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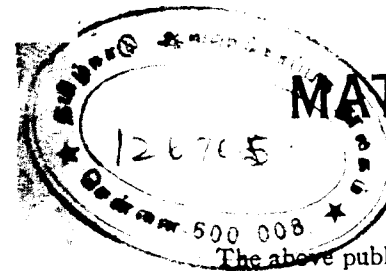
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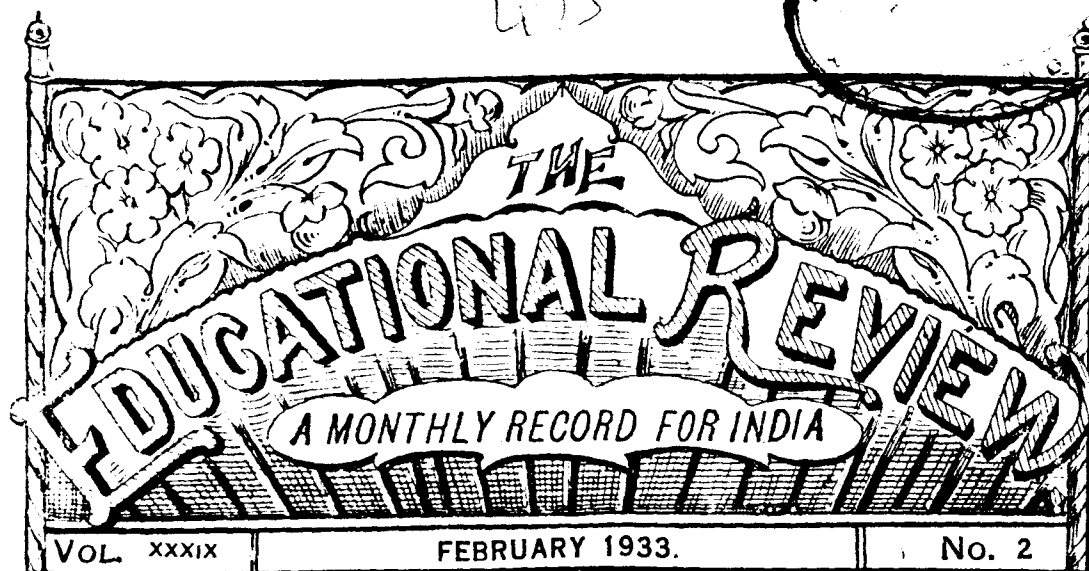
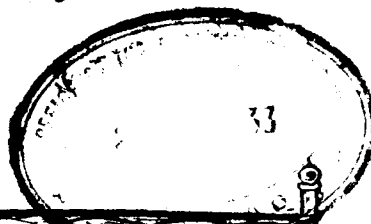
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[No. 2.]

THE QUIET LITTLE HOUSE.

By MR. G. G. JACKSON,
Fareham, Hants.

THERE was a note on my table; it was brief—'Please speak, J. S.'

When I entered the chief's room he went on, as he usually did, with his work for a few minutes. Then he glanced up.

"Rellings, you're going down. Here's this article on Laval which I asked for as a special feature. It's unprintable, man, and I've taken the opportunity to use the blue pencil more than I've ever done in my life. The thing is full of padding—stuffed with it in fact. Come—what's the matter with you? Can't you see your whole future is at stake?"

John Stratford eyed me keenly, and I began to stammer out some excuse which I knew instinctively would not disarm that keen mind.

"Look here," he said more kindly, "You want a complete rest, without putting your pen to paper for a whole month. Search out a quiet little house in the country and vegetate there until

the end of September. Then come back and give me something I can print with some satisfaction. I suppose you know that your last few cheques have been earned by another hand, eh?"

It was only too true, and that hand had been John Stratford's; he had rewritten and re-furbished stuff that I knew quite well was far below the standard I had set myself. Had he not been a friend as well as my chief, I should have ceased to contribute to the *Courier* from the day I had got that marked copy from the *Times*.

It was a brief intimation of the marriage of Stanley Charles Marchant to Margaret Scholes—Margaret who had been more to me than anyone in the world, and who, through my folly, had been lost to me. A quarrel—by post—because I tried to insist on something which I now knew did not matter in the least and which any woman with spirit would refuse to agree to. With that announcement in the *Times* the bottom seemed to drop out of my world and

with the marked deterioration in my work which Stratford had been the first to recognise.

"Let fate do as it will with me," thought I and entered the first motor coach of a line on the Embankment without so much as glancing at its destination board. To me it seemed that one place would do as well as another for the quiet little house, but that I must go at least 20 miles from town to find such a retreat.

"Where for, sir?" asked the conductor when we had got well on our way.

"Where do you go?" I replied.

He ran through a string of places until he came to the name Coveham.

"A return ticket to Coveham will do, and please tell me when I'm there."

The fellow looked at me curiously as he punched the ticket and doubtless thought many things.

"The village is about half a mile along that road" he added helpfully as I alighted.

Without any clear idea of what I wanted to do I took a field path instead of the road he had pointed out and came at length to the High Street of a tiny village, and thought it would be a good thing if I found a tea shop. The first one looked rather too well patronised for my present mood and I therefore went on, but only a few yards, for a notice board stuck in a hedge drew my attention to the fact that the cottage in its rear was to let furnished for a month.

For a moment I hesitated and then opened the gate and followed a shrub-lined path until I saw before me an old gabled cottage with its front covered with ivy.

Standing so well back from the road the whole aspect of the place was restful, and at once Stratford's words, 'a quiet little house,' came into my mind. Here it was, and yet for the life of me I could not summon up courage to ask for particulars about the terms of tenancy. It was stupid no doubt but it was only one of the after-effects of my trouble that I had now always the greatest difficulty in coming to a decision on any point, and certainly on such a one as this. I doubt if I should have gone further with my present quest had it not been that through the open door, there came a black spaniel.

He eyed me earnestly, then trotted across a well-kept miniature lawn and put his muzzle into my hand with what seemed a friendly welcome to Ivy Cottage. The black spaniel seemed to say "Why not come in and rest. Talk to my mistress, if you will."

He led the way and I followed to be met at the door by a lady whom I took to be the mistress of the house. I inquired if it was still available.

"Won't you come in?" she said.

I followed her into her cool drawing room,—a long, rather narrow room with old oak rafters. The black spaniel settled himself as soon as I had sunk back into a comfortable chair, his brown eyes

regarding me with what I hoped was approval. I knew that this indeed was the quiet little house which I sought and before ten minutes had passed I had agreed to take it for a month from the following Monday. And I had not seen the old world garden then; when I did and followed the spaniel round it to inspect the tortoise, the guinea pigs and the white mice, which all belonged to the children of the house I was more certain than ever that here, if anywhere, I should find the restfulness which Stratford was so convinced I needed.

"I'm going away on Monday and if you prefer I can arrange for the woman who comes daily to take all the animals to her house; in any case she will feed them."

Hastily I said, "Please leave them all—especially the dog. I shall be rather—I mean I should prefer them."

I came into residence on Monday; there was Rob, the spaniel, Peter, the tortoise, three guinea pigs and two white mice, all waiting to greet me, which they did in various ways, particularly the guinea pigs, who squeaked and ran for cover when an unfamiliar face peered into their quarters. I think Rob tried to reassure them, certainly he told me by his actions that I needn't bother too much about them. He would be the friend I should need most, he said, leading me to the house.

The woman came in each morning and evening to look after things and to cook my meals. For me there was the garden

and the pinewoods not far away, to which Rob loved to lead me.

My bed-room looked upon the garden. I chose it because it was evidently that of one or more of the children; there were two beds anyway. In addition it was bright and had the most engaging little panels—home-made doubtless—in which the merriest quips were printed about such things as how to rise happily in the morning, what to do or sing in the bath, how to enjoy holidays, etc.

If I had claimed that within a week I had imbibed the peace of the cottage and its garden, and that all my unrest and growing melancholia had passed, I should be conveying an entirely wrong impression. It was only that I was beginning to lose them.

Had I been asked at any time in my thirty odd years of life whether I believed in the occult I should have said no; even now I hesitate, but how else can I explain what happened on the seventh night of my holiday at the cottage. It may have been a dream, but, having regard to all the circumstances I do not think it could have been.

I lay fully awake until the moon crept up and lighted up the old world garden with its tiny sun-dial at the foot of which Peter, the tortoise, would be found more often than not; it was there that he got his choicest lettuce.

Suddenly as I lay watching the garden, listening to an owl which was calling to its mate from a neighbouring tree, I was conscious of someone walk-

ing there. I sat up and waited expectantly. There was not a sound now and the stranger—it was a woman dressed in a fashion similar to that worn a century ago, walked to the sun-dial, cast off her hat and cloak and then stooped as if to read the time.

Cautiously I crept to the window, and, keeping within the shadow of the curtains, watched the intruder.

She looked up at the house and her eyes seemed to be searching for something; then she stooped again and finally knelt by the base of the sun-dial as if continuing her search.

For not more than five minutes was the woman—rather a girl I should say—in the garden. Slowly she turned, picked up her cloak and hat, donned it and then walked away steadily until the apple trees at the foot of the garden hid her from view.

I reflected that the figure and the face were very familiar. Where had I seen this woman or her double before? Margaret? Well, something like Margaret, but it was not her walk nor quite her face though in each there was a resemblance. It was a queer experience and I kept myself awake much longer than usual trying to find a reasonable explanation of the strange occurrence; indeed, I was still doing so when I fell into a dreamless sleep.

When Rob and I went into the garden, as we always did whilst Mrs. Kelly cooked breakfast, something impelled me to go straight to the sun-dial. I

looked for footprints but there was nothing; then I knelt to make a closer examination and saw something which made me scrape away the moss growing over the stonework of the base. There were letters carved in the sandstone but I doubt if anyone had read the inscription for years; it ran in a circle—"Time Flies. End Quest. Here Rest."

All day the incident of the night and the inscription on the stone remained in my mind, but I could suggest no reasonable explanation of it.

At tea-time Rob and I sat in the garden near the sun-dial. There was a ring at the door and after a moment or so Mrs. Kelly came tripping down the stone-steps which led to the lawn and sun-dial, her face wreathed in smiles.

"There's a lady, sir, wants to look over the house. Seen the advertisement last week in the *Advertiser* and wishes to take it. I told her it was already taken. But she says, can she look round the garden? She believes it was her grand-mother's house because she knows she lived in Coveham years ago though this wasn't the name of the house then."

"Bring her along, Mrs. Kelly—and perhaps you'd better make some more tea in case it was her grand-mother's house." I laughed at the idea of my entertaining a lady in the garden of the quiet little house. But my laugh died on my lips when I saw who the lady was—it was Margaret! She stood still,

white of face, in the pathway which led from the back-door of the cottage, and then she made to turn back, but quickly altered her mind. "I did not expect to find you here, Hugh," she said when I had given her a seat.

"Nor I to meet you. I suppose you are wanting the cottage for your husband and yourself to be near town for a week or two, eh?"

I tried to say it very casually, but Margaret must have guessed it was not so easy.

"My husband? May I ask also if Mrs. Rellings is at home?"

"Margaret! You ought to know very well that there is no Mrs. Rellings nor will there be. But with you it is different."

There was a pause and then she leaned forward slightly, her eyes hardening I thought, "In what way is it different then with me?"

"Well, you're married of course and I hope happy and—"

"Are you mad, Hugh? Have I not gone through enough without this mockery?"

"Then perhaps you'll explain the meaning of this?" I said icily, putting before her two things—the clipping from the *Times* and the address portion of the wrapper which had contained the newspaper, which I had carried with me since receipt. "That's your writing, I take it?"

"Certainly it is, but that is not all. Where is the letter you received with it and never deigned so much as to acknowledge?"

"Letter—letter?" I exclaimed blankly, clutching at the arms of the deck chair in which I had been sitting.

"You mean honestly that you never had it?"

"I certainly had no letter. For heaven's sake, Margaret, tell me what does it all mean?"

"It means that my cousin, Margaret Scholes, from New Zealand, came home and married, as we all thought she would, her cousin Stanley Marchant and that you apparently thought so little of me to think that within three months of our quarrel as to believe that after all that had passed I could do that thing!" Margaret could say no more whilst I tried and failed. I think Rob must have understood, for whilst Margaret cried quietly he first licked her hand and feeling that it was not enough he climbed to her lap and licked her face whilst I stood stupidly trying to think what to do or to say.

And then, by the sun-dial, with Mrs. Kelly peeping behind the blind at us, with the tortoise wandering drunkenly over the lawn, the guinea pigs squeaking a few yards away and the white mice climbing up the wire front of their cage as if to peep too, we tried to put back the clock six months. I cursed my want of faith, she her pride.

And then we had tea—the happiest meal I had ever enjoyed.

A year had gone, the quiet little house is mine—or rather Margaret's and mine, and what is more we took over with it Rob, the mice, the guinea pigs and Peter, the tortoise, their former owners having sailed to Uganda. They are all happy, so are we. I'm finishing off a book that John Stratford says will make my name if not my fortune. From the open window of the little back room which was once the children's bedroom and is now

my sanctum I can hear J. S. (who is down for the week-end) saying to Margaret, in his slow deliberate fashion "I knew he'd make good. It was the quiet little house first, then you, and when you hear people say that there's no such thing as the Guiding Hand tell 'em your story, Margaret. And as for what that husband of yours saw that night a year since—well, I just think it was your old grannie in youth looking for what you've found in this dear little garden."

THE SILVER DEBACLE AND THE WAY OUT.

BY PROF. K. S. SRIKANTAN, M. A., F. R. ECON. S. (LOND.), CERT. LIBR.,
Madura.

"WE have to build again and to build better and to do so while the pillars of the structure so recently restored seem all to be tumbling about our heads together." (*Recovery*, Arthur Salter). Silver and gold are to-day passing through very hard times, for reasons diametrically opposed to each other. While gold, that unbridled autocrat of the currency realm, has an unparalleled appreciation in its value, its poorer companion is having a collapse unheard of before. Though the present depression is due as much to the overvalued gold as to the undervalued silver, the fortunes of the white metal have not been given due consideration. Nay, it has been callously neglected, although with it hangs the fate of the silver using countries like India and China. The aim of the article is to examine the causes

and incidence of this crisis in silver and show the way out.

Thanks to the interest of America in this matter, a Sub-Committee of the House of Representatives has been appointed to go into the question of 'Low Silver' under the chairmanship of the Honourable Andrew L. Somers. The letter addressed to the members of the Sub-Committee gives in brief the seriousness of the situation. "Probably one of the most important financial or economical questions before the world to-day has to do with the value of silver and this metal which has been worth 65 cents an ounce for many years has depreciated in value until it sells for only 30 cents an ounce or slightly less. This metal is used as the principal monetary basis in Asia and Central and South America, wherein more than one half of

the people reside and of course is largely used in the trades and arts throughout the rest of the world; but because of the diminished value at this time, the purchasing power for the people of China, India and the Latin American nations of the western hemisphere has been correspondingly reduced." The American Committee has been entrusted with the task of the rehabilitation of silver. The countries of the East, particularly India and China, are vitally interested in this problem, for between themselves they have the major portion of the world's stock of silver. Silver, it is needless to point out, is the poor man's gold. The property of the middle class and the poor in India is mostly in the form of silver jewels and utensils. It has been calculated that the quantity of silver accumulated after hard labour, among the poorer classes in India is not less than 1000 million ounces. Mr. L. Werner Knoke of the Federal Reserve Bank, New York City, stated in his evidence before the Committee: "Over a period of five years, China's silver imports averaged 100 million ounces. India, too, has always been a steady buyer of silver to the extent of 35,000,000 ounces annually." The Chinese hoard is estimated to be 3,000,000,000 ounces of silver. It requires no stretch of imagination to see how seriously the present fall in the price of silver tells upon the wealth of those countries which hold to silver as their standard. Their purchasing power has come down for no fault of their own. A ryot who could pledge his silver jewel

and get Rs. 20 formerly cannot get even Rs. 10 now. The poorer section of our population do regard the ornaments on their women folk as a *store of value*, a wealth on which they can fall back upon in times of need. How depressing it would be for the poor peasant to be told one fine morning that the savings which he has put aside three or four years ago are now worth only half or even less than what it was, when he saved the amount can only be imagined. Its psychological repercussions are greater than economic. This is exactly what is happening in India now. India's crisis to-day is due, to no small extent, to this.

What has been said above takes account of only one portion of the loss. The quantity of silver in the hands of the princes, zamindars, temples and mutts is beyond one's imagination. Putting all this together the total stock of silver, both monetary and non-monetary, in India has been estimated to be 5200 million ounces. As early as 1925 the stock was estimated by Joseph Kitchin at 4550 million ounces. The gold value of silver at the world market to-day is 28½ cents an ounce. Expressed in terms of rupees at the present rate, the present stock of silver may equal Rs. 400 crores. "Thus," says a writer, "the prices paid for the various quantities of silver acquired from 1893 to 1932 plus the actual value of the stock when India went off the silver standard in 1893 amount to 1500 crores of rupees." One can have an idea of the magnitude of the loss when one is told that the present

realisable value for the same quantity of silver is 400 crores.

There is, as we all know, a large quantity of silver, in the Government of India Reserve. They acquired silver at far higher prices than now. The prices when they acquired a large portion of silver for coinage purposes between 1915-20 was in the neighbourhood of 102 cents per ounce. The Reserve has therefore come to be worth a fraction of what it was before. Thus, the crisis in India is more a silver crisis rather than gold.

What is the way out? This requires an enquiry into the causes for this catastrophic fall. One outstanding cause is the demonetisation of silver. Most of the countries are now on a 'gold standard,' while others are aspiring for such a standard. This has extinguished the demand of silver for monetary purposes in those countries. This decline in the demand of silver for monetary purposes means an increased demand for gold, resulting in a further fall in the value of silver. This growing *cheapness of silver* has, as already pointed out, a severe psychological effect. It is no longer taken to be a barometer of wealth and there is a fall in the demand for silver for non-monetary purposes. There is a "decline in the demand for silver even from silver standard countries." "The present low price of silver," says Mr. Knoke, "was at least, in part, brought about by a decline in the demand for silver from China. China's demand

has dropped to the extent of 50,000,000 ounces."

Many European countries debased their subsidiary coinage by reducing the silver content therein to a considerable extent. Many countries substituted nickel and other baser metals for the old silver tokens. This policy not only reduced the demand for silver tokens, but effectively increased the supply by the addition of their surplus silver. Great Britain alone released between the years 1920 and 1929, 95 million ounces, while before she started on her systematic scheme of debasement, she was purchasing annually $2\frac{1}{2}$ million ounces.

The Government of India itself has contributed not a little to this catastrophe. The Hilton Young Commission recommended that "the coinage of silver rupees should be stopped for a long time to come until the amount of silver rupees in circulation is reduced to the amount required for small change." Mr. Kann of Shanghai, therefore, rightly characterised the report 'as a black cloud overhanging the silver market like the angel of death.' The Government of India dealt a tremendous blow to silver and shattered all hopes by giving up silver coinage after 1920, by adopting a gold standard, and more than all, by announcing a sale of silver in an already depressed market. The proposed gold standard for China and the substitution of imitation jewels are sure to render the prospects gloomier still.

The question before the currency experts now is what should be done in

the immediate future to check this downward trend in the price of silver. On one thing all are agreed. There is no hope of restoring 'silver' unless there is united action. "I fully agree," says H. Brownell, Chairman of the American Smelting and Refining Company, "with the finding of the Committee that one nation can hardly act alone in restoring silver. But I think that two or three nations can. I am quite sure if the British Empire including all of her colonies and the United States agreed upon some utilisation of silver, it would go a long way." Granting there is to be united action, what course should they adopt? The problem, as we have already seen, is to restore the old value and prestige of silver.

