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HINDUISM, BUDDHISM AND CHRISTIANITY.

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IN all religions there is essentially harmony; for they go to make up the different chords that vibrate to the music of the Divine. In Hinduism and Buddhism there is harmony more pronounced, more striking, than can at first be realised. After all, these two religions have arisen from a common source, the Vedas, or the Sacred Scriptures of the East. Buddha was a great philosopher, as was Sankara, the teacher, who came centuries after. They both drank deep of the same fountain of wisdom; and each, in his turn, gave a rich stream of knowledge to mankind.

To understand more fully the philosophy of these faiths we must probe the foundations of the two religions. The essentials of Hinduism are: The universe and all that is contained in it is illusion, falsity; that to understand this falsity (*Moya*) one must look for the Real that transcends the unreal. This is achieved by meditation or concentration. The Reality is one; besides it there exists nothing in the universe (*Samsar*). The

state of bliss is achieved by the light of wisdom, which is eternal rest and peace (*Ananda*). The three pathways to super-nal bliss are by good works, in not looking for reward either here or hereafter, by devotion or love, by true knowledge or wisdom, which includes meditation or concentration.

In Buddhism these great principles are similarly outlined. In this world there is suffering. The cause of suffering is desire. There is an ending of suffering and the way out of suffering. The way out or the eight-fold path consists of right views, right intentions, right speech, right conduct, right livelihood, right effort, right concentration, right rapture or bliss. In seeking to explain these truths, the greatest difficulty lies in the interpretation of the words used in Buddhism. Most of the religions of the East suffer from a mistranslation of the words commonly used in them to embody certain principles; hence it is very difficult to translate the Mahomedan salutation at meeting or parting "*Salaam*

Alaikum " which is interpreted : " Peace be with you," " God's blessing rest on you," " May peace and safety be with you," and so on and so forth ; yet these translations convey only a fraction of the meaning found in the salutation. Again take the word "*Maya*." It is translated as illusion, delusion, the falsity of the universe around ; yet not a single translation conveys the full significance of the term.

In Buddhism as well the word "suffering" (*Dukkha*) has more in it than is conveyed by the English translation. The knowledge of suffering should mean that the whole universe is topsy-turvy, upside down. We do not see things aright in this universe. Like the rails on a track, which have been contorted, owing to some train having been wrecked on it, the rails are all awry, unlike the level parallels they were before. We see things all twisted and turned about ; this is what the Buddhist means when he speaks of suffering. We suffer because things are all wrong around us. Why do we suffer and go awry ? Because desire or passion makes us so ; attachment to the world and its surroundings enmesh us in this falsity and makes things which are false appear real to us. How similar is this to the theory of *Maya* or illusion in Hinduism ? Does not desire for this *Samsar* or universe tie us to this falsity ?

The Hindu, in the outlining of his philosophy, states that the great truth is to know the Real, who is One, for all else is nought. So says the Buddhist,

but in more elaborate language, enunciating his theory of definite principles. He holds that we must have right views of the things around us, which are false and unreal. We must then have right intentions to release ourselves from this bondage. We do this by right speech, by a right form of conduct and by a right manner of living. To attain to the One, we again need right effort and right concentration ; when we have so meditated we have right rapture or *Nirvana*, which is a state of complete negation of all that is in the universe ; it is the blowing out of all the flames of false desire and false knowledge. We then become the Buddha or the enlightened. We are in wisdom and in bliss with the infinite. This is what the Hindu means when he says that by good works, by devotion or love, by divine wisdom we are in union with One whom to know is to be.

There is one elaboration that has to be understood in Buddhism in relation to the true understanding of the One. Sankara, the teacher, held that to arrive at that definite proposition, one had to deny that it belonged to anything that was within the bounds of human knowledge. "It is not, it is not, it is not," (*Neti, Neti, Neti*) he says to all who imagine that it is ; and when you have exhausted the list of attributes you advance and have received a denial for each one, you arrive at a glimpse of the knowledge of the infinite.

Buddha says, it is neither a fixed reality nor an unalterable entity, but is

always in flux. If it were fixed it would yet be conceivable as an entity and comprehensible to human understanding. "It is not even a reality," says Buddha, and leaves the bewildered mind, stupefied in amazement. It changes as all things change ; not for a moment can it be understood ; nor can the mind reach it in comprehension. Such a conception of the infinite leaves again the mind staggered in amazement. Sankara, the teacher's definition is elaborated to the summit of human intelligence. Buddha lifts us to the broad expanse beyond, where the intelligence can only dimly look on what is below and gaze in wonder at the endless heights above. Both have their own methods of elaboration of the underlying principles ; Buddha, however, transcends what the human mind can scarcely reach or realise.

Is there not then harmony, deeper than we imagine in these two great religions ? Indeed, there is ; and the discord we find between the holders of each faith is man-made, and is, therefore, puny and pusillanimous. What is Divine lies in both faiths and shows a unity that comes from above, beyond what narrow minds cling to in blind prejudice and error.

When studied, there are found certain striking similarities between Buddhism and Christianity. Professor Max Muller alludes to these when he says : "If I find in certain Buddhist works doctrines identically the same as in Christianity, so far from being frightened, I feel delighted, for surely, truth is not the less

true because it is believed by the majority of the human race."

These similarities in thoughts and dogmas only go to show the universal harmony pervading all religions as given expression to by all great teachers and saints, for truth and truth alone is the foundation of the universal brotherhood and religious toleration found in the hearts of all men.

Quotations are given from a few of the many parallel passages in the Scriptures of the two great religions, Buddhism and Christianity. The purpose is to show how a spirit of union and true brotherhood may be created between the followers of these two great religions as indeed there is in the so-called different religions of the world, for was it not the great Master of the Christian religion who said : "In my Father's house are many mansions ?"

Professor Arthur A. Macdonell of Oxford states that the leading doctrines taught by the early Greek philosophers were derived from India. The influence of Indian and Greek philosophy on gnosticism in the second and third centuries finds readier acceptance in these days than ever before.

Professor Max Muller, in pointing out the resemblances of the two religions, says : "In 1845 two Roman Catholic missionaries, Huc and Gabet, observed extraordinary resemblances between their own ecclesiastical ritual and that of the Buddhist priesthood of Tibet."

Referring to Buddha, Sir Denison Ross has stated in his introduction to Edwin

Arnold's *Light of Asia*. "It came as a shock (to Europeans) that five centuries before the birth of Jesus Christ a man had preached all the essential virtues of Christianity."

Professor Max Muller endeavoured to show that Buddha himself was the original of Saint Josaphat, who has a day assigned to him by both the Greek and Roman churches.—(*Chips from a German Workshop*, Vol. IV, pp. 177 to 189, Ed. 1875.) Professor Max Muller's essay has led to an examination of the whole evidence bearing on the subject. The result may be thus summarised: "The Roman Martyrology at the end of the saints for the 27th November states that among the Indians who border on Persia, where Saints Barlaam and Josapha whose wonderful works have been accounted by Saint John of Damascus. The story of these two saints is that of a young prince, Josaphat who was converted by a hermit, named Barlaam. Josaphat undergoes the same awakening as Buddha did from the pleasures of this world. His royal father had taken similar precautions to prevent the youth from becoming acquainted with the sorrows of life, but Josaphat, like Buddha, is struck by successive spectacles of disease, old age, death, and abandons his princely state for that of a Christian devotee. He converts to his faith his father, his subjects and even the magician Theudas, employed to seduce him. For this magician Theudas, the Buddhist schismatic Devadatta may well be supplied as the original; while the

name of Josaphat is itself identified by many with that of Buddha-Sattva, the complete appellation of Buddha. The earlier form of the name Josaphat was Ioasaph in Greek and Youasaf or Youdasf in Arabic, an evident derivation from the Sanskrit Bodhisattva through the Persian form Boudasp (Weber). The name of the magician Theudas is in like manner an accurate philological reproduction of Devadatta or Thevdat.—(Hunter's *Indian Empire*, page 151.)

Both Buddhism and Christianity are proselytising religions. There is a very striking similarity between their missionary activities, the order of the monks and nuns, their robes and dresses as also the custom of celibacy, the monasteries, the mode of preaching, the system of congregational worship, even in some cases, the very mode of worship.

Dr. Hunter says: "The Chinese in San Francisco are assisted in their devotions by pictures of the Buddhist Goddesses of Mercy which the Irish Catholics identify as the Virgin Mary with the Infant in arms with an aureole round her head and an adoring figure at her feet, while the Spirit is seen hovering in the form of a bird."

In her book *Unbeaten Tracks in Japan*, (Vol. I, p. 295) Miss Bird says: "It is difficult to enter a Japanese Buddhist temple without being struck by analogies to the Christian rituals on the one hand and Hinduism on the other. The chanting of the priests, their bowing as they pass the altar, their vestments,

rosaries, bell, incense and the responses of the worshippers, all remind one of the Christian ritual."

The Mara of the Buddhist legend, with whom Buddha had to fight, for Mara tempted him (Buddha) in various ways, may be said to be only the counterpart of Satan in the Christian Scriptures.

Commenting upon the various similarities in the two religions, Mr. Paul Carus, the author of the *Gospel of Buddha*, says: "A comparison of the striking arguments between Christianity and Buddhism may prove fatal to a sectarian conception of either religion, but will in the end help to mature our insight into the true significance of both. It will bring out a nobler faith which aspires to be the cosmic religion of Universal Truth. The main trouble arises from a wrong conception of Christianity. There are many Christians who assume that Christianity is in the possession of truth and that man could not, in the natural way of his moral evolution, have obtained that nobler conception of life which enjoys the practice of a universal goodwill towards both friends and enemies. This narrow view of Christianity is refuted by the mere existence of Buddhism. Must we add that the lamentable exclusiveness that prevails in many Christian churches, is not based upon Scriptural teachings, but upon wrong metaphysics?"

It should prove very interesting to read the extracts, some of them mentioned below, from the Scriptures of the two religions.

"All the worlds were flooded with light. The blind received their sight by longing to see the coming glory of the Lord; the deaf and the dumb spoke with one another of the good omens, indicating the birth of Buddha. The crooked became straight; the lame walked. All prisoners were freed from their chains and the fires of all the hells were extinguished. No cloud gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and angels rejoiced with gladness. With no selfish and partial joy but for the sake of the law they rejoiced, for creation engulfed in the ocean of pain was now to obtain release."—(*Jataka Gospel of Buddha*.)

Compare the above with the following Bible quotations:—"The blind received their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead were raised up, and the poor have the Gospel preached to them."—(*Matthew*, xi. 5.)

"And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him, and He took him aside from the multitude, and put His fingers into his ears, and He spit and touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."—(*Mark*, vii. 32—35.)

Again about Buddha it is recounted:—"The Naga kings (inhabitants of Eastern

India) earnestly desiring to show their reverence for the most excellent law, now went to meet Bodhisattva. They scattered before him Mandara flowers, rejoicing in the heartfelt joy to pay their religious homage.—(*Fo-Sho-Hing-Tsan-King, Gospel of Buddha*)

The Bible says of Christ:—Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.—(*Matthew*, ii. 1-2.)

Of the child Buddha it is said:—At her couch stood an aged woman imploring the heavens to bless the child.—(*Fo-Sho-Hing-Tsan-King*, v. 39-40.)

The Bible recounts as well:—And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asser; she was of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day, and she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.—(*Luke*, ii. 36-38.)

Of Buddha's childhood it is said:—And as the light of the moon little by little increases, so the royal child grew from day to day in mind and in body; and truthfulness and love resided in his heart.—(*Fo-Sho-Hing-Tsan-King*, v. 147)

Of Christ's childhood it is said:—And Jesus increased in wisdom and in stature, and in favour with God and men.—(*Luke*, ii. 52.)

Krishna Gautami, a young princess, said to the lord Buddha:—“Happy the father that begot you, happy the mother that nursed you, happy the wife that calls you husband, Thou Lord so glorious.” Sidhartha replied: “Happy are they that find deliverance.”—(*Jataka*, 79 and 80.)

In the Bible it is said:—And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, “Blessed is the womb that bare thee, and the paps which thou hast sucked. But He said, “Yea, rather, blessed are they that hear the word of God, and keep it.”—(*Luke*, xi. 27 and 28.)

Buddha said:—The Buddhas are beings whose words cannot fail; there is no departure from truth in their speech. For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion's roaring when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain even so the word of the Buddhas is sure and cannot fail.—(*Jataka*, p. 18.)

Jesus said:—“Heaven and earth shall pass away, but my words shall not pass away.”—(*Luke*, xxi. 33, see also *Matthew*, xxiv. 35, where the identical words appear.)

Buddha said:—Blessed is he who has understood the Dharma. Blessed is he

who does no harm to his fellow-beings. Blessed is he who overcomes sin and is free from passion. To the highest bliss has he attained who has conquered all selfishness and vanity.—(*Gya*, 355.)

Jesus said:—“Blessed are the poor in spirit; for theirs is the Kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the poor in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”—(*Matthew*, v. 3-11.)

Buddha said:—Better far with red-hot irons bore both your eyes than encourage in yourselves sensual thoughts or look upon a woman's form with lustful desire.—(*Fo-Sho-Hing-Tsan-King*.)

Jesus said:—“Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should

perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”—(*Matthew*, v. 27-30.)

Buddha said:—Let a man overcome anger by love, let him overcome evil by good, let him overcome greed by liberality, the liar by truth.—(*Dhammapada*.)

Christ said:—“Ye have heard that it hath been said, “An eye for an eye, and a tooth for a tooth, but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also, and if any man will sue thee at the law, and take away thy coat, let him have thy cloth also, and whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.”—(*Matthew*, v. 38-44.)

Buddha said:—Having reflected on the various theories, we have gone into the yoke with him who has shaken off all sins.—(*Dhammapada*.)

Christ said:—“Take my yoke upon you, and learn of me; I am meek and

lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—(*Matthew*, xi. 29 and 30.)

Buddha said:—I was born into the world as the King of truth for the salvation of the world. The subject on which I meditate is truth. The practice to which I devote myself is truth. The topic of my conversation is truth. My thoughts are always on the truth. For lo! myself have become the truth. I am the truth.—(*Gya*, 372)

Jesus Christ said:—"I am the way, the truth, and the life; no man cometh unto the Father, but by me."—(*John*, xiv. 6.)

Buddha said:—The merit is great, while the gift is small, when a man makes his offering from love and with a desire to grow in wisdom and in kindness.—(*Dhammapada*.)

Christ said:—"And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."—(*Mark*, xii. 42—44.)

When Buddha was led into temptation, just as Jesus was in the wilderness, Mara exclaimed:—Depart not, O my Lord, in seven days from now the wheel of empire will appear, and will make Thee sovereign over the four continents and the two

thousand adjacent islands. Therefore stay my Lord." Bodhisattva replied "Well do I know that the wheel of empire will appear to me; but it is not sovereignty that I desire. I will become Buddha and make all the world shout for joy."—(*Jataka*, 84.)

Of Jesus, when he was tempted, it is said:—"And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him: "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—(*Luke*, iv. 5—8.)

When his last days were near, Buddha addressed his disciple, the venerable Ananda, and said:—"Fetch me, I pray you, Ananda, some water. I am thirsty, Ananda, and would drink."—(*Mahaparinibbana Suttanta*.)

Of Christ it is said:—"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst."—(*John*, xix. 28.)

He is truly blind who will not see the points of similarity raised in what has been said above, concerning Buddha and Jesus Christ both in their sayings and doings.

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THE IMPORT OF DEATH.

BY MR. SRIDHAR MAJUMDAR, M. A.,
Rampurhat.

THE Upanishads, which are the outcome of the direct intuition of the seers of old, called Rishis, declare unequivocally that everything is nothing else but manifestation of Brahman. "Everything indeed is Brahman, emanating from Him, living and moving in Him and ultimately disappearing in Him; so He is to be worshipped in a calm spirit." (Sandilya Vidya, Chhandogyopani-shad, III. xiv. 1.)

By "everything," in the passage above referred to, is meant everything within and outside; "everything outside" indicates everything perceptible by the external senses, such as sight, sound, smell, taste and touch; "everything within" indicates something behind the phenomenal world, which keeps alive everything outside. So "everything" can be divided into two categories—one the changeable external appearance perceived by the senses; and the other the unchangeable animation behind the external appearance—one is the mutable phenomenon; and the other is the immutable Noumenon behind the phenomenon—in other words, one is the matter; and the other is the all-pervading spirit behind the matter. Both matter and spirit are indestructible, being manifestations of Brahman, the only reality (Chhandogyopani-shad, VI. ii. 1.) Physical science also admits the indestructibility of matter; but matter, though indestructible, is mutable, while spirit is immutable. For reference *vide Sruti*: "Two forms of Brahman there are indeed, the material and the immaterial; what is material is unreal; what is immaterial

is real, and that is Brahman and that is light." (Maitryupani-shad, VI. 3.)

Vide also Sruti: "What is material is transient, what is immaterial is eternal." (Tripad Bibhuti Maha Narayanopani-shad, 2.)

Vide also: "Two forms of Brahman there are indeed, the material and the immaterial, the mortal and the immortal, the stationary and the movable as well as the direct and the indirect (Brihadaranyakopani-shad, II. iii. 1.)

Vide also: "All these phenomena are mutable. The inner Spirit is said to be immutable. The Absolute immaculate supreme Brahman is immutable." (Yogasikhopani-shad, III. 16.)

So, of these two classes of things, phenomenon and Noumenon, one class, namely Noumenon, is said, in the Upanishads, to be real and permanent; and the other class, namely phenomenon, is said therein to be unreal and transient; by "unreal and transient" the Upanishad means "mutable"; perception of the phenomenal world under the influence of nescience, and disappearance of the phenomenal world with the removal of nescience, are also due to mutation of the phenomenon to the Noumenon.

Here we should have a little discussion regarding the idea, in the Upanishads, of the origin and existence of these two classes, Noumenon and phenomenon. Noumenon is said to have been in existence ever and everywhere, without limit of time, space and causation; and phenomenon is said to have

sprung out of the Noumenon at the will of the Noumenon. For reference *vide Sruti*—"O, my son, at first *before creation* there was only one undifferentiated Reality without a second. That *Reality* willed "I will be many, I shall manifest myself," so He brought forth Tejas (Primordial heat). That Tejas willed 'I will be many, I shall manifest myself;' so He brought forth water." (Discourse between Aruni and his son, Swetaketu; Chhandogyanishad, VI. ii. 1 and 3.)

Thus it appears that phenomenon has come out of the Noumenon, the Reality. In this idea of the origin of the phenomenon from the Noumenon is involved the deeper and controversial idea of the theory of nescience (*Vivarta Vada* or *Mayavada*) of illustrious Sankara and the theory of Transformation (*Parinama Vada*) of the devotional Vaishnava commentators of the "Brahma Sutras." The former school of thought holds that this phenomenal world, though there is no denial of its practical existence, vanishes with the removal of nescience and with the consequent dawn of real knowledge; just as a mirage in the desert, or a mistaken notion of a serpent in a rope owing to distorted vision, is removed with the appearance of actual knowledge regarding them. This practical existence of the phenomenon and its disappearance are attributed to *Maya*—a name, given to the "creative energy of Brahman, capable of making possible an impossible thing." For definition of *Maya*, *vide* also: "They call it *Maya* having inscrutable cause and effect, yielding an unimaginable efficacy and appearing like a dream and an illusion in the world" (*Devi Puranam*). The other school of thought (*Parinama Vada*) holds that this phenomenal world has no separate existence from the Reality (Brahman), and that it is only a

transformation of Brahman, and that Brahman has transformed Himself into this phenomenon without impairing His own status of Noumenon, just as a spider spins a cobweb out of himself; and they attribute it to the inscrutable creative power (they do not, however, use the word *Maya*) of Brahman. The differences between the two schools of thought are more in words than in reality. If the vanishing of the phenomenon be treated as transformation of the phenomenon into the Noumenon, the views of the two schools of thought are adjusted. An illustration of the theory of nescience (*Vivarta Vada*) is best traced from the life of Ramakrishna Paramahansa Deva, when he was about to do away with his own life with the sword in the sanctuary of Goddess Kali at Dakshineswar, being hopeless for the Divine Vision; as he himself expressed his own idea of vision, depicted in the English translation of his life by Romain Rolland, the well-known French writer (p. 38): "And lo! the whole scene, doors, windows, the temple itself vanished.....It seemed as if nothing existed any more. Instead, I saw an ocean of the Spirit, boundless, dazzling. In whatever direction I turned, great luminous waves were rising. They bore down upon me with a loud roar, as if to swallow me up. In an instant they were upon me. They broke over me, they engulfed me. I was suffocated. I lost consciousness and I fell....How I passed that day and the next I know not. Round me rolled an ocean of ineffable joy. And in the depth of my being I was conscious of the presence of the Divine Mother."

While in his vision in superconscious ecstasy (*Samadhi*) Ramakrishna was in the Noumenon, when the phenomenal world disappeared. By Noumenon is meant *Chida-*

kash (the All-pervading Intellect) or *Paramakash* (the Supreme Space). This vision of Ramakrishna in super-conscious ecstasy is supported by the Upanishads also:—

"The Supreme Space is effulgence, in expressible, all-pervading and indicative of extreme bliss" (Mandala Brahmanopanishad, 19). His respiration stopped and he became unconscious. It is also supported by the Upanishads that when an individual soul merges in *Samadhi*, in the all-pervading Supreme Soul, Brahman, the functions of the mind remain suspended, and respiration comes to a stand-still, and an ineffable joy is perceived within. For reference *vide Sruti*:—"Well, the knower of Brahman, when the union of an individual soul is effected with the Supreme Soul, functions of the mind come to suspension; and with the causation of dissolution of the mind respiration comes to a stand-still and from dissolution of the mind arise happiness and the supreme state of bliss inherent in the Self." (Yogasikhopanishad, I. 135 and 136). Without refuting the practical existence of the universe, the supporters of the theory of nescience hold that the visible universe is only a phenomenal evolution. Just as a dream appears to be perfectly true in a dreaming state; but becomes unreal in our waking state, so this universe, though appearing very real in our waking state, becomes non-existent with the dawn of real knowledge. The Upanishads call the state of *Samadhi* as the real state of knowledge. For reference *vide Sruti*: "By the word, *Samadhi*, is said only the knowledge of Reality, which burns the

straw of desire." (Mahopanishad, IV. 12). *Vide* also: "Well, the knower of Brahman, by the word, *Samadhi*, sages mean the supreme knowledge, well concentrated, perpetually satiated and indicative of the real meaning of the universe." (Annapurnopanishad, I. 48). The Upanishads also say that the vision of the phenomenal world ceases when one remains in the Noumenon; just as our common experience shows, Noumenon remains behind the back-ground when the phenomenon becomes visible. "When one sees the only Supreme Soul spiritually, the vision of the whole phenomenal universe ceases. (Jabala-darsanopanishad, X. 12).

So the vision perceived by Ramakrishna has the full support of the Upanishads; it is a state of existence in the Noumenon; but it is change of existence from the phenomenal world to the Noumenon.

