

That is the queen variously described as weak and innocent, as weak but privy to the crime, as weak with the benefit of doubt, but always weak! And she faces the riotous mob and its fiery Leartes with cool composure and courage.

Judged impartially, not from the mouth of the ghost, not from Hamlet's tongue, Claudius

stands in a brighter light than any other character in the play. Hamlet and the ghost are wrong in their denunciation of the king, but the stranger will view through a different glass, for is not human will pliable to temptations? There is affection in the murder Claudius commits, the sleeping king is left in eternal sleep by a drug. Kings in the mediæval age have waded through blood to the throne. Children, playing on their mothers' laps, have been murdered in dingy castle rooms. And Claudius in dreary Denmark is goaded to a murder by the woman he loves. His fault must find extenuation, for he is not divine, scorning at the world and its temptations or sacrificing himself and his belongings to truth.

Through and through regal, Claudius is dignified, every inch a king. He is no tyrant reigning over a discontented land. In that primitive age, he shuns war and while his smithies roar in nights he still attempts to avert a war. Old Norway greets him with deference and chides his warlike nephew. Claudius is mighty bold, he greets with a smile Laertes and his rebellious rabble. He stations his guard at hand as his strong doors creak under the axes of the rebels.

Claudius loves Gertrude to madness, she is no conjunctive to his life and soul. His love to Hamlet is more. He sends for the prince to school him in the art of administration and court-craft. He uses Rosencrantz and Guildenstern 'to gleam if ought to us unknown afflicts him thus, that, opened, lies within our remedy.' With what eager relief and ready compliance he acquiesces in Hamlet's request about the play and his presence! But with the ominous words 'Those that are married all but one shall

live,' he realises the grave danger dogging his hands? What torment and pangs of him. The pursued then turns upon the pursuer—a common law of nature.

The mystery that shrouds the murder of Hamlet's father leaves, at worst, in suspense the part of Gertrude. Was she the active agent who schemed the murder and the revolting soul of Claudius suggested a milder death? Or did Shakespeare create in her a second Lady Macbeth and found delicate of a repetition. 'The power of beauty will sooner transform honesty from what it is to a bawd than the force of honesty can translate beauty into his likeness.' 'And give me that man that is not passion's slave.'

The crime of Claudius is not above pardon. He is torn with remorse; he smarts under the lashes of conscience; he dreads the hand of heaven. Is there not rain enough in the sweet heavens to wash the blood from off

his hands? What torment and pangs of conscience!

What then = What to do.

What rests = What binds.

Try what repentance can—a cold consolation urging him to try what it can. And he struggles again.

Yet what it when one cannot repent = What can it do when one is unable to repent (to him the possession of the effect is a disability).

Oh! wretched state—Oh! my wretched position.

Alas his thoughts—his affections to the queen, and his earthly possessions remain and mere words cannot soar to heaven. Yet he will secure a kind man's sympathy and the pardon of the merciful lord though the courts might convict him.

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ROBERT MAYNARD HUTCHINS.

A GREAT PIONEER IN EDUCATION.

By MR. R. KRISHNAMURTI,

Rapoor.

A YOUNG man of about thirty-two, President Hutchins has lately distinguished himself in the educational world by the announcement of a new kind of educational programme.

He was lately Dean of the Yale Law School; but he has belied the expectations of many who were greatly concerned about his conservative bringing up. Nay, he has set himself to overhaul the present educational machinery and devise and substitute a more modern and better suited one in its place.

He has more than once expressed his avowed hatred towards the modern system of manufacturing and labelling of graduates. And he is confirmed in his belief that if education, if it were to have any abiding influence on a man's life at all, must be "the product of a way of living." He never hesitated to declare his disapproval of the process of winning decrees.

He always stood and will always stand for a general education which will keep abreast of all modern needs and up-to-date requirements. This is evidently a great and singular feature of American educational progress.

You need not go into his University to take a meaningless diploma. Perhaps, I am afraid, Mr. Hutchins may not admit you. His University is for individual development; and every student has the chance to progress at a rate which his individual capacity would allow. He is protected from any undesirable influences which might check his progress.

Only at the end he must submit himself to a "comprehensive examination;" and surely this is quite unlike the examinations that obtain in our Universities.

There is at bottom a great, I might almost say, truth in the great idea which the young Hutchins proposes to translate into action and reality. It is just this.

Every candidate must have sufficient general knowledge, besides equipping himself with a variety of information on all topics. He should at least master any one particular field of thought, must be able to organize it on sound lines, which will eventually lead to success and eminence. To put it in a nut-shell, he must be trained into an expert on the particular branch of study.

Robert Maynard Hutchins also intends to provide a curriculum for those who need only a general education. They will get out of the course within a reasonable time with honour and with credit.

He would prefer his students to learn the several aspects of social life than to master the chapter on the Binomial Theorem or anything else for the matter of that. His system succeeds in its object if all his students could know how to move with fellow-students, and how to bear themselves nobly in the great society of mankind. He would expect them to know something of everything, in short, make themselves desirable and enviable citizens of the commonwealth of nations, and if God wills that they should ever be

enemies, he would expect them to be forgiving and generous.

And the latest line in the educational programme which Mr. Hutchins attempts to broadcast is the introduction of talking motion pictures as a medium of education in his University.

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This part of the education will take about ten minutes of every hour. Our University laboratories may not have such great and singular instruments as a specialist and a research scholar may happen to possess. And again, you will have the splendid opportunity of hearing the foremost scientist explaining his discoveries in clear, distinct and popular terms. Herein lies the great utility of the by no means unimportant inauguration of Talkies as a part and parcel of modern educational life.

His ideas may come as a surprise to many and may aim at striking a death blow to the present system of mechanised education. Yet the experiment remains to be tried and the result of its achievement will be announced to the world by a rapid recognition and by the front rank which he and his University will come to occupy in the educational world of to-morrow.

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THE TEACHING OF LANGUAGE TO CHILDREN.

BY MR. S. JAGANNADHAN,
Saidapet.

THE teaching of language to children should include a training in the ability to speak, read and write. In every lesson in the class-room these features of language teaching should be kept in mind by the teacher. Children develop the power of speech very soon, so early as in their first and second year and if one could only take a keen interest in recording their vocabulary, one will be surprised to see a vocabulary of about two hundred words at the end of two and a half years. This power of speech comes to them by the power of imitation, retention of words in their memory and recall at the proper time. The characteristic repetition of these words by the children is their own method of retaining the words in memory. In order to aid the growth of speech, we have abundant materials in the Tamil country by way of cradle songs, nursery stories and story rhymes. Illustrated wall charts of these rhymes will be invaluable to the teacher. By looking at pictures in books, catalogues, newspapers and magazines children name those pictures, no matter whether they understand the symbols or not. They imitate as if reading. Side by side, they learn to write not the symbols, but learn to draw freely whatever pleases them with whatever writing material they can get at. This is exactly the same procedure that could be followed in the school in the teaching of language. In giving practice in speech and in correcting their baby talk and faulty pronunciation, the teacher can resort to the narration of story rhymes or engage the children in connection with a subject relating

to local, household or school events, feasts and festivities or nature lessons. Now to the difficult part of reading. I feel that the time taken to teach a letter in a school period can be devoted to the teaching of a complete word which gives a meaning to the child. The three aspects of speech, reading and writing could be devoted during this time; and words composed of easy letters illustrated by pictures can form the subject-matter of the first lesson. The word is written under the picture—words are analysed into sounds and the letters which are the symbols of sounds are shown as the word is spelt. The word, as a whole, is shown to them on a piece of card-board and the children are asked to match the words with the pictures they represent. The second lesson is composed of words taken out from a story. All these words contain only one new symbol to be taught during that lesson. Some of these words contain one new letter repeated in them. Thus the children will be able to remember the words taught to them and also the new letters and symbols that have been introduced into this lesson. The succeeding lessons are based on this method. If a story cannot be chosen, the teacher bases his conversation on an animal, object or some other situation from which he draws out the necessary words for his lesson. The letters and words are shown to them on pieces of card-board like big pictures. In fact, the letters which are the symbols of the sounds are some sound pictures to the children. The teacher writes the same on a piece of brown paper and hangs the chart in the class. He writes the

word on a piece of card-board and leaves it on the floor. He should also leave on the floor all the letters that have occurred in the lesson. The children may be asked to form a word from the letters lying mixed up on the floor. The children love to handle these letters and words as if they are also some curious object. The children must have some recapitulation lessons at the end of every four lessons. In these lessons, the teacher can teach the children the traditional ways of learning the alphabet. By a judicious combination of the old and the new play method the teacher can achieve wonderful results.

Nature of Words.

It is my firm belief that in the beginners' class only familiar words should be taken up for reading. Previously I indicated it would be worthwhile to make out a list of words which are familiar to the children. If the teacher could undertake this work, it would not only bring pleasure to him, but put him on the way of studying other children as well. To me it suggests that the children have about 540 words or more in their stock. These words could be classified according to the headings: relations, parts of the body, food, clothing, household articles, action words, qualifying words, names of trees, vegetables, flowers, leaves, kitchen utensils, cooking provisions, names of workmen, metals, etc.