This cannot be done unless silver is given an opportunity to serve as currency, side by side with gold. Rash students of economics may brush this suggestion aside by saying that this is '*bi-metallism*' and so has no practical value. This is wrong. The whole world to-day is in a fix regarding currency matters. The autocracy of gold is becoming intolerable. More than 50 per cent. of the world's stock of gold is in the U. S. A. and France. There remains still a huge sum that has to be paid by some of the European countries to America. Thus, if things are allowed to continue as they are now, there will be no way from the present financial panic. There is a great agitation for dethroning gold from her present position and starting a scheme for a '*Managed Currency*.' However satisfactory the scheme of a Managed Currency is to a theoretical economist, it has not received the approval of the layman. So the only alternative for the world is to throw itself helplessly to the

mercy of gold or make it a constitutional sovereign in the currency realm. I think this can best be done by going back to a kind of *bi-metallism* which, if approved by all nations, would work very well. Then the United States of America and other creditor nations will be found to accept silver side by side with gold in discharge of their dues. "If bringing into line of the Silver East with the Gold Occident results in better adjustments of world affairs, we stand a better chance of collecting our debts." In the words of Mr. Warburg, President of the International Acceptance Bank, "You cannot deny that this is a form of *bi-metallism*, but it is not at a fixed ratio. This plan or suggestion simply takes silver into the gold family," and "when you can purchase silver at a low price you can use it in limited amount in bullion reserve and have it there and issue currency against it just as you do with gold." If all countries were to permit 'silver' as part of their Central Reserves, this would create additional demand for silver. Another important method to restore silver to its original place is to insist that all those countries which gave up silver even for token coins should reconsider their action and take in and use silver for their subsidiary coinage. Mr. Brownell thinks that such a step would bring the price back to the 1919 level, i.e., to the neighbourhood of 55 cents. The annual demand of silver on account of this alone would be 40,000,000 ounces. "I feel strongly," says Mr. Knoke, "that silver's ills would be remedied almost over-night if those Governments, which since 1919 have debased their subsidiary silver coinage could be prevailed upon to return to the old conditions." If the above suggestions are carried out, India would be the first to gain. It is hoped that the coming World Economic Conference will certainly do something to help the poor man's gold.

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LOVE THE BOOK.

BY H. E. PROF. NICHOLAS DE ROERICH.

AMIDST the arts which adorn and thus improve our life one of the most ancient and most expressive is the book. What urged humanity since the most ancient times of graphic signs to lend to the cuneiform characters, hieroglyphs, Chinese magic signs and to all multicoloured manuscripts such a refined and highly cared for appearance. This careful and loving attitude sprang forth from the realization of the importance of a fixed impression. The best knowledge, the best strength were given to the creation of these significant monuments, which justly occupy the same place together with the highest creative works. According to the essence and exterior of the manuscripts of books we can judge about the epoch itself which produced them. Not only because the people had more time for handwriting but the spiritualizing of the instructive monuments gave the irrepeatable high quality to these imprints of human strivings and achievements.

It was however not only handwriting that gave the high quality to the book. Book-printing was inaugurated and could we say that this mass-expedience did not give a multitude of monuments of high art which served the development of peoples.

Not only in the refined editions of the 17th and 18th centuries, but likewise in contemporary editions were safeguarded high traditions of a refined taste. The quality of paper, the refined convincingness of type, the attractive distribution of sentences and the whole

composition of the page, the value of frontispieces and finally the fundamental firm armour of the beautiful binding made of the book a real treasure of the home. As firm a possession as was strong the binding of the book which did not bend at any tempests of life.

It is said that the contemporary make of the paper will not preserve it longer than a century. This is deplorable and the scientists ought of course to pre-occupy themselves rather with the invention of really durable paper for the protection of the best human imprints than to invent "human" means of warfare through gases. But even if such paper be again invented, we will have again to return to the refinement of the creation of the book itself. Verily, the best covenants can be printed even in a repulsive way. The human eye and heart aspire for beauty. Whether this beauty be in the line, in the arrangement of the text, in the calling frontispieces and affirming ornamented endings—this entire complex of the book demanding thoughtfulness is a true creation.

Only ignoramuses presume that it is easy to print a book. Certainly it is not difficult to throw together a bad book, which, on account of its neglect, broken lines and irritating crookedness, is soon discerned by people and then it is thrown with disdain on the lower shelf of a non-befitting book-case. Or else they will send it with pleasure to a friend, following the proverb: "I offer Thee, Lord, what I need not." A good book is not easy

to create. The names of the editor and publisher of a good book are verily esteemed names. It is he, the thoughtful toiler, who gives us the possibilities not only to acquaint ourselves with it but also to guard the true treasures of the sparks of the human spirits. The book remains as a living organism. Its exterior will reveal to you the entire substance of the editor and the other participants. Here is an austere book of eternal covenants. Here is an untidy book. Here is a superficial reasoner. Here is a dandy aware only of the exterior. Here is an eloquent idle-talker. Here is a profound scholar.....Knowing all these subtle reflexes of the book production, how sensitively and attentively should we handle everything that surrounds the book—this is the mirror of the human soul.

But everything is created only in true co-operation. We shall deeply respect the editor-artist in his work. But also he can expect from us we shall love the book. Sometimes under the guidance of contemporary decorators there is even no room found for book-cases. In some very wealthy houses we saw shelves in the walls with imitations of books. You can imagine the amazing hypocrisy of the owner of these empty book-bindings. Are they not an eloquent symbol of an empty heart and spirit? And how many uncut books lie mysteriously on the little tables of boudoirs. And their hostess speaks with delight about the famous name printed on the cover. How often amidst left heritages just the books are first of all destroyed, thrown like household trash on the scales of a rag-fair. Everyone has seen heaps of beautiful books, piled up like burdensome rubbish, whereas the ignoramuses who have thrown them out often did not even

trouble themselves to open them and ascertain what exactly they were banishing.

What then must an editor-artist feel knowing and seeing the tragic fate of the true treasures of the home? But also here we shall not be pessimists. Truly, signs of disgrace exist on the sides of readers and editors. But even at present there are beautiful editions, inexpensive ones, but wonderful ones on account of their simplicity and thoughtful impressiveness. There exist and are being developed inborn bibliophiles, who collect self-sacrificingly the best imprints of human ascent. Perhaps just now the necessity of co-operation between the reader and editor ought especially to be stressed. The financial crises reflect most of all upon the means and qualities of education. This is sad but it is so! As if on account of the material crisis somebody receives the indulgence for ignorance and savageness. Just at present the world traverses an unprecedented and deeply inrooted material crisis—a crisis of over-production, a crisis of the lowering of quality, a crisis of faith in the possibility of a better and bright future. It occurs mainly because of the fact that already many generations are trained to believe that the leading power of the world is the gold valuta. But evoking the entire history of humanity we know it is not so. Let us not repeat once again that the true valuta is the valuta of spiritual treasures. As sources of these values remain without doubt, the books in various languages which carry the sole language of the spirit. Not perhaps, but certainly just now we must think of the book and radiantly must we encourage the editors aspiring to beauty. Even amidst the crowded conditions of everyday life must we find a worthy place for the real treasures of

each home. With the best smile shall we greet those who collect the best books thus refining with their quality their own consciousness. Undeferably it is needed to encourage true co-operation around the book and to allot it again the most important and beautiful corner in our dwellings. How then to achieve it, how to reach the sterile or greasy hearts? But if we think of culture it means we think also of beauty and of the book as of a beautiful creation.

In remote Tibetan houses in a sacred corner are kept wood-cuts for the printing of books. The host after having shown to you all his jewels will lead you unfailingly also to this revered corner and will show you with deserved pride also these revelations of the spirit. He agrees to make prints for you from his wood-cuts, if he sees that you rejoice at his noble collecting. I have already written to you that in the East a book is considered to be the most noble gift. Is this not encouraging? If we say to our friends: "Love the book, love the book with your entire heart and revere it as your treasure" then through this ancient covenant we express also that which is so urgently needed in our days, when the human mind strives so zealously in quest of culture.

Someone unaware of the real situation will ask: "Why are we summoned now to love and protect the book when the shelves of libraries bend under the weight of annually increasing additions?" We shall tell him: "We do not speak of the number of printed

additions, we speak of the love for the book." Who knows, perhaps this immeasurable flow of printed paper has in its turn confused the people's conception of the book as of a true value. Not only each librarian but also each bookseller will tell you that the love for the very book has declined and is diffused. Are the bookshops crowded? As in many other cultural branches there occurred crumbling and the loss of character. Everyone, who is closely connected with book production will agree with us and will acknowledge that the time has come undeferably to think again about the dignity of the book.

I recollect how during the audience at the Elysees Palace, we appreciated President Doumergue sitting on the background of rows of beautiful volumes. With what dignified mosaik flowered this precious collection!

The book, as was said in antiquity, is a river of wisdom, quenching the thirst of the world—the book, whose issuing was only recently expected with a tremor of joy and whose edition was guarded with care. The sacred zeal of bibliophiles is not fanaticism nor superstition, no it expresses one of the most precious strivings of humanity which unites beauty and knowledge. Just now the hour strikes to care for the dignity of the book. Not superfluously, not according to a dogma, but because of the undeferable necessity we reiterate

Love the Book.

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RAJA RAVI VARMA.

BY MR. K. P. PADMANABHAN TAMPY,
Trivandrum.

RAVI Varma Koil Thampuram was unquestionably the greatest Indian artist of his day. Even now he is held in great esteem as one of the foremost artists of India,

of the world at large. He was the founder of a new school of painting which, at the present day, has many followers. Amidst the glorious galaxy of distinguished personalities of the world, who have contributed vastly to the domain of art, that of Raja Ravi Varma looms large. His work awakened deep interest throughout India and his remarkable influence crossed the waters to far off lands. He came to be looked upon as a gifted artist who possessed an exquisite and exalted sense of the

true, the sublime and the beautiful. In the history of the progress of painting in Travancore, no other name is so famous and arresting as that of Raja Ravi Varma.

Kilimanoor Palace has been from days past famous for the art of painting. The male and female members of that illustrious royal house were and are gifted with high tastes for painting, music and such other Fine Arts. In such a great family of soundly-established traditions, was born the genius, Raja Ravi Varma, the talented artist who won for himself international reputation and made over to his proud motherland an honoured place in the region of art. It is indeed eminently interesting and immensely gratifying to note that the great royal house of Kilimanoor continues to maintain and further its glorious traditions in painting.

The late Raja Ravi Varma's nephew, Mr. Ravi Varma, is an artist of exceptionally brilliant talents. At the present time in Travancore, Mr. Ravi Varma is the best and unrivalled portrait painter.



Raja Ravi Varma received his early training at the hands of his learned uncle, Raja Raja Varma Koil Thampuram, who had well-developed taste for painting and who won his laurels as the supreme artist in Malabar of the time. His works of art are outstanding for their mastery of all technicalities of painting and fidelity to nature and instinct besides being brimful with life. He was one of the good and godly souls who loved the noble art for its own sake. It must be said with abounding reverence for him, that he was a favourite and devoted votary of the Goddess of Art. Young Raja Ravi Varma took his first lessons from such a clever master of the brush. Ravi Varma began to portray in eloquent colours, striking scenes from the fabulously rich lore of Hindu mythology. This was his fertile field of exploration in which he achieved marvellously tremendous success almost unapproached even by the great artists of modern times. Theodore Jensen, an English painter, eminently skilled in portrait drawing, paid a visit to Travancore. Ravi Varma, the young and aspiring artist, was introduced to the English master, who at once understood the genius of the former. Theodore Jensen, for the first time in the life of Ravi Varma, revealed to him the immense possibilities that opened before him with high promises in the realm of oil colours. The meeting with Jensen was a turning point in the career of Ravi Varma who was bound to thrill the world with his immortal productions.

Ravi Varma took the fire from Theodore Jensen, the broad-minded portrait painter, whose works of art were decidedly of a lofty order. The ambitious youth took to his brush and pigments more interestedly and

assiduously with the result that he met with increasing success, which never once was tarnished. To have been young and gifted, to have worked, dreamed and achieved fame, that was the reward of Ravi Varma. The first portraits he painted were those of the members of the royal house. He had as his models the exquisite and perfect pictures of Jensen. Ravi Varma's concrete and real studies in canvas were much praised by discerning art critics. Encouragement, willingly and judiciously given, gave the enterprising artist great impetus for higher work. Next he entered the domain of imagination, where his fine and well-developed genius found ample scope for winning world fame as a master painter of excellent portraits. He won his spurs for the first time at the Fine Arts Exhibition of 1894, at which he was honoured with the Governor's Medal. His painting was that of a high class Nair lady at toilet. This piece of art showed very great powers in the budding artist and opened the eyes of all. The teeming originality and supreme beauty of the picture gave rise to rapturous sensation in the art circles of South India. Now he was on the road to fame, and fortune smiled on him most graciously.

His Highness Sree Vishakom Thirunal, prince among patrons of art and literature, took Ravi Varma under his patronage and provided him with a well-furnished studio in a section of the royal palace. This certainly was a great step. Now with all help and recognition from the enlightened ruler of the State, Ravi Varma worked with his brush inspired by overwhelming earnestness. He began to paint classical themes, the celebrated ones. The first classical subject he

made over to canvas was Sakuntala's love epistle to Dushyantha. This brought him the much-coveted Governor-General's Gold Medal in 1878. The picture attracted the attention of the Duke of Buckingham who took it with him to his home. Some time after Ravi Varma painted a portrait of the Duke for the Government House. At the suggestion of the Maharajah, Ravi Varma portrayed Seetha's Ordeal. The picture pleased His Highness—himself an art connoisseur of the first water—most. He evinced greater interest in the artist. This picture now adorns the palace of the Gaekwar of Baroda. The Gaekwar invited Ravi Varma to Baroda, where he spent a couple of years, contributing a number of excellent pictures to the Art Gallery of the Palace. The portraits depicted in true, enchanting colours, some of the brilliant and picturesque scenes from Hindu mythology. He then went to Mysore in accordance with the warm request of the ruler and painted for him a few pictures. His paintings were at this time exhibited in Vienna and won for their author many gold medals and high-sounding encomiums, all of which he fully deserved. Mr. Dara, a European trader at Aleppey, saw some of Ravi Varma's paintings, which he sent to America, where they were welcomed most enthusiastically and highly commended. To give a catalogue of all his paintings and the multitudinous honours awarded to him by Maharajahs, Lords, artists and art critics is indeed an arduous task. "When righteous men rejoice, there is great glory." Lovers of art, right and righteous, rejoiced in the pictures of Raja Ravi Varma, with rapture, ecstasy and sincerity.

It needs to be emphasised most that Raja Ravi Varma had no good training at all in

his profession. In spite of that fact, he achieved wonderful success. His inherent genius, immense imagination, and tireless endeavour so harmoniously blended together to make his world fame. His mind, great and noble it no doubt was, was like a fine camera fitted with a powerful lens, loaded with first-rate speed plates and operated by a master craftsman. He remembered many things and events with astounding cleverness and enviable acuteness, even to their minutest details. He was a keen observer and a profound learner. Anything that appeared before his far-seeing eyes, never went out of his prodigious memory. So strong and true it was. He visualised all imaginable themes and accumulated in his brain and heart all forms and shapes; and whenever he wanted to draw, he simply transferred them in glorious colours over to the canvas with his heavenly brush. Such was the secret of his success.

Raja Ravi Varma has done for art so much indeed, and it is no exaggeration to say that no one has eclipsed him in his field of action. He was, so to say, the first really noteworthy pioneer in the line. He achieved the highest mission of art, which is "not to copy nature, but to express her, to seize the spirit, the soul and the expression of beings and things." He was a pathfinder of a decidedly novel school of thought in painting, which now boasts of many a distinguished follower. Such a splendid institution owes its birth to his genius and its breeding to his endeavours. Raja Ravi Varma largely drew from imagination. He conceived forms before him in flesh and blood as the result of his intense study, his deep scholarship and his extreme devotion. All the Puranic heroes and heroines, kings and queens, saints and prophets, politicians and ministers, war-

lords and prelates, courtiers and servants, all appeared before him in their true colours. Who but a deeply pious soul could ever dream of such visions, visions that bring forth joy and bliss? Ravi Varma has pictured various scenes depicted in the great epics of Hinduism. All Hindu homes and houses of art-loving people are adorned with hosts of his pictures. The name of Raja Ravi Varma is a byword in Malabar. He is revered by all Hindus, for it was he who drew for them their ideals.

The wisdom of the late Highness, a great patron of arts and literature, blended with the abilities of Raja Ravi Varma, gave rise to the opening of the Art Gallery in the School of Arts, which has always focussed all the attention of the art world that visited Trivandrum. The School of Arts presents a splendid trio of paintings by the pride of our land. They are three Puranic subjects which are unique and of perennial interest. To create better works of art than these is something which could never be accomplished save by such geniuses. In one, a lovely and enchanting picture—an incarnation of truth, beauty and goodness—Sakuntala with all her sylvan companions is depicted most faithfully and superbly. Sakuntala, the love-sick maiden, stands before us as the perfect ideal of pristine charm trying to take off her sole a thorn, but with the real desire of catching a last glimpse of her retreating lover full of amorous desires. The picture is most natural and appealing. It, in fact, is pronounced to be the diadem of his works. Another portrait represents the pompous yet pathetic court of King Virata, where the helpless Draupadi, escaping from the clutches of the devil Keechaka, prostrates before the assembly in the immediate presence of her husbands, who

are incognito. This scene is exceedingly romantic. The last one exhibits Simhaka, the wicked villain, misleading Draupadi. All these pictures are considered to be the masterpieces of Raja Ravi Varma. They look very well against the walls and shine out with all splendour, which immediately helps the reputation of the artist. They are perpetual monuments of the genius of Ravi Varma.

Raja Ravi Varma was, for the most part of his life, at work and hated to be idle. He used to spend the greater part of the year at Bombay supervising the printing of his pictures. Ravi Varma Pictures have become very well-known everywhere. Their popularity never runs down the scale. His active work naturally undermined his health. This led to a speedier demise. Raja Ravi Varma was possessed of a very pleasing personality which found an easy passport into the hearts of all. He was always kind and genial, calm and calculating, humble and sincere, noble and loving. He was one of those really great souls on earth, who knew the pleasures and rewards of work. One outstanding trait in his character, which, indubitably, is the best test of truly great men, was that he remained very humble in spite of his fame having extended over all the civilised world. He was a profound Sanskrit scholar. His scholarship stood him in good stead in conceiving before his mental eye the personalities revealed in the great epics of Hinduism.

His conception of beauty was most perfect and even to-day remains a serious problem to most of the artists. For grace, charm, and personal elegance his portraits are without a second. Some of his masterpieces are Sakuntala, Seetha, Mahalakshmi and Saras-

wathi—all of which alike are superb ideals of divine beauty and excellence. For exquisite charm of form these pictures are nonpareil. Even at a very early age he had established his reputation as a sensitive artist of finest imagery and striking originality. In many respects his art is distinctly original and has been placed on a pedestal higher than any allotted to our present favourites. There is an amazing spontaneity about his paintings. It is the teeming spontaneity of expressing the highest. He spent much of his time in studying problems of light and colour, and achieved triumph in this difficult line. With his brilliantly analytical mind, he succeeded in creating marvellous works of art. The beautiful light of Ravi Varma not only shone upon the flesh of his portraits but the flesh itself glowed with its own reflected light, and in all his painting there is the glamorous, enchanting colour. So alive, so graceful, so lovely, so beautiful, so arresting his portraits are. His art sings with warmth, brilliancy, spirit and joyousness of his great gift. The oriental feeling is best expressed in his art. His masterly studies of the lofty Puranic themes are a valuable contribution to the art of India and has opened the eyes and hearts of many in the noble profession.

This enables us to put our finger at once on the fundamental quality of Raja Ravi

Varma's art, just the quality which distinguished him from other artists, and gave him a very singular and exalted place in the long sequence of the glorious and age-long traditions of painting. His, then, is an art which, in its constant reference to our inspiring Puranic traditions, affords us endless pleasure. His inventive fertility and magnitude of extraordinary gifts contributed to his firm seat of honour in the realm of art. Beyond doubt he was a part of the Great Creative Artist from whom he received all inspiration, all intellect, all imagination and everything. He was one of the greatest poets and singers of our great motherland, who wrote on canvas and sang in and through them.

Raja Ravi Varma first saw the light of the world on 29th April 1848 and after an eventful life of greatness of the first magnitude, gave up his mortal coil on 9th October 1906. Though he is gathered to his forefathers, his work lives and will continue to live through all ages, with untarnished brilliance and increasing importance, always inspiring and eliciting warm-hearted esteem from all lovers of real Art.

"For love, and beauty and delight,
There is no death nor change; their might
Exceeds our organs."