The passing phases of the phenomenal world indicate changes of existence. Death also means a mere mutation of phenomenal bodies. To overcome death is to be above mutation, that is, to be assimilated to something immutable. This immutable something has been discovered by the Upanishadic seers, from their life-long intuitive researches to be the all-pervading Spirit, the immutable Noumenon, the unfailing substratum behind the phenomenal world. "They, *i.e.*, the seers, by dint of meditation, saw, as the cause, Brahman's own energy concealed in His own nature. He alone regulates all the causes including time and ego" (Swetaswaropanishad, I. 3).

SELF-EXPRESSION IN EDUCATION.

SOME SUGGESTIONS.

BY MR. V. K. SOURIRAJAN, M.A.,

Triplivane.

STATEMENTS are often made by leaders in educational work, both in the press and on the platform, that the present system of education fails to interest our pupils. It is pointed out that boys seem to enjoy tearing off or burning their books immediately the examinations are over. What is it that makes the learner do such a thing? Several positive causes might be attributed, but one neglect in our school system at least helps to foster such an attitude to books.

WHAT IS SELF-EXPRESSION?

Books, according to the present system of education, are taught to be regarded as things to be examined in rather than as the basis for self-expression. "Self-expression is that which, whether it consists of literary or manual activities, enables the learner to develop his own ideas, to find out the things he can do and those that interest him and are going to give him a richer and fuller understanding of life." If such an aspect of self-expression or creative activity, as it is called, were neglected, the pupil becomes a mere imitator who often gets to be a borrower of ideas—a dull process of learning.

Almost all the subjects of the school curriculum lend themselves to self-expression in a remarkable degree. Some may contend that nothing original can be attempted by young pupils in language work. It can easily be realised that teachers restrain and put pressure on young pupils in composition work which kills initiative and so crushes out spontaneous and sometimes charming expres-

sion. 'Teachers praise more highly than it deserves, merely correctness of form neglecting to comment favourably at all on original ideas or pleasing expressions.' The necessity for a degree of freedom of some kind must be granted so that the proper mood and feeling to do each pupil's bit of self-expression might be created.

LITERARY ACTIVITIES.

An act of self-expression in language is now attempted in a way by school *Literary Societies*, encouraging the talking by pupils in the presence of large audiences. Those who know the limitations of the working of literary societies would admit that a much more expansive system must be adopted should all boys have a chance of speaking before such audiences. In these circumstances, it would be a good thing if every boy be given a chance, once on each day, to address his class for two or three minutes on some subject of his own choice which might have been fixed up weeks in advance. This speaking might be in the mother-tongue in the case of pupils who are not able to do the same in English. Such a procedure would add a note of joy and expectancy to the proceedings of each day and give an admirable training for boys to become acquainted with speaking before an audience without nervousness, briefly and clearly. Such topics might be chosen from a wide range of subjects, not necessarily from within the school curriculum, according to the aptitude of the boys.

A second and lasting kind of personal reading with a view to self-expression is the experiment inaugurated by the Madras Library Association in 1931-32. In order to foster the habit of purposeful reading in school children, prizes were instituted for the best essays written by pupils. Heads of educational institutions in the Presidency were asked to set subjects of sufficient local interest involving the gathering of information and supplementing the same by observation and enquiry at the beginning of the school year. It was stipulated that, after the subject had been read throughout the year at each candidate's own rate of doing the work, the essay should be written without any disturbance to normal work in the holidays. Candidates were instructed that the essay should be written in a good quarto note-book and that it should form a regular book divided into chapters provided with contents, illustrations, index, cover decorations, and that it should mention all the sources from which information was collected in producing the essay. Some schools entered their pupils as candidates for the competition and essays were produced on topics like "A trip to the ruins of Hampi," "An excursion to Ceylon," and "Sugar-cane cultivation near Vaniyambadi." "The performance of the candidates was of a high order and displayed remarkable resourcefulness and healthy self-reliance. Apart from the matter and style of the essays, the illustrations provided by them reveal their inherent artistic interest which only awaits suitable opportunities to express itself." Such were the remarks of the examiners who valued the work of the candidates.

A third way by which literary habits might be fostered need not be individual work but

co operative effort on the part of a number of scholars. Local history of the locality, the life of a historical personage, a recent economic problem, these amongst others might form the thesis. The product would have value not on account of the original values of the work but as affording an opportunity for group work and a chance for real interest for leisure hours.

ARTS AND CRAFTS.

Without any weakening of the literary and academic side of education manual work—arts and crafts—may be made the instruments of intellectual education. It has been claimed by the enthusiasts of physical education that a sound system of body training makes a person physically sound, mentally alert, morally conscious and socially constructive. Therefore, physical or manual activities should not be regarded as extras or pastimes, but should be recognised as definite paths of a sound system of liberal education.

The holding of exhibitions on different topics, year after year means that a new interest is always coming into the pupils. If each school cannot conduct such an exhibition year after year, they might encourage pupils to take part in and send exhibits to the annual "Madras Boys' and Girls' Exhibition" conducted by the Y. M. C. A. Such exhibits might be prepared relating to definite historical, geographical or scientific topics. For instance, the history of South India prior to 1000 A. D. might induce pupils to read the history, prepare maps, draw the dress of the people, make a synchronistic list of dynasties and thus make it the basis of a pageant of South Indian history. In geography, the physical geography of the home-land would mean the making of maps and models of rivers, mountains and river

basins, the drawing of temperature and rainfall graphs and other diagrams. A limited portion, year after year, would give pupils real interests which would fill up their spare time while at school and lead on to real and greater interests when they grow up. Science and industry also offer very many interesting subjects for study under proper guidance and direction. Subjects like the manufacture of cotton cloth, paper making, the working of a wireless set can be read up by boys and short chapters might be written and suitably illustrated by photographs and diagrams.

Every new interest relieves the pupils from the temptation to idleness and baser pleasures. Incidentally it improves the hand-writing and powers of *drawing*. The improvement of hand-writing is encouraged if the script is used. Pupils will develop a beautiful hand-writing, quite naturally if a settled hand is formed in writing the beautiful round hand in script. Another advantage gained would be the ability to draw. "It is at once a

method of education, the acquisition of a new medium of communication, the gaining of the power of observation and it develops some of the highest gifts of personality. Even laboriously copying the work of the great masters will stimulate sufficient interest and give the necessary aptitude for undertaking original work with a good deal of self-confidence."

In addition to the natural inclination of pupils not to work, some adults point out that much study is a weariness of the flesh and ask pupils to take to games. The good of games is well-known—their discipline, the joy which they create, the exercise in chivalry and unselfishness, the bodily fitness. Yet pupils should be made to realise the value of work to fill the broad spaces of time with activities at once noble, useful and well-directed. It means sincerity, enthusiasm, vision and courage in facing difficulty and strenuousness in all aspects. But it is the way of learning and the way of happiness at school and of a hobby in after-life.

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ERRORS IN THE PRESENT METHOD OF EXAMINATION.

BY MR. M. N. SUBRAHMANYAM, M.A., B.T.,

Mysore State.

MOST teachers sincerely believe that their marking is precise and reliable; because they use quantitative terms never forgetting to employ the minutest fractions on the wide margins of the answer papers that they are privileged to go through. But, as a matter of fact, recent investigations have shown that they are anything but reliable. For example, the same paper on Geometry was marked by a number of "experienced teachers." Curious as it may seem, the markings varied from 28 to 80 per cent. Also the same paper was rated differently by the same teacher at different times. To explain this wide eccentricity in the evaluation of answer papers, it is necessary to consider some important factors which vitiate our judgment.

If the examiner is acquainted with the boy who submits his paper for evaluation, the impression of the examiner regarding the student's ability will undergo a sudden change, in spite of his spurious sense of accuracy. Ballard has recorded a humorous instance of two students who were being trained under an English tutor. One was a Welshman and the other an Englishman. Since the tutor's predilections for the Englishman were very strong, he used to mark his paper as "good" and the Welshman's inevitably as "bad." One day, the students conspired and interchanged their papers while submitting them for correction. The tutor, as usual, marked the paper carrying the name of the Englishman as "good" and the other as "bad." This is, of course, an extreme example

of the supine indifference and incapacity of the tutor to judge things correctly.

The next point we have to consider is the standard of the answer expected. With regard to the answers expected, there is no agreement among the teachers themselves. The different elements in the essay are differently weighted. One will be impressed with neatness of handwriting, another will be carried away by the "stylish" English of the candidate in which some students couch their ignorance and a third will place emphasis on the subject matter and so on. The various elements which go into the perfect answer of the essay present to the teacher a very complex and bewildering picture. Still the examiner undertakes to measure these various elements at the same time and inevitably fails to arrive at equitable results. Hence, this difficulty accounts for the considerable difference among teachers in evaluating the answer papers of the students. If we take up, for instance, a History paper, the various elements that enter into its performance are chronology, sequence, vocabulary, character study, sense for discriminating evidence, etc. The attempt to judge all these elements at the same time is not only impossible but unjust.

Another important point is that our scale points are not fixed. They vary from person to person and from time to time. There is an innate resistance to give 100 per cent. even though the answer is perfect from the teachers' point of view. In educational measurements we must have some points of

reference from which to measure. There are various ways of doing this. When I consider the remedies for the evil methods that prevail, I will be showing the scientific ways of arriving at a starting point. Similarly, the idea of the maximum is too hazy to help just evaluation.

The units of measurements in the present system of marking are not the same throughout the scale. The interval between zero and one is not the same as that between nine and ten. Hence, the present system of evaluation supplies us with considerable evidence to show that the scale is not uniform and that most examiners do not know what the units are.

The fifth error in the present method of marking is that the scale itself in all mental and educational measurements tends to be affected by the samples measured. The scales of value change continually during the process of valuing the papers. At the beginning we may start with stringent standards. As we go on valuing, we may let down the standard or stiffen it. This phenomenon is a result of the mere fact of educational measurement, while this does not happen in physical measurements. In addition to this, the value attached to marks in one school may not be the same in another school, owing to the difference in performances.

Next we will consider the questions themselves. The relative difficulties of the questions in a paper are not known. All the questions may not be of equal difficulty, in spite of the fastidious conceptions of the examiners in assigning different marks to questions.

The next source of error arises from the meagreness of the samples that the examiner chooses. In most of our educa-

tional measurements, the samples chosen are too meagre and insufficient. Some five or six questions may be given to be answered in three hours. Since the pupil has gone through a tolerably long course, we must get a reliable measure of his attainment. In all fairness, the questions must cover the whole syllabus; but the ludicrously small number of questions will generally facilitate the students in guessing the questions that are likely to appear in the examination paper. Chance factor, therefore, will play an important part.

Language ability or mere verbal fluency usually places a boy at an advantage in the traditional type of examination, although his preparation may be inadequate. Linguistic ability is therefore given too much prominence. The same ability, *viz.*, the essay writing, will be valued in every paper. The power of expression is very important indeed, but we should not allow it to interfere with all other measurements.

The next serious defect in the traditional type of examination is that no definite standards are available for purposes of promotions and diagnosis. No doubt, the rules regarding the examination and promotion are very definite; but as regards the real concepts or phenomena behind them there is nothing specific, clear and definite. From this point of view the new examination methods which will appear in the next article, are an improvement.

Lastly, there is the speed factor. Some pupils who are very quick at thinking may finish the paper within the appointed time. Hence, we cannot find the true rate of a pupil's thinking power easily.

From the foregoing considerations it is obvious that the present essay type of examination is full of errors. Therefore it is desirable to modify this system on a rational basis.

(To be continued.)

AKBAR'S RELIGION.

BY MR. N. SESHADRI SHARMA, B.A.,
Kolar.

(Continued from page 681).

13. Akbar's Religion and the older Religions.

His religion provided a common platform like our University Studies and Round Table Conferences, in which men of all and no religions could meet for common purposes like the safe-guarding of the empire and the newly created consciousness of brother man as man having the great divinity within himself, no matter to what caste, creed or race he or she belonged, and what power or rank he wielded. Each man could follow his own religion and practise its various rites and customs, provided only they did not go against the fundamentals, which were generally common to all the religions and were not peculiar to any one of them.⁹ Thus did he deeply sympathise with one of his orthodox and leading Hindu officers (Raja Todar Mall) who, because he had forgotten to bring his family gods with him on his tour, would not, for days together, take any food, as it was left unblest by the daily worship of his chosen gods. But never could he put up

⁹ *Practical Reforms in Religion and Society* :— Meat-eating and cow-slaughter were greatly put down under his royal orders, and he himself refrained for several months in the year from any and every kind of meat. For more of the details of his *practical reforms* in religious and social matters the reader should consult the numerous available works on Akbar (and Havell's *Aryan Rule* is very good); but even ordinary text-books mention many of them. Here, however, I am not much concerned with these details, but only with their interpretation; and I would be more than satisfied, if by this humble sketch, I have, in the least, been of service to any one to see and understand Akbar and his great reforms better than he did before.

with any sham or pernicious practice; and when a son of one of his own trusted and leading officers, Jai Mall, wanted to go and force his widowed mother to mount the funeral pyre as *sati*, the Emperor quickly sent his swiftest messengers (nay, himself too rode out in person), and flying down like a hawk, prevented the sacrifice, which would have been most certainly completed but for the timely succour of the Emperor himself.

14. Scope and Success of the new Religion.

Let us, then, pause and ask how far it was either a religion, or much less a new religion, and how far it was successful. Most certainly it was a bold and uncompromising critique, nay, a frank and candid philosophy of religion, guaranteed by the freshness and diligence of an open and prolonged debate in the very heart of a wide and tolerant, well-established and flourishing empire; and its leaders expressed their truest sincerity in the daily practice of the conclusions to which they came after a fully critical and well-authenticated thought of the points in question. It embraced the best psychological and social foundation of all true religions which expressed the inner harmony of all religions, while the many differences of the rival creeds were left to their several followers to be best taken care of by themselves. It recognised the existence, the oneness and sole supremacy or absoluteness of a kind and benevolent, all-powerful,

all-seeing and all-active God, and under Him to carry out and spread His various plans there lived and worked a host of gods and angels variously called and interpreted in various religions (according to the stage of spiritual and material development which the various peoples had reached). Man was not the crown of creation, and beyond him stretched out a great array of supermen called Rishis, Masters, Prophets, etc. God has a law, and in accordance with it only can man make the most of life, and truly should he therefore follow it. But this permits of no jealousy, intolerance, hatred or bigotry, all which forms of self-supremacy are nothing but the play of one's own ignorance, whether communal or individual, racial or national. Love, sincerity, service were its motto; and learning and diligence its best light and safe-guard. He recognised the supremacy of Karma and Reincarnation (though Col. Malleon, following Badauni, calls it only "Transmigration," p. 149), and so far diverged considerably from blind and narrow Muhammadanism and came closer to true Hinduism. And the element of devotion or Bhakti which, in most religions, was directed to God, he, like Sri Krishna of old, now directed towards the service not of the invisible and far-away God, but of the same God's tangible and close viceroy here on earth, the Emperor himself, whom all the people had but to serve and honour loyally, not merely with their lips, but through every thought and deed of theirs; for, as we say, the king is none but God Himself here on earth राजा प्रत्यक्ष देवता.¹⁰

¹⁰ *Recognition of Man's Divinity* :—Further, like the Advaitins and Theosophists, Akbar too realised that man is verily God Himself, as in our *Tat Tvam asi* or "That thou art." The self in man and in the nature

These sober thoughts, however, were not enough to minister to all the needs of varied and developed men. For, in the first place, while he, as an Emperor, kept up a big and noble court filled with all the splendour of an oriental monarch, yet as the head and founder of a new religion set upon the edifice of many and developed old religions he did not build up much to minister to the aesthetic side of religion. The emotional side, we fear, was not much developed by him (compare, however, Havell's *Aryan Rule*, for the ritualistic side of the new religion). While, at the same time, the pronounced leaning of the Emperor and his leading courtiers towards the long-trodden Kafirs of the land did much to remove and chase away all sincere love and appreciation of his noble religion¹¹ by his own co-religion-

all around him is nothing but the self in God Himself; and for the rest, all this world, with its evolution and involution, unity and diversity, discord and harmony and all the opposites (*Dravids*) is nothing but a play and manifestation (or appearance) of God-head Himself and not itself, the ultimate Reality like Himself. We say this because he was more a thinking (*Gnani*) type of philosopher than a devotional philosopher who has necessarily to keep up a dualistic position to the last in one form or the other.

¹¹ *Akbar and the present-day Muhammadans* :—On personal inquiry with some of the present-day Muhammadans who are old and experienced scholars of Arabic and Persian and of their own religion, it is found that they attribute the failure of Akbar's religion in his own day to two great faults of his.

(1) He set himself up as a great man and prophet, and thereby provoked the ire and disgust of his co-religionists, who had never come across such pride and self-importance even in their own great prophet (Mahomed). It is difficult and, what is worse, useless to argue with such persons who read or attribute base and unsubstantial motives in the minds of those whom they can and will never understand aright because they love him not, as having robbed them of much of their old power and prestige. Therefore it was that this criticism was left aside and a different interpretation given of the great reform effected by Akbar in the Muhammadan formula, (Compare Note 5 and Havell's *Aryan Rule*, p. 512.)

Nov. 1933.]

ists, the Muhammadans. On the other hand, not all the Hindus subscribed to this new religion (Havell's *Aryan Rule*, p. 518); and many suspected its scope and sincerity, because of its political implications and connections. Especially so was it in the case of the Rajput princes like Pratab Singh of Chitore.

If now we take religion to contain and minister to the deepest thoughts and feelings, nay, the highest strivings and actions of man, so that from mere Man he rises to Super-man, and this in a well-organised and institutional form so as to suit the particular needs of different individuals and different societies in different areas at different times according to their particular stage of spiritual and material development, then should we most unhesitatingly say that Akbar succeeded in creating a religion, and *taking the circumstances of the day*, quite a new religion. But yet, after noting, its close relation to and dependence on the religion of the Hindus and that of the other leading people then in India and outside India, we cannot

(2) Unlike Mahomed, Akbar had no divine and superhuman sanction to set up a new religion; and how then could it ever thrive on unbroken and unobstructed? This would take us far into the deeper fields of religion and to question the origin, growth and function, the exact nature and relation of such things as revelation, inspiration and authority (sacred), intuition, perception and discovery or vision. And I have dealt with them to some extent in my essays on History and Perception. Meanwhile, I have found it more useful and necessary to answer the questions, why did he set up a new religion? And why did it succeed even as much as it did at that time? (cp. Havell's *Aryan Rule*, pp. 512-6), and have in this essay tried to answer as best as possible why the great Emperor came to set up a new religion, and why it came to succeed even as much as it did in his own time. For, the rise and importance of the Theosophical Society in Modern India could not be at all explicable to me save on the basis of Akbar's earlier religion in India (as shown herein).

say that it was altogether a novel creation of either a single man or a set of big people met at some religious assembly or conference as we find them to-day both in the East and the West. Hence is it that several critics (like Lane-Poole) are prone call it merely eclectic (L. Poole's *Medieval India*, p. 282) and neither synthetic nor new. Akbar certainly had a rich faculty for synthetic and inventive work; but it expressed and realised itself best more in the political and administrative fields than in religion and law.¹²

¹² *Religion and Politics in Akbar* :— There is much justice in Havell's saying, "Akbar, though deeply absorbed in spiritual questions, was far more a statesman and empire-builder than a religious propagandist" (*Aryan Rule*, p. 518); but in placing a greater emphasis on the political implication of Din-Ilahi than on its religious and social sides, he is virtually conceding to his opponent's view of Akbar's religion being nothing more or less than a "political sham." On the other hand, he would not have fallen into this pit-fall dug by himself, had he but raised the question "Would there not have come about a religion practically similar to, if not itself identical with, Din-Ilahi, even if Akbar had never been an Emperor, or, much less, existed? And would not have Akbar himself created or at least begun much the same religion, even if he had not been an Emperor of that time?" There certainly are not wanting men of sufficient discernment who would fully endorse this view in the affirmative; and for this they look more to the spiritual than to the political character and development of Akbar, and in this they carry him nearer to Asoka and Gautama Buddha than to anybody else, so far known to us; and they are entirely justified in doing so. Akbar, as a person of keen intelligence and great administrative skill and policy, might have defied the deepest thoughts of his contemporaries, but as a man of sincerity, standing for the loftiest ideals of mankind and working for them with all his heart and soul, he can never be said to have cared more for politics than for religion, though we may interpret the two terms to his best advantage and say he scorned bad politics and adored the right form of a noble religion common to all mankind. In saying this, I feel that however guarded we should be in speaking of the achievements of a great political worker like Akbar, yet for all that, should we never lose sight of his innate greatness and underestimate his spiritual out-look and

Hence, too, could it not live long and have a great future of its own. Beside the rich and developed religion of the Hindus, and the ceaseless hatred and persecution of the succeeding monarchs who set aside and openly defied many of the most cherished objects of Akbar, it is no wonder if the recently created religion of Din-Ilahi, largely eclectic and Hindu in character, passed away from the world and could not make its appearance again till more favourable opportunities presented themselves and gave it a long lease of life.

the real contribution he made to the future development of all religions, whether of India or of the world beyond it.

All who care for and eagerly strive to attain any considerable measure of real culture and progress cannot be too grateful to one who like Akbar, really, left the *Pravritti Marga* (path of pursuit of the worldly pleasures and experiences) aside and in all sincerity and earnestness took up the *Nivritti Marga* (path of withdrawal or return into communion with God from whom it is that in the first instance we all come over here). For, like Janaka and Asoka of old, and Tolstoy and Gandhi, Besant and Tagore in our own day, he left aside the world to its ordinary course of pleasure and eagerly sought a life of high contemplation and union with God, a life of high seriousness (even as in people like Benedetto Croce of Modern Italy) which eagerly strove to realise all that it thought best in terms of daily practice, and which would gladly share the immense grace of God that it had received with all its brethren who were less fortunate than itself, a life which strove eagerly to harmonise fully all thought and practice, all religion and politics. How, then, can a man of such high life and exemplary principles be accused of insincerity, or of making religion merely a means to the realisation of his own political supremacy? Where, then, would be the vital difference between Akbar and other great kings save in the *methods* which they severally pursued to achieve their own political ideals, however great and good they might otherwise have been? While not going to the extent of placing him quite on a par with saintly kings and teachers like Asoka and Gautama Buddha, Yudhishtira and Sri Rama, we cannot but think him to be almost on a par with soldier kings and teachers like Bhishma and Sri Krishna, for, even like them, did he not fully strive and, what is

15. *Present day Success of Akbar's Religion as Theosophy and the Scout Movement.*

Thus it is we find the great dreams of Akbar becoming more than an ordinary reality in our own day, and it began its second birth or reincarnation on the 17th of November, 1875, when (according to some spiritual investigators) the person who was formerly Abul Fazl (in the court of Akbar) now set up the great religious organisation called the Theosophical Society,¹⁵ which has already

more, greatly succeed in living up to the highest ideals of duty, conscience and "practical synthesis" (for more of which see the author's work, *Our Real Culture and Progress*), a synthesis which blended religion with politics, and, in fact, at least in the later years of its own master-worker strove to make politics no more than a means to the realisation of its own religious ideal of a united mankind freed from all the limitations of warring castes, creeds and colours, rank, power or prestige? This he greatly strove to do and indeed did greatly succeed in doing so at a time when he might have easily and without the least trouble, led an ordinary life of pleasure and prejudice like most of those mortals that sat on that thorny throne of Delhi. Thus, however much we strive to see some great defect or other in that much maligned religion of Akbar, we cannot but recognise at length and submit gladly and quietly to the inevitable fate of warmly appreciating and being highly indebted to that religion which was the noble and unique work of his mature age and wisdom, great power and prestige.