A careful teacher would certainly classify these words into lesson units so that he does not miss these words in the teaching of reading. As each lesson is to be followed by some writing work, it is essential that the teacher should teach the children the method of writing each letter. As a compromise

between the old way of writing on sand and the new sand paper letter, I suggest the following method. The letters may be written on pieces of card-board with a brush dipped in soft gum. Soft sand can be strewn on these letters and allowed to dry. When these are dry, they form permanent materials for the school. The children can have their first lesson by tracing on these sand and gum letter forms and then writing the same on the black-board and slates in big types. The teacher has to watch the children and correct their posture or faulty ways of holding the pencil or of sitting or standing. In the matter of teaching reading and making it a pleasant work for the class there are ever so many devices and the following are some of them:—

1. *Naming things.*

Have several match boxes containing some household articles. Write the names of the articles on small bits of card-board. Let the children read their name and put them against the right article.

2. Take the children to a garden. Write the names of plants and trees and give these to the children. Let the children read the names and put them under the plant or tree indicated in the card. In the same way, the names of the leaves, flowers, seeds, vegetables, etc., can be read, recognized and learnt.

3. *Short and long sounds.*

சுண்ட	கூண்ட
முண்ட	முண்ட
தடி	தாடி
பட்டம்	பாட்டம்
பல்	பால்

The teacher should be on the look-out for getting small words and teaching them with

letters written on pieces of card-board. What is this?—சுண்ட. Look here; I take away கு and put கூ. What is the word you get now?

What was the first word?

What is the present word?

Say these a number of times.

Show me the first word. Show me the second word, etc.

4. *Words with the same ending.*

உ	} ப்பு
பரு	
வெளு	
புளி	

The letters ப்பு are written on a big piece of card-board. The letters உ, பரு, வெளு, புளி are written on small pieces of card-board. The children can be encouraged to mention different words ending with ப்பு. The teacher can lead the children by suggesting an example. Having made a list of words with the same ending, they can form the same by picking out the necessary letters which are placed before them in a separate tray.

5. *Forming a series.*

Names of the days of the week, names of fruits, trees, etc.

Mango	} Fruit.
Plantain	
Guava	
Orange	

(a) Give me the names of a number of fruits.

(b) Pick out the word "Guava" and put it near "Fruit" and show me "Guava Fruit" and so on.

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6. *Advertisements.*

Children have a tendency to collect notices which are distributed in the streets. The teacher can similarly distribute short notices of interest to children and make them read notices for themselves.

7. The names of Railway stations, the names of the children of the class, etc., may be written on the black-board and taught in reading lessons. These lessons can be carried out both in play and reading lessons.

8. The teacher writes some general command on the black-board. The children are told to read what is written on the board silently and do as they are told to do therein. Whoever does the action correctly and quickly has not only learnt to read, but also learnt to understand it also.

9. In daily newspapers, we see some bold head-lines which serve as suitable reading matter for children. We can also use the cuttings for assigning some individual work among the children. The children will have all the letters of the alphabet arranged in some order before them. They have one or two sentences given to them. They now compose similar sentences by taking letters lying before them.

10. A picture is pasted on a piece of card-board and two or three short sentences based on the picture are written underneath. Such cards are distributed to children for individual reading. The great advantage of this is that each boy has a different card which he can read for himself and tell. The cards can be exchanged the next day.

Make reading interesting.

The short stories and nursery rhymes which the children have already learnt by

heart may now be written on the board and these may be used as matter for reading. With the list of familiar words known to them it is possible to write out little stories composed of short sentences. Each story can be written in a small manuscript book of four to eight pages. Each page may be illustrated by pictures, drawings or cuttings. By all these means we may cultivate in the child the reading habits. If once this habit is well established, we shall no longer hear of lapsing into illiteracy. I am sure that a judicious combination of the play method, individual work, and individual reading through well-chosen apparatus will go a great way in creating an interest in reading. Even if the class-room is not sufficient enough to allow free scope for individual wants, the children can be taken out under the shade of a tree and allowed to work there with their individual working apparatus. As each child is doing his bit of work, the teacher can supervise and examine whether each child is proceeding on right lines. It will indeed be a happy day to see each boy taking interest in reading some useful matter.

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LANGUAGE MEDIUM PROBLEM.

[From "A Report on the use of the Mother-Tongue as the Medium of Instruction and Examination in certain subjects for the Matriculation Examination of the Bombay University," by M. R. Paranjpe.]

"Even the staunchest advocates of the use of English for class-room instruction in Indian schools, have now admitted the superiority of the mother-tongue as a vehicle of knowledge in the class-room and outside. In the Presidency of Bombay particularly, the question has never been allowed to get into the background and if during the last fifty years English has been used in schools as the medium of instruction it has been done because of the belief that the advantages of the use of English far outweigh the disadvantages or that the languages of the Presidency—vernaculars—are not developed enough to be the media of instruction. In recent years, however, public opinion has rapidly changed, and the Educational Departments and Universities in the different provinces in India are realising the importance of adequately responding to that change in public opinion. One has now to face and overcome the difficulties—real and imaginary—in bringing about the "reform" and the Report under review describes how the University of Bombay has been doing it.

THE PROBLEM.

"The Department of Public Instruction in this Presidency had always favoured the use of the mother-tongue for class-room instruction and officially recommended it as early as in 1914. In response to that recommendation a number of schools introduced vernacular textbooks—for second language and History particularly—upto standard V. As, however, at the Matriculation, the students were required to write their answers in English, the

teaching in standards VI and VII had to be done in English only. Proposals were once or twice submitted to the Senate to allow the Matriculation candidates the option to write their answers in English or their mother-tongue, but they were thrown out, chiefly on the ground of alleged impracticability of the plan. In 1925, however, an important breach was made in this wall of opposition and the Senate adopted the resolution which allowed the candidates the option to write in English or in the mother-tongue, their answers in History and Indian classical language (Sanskrit, Pali, Arabic or Persian). Since that resolution was adopted, there has been, year after year, steady increase in the number of students taking advantage of the option allowed. Of the 333 schools registered by the University of Bombay (in 1930), 150 (or 45 per cent.) had adopted the mother-tongue as the medium of instruction.

"As against the popularity of the experiment among the students and the applause of the examiners in History, in 1926—28, may be put down the fears expressed by some influential teachers that the continued use of the mother-tongue in the class-room would adversely affect the students' knowledge of English. They contend that the practice of listening to and speaking English in History, Geography, Mathematics and Science periods supplements the direct teaching of English in the English periods and the use of the mother-tongue medium deprives the student of this valuable practice. In his recent Report on Public Instruction in the Bombay Presidency (1930-31), the Director of Public Instruction remarks: "It remains to be seen whether the more extended use of the verna-

cular medium of instruction will not have an adverse effect on the standard of English."

Centre.	Answered in the Mother tongue.	Answered in English.*	Total Appeared.
Bombay ...	31'3	68'7	3011
Poona ...	78'3	21'7	2278
Ahmedabad ...	55'3	44'7	1311
Baroda ...	77'6	22'4	1223
Rajkot ...	17'6	82'4	408
Bhavnagar ...	69'4	30'6	327
Surat ...	36'0	54'0	540
Sangli ...	73'1	26'9	364
Kolhapur ...	56'5	43'5	745
Dharwar ...	27'7	72'3	966
Nasik ...	85'3	14'7	398
Karachi ...	38'7	61'3	902
Hyderabad ...	51'6	48'4	368
Average ...	53'5	46'5	12841

"There is an obvious fallacy in this argument that practice leads to perfection and less practice in speaking and hearing English must affect the students' mastery of the English language. Practice to be helpful must be the practice of the right sort. Constant practice of wrong strokes would make one a bad tennis-player, and constant practice in bad English would spoil one's English. During the History periods the teacher cannot find time to correct his students every now and then and has to tolerate all sorts of mistakes. The students are thus drilled in bad English. Secondly, conscious of their inability to speak or write correct English, the students are oppressed by a sense of diffidence and this is transferred also to subjects other than English. Permitted to use their mother-tongue they feel more at home with the subject, cultivate confidence in their abilities and, it is contended, transfer that confidence to English also. The use of the mother-tongue, therefore, may actually tend to improve the student's knowledge of English.

MODUS OPERANDI.

"In 1929, i.e., four years after the experiment was started, a stage was reached when the two groups—those writing their answers in English and those writing them in their mother-tongue—were nearly equal. Each

* These include also students whose mother-tongue is English.

group contained a little over 5,000 students and conclusions based on the results of such big numbers could be regarded as fairly representing the average. It was thus a year best suited for the first periodical investigation into the effects of the resolution adopted by the Senate in 1925. The *modus operandi* of the investigation may be briefly stated thus: The eleven thousand odd candidates who had appeared at the Matriculation Examination in 1929 were sorted out into two groups—those who answered their History paper in English and those who answered it in their mother-tongue. These were further classified into sub-groups according as they earned marks (in English and in History-Geography) from 1 to 10, 11 to 20, 21 to 30, 91 to 100, 101 to 110, etc., and frequency tables were obtained representing these four groups. These frequency tables offer a good and tolerably reliable indication of the quality of the group of students examined.

"For instance, below are tabulated the *History and Geography* marks of the students who appeared in 1925 at Ahmedabad centre (Total No. = 1205.)

Range of Marks.	No. of students who answered in	
	Mother-tongue*.	English.
1 to 30 ...	6	22
31 to 40 ...	27	30
41 to 50 ...	38	84
51 to 60 ...	178	190
61 to 70 ...	240	148
71 to 80 ...	155	44
81 to 90 ...	29	9
91 to 100 ...	5	...
TOTAL	678	527
Median	63'7	56'7

"Certain aspects of the above table will be obvious even to a casual observer. The Gujarati-answers form the bigger group but in this bigger group the number of bad answers—those getting less than 20 per cent.—are only 6, while in the other group they are 22. Similarly among the Gujarati-answers the number of failures† is 71, while among English answers they are 136. Among the Gujarati-answers again those that got more than 50 per cent. marks are 34, while among the English-answers they are only 9.