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WHAT IS HISTORY? OR THE PHILOSOPHY OF BENEDETTO CROCE.

BY MR. N. S. SARMA, B.A.,
Kolar.

(Continued from page 32.)

II. PHILOSOPHY OR HISTORY AS NOTHING BUT PHILOSOPHY ITSELF.

C. HISTORY ACCORDING TO BENEDETTO CROCE, OR HISTORY AS PHILOSOPHY.

15. *Individual Judgment as the Problem of Philosophy*:—The question, "What is individual judgment?" is plainly connected with that still more elementary and fundamental question, "What is judgment?" which means "What is knowledge?" "What is truth?" And, as truth cannot be something altogether unrelated, unconnected with reality, which is but another way or form of referring to the whole universe, or to the whole of experience itself, including within itself all thought and action, it is but the tritest thing to say that the question of truth, of knowledge, of judgment is, in fact, the greatest problem that can stagger the self-confidence of any earnest and capable thinker; and being so closely connected with it, the question of the individual judgment cannot but share in the perils and in the glories alike of the deeper question. Indeed it would not be folly to maintain that the question of the individual judgment is more perilous than that of the other pure judgment; for does it not relate to the question of the individual, particular fact, the individual, particular thing, the reality as we know and deal with, and not to that reality, the universal, of which we seem to know so little, and with which we seem to have so little to do? And how can one venture to cross this wide and mighty main, in any tiny

boat of speculation, were there not friendly beacon-lights and signal ships to rescue us at the least cry of utter helplessness? And, if any one manages to brave the storm and reach the other shore hale and well, be it no shame to him that he saved his head from the loveless waves through the kindly succour of mighty ships and seamen of old.

16. *First really discovered by Kant and Hegel: The Nature of the Apriori Synthesis*:—Whatever other discoveries might have been made before, and many such are still found, unquestionably to Kant and Hegel it is that must be accorded the honour of having once for all sounded the bottom of the question in individual judgment or knowledge (Croce's *Logic*, pp. 571-5. Read also his chapters 2 and 3, Part IV); for they it was who for the first time really saw and most clearly expressed the indissoluble unity between the subject and the object, the subject and the predicate in judgment, in their famous doctrine of the *Apriori Synthesis*. Were there not this first and fundamental unity out of which all distincts and opposites have their being and play, the very house of knowledge would never be, and even if somehow built up, would come down in no time. For where would there be any support and life to such knowledge? The prius and pre-supposition of all intellectual life, and, therefore too, of all life (for, there can be no such thing as a life of mere will

altogether untouched, and therefore unenlightened, by at least some amount of thought or intelligence) is no other but this that at bottom thought is one and undivided (*cp.* the Pythagorean idea of number one); that its simplicity, its power, its richness and its glory consist in the single fact of its sword-edge-like *purity* (*cp.* Kant's idea of *pure* reason or thought), so that it admits of no extraneous elements within its hallowed shrines so that, if it be anything, it is *universal* (Croce's *Logic* p. 41), it is *concrete* (p. 43) or individual, and never mute or silent, but all active and expressive (p. 40), so that it is the deadly foe of every false villain who would pretend to usurp its power and dislodge it from its supreme seat (*cp.* the question of the pseudo-concept).

17. *The Concept and the Pseudo-Concept*:—But no less is it equally all-generous, all-clemency, all love, all-careless, so that the moment the subordinates recognise and content themselves to live in their own limited and proper sphere, it lets them live and even grants them an honourable existence, giving them freely of its own. It is so full and infinite that it has nothing to lose however lavish it might seem in this charity towards its servants, for are they not its own ministers and how can it continue in its imperial sway but for this, its eternal activity, in and through them? Inasmuch as they partake of its being and live only through its clemency, just inasmuch as thought itself, the synthesis (of opposites), the universal (concept) lives in and through the particulars (intuitions or representations), without which it could have no existence whatever worth the name, nay, even as its own existence and power is of no value, if it is not for some-

thing better than mere thought, even so it lets and must let these beings (pseudo-concepts) be, which take their *posterior* (p. 30 ff.), existence from thought (concept) itself.

18. *Thought and Will, or the Distincts; and the two-fold Order or Grade of the Spirit (Reality)*. The *Apriori* logical synthesis is not itself everything for there is still the *pure* synthesis *Apriori* (spirit) beyond it which is the sole master of thought and of that which is more than thought. This original and ultimate, this final principle or postulate of all experience, of all knowledge, is reality itself, and being the unity and basis for both thought and for what is more than thought, well is it called by all thinkers Spirit or Divine Being. Thought (concept) certainly is its form or aspect (moment), but it is not everything, it is not all-creative and all-powerful as at first it seemed to be. For would it not be sufficient for the world to have its philosophers, alone but why should it still go in for others who are apparently not philosophers at all? They have thought within them, and are susceptible to its charms but why is it it fails to move them? Are they made so hard of ice that it can never melt them into motion? Will it never rouse them into action, to go out into the world, and build empires and spread life and society all the world over? No! action is not in its bones, and thought can *only contribute* to action. This must flower out from another branch, from another aspect, another form of the spirit. It cannot substitute itself for the whole of reality. This other, what is it but the will, at whose bidding all the trumpets must blow, and if need be, all the armies made food for powder? It is not in the hands of thought fully to build

or pull down, wisely must it relegate all such claim to its brother will. But most monstrous would it be, merely because of this division of power, merely because of this convenience of comprehensibility to make of them, the inner and the outer, things desperate, if not totally opposed to each other, so that they are a duality at the heart of reality, and not as it were the right and the left of that ultimate principle which is the very soul and centre of the world (question of distincts as different from opposites and the two-fold order of the spirit). The spirit is unity, and if it makes a show of this duality of thought and will, it is only for the easy grasp of tiny man, and not to set up an eternal combat or schism within itself between these forms of its own. They are not the modern appearance in another guise of that God-intoxicated Jew, the thought and extension of Spinoza. Rather are they the further elaboration of the greatest Germanic idealism, made by the modern Italian thinkers, Giovanni Gentile and Benedetto Croce (born 1866). Of the former, the English knowing public has yet to learn much, but the latter has already come out in all his triumph and fulness before them, so that there would be no mistaking his ideas any longer.

19. *Croce, the Real Thinker: The Basis of the Concept in the Representation (or Intuition)*:—There is no need to convict him for want of a religion, or for scant courtesy to science, or as the brainless prattler against the inevitable necessity of a general metaphysic, which is the panacea for all mental torture*.

* See them taken up later on in this work. These criticisms, however, have been urged by people like Dr. Bosanquet and Prof. A. R. Wadia (of Mysore) in recent books and journals.

Why convict a man for the unreason that he never dreamt of holding or entertaining? Is it because the birth-pangs of a new thought are always so difficult (p. 57) that we must ever vent forth our pain and irritation at his insuppressible kindness to rouse us into our own patrimony? I, for one, cannot discern any deep flaw at the core of his system. Why should we always hug up a system, merely because it is old and seems to be comfortable enough, merely because it is taught us by our fathers and forefathers and not rather thank the critic for sparing us the heart-sore, and just weeding out the wicked plants that grew and throve, unseen, unplucked by us? For what now does he say but that not merely is the reality spiritual as ever before, but that it is not clear (to us) if it is left to be all of a piece of thought? Thought is but a moment, he says, and has to accept and serve a brother, if it is to exhaust reality and do full justice (adequacy) to it. Nor is it complete by itself, if within itself it recognise no moments or grades, so that it will have something to lean upon, something to love and be loved, something to help and be helped, something to live in and to live for. Thought, however full it may look, is complete till it has recognised a lower grade within itself, a younger or elder brother as it were (cp. next para),—which takes us more closely to reality than itself, namely, the grade of the spirit, in which not that all distinctions are lost, but that no distinctions are found; for, as yet the dialectic of the dividing and uniting thought has not in the least made its way. This first moment, though the desert and victory of the child, is yet the only thing from which any life is possible, and thought itself would be barren without it,

even as no action would arise at all if there were no thought to guide it aright.

20. *The Intuition and the Individual Judgment*:—And all the more should we hasten to greet a brother-thinker, however far and foreign from us he may seem to be at first, were it only to thank him for his kindly aid when we were all but to founder in the midst of the roaring storm, in our voyage to get at the other side of the individual judgment. For he it was that for the really first time proclaimed far and wide in ever-unforgettable and ever-ringing voice his vision of the judgment as based upon the representation of reality (in our intuition). Thought which thinks itself can only attain its goal by thinking upon itself in the form of thinking upon the materials supplied to it by its own younger or elder brother as you will, who first gave a glimpse of itself to itself in the form of "expression of impressions" or, in one sense, of "sensibilities" and not sensations or perceptions. For, perception is a higher grade, and one which is nearest and dearest to our own subject (on hand); for what is "perception" but the perception, seeing, or becoming aware of the particular thing before us? This particular thing we can recognise only when the intuition has already taken place within us, so that no longer are we groping and grovelling in the dark, but have something substantial to think about and discriminate—that there may begin the primitive act* of the spirit (p. 214), so that the logical activity may no longer have to wait but enter at once upon what the intuition

has been able to bring before the spirit† as the humble if not the greatest offering it could seek to present to it. Only when a tint of the sky, a tint of sentiment, an Ah! of pain and an effort of will have been objectified in consciousness (cp. Croce's *Aesthetic*, p. 7) can we hope and dare to pass into the activity of thought which will give us a judgment based upon these intuitions, which to this extent it transforms in its own way, so that now you can place a value and an existence over them and say "This exists or does not exist. This is good or is not good."

21. *Reality of the Concept only in and through the Representation*:—And if we had time, here might we have shown how the representations in which only the judgment or concept lives, do not and cannot exhaust it. Hence the concept being in the representation but not wholly lost in it, is at one and the same time a unique creation or aspect of the spirit, inasmuch as it is not tied and bound up to anything so that it would have to forfeit its relation with the spirit for contaminating itself as it were with these gross and, what may even be called, "sensuous particulars." No, it is not merely *omnirepresentative* (e.g., "cat, house, man"), but is at the same time *ultra-representative* (e.g., "triangle, free motion"), is expressive and universal but nevertheless also concrete: so that when the concept comes to be expressed it is at one and the same time universal, particular and singular (p. 84). This

† This spirit lives, as in our Upanishads, not only in one and all its forms or moments, but at the same time rises far above them to live in and include various other moments that help to bring out all its variegated wealth, power and other characteristics like love and mercy, law and order, etc. (cp. *Atyatishat Dashangulam*, "and he stood ten measures above them all.")

* Note that this intuition of Croce is not prior to, but only posterior to, Kant's earliest intuitions of time, space and causality.

is well, and were it not the case how could it ever hope to come into any true relation with the individual thing and its real life?

22. *Illustrated by the King and his Subjects*:—It is itself only by coming into contact with the particulars, even as the king is the king only by coming into contact with and living in and for his subjects, though not wholly lost to himself as to be but one of them. It is this close relationship, this approachableness that gives so great a joy to the humblest peasant in the sight, nay even in the very talk and story of his king, nay, of the kings who lived centuries and millenniums ago, but who still in another form and accent continue to rule and work and to live on to this day,—as in fact also for all time to come. The king, no less than the concept, has his being only in the life and joy of his individual subjects, so that he is never satisfied with being any particular one of them for all time and all places, but must ever change to be one also with the remaining and the still more remaining individual subjects. His activity and his joy have no bounds; but his joy and his activity change too with the joy and activity of his individual subjects, so that in their happiness is his happiness, and in their sorrow his sorrow. The concept, thus, however individual it be,—and it is individual to the core—is yet and must ever be beyond this and something more than this. One subject passes away, ten thousand people die of a plague or famine, but the work of the king has not grown the less. On the contrary, he must, as it were, make up for their loss and for their misery, and his work should even be said to have doubly increased. Thus the concept is in the individual representation, and yet is above and beyond it. Thus when

it consents to limit itself within the necessary fetters of a judgment, it in no time shatters them, protests that it is not something unreal which cannot be thought of or acted upon, but that, on the contrary, it is as concrete and as individual as anything you will, and becomes no longer what you hoped it to be to become, a definitive judgment, but ever is and ever becomes an individual or perceptive judgment, and even here finding its true destiny gone, were it ever to remain at rest in one and the same place for even two seconds together, it changes incessantly and without rest, like the chameleon itself or the rain-bow which is never the same for even two moments together.

23. *Identity of the Pure (or Definitive) and Individual Judgments. Intellectual Intuition or Perception of Reality and the Dynamic Life of Reality*:—Well did the weeping sage of old proclaim in his triumphant catching of Reality, the heart of the chameleon, of the rain-bow, when he gravely laid down: "The river passes on, and never can you put your head twice into the self same stream." Fool, fool, what are you doing? Hope you to catch the flying cloud like this? But, first, come and follow me, quick and without a thought, jump into the burning cauldron of the eternal witch, ever so boiling, bubbling hot though it seem; for it is at bottem cool as the coolest attar and rose-water, up and jump with me and catch the moving reality from within. It is the same old sage of Ephesus crying to us again and again in the varied echoes of his modern guise and sound, from the Evolutionist Thinker in France (H. Bergson), the Mathematical Physicist of Berlin (the German Einstein), and the Art-Critic of Italy (Croce). Look, look and see if the so called universal

is different from the particular, the judgment of the universal from that of the particular. What you boast to have found as a complete definition is nothing but a particular answer made to satisfy a particular problem raised by yonder neighbour there, or by this hard critic here, whose very sound is gall to your ear. Think not of anything absolute, untouched by the particular, so that you can save all grace, all power, all purity to yourself. You are of the earth, earthy. Come and breathe the sweet breeze that blows from off the rose bush that side, and fear not the howl of the jackal or the grisly hyena. There are men enough to take care of them, and let not the passing hour steal idly away, so that naught of good will you have caught from it as a blessing. Throw not this earth away and this life, to catch at a heaven, an immortality, a universe and an eternity you never have known or dreamt of, but come and catch them, one and all in this, now and herel. Think not of worlds infinite, without number, pine not for an eternity which will come down from above to lift you into another world; open your eyes and see it in the passing moment and the pleasant seat before you. Flower in the crannied wall, could you but reveal to me what all you are, all earth and heaven would I behold, were it even in one single petal of your sweet self (adapted from Tennyson). That much longed-for vision of all souls, the *sub specie aeternitas*, the intellectual intuition, is neither more nor less than this simple song of the milk-maid there or the gentle running of the brook hard by (*Logic*, p. 154). Look, all history is one and "contemporaneous"; take but the interest away from it, the thought that you have in it, take it away and it crumbles into nothingness. It would be chronicle, annals

you would say; but could you see it aright with this removing of thought, the thought, of the individual, all "reality" would melt away into worse than nothingness. There would not be any will, and no representation, too, whatever.

24. *The Blank Left when all Thought is taken away. Psychological and Metaphysical*:—Thus when all acting of the spirit is taken away from you, what is there that is left before you? What object have you left before you, when all subject is taken away from you? Was poor Berkeley far wrong? Reality that, ere long, we saw was the spirit in its fourfold form, and when thought, the whole of the spirit—the whole of this reality is now taken away, and what else have you still left? May be you will say, and you are right, there still is my speechless wonder and doubt, if yet there is not something more left behind with me. But, softly, all this is pure delusion. It is nothing more than the *psychological state* effected in you by the taking away of all spirit, of all reality from you which makes you wonder (if even this is possible at this your present state of mind), if yet there remain nothing more (in you). *

Think not but that your mental state is worse than when the sole master of the house is carried away by the slave traders, or by the guillotine, and the poor wife is left alone,

* Being nothing of the theoretical order, this "blank" is nothing but a creation or positing of the practical order, lest in the absence of both theory and practice, the spirit itself know not how to live on. Being spiritual, because there is nothing real or existent outside (or beyond) the spirit, this blank is itself a product or form of the spirit, and the spirit being of only two orders, theoretical and practical, when the blank is not due to theory, it cannot but be due to practice and to none other.

all alone in this wide, wide world, perhaps with nobody even to care for her, or hear her forlorn distress.

25. *Identity of Philosophy and History : Impossibility of Philosophy without History.* Such, then, is the blank that would be left, if all the previous conclusions were false; and we would then have a universal apart from the particular, the universal judgment apart from the particular judgment, philosophy apart from history, as if the philosopher could ever revel in, and hope to create something fresh and new out of his own empty, barren, abstract thought, without any thoughts taken from or based upon history, which to a great extent is nothing but the past. If you cannot and do not think of the particular things embodied in science and in the results of the past, what else can you, or do you ever think of (for even the future is to no small extent connected with the things of the past and through it the present)? For all his doubt could Descartes himself have abstracted his own thinking self from his past, which would at the same time imply the non-existence of both the present and the future? So that without memory all hope, all judgment, nay, the very doubt itself, would have not merely to starve and kill itself for want of the least food, but what is worse, cannot even raise up either its own or their own heads. For, without the past, without the representation and the other moments of the spirit, doubt, the present, the self and every other thing that you might bring forward, would all be nothing, non-existent, or if you like, "present and existent" only to the abstract and tortuous mind. The mere want of a truly historical knowledge of philosophy was enough to mar the whole philosophic system of Her-

bert Spencer; how much more so, if all history were taken away from all thought? There would not merely be no reality to think of, but even nothing to talk of or to wonder at. Thus, this abstraction and illogical dualism (itself due to the alogical or practical activity of the spirit or reality) must yield before the resistless logic of real, absolute idealism (or as it is better called new pragmatism), which sees everything as one and reality or spirit as existent only in so far as it is history or development (or dynamic and active, and not static and dead); and we must realise that all history is philosophy and philosophy history*.

* 1. Equally true is the other side of this truth, that just as there is no philosophy apart from history, so too is there no true history altogether apart from thought or philosophy, that is to say, no action (and no fact) as apart from all thought (and value).

2. They are one and identical at bottom, i.e., in substance, though distinguishable for practical purposes. They are different, not from the conceptual, but only from the pseudo-conceptual, standpoint. They are one and the same, because they come forth in this form from out of the two primordial elements that we showed at first, the thought and the will, which, as we saw, were not opposed to each other, though evidently distinguishable from each other. Thus, this kind of identification of philosophy and history, of thought and will, of (judgments of) fact (as coming from will) and value (from thought), of practice and theory is no doubt very strange-looking, very irrational seeming, very mystical, very fantastic. But, all the same, this strange-looking fact or view, if you will, is the real essence, the glory and the crown of all Croce's thinking. For, as we shall see more and more clearly hereafter, however much mystical (in the ordinary sense) he is not—yet at bottom is he of the self same kindred spirit with all the great and seeling souls who are of the highest brotherhood of mystics, or seers, whether they are known to later ages as a Christ or a Plato, a Virgil or a Dante, a Tagore or a Kalidas, a Gandhi or a Buddha, a Kant or a Hegel, a Croce or a Bergson. For, what has he said or rather seen (in the sense of a "Rishi") but that reality

There may and must be differences about what in any given case is false or erroneous history and what is false or erroneous philosophy, or about the proper divisions of the one sole subject (of reality or spirit) into two or more parts, into so many sections or sub-divisions and no more, etc. But they are all secondary and can easily be solved when the main principle is clearly and fully accepted and really adopted in practice, the touchstone of all theory.

Is nothing if it is not active and conscious, conscious and active or active-conscious, conscious-active at one and the same time? And what else do we mean but this when in simpler, homelier, religious, poetic language we think and call the reality as nothing but spirit or the divine?