¹⁵ *Abul Fazl and H. P. Blavatsky (of the Theosophical Society):*—This is stated in some of the greatest works of the Adyar Theosophists (who follow the lead of Dr. Besant, and not of either Madame Tingley, Rudolf Steiner or other great followers of the President-Founder, H.P. Blavatsky) published in our own times, like *The Lives of Alcyone*, and regarded by many who have carefully studied the laws and workings of Karma and Reincarnation (for which consult such works as *The First Principles of Theosophy* by C. Jinarajadasa) both on individual and national or racial lines, to be gospel truths, and especially because they are guaranteed as the clairvoyant researches of the two great leaders, Dr. Besant and Rev. Leadbeater.

Students of critical and unbiassed philosophy may find much food for their speculations in the similar,

completed its Golden Jubilee of the first fifty years of its regular existence and daily flourishing progress. And it gathered greater strength and prestige when, in 1908, Sir Baden-Powell, the Lieutenant-General, gave prominence to the service and worship of the Emperor, in the form of Scouting for Boys, and when after a little time it spread to Girls also, in the form of Girl Guides. Not that modern Theosophy is a mere reprint of Akbar's Din-Ilahi, but one may, without much fear, venture to say that whatever the creed and working of the Theosophical Society *as such* may be, Theosophy in its essence as an intellectual and practical religion is not much different from the noble religion of Akbar. For both draw from, and stand greatly on, the same common sources of the heart of man and its best study and record as found and developed in Hinduism. The second object of the Theosophical Society is the self same study of comparative religion, science and philosophy as that of Akbar's Din-Ilahi; and while the first and third objects in their

though not so well authenticated, statement made by the greatest philosopher of Italy, Benedetto Croce, (even whom some leading Theosophists, like Dr. Cousins, as in his *Philosophy of Beauty*, 1925,) though not on quite sufficient grounds, still believe to be no better than a materialistic thinker), that the nineteenth century German philosopher, Hegel, reminds him so very greatly of his own country-man, Giambattista Vico of the early eighteenth century that he can hardly help thinking the former to be anything less than a reincarnation in a revised form, as it were, of the earlier philosopher, Vico (cf. Croce's own work *What is Living and what is Dead in the Philosophy of Hegel*, and my article on *What is History? or the Philosophy of Benedetto Croce*, in the *Educational Review*, January and February, 1933).

So too, do the Ramakrishna Mission people regard, and with great justice, their Master, Sri Ramakrishna, to be nothing less than a great incarnation, and as they say, an incarnation of Lord Gauranga Sri Chaitanya himself of the early sixteenth century.

outward form of universal brotherhood and mysticism seem to differ much and even radically from the professed, nay, perhaps even the hidden, objects of Akbar's religion, a closer study would but reveal the fact that both agree in their objects in fundamentally the same way. For, what else could the object of Akbar's notable watch-words, peace and unity, be but the winning and early establishment of a permanent universal brotherhood, if not over the whole of the then known world, at least over as feasible an area as that falling under his own rod in India? And could a practical mystic and seer like Akbar who cheerfully practised fasting and meditation, long continued and undisturbed for hours at a stretch, could he have ever been satisfied without an adequate understanding and deep appreciation of the reality of the various worlds and planes of existence hidden within the gross and outer veils of man and of the nature lying so much beyond him? Mystic and esoteric life which understood, appreciated and often followed in the path of the great Rishis and wise men of old like Pythagoras and Buddha or Plato and Asoka, could never have been a field long unknown to and fully left out from the eager striving of one who, like him, coveted and kept up so much the friendship of deep mystics like the Sufi Abul Fazl and his brother and father (cf. Havell's *Aryan Rule*, p. 500).

16. *The progress of Akbar's Religion to-day.*

Into a deeper study of this most fascinating parallel between modern Theosophy and the earlier religion of Akbar we need not enter at present. But let us rather ask a question which has already engaged the attention of some leading Universities, of professors and

post-graduate students, why did the religion of Akbar fail so much, while Theosophy, as a new religion, has already achieved so great a success to-day? We have already pointed out how Akbar was content to limit his religious reforms to India and how greatly the times were yet unprepared for a wide-spread of his merely or mostly intellectual (cf. Havell's *Aryan Rule*, p. 502) and eclectic-seeming religion. But now, modern Theosophy has taken off this defect or limitation of its early predecessor, and to-day we find Theosophy to be a great apostle of all true beauty and emotional culture as well. For, it stands for a development of the whole man and not of any single part of him. At the same time, the comparative and historical, scientific, philosophical and practical sides of religion have received enormous help and importance from the spirit of the new age itself. Everywhere we see comparative and historical, scientific and philosophical studies of all subjects engaging the attention of our leading thinkers and scholars, whether in religion or philosophy, mythology or philology, history, science or art. And everywhere leagues and associations of service are opened and worked, and are drawing together vast numbers of able and willing people. So, too, in making universal brotherhood its cardinal principle, Theosophy is but emphasising and bringing to a finish the heart-felt longings and noble strivings of the best men of to-day, irrespective of all distinctions of caste, colour, creed or sex. Akbar too saw and deeply appreciated this unselfish side of man's nobler emotions, thoughts and activities, and tried to provide for it in the service best fitted to the times, the service of God whose representative on earth was none but the Emperor himself; and is this not too, the essence of the

Scout movement made so much of to-day? Only now-a-days service has been better organised and made more and more international and world-wide. Thus the scope for a fuller and deeper realisation of practical religion, which had been much limited in the time of Akbar, is now made ever more and more full and deep, and Theosophy and Scouting come to be successes where Akbar failed in making his religion the thorough success that it should have been but for the limitations of time, place and circumstances so vitally connected with him. But we must also add that to-day the Theosophical Society is more fortunate in getting the unselfish service of great leaders like Dr. Besant and Rev. Leadbeater, Mr. Jinarajadasa and Bhagavan Das, Dr. Cousins and Arundale, not to go as far as the founders, Madame Blavatsky and Col. Olcott. So too, is the Scout Movement very fortunate in getting such an able founder and organiser as Lord Baden-Powell. Here now are a set of great workers, whose unselfish devotion does credit to any organisation; and had Akbar been only fortunate enough in getting such persons to help him in his *religious policy* too his work would not have stopped so short of success as it did in his own day. And that is how these two movements have come to succeed so greatly where Akbar, with all his efforts, could but begin a new era in the religious history of mankind, and particularly that of India. It is but right, therefore, that people hope that his work will not once again fail to reach its utmost fruits of goodness and service to all mankind in these its new and revised forms. ¹⁴

¹⁴ *Akbar's Religion to-day as seen in Scouting and National Progress.*

But at the same time, let us not forget that by rooting itself in the recent past of India, and under

Akbar's own initiative, Theosophy gains a great prestige and saves itself from much of the unwarranted criticism heaped upon it by the unthinking masses at large, for whose sake, however, it is that it was first brought into being, and for whose sake it is that it is toiling so largely all the time.

So too will Scouting gain immensely in its value (or service) and prestige, if only it will adapt itself to the history and requirements of the country where it is so much taught and practised. Though, like Theosophy, it too began outside India, still because of its close connection with the ancient Brahmacharya of this holy land, and not merely with the ancient Roman worship of the Emperor, it has a bright future before it, if only it will fulfil the hopes and tasks of this land, and not lose itself in any narrow or sectarian-like political interpretation of its first promise and the second point of its own great Law called the Scout Law. Scouting becomes really significant and valuable only when it forgets not its allegiance to Dharma, or the natural and spiritual law of man who knows the identity and infiniteness or the unlimited nature of the absolute self, Atman or Brahman, and is ever anxious to serve it, and not inclining to any set forms of narrow patriotism and imperialism, however valuable they may otherwise be. And it is mostly because of this that in many places where Scouting as such has little or no appeal, the Volunteer or Sevadai movement has come to be a great and thorough success. The older movement may, therefore, learn a good and useful lesson from this; and let us hope that it will not fail to benefit itself from such a better example of true service and self-realisation.

Even without this, however, Scouting is a unique instrument at one and the same time of both political, religious, social and educational progress; so much so that several high-placed officers, both educational and administrative, do not merely preach it, but force it upon the people, and especially the hardworked and poorly paid teachers of the primary, middle and high schools, because it is only here they can best realise their likes and dislikes and not in the University stage. For, there, the Lecturers and Professors have a greater status, and cannot so easily be forced or coerced to do as they like, and have to be appealed to or reasoned with and persuaded to a greater extent (than in the lower grades), before they can make them do anything. Further, the actual working of Akbar's religion to-day is best seen in the life and work of high-placed officers

like the Justices of the Chief or High Court, who are at the same time both Scouts and Theosophists or at least favour them both to no little extent. Why, even without this rare combination, is it not ridiculous to hear other equally high placed officers and especially responsible educationists go the length of preaching openly and frequently that Scouting is not the mere supplement that it is to class-room teaching, but that it is itself the best form of education? After this, who can help recalling the pique at Aristotle on founding Logic, that is to say, the rules of formal or syllogistic reasoning (in the 4th century B. C. in Greece), and saying "God did not create man and leave him to get the best education from Mr. Baden-Powell (only so late as 1908, or 25 years ago)."

This apart, Scouting is of great significance to us as emphasising the political, social and educative aspects of Akbar's religion, while Theosophy emphasises the religious, social and literary aspects of the same great movement which began so long ago, but was waiting for fruition till our own day with its better circumstances and leaders before it, on whom it can rely more than ever before.

One of the chief corollaries of this, our study of Akbar and his religion, coming down for an early and unwavering application in our daily life is the suggestion that there will no longer be any real salvation for India unless in the first place we abandon all fratricidal warfare, close up our divided ranks and heal up all the wounds brought by bitter sectional neglect or ill-will and build up a new India as taught and so well practised by leading institutions like the Arya Samaj, the Brahma Samaj, the Bharata Samaj (of Madras), the Theosophical Society and the Scout Movement, where no longer doth caste divide caste and sub-caste sub-caste and not merely one race or religion divide us from another race or religion.

This leads to the difficult question of eugenics and social regeneration; but as they are not our main problem, we need only refer the interested reader to works like Benjamin Kidd's *Social Evolution* and pass on; and say that as social feelings are roused to an extraordinary pitch of mostly sentimental enthusiasm and unwary imitative action, whether of the orthodox or progressive type, because of Mahatma Gandhi, his noble attempt to bring the question of the uplift of the Harijans or untouchables to the forefront of Indian politics to-day, and of recent social legislations like the Marriage Reform Act of Mr. Sarda, calm and dispassionate

consideration of such questions is not an easy thing at present.

Again, while Scouts may not quickly accede to the social and religious innovation of their movement, they have but to be asked what else is the purpose and implication of their cardinal principles like the first promise and the second and fourth commandments of their Scout Law? And no one will deny that like Theosophy it too has helped and is helping a great deal in removing the barriers of social life, that divide man from man, and has contributed to no little extent to the realisation of the brotherhood of humanity, the spirit of cosmopolitanism or the citizenship of the world, even as in the allied field of politics it has in its own quiet and unobtrusive way contributed to no little extent to the realisation of that noblest dream of all the greatest souls, whether called as the Parliament of Man or the Federation of the World in the form of institutions like the League of Nations.

As for its religious tendencies, all such movements are bound to come to it sooner or later. For, whether we take positivism or the Order of St. Francis, we see how all systems and institutions which begin to help society or have a tendency to do so, cannot help taking up the religious form also; for, otherwise, they will fail in their mission and cannot appeal to a large mass of people who can only or best be appealed to in this way. No wonder that positivism which started as an instrument of progressive scientific philosophy, preaching everywhere the fundamental principles of progress and order, had soon to include the principle of love also and develop into the positive polity and what is

technically called the "Religion of Humanity." So too, the Scout movement is fast developing "forms and ceremonies" of its own, and it is by these that children, youngsters and uncultured people are in the first place most impressed and not by anything else, which requires greater thought and vision to appreciate it.

Lastly, the present writer is not a member of either the Theosophical Society, the Scout movement or any other similar organisation; but yet has treated this subject, because he sees in the treatment of such subjects the indication of the principles of historical writing (as held out in his article on "What is History", already pointed above) and of social reorganisation (as held out in his *Bharata Dharma*, Part I). And he has already offered a constructive criticism of Theosophy in his address on "The Future of Theosophy, (1924). Again, as regards Scouting, it is enough to say that it is but one of the many forms in which the spirit of the times is moving to realise itself. For, did not a similar movement, known as the Boys' Brigade begin as long ago as 1883, under the leadership of Sir William Smith of Glasgow, with the object of promoting among boys "habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness?" And is it not still going with more than 115,000 officers and boys throughout the world (*Everyman's Encyclopedia*, Vol. II, p., 571, 1912)? The references given herein to the Scout Promise and its Law are to those as are found in "The Boy Scout of Mysore" (13th Annual Report, 1930-31) and not to those as are found in books like the "Hand-Book for Scout Masters" (Second Hand-Book, 14th imprint, pp. 6 and 483-86, New York).

PSYCHOLOGY—ITS PLACE IN DAILY LIFE.

BY K. S.
Secunderabad.

PSYCHOLOGY is the science of mind. It is mind that marks out man as the apex of creation in the world. As such, it is worth-while knowing what mind is and how it works. Logic is the science relating to the different modes of thought, showing how we infer one thing from another. Physiology is the science which treats of the functions of the several organs of the body. But psychology treats of the mind as the total human consciousness with its varying phases and modes of activity, such as thought, feeling and willing. While in other sciences the object of observation is the outside world of phenomena including the body itself, as in physiology and anatomy, here, both the subject and object of observation is the mind itself. That is, the mind turns back the mirror upon itself. It is the beginning of what are called the occult subjects and it is on the borderland of physical sciences and occult systems of thought. That is its unique feature.

As a general subject of study even, it is interesting and very instructive. It is a popular idea that psychology is a subject of concern for the educationist, for the mental doctor and for those engaged in the study of philosophy. But on closer scrutiny, it will be seen that even the ordinary busy man of the world can find it worth the trouble to solve many of the current educational, social and other human problems in which every one is interested, for which a knowledge of psychology would be of much help.

Everyone experiences within himself at one time or another, feelings of anger, love, pity, hatred, jealousy, fear, panic, anticipation and modes of thought, such as thinking out problems, and willing, such as making resolutions, etc. They are facts which can be observed, measured and inferred from. They obey certain fixed laws. There is no chance or haphazardness about them. Lunacy itself follows certain laws and runs in fixed grooves.

With a certain amount of effort and practice it is possible for every educated, sensible man to observe the mental phenomena, both of himself and others, study them and draw his own inferences. Let us take, for example, the feeling of greed which is one of the weaknesses, of mankind. Greed is the inordinate desire to earn money. Greed should be differentiated from emulation, a healthy feeling. When a man is seized by greed, there is a sensation of restlessness and overpowering urge to become vexed in mind and thus upset in mental poise—the foundation of mental happiness. The only way to put down such undesirable feelings is not to allow scope for them to develop by nurturing the contrary feelings of emulation, love and social service. That is why the prophets say: "Resist not evil." There is no use simply saying: "Thou shall not covet." One should be told how not to do it. Looked at closely, it will be seen that the various systems of religion are at the bottom modes of discipline of the mind.

Let us take, for example, fear, trepidation, anxiety and panic common to all created

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beings. Fear is an apprehension of danger. It is an instinct of self-preservation and self-defence from a possible enemy. But it becomes positively detrimental when it so affects the organism as to repress the activities of the mind and body.

In ordinary talk also, we use psychological terms though we do not notice their full import. For example, the country is in a panic, the man is in a pensive mood, the crowd is sullen, the men are hilarious. All these are psychological observations of others. In the same way, people say of themselves—I feel uneasy—I am restless—I am in no mood to submit. These are self-observations.

The parent, the teacher and the public man in any walk of life should consciously or unconsciously be in one way or the other readers of other people's minds as well as their own. To read the faces of others, to gauge their thoughts and to know our own minds is an inborn capacity. But education in a way, as in every branch of knowledge, gives a helping hand in developing the latent capacity of the mind. That is why the great Rishis say: "Know yourself." "Look within yourself" means look into the working of your mind. Psychologists, or for the matter of that, every man who has to deal with the public, should have a clear brain able to discriminate intelligently the mental phenomena. Above all, he must be alert and quick enough to note the fleeting thoughts and emotions which are in the very nature of things elusive. While in the physical sciences the phenomena can be observed by many at the same time, here, it is personal and the instrument of observation is the mind itself.

Physical symptoms generally accompany mental phenomena. The face is the mirror of the human mind. The outward signs give us the clue to the feelings inside. Let us take a man who is angry. He becomes restless,

his voice becomes louder. His eyes become red and the blood becomes more heated. These are truly some of the symptoms. Every teacher who has to deal with the young should be a born mind-reader, or at least trained to be such. Public speakers, if they should be successful, should be able to sense the atmosphere. The atmosphere is nothing but the mental background of the audience to whom he has to appeal through his voice; lawyers also should be pre-eminently men with keen vision if they should win their cases. Watch an advocate addressing the forum, how he sets forth his case, how he modulates his voice with appropriate gestures and how as in a fencing competition, he has to look to all sides but with the central idea of how he can put forth effectively his cases as to gain over the judge to his cause. After all, human acts in the home or outside are only mental adaptations and adjustments. A fair inference can therefore be drawn that a knowledge of psychology will be of great utility even to the busy man who is above all a social animal in every walk of life.

The most practical people of the world, the Americans of the United States of America, have paid special attention to mental science, and there are highly specialised departments, such as applied psychology, social psychology, psychiatry, and child psychology, etc. There are also instruments which graphically record the mental feelings. Many of the new thought societies, Christian science groups and mental schools of culture are only attempts to train and cultivate the inner mind.

Real culture depends upon a polished and disciplined mind. Psychology gives a systematic study of the mind in all its depth and varying motions.

Is it not worth-while to pay a little thought to the perennially fresh subject of the human mind, the root of all activity?

EDUCATION AND MENTAL SCIENCE.

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

THE word "education," according to Boardman, is derived from the Latin "educare," to rear, to train and to bring up, and this is closely connected with the verb "educere," to lead out, draw out, unfold, and in its root-meaning, the term, therefore, implies the idea of training, expanding and strengthening, by means of proper exercise, the various powers of the individual,—mental, moral and physical. Further, it has been held that it is generally the term used to describe the work of the teacher, this work including the systematic training and development of the various powers of the mind by the communication of knowledge, and the encouragement and stimulation of bodily activity by means of intervals for physical exercise and spontaneous play, and lastly the cultivation of good habits of thought and conduct.

There is behind the treasure of common knowledge a correcting, amplifying and extending factor, which makes this common knowledge more precise, more extensive and more systematic. This is called Science. Inasmuch as it deals with the laws of the workings of the mind, it assumes the name of Mental Science or, to say it more briefly, Psychology.

WHAT IS PSYCHOLOGY?

The definitions of psychology are legion. Some say that psychology is the science of consciousness, which is again a characteristic of the human mind, and the ultimate fact of mental life. In the opinion of another author, it is the science which de-

scribes, classifies, and explains our mental operations, while, in the language of another writer on the subject, it is our general knowledge of the mind reduced to an accurate and scientific form. Further, it is said that it is a natural science just as physiology and chemistry are inasmuch as the psychologist dissects mental phenomena into elementary states of consciousness. From the above we see that psychology is a science which deals with the working of the mind, and, as such, it has a special value in the world of education. A person who does not know the psychological workings of the pupils put under his charge may as well give up the "sorriest of trades," and try his luck in other walks of life more lucrative in character.

PSYCHOLOGY AND TEACHING.

We have gathered from the foregoing lines that an earnest teacher should have a working knowledge of the laws of psychology and make an intelligent application of the principles to the art of teaching. It is no doubt true that we learn an art by doing. It is rightly held that one cannot become a teacher by merely reading works on psychology. We have, however, to bear in mind that psychology furnishes many rules for teaching, and it is here that the teacher should take the help of psychology, and avoid many of the errors of a purely empirical method, and teach with great profit to his pupils, and great pleasure to himself, instead of applying rule-of-thumb maxims. The study of psychology is important for the simple reason that it places the work of the teacher upon a rational and scientific basis.

HOW TO ACQUIRE A KNOWLEDGE OF THE MIND.

There are two ways of acquiring a knowledge of the mind, the *subjective way* and the *objective way*. The study of one's own mind, often called introspection, is the characteristic feature of the former, while the study of the minds of others is attributed to the latter. Anything belonging to or existing only in my mind is subjective, while anything else means objective. Mr. Baldwin says: "Object-lessons give a direct knowledge of the matter-world, while subject-lessons give a direct knowledge of the mind-world."

TEACHER AND CHILDREN.

The teacher has a double function to perform. He has to study himself first and then the children placed in his charge, and this is no easy task. The child is the teacher's chief concern, and psychology points out to him the way to the mind of the child, gives him clues as to what the child really is, pointing out to him the true method for the development of the mind of the child.

DIFFICULTIES OF THE STUDY OF THE MINDS OF CHILDREN.

1. In the beginning, the child is unable to speak and perform acts of introspection.
2. Children are born actors. The moment they come to know that they are being observed by others, they begin to act differently from what they do under normal circumstances. They love to appear wise, interesting, and to imitate elders.
3. Children are often bashful. They refrain from telling their experiences lest they should be laughed at.

REQUISITES OF A GOOD OBSERVER OF CHILDREN.

1. The first requisite of a good observer of children is that he should have a lively

memory of his own childhood for an accurate reproduction of the mental states of that period.

2. To the above must be added the fine gift of sympathy, an ability to enter into the pleasures and pains of children.

3. Over and above all these, the observer needs a psychological training to gauge accurately the results of his observations.

WHAT IS MIND?

The facts enumerated above pre-suppose, on the part of the teacher, a fair amount of knowledge of the mind and its nature. What it is in itself nobody knows. From psychological investigations made so far, a knowledge of the mind is gathered from certain words which express, according to a great educationist, the main facts of the mental life of each individual. The three important words are:—
1. *Feeling*; 2. *Thinking*; 3. *Willing*. We feel, we think and we will. To say the same more precisely, our mind feels, thinks and wills. The mind is therefore the feeling, thinking and willing part of us. It is that "which manifests itself in our processes of knowing, of feeling and of willing. We know only what it does."

MIND AND BODY.

There is a mysterious interdependence between mind and body, and we cannot profitably think of the independent existence of the one without the help of the other. One acts upon the other in some way or other. The body connects the mind with the outside world, while the mind acts upon the outside world through the medium of the body. The world also acts, in turn, upon the mind, of course, through the instrument, body. The body, furthermore, is a determining factor of mental states, because a healthy mind is the

result of a healthy body,—"*Mens sana in corpore sano*," and this is an important factor in any true educational system, national or unnational or international.

MAN AND HIS ENVIRONMENT.