* Mostly Gujarati.

† Less than 35%.

It is, therefore, impossible to avoid the conclusion that the Gujarati-answers formed the better group of the two."

It is not, however, always so easy to distinguish between the two groups and it is necessary to fix on some other method which can be used in all cases." The method adopted in the Report is to suppose that the students are arranged in the order of marks earned by them and then divided into two equal groups. The position of the dividing line gives a good indication of the quality of the group. This dividing line is called the MEDIAN of the table. It can be found with ease thus:

Gujarati answers.—Total No. of these is 678; half of them is 339. The total of the first four sub-groups is $6 + 27 + 38 + 178 = 249$. Therefore the median is beyond 60 marks range, but not beyond 70 marks range. In

the range 61 to 70 there are 240 answers; supposing they are evenly distributed in this range the position of the median can be obtained by solving $\frac{(339 - 249)10}{240}$; that gives 3'7.

Therefore the median is at 63'7 (60 + 3'7) marks.

English answers.—Calculated in the same way the median for English answers is found to be at 56'7 marks.

As the minimum required for a pass in History and Geography is 52, the position of the two medians show that the Gujarati answers represent the better group of the two.

EFFECT ON HISTORY ANSWERS.

Calculated as above the medians for History (only) and History-Geography for the different centres were as shown below:—

MATRICULATION RESULTS—1929

History and History-Geography Medians for different Centres.

Centres.	History Medians.*			History and Geography Medians.			Change in difference.
	Mother-tongue.	English.	Difference.	Mother-tongue.	English.	Difference.	
1. Bombay ...	67'8	56'6	11'2	64'7	59'3	5'4	—5'8
2. Poona ...	69'6	60'4	9'2	61'6	58'0	3'6	—5'6
3. Ahmedabad ...	68'0	55'2	12'8	6'7	56'7	7'0	—5'8
4. Baroda ...	69'2	61'6	7'6	65'1	61'7	3'4	—4'2
5. Rajkot ...	69'0	59'6	9'4	65'0	60'4	4'6	—4'8
6. Bhavnagar ...	65'4	63'2	2'2	58'7	59'8	—1'1	—3'3
7. Surat ...	68'6	65'4	3'4	65'6	62'7	2'9	—0'5
8. Sangli ...	63'4	65'4	—2'0	59'7	60'0	—0'3	+1'7
9. Kolhapur ...	65'4	56'6	8'8	63'9	60'0	3'9	—4'9
10. Dharwar ...	68'6	66'4	2'2	63'0	62'5	0'5	—1'7
11. Nasik ...	66'0	58'0	8'0	60'8	58'3	2'5	—5'5
12. Karachi ...	61'4	62'0	—0'6	58'7	62'2	—3'5	—2'9
13. Hyderabad ...	54'2	66'0	—11'8	57'0	62'5	—5'5	+6'3
All Centres ...	67'6	59'8	7'8	62'3	0	2'3	—5'5

* The values in this column are double of the actual values, for easy comparison with the median values in the other column.

"From the above tables we can draw the following conclusions:—

(1) With the exception of Sangli, Karachi and Hyderabad the mother-tongue group has scored better than the English group at all centres, in the History paper.

(2) Except at Sangli and Hyderabad the mother-tongue group has lost a good deal of the advantage on account of the compulsion to answer the Geography paper in English.*

(3) At Bhavanagar the effect was so great that the mother-tongue group became worse than the English group.

(4) The average difference for median values for History only was 7·8. The average difference for median values for History and Geography became 2·3. It is possible to suggest that the change was due to inadequate preparation in Geography of the mother-tongue group but the real reason probably was that that group was not able to express its thoughts well in English.

(5) The exceptional position at Sangli is probably due to the smallness of the English group. It is risky to draw conclusions from the behaviour of a small group

(6) It is more difficult to explain the position at Hyderabad and Karachi. It may be that the Sindhi examiners used a particularly stiff test or it may be that the mother-tongue groups at Karachi and Hyderabad wrote Sindhi worse than English.

(7) Heads of the registered schools have been for some years demanding immediate extension of the option to write answers in one's mother-tongue, to Geography and the

* In Bombay University, History and Geography together form one head but while the candidates may answer the History paper in their mother-tongue the answers in Geography paper have to be answered in English.

above discussion shows that the demand is fair and in the interest of the students.

IS ENGLISH AFFECTED?

"The purpose of the investigation, however, was two-fold; (1) to find if writing answers in one's mother-tongue gives the marked advantage which the examiners said it did; and (2) to find out if this process of vernacularisation which must necessarily lead to the increasing use of the mother-tongue medium in class-room instruction has any adverse effect on the student's knowledge of English. We have seen above how the median values in History and History-Geography can be used to obtain a reply for the first. The same process helps us to obtain a reply for the second; thus:—

MATRICULATION RESULTS, 1929
English Medians for Different Centres.

Centre.	English Medians of those who answered in		Difference.	Extent of Vernacularization.*
	Mother-tongue.	English.		
1. Bombay	79·5	86·4	6·9	31·3
2. Poona	82·2	83·6	1·4	78·3
3. Ahmedabad	80·4	86·2	5·8	56·3
4. Baroda	83·5	85·3	1·8	77·6
5. Rajkot	77·1	82·0	4·9	17·6
6. Bhavanagar...	72·6	83·2	10·6	69·4
7. Surat	82·5	87·2	4·7	46·0
8. Sangli	79·7	82·2	2·5	73·1
9. Kolhapur	78·0	81·9	3·9	56·5
10. Dharwar	75·5	82·2	7·4	27·7
11. Nasik	83·4	88·5	5·1	85·3
12. Karachi	81·0	87·0	6·0	38·7
13. Hyderabad	83·8	85·9	1·8	51·6
All Centres	80·3	85·1	4·8	53·5

* See page 291.

"In the above table it is obvious that the mother-tongue group at all centres is the weaker group in English and one is led to believe that probably there is a strong basis for the fear expressed that the increasing use of the mother-tongue in the class-room will tend to affect the students' knowledge of English. But if this be a fact one would expect a certain amount of correlation between the weakness exhibited by the mother-tongue group at a centre and the vernacularisation of that centre. An inspection of the last two columns would show that such correlation is non-existent. Poona, Baroda and Sangli are highly vernacularised but there the two groups are almost equally strong. Bombay, Rajkot, Dharwar and Karachi are apparently resisting vernacularisation but there the disparity between the two groups is comparatively greater. Obviously increasing use of the mother-tongue is not the cause of the comparative weakness of the mother-tongue group; at least that is not the sole cause.

"Therefore, in order to ascertain the exact position, a letter was addressed to the heads of all schools. It was found that many students though taught in English throughout the year, in the Matriculation Examination prefer to write History answers in their mother-tongue because they know that they are weak in English or are diffident of their power to express themselves in English. Swelled by such students it was but natural that the mother-tongue group did not do well in the English paper.

"It seems that at least at present the comparatively poorer English of the mother-tongue group is mainly due to a sort of automatic classification going on, the students weak in English preferring to answer the

History paper in their mother-tongue although they are taught through English in their schools.

"There is one more factor that needs consideration, a factor which will have increasing effect on the median values as the number of schools teaching through the mother-tongue medium increases. Among the students appearing at the Matriculation there are about 300 whose mother-tongue is English and there is at least an equal number of those who have adopted English as the language of the home. These six hundred are in this investigation included among those who answered their History paper in English but strictly speaking they ought to go with the mother-tongue group. They form about 10 per cent. of the English group at present and will form a much bigger part as this group becomes smaller. This error of not including these students in the mother-tongue group does not much affect the median values for History but it does affect considerably the median values for English. For this group of 600 writes the English paper with the facility which one has in writing in one's mother-tongue, gets good marks in English papers and increases the disparity between the two groups.

"There does not, therefore, appear to be sufficient evidence to declare with any certainty that the disparity in English marks in the two groups is necessarily the result of the increasing use of the mother-tongue. The median values at Poona, Baroda and Nasik, which are the centres most vernacularised, rather indicate that if there be any adverse effect on the students' knowledge of English it is probably not very great. The impression of the heads of schools using the mother-tongue medium appears to confirm this view,

CONCLUSIONS.

- "The investigation has so far shown that
- (a) Those who answer the History paper in their mother-tongue do, as a rule, score better in History than those who answer it in English.
 - (b) The compulsion to answer the Geography paper in English only, partially deprives the students of the advantage they get by answering the History paper in their mother-tongue. The option to write answers in one's mother-tongue should as soon as possible be extended to Geography.
 - (c) Those who answer their History paper in their mother-tongue do, as a rule, fare badly in English. This may be due to the increasing use of the mother-tongue in the class-room but a closer scrutiny shows that that is probably not the case.
 - (d) There is complete absence of correlation between the extent of vernacularisation of a centre and the amount of weakness in English exhibited by the mother-tongue group at the place. Thus, at Poona, Baroda and Nasik, where the vernacularisation is over 75 per cent, the mother-tongue group is only a little weaker than the English group; while at Bombay and Dharwar, where the extent of vernacularisation is very small, the disparity between the two groups is greater.
 - (e) Among the mother-tongue group there are a large number of students who are taught in English but who prefer to write their answers in the mother-tongue for they feel diffident of their

power of expression in English. Their presence is to a large extent responsible for the comparatively lower median values of the mother-tongue group.