And what is spirit or God if we do not mean by it a being rich with power (will) and sense (understanding, intelligence or thought), a being that is all will and thought, all conscious and active, or as we say all omniscient and omnipotent? But by this appeal to the popular side of the argument, I am not saying that Croce too should be grouped along with those thinkers of the present day who are led away by the man in the street and are catering to his likes and dislikes, so that Prof. Radhakrishnan has, in his work on *Contemporary Philosophy* (1920), a right to brand them all as turning false to real thought or absolute idealism. I only brought it to show how the essence of the Italian thinker's views would stand when conjured up in the simpler and unsophisticated words of the day. Lastly, for the justifiable possibility of such identity of apparent dissimilars, the thought and the will, philosophy and history I might invite your attention to that great passage of the Upanishads which says of the spirit that it is *anoraniyan mahato mahiyan* or "smaller than the smallest, greater than the greatest." For, could we but open our eyes, can we not see the thought that ever lies hidden and covered up (on all sides) within all will, and the will that in the same way lies hidden and covered up in all thought, philosophy within history, history within philosophy (which is its other self)? And, how can we see and penetrate into such depths of thought (in any great person, whether poet, saint or philosopher) if we do not travel all the way through with him, with

26. *Criticism and Fuller Meaning of History, as including the Future:*—Before leaving this part, it is necessary to point out that history standing for the individualised (concrete and practical or real, *cp.* the Upanishadic idea of "nityasya nityam," the real of the reals) reality should not be interpreted in too narrow a way so as to stand for only the past. For, being contemporaneous and one, indivisible, eternal and infinite, it is co-extensive not merely with the whole of the past, but also with the whole of the present and the future.*

But I shall not linger much on this point here alone; for there are still a few more things to treat of, and I will take it up again towards the close of these lectures.

Note: The present work was first brought out in 1921 for the use of certain lectures delivered at the Mysore University for its post-graduate classes. For it is connected not merely with the logical or theoretical moment of the spirit, but what is more, with that other and crowning moment of its life, the ethical and practical moment, where the individual merges himself into the universal soul, and another cycle of creative activity is rendered possible to begin afresh and again, where the sun that set in that noblest self-sacrifice of the individual spirit will first reappear again

love and sincerity, or as it is better known, with true sympathy or seriousness of thought (which, however, does in no way preclude critical and wary thought on our part, but on the contrary ever invites, if not actually demands it of us? For more, see later on.

* On pp. 566-7, *Logic*, Croce criticises Francesco Patrizio (1560) for holding a similar view and says he is against this view, but taking his system so far as it has reached us in English, and as seen in its exposition by Dr. W. Carr's two essays on his philosophy, our view is not really going anywhere against the principles of real Crocian system, *cp.* also his *Historiography*, pp. 214 and 237.

in all the unbounded joy and sparkling radiance of a new day, that is heralded by the flourish of trumpets, the unending array of pictures and the crowds of visible beauty, presented as they are by the choicest glories of art by that first and "representative" or expressive moment called intuition in Croce's system.

27. *Why is Croce's Doctrine "New"? and the Value of the Empirical View*:—If history is philosophy and nothing but philosophy, why, then, were they so long held to be separate? For the first and chief reason, it is because the nature of the "Synthesis Apriori" was not yet sufficiently appreciated, and secondly because the distinction very well answers a practical and didactic purpose, so that it finds it *convenient* not alone to treat of the different moments of the spirit as almost completely distinct subjects, but also to treat of what may be called the subject of facts in one place, and the subject of values in another *as if* verily they were whole, autonomous and disparate from each other. But for the true thinker this distinction is horrible in the extreme; for, where is there a fact altogether without value, or a value without a fact? To answer it would again be to repeat most of what was said above with regard to the supposed duality of thought and will, of the individual and the universal, of the judgments and of the forms of knowledge connected with them. For the same reason, to write of histories according to certain countries, certain peoples, epochs, subjects, institutions, etc., is good and it is true *only for* the sake of convenience, and not because the theoretical truth necessitates or permits it so.

28. *True and False History seen in Complete and Partial Histories*:—For, where

shall we fix the boundary between the ancient and the modern period, between the European and the African, the German and the Russian, or between the English and the Scottish? The difference, if it exists at all, is at the utmost a difference of quantity and nowhere of quality (unless we take quality in a very practical and not philosophical sense). Hence the history of literature soon grows into the history of art as a whole, this into that of science, of economics, of religion, of politics and so on *ad infinitum* as Ruskin demonstrated long ago. So, too, the history of France when it is really written as it should be written, soon extends to that of England also, then to that of Italy, of Spain, of Germany, of Russia, of Africa, of India, of America and so on till it embraces the whole world, as indeed the philosophical historians like Guizot and Buckle (*cp.* R. Flint's book, Vol. I, Ch. 10 on Guizot, pp. 226-f; for Buckle, see his own work), of our previous part have unmistakably demonstrated it (to the thorough approval of all unprejudiced men, whether thinkers or actors). Thus what was said at the beginning that history is tending to become world history, and this into one history (*cp.* Lord Bryce's speech in 1913, quoted in Mr. Marvin's book, *The Living Past* and that on the *Recent Development of European Thought*, p. 13), is most true, and it must be so; for reality is one and everything works in conformity with it—a truth close to the heart of every philosophic history, but not always clearly brought out.

29. *Judgment of History and the True Practical Judgment*:—Next, what shall we say of the past, if it is wholly right, or if it is wholly wrong, and so on? The judgment of value as "Peter is not good, he ought to be good," etc., is called the practical judg-

ment, and it is very closely connected, if not itself identical, with the individual judgment. Since we take an interest in things passing before our eyes, before our own life, and we must act in connection with them, we must proceed by making certain choices here and certain choices there, so that we must estimate or evaluate different things differently and not all of them in the same way. That is to say, whenever a thing *interests* us (*cp.* the similar view of Dr. Jung on the libido, or the psychic energy, especially of man) for our practical purposes, we have to value it and judge it differently from what we would have done, if it had not got the same interest for us just at the time and place concerned. The different periods of pre-historic and geological man interest us; so, too, the question of the man living on the planet Mars. If it is true that we gain anything substantial by such thought about them, by all means we should stop to judge upon such questions (of *vital* interest). Otherwise it would be an utter waste of time and waste of thought, which are meanwhile so *necessary* for our work in other directions. In such cases it is no good, nay, it is not at all right in asking if the neolithic man (as in Mr. R. G. Collingwood's article on "Croce's Philosophy of History" in the *Hibbert Journal* for January, 1921) was right in doing such and such an act, in building his hut in this way and not in that, in drawing the figure of his ox or goat in this particular way and not in that general way. The same would be true of our value judgment with regard to Cæsar, Machiavelli or Napoleon. Certain questions are of use to us as regards their history, and by all means we should think of them; but certain others are not at all necessary, as the question of what particular kind of dress Shakespeare or Johnson wore on such and such a day and how they acted in some petty question of

domestic or even of social life (*cp.* W. H. Hudson's *Introduction to the Study of Literature*, pp. 28-30).

30. (A) *Questions regarding the Philosophy of History*, and (B) *the Philosophy of Nature*:—There is a further question, what is the real value of the philosophy of history? The sketch of it given in the first part is sufficient to show to us that certain things are true in them, and that certain other things are not true. Now, it is not enough simply to accept the things that are good, and to leave out the other parts (of these works) which are not so good and valuable. We must, if we care for truth, weed out the whole set of noxious plants, and clear the field of them. Philosophy of history, or as it is called, philosophism, assumes the right of criticising the works of the historians themselves, and to give a separate conclusion of its own. In this task it has given us several truly original and valuable ideas like those of progress and of providence, but as it pretends to be a study of reality at second degree (based upon the work of the historians, and not upon its own self in the first place), we cannot suffer it to exist, and all the more so when we find that it wants to deduce history *apriori*, as in Fichte (*cp.* para 5). It has no such right given to it anywhere, and it must either write history simply like the historians themselves, or do something better than the mere historians, which means that it should write history according to our sense, as philosophy itself; and no third course is open to it (*cp.* *Logic*, Chapter on Philosophism, pp. 420-9; and essay on Hegel, Chapter 7 on the Philosophy of History, pp. 134-50).

So too, does the same answer extend to the question of the philosophy of nature, which is closely connected with the above

question. For, this study must be given up in favour of true science, which is the special province of the practical, being judged by the pseudo-concepts of the empirical and the abstract (cp. the works cited above, pp. 429-37, and pp. 150-74); but let no stigma attach to science, for we are no way belittling its services to humanity, but are here only affirming and maintaining that it is true and valuable not as theory, but as practice.

D. CONCLUSION.

31. Concluding Remarks. Charge of Dualism and Naturalism (against Croce) by Mr. Collingwood Unfounded.

Before concluding this lecture, I should say that the charge of critics like Mr. R. G. Collingwood (cp. *Hibbert Journal*, January 1921) that in the new book on *Historiography*, which forms the last and fourth volume of Croce's Philosophy, Croce is clearly abandoning his own philosophy of the spirit, heartily sick of it, says Mr. Collingwood almost, because he has yielded to the naturalistic tendency in him, as against the true and idealistic tendency which he has failed to adhere to as his friends and successors, Giovanni Gentile and De Ruggiero have done, this charge, I am afraid I should most strongly say, holds not in the least degree. For nowhere, so far as we could see him in all his system and writings published so far in English (and obtainable in this State of Mysore), from the earliest essay he published on philosophy in 1893, right on to the present day, when he has written a great work on Dante at this national and world poet's sixth centenary day, entitled *The Poetry of Dante* (1921), and studied so highly by all capable scholars, nowhere I say (and I am revising this after ten years in 1932 when we must all have read and appreciated his *European Literature in the 19th Century* and his *Autobiography*, published in English), do I see the least

wavering in the Italian philosopher from the true as against the false path of absolute idealism. If as some of the best modern canons or as classics of absolute idealism, may be considered the *Essentials of Logic* (I Edition, 1895) by Dr. Bosanquet, himself one of the most inveterate critics of Croce, and who, too, brings the same charge of naturalism against him (cp. *Quarterly Review*, April 1919, p. 375, and his book, *The Meeting of Extremes in Contemporary Philosophy*, 1921, in which he calls Croce and his friend Gentile "New Idealists"), *The Nature of Truth* by Mr. H. H. Joachim, the *Constructive Philosophy* (1917) of Dr. J. S. Mackenzie, and the *Contemporary Philosophy* (1920) of Sir S. Radhakrishnan,* if the general and synthetic impression I have got of them, as to true and not false absolute idealism be correct; and my application of it to the varied and voluminous works of Croce be correct, then most deeply do I deplore the sad misinterpretation of Croce that Mr. Collingwood has so beautifully, (which would have been worthy of a better and truer cause) expressed at the beginning of 1921. I quite agree with him that Croce is an excellent and most delightful historian; but for all this, I would not admit that whatever the future of Croce's writing may be, in all his works so far obtainable to me in English he does anywhere betray the least flaw, caused by the "transcendental" strain in him which would make the fourfold description of the spirit false and rotten to the core, so false that as Mr. Collingwood divinely intuits and prophesies, it has made

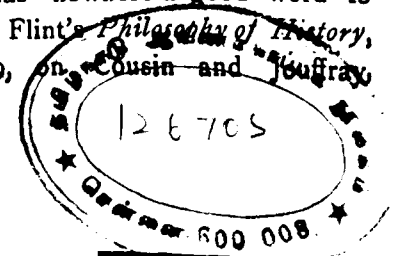
* This eminent Indian professor offers his criticism of Croce in various parts of his works. Cp. especially his criticism of history and of Croce's philosophy in the *Hindu View of Life*, 1927, p. 69.

Croce himself so sick of it, that would he really care to regain his health, he must needs cast off this wretched philosophy of the spirit that is so "abstract" and full of "dualism" and betake himself to the cultured ease of old age writing a history of the world as a history of reality itself, because it cannot afford to see all its glorious works and labours go into dull oblivion, unwept, unsung, unhonoured. On the contrary the new philosophy of the spirit is quite sound and thorough, so far as it goes, and I do not think it is in the least unidealistic, materialistic (cp. Dr. J. H. Cousins's *Philosophy of Beauty*, 1925), or anything of that false, ignoble kind. I must, however, add a word at this point, lest I be taken to be too uncivil or too dogmatic, that ere long in my second and third lectures I will take up this very problem of immanence and Croce's *realisation* of it, and deal with it point by point, as far as possible.

32. Other Questions on History not necessary to treat in this Lecture:—I wished to say a few more words on some of the smaller details connected with our present question What is History? like the following ones:—(a) Can the historian work with a subjective standpoint, and should he not write history objectively? (b) Can history foresee the future and forecast the coming events? How far are the laws of history calculable? (c) What are the factors that influence history, or the evolution of society and of the world? (d) What is the ideal of society and of the individual? (e) What are the lessons and what is the use or value of history? (f) What are the sources and the methods of history, and how should we study the documents? (g) Is history a

science or an art? (h) Is it not the biography of great men? (i) Is there a purpose in history and how is it revealed? and similar other questions which can easily be multiplied; but as I have already exceeded my limits and as the clue to the solution of these minor or secondary questions of detail is not totally left untold in what I have dwelt upon so far, I shall, for the present, refrain from spinning the yarn any longer.

33. Some Defects of Croce, e. g., His Treatment of Victor Cousin and of J. S. Mill:—Before concluding, I must, however, just add a necessary word or two. Beyond question, Croce is too hard on several things that interest us so deeply and that we value so highly, like science, religion, metaphysics and mysticism, or even positivism and eclecticism, or the thought of contemporary philosophers like James, Russel and Bergson, or of great writers like Ruskin (cp. his aesthetic, historical summary) and J. S. Mill. But as in any deep and thorough study of great minds we cannot fail to come across their real, as opposed to their apparent, ideas on such all-important subjects, I shall here content myself with just saying that I will try my best to deal with the chief of them in the coming lectures. However, I wish to be permitted to say that some of Croce's own ideas like the doctrine of the four moments, and the idea of history of philosophy bear too close a resemblance as not to be mistaken with those of that poor eclectic thinker of France, Victor Cousin, for whom in all his writings read by me so far, he has nowhere a good word to spare (cp. R. Flint's *Philosophy of History*, Vol. I, Ch. 9, on Cousin and Jouffray).



pp. 174 and 176, and Levy Bruh's *History of Modern Philosophy in France* 1899, Ch. 12). But, perhaps, Croce will say they are nothing original with him, and that he took them all from the Germans, especially from Hegel with whom he was on intimate and friendly terms for several years, so much so that he even and lived with him at Berlin in the year 1824-25. But yet on a great and brilliant writer, who, if he has done nothing else, to this extent at least, gives us a good and powerful exposition of the master's view, on such a writer, I say, one should not be too hard (*cp. Logic*, p. 490). If we cannot be kind, at least we need not be wanting in all true gentleness to them. Ordinary politeness and courtesy require this of even the best of scholars and thinkers, and I wonder why an Italian and one of Croce's eminence betrays this fault, as indeed he repeats the same towards another thinker, this time an Englishman, that saint or apostle of rationalism, J. S. Mill (*Logic*, p. 547). *

Is it because the Italian critic mortally fears that lacking as they do in that true

* It is a pity that so far as I can see and understand things aright, for such defects mostly and not for anything more serious, the Italian thinker is made to pay so heavily as not to be appreciated at his real worth by the partisans of these injured writers and systems like Prof. A. R. Wadia (*cp. Mysore University Magazine*, November, 1918 pp. 213-14, and *cp. our para 19*) and Mr. K. A. Krishnaswamy Iyer (in his *Vedanta or the Science of Reality*, pp. 314-21, 1930). The former, as an "Absolute Idealist," follows more after Dr. Bosanquet in his criticism of Croce, and the latter criticises him from the standpoint of Shankara's Advaita or absolute monism and without studying him at firsthand in his own works; but I am not yet fully convinced by their arguments. For in no one can such a bias or limited standpoint show any real seriousness of thought. But it is a great relief to note that with all their unsparing criticism of Croce, the Italian thinkers themselves like Giovanni Gentile, De Ruggiero, G. Castellano (and D. Ainslie on Croce in the *Encycl. Brit.*, New edition, 1921-22), R. Piccoli (in his Introduction to B. Croce's *Philosophy*, 1921-22) and Angelo Crespi (in his *Contemporary Thought of Italy*, 1926) are more charitable to him than any of these critics.

seriousness of thought, which is the crown and eternal ideal of all metaphysic, to be truly kind and even gentle to them, which smells of friendship would be tantamount to keeping sides and company with, as he thinks, such weak and half-hearted prattlers who are no real devotees of severe truth at all? But this would draw me on to the other parts of my course and I must not sin in trespassing so. I will only say that in this Bohemian conduct in Croce, we see the true Italian and pupil of Dante (to whom, in other respects, as in his new work on the poet he has done no little honour); for, has not that great mediaeval poet behaved in much the same way towards a couple of persons during the course of his wonderful travel through the three worlds, especially in the Inferno?

34. *My Aloofness from Indian Theories in this Lecture Necessary*:—I ought also to say that throughout this lecture, I have scrupulously avoided the bringing in of any ideas of ancient or of modern India and especially those connected with the new outlook in modern historical writing in India, though they are nothing inconsiderable on this question (as compare the excellent critique of Croce's system from the Indian standpoint in Dr. Dasgupta's lecture at the International Congress of Philosophy, held at Naples in May, 1924, and published in the *Modern Review*, 1924, pp. 154. f., and the recent criticism of Mr. K. A. Krishnaswamy Iyer in his work entitled *Vedanta or the Science of Reality*, 1930). This was only for want of sufficient scope, and not in the least for want of a real desire to treat of them.

35. *Conclusion. Understanding possible only through Sympathy and Sincerity (or "Seriousness of Thought")*:—But in the meanwhile I am content to conclude with this simple, but for all that, critical appreciation (which is not wanting in the power to see what it would ultimately mean) of the great Italian thinker that he who cannot see the pure light, when it reveals itself so clearly and lavishly, must unquestionably be oppressed with something more than an ordinary degree of what Croce himself calls the practical,

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UNIVERSITIES.

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

IN its simplest form, a University is nothing more than an aggregation of teachers and learners, and the earliest Universities of modern Europe began in this way. Crowds of learners gathered round a few eminent teachers of medicine at Salerno, of law at Bologne, and of theology and dialectics at Paris. Such too were the beginnings of Oxford and Cambridge. These two trading towns, as they were situated upon rivers, were then the chief avenues of commerce. Here, a concourse of students formed itself round a few learned men, and grew to vast dimensions. They were not founded by any public authority, but founded themselves out of the desire for knowledge. They derive their legal quality as corporate bodies from ancient custom. The same is noticed in the Eastern world. Schools sprang up in the great mosques like the famous one of El Azhar in Cairo, and it still draws thousands of students of all ages from all parts of the Mussalman world.

In the middle ages, sovereigns began to establish such places of learning. The Emperor Frederick II set up one at Naples in 1225 A. D., Pope Gregory IX another at Toulouse in 1233. The first in the German Empire was that of Prague, founded by Pope Clement VI and Emperor Charles IV in 1347-48. Others followed as that of Heidelberg set up by Elector Palatine Rupert and Pope Urban VI in 1386. As the ecclesiastical jurisdiction of the Popes embraced all Europe, they were called upon to see that a due supply of trained theologians was always forthcoming.

In Scotland, the Universities of Glasgow and Aberdeen were founded by Papal Bulls. After the breach between Rome and England, Queen Elizabeth created a University in Ireland by a royal charter. In modern Europe, a University is an institution entitled to grant degrees which have obtained more or less legal recognition. So, nothing less than some public authority, such as either a royal grant or statute, can create a University. London, Durham, Manchester, Liverpool, Leeds, Birmingham, Sheffield, and Bristol have thus been constituted.

In the United States, colleges and Universities, great and small, have sprung up all over the country in a crop almost too abundant. Harvard and Yale were the foundations of private benefactors, and their States subsequently aided them. Many other colleges owe their origin to religious denominations. The most interesting, peculiar, and characteristically American type is that of the University founded, supported and governed by the State.

The Universities of Germany are complete in their teaching organisation. They provide ample instruction in every branch of knowledge, and they are famous for research. The level of learning among the teachers is very high, and their energy gives complete training. Special training has been brought to bear upon every department of practical life in Germany, upon private business in production and distribution no less than upon all kinds of administrative work. A control is no doubt exercised over the

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Universities by the Government, but it is in no way harmful, because public opinion practically secures freedom of teaching and relieves the professors from undue interference. The whole nation recognises the value of practical life, of full knowledge and exact training, and therefore everything is done to maintain the institutions of learning and teaching at the highest level of efficiency.