We act upon the outside world and *vice versa*. Every act means the expenditure of a certain amount of energy, and energy means the capacity for doing work, and a great writer proves this by a beautiful example. Gunpowder has energy stored in it. The moment a gun is loaded and fired, the energy leaves the gun and does the work of propelling the bullet. Similar is the case with a nerve cell, which has certain chemical compounds within it, and these constitute its energy. These chemical compounds undergoing decomposition do work. When the nerve cell has discharged its energy, it must be recharged before it can act again. Hence the nerve cell requires rest. The nerve cell is recharged by materials brought by the blood. The purer and richer the blood, the sooner and better will the nerve cell be recharged. Pure and rich blood depends mainly on good food and fresh air. Hence for proper mental work, good food, pure air and appropriate times for rest are necessary.

HOW WE ACT.

We act or rather our mind acts or operates in a varied and complex manner. The three leading states of consciousness, which is nothing but the surface of the mental ocean, are:—(1) Feeling or emotion to which region belong thirst, sight, love, anger, etc.; (2) knowing or intellect which takes into account operations connected with the discrimination of one state of consciousness from another. The forms of knowing are memory, imagination and reasoning; (3) All operations of the

mind leading or tending to lead to action are included in its willing or volition aspect.

Attention, impulse, resolution are but forms of willing. The mind acts upon objects and discriminates one from the other, and this is called a faculty of the mind. The examples given by an eminent psychologist are given below.

Example No. 1.

A boy falls down in the play-ground and hurts himself. I am sorry for him (Feeling).

I look at the injured part and see that it should be bound up (Knowing).

And I proceed to do it (Willing).

Example No. 2.

I hear that a friend has passed a difficult examination (Knowing).

I rejoice at his success (Feeling).

I hasten to send him a congratulatory telegram (Willing).

The author concludes that feeling, knowing, and willing are properties of the mind, which can neither be isolated from it, nor from one another. Feeling is largely dependent on apparent nerve impulses; it is a state largely passive. Willing gives rise to apparent nerve impulses; it is a state mainly active. Knowing oscillates between these two extremes; it is both passive and active. A normal child has his feelings well developed, but weak in knowing and in will.

We have therefore to act differently with different pupils as the differences in development are many. The causes of differences are not far to seek.

CAUSES OF DIFFERENCES.

There are four causes, it is generally estimated, that go to show the differences in the development of various individuals. The

first cause is the *fundamental capacity* of each individual or rather of the mind of each individual. This means the mental properties (feeling, knowing and willing) common to all minds. The second reason which is responsible for the differences in development is "hereditary elements" handed down to the individual from his ancestors. As such, they are of the mind of the race rather than of the mind of the individual. The third factor is the physical body. If the body is healthy, it produces a healthy mind. If it is in a diseased condition, the mind also may be diseased. Lastly, the home influence plays a great part in moulding the life and character of the individual. Parents generally are negligent about their children, and in a majority of cases the parents want the schoolmasters to do their part of the work also. The reason generally put forward by the parent is that he has no time to attend to his boy and that is always busy otherwise. What this "otherwise" means the parent only knows, and perhaps God. Psychologists hold that during the years 14 to 21, the mind of the child becomes subjective rather than objective, and busies itself with arranging and systematising the knowledge acquired in previous years. Further, they are of opinion that the purely verbal memory becomes weak, the aid of the judgment has to be invoked and the judicious memory is the result. The feelings take a smaller and smaller share in mind economy and become more and more subservient to the intellect and the will. The man becomes less and less influenced by his environment, less and less dependent on circumstances. Psychologists conclude that development leads from dependence to independence, it is a march from slavery to freedom.

THE TEACHER'S WORK.

The teacher's work consists in finding out a way and a method by the help of which he can bring pupils of varying degrees of development and intelligence and understanding on a common platform and moulding them in the best way possible. This can be done by studying the various tendencies reflecting themselves in the lives of pupils at different periods.

FIRST PERIOD (INFANCY). FIRST TO THIRD YEAR.

During the period of infancy, the child acquires a fair amount of mastery over his mother-tongue, and has thus what we call memory. Now conscious life begins to play its part and discriminates the present from the past, which again implies memory. Thus at the dawn of life memory in its rudimentary stage is present. There are people who go to the extreme of saying that the first three years are a period when the child learns more than during any other three years of his life. The "golden mean" is the best.

EARLY CHILDHOOD. FOURTH TO NINTH YEAR.

As the mind of the child is unoccupied, so we may say it fills itself. Knowledge is acquired by the senses, and memory stores that knowledge. The mind gets easily impressed during this period, and hence this period from the fourth to the ninth year has been called the "plastic period of memory." The mind is passive. Impressions "stick" on to the mind in the order in which they are received. The mind makes no effort to classify and arrange the impressions. The law of contiguity seems to be the ruling principle of this period. Just towards the close of this period the teacher should be

cautious enough to stimulate gently the reasoning powers of his pupils.

LATER CHILDHOOD. TENTH TO SIXTEENTH YEAR.

This is the period when the reasoning powers of the pupils begin to assert themselves strongly. Verbal memory becomes distasteful to the child, and memory becomes active. The law of similarity asserts itself in this period, and a search for connections between things is made. The foundations of logical memory are laid at this stage. The mind is prone to be satisfied with loose and vague notions about things, and the child uses loose language, often rooting out the ancestry of individuals who dissent from his voice. This is the result of imperfect and hazy concepts. The child should not be allowed to use words which have no clear and intelligible meaning to them. It may rather have a somewhat incomplete concept behind his word than have no idea of its meaning. In this period the word should not be an empty sound, but it should be some definite notion or concept in the mind. The teacher should guide the child in the detection of similarities between things, and in the grouping of things into classes. The chief business of education, according to Pestalozzi, is to pass from distinctly perceived individual notions to clear general notions, and the learner should do the work. The faculty of independent thinking must be trained carefully. Most of us do not think. We believe others too readily, and act, worst of all, on first impulses. We must train our children to regulate, to master, and to assimilate their impressions.

YOUTH. 14 YEARS AND UPWARDS.

We now arrive at youth, the torrid zone of the human sphere. The powers of abstraction become more marked than heretofore, and sciences like botany, zoology, which require observation, abstraction, and classification, may be conveniently taken up for study. Youth is the most impulsive period in life. We have to grow under control, control of our emotions and feelings. Growth is strengthened by exercise and experience. We have to develop the egoistic feelings, feelings which are concerned with the individual himself, and later come the social feelings, feelings which pertain to others. Higher emotions or abstract sentiments appear last.

WHY WE SHOULD CULTIVATE THESE FEELINGS.

The following reasons are given for our guidance:—

1. The first reason is that the child will be happy.
2. Children's feelings are intense and violent. They have to be carefully cultivated.
3. The feelings supply motives to action (conduct). They are of vital consequence in the formation of character. Pleasures and pains act as motives even when they are present only in idea as well as in reality.
4. Feeling is contagious. It cannot be taught directly, but it can be communicated and it has a tendency to radiate.
5. Feelings need control.
6. Feelings need exercise. They need both repression and stimulation. Starve the bad ones with lack of exercise. Give no play to them. This is the negative side. The positive side is to exercise and foster the better feelings.

The teacher should allow anger to subside, and should avoid all irritating causes, should allow for force of association, and where possible trust to discipline of consequences. He should, in addition, cultivate reflective powers, strength of will, and social affections. He should work in the concrete, cultivate kindness to each other and to animals in addition to his teaching children to observe signs of feelings in others. Lastly, he has to cultivate the two kinds of imagination, constructive and sympathetic, for they aid study, moral training and increase social pleasures. A study of the principles enunciated above leads us therefore to the inevitable conclusion that education without the psychological element will be incomplete, and psychology or mental science (as we have stated above), which does not join hands with the general principles of education will be no less incomplete.

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MR. KUTCHI NARASIMHAM, B.A., PITHAPURAM.

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

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear."

THOMAS GRAY.

Mr. Kutchi Narasimham Pantulu's name is unadorned by public titles or public honours and unassociated with public activities. No University has honoured him with its Fellowship and no School Final or any other Board has extended to him its membership. But good wine needs no bush. True worth requires no advertisement. As a distinguished educationist, Sir P. C. Ray has said that our University degrees are only a cloak to hide our ignorance; we may say that public titles and public honours not unoften serve to conceal the unworthiness of their recipients by dazzling their little merits to public gaze. Mr. Narasimham Pantulu is unostentatious and unambitious. But those who know him intimately are aware of his outstanding merit.

Mr. Narasimham was born of poor parents. He owed his education to the munificence of the late Sri Gangadhara Rama Rao Bahadur, Rajah of Pithapuram, father of the present Maharajah. He graduated at the early age of twenty under the distinguished tutelage of Mr. Metcalfe. He was hardly twenty-one when he became the Headmaster of the Yellamanchili High School, which was also his first appointment. Narsapur and Nuzvid honoured him next with the headmastership of their respective high schools.

Pithapuram, the place of his birth and upbringing, set up a high school in 1903 and invited him to be its headmaster. Longing

to be restored to his sweet home from which he was separated long ago and eager to bask in the sunshine of his benefactor's glorious son, the present Maharajah, he readily accepted the offer and assumed charge of the high school. The history of the R. Ch. High School from 1903 to 1920 was closely knit with his career.

He was the towering figure of the high school. Under his magnetic influence, the school which started with a humble beginning was soon transformed into a mighty institution.

Efficiency was the key-stone in the arch of his success. He was strict in the matter of classification of pupils. Merit was their only passport of promotion into the higher classes. Representations of parents and recommendations of friends were alike unheeded. The same rigour was applied to the admission of private students. Efficiency was never sacrificed for the sake of the numerical strength of the classes.

The matter of admission of pupils into the VI Form needs special mention. They were warned beforehand that failure in the half-yearly examination in either of the principal subjects of English or Mathematics would entail their expulsion from the school and failure in more than one subject out of the four then in vogue, at the preliminary examination, would result in their detention. And the warning was duly enforced that it might not lose its efficacy. No doubt, it had its desired effect. Coupled with discriminate classification and a rigorous discipline, it worked for half the success of the pupils, the

remaining half being accomplished by the splendid work of the veteran Headmaster and his able assistants. Dreading the odium and humiliation of expulsion after the half-yearly and detention after the preliminary examination, the pupils worked with an amazing energy. Since the Headmaster and his assistants were equally unsparing in their exertions, the combined result was a marvelous success at the Public Examination.

The school worked under the Matriculation system from 1903 to 1909. It was a period of a heavy slaughter of candidates in the annals of the system. The passes ranged only between 10 and 20% in the Presidency but those of the R. Ch. High School went up from 60 to 75%. From year to year, it showed a marked increase in the number of its passes. In those days as now, the results at the Public Examination was the barometer of the progress of a school. Pithapuram High School beat the record of passes of almost every other school in the Presidency. It appeared as though it were a factory of Matriculates. Soon, there was a rush of students into this school from far and near and from one end of the Presidency to the other. Unfortunate students who made a number of invasions against the citadel of the Matriculation, despairing of success, repaired to this institution in the hope of salvation and they obtained it. Raw pupils to make sure of their success in the first chance, resorted straight to this school and they were not disappointed in their hopes. The dazzling success of the Matriculation class brought an influx of students into every class.

It may be mentioned that most of the pupils of the high school belonged to outside towns and villages, the children of Pitha-

puram proper being very few, and a boarding house soon became a necessity as there were no good hotels in the town. The strength of the school outgrew its building accommodation and a number of temporary sheds had to be erected and in course of time the original building worth about five or six thousand rupees was converted into a huge palatial structure costing about half a lakh of rupees.

Mr. Narasimham Pantulu taught English to the VI Form, but he was a teacher of versatile talents and handled other subjects also for the first few years after the school was started. He was not an L.T., but fell short of no L.T. in his teaching capacity. As a matter of fact, L.T.'s were very rare when he entered his profession. He, however, passed the U. T. C. Examination (Untrained Teachers' Collegiate Course Examination) of those times first in the Presidency and it was recognised as an equivalent to the L.T. He was a laborious worker as he is still. He never handled any class without a thorough preparation of his subject. He was all enthusiasm in the class-room and his pupils felt themselves transported all unconsciously into the scenes described in their lessons. English lessons which are a bugbear to many an Indian student were simply delightful when handled by him and their difficulties vanished before his enchanting presence.

His patience was proverbial. He was never irritated even with the dullest pupils. He encouraged them on the other hand to refer to him their doubts and difficulties as often as they had them and he cleared them with great forbearance. But he had no patience with sluggards and severely reprimanded them. He took special care of backward students and devoted extra hours to correct their

composition and other exercises. He took scrupulous care of their spelling in English and prescribed certain periods for dictation classes even in the VI Form. At home or at school, day or night, he was always ready to help his students.

He did not devote less care and less attention to other classes and other lessons. He regularly supervised the work of the other classes. He did not interfere much with the work of the L.T.'s but took special care of the lower classes which were the foundation of the school. He made frequent visits to them and gave the teachers the needed help. Model lessons were given them as often as required and the tone of the school was very much elevated.

There was great co-operation not only between the headmaster and the teachers but also among the teachers themselves. The headmaster was not only their superior but also their friend and guide. He always identified their interests with his own. He had never any complaint against them. It is only a bad workman that quarrels with his tools. The successive Inspectors had nothing but unqualified praise for the work of the headmaster and his assistants. The tone of the institution was regarded as very high. The Committee of the Madras Educational Exhibition of the year 1907 after inspection of the teachers' record of work pronounced it excellent and awarded a certificate to that effect. This was in no small measure due to the efforts of the indefatigable headmaster. The R. Ch. High School was considered in those days as the model school of which Mr. Narasimham was the ideal headmaster.

The discipline of the school was exemplary. Disobedience of the pupils to the

teachers was unknown. Even the low paid teacher was obeyed and respected equally with the high paid L.T. The conduct of the pupils was carefully watched in and out of school hours. Serious cases of offence on the part of pupils were punished by the headmaster in the presence of the students of the school assembled for the purpose in a hall, after the nature of the offence and its consequences were brought home to them all beforehand. This had a deterrent effect on the pupils. But it should not be supposed that the headmaster had always terrorised over them and that he was regarded by them with dread. Indeed he was their greatest friend and well-wisher. He regarded them with more than parental affection. He sacrificed his whole time and energy in their interest. At home and at school, they were his only thought. He had no other avocation but to look after their welfare. They held him in high esteem and looked up to him with reverence.

It was not merely the intellect of the pupils that he set himself to improve. He had a due regard for their moral and physical development. Daily before the morning session of the school commenced, the teachers and the students were gathered in a hall and slokas from the Bhagavad Gita and other books were recited and explained by the Sanskrit pandit of the school. There was no provision for moral instruction in the regular time-table then as now.

The boys were encouraged to take interest in gymnastics, sports and games. They were regularly trained for the annual Grigg Memorial Competitive Games and Sports and oftentimes, the boys of this high school carried off high prizes.

It cannot, however, be said that this school enjoyed an uninterrupted glory all through its career even under this distinguished educationist. It had its own vicissitudes. It suffered for a time a diminution in its lustre after the advent of the School Final system. It might be due to the unpreparedness of the teachers in the transition stage for the sudden changes introduced in the syllabuses. As a matter of fact, even the authors of this system had no definite views about it. They went on experimenting with one change after another, sometimes giving precedence to school marks over the Public Examination marks, sometimes to the latter over the former, and then again to the moderated marks of the two over either. Also they gave undue importance to certain subjects in preference to others and soon again the order was changed. In fact, even now they have not come to a final decision. The School Final system is still in the melting pot. Hence the set-back to the clock of the progress of this school referred to cannot be attributed either to the veteran headmaster or to his no less indefatigable assistants.

When Mr. Narasimham found that his health was giving way, he conscientiously felt that he might not be able to do proper justice to his work and voluntarily retired from service in July 1920 at the early age of 53.

Mr. Narasimham was not only a rare pedagogue but an able administrator and a good disciplinarian. He is simple but austere. He possesses a commanding personality. There is something in it which struck little men with awe and compels reverence from great men. He is very pious and it is usual with him to invoke *Rama*.

namam whenever he does anything. His voluntary retirement in the face of adversity, when there was neither the prospect of pension nor provident fund and when he was not sure of any gratuity from the management, speaks of his sense of duty before self interest. He had a great respect and veneration for his superiors, the Inspectorate and the management, and was duly obedient to them but conscience was his greatest master. The displeasure of his superiors might cost him his prospects but disobedience to the commands of his inner master would lose him the peace of his soul. He was universally loved and respected by one and all, pupils and teachers as well as the public and the life-size oil painting of his portrait which adorns the main hall of the school is an abiding testimony to it. His services were highly appreciated and recognised by his superiors as was evidenced by the liberal gratuity of the generous management on his retirement.

Mr. Narasimham ceased to be the headmaster of the Pithapuram High School, but he has not ceased to be a teacher. Aye! He is a teacher of a much wider province than Pithapuram and his pupils are now spread over the whole of Andhra Desa and the wonder of it is he will continue to be a teacher as long as the Andhra literature lives. He has now changed the domain of his subject from English to Telugu and he has changed the method of his teaching also. The same teaching methods do not always hold the field of education. He has now resorted to silent teaching through his books. His pen is now doing a swifter and more substantial work than his voice could do before. He has written books for all grades of pupils from the 1st standard to the Intermediate and B. A. His *Ananda Readers* catered to the needs of

secondary and elementary schools for a long time. The Text Book Committees of the S.S.L. C. and University Boards have approved almost all his books for use in schools and colleges as text books or library books.

Mention may be made here of the names of some of his books like *Lord Gauranga*, *Ramakrishna Paramahansa*, *Lectures of Swami Vivekananda*, *Vanavasi*, etc., a reading of which will highly impress the reader with his versatile genius and indomitable spirit.

Having described his pedagogic and literary career to the extent of my humble knowledge let me be permitted to have a peep into his sacred domestic life. He is the eldest of four brothers of whom only two survive now, the deceased brothers having each left a son. They all love and venerate him and look up to him for advice and help whenever needed. They are all one in spirit and affection. Whenever I think of their brotherly

love, I am reminded of the epic brothers—the sons of Dasaratha. He lost his wife, his best friend and companion, when he was hardly forty. He has no children, but regards every child of his brothers as his own. He is more solicitous about their welfare than their own parents. He is a generous brother, an affectionate parent and a kind teacher. He is a sedentary man but his brain is always active. His body is growing old and weak but his mind seems to be getting strong and vigorous.

Thus far I have tried to sketch his material life, his spiritual activity, his musings with his Guru Sree Ramakrishna Paramahansa, his piety for Lord Gauranga and his associations with the teachings and philosophy of Swami Vivekananda. I feel quite unable to understand and much less to sketch. Let those who have drunk deep his philosophy kindly attempt it.

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PHYSICS

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CHEMISTRY

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

Professor, Ceded Districts College, Anantapur.

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BIS VIVIT QUI BENE III.

BY MR. C. N. ANANTA RAMAYYA SASTRI, M.A.,
Trivandrum.

THE third word in the proverb is the queerest word imaginable. It not only begins with *q* which is not required for many languages of the world, but has a *relative* sense which no Sanskrit word, to which it is related, has. All Sanskrit words to which it is related, begin with *k* and all Sanskrit words having a *relative* sense, begin with *y*. The Sanskrit words referred to, beginning with *R*, have been traced to a supposititious Indo-Germanic base *go* equivalent to the Teutonic *hwa*, and the Sanskrit words, which, having a *relative* sense, begin with *y*, are evidently connected with the *interrogatives* in the Dravidian languages, beginning with *y*, which optionally begin the vowel *e*, short or long.

Why should Sanskrit not have retained any trace of its *interrogatives* having also a *relative* signification, while the Latin *qui* (quis), the English *who*, the Anglo-Saxon *hwa* and several other Indo-Germanic *interrogatives* came to possess a *relative* signification also in the course of their history? Why again should Sanskrit have such a close resemblance between its *relatives*, and the Dravidian *interrogatives* beginning with *y*? Can we shut our eyes to the fact that Sanskrit and the Dravidian languages have a common sphere in philology in the department of the *relatives* in the former and in that of the *interrogatives* in the latter?

The Vedic "ya (*h*) evam veda" "(he) who knows (this) thus", illustrates the antiquity of the department of *relatives* which has always been independent of the *interrogatives* in Sanskrit.

The Dravidian languages have no *relatives* proper as the place of the relative pronoun with its predicate in the adjectival clause, has

been taken up by a *form* of the *verb*. The mode of the adjectival clause in the Indo-Germanic languages with the relative pronoun, can, however, be artificially imitated by Dravidian languages. In such instances the Dravidian *interrogatives*, which, as we have seen, are connected with the Sanskrit *relatives*, do duty for the function of the relative.

A retired revenue officer traced the Dravidian *interrogatives* from the Sanskrit *relatives*. *Interrogatives* become *relatives* and not *vice versa*. *Relatives* have to be traced from *interrogatives*. The Sanskrit forms in question have to be traced from the Dravidian forms in question or from *forms* common to Sanskrit and Dravidian languages once upon a time.

A reference may here be made to the department of personal pronouns wherein both the *second person* and the *third person* of Indo-Germanic languages have, as my researches go to show, to be traced from *reflexive* pronoun in the Dravidian languages or from a pronoun in the parent *Aryan* language which ought to have been *reflexive* in character.

A reference may also be made to the Indo-Germanic *negatives* beginning with a vowel, wherein, *a* which distinctly and unmistakably shows distance and also negation at a later stage of philological psychology, in the Dravidian languages, has its counterpart in *forms* with initial *i* (इ) in the Dravidian languages themselves, and has been changed from the primordial vowel *a* (अ, ॐ) into other vowels in very many of the Indo-Germanic languages. Dr. R. Caldwell has not connected the Indo-Germanic *negative* prefix with the Dravidian *a* and *at* nor the Dravidian *reflexive* with the Indo-Germanic *second person*, etc. He could have illustrated the *Japhetic stage* in all these ways. Now his postulate is being much ignored.

THE INTERPRETER.

BY DR. ETTA WALLACE MILLER,
America:

(Dedicated to Humanity's Inspired Teacher, Color Interpreter, and Understanding Friend,
Ernest J. Stevens, Ph. D., M. Sc., of San Francisco, California.)

God said: "Let there Be Light"
And there *was* Light!

At His command, the darkness gave release
To all its pent-up prisms of the night,
Lying thru ages in imprisoned peace.
Light from a million, million, million stars;
Light from innumerable golden suns;
Light from the living planets, when their stars
Bright avenues where jewelled beauty runs.
Light in the countless colors of the day;
Light in the velvet moonbeams of the night;

Sailing in music thru the Milky Way;
Unplumbed in depth, and measureless in height,
A living Entity, unleashed and free;
A Breathing Glory, never tired or still;
LIGHT cradles LIFE in arms of ecstasy,
Her Babe, whose seeking lips may drink their fill!