- (f) This automatic shifting of the weaker element to the mother-tongue group naturally tends to improve the quality of the English group. Moreover this group contains about 10 to 12 per cent. students whose mother-tongue is English. They score heavily in English and are responsible for the better median values of the English group.
- (g) The University of Bombay and the schools registered by it have so far followed a policy of "laissez faire," a policy which would appear illogical and unpedagogical to an arm-chair critic but which appears to have helped the progress of the experiment by avoiding friction. Those willing to take the risk led the way and others less bold followed when they discovered that the risk was not great."

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THE DASARA FESTIVAL.

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

The Dasara is one of the most important Hindu festivals celebrated throughout India, especially in Bengal, Mysore and Puducottah. In South India, the festival is known by the name of "Navarathri." "Dasara" means "Ten Nights" and "Navarathri" and "Nine Nights". Whether celebrated for ten or nine nights, it is a gala time for all believing Hindus. The Divine Mother is believed to sit in Durbar during these nights showering blessings on Her devotees. The first three nights are devoted to Her form as Kali or Durga, the next three to Lakshmi and the last three to Saraswathi. On the ninth day comes Saraswathi Pooja or worship of books and other such objects. It is also called Ayudha Pooja and craftsmen substitute their tools in the place of books. The tenth day is Vijaya Dasami, the tenth day of victory. The goddess bestows victory on all Her worshippers. In every Hindu temple in South India, the Devi's murti is brought round in procession on each of the ten nights and installed in solemnity on a special throne and music and other parties are held in front of Her. On Vijaya Dasami, the Devi shoots with an arrow at Her enemy, the demon called "Mahishasura" or the "Buffalo," and, after he is killed, the festival comes to a close. In Hindu houses is held on these days, a kind of exhibition called "Kolu" in which variegated toys and multi-coloured dolls are exhibited. The more devout make gifts of petticoats to Sumangilis or married women, at least on the intervening Fridays. Gifts of food to Brahmans are most common. The learned and the more religiously inclined engage in a Parayanam of Devi Baghavatam

or Devi Saptasti. The latter is called also Devi Mahatmyam. The more common people choose any kind of Parayanam, the Ramayana, the Bagavat Gita, etc.

In Puducottah, the Devi is the ruler of the State and she is named Brihadamba. The actual ruler is Brihadamba Dasa or servant of the goddess. Everyone in the capital of the State, man, woman and child, is given by the State, gifts of rice and some pice every day. Pilgrims from the neighbouring places all flock there and elderly women and men often return after the festival bringing with them a fairly large quantity of rice and the money they have obtained. During the last few years, the absence of the Raja from his State has made the celebration less grand than usual, but the State officers carry it on.

In the same way, the ruler of Travancore is also styled the servant of Ananta Padmanabha. The celebration at Mysore is of course the grandest. The Devi at Mysore is called Chamundi or Chamundeswari. The legend is that she killed two demons, Chanda and Munda, and is therefore so named. The following is a normal description of the annual festivities at Mysore. Visitors from all parts of India flock in large numbers and the learned are given presents by His Highness according to a certain fixed standard. The presents take the shape of shawls or money. An exhibition is also held and exhibits are received from far and wide and receive gold and silver medals. On the first day of the festival, His Highness the Maharaja commences the religious ceremonies with pooja to the idol of Chamundeswari and continues the same for all the nine days. He is dressed in special robes and has a bracelet sacred to Her whom

he worships. The Maharaja cannot leave his palace during this period. The golden throne on which His Highness sits during this festival has a tradition behind it. Its earliest possession is ascribed to the Pandavas from whom it passed on to the Yadavas, two of whose adventurous princes are said to have migrated to Maisur. The celebration on the present grand scale dates from 1610, and from 1805 begins the institution of the "Durbar."

The Durbar Hall, the grandest of its kind in all India, is 152 feet by 42 feet and is resplendent with paintings on the walls, decorations on the ceiling and embellishments on the rounded pillars. Electric lights in multi-coloured bulbs of various shapes add beauty to the scene. Rubies, diamonds and other precious stones hang as pendants from the bejewelled turban of His Highness. Gymnastic exercises, Toda dance, feats of wrestling, Nagaswaram music, military band, etc., are all held in the presence of His Highness at the close of which pan supari and garlands are distributed to the guests, both European and Indian.

On the evening of the tenth day is a grand procession, the route of which extends to over three miles. The whole route is a continuous area of human faces and gala dresses. Perspiring humanity patiently waits on in the afternoon sun to see the magnificent function. His Highness rides on the magnificent state elephant. Horses, camels, old-type cars, etc., all add beauty to the scene. Garlands are everywhere presented to His Highness. At the end of the route is an artificial Vanni tree, the cutting of which with the state sword forms part of the function. His Highness then returns to his palace with all the usual paraphernalia.

In Bengal, the worship is different. Clay images of the Devi are installed in almost every house and these are worshipped throughout the festival, at the end of which they are thrown into the Ganges, in the same way in which we celebrate the Vinayaka Chaturthi here in the south.

Such is the observance of the Dasara in all its splendour in India.

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THE TORCH OF WISDOM.

BY 'WALKER.'

About the death of your mother, you know that everything that touches you touches me, only with regard to mothers we must all face the moment when we have to survive them; and I think the moment is worse for sons than for daughters, as sons must often feel that they have not been good sons.

—C. K. SCOTT-MONCRIEFF.

To be well educated one must have contrasting back-grounds.

Our dissatisfaction with any other solution, is the blazing evidence of immortality.

—EMERSON.

The ideal life haunts us all. We feel things we ought to be, beating beneath the thing we are.

—EMERSON.

Forgotten man indeed! What has been forgotten is the nation.

—WALTER LIPPMAN.

Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.

—BACON.

We cannot live cabbage lives and yet retain our taste for roses.

—REV. J. V. MOLDEN HAWER, D.D.

The greatest independence in the world comes not from the possession of money but in freedom from wanting to possess it.

—MANDE PARKER.

A pessimist is a man who is seasick during the entire voyage of life.

Optimism is a mania for declaring, when things are going badly, that all is well.

—CANDIDE.

What you can do, or dream you can, begin it. Boldness has genius, power and magic in it.

—GOETHE.

The wise and the active conquer difficulties by daring to attempt them.

—NICHOLAS ROWE.

The only victories which leave no regret are those which are gained over in ignorance.

—NAPOLEON.

If anyone can compel you to give up the work you are engaged in, it is not worth doing.

—J. KRISHNAMURTI.

Joyousness is nature's garb of health.

—LAMARTINE.

What could be less wise than to spend one's life in acquiring the means of life and neglecting to live

—JOHN G. NEIHARDT.

There is a short rule for obtaining the confidence of your community—deserve it.

O. W. HOLMES.

The only way to have happiness as a permanent guest is to keep your door open to the helpless. The highest exercise of charity is charity to the uncharitable.

The Almighty is a wonderful handicapper, and will not give everything to the same person—brains, beauty, character, and heart are distributed with surprising impartiality.

—COUNTESS OF OXFORD AND ASQUITH.

There seems to be proof that the physical universe is not in itself eternally enduring but is, as it were, washing away and moving towards a state in which some fresh act of creation will be required if physical phenomena, as we know them, are to continue.

—SIR AMBROSE FLEMING.

CHITTOOR DISTRICT TEACHERS' GUILD. HALF-YEARLY CONFERENCE.

The half-yearly Conference of the Chittoor District Teachers' Guild was held in the Board High School Buildings at Tiruttani on 9-9-33, commencing at 1 P.M. Representatives from the Board High Schools of Chittoor, Madanapalle, the Theosophical College, Madanapalle, and the Sherman Girls' High School, Chittoor, attended the meeting, besides the members of the local Board High School and two representatives deputed by the S. I. T. U. In the unavoidable absence of Mr. S. K. Yegnanarayana Iyer, Mr. J. Daniel, the President of the Guild, conducted the deliberations.

The proceedings began with a prayer. Mr. D. Vedantachariar, Headmaster of the Board High School, Tiruttani, welcomed the delegates to Tiruttani, a place of great sanctity. He felt glad that he had been able to keep his promise to invite the Guild after the new school buildings had been opened. He declared that the C Group of the S. S. L. C. course should go and he entirely agreed with the recent decision of the Academic Council of the Madras University on the subject. Next, Mr. P. L. Ramanatha Rau, the Joint Secretary of the Guild, read the report of the activities of the Guild after its last meeting. The report referred to the position of the Guild in regard to the number of affiliated associations and the finance of the Guild and appealed to the unaffiliated associations in the district not only to affiliate themselves but also induce the Elementary Teachers' Associations in their locality to seek affiliation to the Guild. As regards its activities, he drew the attention of the delegates to the work of the sub-committee appointed to draft suitable alterations and amendments to the rules of the Guild. It was also pointed out that the relations between the Guild and the S. I. T. U. were always cordial and it welcomed the presence at the Conference of the two representatives of that body, and this was a happy augury for strengthening the bonds between the two. The report

concluded with a reference to the work for the year laid down by the S. I. T. U. at the last Provincial Educational Conference, namely, the serious consideration of the Teachers' Service Conditions Bill, besides the model questions for the S. S. L. C. and the reform of the S. S. L. C. The report was adopted and the regular business of the Conference then commenced.

Teachers' Service Conditions Bill.