Oxford and Cambridge belong to a different type, as they are less completely organised for purposes of instruction and hence do not educate a large proportion of the people. Since the Reformation, they have been places of resort for the upper and middle classes. But within the last thirty years, they have been rendered easily accessible to the promising and diligent youth of the poorer sections of society. But their several conspicuous merits are specially their own. Their ideal is to fit a man to be a worthy member of church and commonwealth. They develop men as men, and shape and polish a completely harmonious and well-rounded intellect and character. They have thought of the aptitudes which find their scope in practical life, and which enable a man to work usefully with other men and to exercise a wholesome influence in his community. All the high statesmen are their *alumni*, and they gratefully acknowledge how much they owe to their *Alma Mater*. What they owe is the knowledge of human nature, the tact and judgment, the sense of honour and comradeship which daily social intercourse in the colleges of these Universities tends to form.

In these colleges there is a sort of domestic life which brings the students into close touch with one another. The under-graduates

dine together in the same college hall along with the graduate teachers. They worship in the same college chapel, and have their sports together. The opportunities for forming friendships are unrivalled, and therefore those who remember Oxford and Cambridge say that they learnt as much from one another as they did from their professors and tutors. The domestic arrangements of the English college life create a familiar intercourse between the teachers and the under-graduates. The students are the friends of their teachers, and they live with them on an equality, and this is of course tempered by the respect due to age and experience. Thus there has been created at Oxford and Cambridge an atmosphere, an intellectual and social tone, which forms manners and refined taste, and strengthens character by traditions inherited from a long and splendid past.

The Universities of Scotland are very different from the English Universities. As Scotland is a poor country, they are not completely equipped. But they always give a high quality of instruction and thus have produced a large number of remarkable men. There are no residential colleges; so the under-graduates live in lodgings where they please, and thus there is less of social student life. But the instruction is most stimulating. The poor under-graduates, coming of a diligent and aspiring stock, are studious, hard-working, and self-reliant.

The American Universities are both popular and free. Their doors are open to everyone, and they are untrammelled by any religious or political prejudices. Many of them allow the student a wider choice among subjects of study, and leave him in other ways more free to do as he pleases. In Europe, University

education has been a luxury for the ordinary man; but in America it is deemed as a natural preparation for a business life also. The proportion of business men who have studied at some University is far larger in the United States than in any other country.

The Universities bestow on people gifts of super-eminent value. One such gift is friendship. The opportunities for making congenial friendships are ampler in college life than ever afterwards. Besides the familiar intercourse of the class room, the acquiring of knowledge in company is itself a foundation for sympathy. Joint study becomes a bond. Young men have the same tastes. They enjoy the same books. They work side by side in the laboratory. They help one another in difficulties. They argue out their differences of opinion. They are inspired by the same ideals and confide them to one another. By the above means, they best enter into one another's hearts and hopes, and form ties, which, lasting as long as life itself, may be a source of joy until the end.

Another gift is the delight in knowledge. It is a sense of how much there is to be

known of the vast horizon that is ever widening as one goes on learning, of how with each one of us the enlargement of personal knowledge seems only to enlarge the sense of the regions of mystery beyond the horizon. Real, accurate, and systematised knowledge renders invaluable help in dealing with the facts of every situation.

With the joy in knowledge, there will go the love of truth. Devotion to truth, loyalty to truth under all temptations, is the intellectual conscience of the man of learning. To create it is the chief aim for which Universities exist. If the University teaching and life have not taught that, they have left the main thing undone. By a disinterested devotion to truth, the vehemence of partisanship is moderated. As a result of University training, a man, in the capacity of a citizen, can contribute three things to his community. One is the spirit of progress. It is hopeful, because it always seeks to better things by knowledge and skill. The second is the spirit of moderation. It makes him cautious, and enables him to resist the temptations of party passion. The third is the love of truth, which will help a man to overcome the promptings of personal ambition or the baser lures which the power of selfish wealth can offer.

Prescribed as Text-Book in many District Board Schools.

Approved as a Text-Book for School use, vide Fort St. George Gazette, Part I-B, p. 670, dated 10th November 1931. Also by Cochin State, vide Circular, dated 4-3-1932,

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PHYSICS

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

Formerly Assistant, High School Dept. of Colleges at Saidapet, Palghat, Mangalore, Coimbatore and Tellicherry; now Lecturer in Physics, Queen Mary's College, Madras.

CHEMISTRY

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

Additional Professor, Presidency College, Madras

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

THE SPIRIT OF ROMANTIC COMEDY.

"AS YOU LIKE IT."

BY MR. K. SATYANARAYANA, B.A.,

Kasimkota.

It is in this playful and mirthful play of Shakespeare that we are led into that happy land which is a comfortable resort for the fugitive of life. Shakespeare had been driven far by vain longings and he has found his place of peace after all. This is the ideal world into which he would fain shift the scene of man's activity on this globe. His imagination conceives no geographical or topographical limit for this wonderful place that is opened to his discovery; nor is there any restriction of climate or country for this wonderland which unlocks the secrets of natural life. The Renaissance enthusiast had vainly dreamed of an El Dorado which he could find nowhere; but Shakespeare's visionary insight could at least imaginatively realise one that ensures better happiness than even this country of riches. The debonair ease and freedom which characterize the life of the Forest of Arden remind us of the lost pleasures of Eden ere the fruit of knowledge is tasted. Our poet has led us probably into a far more beautiful place and has sanctified it by its spiritual influence of converting even Frederick into a recluse. It is therefore that we do not have a cursed paradise here but one that is made holy by resignation and penance and more than all this by the vow of divine gratuity.

The pen of no human creature can possibly describe the charm of the sweet place which Shakespeare selects for his heaven of happiness. The forest is not filled with an intricate mass of ugly-looking trees but it

abounds in rich rows of the olive and the fig and many other bark that enables Orlando to record his love-songs. A gentle odour steals on amongst these and fresh and fresher life jets out in them engaging the attention of the aesthetic eye. The landscape is ideally beautiful and surpassingly romantic. The sparkling vivacity and the debonair freshness of the scenery has no parallel anywhere, nay, not even Prospero's island is richer in herb and plant. Its grace is all its own. Here there is no Ariel and no magician of a Prospero but there is a vivacious creature more alert and gay, and more like a spirit playing the role of a mock-magician herself. At the touch of her magic wand, she scatters mysteries. But her purposes are however light and merry while her pranks are mere holiday trifles. She vivifies nature set as a background for her sweet pleasures. She is the spirit of this heaven that Shakespeare conceives as the special province of Romantic Comedy, and her nature buds and blossoms as she enters the place as the wild rose of the forest opens its petals. She is loosened from the fetters of court-life and in the idyllic world of happiness, she determines to make a joyous feast of her life. Her pleasure garden is the forest therefore where she indulges in wild and romantic pranks.

This picturesque and romantic pleasure seat is a contrast to the stinking and howling city of Frederick's court. What a con-

trast are the broils of town life to the peace enjoyed by the elder king and his loyal followers turning all things to sweet uses! Rosalind under the court is a shadow alone at best of what she is in the forest, though now and then her nature gleams out as when she bestows the chain in true hero-worship apart from the motive of sympathetic affection. A suspended gloom is cast over her and her very life in the court, and though cheered by the presence of Celia she is yet a moon hid under dark clouds. Once the banishment is proclaimed on her, her vivacious nature comes to be alert and she devises the ways and means of escape. She is never despaired of Orlando but feels sure that he is devoted to her and, when she comes to know of this, her joy knows no bounds; her sprightly nature which buds and blossoms, bears fruit, all at once.

The fruit that is thus yielded is the romantic make-believe. It is a device that serves the youthful and erotic interest of plot. It is responsible entirely for those emotions that intervene suspense and joy. No imaginable aspect of love-life is as pleasant as this mild fancy of Rosalind. It is highly desirable as it is quite natural that Rosalind shall try to test Orlando's intensity and purity of life. This is a positive caution that rises in her mind as the love of Orlando might be the mere freak of an amorous freak of nature that "now is and now is not." The concealment of Rosalind's identity has a motive for sustaining the wild and vigorous romance of this play. It is a very delightful picture to imagine Rosalind, herself afflicted with love-darts restraining her flowing tongue so as to make Orlando lay his heart open and indulge in love-pranks.

The merry wit that splashes out in the course of the love-fever cure and the mock-marriage are aspects of love-life which are quite lovable in themselves. They are significant not in themselves but on account of the spirit that surges them up. This proxy-wooing is conducted within absolutely confident circles and is never allowed to get out. Celia's interest in this affair is not altogether unalloyed with her own human interest in the progress of love. The strict secrecy and the favourable influence of the Forest of Arden aid the progress of this proxy-wooing. The sweet and irresistible love-impulses come from the woods and sway the sense of Rosalind every now and then in spite of her; but it is only once that she swoons for the intense affection in her. She is all the more lovable, sprightly and vivacious therefore for her restraint and playful indulgence in prolonging the romantic interest of wooing by proxy. Once the identity is disclosed the naive charm of Rosalind's romantic passion is to be gone, developing into genuine wifely affection. It is therefore that Rosalind prolongs the wooing indefinitely under the male garb, which sufficiently deceives Orlando. The deceptive appearance of a girl dressed as a man is thus used as a device to heighten the romantic interest of the play and Rosalind speaks out a heap of nonsense which would have been quite indecent in a modest woman of her type.

In virtue of her disguise, she holds a sovereign over the domain of love in this arcadian idyllic world where life is replete with love alone. She is the presiding deity over the pastoral life of the forest lit up with the simple loves of its inhabitants. She holds the fates of the pairs of pastoral lovers at her

freak, whilst she is adored with expectant looks to solve the puzzles of Silvius and Phebe, William and Audrey. She forms of these a nice chorus of love after the manner of pastoral romance. She makes these to sing as she sings or dance as she dances. As it were she hypnotizes the indwellers of the forest. She derides the coquette for setting a too high price on herself but makes her a sweet promise through the pastoral chorus. Touchstone and Audrey as well as William are drawn to this rich magnet cast in the centre of life-love-life, and move around her in a circle with their love-laments and petitions. How delightful and life-giving are her demonstrations to these wounded lovers! She is the very spirit of the forest and of Shakespeare's romantic comedy, for the reason that it is she that invests the romantic comedy in the forest under the various capacities of love-fever-doctor and a magician solving the mysteries.

The shadows of life's miseries and iniquities as those of Frederick's court are cast upon this glorious life of the forest threatening its safety; but they recede and melt away under the influence of the magic airs of the forest. Oliver loses his villainy and becomes gratuitous for his brother who rescues him from the jaws of death while Frederick is converted even before stepping into the forest, into a recluse offering up his kingdom in love and in duty to his much wronged brother. The name of Frederick that brings on terrible memories of his intrigue against his brother is thus softened into a sacred spell at which generally sins are said to take flight. Along with affection and gratuity, love has also taken firm roots in Oliver and for all this he is offered the spacious prize of

Celia's love. Such is the healing effect of the forest, that Oliver deserves the match indeed!!

The wit and humour of Rosalind have much to contribute towards the romantic aspect of the comedy. It is precisely through her superior art and subtle humour that she is able to conduct the mock-believe so excellently well. Her humour is sprightly and inoffensive. It is lit up with a slight, delightful banter generally and it touches one to the quick. Celia feels herself set off by her redoubtable wit, Orlando bows down before the witty doctor who conducts the proceedings of the mock-marriage exceedingly well enough. A gentle, good-humoured smile rises to our lips when we just reflect how she makes a sally of her wit on Orlando under the role of a physician. The mordant humour of Jacques with his sickly sentimentality is beaten down by her sprightly element and even the professional fool comes down before Rosalind.

The morbid element of Jacques's humour makes him stand isolated in the forest life of Arden without actually jarring its life as Don John does in "Much Ado about Nothing." This cynicism inspires yet a delightful mood in the good old Duke and Jacques provides the play with much delightful humour as when he tries to flout Orlando out of his love. He is gloomy at the good things of the world and this mood is no doubt brought on him by a surfeit of life's enjoyment. He is a pleasant diversion for the audience at every stage of activity in the forest. He accosts the hunters peculiarly. We pity Jacques and laugh at his cynical attitude. More than all this we delight in him as the old Duke does.

Touchstone affords much of the low humour which is an essential comic element. His attack on Silvius is delightful in that Touchstone assumes very superior airs calling the philosophy of Silvius as foolish. His encounter with Jacques is an evident comic success. His puns and his inversions as well as perversions of expression make of his wit a stalking horse and he is a permanent interest to the audience through his fooleries and gibes. He is involved in the affairs of pastoral love and becomes a comic figure of the first order through his evident trials to impress upon Audrey that he is a court-wit of the first order. There are no scenes affording more of the ludicrous element than his conversations with William and Audrey.

The romantic spirit as well as the comic spirit are welded into the spirit of the drama through Rosalind's influence and the marriage of wit and humour is made with rare skill. The atmosphere of idyllic happiness under which the story is developed is struck in vivid, repeated sketches.

"As You Like It" is therefore the most successful of Shakespeare's love-comedies, even as it is the most happy of all these. Shakespeare makes sturdy appeal to man's faith in nature and life. Adversity itself is put to sweet uses by the Duke while his daughter even sports with it as she likes. The very title 'As You Like it' strikes at the care-free life and debonair ease with which the play is made all the more enjoyable.

The Forest of Arden is a happy residence of mirth that reigns supreme here unaffected by the violent shadows of life. Shakespeare, however, finds later that life does not continue to be a joyous feast but that these threatening catastrophes which may be resolved to happy issues as in 'Much Ado about Nothing' or assume a more serious aspect whirling away man and woman from the stage in utter disregard of law and order. But thanks to the mercy of God, amidst all these depressing facts, he never forgets that the romance of life may not altogether fade away, though it may evidently lose its freshness and beauty, as well as youth and vigour.

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DEBATING SOCIETIES IN HIGH SCHOOLS.

By **MR. T. S. T. RAJAN,**

Dharapuram.

IT is indeed very necessary to give the young boys in the high schools free and unrestrained scope to improve their talents as good debaters, and fit to take upon their fully-trained shoulders any responsible public business in after-life. Hence, the Literary and Debating Societies in high schools are good Legislative Councils in miniature, wherein the future hopes of the country train themselves to become good citizens. In addition to this, if some of them happen to possess the gift of a powerful speaker, they may avail themselves of the splendid opportunities arising out of their being members of these Societies to make studied reforms in their mode of address, adaptability of the language they use to the various audiences, and last of all, but not in any way the least, avoiding all physical affectations when addressing a gathering.

It is said of William Ewart Gladstone, the great Victorian Premier, that, finding the opportunities he had in his School Debating Society insufficient, he started another good Society of chosen, able fellow-students and used to take part in every meeting of it invariably. Afterwards, when he was invited by the Queen to form the ministry, he is said to have remarked that he had already been the leader of a sham Commons, and his dreams and aspirations were fulfilled when he became the Premier of England. There is no doubt for us to conclude that Gladstone should have observed all the rules of oratory in his private Debating Society, which made him the real orator he was.

In student-life all the boys should learn something of Society principles, though not with elders, learned men, honoured visitors and such like, but at least with their own class-mates and teachers. They should be able to distinguish the variance of their relationship with the other people in the world, and also a parliamentary behaviour expected of them in any public or business meeting.

Above all the aforesaid things, the most important, as it is the most needed, is the creation of the individual consciousness in the minds of the young people and the value of opinions furnished by them on all the common subjects of the day. Herein comes the true significance of progressive responsibility, which the modern systems of education are urging the school-curriculum to give to the students in as large a measure as it is possible within their own spheres of activities. The teacher is only a guiding factor and not a determining one, while the student is an adapting and absorbing factor within the school compound. Inexperienced youth and over-enthusiastic nature are too often apt to fall into error, which the teachers wipe away by their torch of worldly experience, knowledge and cool and cautious methods.

The late Gopala Krishna Gokhale said: "It is a well-known truism that students of to-day are the citizens of to-morrow." According to this popular adage, is it not necessary that the understanding of the young school-folk should be chiselled by a Society,

LETTER TO THE EDITOR.

The Principal and Professor of Education,
Training College, Muslim University,
Aligarh, writes:—

Dear Sir,

In reading through the latest issue of the 'Educational Review,' so ably edited by you, I have come across your remarks about the Aligarh University occasioned by your review of the Convocation Address by Sir Frank Noyce. I regret to note that an ill-informed note of depreciation underlies your remarks. On some previous occasions also I have noticed such remarks but, as the University was then passing through a period of travail and reconstruction and recovering from certain earlier mishaps, I did not consider it necessary to draw your attention to this point. During the last four years, however, which coincide with the Vice-Chancellorship of Dr. S. R. Masood, the University has made phenomenal progress in the consolidation as well as the expansion of its work. Its staff and its equipment, particularly on the Science side, are second to none in India and it has regained, to a very great extent, its hold on the esteem of the public and the confidence of the Government.

You have also made a reference to its standard of examinations. In this connection I should like, in the first place, to inform you that no educationist could subscribe to the proposition that the worth and efficiency of a University are directly proportional to the percentage of failures in its examinations. Secondly, if you will kindly study the result sheets of the last few years, you will discover that the standard of examination, even from this point of view, has been quite stiff and is

certainly as high as, if not higher than, that of other Universities in the United Provinces. Under these circumstances, which were, of course, not within your knowledge, I take the liberty to point out that your remarks are unwarranted and that you owe it to the University to withdraw them in a 'generous' spirit. I may add that normally I should not have taken any notice of such remarks but I have great esteem for your journal and I do not, therefore, like the idea of its going wrong through lack of correct knowledge.

[We are glad to publish this letter and to hear that recent developments render our remarks somewhat out-of-date, at least regarding Science. We hope to hear of similar progress in Arts subjects and similar testimonies also from those not connected with the University.—EDITOR.]

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PLACES OF EDUCATIONAL INTEREST.

XX. KUMBAKONAM.

BY MR. L. N. GUBIL SUNDARESAN,

Trichy.

Set in a romantic scenery with the gentle waters of the Cauvery serving as a beautiful bed and back-ground, away from the noise of the trains and unlike most towns, literally immersed in an atmosphere of temples each of them having a fascinating story to tell, the town of Kumbakonam has round it a halo of romance. It may be considered to be one of the best-built small towns of our country and is the seat of South Indian culture and learning. It was once the capital of the Chola kingdom, and on the spiritual side of life, the great Sankaracharya has chosen it as the head-quarters of his mutt. It has been oftentimes compared with Cambridge, and has assumed an all-India importance by the famous Mahamakam festival. If there are towns considered more holy in other parts of India, none has contributed so much to the spreading of Indian thought and the diffusion of Indian culture.

As we have already said, the town of Kumbakonam is pre-eminently a town of temples. There are on the whole sixteen temples, twelve belonging to Siva and the remaining four to Vishnu. Of all these, the Sarangapani Temple is the most attractive, situated in the heart of the town, profusely decorated with delicate figures and entrancing poses. But the chief point of attraction is the splendid back-view of the temple which has five artistically designed gopurams and the romantic Pothamarai tank. As is usual

with every Hindu temple it has two processional cars constructed with the delicate skill that is characteristic of the Indian architect.

The next temple of importance is the Siva temple near by called the Kumbeswara Swami Temple which is approached by a corridor, 330 feet by 15 feet. The distinguishing feature of this temple is its variety of excellently finished silver vahanams (conveyances), all of them richly worked up and having earned a reputation for their rare workmanship. It has five cars similarly constructed, all standing in a row before the temple.

The Ramaswami Temple, which comes next for consideration, and which is perhaps the only one remaining that is at all worthy of consideration, has, though it comes as the third, its own contribution to make to the visitor's knowledge. It harbours within its premises the finest carvings, its pillars being adorned with splendid sculptured figures, respectively standing for the various incarnations of Vishnu and the valorous deeds of Rama. The noteworthy point of it all is the fact that each pillar is carved from a single large stone and that too with rare excellence and the most delicate artistic skill. The walls of the temple inside are beautified with many pictures illustrating the story of the *Ramayana*.

But the centre of attraction is the famous Mahamakam Tank which is considered to be

composed of themselves, as such societies of public bodies will be in future, to meet the world at large, to see that public peace and tranquillity are the final aims they have in view and to create mutual good-will and confidence among themselves?