Yes, there IS Light... It woos the wildest rose
To bloom in beauty all its rose-life thru.
And, lo, it strikes a spark from frozen snows,
And kisses ice into the summer dew.
But it was YOU who sang to rock and stone...
Sang to the *Spirit* of them, sweet and low,
Until they met your music with their own,
As in one stream of rhythmic ebb and flow.
For you, their loveliness awoke in flame,
Their flags of glowing colors all unfurled,
As tho' you called each one of them by name,
Striking familiar chords in their dim world.
Familiar and beloved, your voice to them
Was something unforgotten thru the years;

And so, they crowned you with their diadem
Of jewel-phrased music of the sphere.
I feel their whispers; but I cannot hear;
The wordless voices of your children* ring
In silver sweetness, exquisite and clear,
As it is given you to hear them sing,
Standing on tiptoe in my dreams, I reach
My eager hands to touch a single star,
But only YOU, who know its radiant speech,
May bring it ever closer, from afar.
God said: "LET THERE BE LIGHT"

And there arose
All Beauty, robed in garments of delight;
The Soul of Song; the radiance of the Rose;
The Humming Bird, as if in Lightning flight;
The Jewel, rent from out a planet's breast;
The Sun, the Star, the mystic Moon of night;
And the rainbow in the sky, from East to West...

And then You dawned.....
INTERPRETER OF LIGHT!!!
Behold! A New Book opened, page on page;
Its alphabet, the myriad colors bright;
Its words, the *sound* of colors; a New Age.
Its bindings; and its title 'graved in Light.
A title that must glow forever where...
Earth's children of all time may read aright,

The message left to them in God's own care:
YOUR MESSAGE BORN OF LOVE
AND LIFE AND LIGHT!!

* This refers to the "Seven Colors or Children of the Spectra of Light."

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THE TRUE POET.

BY DR. LOUIS M. EILSHEMIUS, M.A., M.M.M.,
New York City.

O, the true poet is
A clay that God doth kiss—
He is ethereal!
O, the true poet's born
To sing of eternal morn—
He is celestial!
His heart more quickly beats—
His thoughts are lightning flames—
His soul all purely names
Of life the holy sweets!
He lives with inspiration,
Divinest abstract on this globe!
He dreams in exaltation,
To thought brings brightest robe!
O, inspiration, the poet's flame!
'Tis not the working of the brain—
Nor is it the deep musing of the mind,
'Tis not the drudge by oil—in pain;

Nor is it over thought that makes one
blind.

O list! It is a magic law, that flows
Into the blessed one; it cometh
Ere he knows

Its presence, that, like roses bloometh.
O list! It is a wondrous gift, that comes
Unbidden, like the pang of lover
Burns in love's homes;
It purleth freshly there—like some new-
rover

In Aegel's crystal castle-fane,
When full ambrosial blow the scents,
And tinklingsound her purls again!
So lavishes great inspiration's flame
Its glow! with blisses, and loud merri-
ments!!

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REPORT OF THE TRAVANCORE EDUCATION REFORMS COMMITTEE.

BY MR. K. P. P. THAMPY,
Trivandrum.

THE much-expected Report of the Travancore Education Reforms Committee, about which Dame Rumour was whispering of startling changes to come, has been released from the Government Press last month. All interested in education are busily engaged in studying the Report and freely discussing the same both in the press and on the platform. The Statham Report, as it is otherwise and more popularly known, has become a very live topic for intelligent discussion.

The Committee was appointed on 21st December, 1932, consisting of Mr. R. M. Statham, M.A., I.E.S., C.I.E., (*Chairman*), Mr. K. Siva Rama Panikker, B.A., L.T., General Manager and Inspector of Nayar Service Society Schools (*Member*) and Dr. D. Jeevanayakam, M.A., L.T., Ph.D. (Col.), First Grade Lecturer, Training College (*Secretary*). The Committee, which was formed of three eminent educationists, was appointed "to enquire into the present educational system in the State and advise the Government as to the reforms to be effected in it." The Report boldly says: "The Committee decided that no purpose would be served by issuing a questionnaire." The Committee decided to act thus due to more reasons than one and felt quite "confident that, by the taking of evidence and by extensive touring, all shades of public opinion could be heard." This certainly was a wise step and an eminently intelligent one too. From the 22nd December 1932, till the beginning of April 1933, the Com-

mittee met daily either at the Headquarters or while on tour. Two hundred and fifty witnesses, both official and non-official, were examined. Problems of education were freely discussed with the staff of all educational institutions visited. The Committee had special conferences with such leading educational organisations as the Nair Service Society, and the Travancore Teachers' Association. More than 150 institutions and offices were visited by the Committee. The Committee received and carefully considered a large number of memoranda from various associations and individuals. The Committee modestly admits that "owing to the wide extent of our enquiry and owing to the limited time at our disposal, we are conscious that several problems connected with education may have been overlooked." From a careful perusal of the entire Report, one could easily learn that all the outstanding problems regarding education have been intelligently looked into and discussed well. It is certainly to the credit of the Committee that it finished its labours within a short period of time, contrary to the general procedure followed by the various other Committees in the State. Three full months were taken up in preparing the Report.

The Report* was presented to the Government in June, 1933, and now it is available to the public at one rupee per copy. The

* Statham Committee Report available from the Superintendent, Government Press, Trivandrum.

Report is a bulky volume of over 350 pages, and is divided into fourteen chapters dealing with all aspects of education in the State. The various chapters go by the following names—*Introduction, Control, Mass Education, Vernacular Education, Secondary Education, Collegiate Education, Technical and Professional Education, Education of Girls and Women, Muhammadan Education, Education of the Depressed Classes, Training of Teachers, Finance, Unemployment and Summary of Recommendations.* Besides these, there are three Appendices—*Suggested Form of Agreement between Teachers and Managements of Secondary Schools, Examples of Overlapping Provision and Type Design for Rural Primary Schools.* Each of the chapters is divided into a number of sections, each dealing with one aspect of the problem connoted by the chapter title. The Report is indeed a comprehensive and is well worthy of close study by all engaged and interested in education.

A summary of the recommendations has been given in Chapter XIV. For those who have no time and mind to read the whole Report and who at the same time are desirous of knowing all essentials relating to it, the summary is most useful. On the whole, there are 136 recommendations. The useful and stimulating summary is given under the following heads, with the number of recommendations marked against them in brackets, Administration (11), Collegiate Education (11), The English School System (19), The Vernacular School System (32), Technical and Professional Education (12), Education of Girls and Women (10), The Education of Special classes—Muhammadans—(8), Depressed classes (8), Training of Teachers (14) and Unemployment (11).

The Report is elaborate and extremely well-written, and is an invaluable production true to facts and composed in an engaging style. As such, the Report prepared by a distinguished Committee of educationists headed by Mr. R. M. Statham, who has won his laurels as the most outstanding educationist of India at the present time, is sure to be appreciated by all educational thinkers. The Report has added one more feather to Mr. Statham's cap which has been already bedecked with feathers of varying degrees of beauty and brightness. For clear, correct thinking and judgment, careful and accurate information, and highly necessary and beneficial suggestions, the Report deserves all praise. Now that Mr. Statham is at the helm of affairs concerning education, it is believed that he will put his excellent schemes into operation and prove their real worth.

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REPORT OF THE TRAVANCORE EDUCATION REFORMS COMMITTEE. 773

PHYSICAL INSTRUCTION.

The Report contains among many other suggestions and recommendations regarding problems of education, some very valuable references and remarks relating to physical culture.

MEDICAL INSPECTION.

The Report emphasises that all schools of the State, both English and Vernacular, are in need of medical inspection as well as regular attention in connection with their sanitary condition. The Committee strongly recommends annual medical inspection for all classes of institutions. The Report says: "We have recommended the appointment of a State Physical Director and of two Assistant Directors with medical qualifications; and we are hopeful that these officers will be able to do a considerable amount of supervision with regard to the sanitary conditions of schools and the health of the pupils generally." This certainly is a very valuable and eminently useful recommendation for it is an indispensable necessity to the education department. The sanitary condition of schools and the health of the pupils are all important factors of education in themselves and they should not be left uncared for or not properly attended to. At present, in all the English High Schools, medical inspection is in vogue. Qualified doctors from Government hospitals during their leisure hours go to schools and conduct the so-called medical inspection which, in nine cases out of ten, is inadequate. The curative side is not taken into serious consideration. Herein lies the greatest danger. The Committee rightly emphasises this outstanding defect, as a remedy against which they have recommended the appointment of three qualified medical men as Physical Culture Directors.

ATHLETICS IN SECONDARY SCHOOLS.

The Committee observes: "in most secondary schools all over the world, character

training and the sense of discipline are also largely fostered by athletic activities which form an integral part of school education." The most distressing feature of the schools in Travancore at the moment is the almost entire absence of organised and healthy athletics which contribute a great deal towards character training and disciplinary qualities. The Committee recommends the vast improvement of school athletics. The Committee strongly supports the recommendation of The Curriculum Revision Committee that Physical Training in the form of manly games should be made compulsory as any of the other subjects in every English school. Physical Training is not now a compulsory subject and a good many of the students in High Schools do not even take part in ordinary drill classes. Hence improvement in this direction is a long felt want and an immediate necessity. The Committee recommends a somewhat liberal grant of funds to schools for purchase of physical culture appliances, games goods and such like.

ATHLETICS IN COLLEGIATE EDUCATION.

The Committee emphasises that it is convinced of the fact that athletics, even at the collegiate stage should be an integral part of education. The Report embodies the surprise of the distinguished educationists who were deputed to enquire into education in the State, at the manner in which the proper provision for athletics in any or all branches has been so neglected in the colleges of the State. Only in the first two University classes is physical instruction compulsory. Even here real and useful physical instruction is seldom imparted. Students play some games and thus spend the hour set apart for physi-

cal instruction. Games form only a part of physical culture.

"Much remains to be done to encourage collegiate athletics and extra-class activities" opines the Committee. As factors of encouragement to athletics in Colleges, the Committee recommends the increase in games' fees, considerable raising in budget provision for games' expenditure, provision of adequate play-grounds and equipment, and making arrangements for athletic contests and tours. "These should be regarded as a normal path of collegiate training." So says the Committee. Further, the body of eminent educationists who have made ready this first-rate Report, strongly pleads for the early revival of the Travancore Olympic Association and the encouragement to colleges to join in inter-collegiate athletic activities of Madras and the establishment of a unit of the University Training Corps at Trivandrum.

The main recommendations of the Committee relating to physical instruction and allied subjects are :—

- (1) The creation of the post of a State Physical Director and of two Assistant Physical Directors, posts to be filled by qualified men.
- (2) The provision of adequate funds for collegiate athletics.
- (3) The establishment of a unit of the University Training Corps.
- (4) Compulsory medical inspection in all schools.
- (5) The general encouragement of athletics and the levy of athletic fees in English Schools.
- (6) Medical inspection for Primary Schools.

These reforms are absolutely necessary and it is hoped that Mr. Statham the distinguished educationist, who is now at the head of the Educational Department, ably assisted by the Deputy Director, Mr. C. V. Chandrasekharan, would carry out the reforms successfully and place physical culture at its proper place in the educational system of the State.

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BY

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THE LATE MR. C. SUBRAMANIA BHARATI.

AN APPRECIATION.

By MR. G. K. SUNDARA SASTRY, B.A.,
Kanbi.

THE name of the late C. Subramania Bharati, familiarly known as Bharati, has become a household word throughout the Tamil Districts. No music party, no lecture and no treatise is perfect without a reference to "Desia Gitam" of Bharati. The 'ban' on Bharati's works is cancelled. Now there is scarcely a child in South India which does not know the "Papa Pattu," i.e., the pieces of golden advice given to a child by its parents and "Yantru Thaniyum Yangal Swathanthira Daham," i.e., "When will we be able to quench the thirst of our independence?" There is force, eloquence, beauty, music, charm and grace—all harmoniously mingled together in the works—prose and poetry—of our Bharati. His style is simple, inimitable and invigorating. Indeed, the national songs of Bharati are a soothing balm and healthy tonic for every weak and inactive Indian who is not yet bold enough to say fearlessly, "I am an Indian—an independent Indian. This is my own, my native land. Liberty is my birth-right." For great scholars and patriots the volumes are a perennial fountain of joy and pleasure.

It is not for me to give a detailed account of our hero's life. That is left to the hands of abler and more leisurely hands. Of his early life, suffice it to say that he was a boy of great intuitive power, extraordinary intelligence and of restless activity, who boiled with indignation at the sight of malice, cant and hypocrisy, who could never suffer an insult and who never feared to speak the

truth he felt and saw. His father, a poet of no mean order, proud of his young boy full of grace and charm, never failed to instil into the boy the high and noble ideals of good and great poets, philosophers and patriots, who shunned all delights and lived laborious days.

Bharati studied upto the ninth standard. He rebelled at the docile, un-emotional and parrot-like way of teaching the children in all the schools and colleges in India, wherein the rising individuality of growing children is nipped and destroyed. He was the pet of his teachers and the pleasing companion of his friends, and class-mates. All in his school admired his silent and deep erudition, which occasionally diffused its sweet fragrance in the form of graceful melodies. He was never tired of repeating long passages from Kamba Ramayanam, Nala Venba and Thayumana-var—to mention only a few. To the boy mere reading was committing to memory. Though this writer had not the good fortune to see the poet-patriot-philosopher in person, yet he had many an occasion to come into close contact with those who were near and dear to him.

Ateighteen Bharati left the school. He was to eke out his own livelihood. He was appointed for a short period in the Sethupathi High School. He was too good for the school. Then for a time he was the Sub-Editor of "The Swadesamitran." Soon he started his own paper "India." He could not find any other name. The name of Mother India was

ever on his lips. He took pride to call himself an independent Indian. He was dependent to none. The soil of India was his highest heaven. The picture of Mother India was ever visible to his inward vision. His paper stood for the vindication of one's own legitimate rights and liberties. Man is not to be cowed down. It stood on the firm rock of justice, fairplay and wisdom. It stood for the cause of the depressed and the oppressed. It voiced forth the inner most and the inward feelings of the poor, needy, helpless and down-trodden. The "India" had the message of "peace on earth and good-will among men." Those barriers in the name of caste that separate man and man and the false sense of superiority and inferiority—that God created—should be burnt and destroyed. This bold and peaceful message went deep into the heart of every Tamilian. They rose up from their long sleeta.

Alas! Woe is the day for us! These are not the days for the children of the soil to say loudly that India is their own mother-land, and India's good is their own good. Behold, to call a spade a spade is a sin and crime. Young Bharati loved India. He worshipped her. He admired her. He adored her. He called her the teeming womb of great saints and sages, heroes and heroines. Her ancient glory, greatness, splendour, wealth and wisdom were ever before him. He groaned, mourned and struggled hard to raise the dependent India to her former position. For his simple love of his mother-land, our young Bharati had to take refuge in Pondicherry, the French possession in Southern India, early in 1908, at the tender age of 23.

Salutations Oh! You Bharati for your "Thyagam" and "Valragyam." For ten long years, till December 1918, the Indian

Tamil Kokil was caged with his 'Sahapatni' Srimati Chellamal, the embodiment of patience and duty in flesh and blood. She like a proud lioness followed her hero-husband partaking all his "joys little and sorrows plenty."

For that pure and restless spirit of Bharati, "stone walls do not a prison make nor iron bars a cage" and his innocent mind took it for a hermitage. Even from that land, our Bharati's unconquerable poetic soul began to warble in all its majesty and charm. He wrote many articles under the pseudonym of 'Kalidasa' and "Sakti Dasa." He spent there ten long years with his life-partner with hardly a full meal per day, though occasionally he got some pittance for his writings. Indeed the Tamil proverb is true, "the goddess of wealth is always jealous of her sister the goddess of learning—and the twain shall never meet together." This is true of all the great poets of the world with a few exceptions. They are the martyrs of liberty and not worshippers of mammon. Vanity is the name of the goddess of wealth. You do not know when to rest and where to go. Do all thy mischief, as long as you have power. A day will come when you will crumble to dust. Crime, robbery, sin, avarice, wrath, pride, fear, slavishness and peevishness—just what not—are the fruits of your worship. The days are nearing for your decent burial.

Our Bharati never felt his loneliness, for he was in the very presence of the Babu saint Aravindoo Ghose (to spell his name means a divine tremour throughout my body) and with the late V. V. S. Iyer, the mighty dynamite of Southern India, the famous father and founder of Baradwaja Asram in Shermadevi in the Tinnevely District. The three sons of

the soil called India—as their mother-country! Bharati drunk life to the lees.

In 1918, Bharati once again came out. He fluttered his wings. The spirit was strong—the swarthy flesh was weak. His very appearance caused great anxiety to all. They saw only a pair of bold eyes shooting forth fires of wisdom and a big bold spirit struggling hard to get free from the fleshy body. His old friends gathered. He was once again welcomed to join the editorial staff of the "Swadesamitran", the favourite daily of every Tamilian. His articles are still fresh. They are published in two volumes by the 'Bharati Prachuralayam, Madras' the publishing house established after his name. Besides this, he has also translated the *Bagavad Gita* in easy Tamil. He was a great linguist, he could speak and write Latin, French, German, Hindi, Bengali, Telugu and Malayalam. He had translated many master-minds of these languages in chaste and homely Tamil. Many have written in English as well as in Tamil about the simplicity and force of Bharati's works. Many have translated Bharati's songs in other languages also. But Bharati must be known and appreciated by pure and simple Tamil.

His physical frame became weaker and weaker to hold such a daring, bold and dauntless spirit. On September 11, 1921, he left this world only to identify his immortal self with the Power Unseen.

It is not at all my aim to write a succinct appreciation of the 'Vara Kavi Bharati.' My admiration and pure love for his voluntary sacrifices, taking the self-purifying poverty as the badge of his noble mission—the sufferings he underwent, his great poetic soul ever struggling hard to uplift the down-trodden, the depressed, to raise the glory and splend-

our of our Bharata Sakti—the land of Rishis and saints—heroes and heroines—is really genuine. I am never tired of reading his works and hearing about him from his personal friends and relatives. Many interesting incidents in his short life show that he was a born poet and patriot to rebel against tyranny, oppression and injustice. Had he been born in any other country—in England or America—he would have been made the poet—and people would have erected a number of statues and memorials for him. Alas! "Kubera" India is poor—laureate and poverty-stricken. All her ancient splendour and glory are withering. Now day follows night. The children are asleep. The day dawns. She rises up. She will shine in all her ancient and resplendent glory and greatness. Patient ye, children of Bharata Devi. Our mother will never forsake us. This is a period of trial in our life. Take courage. The whole world will tremble in her presence, paying all homage to her will and wisdom. The time is not too far. Let us watch and wait.

KALIDASA

Being a critical appreciation of his works

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PLACES OF EDUCATIONAL INTEREST.

XXVII. TIRUPATI.

BY MR. L. N. GUBIL SUNDARESAN,

Trichy.

Tirupati, the abode of Sri Venkataramana, the God of the Seven Hills, which Hindu has not heard of it? Who has not yearned to visit it and to bathe in its sacred atmosphere?

As you tread among the hills the engine puffing along painfully up the gradient from Arkonam, you wonder how Tirupati would look like. A change at Renigunta and in a few minutes you are at Tirupati Station. At the station the jutkas and all sorts of bone-shackle vehicles of doubtful safety wait to give a lift to the hills. About a mile from the railway station you come to the actual ascent leading up to the hill.

The very first spell is a considerably stiff ascent up the first steep hill. When you are at the foot of it, a hundred dolley-wallas pounce upon you and each claims you as his customer. And there is a regular hulla-ballo. You can settle this in two ways, by immediately climbing in a dolley or plugging your ears and walking straight up. But the dolley wallas of Tirupati are not so easy to deal with. They are unique in their perseverance. One man did half the pilgrimage requesting me to hire his dolley and used several unanswerable arguments in favour of travelling by dolley. He gave me some really intimate information regarding the staying powers of my heart and my lungs. He even went to the extent of asking me in righteous

indignation whether I could expect my favours from the diety when I heartlessly left one of the devotee-dolley-wall as starving for the day. But still I did not fall for this argument. And then, as a parting shot, he threatened to meet me at the bottom of the third hill where he foretold I would be waiting for him with aching legs. But the dolley-wallas are bad prophets and this never happened. Enough of dolley-wallas.

From the top of the first hill, Kaligopuram, one can have a magnificent view of the plains on the east with hillocks rising here and there and the little township of Tirupati nestling in their midst. The Railway, looking like a toy from the heights, appears to move at a snail speed along its windings and curves. From Kaligopuram we walk up hill and down for nearly five miles. Particularly if you go up in the early morning, it is very cool. The air is balmy and if you are in company you seldom realise the distance you have done. In the middle you have some magnificent scenery the like of which you could find only in the Nilgiris or when travelling across Bhopal State in Central India. And in the middle there is another very steep climb which is rightly called "Knee-breaking steps," and when all the climbing up and down is over, you come to the temple which, compared to all big shrines of South India, is almost a pocket temple. You go in; there are a number of Devasthanam peons with shining

badges who, like petty tyrants, regulate the coming in and going out of the devotees. You hear the loud voices of thousands of pilgrims who have left their homes and travelled hundreds of miles for the sight of the Lord singing in the praise of Him and above all you hear the clink of the coin where the Devasthanam cashiers are counting the day's income from the *Hundi* which, I believe, must be considerable. And after much pushing and jostling, you are ushered into the sanctum sanctorum perspiring, the sight of the Lord being sufficient recompense for one's privations and difficulties.

And then you come out and ask about a hotel or chatram, where you can get a meal and you wonder at the impudence of monkeys of the place who are almost human in their desire to shake your hands or to climb up your head. As the shades of the evening set in, you walk back towards the town. One thing which strikes a pilgrim as a great nuisance is the presence of hundreds of vociferous beggars. I found several of them displaying amputated arms made of leather. The ruling impression left in one's mind when one is back again home is that of the holiness and the sanctity of the shrine and the visit is well worth all the trouble.

THE MADRAS PRESIDENCY EDUCATION WEEK, 1933.

PERIYAKULAM.

The Education Week at Periyakulam was opened by M. R. Ry. Rao Sahib P. S. Nallasami Naidu Garu, President, Bench Court, Periyakulam, on 24-10-1933. The Parents' Day was celebrated within the premises of the V. M. High School, Periyakulam. The public meeting was arranged in the open air at 5-30 P.M. and was ably conducted by Mr. Nallasami Naidu who also presided over it.

After prayer, the President explained the aim of the Education Week and expressed his appreciation of the initiative taken by the High School in celebrating the Week for a second time in Periyakulam. He expressed, at the same time, his regret that the response by the parents in Periyakulam has not yet come up to the mark.

XXXIX—99

Mr. M. R. Rengaswami Ayyangar, M.A., L.T., next addressed the meeting on the "Importance of Parental Co-operation and the Proper Functioning of a Parents' Association." The parents need to appreciate the work done in schools and are also to co-operate with the teachers as best as they could to improve the efficiency of educational work. The relative parts played by home and school in the important task of character building was brought out. Special stress was laid next on the urgent needs of the school relating to the improvement in accommodation and general equipment. He concluded the address by requesting the Parents' Association to work in collaboration with the headmaster of the school and to make representations to the District Board from time to time calculated to secure the needed improvements, which, ere long, would even give a push to

the scheme of raising the status of the High School to a Second Grade College.

Mr. T. S. Ramasubbu Ayyar, B.A., B.L., Vakil, Periyakulam, suitably responded to the Headmaster by his long and thoughtful speech directed towards the further advance of the school. He requested the teachers to sympathise with the hard lot of over-worried parents and not to mistake their attitude as one of utter apathy. He paid a tribute to the Headmaster and his cheerful and optimistic temperament which augurs well to the future of the school.