The first item was a resume of the Service Conditions Bill for teachers in non-government institutions. Mr. S. Srinivasan explained that the object of the bill was to regulate the work and the service conditions of teachers and to unify the teaching service in non-government institutions under a statutory Board of Education which will attend to all or any of the purposes of the bill. The bill would affect all teachers in private, aided, non-aided, mission, local board and municipal employ. He prefaced his address with his deep feelings of gratitude to the S. I. T. U. for sponsoring the bill, though it was true that to pilot it in the Legislative Council was no easy joke, as it would be a private non-official bill. But he was sure that with the strong backing of teachers, the bill was bound to have an easy and smooth passage. He drew the attention of the delegates only to the fundamentals, for the details did not very much matter. He showed how the bill was quite necessary to safeguard the interest and security of tenure of teachers in private schools. As in the case of lawyers and medical men, he emphasised the need for a register of teachers and the privileges that would accrue to a registered teacher under the bill. He next appealed that every teacher in every school should be a member of the Guild when alone real professional solidarity would be accomplished. "We must all swim or sink together." He urged the Conference to goad the S. I. T. U. to be up and doing. He referred to the professional code which dealt with the responsibilities of the

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CHITTOOR DISTRICT TEACHERS' GUILD.

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teacher and its essence—the teacher in relation to a brother teacher, teacher and community and the teacher and the taught. He concluded by requesting the Conference to ask the S. I. T. U. to expedite the introduction of the bill in the Madras Legislative Council. The Chairman desired that the resolution should have the unanimous support of the house. Mr. S. K. Krishnamurthi Iyer was glad that the bill had the active and enthusiastic support of the moffusil members and pointed out that the Provincial Education Board would have powers to transfer teachers from one part of the presidency to another, thus leading to the unification of the service. Mr. R. Ramakrishnan assured the house that the S. I. T. U. was busy consulting expert lawyers like Messrs. S. Sathyamurthi, K. V. Krishnaswami Iyer and C. V. Krishnaswami Iyer for preparing a proper draft of the bill.

The next subject on the agenda was a discussion on the S. S. L. C. model questions. [Mr. A. S. Venkataraman, who opened the discussion, began by declaring that the old method of questioning—essay type—was not a valid test, it was not reliable and was mostly subjective. It attempted to test so many things at a time, that therefore a change was necessary, but the specimen question papers were a halting compromise between the old and the new type tests. With regard to the English question paper he showed how the emphasis was shifted from the subject to language, construction of correct sentences and paragraphs. It led to a command of the technique of English, but the defect with the paper was that it required too many details. Further some of the questions were not free from ambiguity, especially the questions with catchwords; it also led to a bit of memorising. He was of opinion that the Geography paper was nearer the ideal and it was of a distinct type. But in the A History paper there was very little difference between the old and the new types and he was at

a loss to know to what type it belonged. Mr. Y. Rama Yogi desired that this new type of questions might be brought into force from 1936. Mr. S. Srinivasan felt aggrieved that the Director of Public Instruction did not consult the S. I. T. U. and the large body of experienced headmasters, though he had nothing to say against the new type. Mr. J. Daniel, winding up the discussion, said that the questions betrayed a lack of principle. He also said that marking was rather difficult and many boys of very low ability were able to score good marks. He opined that the Science papers were disappointing, some of the questions being beyond the scope of the examinees. In this connection, the views of the Teachers' Association, Chandragiri, communicated to the Guild, were read, that the new system was welcome, though changes were necessary in the Elementary Science and History papers and alternatives were desirable.

With a meeting of the Executive of the Guild and a business meeting, the first session came to a close.

After lunch, the second session commenced with Mr. M. Sitarama Rao in the chair. Messrs. S. K. Krishnamurthi Iyer and R. Ramakrishna Iyer gave an account of the activities of the S. I. T. U. The former recounted the achievements of the S. I. T. U. in the form of the Protection Fund, the *South Indian Teacher* and its work in having taken up the Service Conditions Bill. He appealed to the house for a serious consideration of the bill with a view to offer constructive suggestions. Mr. R. Ramakrishna Iyer sketched the history of the Protection Fund scheme from 1918 till the recent changes introduced in 1933. He assured that the Protection Fund was better than an insurance policy and appealed to the younger members of the profession to join in large numbers. He also said that a Fund called the Professional Fund was maintained for the cause of the profession and that the sufferings of

members were relieved thereby, as in the case of the Erode sufferers. He also appealed for more members to subscribe for the *South Indian Teacher*. He also referred to the Vigilance Committee of the S. I. T. U. and the good work it was doing with Mr. S. T. Ramanujam as its convenor. He requested those present to purchase copies of the Silver Jubilee Souvenir.

Mr. S. Srinivasan, member of the Working Committee of the S. I. T. U., made an eloquent appeal on behalf of the Erode sufferers and was able to collect Rs. 3-1.

S. S. L. C. Reform by Mr. J. Daniel was the last paper on the agenda. The opener said that it could be viewed from three points—Utopian, Academic Council, which was one-sided, and the middle way, a *via media*. He pleaded for a common policy to be followed in all the stages of Education—elementary secondary and collegiate. He favoured the formation of a Board of Education with members representing the three stages and also officials. Every stage should have a definite aim. Physical and soul culture should not be lost sight of at any stage. In the elementary stage education in the Three K's should be compulsory and that in the vernacular, the object being to open the eyes of the pupils to a knowledge of the language. Libraries with books in simple language should be furnished in every village so that those who left off at this stage might learn for themselves. The Middle School stage trained men for petty business and it should extend for five years. Rudiments of English might be taught here, the vernacular to be the medium of instruction in non-language subjects. Manual training might also be given. The next stage, the secondary, prepared the pupil for a college or for a profession. Here all subjects should be in English; but there should be bifurcation of classes, for arts and for professions, with specialisation courses for the latter. In the last stage, there should be differ-

ent courses to suit students seeking knowledge, studying for professions or preparing for civil life.

Mr. K. Natesa Iyer said that the S. S. L. C. course was revised recently and no fair trial had been given to it. Knowledge subjects like history, geography and science were quite essential. He was therefore in favour of the resolution passed at the last Provincial Educational Conference. He moved the resolution and it was seconded by Mr. P. L. Ramanatha Rau. Mr. S. Srinivasan opposed it. He could not understand why certain subjects alone were knowledge giving ones. He was convinced that with the vernacular medium and with extension lectures such knowledge should be imparted. Further, the two optionals enabled admission into colleges, besides providing facilities for commercial subjects which were useful for entry into public service.

The Chairman, in winding up, maintained that since examinations could not be dispensed with the subjects for the examinations could be limited. Five subjects were more than enough. The old system of two optionals had been tried and found wanting. If the S. S. L. C. is made to serve two purposes, the University and public service, it is bound to fail.

With a vote of thanks to all concerned proposed by Mr. A. S. Venkataraman, the Conference came to a close.

Resolutions passed at the Conference.

1. This Conference accords its whole-hearted support to the fundamental provisions of the S. I. T. U. Draft bill to regulate the conditions of service of teachers in non-government educational institutions in the presidency and appeals to the S. I. T. U. Working Committee to expedite the introduction of the bill in the local Legislative Council.

2. This conference is further of opinion that till the bill reaches the Select Committee stage

after its introduction, attention should be concentrated upon securing support for the main provisions of the bill, and requests the S. I. T. U. to consult the District Guilds for suggestions for matters of detail when the bill is referred to the Select Committee of the Legislative Council.

3. This Conference records its emphatic protest against the treatment meted out by the S. S. L. C. Board in not consulting the large body of teachers and the S. I. T. U. before the model question papers for the S. S. L. C. Examination of 1934 were set.

4. This Conference further resolves that the District Guild should invite the opinions of the affiliated associations regarding the model question papers and forward the constructive suggestions of the Associations to the S. I. T. U. Executive and the S. S. L. C. Board.

5. This Conference is in entire agreement with the resolution of the Provincial Educational Conference on the S. S. L. C. Reform, *vis.*, "This Conference is strongly opposed to any revision of the course which does not maintain the existing scheme of five compulsory subjects."

NOTES AND NEWS.

INDIAN.

ALL INDIA FEDERATION OF TEACHERS' ASSOCIATIONS.

The ninth All-India Educational Conference will be held at Karachi on December, 27-30, 1933. In order that the work of the Conference may not be delayed the constitution provides that suggestions should be invited from Associations and individual members as well as educationists in general on the following:—

(a) Topics round which the Papers and addresses should centre in the general Sessions and the Sectional Conferences.

(b) Subjects on which Papers should be invited for the General Sessions and the Sectional Conferences.

(c) Names of educationists who should be invited to read Papers or deliver addresses at the General Sessions and Sectional Conferences, together with the subjects in which they specialise.

(d) Resolutions that should be passed by the General Sessions or Sectional Conferences.

The following Sectional Conferences have been decided upon:—

- (i) Primary and Rural Education Section.
- (ii) Secondary Education Section.
- (iii) University Education Section.
- (iv) Childhood Education Section.
- (v) Vocational Education Section.
- (vi) Adult Education Section.
- (vii) Examinations Section.
- (viii) Health and Physical Education Section.
- (ix) Moral and Religious Education Section.
- (x) Training of Teachers' Section.
- (xi) Experiment and Research Section.

I shall be obliged if educationists interested would kindly send suggestions to me regarding each of these matters for the General Sessions and for each of the Sectional Conferences separately.

Post Box, 52,
Cawnpore,

D. P. KHADHRY,
Secretary.

TANJORE.