With the speedy march of the world's civilisation and springing up of democratic institutions everywhere in the world, there should be corresponding improvements in the teachers' fitting out their pupils for their services to mankind. In our own country Co-operative Societies, Village and Forest Panchayats, Municipalities, District and Taluk Boards, Law-making Bodies of the provinces and the country, (the Legislative Councils and Assembly) besides innumerable other such things, have been brought into existence. All these institutions of public work, difficult and taxing in the highest degree even the ability of a genius, demand men of sterling worth, incomparable capacity and tempered spirit of just action and noble thought. It needs no saying that they should be absolved of any personal ambition, petty quarrels with their colleagues and exercising the power of the public for their own safety and benefit. Uniform mood, in-offensive behaviour and stainless character are the chiefly required qualities in people who come forward to prove their usefulness to the public.

Student career being nothing but assimilation of facts and truths and absorption of worldly knowledge is the best stage for a man to be taught as to what are the noble qualities he should strive to possess in him. Passing that stage without any instruction

on these things, he becomes a permanent invalid in the eyes of society and his own nurtured fellow-beings.

Naturally, it devolves on the teachers to give their pupils education not only from within a bound book but also without it. But no period within the regular working hours of the school can be set apart for this subject. Moreover, any class by itself will be unfit to have the scent and strength of a Society or Association; because, firstly, the dull features of a routine period will have most of their aspects even when the students are to enjoy some little freedom; secondly, it will be void of interest for the members too, if the Society or Association does not bring as many members, only fit, as possible to its folds; thirdly, the meetings of the Society will be neither instructive nor effectively popular, if the feelings of a pent-up student are not cast off.

Therefore it would be better if some three hours' time in a week is reserved for the meeting of this Society. Here the question arises as to the advisability of having this meeting on Saturday, or some other holiday. Certainly there should be no restriction whatsoever for the duration of the meeting. The members should be allowed to take their own time in addressing the gathering, if but they proceed on un-circuitous path. On the other hand, it must be that there are a good lot of speakers in every meeting. Of the whole roll of members there should be none who has not taken part in the Society's meetings at least half a dozen times in a year.

OUR IDEA OF ELEMENTARY MATHEMATICS.

BY MR. R. KRISHNAMURTI,
Nellore.

OUR idea of Elementary Mathematics needs revision. Our best notion of it is only a compromise between higher Arithmetic and Elementary Algebra. Nothing more. Generally we do not study the subject above the S. S. L. C. classes. At any rate it is freshly christened. In the Intermediate classes the student is at perfect liberty to choose any subject he likes and thus the so-called Mathematics is only an optional subject. And, in case the student should choose this subject there is nothing of Elementary Mathematics that he should know of. He studies Algebra, Geometry and Trigonometry. He bids good-bye to Arithmetic and the higher forms of the subject once for all.

Elementary Mathematics is taught in the IV, V and VI forms of our high schools. And what a pupil learns is only Arithmetic. And the subject, as it is taught nowadays, includes Arithmetic, Simple Algebra, Equation in one or two unknowns, properties of Triangles, Quadrilaterals, Pyramids, etc., Simple and Compound Interest, Proportion and Variation (Plane Geometry, simple Algebra upto Quadratic Equations and Mensuration). And anything that is above this comes under the head, Higher Mathematics, which term is apparently without any comprehensive syllabus. Applied Physics also tends to merge into its fold. And this Higher Mathematics is only a source from which many tributaries, Calculus, Algebra, Geometry of the solids and cones, etc., branch. But we know nothing about these subjects until we reach the B.A. standard.

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In the United States of America, Elementary Mathematics includes Plane and Solid Geometry, Differential and Integral Calculus, Algebra upto the theory of Quadratic Equations, a little of Commercial Arithmetic, Trigonometry, Plane Analytic Geometry, in fact everything that a Mathematics graduate of the Madras University learns. But the American student learns all these subjects in the elementary and the secondary school courses, and in the first two years of his college career (somewhat similar to our Intermediate course). But an Intermediate student of our Universities learns only Algebra through Progression, Plane Geometry, Trigonometry, but nothing of Calculus nor yet anything of Analytical Conics. And in the case of most of these subjects, the student is satisfied with the most elementary text-book on the subject.

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the most sacred in South India and to which swarm thousands of Hindu devotees during the Mahamakam festival. The tank spreads over an area of 20 acres, having flights of steps on all the four sides and being surrounded by many small temples. To a visitor possessed with aesthetic tastes, here is matter for study and reflection. The secret of Hindu worship and the glamour of legends concerning the mighty God Siva, who is simply one of the three attitudes of God, are made manifest here once in twelve years. A historic gathering culled out of all sects of Hinduism and from all the parts of India assemble here during the Mahamakam (which falls this year in the month of March) in order to take a bath in this tank, which is reputed with the divine property of washing them off their sins and of curing their souls. The crowd is usually estimated at half a million, and the festival takes place when Brihaspathi (Jupiter) comes in conjunction with Simham (Leo) and, if this falls on the full moon day, it is an exceptionally auspicious hour for bathing. A word of praise must be said in recognition of the splendid manner in which the authorities (the Mahamakam Committee, the Municipality, and the Health Department) conduct the festival. The tank is first emptied and its water run out till the level of the water comes down to $2\frac{1}{2}$ feet—an excellent precaution for preventing deaths by drowning. Then, the most auspicious hour is harangued, and nothing is more impressive than the simultaneous bathing of the crowd—a literal ocean of human heads in action. Before this bathing takes place, the gods of the surrounding temples are exhibited, whereupon the worshippers make the usual prayers and then immerse their heads under water.

The festival proper now begins:—The water is converted into a black viscous fluid of the consistency of thick pea-soup, and judging from the hesitation displayed by the more educated bathers in submerging their heads, the act is one which nothing but intense religious devotion would induce them to perform! As soon as their bath here is finished, they retreat to the Cauvery where they become relieved of the sticky soil and spiritually washed of their sins. Legend has it that the Ganges makes it a point to visit it once in twelve years.

So far we have spoken only of the spiritual side of life in Kumbakonam. The fact is, it is also known for its social and educational activities. Just on the other side of the Cauvery bank is situated, so finely and strikingly, the college building, commanding an excellent view of the town, and inhaling as though, the sweet fragrance of Nature. The college is well sited for the expansion of one's imagination and outlook on life. In moments of elation you have so many boats on the river to row, and the glistening waters of the river inviting you for a swim. You have spacious sporting grounds set for each kind of game encouraged in the University. It may almost be asserted without doubt that only here can you find youth enjoying life like a lark and preparing to soar high in the future.

On this social and political side, the town has produced savants like Diwan Bahadur Raghunatha Rao, V. P. Madhava Rao, C.I.E., who was successfully Dewan in the three States of Travancore, Mysore and Baroda, the Right Hon'ble V. S. Srinivasa Sastri, the silver-tongued orator of the empire, Rai Bahadur T. Gopala Rao, who, along with his colleague, W. A. Porter, gave birth to the college as it is to-day. These are only a few of the galaxy of men, rich with a capacity to live a full life and armed with unimpeachable character. If that is the fact, then is it too much to say that Kumbakonam has a rich and fruitful literary, social, political soil and stands foremost in the Madras Presidency in the ability to train men at the helm that can steer the tossing ship of India safe across the troubled waters?

OUR SCIENCE COLUMN.

THE DISTANCE OF THE NEAREST STAR.

BY MR. V. N. VISWANATHA AIYAR, M.A., L.T.,
Madras.

How bold is the imagination of the modern scientist who has to deal with quantities of enormously varying dimensions! On one end of the scale we have such inconceivably minute quantities as the size of the smallest particles going to make up matter—be they the atoms into which a chemist can split up matter or of their further sub-division under the great stresses produced in vacuum tubes into corpuscles or *electrons* and *protons* or even into the latest *neutrons*. The quantities are so tremendously minute that in expressing their sizes recourse has to be made to analogies. For example, to represent the size of a molecule of water we are asked to imagine that a drop is magnified to the size of the earth, when each molecule of which it is composed has the size of a tennis ball, etc.

On the other end of the same scale are the stellar distances upto "the limits of the universe," whose enormity simply staggers the human imagination. The star nearest to the earth has been calculated to be at a

distance of 4.27 light-years. What is this light-year? It is the distance that light travels in one year at the rate of 192,000 miles per second or with the velocity of light. Sir Oliver Lodge, to give some idea of this speed to his readers, states, "Imagine a thread wrapped round the equator of the world, crossing all the continents and oceans; stretch such a thread out into a straight line—that is the distance which light can travel in the seventh part of a second. To get the distance traversed by light in a second the thread would have to be wrapped round the world seven times and stretched out, such a thread would reach nearly to the moon." Thus the light year is equal to $186,000 \times 60 \times 60 \times 24 \times 365$ miles or 5,880,000,000,000 miles. Sirius (Dog Star), the brightest star in the heavens, is 8.65 light-years away. Astronomers tell us that there are stars whose light take more than a thousand years to reach us and though such are visible now, we are seeing them not as they are at present, but as they were a thousand years ago and perhaps some of them may be non-existent now.

Madras University.

B.A. Degree Examination (Revised Regulations) 1934.

		BS. A. P.	
SHAKESPEARE—A MID-SUMMER NIGHT'S DREAM with Introduction and Notes by the Rev. R. Scott, M.A.	...	1	6 0
SHAKESPEARE—OTHELLO with Introduction and Notes by Michael Macmillan, B.A., D.Litt.	...	1	6 0
MILTON—PARADISE LOST, BOOK IV, with Introduction and Notes by E. E. Kellett, M.A.	...	0	12 0
BROWNING—KABI BEN EZRA with Introduction and Notes by Henry Dodwell, M.A.	...	0	4 0
BROWNING—THE GRAMMARIAN'S FUNERAL with Introduction and Notes by E. E. Kellett, M.A.	...	1	0 0
WORDSWORTH—ODE ON THE INTIMATIONS OF IMMORTALITY with Introduction and Notes by E. H. Elliot, B.A.	...	0	12 0
CARLYLE—ESSAY ON BURNS with Introduction and Notes by the Rev. R. Scott, M.A.	...	1	4 0

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NEWS AND NOTES.

FOREIGN

GERMANY.

EXCAVATING AN OLD GERMAN VILLAGE.

One of the 58 settlements and villages in the Hunsruck, west of the Rhine between the Moselle and Nahe, which, according to ancient chronicles, disappeared utterly in the early Middle Ages, is being excavated. Some years ago traces of it were discovered in a dense forest on a hill; but lack of means made it impossible to excavate it. Now excavations are being carried on in full swing by volunteer students. The foundations of an old church have already been laid bare, and it has been established that the village found was Schindelberg, which is last mentioned in contemporary records of 1382. A stone coffin with two skeletons is also among the finds.

NEW MUSEUM IN BENTHEN.

An ornithological collection embracing the skins of several thousand birds and over 10000 birds' eggs is one of the attractions of the new Benthén Museum which was opened recently. There are also a collection of 150 cases of butterflies, and a Silesian herbarium.

MURAL PAINTINGS FOUND IN OLD CHURCH.

Work of renovation in the old parish church in Moselweiss, near Coblenz, has brought to light a crypt whose existence had long been forgotten, and also old mural paintings of much value. The crypt, which is under the altar, dates from the twelfth century, when the church was built. The paintings show some of the Apostles, some Crucifixion scenes, one on the Mount of Olives, the baptism of Jesus, and fragments of a portrait of a man, perhaps one of the founders of the church. They probably date from the thirteenth century. An effort will be made to restore them along the original lines.

DRESDEN HYGIENE MUSEUM IN CHICAGO.

A Commission, representing the 1933 World's Exposition in Chicago, which visited the famous Dresden Hygiene Museum, has given commissions for duplications for that exposition of many of the museum's exhibits, especially of those in the central group entitled "*Der Mensch*" (man). After the exposition, the models will form the nucleus of a scientific pedagogical collection for a newly organized medical faculty in the United States. Some of the models have already been completed and are on exhibition in the museum.

The Dresden Hygiene Museum has, from its inception, been the goal of visitors from all over the world, especially of physicians and social workers. It sends out yearly a number of travelling exhibitions to different parts of Germany.

150 YEARS OF BERLIN HISTORY IN A FRIEZE.

A century and a half of the history of the Alexander Platz in Berlin is depicted in a mural frieze in the new Aschinger restaurant on this great square, which has been given entirely new form in building operations lasting three years or more. The frieze, painted by Professor Schewich, shows in 40 pictures the characteristic types met in the square in 150 years—street-singers, students, soldiers, cabmen, street cleaners, porters and the other types in their changing costumes.

FOR SCOTCH-GERMAN STUDENT EXCHANGE.

Sir Daniel Stevenson, the Scotch industrialist and philanthropist, has given over 300,000 Marks for the establishing of the "*Sir Daniel Stevenson Foundation*", which is to place on an enduring basis the exchange of students between German Universities and the Scotch Universities of Edinburgh, Glasgow, St. Andrews

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and Aberdeen. President Von Hindenburg has expressed his gratitude in a personal letter to Sir David and also sent him an autographed portrait.

MESALLIANCES TO CREATE NEW MODES.

A Zoological Garden, exclusively for valuable fur-bearing animals, has been established in this European centre of the fur-trade. It is intended both as an attraction and as an experimental station for the trade, where efforts will be made to create new types of fur-bearers by hybridization. To that end one of the 24 silver foxes in the new Zoo has been crossed with one of the red foxes, a marten with a polecat, the European ferret, etc. Beavers, various kinds of martens, sables and other fur-bearers can be seen here.

THE BIRTHPLACE OF ALUMINIUM WARE.

The first pieces of aluminium were made in Germany, and possibly in the world, are to be seen in an aluminium exhibition now being held in Stuttgart. One is a tray made 42 years ago, the other a cup made 36 years ago, and Karl Schonleber, who made them, still lives here. Professor Zehmann, at that time on the faculty of the Stuttgart University of Technology, sent some sheet aluminium and wire to Schonleber, who made the two articles now on exhibition here, and also three other utensils, which are in the G  werbe Museum in Nuremberg. Realising the advantages of the new material, Schonleber contemplated establishing an aluminium factory in Stuttgart, but was dissuaded by sceptical friends.

THE "GREEN WEEK" IN BERLIN.

The great agricultural exhibition held annually for years in Berlin will take place this year, from January 28 to February 5. The name has been changed to "*Green Sport and Animal Breeding Week*" and many new features will be seen, including equestrian tournaments, exhibitions of poultry, rabbits, dogs and cats, an

angling and hunting department, and, for the first time, clay pigeon shooting. The annual agricultural exhibition of the German Agricultural Society, the biggest of its kind on the continent, will also be held in Berlin this year, from May 20 to 28.

AMERICAN'S GIFT TO BERLIN MUSEUM.

The Berlin State Museum, whose budget makes it all but impossible to buy any works by old masters, have received as a gift from I. H. Weitzmer of New York, painting of St. Francis by Francesco Fontebasso. A large picture of the Nativity, painted in 1518 by Albrecht Altdirfer, has been presented by the Friedlander foundation.

FAMOUS COIN CABINET IN GERA.

The Coin cabinet of the Princes of Reuss, which had been in the palace at Schleiz for more than a century, has been removed to Gera, one of the former princely residence cities, and placed in the Osterstein Palace. It includes, in addition to 600 coins and medallions of the former principalities of Reuss, about 5,000 coins of the German cities, States, Archbishoprics, and Bishoprics, and also of most European countries. The cabinet, which is known to numismatists the world over, contains further a comprehensive collection of rare gems and seals.

INDIAN

THE PUNJAB.

All-India Educational Conference The prevalence of small-pox in a virulent epidemic form made it impossible to hold the Conference on the dates fixed for it, namely, December 27—30, 1932. The All-India Educational Exhibition also had to be postponed. Now it has been decided to hold the Conference, the Exhibition, Display of Physical Exercises and Scout Craft and the Poetic Symposium with redoubled enthusiasm

and eclat during the Easter holidays (April 14-16, 1933). The Exhibition will open on the 13th April, which is a holiday, too.

The session of the All-India Muslim Educational Conference of the Aligarh University and the annual meeting of the Punjab Subordinate Educational Service Association, which were to be held in Lahore during the Christmas week, also had to be postponed to the Easter holidays for the same reason.

Convocation of the University of the Punjab. The Convocation of the University of the Punjab was celebrated on the 23rd December, 1932, to which Sir H. Subrawardy, Vice-Chancellor of the Calcutta University, was invited to address the Convocation. Diplomas, prizes and medals were presented by Mr. A. C. Woolner, Vice-Chancellor of the University of the Punjab.

New Year Honours. Malik Feroze Khan Noon, M.A., Minister for Education, Punjab, has been dubbed Knight along with the recent New Year Honours.

Rai Sahibship and Khan Sahibship have gone to Prof. Mukand Lal, M.A., and Qazi Fazal-i-Haq, Professors of the Government College, respectively.

UNITED PROVINCES.

(1) *XIII Conference of the Non-Gazetted Educational Officers' Association.* The Conference was held at Gorakhpore during Christmas vacation. The Presidential Address delivered by the Founder of the Association, Mr. D. N. Mukerji, B.Sc., L.T., M.R.S.T., Lecturer, Training College, Agra, was a monumental one. Mr. Mukerji is one of the few men in the province who have given considerable thought to our educational problems. In his address he lays special stress on certain essential reforms, viz., (1) classification of scholars, that is, primary education should end at about the age of 11 plus and secondary at about 15 plus; (2) that certain subjects ought to be recognised as non-

examination subjects and that one examination at the end of the primary stage should be considered enough; (3) that Government schools should be turned into educational laboratories rather than carry on the same work which the economic school, managed by private committees, are doing with this difference that in a fairly large number of cases they are perhaps doing it better.

At the same Conference a veteran educationist, Pt. Manoharlal Zutshi, M.A., delivered what may well be called a message to teachers. His address was very refreshing, indeed. His main theme was that schools should be made nurseries of a self-respecting nation. He drew pointed attention to the need of teachers continuing to be learners and said that scholars should not be treated as automatons but as human beings with feelings and passions, and reason and will of their own. He laid great stress on the ample opportunities to teachers to inculcate ideas of national self-respect and uproot the evil of communalism.

(2) *VI Educational Ministerial Officers' Conference.* This was held at the Boys' Normal School, Allahabad, and was very fittingly presided by Rai Sahib Kali Prasad who has recently retired from the principalship of the Lucknow Intermediate College to which eminence he rose from a ministerial post in the Educational Department. His address was very frank. He did not mince matters. He openly admitted that representations to the Government were not given heed to and advised the delegates not to relax their efforts to improve themselves on that account. This point he illustrated by a reference to another gentleman in the Education Department, Pt. K. P. Kichlu, M.A., who too rose from another ministerial post to be the D. P. I. though as a temporary measure only.

(3) It is gratifying to learn that educational officers in the P. E. S. grade too have decided to form an association of their own. It is interesting to note that they are at present engaged in solving the difficulty as to how to usher themselves in, whether to admit openly that the main

object of their association was to safeguard their interests of service or to take cover under the more ennobling flourish of purely pedagogic interests.

(4) *Allahabad University.* The election of Pt. Iqbal Narain Gurtu, M.A., LL.B., as the new Vice-Chancellor was the most notable event in the University last month. He is the second Vice-Chancellor under the new Act, Dr. Ganganath Jha relinquishing his office after nine long years. Mr. Gurtu has long been connected with the affairs of the University. He has long been known as a Liberal publicist of high integrity, as a first-class debater councillor, as an educationist of repute and above all as a man who has dedicated his life to the service of the country. As a Theosophist in outlook on all spheres of life he brings to the youth of the University a highly cultured but modern atmosphere around him. This is in special contrast with the personal influence of the outgoing Vice-Chancellor.

(5) *Agra Conference.* The eleventh session of the U. P. S. E. A. Conference was a grand achievement. The group meetings in History, Geography, Mathematics and Drawing were all very well attended. In pursuance of the suggestion of the D. P. I. in his message to the Conference a Committee has been appointed (1) to collect and collate information on instruction through the cinematograph and sound films; (2) to establish a subscribers' library of silent and sound films, specially for educational purposes to be shown to students at picture houses hired for the purpose by the combined efforts of the educational institutions of the larger towns. Another important and significant resolution requests the Board of High School and Intermediate Education to allow for its Intermediate Examination the option of answering question papers in subjects except English through the media of Urdu and Hindi. The next Conference will be held at Fyzabad.

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(6) *Vernacular Medium of Instruction in the Intermediate.* Pt. Malavia has just now announced at the last Convocation of the Benares University that from the next year (July) instruction in the Intermediate will be imparted through the mother-tongue.