The Post Master, Mr. R. Narayanachariar, followed him and spoke in an interesting manner, quoting suitable passages, both in English and Tamil, which exercised an elevating influence on the boys. He strongly assured the Headmaster on behalf of the parents that he would strive hard to make the Association a living one.

The President, in his concluding speech, laid stress on Physical Culture and the development of a strong will power on the part of boys which they must exercise always in the right direction.

The Headmaster heartily thanked the President and the two parents who addressed the meeting in an appropriate manner and thus contributed to the success of the day's function. The meeting then came to a close.

The Health Day and the Children's Day of the Education Week was celebrated within the premises of the V. M. High School, Periyakulam, on Thursday, the 26th of October. The school was tastefully decorated with particular care. All the 150 boys of the school were given a very substantial treat between 4 and 4-30 P.M., thanks to the contributions given by some of the leading men of the locality, including Government officials.

The next item in the programme of the day was Physical Demonstration including drill and

all group games. The playgrounds presented a very charming appearance and the weather also proved particularly agreeable. Physical Demonstration over, the public meeting began precisely at 5-30 P.M. and lasted for two long hours. The meeting was ably presided over by Dr. Zacharias, L. M. & S., of the local Prince of Wales Hospital. An interesting programme including recitation, songs and addresses was gone through.

Dr. S. Pichumani, M.B., B.S., gave a very masterly discourse on "Factors leading to the proper development of the physique of school boys and the common defects in the health of several school children." Suitable precautionary measures and remedies were also indicated. He also touched upon certain special causes which retarded the intellectual advancement of some school boys and suggested suitable remedies. He strongly advised boys to abstain from coffee and tea, but to consume more milk and other nutritious food stuff. The importance of physical exercise was also clearly brought out. The discourse was throughout very analytical and very exhaustive.

R. Subramanian of the VI Form addressed the meeting on "My School." He enumerated the benefits which the boys are deriving at present from their school life and drew pointed attention to certain schemes of further advancement of the school. His address was appreciated by the audience at every step and he looked like a budding educationist.

Mr. S. Krishnasami Ayyar, Additional Science Assistant of the school, delivered an address on "The Educational Value of Scouting." The part played by scouting in the intellectual and moral advancement of boys was ably brought out by him. Various other benefits accruing to the boys and the country out of the Scout move-

ment, were enumerated. More boys were advised to enrol themselves as Scouts.

Several boys of the school entertained the audience at intervals with their melodious songs, among whom there was one Mahomedan student, by name A. Mahomed Hussain Khan of the 5th class, whose talents in music were highly remarkable.

The President, in his concluding remarks, made a short and spirited speech briefly covering the whole range of health nutrition and physical development of boys. He next touched the problem of the revival of "medical inspection of schools." He finally laid stress on the importance of good character which alone can command universal respect.

Mr. T. V. Venkatarama Ayyar, Deputy Inspector of Schools, thanked the organisers of the meeting, the President and the lecturers on behalf of the parent population. He recommended the revival and proper conduct of school medical inspection and made out a strong case for changing the existing school hours of high schools which somehow have left much to be desired in the past.

The Headmaster thanked all the gentlemen who participated in the day's celebration and made it such a success. He specially thanked the lecturers of the day and the Deputy Inspector of Schools for their illuminating talks which raised very relevant issues, worthy of careful disposal by the Parents' Association. Special mention was made of the gentlemen who contributed to the special treat to the school children.

In conclusion, the Headmaster paid a special tribute to Dr. Pichumani and Dr. Zacharias for having conjointly contributed very much towards the success of the day's meeting which went off in a very orderly fashion with sustained interest on the part of the audience throughout. After the singing of the National Anthem, the meeting

came to a very happy close. There is no gain-saying the fact that the holding of the Education Week has begun to arouse great interest in all classes of people in educational matters which should have far-reaching effects.

The Educators' Day in connection with the Education Week at Periyakulam was celebrated in the V. M. High School, Periyakulam, on Friday, the 27th. The public meeting was held in the Central Hall which had been specially decorated and was presided over by M. R. Ry. S. Santhanakrishna Naidu Garu, B.A., Vice-Chairman, Municipal Council, Periyakulam. Boys of the higher forms alone were asked to attend the meeting, owing to the limitations of the hall and other considerations. The public of Periyakulam attended the meeting as usual and watched the proceedings with great interest.

The President, in his introductory speech, thanked the organizers of the meeting for inviting him to preside over the meeting and also congratulated them on their good organization.

Mr. K. V. Seshachala Sarma, Vidwan, Tamil Pandit of the High School, delivered a very interesting lecture in Tamil on "Some Educational Ideals." He brought out in proper setting the aims and ideals in the old, orthodox system of education and ably connected them with those of modern times. The ideals of olden time had their superior value which has never been missed by the disciples, the chief explanation for that being the great personality of the old gurus and the high esteem and regard in which they were held. Discipline was a bit too severe. Here, no doubt, the modern system claims superiority inasmuch as it has given the disciples greater freedom and scope, enabling them to feel their school and college life a greater pleasure. He next discussed the relative importance of some special aims in education and concluded by laying stress on true culture and conduct which would go a great way

to cover all other utilitarian and other aims necessary in any system of education. The lecture was very interesting and edifying.

The next address was by M. R. Ry. V. Subbarama Ayyar, Avl., B. A., L. T., on "The Special Importance of the Education of our Girls." Mr. V. Subbarama Ayyar first expressed the absurdity with which people in most parts of India had dealt with women for years past by keeping them in great isolation instead of giving them proper education and needed freedom to progress on equal terms with men. He next traced the recent change for the better in the general attitude of the people towards the education of girls and made out a strong case for proper attention being bestowed on the education of the girls of our country by alluding to the excellences found in women as distinct from men and the achievements of women both in ancient and in modern times. He also discussed the problem of co-education and proved how this would not prove harmful illustrating from his own personal experiences as an educationist derived from various fields of activity, both as a teacher and headmaster in girls' schools and mixed schools. He concluded his lecture by pointing out that in an ideal system of education calculated to promote the cause of true nationality, special attention should be given to problems affecting the education and social uplift of the women of our country. Reference were also made in the lecture to personages like Mrs. Sarojini Naidu and others including the late Dr. Besant who had contributed so much towards the educational and social progress of women who, under proper training and leadership, can outwit even men in all walks of life. The audience was very much touched at the modern outlook of the lecturer who really came from the old school of thought. This is ample proof of the new orientation which has been given in modern times to all public problems.

Songs intervened before the next address began.

M. R. Ry. T. V. Venkatarama Ayyar, Avl., B. A., L. T., Deputy Inspector of Schools, Periyakulam Range, next engaged the house by talking on "Elementary Education and its Aim." With the help of statistics and charts relating to the quinquennium 1927-1932 he ably illustrated the real condition of Elementary Education in our Presidency and hinted that it would take a very long time from now to really solve the problem of elementary education. He schemed "An Eight Year Plan" of Elementary Education for India at a minimum, if anything valuable is to be achieved to improve the real condition of the masses and to secure true literacy. During the period of eight years he said that a small tinge of vocational training suited to promote agriculture, etc., may be given. He was much against the introduction of English in any stage of Elementary Education and affirmed that the whole teaching should be made to rest on the firm foundations of the vernacular. In the course of the last three years in the eight year plan he again said that some good training may be given in civics and social service. He strongly condemned the idea of introducing English teaching with a view to prepare boys for secondary education, as this really interferes seriously with the securing of a high standard of literacy necessary to equip the people for taking their legitimate share in the solving of the broader problems affecting the material advancement of the country. Like Mr. V. Subbarama Ayyar, he also was in favour of mixed schools for boys and girls. He expressed great regret in the course of his lecture that we could not evolve a satisfactory system of Elementary Education during the long period of over 150 years of British rule. Reference was also made in the course of the lecture to the factors leading to the amendments in the Elementary Education Act and how

that again has not really taken us any great step forward in Elementary Education. He was opposed to indiscriminate free education for all, irrespective of ability to bear burdens. Communalism of any kind in educational policy and administration was strongly condemned by him. Equipment of the teacher and his remuneration also found proper places in his lecture.

Discussion on the subject was postponed as it was a very late hour.

The President, in the concluding speech, while appreciating the progress of work in the Education Week at Periyakulam, suggested better timings for the subjects and still greater comprehensiveness for guidance in future years.

M. R. Ry. M. R. Rengaswami Ayyangar, Avl., M. A., L. T., Headmaster, thanked the various lecturers in a suitable manner and referred also to the salient points emphasised in the course of the day's deliberations and made his own brief observations on them. He specially requested all the gentlemen present to attend the next day's meeting without fail and otherwise contribute to the success of the whole Week.

Difficulty was felt in coping with the whole work schemed for the day, especially when lecturers took so much time. It is to be remembered that the Education Week celebrations are not to interfere in any way with the regular school work, which is expected to be seen by the parents and others. Hence the programme in subsequent years may require revision.

The concluding day of the Education Week of Periyakulam was the Teachers' Association Day which was celebrated on Saturday, the 28th.

A Social had been arranged by the Headmaster, Mr. M. R. Rengaswami Ayyangar, before the actual commencement of the public meeting at 5-30 P. M. M. R. Ry. T. V. Venkatarama Ayyar, Avl., B. A., L. T., Deputy Inspector of Schools, Periya-

kulam Range, was proposed to the chair. After a brief introductory speech by the President, the discussion on "Elementary Education" was taken up.

Mr. V. Subbarama Ayyar started the discussion in the course of which he paid a tribute to the services rendered to elementary school teachers and Elementary Education by the late Sir. J. H. Stone. A properly arranged syllabus in elementary science and other subjects must naturally prepare the boys for a fairly scored equipment at the end of the Elementary School course besides preparing them for a suitable course of Secondary Education.

Mr. Krishna Ayyar of the local Zamindar's Elementary School next addressed the meeting and expressed his views relating to the efficiency of Elementary Education and the way in which elementary teachers should proceed in their work of teaching young boys. He concluded by saying that boys should not seek admission in the secondary schools without undergoing a full and satisfactory course of Elementary Education.

Mr. M. R. Rengaswami Ayyangar then briefly gave his views on the issues raised the preceding day by Mr. T. V. Venkatarama Ayyar relating to the eight year plan of Elementary Education, the inadvisability of starting English in elementary schools and the question of free and compulsory Elementary Education. The position of higher elementary schools and their relation to secondary schools was also discussed by Mr. Rengaswami Ayyangar. The following decisions were arrived at:—(1) At least a six year plan should be tried. (2) English teaching may be commenced in the first form stage after a six years' course of Elementary Education and a good grounding in the vernacular. (3) Education may be made free, subject to some discrimination. (4) There should be no competition between elementary schools and secondary schools. (5) Fourth and fifth classes in secondary schools as are found at present may be given up. (6) The working of elementary schools should be still further strengthened.

Next came the interesting and well thought-out address on "Extra Curricular Activities" by Mr. S. Ramasami Ayyar. He explained what extra curricular activities are and how they have become very interesting and useful in America and other countries in modern times. He regretted that extra curricular activities in India have not been very diversified and useful enough. All the same, he pointed out that such activities, if properly organised and conducted on behalf of boys, would make the education of boys very complete and harmonious. It was his opinion that only limited help and guidance should be given to boys as they are expected to go ahead themselves by their interest, organization and co-operation. Having dealt at length with the subject from the standpoint of boys, he proceeded to deal next with the extra curricular activities for teachers. Mr. Ramasami Ayyar's development of the subject and presentation were appreciated, besides his understanding of the subject and perspective.

Mr. B. S. Gopala Ayyar, History Assistant, then delivered his address briefly on "Our Professional Conscience and Needs." He enlightened the audience on what is meant by professional conscience and how it must be developed. He expressed his satisfaction at the progress effected thus far in rousing up and cultivating this conscience by the S. I. T. U. and other organisations and by the stand taken up by the teachers in modern times. He pointed out ways and means by which the teachers' profession must be elevated to become really noble. He also pleaded for reform, both from within and without.

The discussion on "A Satisfactory S. S. L. C. Scheme" was then opened by Mr. M. Parameswara Ayyar. He took pains to elaborate a fairly satisfactory scheme acceptable to all. He was in favour of providing for optionals in view of the boys going up to college on whose further equipment and chances would depend the real progress and advancement of any country. He was in favour of including Hindi in the A Group and taking English History to the optional group along with the biological subjects. He was also

in favour of effecting the necessary retrenchments in syllabuses in elementary science, etc., with a view to make the whole scheme workable.

Messrs. S. Ramasami Ayyar, P. S. Gopala Ayyar, R. Rajagopala Ayyar, S. Krishnasami Ayyar and M. R. Rengasami Ayyangar participated in the discussion. A few were in favour of continuing the existing system. Some were in favour of keeping up the optionals. Others still were in favour of giving up the optionals altogether making provision only for a broad-based general culture. The President succeeded in making out a very strong case for the abolition of the optionals altogether shifting the commencement of specialisation to the Intermediate stage. He was in favour of providing a single year's preliminary course in the Intermediate stage and for a three years' continued course for the B. A. pass. The general feeling was that it would be an impossibility to provide a thoroughly satisfactory scheme for the S. S. L. C.

As it was a very late hour, Mr. M. R. Rengasami Ayyangar agreed to omit his address on "The Role of the Teacher in Nation Building."

The President, drawing his inspiration from a full-sized photo of the late G. K. Gokhale, which was hanging in the wall, made a very spirited speech at the conclusion, laying stress on the spirit with which teachers, both in the elementary and secondary schools, should work, with a view to elevate the position of teachers all over the country and equip the younger generation for coping with the work which awaits them in life. He complimented the headmaster and the Association for the successful way in which they organised the Education Week at Periyakulam this year and suggested that in future years the evening meetings may be made to commence much earlier and that the school may work only for one session in the mornings during the week.

The meeting lasted for more than three hours and a half. This being the last day of the Education Week, some leading men who could not come on the preceding days made it a point to

attend, and the Reverend Sisters of the local convent school managed to attend the meeting in the earlier stages.

The Headmaster reviewed the work of the whole Week and appropriately thanked all gentlemen including the members of the Teachers' Association who worked heart and soul with him in making the whole Week a success. It is expected that the Education Week in Periyakulam would be organised still better in the years to come and that the public of Periyakulam will take much greater interest in the advancement of the cause of Education Week both for boys and girls.

The whole Week, though it caused considerable strain to the Headmaster and his staff, proved a success.

It is suggested to the S. I. T. U. that arrangements may be made to enable the schools to work only half a day during the days of the Education Week when public meetings are held, as this would lessen the extra strain caused to the teachers and the boys.

CHIDAMBARAM.

The Education Week was celebrated in the Pachaiyappa's High School from 23rd to 27th October. The leading gentlemen of the place took part in the proceedings either as presidents or as lecturers. The programme was full running from 6-30 to 7-30 each evening, and the celebrations tended to an appreciable extent to rouse the interest of parents and focus the attention of the public on some of the aspects of education of the present day.

Mr. Kalyanasundaram Iyer, Headmaster, welcomed the parents and the public and explained in some detail the object of such celebrations. He next referred to the several ties which the institution had with Professor C. S. Srinivasachariar and his family, and requested him to inaugurate the Education Week. The Professor, in well-chosen words, dwelt on the utility of such celebrations and eloquently pleaded for a more

intimate association of parents with the school authorities in the cause of sound education.

The Parents' Day was celebrated with Mr. C.V. Srinivasachariar, Advocate, in the chair. A number of parents and guardians including some teachers of the University were present. The President, in his usual humorous and telling way, observed that the Promotion Day was not to be the only day on which the parents should visit the school. They should take a living interest in the activities of the school and assist the teachers in their difficult task. There were, however, limitations to such parental interest and he asked them to wisely desist from harmful interference with school discipline and the technique of teaching. Mr. M. K. Munuswami Iyer, M.A., of the University, thought the books and notebooks of pupils were costing the parents more and more and that parents could give their considered views on the curricula of studies for consideration by the authorities. The office-bearers of the Parents' Association were then elected for the year. The Headmaster, in thanking, referred to the questionnaire issued to the parents and appealed for their closer co-operation. He announced that he had set apart a day for interviews with parents and hoped they would take advantage of it.

The Headmaster presided over the celebrations of the Health Day, and, in the course of his address, drew the attention of the pupils to the formation of correct habits of health. He pleaded for the ideal of simple living and high thinking, and pointed out that orthodox Hinduism rightly regarded indiscriminate spitting and drinking as acts of sin. The Health Officer who was present also spoke.

The Teachers' Day was celebrated on 25th October and Mr. V. G. Ramakrishna Aiyar, M.A., Lecturer, Annamalai University, was in the chair. A number of teachers took part in the proceedings. The chief subjects that came up for discussion were the Library movement, Adult Education and organisation among

teachers. The President made a valuable contribution to the discussions of the evening and appealed for greater solidarity among teachers.

On the 26th October, the Scouts' Day was celebrated under the presidency of Mr. Ranga-swamy Mudaliar, Deputy Collector, Chidambaram. The Scout troop of the school gave some interesting displays. Mr. Janardana Naidu, Librarian, Connemara Library, Madras, gave an eloquent address in Tamil on the importance of the Scout Movement, and exhorted the Scouts to do their little best in the direction of 'Social Service.' The President, in bringing the celebrations to a close, said that what mattered was the spirit of service—the *Nishkamya Karma*—which was the bed-rock of our religion.

The 27th October was the most enjoyable day of the Week, being the Children's Day. It was an evening of variety entertainment, in which pupils took a prominent part. The items included amateur music, mimicry, fancy dress and comic recitations. The children of the Elementary School also contributed to the mirth of the evening.

With the distribution of flowers and sugar candy, the function came to a close.

POLUR.

In consonance with the Presidency celebration of the Education Week, the observance of the Week under the auspices of the Teachers' Association, Board High School, Polur, commenced on Thursday, the 25th evening, with a good gathering of school children in the locality in the high school premises. After a grand procession of the pupils led by the teachers through the principal streets of the town, the function terminated with a meeting which was addressed by Mr. R. Kuppuswami Iyer, B.A., L.T., Headmaster, on the significance of the celebration.

The next day, a well-attended public meeting was held under the presidency of Mr. Sundaram Naidu, B.A., Tahsildar, at which Mr. C. S. Ramasami Iyer, B.A., L.T., Senior Deputy Inspector of Schools, addressed the audience on the aims and objects of the Education Week and stressed the need for closer contact between the parents and teachers for educating the children on right lines. Next, Mr. D. P. Henry, B. A., L.T., spoke on "Schools as centres of Social Service," pointing out how Scouting, as a system of education, promotes ideals of citizenship in young pupils. He was followed by Mr. Visvam Iyer, Agricultural Demonstrator, who emphasised the necessity of parental co-operation and of the immense usefulness of organising such celebrations where parents and teachers met on a common platform for a proper and better understanding of the several problems confronting them. The President thanked the organisers for the honour done to him and complimented the speakers on their interesting lectures. With a vote of thanks proposed by the Secretary, Mr. N. S. Rajagopala Iyer, B.A., L.T., the meeting terminated.

On Saturday evening, after an attractive display of physical activities and group games by school children, a public meeting was held in the school hall with Mr. Narasimha Iyengar, B.A., Sub-Magistrate, in the chair. After prayers and select recitations in English and Tamil, Mr. C. Thimmayya, L. M. P., Local Sub-Assistant Surgeon, addressed the gathering on the 'Importance of Health.' He pleaded strongly for the introduction of medical inspection of children in schools and exhorted the parents to bestow proper attention on the health of their children and advised the students to observe regular habits of life and to take to exercise in native gymnastics and games. This over, Mr. A. S. Natesa Mudaliar, B.A., L.T., spoke on 'What schools do to develop character in children.'

He pointed out how children were to be trained in schools to develop a personality of their own and invited the co-operation of the parents in building up the character of their children in the pliable period of their youth. The President wound up the proceedings of the evening by exhorting the parents to take a living interest in the education of their boys and girls by co-operating with teachers in all possible ways and exhorted the teachers to work whole-heartedly in the fashioning of the future citizens of India, pointing out how real education could be achieved with the co-operation of the pupil, the parent, and the pedagogue. With a vote of thanks proposed by Mr. S. Krishna Rao, B.A., L.T., Science Assistant, the function came to a close.

HADAGALLI.

In connection with the Education Week a public meeting of parents was organised by the Teachers' Association of the Board Middle School, Hadagalli. The meeting was a well-attended one presided by Rao Sahib G. Bheemasena Rao. Mr. T. Krisnamoorthy, B.A., B.Ed., Headmaster of the School, explained the purpose of the Education Week. Speeches were made by Mr. Bangaru Chetty, a prominent merchant, Mr. Bali Reddy, the present Deputy Tahsildar, and Mr. H. Narayana Rao on topics such as the joint responsibility of parents and teachers, the need for hostel life, and the poor boys' fund. The Headmaster then emphasised upon the need for the sympathy and co-operation of the parents in the task of improving education.

The Chairman paid a high tribute to the teacher in general. With a vote of thanks by Mr. B. Veerappa, the meeting terminated.

TANJORE

A special meeting of the Tanjore District Teachers' Guild was held on the 28th October, 1933, under the presidency of Mr. V. Guruswami

Sastri in the absence of the President and the Vice-Presidents. It began with prayer. There was a large gathering. Mr. T. Rajam Aiyangar, Headmaster, Kalyanasundaram High School, Tanjore, welcomed the members in a short, felicitous speech in which he touched on the present-day educational problems. He was followed by Mr. Souriraja Naidu, B.A., L.T., of the Government Training School, Tanjore, with a lecture on "Elementary Education in England." Mr. Naidu made a comprehensive survey of Elementary Education in England and offered valuable suggestions regarding the development of Elementary Education in India.

It was followed by a thought-provoking lecture on "The Vernacular medium in secondary schools and its influence on the standard of English." To begin with, he referred to the two extreme schools of thought in regard to the vernacular medium and thought that a *via media* should be adopted. In his opinion, it was absurd to insist on chaste, literary Tamil in teaching the non-language subjects. Every language is susceptible to change and Tamil itself had passed through sixty-eight stages in 2000 years. The spoken Tamil of to-day might become chaste and idiomatic after some years. Therefore he strongly advocated the free introduction of foreign technical terms in the teaching of science and, for his part, he would allow the free use of Manipravalam, provided the structure of sentences was Tamil in character.

He fully appreciated the difficulties of students who learnt the non-language subjects in the vernacular and who had to study them in the colleges in English. Therefore he suggested that the teaching of science in Tamil must be followed by explanation in simple, idiomatic English.

He incidentally pointed out the intimate relationship between Tamil and Sanskrit. He added that the quantity of matter done in Tamil in secondary schools was meagre. As regards the

the standard of English, he was of opinion that it would not be affected for the worse, if only the work is entrusted to better teachers and better methods are pursued.

He remarked that the study of Tamil must be made compulsory upto VI form. In the interests of college-going pupils, he thought that for some time, there might be two sections, one for those who used the vernacular medium and the other for those who used the English medium.