The Tanjore District Teachers' Guild met recently at the Ayyampet Board High School buildings, under the presidency of Mr. V. Mahadeva Ayyar, B.A., L.T., Headmaster, Native High School, Kumbakonam, and Vice-President of the Guild. There was a large attendance of members. The Teachers' Association at Ayyampet was "At Home" to the members of the Guild.

The meeting commenced at about 2-30 and on the motion of Mr. N. Kalyanarama Iyer, Joint Secretary of the Guild, the annual report for 1932-33 was adopted. Among other things the report stated that two associations, namely, the Association of Vishnupuram George Middle School and that of the Tirukattupalli Elementary Teachers had been affiliated to the Guild as members during the year, thus making the total number of affiliated associations 23. Regarding finance the report stated that the receipts and charges remained almost the same and made an appeal that outstanding arrears of subscriptions should be cleared. The report also thanked the President and the Vice-Presidents and other members of the Committee for their very valuable advice and guidance.

The Commissioner for Government Examinations in pursuance of a decision of the S. S. L. C. Board had sent to heads of schools model question papers in the different subjects of Groups A and C of the S. S. L. C. Examination and informed them that for the examination of 1934 the papers would be on the model sent. The principle underlying the scheme appeared to be that a question should not be of the essay type as at present but should be direct and so unambiguous as to admit of only one answer.

Discussion centred round the model question papers for about three hours and there was a strong feeling against the proposal being given effect to from the year 1934. Mr. Narayanachari of Tanjore who initiated the discussion criticised many of the specimen questions in different

subjects. He said that many of the questions were obscure and that even the teachers could not easily answer them. In Geography and Elementary Science, particularly physical science, questions were far too numerous and even the best prepared and most intelligent students could not cover them within the allotted time. Therefore, while retaining all the questions, choice should be given to the pupils to answer not more than half the number of questions. There should be a distinct difference in the quality of questions in A and C Groups. In Geography there was not any single text-book recommended by the Department which gave all the information required by the model questions. If therefore the type of questions were to be suitably modified and no strain in respect of the study of subjects beyond the limit of the syllabus was involved the change was certainly for the better. In his opinion no useful purpose would be served by putting intricate and vague questions and further portions not contemplated in the syllabus should be avoided.

Mr. Satagopa Iyengar of Kumbakonam remarked that in Elementary Mathematics and Science, questions were of a type intended to test the intelligence not only of pupils but of the teachers as well.

Certain other members were of opinion that those model questions even went beyond the scope of the syllabus and if the proposal was to be given effect to, a different kind of training should be given to the students.

The President said that so far as the subject of English was concerned, it did not require an extraordinary coaching to answer the new type of questions and there was no point in saying that that should not be given effect to immediately.

RESOLUTION ADOPTED.

Mr. Rajam Iyengar of Tanjore said that the underlying principle of the scheme was to make the boys really understand the sum and substance of a paragraph. He admitted that at present

there was lack of understanding on the part of the students and it was that real understanding that they, the teachers, should evoke in the students.

The meeting then passed the following resolution. "The Guild, while approving the principle of the new method of questioning, urges on the authorities that portions should be considerably reduced and that the new type of questions not only in English but in other subjects as well should not be given effect to till 1936 with a view to giving the pupils training on new lines from the fourth form upwards." In this connection, the Guild had also appointed several committees to consider the specimen question papers on different subjects and submit a memorandum on each subject so as to reach the office of the Guild before the 15th September.

Mr. K. S. Sundararaja Aiyangar spoke on the changes proposed in the S. S. L. C. scheme. He strongly disapproved of them and pleaded for the abolition of the optional group and retention of the five compulsory subjects in the A Group. Further discussion on the subject was postponed.

OTHER RESOLUTIONS.

The Guild is of opinion that it is unfair to teachers that their work should be judged exclusively by the Public Examination results. The meeting also resolved that the application fees of Elementary Teachers' Associations be raised to Re. 1-8-0 with effect from 1933-34. The Guild is in entire sympathy with the objects of the Tamil Lovers' Conference and will be duly represented at any Conference that may be held.

The Guild recommends to all Managers of High Schools the removal of the cut in the salaries of teachers with effect from the 1st April 1933. It was also resolved to celebrate the Silver Jubilee of the Guild in a fitting manner next year.

A resolution was passed touching the death of Mr. T. R. Rangaswami Aiyangar, who was the Headmaster of the Banadurai High School,

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Kumbakonam, all the members standing as a mark of respect.

It was also resolved that Mr. N. Kalyanarama Iyer be elected to represent the Guild on the Executive Committee of the S. I. T. U.

The President in concluding the proceedings thanked them for the honour they had done him by asking him to preside over the day's proceedings and on behalf of the Guild expressed his gratitude to the Teachers' Association, Ayyampet, for their kind hospitality.

Mr. Velayudam Pillai, Headmaster, Ayyampet High School, proposed a hearty vote of thanks which terminated the meeting.

POLUR.

A party of fifty pupils of the Board High School, Polur, led by the Headmaster, Mr. R. Kuppuswami Iyer, B.A., L.T., and some other Assistants went on an excursion to Thirumalai, about nine miles North-East of Polur. After spending the day in carefully studying the inscriptions and relics found there, and after a camp fire in the night by the scouts, the party returned to Polur next morning.

The following is an account of the holy hill Thirumalai.

One of the places of pilgrimage sacred to the Jains is Srisailam or Thirumalai, a beautiful hill temple, rich in art and antiquity, about three miles from Madimangalam railway station on the S. I. R. (Katpadi-Villupuram line). Its natural beauty has been made holy by the footprints visible even to this day of great Jain saints who had attained salvation in days of old. There are several stone inscriptions and archaeological relics here revealing valuable information of historic interest. These have been carefully researched, deciphered and translated by the Government and published by them for the use of the public in the first volume of the Indian Inscriptions. The most striking sculpture on the hill is the grand image of the Thirthankara Neminath,

It is 16½ feet in height and is cut out on the face of a cliff. The image, a fine piece of architecture of exquisite finish in a contemplative pose, reminds the observers of all those pacific ideas of *Santi* and *Ahimsa* for which the great teacher stood. A grand abishekam takes place every year on the third day after Sankaranthi and thousands of devotees attend on the occasion.

At the foot of the hill there is a temple. From the inscriptions here we can understand that this temple had been in a flourishing condition under the patronage of many powerful potentates belonging to the Pallava, Pandya, Chola and Chalukya dynasties. One Thakadaraja of the Chola dynasty rebuilt this ancient temple; but after him, time's rolling current had corroded most part of it. Close to the temple, some rock chambers have been constructed in a natural cave formed in the face of a cliff. These sacred chambers whose bosom had once sheltered sages and seers of rare merit, still merit the attraction of the ascetic heart, yearning for peace and penance. Upon the walls of these chambers are numerous frescoes of fine execution, reminding one of the more famous Ajanta paintings and the Sittannavasal caves in Pudukottah State. The most interesting and the best painted is a circular one having a Jain figure seated in the centre the partitions around being filled with Nagas, monks, white-hooded nuns and others. The paintings in the ceiling of the chambers are of exquisite designs and look so fresh that they seem to be the work of yesterday.

The present headman of the village and Dharmakartha of the temple, Mr. A. Sikamani Sastriar, with disinterested sincerity, looks after the management of the temple and spurs no pains in ministering to the conveniences and comforts of the pilgrims who visit the place.

This sacred spot has its wants too. A neat road leading to the village from the railway station, a good dharmasala for the accommoda-

tion of the pilgrims and timely repairs to the worn out portions of the temple dilapidated by long negligence, are the chief desiderata. This sacred spot still vibrating with hoary traditions and pristine purity calls on the authorities concerned as well as Jain philanthropists for urgent repairs, relief and replenishments.

MELUR.

The staff and students of the Board High School, Melur, arranged a pleasant function on Tuesday, the 22nd August, 1933 in the premises of the High School for unveiling the portrait of Mr. R. G. Grieve, C.I.E., M.A., F. R. G. S., ex-Director of Public Instruction, Madras, presented by Rev. M. S. Thiruvathasan. The function began exactly at 6-30 P.M., with Mr. R. Foulkes, O.B.E., M.L.C., President, District Board, Madras, as the chairman. All the elite of the town were present.

At the commencement Mr. T. S. Ramanatha Iyer, B.A., L.T., the Headmaster of the High School, gave a fine, short speech on the noble qualities of head and heart of the ex-Director, and also spoke of the happy days he spent at Saidapet during his L.T. training, when Mr. Grieve was the Principal and Professor of Psychology. He further mentioned how very sympathetic the ex-Director was towards the teachers and also how he was very keen in maintaining proper discipline in schools.

Then the Chairman, Mr. Foulkes, paid an eloquent tribute to the ex-Director's high sense of duty, strict discipline tempered with justice, and keen interest in the advancement of education. He expressed that, having had many opportunities to come into contact with Mr. Grieve he knew more about the ex-Director than anybody else; but yet he was not aware of many of the merits of the ex-Director, the latter being by nature very reticent. The ex-Director had helped many a needy person, but his kind acts remained unknown even to his best friends. Then expressing great pleasure in being specially fortunate to unveil the portrait of a great educationalist like the ex-Director of Public Instruction the Chairman unveiled the portrait of Mr. R. G. Grieve amidst loud acclamations and cheers from the audience.

Lastly with the distribution of pan supari and a vote of thanks to the Chairman and gentlemen present, the meeting came to a close.

REVIEWS AND NOTICES.