(7) *Experiments in Benares Circle.* We had noticed in previous bulletins that sprouting gram was being supplied to students as an experiment as tiffin and that a special handicraft course was being followed in vernacular schools. Both these experiments have now received the approbation of the Government. The D. P. I. has issued a special circular to all schools in the province recommending sprouting gram tiffin to boys. And the Government of India have published the details of the handicraft experiment in one of their pamphlets. Mr. H. N. Wanchu, M.A., I.E.S., the Inspector of Schools of the Benares Division, deserves congratulation.

(8) *Parents' and Teachers' Conferences.* Of late there have been organised in almost all important centres Parents' and Teachers' Conferences to facilitate exchange of ideas on medical inspection of students and to invite co-operation of parents in the matter. The medical officer concerned helped to clear the issues involved. Much good is expected out of these Conferences.

BENGAL.

1. A deputation consisting of Rai Sahib Haridas Goswami, S.J. Manoranjan Sen Gupta, S.J. Sachindranath Sil, S.J. Birendranath Roy and S.J. Surendramohan Datta, waited upon the Director of Public Instruction and laid stress on the necessity of retaining the two training colleges, the vocational institutions and of restoration of the 10 per cent. cut.

2. The Corporation of Calcutta has fixed the following scale of pay to the teachers employed in the Corporation Model Schools;—

Headmaster Rs. 80—5—130.

Assistant Headmaster Rs. 60—4—80.

Assistant Teacher Rs. 45—3—60.

3. The next Conference of the All-Bengal Teachers' Association is likely to be held under the auspices of the Hooghly District Teachers' Association.

BOMBAY.

Speaking to a gathering of the Muslims at Ahmedabad, His Excellency Sir F. Sykes remarked: "I notice that a feature common to most of your requests is the desire to secure communal segregation in education. I fully sympathise of course with your desire to preserve in tact the individuality and culture of your community; but I would venture to suggest that in the interests of the future unity of the country it is perhaps possible to press the desire for segregation in education too far." Muslim educationists will do well to consider these remarks for much of the backwardness of the community in higher education is possibly due to absence of contact with superior intellect in the segregated schools.

Almost similar, though not identical, is the problem presented by the administration of Parsee Charities. Mr. S. F. Markham was requested by the Ratan Tata Charity Fund to advise them on matters relating to the Parsee community and in his report he says that the huge Parsee Charities are only creating professional beggars. Help is extended to a person not because he needs it or deserves it but because he happens to be a Parsee. Communal institutions and charities are helpful upto a stage; beyond that stage they become a curse.

Three schools in the month of December celebrated their Jubilees. The St. Columba High School for Girls, conducted by the U. F. C. of Scotland had its centenary celebrations and the

American Mission Boys' High School at Ahmednagar and the Nutan Marathi Vidyalaya, a primary school in Poona, celebrated their Gold Jubilees. The rise of this last named institution has been phenomenal and is indicative of the growth of many a well-known institution in the Deccan. Started by half a dozen primary teachers, without any funds, in thirteen years it developed into a full-fledged high school and in twenty more years a first grade college was added to it. Many citizens in Poona to-day have learnt their alphabets in the Nutan Marathi Vidyalaya Primary School and passed their B.A. from the Sir Parashuram Bhau College which marks the apex of the gigantic educational structure built up and controlled by the Shikshan Prasarak Mandali, Poona.

The Conference of the Indian Mathematical Society held in Bombay under the auspices of the Bombay University was a great success. His Excellency Sir F. Sykes, the Governor of Bombay, made the opening speech and emphasised the importance of developing a bias for statistics. The President, Rao Bahadur P. V. Seshu Iyer, deplored the neglect of mental arithmetic. A day was reserved by the organisers for discussions on School Mathematics and that was a welcome innovation.

The Educational News Bulletin is not the place for reporting incidents in the Coroner's Court. But there is some justification in giving wider circulation to the annoyance exhibited by the Bombay Coroner, Mr. B. N. Athavale. It has been his misfortune during the last three years to hold inquiries in the cases of deaths by burns, of young girls—all belonging to the Gujarati community. The Primus stove is widely used by women in Bombay and most of them know how to use it. But the Gujarati girls are not pointed out the risk of moving by the side of a lighted stove with loose saris on, and that has

caused a number of these sad accidents. The Coroner vented his wrath first on the poor stove and now he is abusing the unfortunate husbands of the poor victims. The right solution will probably be found in schools. Most of the Gujarati girls in Bombay attend school upto the age of 14 and a few lessons each term on the use of the Primus stove and precautions against accidents may do a deal of good to the community.

MADRAS.

The following appeal has been issued by the Secretary of the Hunter Memorial Committee:—

At a meeting of the old students of the late Sir Mark Hunter, held at the Presidency College, on 31-1-33, it was decided that his memory should be perpetuated by putting up at the college a bromide enlargement of his likeness, and by founding a prize in his name. A sum of two thousand rupees will be needed to endow a prize, and the portrait and incidental expenses are expected to come up to Rs. 100. As an old and distinguished student of Professor Hunter, you are requested to subscribe liberally to the Memorial Fund. The portrait will be ready in two weeks, and we hope to be in a position to have it unveiled at a formal ceremony to be held in early in March. If intending donors will kindly send in their subscriptions early, we shall be able to hand over the amount of the endowment to the Principal on the occasion of the unveiling of the portrait.

Money orders and cheques may be addressed to Prof. K. Swaminathan, at the Presidency College, Madras.

2. The University Commission appointed by the Andhra University to inspect its affiliated colleges is visiting the several colleges and is expected to submit its report early in March.

3. The Maharaja of Jeypore has offered an annual grant of rupees one lakh to the Andhra University. The question of accepting the grant and introducing suitable legislation was discussed at a Conference consisting of His Excellency the Governor of Madras, the Hon'ble Minister for Education, the Director of Public Instruction and the Vice-Chancellor of the Andhra University.

4. An interesting suit is reported to have been filed in the court of the District Munsiff of Conjeevaram against the Secretary of State for India and the Commissioner for Government Examinations claiming damages for having been "ploughed" in the last S. S. L. C. Examination.

5. The S. S. L. C. Committee of the Syndicate of the Madras University has approved the inclusion of Hindi as a second language in the S. S. L. C. Scheme.

6. A Conference of the Elementary teachers of the province was held early in January. Mr. M. K. Sundaravaradachariar was the Chairman of the Reception Committee and M. R. Ry. Dewan Bahadur P. T. Kumaraswami Chettiyar presided. The Conference was opened by the Hon'ble Mr. P. T. Rajan. A number of resolutions were passed, one of which related to the conduct of their official journal "Arambasiriyam" in Tamil. Mr. M. K. Sundaravaradachariar, Headmaster, C. C. High School, Perambur, has agreed to edit the journal. The Conference revealed that in many Elementary schools conducted by local bodies, teachers' salaries were in arrears for long periods ranging from three months to even twelve months.

7. Refresher courses for teachers in Elementary schools were held in Cuddalore and Cannanore. The District Educational Officer, S. Arcot, was largely responsible for the success of the course at the former place, while in the

latter it was arranged by the Superintendent of the Government Secondary and Training School for Women at Cannanore.

CANNANORE.

8. The third refresher course for Elementary teachers organized under the auspices of the Masters and Pupil-Teachers' Associations of the Government Training School for Masters, Cannanore, was held in the third week of December last and extended from the 19th to the 24th of that month. The course was primarily intended for teachers who underwent training prior to 1927, and about 300 teachers, men and women, representative of most of the Ranges in Malabar attended the course.

The course commenced on Monday, the 19th, with a short and felicitous speech by M. R. Ry. V. R. Vydeeswara Ayyar, Avl., Headmaster of the Training School, who, in offering the teachers a hearty welcome, expressed his great joy in their cordial response to his invitation to attend the course and requested the President, M. R. Ry. K. Sankara Menon Avl., B.A. (Cantab.), D.E.O., Malabar, to deliver his Inaugural Address. The officer expressed his extreme satisfaction at the organization of the course and observed that such courses alone could keep teachers abreast of the reforms in education. He observed that India was on the eve of great constitutional changes, that the government of the country tended to become more and more democratic and that, as the villages of the country were sure to play a very important part in the administration of the country, it was imperative that Elementary school teachers should be well-equipped to educate their children in character and citizenship. He closed his speech by wishing the course every success.

Mrs. G. Saukunny, M.A., L.T., Inspectress of Girls' Schools, followed the address by a short speech in which she deplored the present state of

Elementary education and remarked that refresher courses were far more useful than mere spectacular exhibitions to give teachers right ideas of education. She congratulated the organizers on their venture and hoped that the teachers would immensely profit by the course.

The programme of work during the course was planned on the basis of the present scheme of work in Elementary Training Schools and a number of lectures and model lessons on the several subjects were given by specialists in each subject, consisting of assistant teachers in the Training School, one lady assistant of the local Government Girls' High School, Deputy Inspectors of Schools and a few assistants from other schools.

Group games by the pupils and pupil-teachers of the Training School, demonstrations in drill by the pupils of the Government Girls' High School, a merry camp fire by the Rovers of the Training School, a cinema display of educational films and a magic lantern lecture on health were some of the attractions of the programme that combined instruction with entertainment. A Hari-katha performance by the Headmaster of the Training School was another special feature of the programme. There was also a demonstration in teaching appliances.

The course was wound up with a discussion of the existing syllabus in Elementary Schools. The discussion concluded with a request by the students of the course that a special committee may be formed to frame syllabuses in subjects in the Elementary School curriculum and communicate them to all Elementary Schools in the District.

A pleasant social in the after noon of the 24th brought the course to a close. Several among the teachers that attended the course testified in their speeches to the extreme usefulness of the course and congratulated the organizers, particularly the Headmaster of the Training School, on the successful conduct of the course.

The Refresher Course Committee has decided to issue certificates to those who have satisfactorily attended the course and the notes of the teachers on the lectures and model lessons have been collected to serve as a guide in granting them. They also hope to make the course an annual event and trust that it will serve to keep teachers who tend to get antiquated, fresh and fit for their profession.

COORG.

A Conference of the All-Coorg Teachers' Association was held at Coorg. There was also an interesting Educational Exhibition. The Conference was presided over by M. R. Ry. A. Rama Rau, I.E.S. (Retired), who also opened the Exhibition. Mr. F. F. C. Edmonds, Inspector of Schools, Bangalore and Coorg, took a keen interest in the Conference and was one of the principal speakers. He spoke on "The Modern Tendencies in Teaching."

TRAVANCORE.

(From Our Own Correspondent.)

MARTHANDAM Y. M. C. A. SCHOOL OF RURAL RECONSTRUCTION.

The next session of this well-known practical Training School in Rural Reconstruction, which welcomes students from all over India, Burma and Ceylon, is arranged to be held from March 15th to April 19th, 1933, at the Y. M. C. A. Rural Demonstration Centre. This excellent institution is the outcome of several years of strenuous and brilliant work, experiments in Rural Reconstruction as carried out in India, and much careful study of the systems taught and practised in other countries. The best known methods so widely applied in foreign lands with astounding success have been adapted to the needs and conditions of India by the learned and enthusiastic instructors of this flourishing school, situated in a lovely village amidst most ad-

vantageous surroundings. This village is made a centre for many hamlets around, in which active and intensive work is being carried on by bands of energetic workers.

The students visit the villages to actually see and learn first-hand what the conditions are and what is being done. They help in the work and thus gain good experience. The field method of work is unique in India; and its educational and educative values are manifold. First and foremost, this highly practical and interesting work out-of-doors, robs the young brains of the dull monotony of instruction imparted inside the four walls of the class-room, which unhappily makes them sick. The students are made to learn and do comprehensive work of great benefit to the rural folk of all castes and creeds. The spiritual, mental, physical, social and economic phases of their lives are carefully attended to. The reconstruction work is mainly on a self-help basis and it makes the village folk to help themselves. The outstanding and commendable feature of the work is, that in nearly a hundred village Y. M. C. A.s in Travancore and Cochin Districts no rural welfare worker is paid. Interested people readily come forward and do honorary work most joyfully. Joy and satisfaction are the rewards of such good and great souls. Particular emphasis is laid upon co-operative marketing, with the result that the villagers derive real profits along with co-operative credit and co-operative production.

The school pays the greatest importance to education of an eminently practical nature. Nothing which the students cannot put into practical or practicable use is taught to them. The results of the continued and continuous research, experience and experimentation of distinguished rural workers connected with the Y. M. C. A. are placed at the disposal of students who flock to the Marthandam School of Village

Uplift. In addition to field-work, there is enough class-work, discussion and analysis of field findings. Before the scholars finish their courses of study, they attend some of the more important classes of the Travancore and Cochin Summer School. This affords the students ample opportunities for coming into close contact with rural workers of sound standing.

All aspects relating to village reconstruction are taught by experienced and competent teachers. Instruction, both theoretical and practical, in village survey, promoting religious life in villages, physical education among the rustics, night schools for the young and old various methods of adult education, socialization, is carried out. Demonstration method is largely made use of. The students receive good instruction in co-operation, cottage industries, poultry-keeping, bee-keeping, improvement of live-stock and such other essentials. At the end of the course, to all who have satisfactorily and successfully completed their studies, certificates are issued.

The staff of the Marthandam School is alike able and sincere. Dr D. Spenser Hatch, B.Sc., Ph.D., M.Sc., Mr. C. Rendtorff, B.A., B.D., of Denmark, Mr. J. Jesudas, M.A., are some of the renowned band of teachers at this enterprising and useful institution. The fee for the course is Rs. 12-8. Arrangements will be made by the school for boarding, etc., at separate cost. Intending students should send their applications to Dr. S. Hatch, General Secretary of the Y. M. C. A. at Trivandrum.

GOVERNMENT GRANT TO THE Y. M. C. A. FOR RURAL RECONSTRUCTION.

The Government of Travancore have given a grant of Rs. 3,000 to the Young Men's Christian Association for carrying on Rural Reconstruction work in the State.

PRINCIPAL DR. HOGG'S LECTURE.

Principal Rev. Dr. Hogg, M.A., D.LITT., etc., of the Christian College, Madras, gave an interesting and illuminating lecture on 'The Supernatural, Its Meaning and Value,' in the Y. M. C. A. Auditorium of Trivandrum, under the presidency of Dr. Thomas Mathew, Retd Director of Public Health, Madras. The intelligentsia of the town formed the audience, and the hall as well as its precincts were overcrowded. Dr. Hogg spoke eloquently for about an hour with remarkable ease and grace. The exposition of Dr. Hogg was at once lucid and scholarly. The audience was most favourably impressed with the erudition and masterly presentation of Dr. Hogg, who spoke with uncommon ability on an abstruse subject. The learned lecturer laid great stress on the real meaning of the supernatural, saying that the supernatural is not and never contrary to the natural, as the popular conception goes. He spoke about the great benefits to be derived from a full-hearted belief in the supernatural or miraculous. Dr. Hogg remarked that one of the most useful values of supernaturalism is that it makes man to realise what after all is his worth, how little is his achievement when compared to the miraculous. He, as a pious man, expressed he had absolute faith in the supernatural. He dealt with the complex theme in a delightful and appealing manner. Backed up by rich illustrations, eminently homely, and pregnant with meaning, he made clear to his hearers what the supernatural really meant. He humorously and most seriously emphasised that the outlook and achievement of man was but search-light-like—only illuminating profusely a certain region—while all around darkness holds undisputed sway. Dr. Hogg said that belief in the supernatural will be highly advantageous, morally and mentally.

Mr. K. C. Eapen, B.A., Manager, National Bank, and Member of the S. I. R. Advisory

Board, in his stirring and sincere thanksgiving speech, paid a glowing tribute to the qualities and attainments of the head and heart of Dr. Hogg. Mr. Eapen spoke with unabated vigour of Mrs. and Dr. Hogg as social workers—how they were and are always quick at helping people in need and trouble. Most appropriately Mr. Eapen styled them as true children of God. With great truth Mr. Eapen expressed what a deep debt of gratitude Travancore owes to Dr. Hogg and his college, in view of the fact that many people of light and leading in the State are the distinguished old boys of that seat of learning.

NEW KIND OF SCHOOL AT KOTTAYAM.

Affiliated to the Miss Baker High School at Chaliyamkundu, a novel educational institution, in accordance with the principles of the Project Method, has been started. This interesting school is run on new lines. The students are given food at the school. All their wants are looked after by the school authorities. Instruction is carried on along with entertainment. The natural tastes and talents of pupils are carefully found out and fostered. This is the first time that such a school with entirely different aims and methods has been established in the State which, in point of education, easily ranks highest in India. The new venture in the field of education deserves fullest praise for the bold departure its founders have taken from the beaten track. It is hoped that the school will ere long be a success and a model for many such to follow.

THE ARTS COLLEGE HISTORY DEPT.

Mr. T. Damodaran Nambeesan, M.A., senior-most Lecturer in History, has been appointed Asst. Professor in the Arts College, Trivandrum. The well-merited promotion has been heartily hailed, for Mr. Nambeesan is decidedly worthy to occupy the place with distinction.

For the past few years, he has been Tutor in History, in which capacity he won his laurels. His encyclopaedic erudition, complete mastery over the subject, lucidity of expression, and unassuming nature, all these excellent attainments won for him the highest love and esteem of his students and co-workers. Mr. Nambeesan combines in himself all the essential qualities of a Professor. He is one of the limited number of members of the Arts College staff, who is regarded as an ideal and inspiration by all students. In him is found such a happy and harmonious blending of scholarship and humility. Popularity arising out of love and regard, he has been honoured with. Simple in manners, and high in thoughts, Mr. Nambeesan is one of the gifted souls who is best fitted by talent and ability, to teach and train the young. All the equipment of a profound scholar he has, save that prepossessing arrogance which so unhappily gets associated with present-day learning. As a lecturer in History, he easily tops the list of brilliant names, in the reputed Arts College. No wonder then, was he able to elicit spontaneously, words of praise from Rao Bahadur K. V. Rangaswami Aiyangar, M.A., F.R.H.S., Principal of the College, a distinguished scholar. Being taught by Mr. Nambeesan is to listen to the living voice of a scholar belonging to the best order. Ever since the Arts College (with History Honours studies) came into existence, "Nambeesan Sir's Notes" have been most eagerly and enthusiastically pronounced to be first rate, and hunted after by successive batches of enterprising students. Highly conscientious of his duties and responsibilities, Mr. Nambeesan is in many respects far removed from the evils to which his profession is victim to. Intellectual egotism and academical arrogance—these deleterious effects of modern education, so deplorably prominent in our University products—these curses are entirely unknown so far as

he is concerned. The admirable and enviable qualities of his learned head and noble heart, have inspired and guided many hundreds of students, who have all, in heart-felt and grandiloquent terms, testified to their living master's talents. Mr. Damodaran Nambeesan, in strange and sharp contrast to the overwhelming majority of his colleagues, does not allow the grass to grow under his feet. He is still a student, assiduous and diligent, always interested in doing real work as opposed to the so-called Professors of the day, who are mercilessly criticised and exposed by discerning and courageous critics of education. Mr. Nambeesan is indeed a healthy departure from the vast bulk of college teachers, people who are portrayed as lazy masters, basking comfortably under the sunshine of their fat salaries and University honours. As such he has deservedly earned such renown among his students—which is only to the store of real teachers with an exalted sense of duty. Mr. Nambeesan truly hates popularity and wants to remain unknown. His humility makes him not to show himself up to become a personality in the public eye. Doing his duty honestly and leading a genuine scholar's life, he is a remarkable teacher who is an ideal for many to follow or emulate. All success to Mr. Nambeesan!

DR. TRACY STRONG ON
"BOYS' MOVEMENTS IN VARIOUS LANDS."

The Trivandrum Y. M. C. A. is doing a good deal of active and useful work in the field of instructing the public by arranging lectures from eminent people on important subjects. Every year there is a season when lectures are held regularly. A perusal of the current year's programme of the Y. M. C. A. Lecture Department acquaints one with the names of many notable personalities. Towards intellectual and cultural progress, the Trivandrum Branch of this world-wide organisation is keenly

engaged and its able Secretary, Mr. Thomas Chandy, B.A., needs to be congratulated on his excellent work.