Then Mr. V. Raghava Aiyangar made an eloquent appeal for strengthening the Teachers' organization, incidentally referring to the varied activities of the National Union of Teachers in England. The meeting terminated with the usual vote of thanks.

The Gopalaswami Teachers' Association, Kal-yanasundaram High School, Tanjore, entertained the members at a sumptuous lunch at 3 P.M. and a dinner at 8 P.M.

PATTIVIRANPATTI

The Education Week was celebrated with much *ecstacy* and enthusiasm for the second time under the auspices of the Teachers' Association, Nadars' Saraswathi Vilasa Vidyasala. The celebration lasted for six days, from October 23rd to 28th, and an interesting and useful programme was gone through. Every day the function commenced at 4 P.M. and was well attended by the public and the teachers of the adjacent villages. Many lectures of educational interest given by eminent people under the presidency of influential men were heard with pleasure and profit and thus the public consciousness on education was considerably raised.

The proceedings of the daily activities were as follows:—

23-10-1933. *Teachers' Day*. M. R. Ry. W. P. A. Rathinasamy Nadar Avl., Manager of the School, presided, while Rev. A. A. Martin, B.A.,

B. D., of Batlagundu, spoke on the 'best name for the Government.' The speaker traced out the different systems of government that existed in olden days and showed well with examples the usefulness or otherwise of those governments. He gave out the idea of the well-said maxim, 'The government for the people of the people and by the people' and concluded his impressive address by saying that the best name for the government was the 'Commonwealth.' Then the President, in his concluding remarks, thanked the speaker for his appreciable lecture and pointed out how teachers could help in the building up of nations and what sort of work was expected from them to bring up good citizens. He wanted the public to bear in mind that only those who were god-fearing in their actions, unselfish in their motives and sincere in their efforts were fit to find a place in the constitution of a government.

24-10-1933. *Ladies' Day*. Mr. V. Subbiah, Headmaster of the School, was the Chairman and Mrs. I. Ignatius, B.A., L.T., Sub-Assistant Inspectress, Girls' Range, Madura, addressed the gathering on "What is expected from mothers." There was a large gathering of mothers and the lecturer impressed upon their minds that their first and foremost duty was to educate their children at any cost. The kind of education that children ought to receive should be well borne in their minds. She also pointed out how they could co-operate with the teachers and how the teachers were to be respected by one and all for their godly work. Then Mrs. Pakyam Dorairaj, Headmistress, Nadars' Saraswathi Vilasa Vidyasala for Girls, supplemented the address by making an appeal to the mothers to come and encourage the teachers during their leisure. The Chairman, after thanking the speakers, concluded his remarks by giving out his own views in the way of the uplift of girls and said that that nation alone would flourish that gave due education to the girls. He gave out some of the

practical work in the up-bringing of girls and how far he was succeeding in his attempt.

25-10-1933. *Children's Day*. At 3 P.M. the pupils of the school marched round the village singing songs composed by Mr. Devavaram, a retired teacher of the school, and rending the air with Jais for the Education Week. On assembling in the school, sweets were distributed to the children. Under the presidency of M. R. Ry. Raghupathy Sarma Avl., M.A., L.T., Headmaster, Board High School, Batlagundu, M. R. Ry. E. S. Govinda Aiyengar Avl., Tamil Pandit, B. H. S., Batlagundu, addressed the gathering on "Education." The lecture was very inspiring and the eloquence and the mastery of Tamil were much appreciated by the audience. He cited many worthy quotations of eminent people and compared olden, mediæval and modern education with the goodness or otherwise attached to each. The greatness of education and the indisputable necessity of it ought to have been well recognised by his exhortative speech. The President then pointed out that the formation of character and behaviour must be the real aim of education. He also pointed out that education in India was trying to force a uniform system upon all pupils, whereas our Western brothers were trying to grade, instruct and promote children from class to class on the basis of their varied abilities and tastes, by formulating a multiple and flexible course of studies.

26-10-1933. *Scouts' Day*. A short display of the Saraswathi Pack under the able guidance of Mr. R. Divakharan, the Cub-master, was conducted. Mr. A. Kadiresan, B.A., a local Nadar gentleman, presided, while Mr. Deveprakasam, B.A., B.D., Pastor, Batlagundu, spoke on "A Scout is pure in thought, word and deed." The speaker at the beginning entertained the audience by his sweet vocal and instrumental music. Then he gave very good advice to

all about the necessity of being pure in thought, word and deed and augmented his lecture by illustrations and stories. The address was very useful and found a warm place in the hearts of all. The President wound up the proceedings by making a few observations about the usefulness of scouting and gave a spirited speech as to the improvements to be made in the locality towards the betterment of the community.

27-10-1933. *Parents' Day*. Mr. W. P. A. Soundarapandiyan M. L. C., presided, while Rev. M. S. Taylor, B.D., Chairman, West Local Council, Batlagundu, was the lecturer, his theme being "My Visit to London." The President, in his introductory speech, pointed out the necessity of celebrating the Education Week and how parents and teachers could have the best opportunity to have a heart-to-heart talk on these occasions. Then the lecturer dealt at length on the various benefits they acquired by overseas journeys and talked about the hospitality of other nations towards an Indian and how he was honoured by them. He gave a brief sketch about education in other countries and how parents co-operated with the masters in those lands. Messrs. V. Subbiah, A. Shenbaghanathan and A. Kadiresan supplemented, touching on the immediate reforms to be made in the locality. The President in his concluding remarks, pointed out that unless parents and teachers co-operated the school work could not be complete. He made a few observations as to the way of co-operating with teachers and gave out his willingness to encourage the young men of the locality in starting a library and recreation club. He stressed on the necessity of opening a Co-operative Bank for the locality which would facilitate much the merchants and agriculturists in these hard days of financial depression.

28-10-1933. *Physical Education Day*. Sports were conducted for both boys and girls at 6-30 A.M., and parents witnessed with pleasure

their children competing. As usual, the meeting commenced at 4 P.M. when Mr. M. Alvar, Games Superintendent of the School, spoke on "Physical Education" with Mr. V. Subbiah, the Headmaster, in the chair. The speaker dealt at length on the various physical activities suited to different ages and how and when and where the activities were to be attempted. The Chairman, an energetic young gentleman, who was specially qualified on the subject, took the practical side of the question and explained with demonstrations the pleasure and profit they acquired by regular physical training. Then Mrs. Pakyam Dorairaj, Headmistress, distributed the prizes to the winners and showed her gratitude towards the Headmaster by thanking him for the immeasurable help he was rendering to the Girls' School.

At the end, Mr. A. Shenbaghanathan, Secretary of the Education Week Committee, proposed a vote of thanks on behalf of the Committee to the Manager of the school, M. R. Ry. W. P. A. Rathinasamy Nadar A.V., a patron of education for the last two decades and more, for his never-failing encouragement towards the activities of the school, to the benevolent presidents and lecturers for the valuable addresses they had given and to the hearty co-operation of the Nadar public of the locality. With the National Anthem the meeting and the Week was brought to a successful finish.

MELUR.

The South Indian Education Week was celebrated in the Board High School, Melur, on the 26th, 27th and 28th October. Invitations were issued to the parents of the pupils, the public and the officials of the town.

The first day was the 'Parents' Day.' Janab Abdulla Khan Ghorl Sahab Bahadur, B.A., B.L., District Munsiff, Melur, took the chair. Many parents, teachers and students were present. M. R. Ry. T. S. Ramanatha Iyer, B.A., L.T.,

Headmaster of the institution, welcomed the parents in a short speech and read the minutes of the last Melur parents' meeting. Next M. R. Ry. K. S. Venkatarama Iyer, B.A., a parent, delivered an interesting and instructive lecture on 'What parents expect of schools.' He fervently pleaded for making education all round and for giving vocational training in schools. He finally deplored frequent changes in the curriculum for the S. S. L. C. course. Then, M. R. Ry. A. Venkatanarayana Iyer, B.A., L.T., Mathematics Assistant of the school, spoke on 'Parental Co-operation,' pointing out the necessity for, and usefulness of, the co-operation of the parents and teachers to derive the maximum benefit of instruction imparted in schools. He also explained how the parents were responsible for good manners and right conduct of their children by guarding them against idle habits at home and bad company outside. The Chairman then made a few observations on some of the main points in the lectures, and the meeting came to a close.

The second day (27th October) was the 'Health Day,' when M. R. Ry. K. Somasundaram Iyer, B.A., B.L., Advocate, Melur, presided. The Chairman in his introductory remarks explained how sound health would save the way for a sound mind, and how pure water, food and air were conducive to keeping good health. Then Dr. M. N. Venkatarama Iyer addressed the audience on 'Medical Inspection of Schools.' He spoke of some of the common diseases among the pupils, e.g., enlarged tonsils, short sight, frequent passing of urine, and made a strong plea for compulsory medical inspection to nip the above mentioned diseases in the bud and thus to ensure the health and strength of the future citizens of our land. He was followed by Dr. Govinda Gadiyar who spoke on 'Food and Health.' The lecturer vividly illustrated the value of food stuffs, mainly milk and vitamins. In the end, the Chairman, for the benefit of the audience,

Nov. 1933.]

rendered into Tamil the essential points in the lectures, and pointed out how our ancient rules of health were quite sound, simple and practicable.

The last day (28th October) was the 'Children's Day.' After an exciting Volley-ball match between the school pupils and the town team, the meeting commenced at 5-30 P.M., presided by Rev. M. S. Thiruthuvathasan. A varied and interesting programme was gone through. There were Tamil and English recitations by school boys. There was then a display of scout activities by the scouts and cubs of the school. This was followed by a variety entertainment by the pupils, which was much appreciated by the

audience. Lastly, the President made a moving speech exhorting the pupils to bear in mind that each and every boy was his own architect, and that a true hero must conquer the wicked self (i.e. evil nature) in him.

After the distribution of sweets to the boys and pansupari to the public, M. R. Ry. T. S. Ramanatha Iyer, B.A., L.T., Headmaster of the School, thanked the parents and the public on behalf of the school staff and pupils, for responding to their invitation and thereby making the Education Week celebration in the school a splendid success. Lastly with a vote of thanks to the chair the meeting terminated.

NEWS AND NOTES.

INDIAN.

THE NINTH ALL-INDIA EDUCATIONAL CONFERENCE, KARACHI.

The Annual Conference under the auspices of the All-India Federation of Teachers' Associations will be held in the D. J. Sind College Buildings in Karachi from December 27th to December 30th under the presidentship of Sir Ross Masood, Vice-Chancellor of Aligarh University.

In conjunction with the Conference, the Reception Committee have arranged

- (1) An Educational Exhibition, to be opened on the evening of December 26th;
- (2) An All-India (Singles) Tennis Tournament, for which all bonafide educationists are eligible;
- (3) A Scout Rally, Physical Training Display;
- (4) Many excursions to places of local interest, immediately after the Conference.

All those engaged in or interested in Education are invited to attend, and free accommodation has been arranged for all delegates who require it and one excellent hostel reserved for ladies.

Delegate's fee	...	...	Rs. 2
Messing charges per day	...	...	" 1
Tennis Tournament	...	...	" 5

Intending delegates are requested to send their names and fees to the Secretary, Reception Committee, as early as possible, and to state (1) whether they require accommodation and food and for how many days, and (2) whether they desire to join an excursion by special train to Mohenjodaro and the Sukkur Barrage. Each delegate will be provided with a programme of the Conference, a badge and a guide to Karachi.

H. F. L. T. HARRISON,

Gen. Secretary,

Reception Committee.

THE ALL-INDIA TEACHERS' TENNIS TOURNAMENT UNDER THE AUSPICES OF THE NINTH ALL-INDIA EDUCATIONAL CONFERENCE, 1933.

(1) The tournament will be held this year at Karachi, from 26th to 29th December.

(2) The tournament shall be open to bonafide school masters, principals and professors of colleges, educational administrators and inspecting officers.

(3) A running trophy bearing the inscription, "Rai Sahib Batuk Prasad Trophy All-India Teachers' Tennis Tournament presented by Central Hindu School, Benares," shall be awarded to the winner.

(4) Out of an endowment of Rs. 350 placed at the disposal of the All-India Federation of Teachers' Associations two prizes shall be awarded to the winner and the runner-up in memory of the late Professor P. K. Telang of the Benares Hindu University.

(5) The tournament shall be open to Singles only.

(6) The tournament shall be run by the Sub-Committee consisting of Messrs. M. L. Chablani, M. H. Sheikh, and R. G. Sadani, on the knock-out system, in accordance with the rules of Lawn Tennis Association and the regulations framed by the Council of the All-India Federation of Teachers' Associations.

(7) In all matters relating to the tournament, the decision of the Sub-Committee shall be final and binding on the competitors.

(8) The finals shall be held on 29th December, 1933.

(9) The entry fee shall be Rs. 5 per competitor.

(10) Competitors turning up 15 minutes later than the appointed time for the game, shall be deemed to have scratched except at the request of the opposite party, if accepted by the Sub-Committee.

(11) The trophy and the prizes shall be presented to the winner and the runner-up at the closing session of the All-India Educational Conference by the President.

(12) The winner of the trophy shall be required to execute a personal legal bond to return it in good condition to the Secretary of the Federation one month before the next tournament and to offer compensation for any damage or loss incurred while in his custody.

(13) Persons wishing to take part in the tournament will send their entries along with the prescribed fee, so as to reach the Tennis Tournament Secretary not later than 30th November, 1933.

R. G. SADANI,
(N. J. High School, Karachi),
Secretary.

BOMBAY.

TEACHERS IN NON-GOVERNMENT SCHOOLS.

The advent of plague in Poona has necessitated the closing of the schools in the city and afraid of incurring heavy losses in fee-income the heads of some schools have given notices to the members of their staffs that it may be necessary to terminate the teachers' services at the end of the month. A local daily has commented on the situation and blamed both the managers and the teachers—the managers for their panicky attitude in so summarily dismissing teachers of standing, and the teachers for not being able to guard their interests by presenting a united front.

There is, however, a third partner in the game who is more responsible for this sad plight of the teachers in non-Government schools, than either the managers or the teachers themselves, and that partner is the Department of Education. The advent of plague is not a novelty in Poona. From 1896 to 1916 there was scarcely a year when plague did not make its appearance in the city. But in those days the Department was

better supplied with funds and was on that account a bit liberal in making grants; the members of the Societies that built up the institutions in Poona knew the value of teachers' co-operation and were more considerate in their actions; and the teachers in their turn responded loyally by showing their willingness to sacrifice a part of their wages to relieve the financial difficulty. Now the Department is bankrupt; the Societies which control the schools are well aware that whatever be their difficulties they would not succeed in persuading the Department at least not to enforce the 10 per cent. cut in the grants of Poona schools; there has been an all-round increase in prices and in the last ten years of comparative security they have taken up many a new burden. We are, therefore, not inclined to use any strong language about the inexperienced managers who in panic, tactlessly gave notices to their teachers although we wish that they had waited till after the Diwali vacation and resorted to the step only as a last resource, if plague continued its ravages in the city, after October. We are also not inclined to blame the teachers, of whom about a third accept a teacher's post only as a temporary provision while they are seeking an opening elsewhere, and of those who stay on, about half remain in the profession because they have to. There is thus total absence of the professional pride which is necessary to form a Union and use it as an effective weapon for self-protection—a situation which would not have arisen if the Department had looked upon the teacher as the *sine qua non* of a good school and insisted on the school managers making adequate provision of buildings, class-room furniture, laboratories and play-grounds. The Department has fixed no minimum scales, has made no provision for provident fund or pension and has not demanded any kind of contract between the teachers and the managers. If the teachers' condition in this Presidency has not been worse than what it is,

the credit is all due to the foresight of the managers of private institutions, who recognised that contentment of the staff was their chief strength. Unfortunately the older generation has now almost disappeared and the present generation of managers of the schools, faced with a situation new to them, seem not to notice that during times of distress, teachers also suffer as well as the institutions and that while it is good to secure themselves against financial losses it is equally necessary to proceed with their measures in a way which will retain the good-will of the teachers and avoid undeserved hardship.

PROVIDENT FUND FOR TEACHERS.

One of the most essential measures which will ensure security of tenure to the teachers in private schools is the institution of a Provident Fund administered by the Department. The late D. P. I. was very keen on it but had somehow arrived at the conclusion that the institution of such a fund required an initial expenditure of Rs. 36,000 which, he said, Government could not spare. The paragraph about the Provident Fund has in recent years disappeared from the D. P. I.'s reports, either because the present D. P. I. does not attach to the question the same importance as his predecessor did or because he thinks it futile to make any comments till he has the wherewithall to finance the scheme, and the poor teacher has been struggling from year to year as a temporary hand liable to be thrown out of employment at a month's notice, and dying without being able to make any provision for his wife and children.

In these years when such an important measure is being shelved year after year and when even ordinary grants paid to schools are being submitted to a ten per cent. cut, it is instructive to note that a large amount was made available to build up and conduct the science department of the Deccan College which Government have now decided to close down; and a grant of Rs. 5,100 is offered to the new college at Belgaum, about

the utility of which Government had till recently grave doubts and would not sanction its affiliation to the University although the University Senate had approved of the step. It was as usual the will which provided the funds.—*The Progress of Education.*

PERIYAKULAM.

All the boys and teachers of the Victoria Memorial High School, Periyakulam, met in the Central Hall of the school on 4-10-1933 to commemorate the services rendered by Dr. Besant and to record the deep sense of loss sustained by India by the passing away of such a great personage. The meeting was open to the public also and was presided over by M. R. Ry. V Subbarama Ayyar, Avl., B.A., L.T., one of the former headmasters of the school.

After prayer, the President gave a lengthy sketch of the life of Dr. Besant for the benefit of the boys and laid stress on her multifarious activities calculated to advance the cause of India in particular, besides the cause of humanity at large. Reference was also made to the opening of the main building of the high school in June, 1910, by Dr. Besant, and also the opening of the Theosophical Girls' School at Periyakulam, about the same date.

M. R. Ry. S. Sundaresa Ayyar Avl., B.A., Vakil, Periyakulam, next impressed the boys with his moving speech on all the good done by Dr. Besant to the young of India. Specific reference was made to the starting of the Central Hindu College, Benares, the opening of several girls' schools in different localities and also the development of educational institutions at Adyar and Madanapalle. Dr. Besant's interest in the formation and efficient working of several youth leagues and also her contribution to the development of the Boy Scout and Girl Guide movement in India were pointed out. Mr. Sundaresa Ayyar's speech was very appealing to the boys who were

advised by him to read more about the career of Dr. Besant for themselves.

M. R. Ry. M. R. Rangaswami Ayyangar, Avl., M.A., L.T., the Headmaster of the School, next addressed the boys about the greatness of Dr. Besant's character and personality and the factors that contributed to it. Her contribution to the regeneration of India and the impetus she gave to the study of Hindu religion and philosophy, were also indicated. The study of the biographies of great men and women was specially recommended by him to the boys, as such study would ennoble their minds and fill them with high ideas of service and lead them in the right path.

The following resolutions were then passed:—

1. "The staff and the students of the V. M. High School, Periyakulam, hereby place on record their profound grief at the passing away of Dr. Besant, one of the great celebrities of the modern world and their grateful appreciation of the very manifold and valuable services rendered by her to this country (in the sphere of education, religion and politics) for over half a century."

(Passed unanimously, all standing).

2. "This meeting of the staff and pupils of the V. M. High School, Periyakulam, respectfully appeal to the public of Periyakulam to commemorate the signal services rendered by Dr. Annie Besant to the cause of education by raising the funds necessary to erect a big prayer hall as an adjunct to the main building to be named after her."

(Also passed unanimously.)

It was next suggested to the meeting that a full-sized photo of the late Dr. Besant might be got ready to decorate the existing central hall of the school and to serve as a source of inspiration.

A resolution also was passed to this effect.

The Headmaster afterwards made an earnest appeal for funds to erect a prayer hall and also enlightened the audience on the value and usefulness of such a hall.

The President read some very interesting extracts at the conclusion, summing up briefly the whole career and work of Dr. Besant. The extracts were very interesting and appropriate.

After a vote of thanks to the President and Mr. Sundaresa Iyer for their illuminating talks to the young boys, the meeting came to a close rather late in the evening.

The Teachers' Association of the V. M. High School, Periyakulam, got up a function on the afternoon of 8-10-1933 to give a fitting send-off to Mr. E. S. Ramiah Ayyar, Senior Secondary Grade Assistant, who was under orders of transfer to the Board High School, Uttamapalayam. The following were the items of the programme:—

- i. Social including music;
- ii. public meeting; and
- iii. a group photo.

The President of the Association, Mr. M. R. Rangaswami Ayyangar, expressed his great regret at the unexpected transfer of Mr. Ramiah Ayyar and made specific references to the character, efficiency of work and capacity of Mr. Ayyar who had been associated with the V. M. High School for over eighteen years and who had been a very popular figure in Periyakulam.

Messrs. S. Ramaswami Ayyar, First Assistant, M. Parameswara Ayyar, Mathematics Assistant, B. S. Gopala Ayyar, History Assistant, E. Subramania Dikshitar, Sanskrit Pandit, R. Venkatachalapathy Ayyar and D. Krishna Ayyangar, Secondary Grade Assistants, and S. Krishnasami Ayyar, Secretary of the Association, spoke highly of the qualities of head and heart of the guest and wished all success and prosperity to Mr. Ramiah Ayyar in his new sphere of work at Uttamapalayam. The parting scene was very touching.

Mr. M. S. Ganesa Sastrigal, a very experienced Secondary Grade teacher of the Uttamapalayam

school, has been posted in place of Mr. E. S. Ramiah Ayyar.

POLUR.

At a special meeting of the Teachers' Association of the Board High School, Polur, held under the presidency of Mr. R. Kuppuswami Iyer, B.A., L.T., Headmaster, on 30th October, 1933, a resolution was passed eulogising the inestimable services of late Mr. V. J. Patel and expressing profound sorrow at his demise. A resolution was also passed mourning the death of Dr. Annie Besant, with a grateful appreciation of the manifold and valuable services rendered by her in the cause of our country for over half a century.

KARAIKUDI.

On Monday, the 5th October, the Old Boys' Association of the High School in Karaikudi gave a tea party to meet an old boy, Mr. K. V. A. L. Alagappa Chettiar, M.A., Bar-at-Law, and also organized a public meeting, at which they presented him with an address, welcoming him on his return from England. The two functions were attended by the old boys in large numbers and by the leading gentlemen of the town. At the public meeting which was presided over by the Headmaster of the High School, Mr. N. S. Venkatarama Ayyar, M.A., L.T., the Welcome Address was formally presented to the chief guest. Mr. Alagappa Chettiar, responding, made an eloquent speech lasting an hour and a half. Therein he first recalled his happy reminiscences during the period of his stay in the S. M. S. Vidyasala, and then paid a tribute to the enterprising and public-spirited donor of the school, Diwan Bahadur Av. Pl. Chidambaram Chettiar and to the Headmaster, Mr. N. S. Venkatarama Ayyar, whose beneficent discipline recalled to him the life of Dr. Arnold that he had just read. He then gave a vivid account of all that he saw and did both in England and on the continent, specially drawing the attention of all to the cleanliness, orderliness and kindness of the

championed co-education most eloquently and steadfastly. Co-education, besides being an economic benefit, she remarked, would, to a considerable extent, contribute to right and proper understanding between man and woman, would make woman more progressive, bold and ever on the alert to co-operate with man in all movements aimed at bringing good to the land. Miss Sarah Pothan's spirited speech was often and often approved by the audience which gave vent to its feelings of pleasure by applause.