HIRANAND—THE SOUL OF SINDH. BY DAYARAM GIDUMAL SECOND EDITION, REVISED AND ENLARGED, BY REV. J. K. KOAR. PUBLISHED BY THE "YOUNG BUILDER" PRESS, RAMBAUGH ROAD, KARACHI. PP. 459. Price Rs. 2-8.

This ably written and substantially bound volume gives us correct accounts of the life and times of Hiranand, one of the noblest sons of India, and as such demands the close attention of every Indian. The book helps us to remember things that ought not to be forgotten and acquaints us with much that needs to be known to us. *Hiranand—The Soul of Sindh* is a most interesting addition to the biographical literature of our land. Written by the late Dewan Dayaram Gidumal, one of the greatest personalities of India, this engaging book, which is the story of the life and achievements of Hiranand, who was one of the makers of modern Sindh, is an extremely important publication which bears on it marks of abounding instruction, supreme inspiration and genuine usefulness. A biography of an eminently worthy Hindu spirit who, as a devoted son of India and a good soul, led a life of transcendent inspiration and excellence, though it extended only to thirty years, deserves careful study.

Hiranand Shankiram was a famous son of the soil of Sindh, who lived a life of moral purity and intellectual superiority. He was always modest and good-natured and firmly believed in the mighty truth: "No sacrifice to Heaven, no help from Heaven." He was one of those remarkable souls who practised self-denial steadily as a sacred duty. In many respects Hiranand was an idealist and a perusal of his biography is sure to be stimulating to all. Lala Kashiram described Hiranand as "Sindh's brightest jewel, the pride of the Brahmo Samaj, a born ascetic, a veritable *Sadhu*, full of divine

love and sympathy, the very incarnation of humility and simplicity, catholic, large-hearted and self-sacrificing."—verily a masterly summing up of the savant's character from a distinguished friend. Born in the aristocratic Advani family of Hyderabad, Sindh, Hiranand was educated in the midst of an ascetic and apostolic atmosphere in the Calcutta of Keshub Chunder Sen's time. For some time, Hiranand worked with Navalrai and other fellow-workers in making modern Sindh achieve its present glory and, after a very useful career of thirty eventful years, he breathed his last in distant Behar. Such a life is a sacred chapter in the history of modern Sindh and in the history of India one of the brilliant chapters which will always evoke intense feeling, deep appreciation and profound regard. His was a many-sided career, always sincere, always successful and ever guided by the noblest of thoughts. As Editor, pastor, doctor, teacher, philanthropist, civic worker, social reformer and educationist—in all these varied capacities—Hiranand sacrificed his beautiful life at the inviting altar of his country. He cared not for any fame but always was contented with doing his duty. Hiranand, it is superfluous to say, was identified with most of the leading activities of Sindh.

The author of this book has told the inspiring story lucidly and with obvious care for accuracy and impartiality. This is a first rate readable and enjoyable work, written in an attractive style and characterised by great thoughts. Collecting with considerable amount of pain and labour all available information about the life and work of Hiranand and systematically and intelligently applying his mature understanding and critical acumen to the valuable materials collected, Dayaram Gidumal has produced a work of outstanding merit, both in regard to manner

and matter. *Hiranand—The Soul of Sindh* is a work of supreme importance and high character and from cover to cover it is enlightening. It has an excellent synopsis of contents and a valuable bibliography. The book should find its way into the library of every aspiring Indian youth. It describes with fidelity to truth and charm of expression, the story of the making of a great soul and its vast influence in the world around it. In ten brilliant chapters the biography of Hiranand is most beautifully embodied. A coloured likeness of Hiranand with his clear and inspring autograph serves as the frontispiece to this arresting volume. The book is illustrated with half a dozen pictures relating to the family of Hiranand. The volume is neatly printed and handsomely got up and bears proof to the literary genius of its author.

The present edition of the book, which is a revised and enlarged one, is by the Rev J. K. Koar, who, as is evident from the publication, has thrown himself heart and soul into the work, thereby making it a signal success. Needless to say the Rev. J. K. Koar has done a great service by so successfully editing such a cleverly written biography of a savant and all patriotic Indians owe a debt of gratitude to the labours of him who originally brought out the masterly and systematic biography of Hiranand—i.e., Dewan Dayaram Gidumal—and nevertheless thankful to him who has now revised and enlarged the book to the extent of nearly 103 pages of additional matter.

BREATH POWER, CONTROL AND EXERCISE.
BY DR. ERNEST J. STEVENS, A.M., M.Sc., D.Sc., Ph.D., D.D., N.D., M.D., ETC.
FOURTH EDITION. PUBLISHED BY THE E. J. STEVENS PUBLISHING CO., SAN FRANCISCO, CALIFORNIA. PAGES 44. Price \$ 1'00.

Dr. Ernest J. Stevens of America is an internationally reputed personality of many sided genius. As author, inventor, poet, colour tone artist, human plant character analyst, and

physician, he has distinguished himself. His works have been proclaimed to be the best on the subjects by authorities of unquestioned scholarship, critical acumen and popularity. Anything from the pen of Dr. Stevens demands attention and this book is an important treatise which requires a close study, for it is written with great ability and judgment in the most authoritative manner. The present volume is a distinctly original production from one who is considered by experts in the line as a reliable authority on matters relating to breath.

This small and smart book contains six lessons and other data on breath power, breath control and exercises, written by the reputed doctor after years of careful research and close study. "Teach the world how to breathe, and you teach it how to live." This embodies in itself profound wisdom and great truth. Dr. Stevens' book is an earnest endeavour to teach the world how to breathe correctly and with extremely beneficial results. The wealth of knowledge and experience possessed in abundance by Dr. Stevens, has enabled him to present in this volume, most appealingly, specific directions for effective breathing. The scientific methods of the East and the West are described and learnedly commented upon. This is a book for the student and in itself is a distinct success. It is a sparkling and vibrant book in which Dr. Stevens has cleverly and convincingly emphasised that correct, systematic and scientific breathing is vitally important and is an essential accompaniment of deep thinking. The moral, mental, physical and intellectual aspects of breathing are explained in very suggestive terms by the gifted author in this edifying treatise. Dr. Stevens has put into actual practice the principles expounded in his work achieving almost record-breaking success. Dr. Ernest L. Osborne, M.Sc., Ph.D., LL.D., who leads the volume with an inspiring and authoritative introduction says of the author thus: "The author is a splendid example of a well-balanced man and a living demonstration of how

to develop a magnificent pair of lungs and a rounded chest. He has developed his lung capacity after conquering serious lung and throat troubles and has since won the lung capacity records at the New York Physical Culture Institute, also at Battle Creek Sanatorium and at the Pan-Pac Int'l Espos registering 425 cubic inches.

Breath Power, Control and Exercise is in the form of six illuminating lessons which have been put to test and found to be signal successes. The first lesson deals with the "Science of Breathing Octave," i.e., Prana, ether, ozone, oxygen, atmosphere, air, breath and lungs. In this lesson he has proved that to succeed in life one must have health. To be healthy one must have large active lungs. The second lesson is on "Large, active lungs as the best protection against infection and disease." It is a very interesting and informative chapter which impresses the reader with certain much-needed facts and truths. "Scientific Breathing" is the title of the third lesson wherein the author explains the necessity, importance and usefulness of scientific breathing. A number of exercises are outlined in this chapter, all of which have been put to use in the lives of many people and found to be eminently effective. The next lesson deals with "Cleansing Treatment" and gives directions to do the various exercises. Chapter five gives another set of exercises for strengthening nerves, relieving suppressions, depressions and such like. The last lesson deals with "Air Baths—Internal and External." All the exercises outlined by Dr. Stevens are practical and deserve great praise. Every exercise is admirably well balanced. To all who are on the look-out for a new lease of health, strength and vitality *Breath Power, Control and Exercise* will be of untold value. The book is packed with elevating sentiments and stimulating

suggestions presented in chaste and lucid language. Dr. Stevens has thrown much-needed light on the vital subject of breathing. The distinguished author has laid the public under a deep debt of gratitude by successfully writing out a book with original thoughts, useful suggestions and clear explanations. It must be said that this eye-opening work suffers from a serious disadvantage. There is not even a single illustration. Suitable and correct illustrations are indispensable to such books.

CITIZEN-TRAINING IN SCHOOL, BY G. S. KRISHNAYYA, M.A., Ph.D. (COLUMBIA)

Woodrow Wilson once said: "The development of social life is the chief end of education." The organisers of schools have begun to realise this ideal. But the problem to many of them is how to introduce, organise and supervise the non-academic activities of the schools. Dr. Krishnayya's book will be found to be of great help to all those who are interested in schools. The book gives a great deal of help and guidance with regard to a number of extra curricular enterprises, giving a minimum of theory and a maximum of practical plans and concrete suggestions.

After discussing, in the opening chapter, the aim and value of extra-curricular activities, he deals in the ten chapters with the student council, the school assembly, school publications, excursions and parties, clubs and societies, athletics, social service organisation, etc., etc.

The book is full of valuable information which the Headmaster and the teacher need in the organisation of the school activities. Nobody connected with a school should fail to read this book.

PUBLISHERS' NOTICE.

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

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

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

THE EDUCATIONAL REVIEW.