Next, Mr. Sooranatt Kunjan Pillai, M.A. (in English as well as in Sanskrit), spoke on "Mysticism in Literature". The lecture was very learned and hence did not appeal much to the hearers. Mr. Pillai, who came last to speak, spoke on a subject of vital interest and importance to scholars. Yet his lecture was listened to with rapt attention by the house. Mr. Pillai recited learned and thought-provoking pieces of poetry by various English and Malayalam poets and explained what was meant by mysticism in literature.

The Chairman spoke only for a few minutes commenting upon the lecturers and lectures in a half serious, half humorous manner. The Secretary's thanks-giving speech was most refreshing and full of wit. Mr. P. Ananthan Pillai, M.A., the Secretary of the T. V. Maha Sabha, a scholar and critic of established eminence, thanked the President, speakers and the audience in a neat, little speech which sparkled with intelligence and humour. The meeting was a great success and Mr. Ananthan Pillai deserves to be congratulated for arranging such a function which never once fails to be a feast to the eye, ear, heart and head. It would be a great boon if all the speeches and presidential addresses delivered under the auspices of the Association be published in book form. If so, it would add vastly to the treasures of Malayalam literature.

THE 19TH ANNIVERSARY OF THE SREE CHITHRA THIRUNAL LIBRARY.

Among libraries owned and managed by private agencies in the State, the place of

eminence no doubt goes to the Sree Chithra Thirumal Library started nineteen years ago at Trivandrum. H. H. the Maharaja of Travancore is the Patron of this useful and progressive institution and its President is Mr. M. Raja Raja Varma, M.A., B.L., the distinguished Malayalam scholar and author. The library is growing from more to more and is actively associated with the progress of culture and education in the State. The library consists mostly of vernacular literature.

The nineteenth anniversary of this library of established reputation was held on Wednesday, 18th October, in the V. J. Town Hall, when the Director of Public Instruction, Mr. R. M. Statham, M.A., C.I.E., I.E.S., occupied the chair. The hall and its premises were overcrowded to hear Mr. Statham for the first time at Trivandrum. Mr. Statham began with his impressions of the library which was visited by him only a few days before. He spoke about the library in terms of great pleasure, satisfaction and praise. The introductory speech was most spirited and thought-provoking.

Justice K. P. Gopala Menon, Bar-at-Law, spoke on "The Library Movement" for nearly a couple of hours. The lecture was very learned and informative, besides being exhaustive. Mr. Menon commenced with a sufficiently lengthy, yet not altogether uninteresting, Introduction. He then traced the development of the Library Movement in England from the earliest known days down to the present time. In chronological order he mentioned and commented upon the various acts which stimulated the Library Movement in England. Next he dealt with the movement in ancient India. He spoke about the Buddhist and Hindu centres of culture in Northern India where first class libraries existed in days of yore. Coming to modern times, he spoke at good length about the Library Movement in Baroda, where the movement is at its best in India. He read extracts relating to the Library Movement from various speeches made by the Gaekwar of Baroda, and created

an impression about the importance and necessity, the possibilities and benefits of the great movement, in the minds of his large number of hearers. Mr. Menon then referred to paragraph 46 of the Statham Report concerning the Library Movement in Travancore. The speaker vigorously and with great sincerity and feeling pleaded for more and more libraries in Travancore. The eloquent and enthusiastic lecturer emphasised the opening of village libraries throughout the State. This he rightly opined would lead to the progress of culture and education. Mr. Gopala Menon championed the Rural Reconstruction Movement and vehemently criticised the present day students for not endeavouring to do

their best towards national uplift and social emancipation. The speaker who grew exceedingly eloquent and vigorously forcible over this topic, went to the extent of asserting thus: "A present-day B.A. is certainly worse than an old Third Form student." Mr. Menon's lengthy speech was eminently informative and delivered with appreciable ease, great sincerity and force of expression.

The Chairman did not speak for a long time. He stressed the value of and need for active encouragement to the Library Movement which would contribute vastly towards the welfare of the land. The function was a great success.

REVIEWS AND NOTICES.

ONE HUNDRED READING CARDS BY LAWRENCE FAWCETT, M.A. (OXON.), PH.D.,
OXFORD UNIVERSITY PRESS. Rs. 9-6-0.

A PICTURE DICTIONARY BY THE SAME
AUTHOR AND PUBLISHERS Rs. 11-4-0.

These form the supplements to the Oxford English Course by the above author and publishers. The idea of bringing out the Reading Cards and the Picture Dictionary is an excellent one and both the author and the publishers deserve to be warmly congratulated on this new venture.

Reading Cards.

The Reading Cards are not only useful for silent reading and testing but also for class teaching. The preparation work of the teacher in teaching a foreign language by the new method is very much minimised by the Flash Cards and the Picture Dictionary. The author has followed a very good plan in the preparation of the cards. Each new command occurs more than three times in the cards. The author's wish that the children should readily recognise and read *word-groups* is fully met with in these Reading Cards. At the same time we wish to point out that the word "Draw" has been used, as many as forty-two times. Evidently the author wishes these to be used only for testing Reading. It is for the teacher to frame his own sentences for reading in the class. The cards may also be very well used for the teaching of English writing in the lower classes. The script-writing has been followed throughout.

The Picture Dictionary.

With regard to the Picture Dictionary we would suggest that the word denoted by the picture is also written at the back of the card. Small cards with the words if separately printed would be also useful for children's individual work. The children could be asked to match the word with the picture denoted by it.

On going through the Picture Dictionary carefully, we came across pictures indicating Well, Mountain, Jewels, Kicking, Hill, Stone, etc.

We may point out in this connection that the pictures cannot readily reveal the exact words.

The words and the pictures are very well adapted for English children and English schools. If an Indian setting is given to the pictures, these will be highly useful for schools in this country.

The words, racket, snow, stove, and vase, which are not likely to occur in the list of the children's vocabulary of familiar words in the early stages may however be dropped.

The average school and the average teacher teaching English to the children of this country cannot have ready access to the materials, excellent and useful though they be, owing to their high cost. We surely wish that if cheaper Indian editions of these could be produced the teachers and children would be highly benefited.

We heartily recommend these to the teachers of English in the lower classes and to the headmasters and managers of elementary schools teaching English in the lower classes.

Englishman, as well as to the remarkable advances made there in the various amenities of life. He concluded his speech with an expression of gratefulness to the old boys for the warm reception they had given him. The Chairman then made his concluding speech, which was mostly reminiscent of Mr. Alagappan's school days in Karai-kudi. After speaking about his brilliant intellect, steady application, high ambitions, and unflinching courage, he closed his speech with a heartfelt wish that the chief guest should be blessed with sound health and a long career of public usefulness.

TRIVANDRUM.

MR. R. M. STATHAM AS DIRECTOR OF PUBLIC INSTRUCTION.

Mr. R. M. Statham, M.A., I.E.S., C.I.E., has been appointed as the Director of Public Instruction in Travancore. He took charge recently, after having finished his work as Chairman of the Travancore Educational Reforms Committee. Travancore is eagerly looking forward to this distinguished educationist for useful and beneficial changes in the existing system of education. Indeed, Mr. Statham has done a great benefit to the educational world of Travancore by recommending Mr. C. V. Chandrasekharan, M.A. (Oxon.), F. R. H. S., to the responsible office of Deputy Director of Public Instruction, which commendable recommendation has been heartily approved by the Government. Mr. Statham ably supported by such a talented and experienced lieutenant in the person of Mr. Chandrasekharan, is sure to reconstruct the present educational system of Travancore on excellent and much needed lines and ultimately bring immense good to the country. All success to the new Director of Public Instruction who has already endeared himself to the citizens of Travancore by his *Interim Report*.

MR. C. V. CHANDRASEKHARAN, THE NEW DEPUTY DIRECTOR OF PUBLIC INSTRUCTION.

Mr. C. V. Chandrasekharan, M.A. (Oxon.), F. R. H. S., who, in the absence of Mr. Statham, acted as Director of Public Instruction, has been appointed as Deputy Director. During the short period when he was at the helm of affairs regarding education in the State, Mr. Chandrasekharan made a mark as a sympathetic chief, intelligent administrator and eminent educationist. The educational world of Travancore feels greatly elated that he has been honoured with this well merited promotion to the next highest rank. Entering the State educational service, years ago, as College Lecturer, Mr. Chandrasekharan attained great popularity among the students by dint of his ability as a gifted speaker, ripe scholar and understanding friend. He filled the office of Principal for some years most eminently and now has been promoted as Deputy D. P. I. Endowed with a genial temperament, a marvellous gift for educational and literary work, and administrative ability of a high order, Mr. Chandrasekharan is sure to win enduring fame as Deputy Director of Education in this progressive State. All success to this talented officer, whose career has been crowned with well merited and enviable successes, all, no doubt, of the first magnitude.

MR. A. GOPALA MENON AS THE PRINCIPAL OF THE ARTS COLLEGE.

In the vacancy caused by the appointment of Mr. C. V. Chandrasekharan as Deputy D. P. I., the mantle of principalship of the Arts College has fallen on the experienced shoulders of Mr. A. Gopala Menon, M.A., B. Com. (Lond.), Senior Professor and Head of the Department of History and Economics. As a talented and popular professor, Mr. Menon won his laurels years ago. Mr. Menon belongs to that galaxy of distinguished Professors of Econo-

tics in the Presidency who have achieved conspicuous and enviable success as masters of the subject and teachers of the top-notch of excellence and efficiency. Mr. Menon commands the whole-hearted love, respect and regard of his students and colleagues. In many respects, Mr. Menon is an ideal Principal. Possessed of very pleasing manners, intense sympathy, unassuming nature, clear intellect, gifted speech, calm demeanour and administrative capacity, Principal A. Gopala Menon is bound to instil new life into the college and add to the glory of the institution which had the proud privilege of having two of the most outstanding personalities in the realm of education in South India—Principals K. V. Rangaswami Ayyangar and C. V. Chandrasekharan—to guide its destinies. As a student, Assistant Professor, Professor and Acting Principal, Mr. Menon has had a very brilliant career. Greater and still greater success to revered "Menon Sir" who deserves success most.

RETURN OF MR. T. C. MATTHEW FROM OXFORD.

Mr. T. C. Matthew, M.A. (Hons.), Lecturer in English, H. H. the Maharaja's College of Arts, Trivandrum, returned from Oxford after taking the degree of M.A. with high honours. He has assumed his duties as college lecturer again. It is really to the credit of the college to have on its staff, such a distinguished scholar in English language as Mr. T. C. Matthew who has been pronounced to be one of the leading masters in the language-side of English by people whose opinions carry great weight. As such, he is an invaluable asset to the English Honours department of the Arts College. It has now fallen to his lot to teach English Honours students language, which difficult task was most admirably performed by that eminent English Professor, Mr. V. K. Aiyappan Pillai, just a few years ago.

ANNIVERSARY OF THE TRAVANCORE VIDHYABHIVARDHINI MAHA SABHA.

The Travancore Vidhyabhivardhini Maha Sabha was founded many years ago and every year an anniversary is held with appreciable pomp and dignity. It needs special mention that the Sabha maintains a very high degree of excellence in regard to the speeches made on the auspicious occasion of its anniversary. The history of this important organisation with which most of the vernacular scholars of the country are in one way or other associated, is indeed most glorious.

The anniversary function for this year was held in the inviting Victoria Jubilee Town Hall, on Monday, 16th Oct., with Justice K. P. Gopala Menon, Bar-at-Law, in the chair. There were three instructive lectures, all in Malayalam, the vernacular of the State.

Dr. N. K. Gopala Pillai, M. R. C. S., L. R. C.P., D.P.H., Director of Public Health and Sanitation, spoke on "Education and Public Health." The lecture was most illuminating and interesting being given by an authority on the subject. Mr. Pillai eloquently appealed to the audience to grasp the importance of public health and its relation to education. Truly did he emphasise that education and public health are linked together. He spoke about the various ways and means by and through which educational institutions could co-operate with the Public Health Department, and the immense good which could be achieved by a healthy, active, well-guided and much needed co-operation. Mr. Pillai's lecture was precise and forcible, besides being clean, healthy and vigorous. He gave out his well-prepared speech under the flag of propaganda. The speech was hugely appreciated.

Miss Sarah Pothan, B.A., B.L., then addressed the enthusiastic audience on "Co-education in Travancore." She spoke only for a few minutes; yet she brought home to the minds and hearts of the crowded house the necessity, importance and usefulness of co-education. She

Nov. 1933.]

THE EDUCATIONAL REVIEW.

It is with profound regret that we have to record the death of Dr. Annie Besant, the eminent President of the Theosophical Society. References will be made elsewhere, to her eminent services to India in the cause of politics, religion and social reform, but we must pay a tribute here to her abiding influence on Indian education. As the leader of the movement for the foundation of the Central Hindu College which developed later into the Benares Hindu University, her services to the cause of education can never be forgotten. She stood for very praiseworthy ideals in her educational efforts, the combination of religion and character with secular studies and the preservation of the essential national spirit with the pursuit of Western literature and science. She had few equals in her age as an orator and the memory of her eloquent addresses will haunt people for a long time to come. To people in Southern India, her name must be particularly dear, as she made Madras her home and used her extensive influence in founding many educational institutions in this part of the country. May her soul rest in peace!

The interesting and well-written report of the Nagpur University for the year ending June 1933 has just been issued and it contains points which have a bearing on some general problems of higher education in India. Complaints have been made from time to time regarding the waste in

Indian educational effort at all stages. The statistics of the Nagpur University confirm this serious defect in the Indian educational system. For instance, the total number of students admitted in 1927 to the first year class of colleges in the University preparing students for a first degree was 460, while the total number of successful candidates from colleges at the B.A., B.Sc. and B. Ag. examinations of 1931 was 142. Broadly speaking, therefore, only about 30% of the students who join a college succeed in taking the degree. It is also interesting to note that more than 50% of the students who pass the B.A. or B.Sc. examinations join the Law College. It is obvious there is not room for such a large number of lawyers in the profession, but young men drift helplessly into the Law College without any objective in life and unable to find anything useful to which they can turn their hand. Many of our University problems will be more easy of solution, if only those who are fit for University education join colleges after passing the Matriculation examination; but unfortunately more than 50% of the candidates find their way into the colleges. An agreeable feature of the report is, however, the fact that the number of women candidates has increased from 13 to 43 during the quinquennium. The number is still small, but the rate of increase is gratifying. The Nagpur University has now followed the University of Madras in having an Honours Course for three years after the Intermediate, without any further examination for the M.A. or M.Sc. degree.

We invite the attention of teachers in the Southern Presidency to the ensuing session of the All-India Educational Conference.

The Karachi Educational Conference for which arrangements are nearing completion at Karachi. Sir Ross Masood, the Vice-Chancellor of the Aligarh Muslim University and formerly Director of Public Instruction in Hyderabad, has kindly agreed to preside over the Conference. A Reception Committee has already been formed with the Mayor of the city as Chairman, and we have no doubt that the arrangements for the session will be found quite satisfactory. We hope South India will send a large contingent of delegates, in spite of the great distance. We may remind our readers that one of the advantages in attending such conferences is also the opportunity of seeing some new part of India, each year. Karachi is a beautiful city of considerable commercial importance and is well worth a visit. A number of interesting excursions have been arranged, including a trip to Mohenjo Daro, and we trust they will be taken advantage of by the delegates. We suggest that teachers from South India should travel by steamer from Bombay and have experience of a short sea-voyage, though there is of course the land-route via Ahmedabad, Marwar and Luni.

It is very welcome news that His Majesty the Amir of Afghanistan is contemplating the establishment of a University, and has actually summoned educational advisers from India for the purpose. In spite of all its

Since the above was written His Majesty Nadir Shah has been treacherously assassinated and we do not know what will happen to his schemes.—Ed.

natural advantages, Afghanistan has made very little progress in civilization, owing to the absence of education, and the establishment of a University will be the beginning of a new state of things. The University will bring into existence a body of scholars interested in education, and their influence is bound to go a long way in rousing enthusiasm for educational matters. The British Government has always spent considerable sums of money in ensuring peace on the North-West frontier, but one of the most effective securities for peace in Afghanistan should be the establishment of the proposed University by the Amir himself.

The office of the Educational Commissionership with the Government of India has just been assumed by

Sir George Anderson. Whatever objections have been urged against the recall and appointment of a retired official, it cannot be gainsaid that the appointment is an excellent one. Sir George has not only been one of the most successful Directors of Public Instruction we have had in this country, but he possesses educational experience of various types. He was Professor of History at the Elphinstone College, Bombay, at the outset of his career. He has been Assistant Secretary in the Educational Department of the Government of India. He distinguished himself later as Secretary to the Calcutta University Commission. He had also the advantage of serving as a member of the Hartog Committee on Indian education. As Director of Public Instruction in the Punjab, he was responsible for considerable educational expansion in the pro-

vince during his term of office. Since his retirement he gave the benefit of his ripe experience and great ability as Chairman of the Punjab University Enquiry Committee. The services of Sir George Anderson have been requisitioned mainly in view of the proposal to revive the Central Advisory Board of Education with the Government of India, and we have no doubt he will be able to make it a great success, if only the Government provides the resources necessary for the purpose. Sir George Anderson's tenure of office for the present is only for eighteen months, the idea being that those responsible for education in the Government of India in the new province should not be embarrassed by any such appointment.

The new Act for the establishment of an All-India Medical Council is a matter of interest to this journal, in view of its bearing on medical education in this country. It sets at rest the bitter controversy, which has gone on for some years now, though we are not certain if some of the best features of the Bill have not been dropped, as the result of popular agitation. The function of the Council will be securing a uniform standard of higher qualifications in medicine for all provinces and the arrangement of schemes of reciprocity with medical authorities of other countries. The President is to be a nominee of the Governor-General in Council for the first four years and thereafter, he is to be elected by the members of the Council from among themselves. The British Indian Universities, as well as

Governors' provinces are to be represented on the Council. The elections to the Council on behalf of the Universities are to be by the Senates and not by the Medical Faculties. The recognition of Indian degrees by foreign countries has been put on a basis of reciprocity. For four years, foreign degrees which have till now been recognised will continue to be in the same position, after which qualifications of any country which does not recognise Indian degrees will not be recognised in India. After this period, doctors with British qualifications may not be allowed to practise in India if the General Medical Council in England continues to refuse to recognise Indian qualifications.

Cochin is already ahead of the rest of India in point of literacy, but the authorities are apparently anxious that the quality of education should also be satisfactory and have therefore appointed a Committee to go into the matter. The following questionnaire has been issued:—

What should be the aim of Vernacular Education? Whether the present system of education is capable of fulfilling that aim? If not, in what respect is it defective? Whether the present course of studies, text-books, method of teaching and equipment of teachers are responsible for these defects; and if so, to what extent? What steps should be taken to remedy these defects? How far the establishment of Vernacular Schools for higher studies will go to improve the condition of Vernacular Education? Whether the present grading of standards is satisfactory; on what lines can it be improved? Whether pupils leaving Vernacular Primary Schools are able to take

advantage of any facilities for self-culture and adult education? If not, how can the present condition be improved? Whether Malayalam Primary Schools cannot have a higher standard of studies than English Primary Schools and whether the teaching of the rudiments of Sanskrit in place of or in addition to English, is not necessary for a proper grasp of Malayalam?

We have no doubt the questions will be found interesting even in areas outside Cochin.

While a movement is already afoot in Bangalore for the establishment of a scientific academy in India, to co-ordinate scientific activities and serve as a centre of authoritative appreciation of scientific work in this country, the suggestion has also been made by Mr. Chapman, formerly Imperial Librarian, Calcutta, and Dr. Guha-Thakurta that there should be a Literary Academy also in India. It is suggested that the functions of the Academy should be:

- (1) To run a journal, preferably a monthly;
- (2) To publish a certain number of books of outstanding merit submitted to it and to undertake the translation into one or more languages of any work likely to receive international recognition;
- (3) To organise periodical enquiries into the condition of Indian vernaculars, record their progress, formulate ways and means for their progressive development, encourage promising writers and give writers in one vernacular every

possible opportunity to make themselves known to writers in other vernaculars as well as to the public.

There is a good deal to be said in favour of such an idea and we trust that it will receive the attention that it deserves. The difficulties in the way of attempting such an organisation are obvious. The multiplicity of languages in India is a serious obstacle and it is difficult to have an organisation which can set up the literary standard for so many different provinces. If the French Academy has been any success—even that will be questioned by many—it is largely due to the fact that it represents the genius of a single language and literature. Attempts have already been made in some provinces of India to establish Academies for individual languages and attention may perhaps be concentrated on them, before the establishment of an All-India institution.

Travancore should inaugurate a new era in its educational progress, by the adoption of the recommendations

of the Educational Commission which has just finished its labours, under the presidency of Mr. R. M. Statham who has now the advantage of working out the reforms, having been appointed Director of Public Instruction in the State. Travancore is so progressive in social matters that we are not surprised the Committee has recommended co-education in elementary as well as in University education, providing for separate schools only

In secondary stages. The Maharaja's College in Trivandrum will therefore be abolished as a Degree institution, but we are glad to find that there will be a post-Intermediate course there in subjects like Domestic Science, Music, etc., specially intended for girls. Complaints have often been heard that there is no differentiation between the courses for men and women and the Indian educational system does not train up good wives and good mothers. If the public in Travancore is really keen in providing a different kind of education for women, here is an opportunity for them to show their sincerity of purpose in the matter. The provision for the more adequate inspection of educational institutions is another matter on which the Commission has made recommendations which, we trust, will be accepted. It is false economy to grudge expenditure on inspection, especially, in a State like Travancore, where the number of educational institutions is so large and where the need for close supervision is so necessary. Unemployment among the educated middle class is particularly acute in Travancore and we are glad to find that the recommendations made for the starting of technological education should go a long way in remedying the existing state of affairs.

In the course of his interesting Convocation Address delivered by Rao Bahadur S. E. Ranganadhan to the University of Mysore, he pleaded for

co-operation among Indian Universities, a subject to which attention has been drawn constantly, since the first Conference of Indian Universities in 1924. Not much has, however, been achieved in the matter, as vested interests in various Universities, even when situated in one and the same province, have prevented such co-operation. He also appealed for technological education in Universities, taking care, at the same time, to point out that the standard should not be inferior to that of other subjects in University education. Rao Bahadur Ranganadhan blessed the idea of a Central Advisory Board of Education under the auspices of the Government of India and he will perhaps be glad to hear that arrangements are already complete for the starting of such an organisation and Sir George Anderson as Educational Commissioner with the Government of India will be its first Chairman. We heartily endorse Mr. Ranganadhan's plea that "while the scheme for the political federation of India is necessary in the interests of national unity and progress, there is need, at the same time, for the provision of a central agency for linking up the members of federal India in the important sphere of education and for assisting them with information and advice." Rao Bahadur Ranganadhan also did well in concluding his Address with an appeal asking educated young men to sink their communal differences and develop the consciousness of a united Indian nation.

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