We are glad to find that a movement is on foot, sponsored by the Editor of *Current Science* in Bangalore to establish an Indian Academy of Science. It has been the effort of Indian research workers till now to seek recognition for their work from the learned scientific societies of the West; but it is believed by the advocates of the new proposal that the time has probably come for the establishment of a central scientific organisation in India, as there has been sufficient work done by Indians to justify such an authoritative institution. It is undoubtedly desirable that the research workers in this country should continue to be in touch with the scientific bodies of the West; but an Indian Academy of Science will serve to co-ordinate all activities in this country and even facilitate this communication with learned bodies of the world. The existence of the Indian Institute of Science in Bangalore may be an attraction for the establishment of such a centre in that city, though we expect the organisers have

not decided the question yet. We wish the enterprise all success and we trust the progress will be keenly watched by all teachers of science.

An excellent opportunity for the contact of Indian students with the alumni of Western Universities will be furnished by the forthcoming tour of a team of debaters from the Universities of the West who will tour this country in October. A batch of three students, Messrs. A. W. J. Greenwood of Balliol College, Oxford, J. C. McGilvray of the University of Manchester and Jack Jones of the University of Aberystwyth will tour in India debating with students in Indian Universities during the month of October, visiting the Universities of Aligarh, Allahabad, Bombay, Calcutta, Dacca, Lucknow, Madras, Mysore and the Punjab. It will, undoubtedly, widen the intellectual vision of our young men to come into contact with the students of Western Universities and we trust that this experiment will be repeated in

future years. The recent tour by Indian students to Europe, of which, however, no detailed reports have appeared in the papers, was also a step in the right direction. This visit of the British debating team has been organised by the National Union of Students in England with the co-operation of the Inter-University Board of India, and we hope it will be a great success. Among the subjects to be debated are: "That human society has more to fear than to hope from science" and another "that mass-production is a menace to culture." All communications regarding the subject should be addressed to Prof. A. R. Wadia, Secretary to the Inter-University Board, Mysore.

Those in this country who are fond of tampering with students and using them as instruments for their own political ends would be interested to know that the Dutch Government has just passed orders prohibiting the mixing up of students with the political affairs of the country. The Government has gone to the extent of even penalising the wearing of dress, badges, or emblems by students denoting political partisanship of any kind. We have no hesitation in thinking that this is a step in the right direction. While it is proper that young men in our Universities should take an intelligent interest in the political affairs of their country, it is wrong that they should identify themselves with any particular party, or that they should allow the excitement of politics to inter-

fere with their intellectual work. Nothing has been more baneful in connection with the recent Civil Disobedience Movement in this country than the appeal made to students to throw themselves heart and soul into it, to the detriment not only of their own future careers, but also of the ultimate good of the country. It was a tragedy, the way in which some of the young men were led into the wilderness and stranded there, without even a word of regret on the part of those responsible for such mistaken leadership!

We must congratulate the organisers of the recent All-India Library Conference at Calcutta on the success which has attended their efforts. Mr. Leitch Wilson, Officiating Educational Commissioner with the Government of India, opened the Conference which was presided over by Dr. M. O. Thomas, the Librarian of the Annamalai University. The President complained of the want of progress of the library movement in this country and hoped that the Imperial Library at Calcutta will be converted, sooner or later, into a national library like some of the institutions in the West. Legislation to make it a Copy-right Library, a building suitable to its needs and a central location are undoubtedly among the steps necessary for making the Library more effective. One practical result of the All-India Library Conference was the formation of an All-India Library Association for the furtherance of the objects of the organisers. A provisional Council has been appointed and

* At the time of publication of this issue they have landed in India and proceeded to Mysore.

the Association is to be duly constituted after the formal enrolment of members. We regret to notice, however, that there is more than one all-India organisation in this country which is not very hopeful for the future of the movement. It behoves all those concerned to concentrate their efforts into a single organisation and also to widen the movement, so as to include all interested in the progress of libraries instead of confining it, as at present, practically only to librarians. The movement should also embrace the aim of improving School and College libraries and it must be realised that the library is one of the most important aspects of the organization of any educational institution.

The South India Teachers' Union is making efforts, once more, to celebrate the annual Educational Week at the end of October, from the 23rd to the 29th, both days inclusive. The programme includes the discussion of a large number of educational topics, schools as preparation for peace, adult education, health education, home and education and so on. It is of the highest advantage to the community that there should be an annual stock-taking of this kind and the members of the teaching profession should do what they can to rouse public interest in educational matters. The Educational Week of no country can be successful, if it cannot secure the cooperation of the public and the teacher's duty is not merely to educate his pupils, but also to act as a

missionary in the cause of education, kindling enthusiasm for it wherever he can. We hope the Education Week will be celebrated throughout the Presidency and will be even a greater success than in the earlier years. It will also be a good thing if the All-India Teachers' Federation can ensure the celebration of the Education Week all over the country—it will be a visual demonstration of the interest of teachers in their work and a reminder to the community of their responsibilities to the younger generation.

The Government of the United Provinces have recently held a special conference for the progress of Harijan Education, by the efforts of the Minister of Education. It is true that efforts have been made from time to time, to ameliorate the condition of the Harijans, but as explained by the Minister of Education, it is essential that direct contact should be established with the Harijans themselves. There are a large number of so-called publicists who exploit the Harijans for purposes of their own and it is very rarely indeed that the voice of the Harijans is heard. It would be best to find out what exactly the community wants, instead of rousing excitement over such theatrical stunts as temple-entry and the step taken by the Government of the United Provinces deserves to be followed by other provincial governments in India. The depressed classes form only 10% of the total population of the United Pro-

Harijan Education.

vinces and the need for such a conference is, therefore, even greater in the Madras Presidency, where not only is the percentage of the depressed classes greater, but their position also is worse.

We are glad to find that the movement for the encouragement of Indian languages manifests

itself in various forms and there is a proposal in South India to rally together all those interested in the Tamil language and convene a conference for the advancement of the language during the ensuing winter. By virtue of its antiquity and richness of literature, Tamil is easily superior to many other vernaculars in the country and we hope the conference will do something for its advancement. There is no reason why there should not be a Tamil Academy run with the assistance of the people and the government, as in the case of the Hindustani Academy of the United Provinces. We have pleasure in inviting attention to the appeal which has been issued in support of the conference, by the President of the Madras Library Association who has taken the lead in the matter:

"May I invite your attention and cooperation in organising and conducting the Tamil-Lovers' Conference to be convened in December next?

One of the chief aims of the conference is to devise steps for the organisation of book-production and distribution, both by sales and library service, so as to place suitable reading matter in the hands of every literate person, man, woman and child, in the Tamil land.

This aim can be pursued with some hope of success and the proposed organisation can be effective only if all the interests concerned, namely, readers, authors, publishers, book-sellers, librarians, teachers, etc., come together and understand one another's requirements and difficulties.

At present, while certain readers, librarians and social workers have been feeling the need for certain kinds of Tamil books, several publishers and book-sellers complain of large unsold stocks of books for which there is no demand. A better correlation of the supply and the demand will be possible if, at such a conference as is now proposed, a frank exchange of views takes place between all the parties, after an exhaustive and authoritative survey of available resources.

The reluctance of most publishers to touch anything beyond school text-books can be got over only when, by means of propaganda and easy distribution, the public demand for books of a general nature is more assured and widespread than it is at present.

While, in many ways, your interests will be served by your active participation in the conference, I should like, if I may, to appeal to you on higher grounds as well. The work of the publisher and the book-seller is no less than that of the teacher or the doctor, a social service, and not merely a trade. You can fulfil a noble purpose, you can help the spread of popular culture, by encouraging the kind of book which may not yield immediate and heavy profits but may be of permanent value. It is your duty and privilege to be the pioneers and upholders of national culture.

Both from a commercial and an idealistic point of view, therefore, your participation in the conference is most desirable. I invite you to extend to it your most cordial and active support."

The Government of Bengal deserves to be congratulated on its decision to move in the matter of the Elementary Education Act of 1930. A comprehensive measure providing for the gradual introduction of compulsory elementary education was passed in 1930; but no action has been taken upon it till now, for reasons into which it is not necessary to enter at present. Arrangements have, however, just been made for introducing the operations of the Act in a few selected districts. Special educational boards are to be set up in these districts which will take over the entire control of elementary education. These boards will be entrusted with the necessary funds for the purpose, the grants which are now being distributed through local bodies, and such money as may be granted in addition by the Government for the purpose. The Act also provides for the raising of a special cess for the spread of elementary education in addition to the land revenue and the delay in taking action has apparently been due to the opposition of landholders. It is time other provinces bestowed equally serious attention on the subject.

An important principle worthy of adoption in the learning of a foreign language is that of word-frequency. A careful study of the vocabulary used in ordinary conversation or in such everyday work as writing in newspapers or in general correspondence, will enable the teacher to judge the fact that certain words are absolutely indispensable, while others are also essential while there are some which are useful but are only of subordinate importance. In language-teaching, particularly in teaching a foreign language, it is therefore useful to study word-frequency and make up groups of words of different degrees of importance. This work has been done in America and a recent attempt at tackling the problem from the stand-point of a foreigner is by a Japanese student of English at the Tokio University of Commerce in collaboration with an English member of the staff of the Yeuching University, Peiping—*A Study of English Word-Values* (Matsumura Sanshodo, Tokio). There are such 'indispensable' words as 'a, about, above' and so on; there are also such necessary words as 'add, agree, ball' and so on; there are also such useful words as 'consequence, considerable, continent' and so on, while there are also such special words as 'contemptible, contractor, crochet' and so on. It is not suggested that this classification is above criticism, but this is undoubtedly a principle to be taken note of in the composition of elementary readers for children. May we suggest this as a subject for the special study of a language-teacher in India, with special reference to the conditions of this country?

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