On the 17th January 1933, Dr. Tracy Strong, Senior Boys' Secretary of the World's Alliance, Geneva,—an international organisation of considerable standing and reputation—addressed a large gathering of students, teachers and officers on "Boys' Movements in Various Lands." Vice-Principal A. N. Tampy, M.A. (Oxon.), Bar.-at-Law, Dip. Ed. (Oxford), was in the chair. Dr. Strong's lecture was stimulating and of great educational value. His first-hand and first-rate knowledge as well as close association with the various movements of the world working for the welfare of boys, enabled him to speak authoritatively on the vital problems concerning the boyhood of the world. He spoke about the necessity and importance of such organisations as the World Alliance at Geneva, Boy Scout Movement, Y. M. C. A., Boys' Welfare Centres, and of their contribution to the growth of culture and civilisation. To train boys and girls in healthy thoughts, noble ideas, and in inspiring them to work for achieving high ideals, were, in his opinion, the aims of Boys' Welfare Movements all over the world. He emphasised that much of the sad wastage of humanity could be successfully combated, if only people with heart and soul, with all powers of intellect and industry, worked for the advancement of the young. Dr. Strong said that the period of adolescence, if properly controlled and guided, would create marvellous wonders, almost miracles, in making the world better, brighter and nobler. He remarked that by carefully teaching and training the young, their life as well as the life of the world at large could be made really happy and abundant. He eloquently pictured the importance of such work at the present day. Dr. Strong spoke about the good and bad sides of freedom. He said that,

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of late, there has been such a wild cry for freedom from the rising generation, so much so that all interested in the welfare of the young, are thoroughly perplexed. The greatest difficulty, he rightly opined, was that freedom, while it is extremely essential for the boy's self-expression, is awfully a difficult task to give him that amount of freedom, which could and would not be prostituted into license, with very serious dangers to himself and society. Dr. Strong said that this bewildering problem has been racking many of the brains of the first magnitude engaged and interested in the welfare of the world's boyhood. He strongly pleaded for an international outlook and understanding in the growing generation, for such a feeling could never be dispensed with at the present day. He warned that intense and exclusive nationalism and self-determination carried to excess are bound to give rise to unpleasant and injurious effects, which would ruin the land. Dr. Strong deplored that the present economic situation has proved to be a great handicap to welfare work relating to boys. The diverse difficulties, inevitably accruing from economic crisis, he explained, and how such undesirable combination of circumstances would tell upon the rising generation of the world. He remarked that even in spite of the fact that there is plenty of food in the world, many starve. Such a state of affairs, in his opinion, is bound to affect boys and work havoc in their growth and education. He touched upon Student Fellowships, their meaning, importance and value and urged his hearers to start such institutions which would be highly beneficial.

The President's concluding remarks were smart and learned. He too pointed out the great difficulty which, as matters stand, is almost insurmountable—the grave difficulty which from day to day, is experienced by school masters and parents, in regard to the extent of freedom

to be safely allowed to boys. Mr. Tampy struck the right chord when he emphasised that custom on the one hand and the present state of affairs on the other, acted as stumbling blocks in the good-hearted and well-intentioned endeavours of educators and educationists in widening the limits of freedom to the students. To allow freedom to the boy without causing injury to himself and danger to society, he said, is extremely an uphill task.

Mr. Thomas P. Chandy, B.A., Secretary to the Y. M. C. A., in his thanksgiving speech, spoke, in true and lofty terms, of the meritorious services rendered to the boyhood of the world by Dr. Tracy Strong. Mr. Chandy informed the public assembled at the inviting auditorium that a Boys' Welfare Movement has been started in the Y. M. C. A. with a fully trained person as its head. He appealed, most sincerely, that the Y. M. C. A. looked for active co-operation from parents and teachers whose duty it is to participate in all movements intended to better their children. He hoped that with proper encouragement, the newly founded organisation would ere long become a very potent and beneficial institution.

NEW LIBRARIAN IN THE ARTS COLLEGE.

Mr. Parameswara Menon, B.A. (Hons.), has been appointed as librarian in the Arts College, Trivandrum. This is the first time in the history of education in the State, that a graduate with high honours has been selected to hold the office. Hitherto undergraduates were entertained and the office of librarianship was not looked upon with due respect. Of late, librarianship in our colleges has begun to assume its real importance. No longer is the librarian regarded as a mere machine intended wholly for distributing books. The very fact that the Madras University took a lead in revealing the worth and usefulness of librarianship, has opened the eyes of college authorities and governments. It is indeed a

healthy and promising sign that they have begun to realise—though by slow degrees only—that librarianship is something to be counted as important. For efficiency, qualified hands must be sought after. The Principal of the Arts College has taken a bold step in appointing Mr. Menon as librarian.

CENSUS REPORT.

An elaborate and extremely well-written Census Report has been released from the Government Press. The Report written by Dr. N. Kunjan Pillai, M.A., B.Sc. (Edin.), PH.D. (Leipzig), Census Commissioner, is a monumental work in two bulky volumes. The Report has been hugely appreciated by Dr. J. H. Hutton, C.I.E., Census Commissioner for India, and Dr. Pillai has been eloquently commended for his meritorious work. The Press and the intelligentsia of India have expressed their opinion of the report in eulogistic terms.

The Report, as it goes without saying, is a most authentic, accurate and authoritative account of the population, in all its diverse features, of Travancore, which is one of the foremost of the Indian States in India. Dr. Kunjan Pillai's Census Report is an invaluable production true to facts and composed in an engaging style. Both in respect of manner and matter, this Census Report deserves special mention. The Commissioner of Census, as it is evident from his full length Report, has spared no pains to make it a distinct advancement on the previous publications of the kind. Generally such laboriously written Reports are notorious for their dryness, but Dr. Kunjan Pillai's work is remarkably excellent in charm of language and as such does not put to test the patience of the reader. As a volume of reference, the Report is no doubt belonging to the first order of eminence

in every sense of the word. Dr. N. Kunjan Pillai, ably assisted by a band of competent hands, has brought forth a Report, of a really high standard, which serves as a good model. From first to last, the couple of volumes are edifying and refreshing. Dr. Pillai, who is the Director of Agriculture and Fisheries of the State, was specially selected by the Government, to take charge of the Census Department. He has fully revealed how worthy the choice is. The Doctor's knowledge of Economics, Politics, History and Archaeology, as expressed in his Report, is sure to disturb the minds of many officers in the Government service, who have specialised in these subjects. The Report has added one more feather to his cap, which has been already bedecked and glorified with feathers of varying degrees of brightness. This Census Report stands out unique in more respects than one. For clear, correct thinking and judgment, careful, accurate and detached information, lucidity, and grace of language, Dr. Kunjan Pillai's work demands full-hearted praise. An outstanding feature of the 1931 Census Report is that enquiries relating to the economic condition of the people have been made and recorded most beautifully. A census of wages of agricultural and industrial labourers, of unemployment among literates in English, and of literates (who are unemployed) in the vernacular of the State have all been embodied in its pages. A somewhat full survey of the primitive tribes and the chief declining industries of the State is incorporated into the current Report. An elaborate account of fertility and mortality of agricultural live-stock and implements, is recorded. Thus, the Report covers an extensive ground, thoroughly surveyed, carefully investigated into, and the rich results of labour presented in attractive garb.

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ELLORA—A HAND-BOOK OF VERUL (ELLORA CAVES) BY SRIMANT BALA SAHEB PANT PRATINIDHI, B.A., CHIEF OF AUNDH—D. B. TARAPOREWALA SONS & CO., BOMBAY. PRICE RS. 10.

This publication is the result of a study of the caves of Ellora and Ajanta made by the Chief Sahab of Aundh in the course of a special visit to the caves, and the book is more or less a log or diary of this visit. This excursion was undertaken after very elaborate preparation and the Chief Sahab had to surmount many minor difficulties in making a thoroughly exhaustive study of these glorious remains of ancient Hindu, Buddhist and Jain architecture. But his great zeal enabled him to overcome all these and thus we have a nice descriptive handbook of these remarkable caves. Lord Curzon, the memory of whose Indian administration is not the happiest, was the first Viceroy of India to realise the importance of preserving works of ancient Indian art and but for the Ancient Monuments Preservation Act, which he put on the statute book, we would not have many of these places kept in at least such good repair as we find them to-day. The Chief Sahab of Aundh has given Lord Curzon his meed of praise. Another fact worthy of remark is that a large number of these caves lie within the territory of His Exalted Highness the Nizam of Hyderabad, who has arranged for the maintenance of these repositories of ancient Indian art at the cost of his Government. This is in refreshing contrast with the soul-sickening vandalism of some of the later Moghul kings, of which some of these caves, happily few in number, have been victims.

The Chief Sahab has experienced many difficulties in photographing the interior of these caves where sunlight has never penetrated and this he has had to do by reflecting and diffusing sunlight

into the caves by a system of mirrors and white curtains, as flashlight did not give the same satisfactory results as natural sunlight. The wonder is all the greater how the great architects and sculptors of old worked with such remarkable skill and precision in such dark places and how they worked on ceilings, on some of which have been carved whole episodes from the epics and beautiful patterns.

The caves have been divided by the writer into three broad sections—Hindu, Buddhist and Jain. It is difficult to ascertain the exact date when these caves were worked; but it may roughly be stated from such internal evidence as exists that the Buddhist caves were the earliest, roughly dating second century A.D. The Shiva or Hindu caves were carved somewhere about the fifth century A.D. The next in order of chronology came the Jain caves. Every successive stage seems to bear the impression of having been influenced by the work of earlier architects and sculptors. The Buddhist and Hindu caves are remarkable for their size, some of them over a hundred feet long, sixty feet broad and only slightly less high. The pillars have been the subject of exquisite workmanship and the statues of gods and goddesses are superb in conception and grand in execution. Here and there, there appears to have been some plastering work, and this must have been the work of subsequent generations. The Jain caves, though more modest in size, are more exquisite in detail and craftsmanship has been concentrated in making smaller, if more striking, figures. The intricacy of the workmanship in such difficult places is a matter for marvel. The workman could not shift his object for his convenience and had to accommodate himself to it. He must have had to remain in a very uncomfortable position for several hours at a stretch, at

the same time concentrating all his skill in producing these enduring monuments of classical and religious art.

It is difficult to say how long these caves will continue in the present state of preservation. Subject, however, to geological influences, it is safe to assert that these will remain an enduring record of the religions which they represent for at least another five thousand years. Of course, the hand of the vandal has been at work in a few of these places, but human nature all the world over has progressed beyond the stage of fanatical frenzy, which is behind all acts of vandalism and destruction or disfigurement of these places, through purely human agency is hereafter out of question.

Mr. K. V. Vaze, in his preface, says that this kind of carving caves into rocks has been possible only in the Deccan where the rocks are solid (probably molten lava solidified, he guesses) and thus did not go to pieces under the workman's chisel; that in places like South India rocks are formed one stratum on another and do not lend themselves for such unpieced work. This is slightly inaccurate. As for the exact nature of the rocks, it is for the geologist to pronounce an opinion. But, however, we have in South India similar sculpture and architecture in Maha Mallapuram (Seven Pagodas) where caves have been cut into rocks. But of course they do not come anywhere near the ones at Verul for their size.

The book will be read with great interest by all lovers of Indian art. It has been well got up, printed as it is on featherweight paper, though the publishers ought to consider the advisability of bringing out cheaper editions to reach a larger reading public. One word about the reproduction of photographs, which has been done on art paper. They are all of them smudged and have failed to reproduce details. It is difficult to say

whether this is due to the defects of photography, difficulties about which have already been mentioned—or to bad printing. But this apart, the book is interesting reading and we can only join Mr. Vaze in congratulating the Chief Sahib of Aundh on his work.

BARRACLOUGH: SOUND FOR SCHOOLS. UNIVERSITY TUTORIAL PRESS. 2s.

This small volume of about 115 pages is a reprint of the 'Sound' section of the author's 'Sound and Light for Schools.' It is a model of what a text-book intended for young students ought to be. In a brief compass it surveys the various aspects of this branch of Physics and covers the latest applications comprising such interesting topics as the acoustics of buildings.

Certain parts of the subject such as wave motion, beats, reflection and refraction of sound are treated in such a masterly manner that even beginners need experience no difficulty in thoroughly comprehending them. Copious references to everyday experience, some rarely referred to in similar books, make the subject-matter realistic.

Other features which deserve special mention are the dated historical references, interesting anecdotes, telling numerical illustrations, a very good selection of sketches and a wide choice of descriptive and numerical examples given at the end of each chapter. Demonstration experiments include some of the classical experiments of Tyndall and a few that involve the use of the latest scientific appliances such as the triode valve. Every conceivable difficulty in the conduct of such experiments has been anticipated and disposed of.

A perusal of the book will convince any one of the necessity of providing a laboratory with the latest appliances for making the work carried out in them easy and instructive to children. In conclusion, it may be asserted that the volume easily takes a predominant place amongst such publications.

ALIGARH MUSLIM UNIVERSITY: CONVOCATION ADDRESS.

BY THE HON'BLE SIR FRANK NOYCE, KT., C.S.I., C.B.E., I.C.S.,
Member, Viceroy's Executive Council.

NO greater compliment has ever been paid me than the invitation to deliver the Convocation Address to the Aligarh Muslim University and none which I have had greater reluctance in accepting. Great statesmen, distinguished administrators and eminent educationalists have addressed you from this platform. I can lay no claim to greatness, distinction or eminence and all I have to offer you to-day is the reflections of an ordinary man. One of the wise men of the East once said: "The wisdom of the scribe cometh by opportunity of leisure and he that hath little business shall become wise." I, alas, during my thirty years' work in India, have never been allowed to acquire wisdom in that way. Although for three years I held the post of Secretary to the Government of India in the Educational Department and endeavoured in that position to advance educational interests so far as lay in my power, that does not, I fear, qualify me to speak to you with any authority on educational matters. My function, as I conceived it, was to help educationalists in their work. I was, however, merely part of a machine which controlled the constitutions of some of our Universities, supervised their ordinances and statutes and scrutinised their finances. I could do no more than supply a little of the lubricating oil which is necessary for the smooth working of a University system. But the soul of the system and the spirit which animates it are not to be found in the records of a Secretariat. Their home is in the life and work of teachers

and students. I cannot, therefore, pretend that my experience of education has been such as enables me to bring to you the kind of inspiration to which you are accustomed on occasions such as the present. One qualification of a negative character I may perhaps claim to possess and that is freedom from the modern vice of prolixity in speech. I trust, therefore, that I shall not tire your patience.

There is, however, still another claim that I can make and that is that I am here in a capacity which I know has always ensured a welcome to Aligarh which I now have the pleasure and privilege of visiting for the first time. I come as one who has tried to be and hopes to remain a friend of the Aligarh Muslim University. I have watched with the deepest interest, at times not without anxiety, its progress in recent years. I have seen its fortunes and reputation rise; I have seen them decline. But—and this is the message of hope and encouragement I bring with me to-day—I have, during the past few years, seen them established on what I believe to be a basis of permanent security. I have never doubted for a moment that this University would ever fail in the trust it inherited from one who was the greatest Muslim of his generation—Sir Syed Ahmad Khan. No one who knows the courage of the Muslim, his determination and his constructive genius, could believe that this great institution was a house built on sand. It has been built on the rock of Muslim faith. As

Lord Lytton said in 1877, it owes its origin not to Government or individual bounty but to the desires and efforts of a community. And what perhaps the greatest of the many inspiring teachers you have had here, Sir Walter Raleigh, said about the Welsh University Colleges is equally true of Aligarh. He told them that they enjoyed one great advantage over the newer Universities of England in that they made appeal not only to the love of learning but to patriotism, to all that is associated with the birth tongue and the earliest and dearest memories. The Muslim heart of India is here in Aligarh and this University will never fail so long as that heart beats. So my chief thought to-day is one of pride in the achievements of this University and of great confidence in its future.

The achievements of the University in recent years have been all the more remarkable in that the political unrest from which the country has suffered during that period has not provided that calm atmosphere which one associates with academic studies. Few Universities in India have been immune from the deliberate attempts which have been made to undermine their discipline and to interfere with their work. It is to the lasting credit of the Aligarh Muslim University that its students have taken their stand without any ambiguity on the side of ordered progress. They hold, as staunchly as others, the ideals of Indian nationality. But they stood firm in their loyalty to the best traditions of Aligarh and in reliance on their own judgment and common sense. Nor has academic calm been synonymous with dulness as it sometimes is, witness Oxford in the eighteenth century. If there is

anything which is now peculiarly characteristic of the Aligarh Muslim University—and I should like to assure you that in saying this, I am speaking not only from what I myself know of your University but on the authority of those who know its work more intimately than I do—it is its great merit of treating learning with vision. Anyone who has watched the life of the University of late, even though it may only have been from the windows of the Imperial Secretariat in New Delhi, cannot fail to have perceived that there has been a new spirit stirring here and that the undergraduates are being brought under the influence of teachers endowed with the zest for intellectual adventure and possessed of that essential qualification, the gift of quickening the minds and imagination of their students. Again to quote Sir Walter Raleigh, you realise here that “a University consists not of pupils and teachers but of junior and senior students.”

No great reconstruction is possible in any institution without directing human agency. Whilst I know that for the fostering of that new spirit I have mentioned, all praise is due to the members of the Court and others who control the policy of this University, I am confident that I am expressing the views of all who have an intimate knowledge of the inner working of the University when I say that, if there is one man who is its embodiment, it is your present Vice-Chancellor, Syed Ross Masood, grandson of your great founder. He has succeeded because he has won the loyal and devoted service of the staff and because he has exercised the heavy responsibilities which rest on him not by control through regulations but by winning the affection and confidence of his students.

So far the words of my address have come easily to me for I have been merely expressing what has been uppermost in my thoughts. I wish now that I could leave this platform and finish what I have to say in an informal talk with the students. But, alas! a Convocation Address is always spelt with a capital A and it is expected of me that I should apply my mind as well as my heart to the business. In doing so, however, I shall not go beyond my sphere. I shall speak to you about University Education not as it is, or rather as it should be, regarded by the expert but by the ordinary man, in which category I included myself at the outset, that is by the man who has left the University for one of the professions, for trade, for business, for politics or for Government service but who looks back on the time he spent there as the happiest time of his life and realises that but for what it gave him, his whole outlook would be very different. And here, I should like to acknowledge the debt of gratitude I owe you. Most of my vista is backwards, nearly all yours is forward, a comparison that might well dispose to melancholy. Yet I cannot but feel a sense of stimulation, as if something of the questing eagerness of your outlook had stolen into the sober reflections of maturity. It is inevitable that my mind should travel back to the days when I too was an undergraduate. Such mental journeys are as a rule attended with a certain incredulity. Could one ever have been quite so hopeful, quite so eager? The effect of your presence is that I find myself nearer my own youth and my own University days. It is for this reintroduction to the keen and unique savour of those days that I am your debtor.

What should University education be in order that it may help the ordinary man? In the first place, it must be an education in which knowledge is imparted imaginatively. I put this in the forefront because it seems to me that it goes to the root of education on its intellectual side. From what I know of the students of our Universities, of men who like myself have left their University days long behind them, there is far too much value attached in our seats of learning to knowledge as such. That view is to be found in an extreme form in the belief that the possession of a University degree is the be-all and end-all of life at a University. It has been alleged that this extreme view characterises unduly the Indian attitude towards University education. I would not particularise so far. I would rather declare it an error likely to arise everywhere as University populations increase and professional or other qualifications are stated in terms of University degrees. It is an error which is certainly not confined to India but it is one against which educational systems everywhere have to be on their guard. The extreme view has probably no declared defenders though the number of its unconscious adherents is, I fancy, greater than is commonly realised. A much greater degree of support is, however, given to the more moderate view, that of the “practical man.” This within its limits is sound but its limits are too narrow. Has the comparatively brief period which is all that most of us are able to spend at a University of no intrinsic value? May it not have importance entirely apart from the obvious results of advanced instruction? Has it, in short, no contribution to make to life as well as to profession or to career? That is the point I desire to discuss with you this morning.

I would not perhaps go quite so far as the cynic who said that the education which was of value to him in later life was what remained after he had forgotten all that he had ever been taught at his University. But it is a fact that in our Universities, and I am referring to Universities the whole world over, the minds of students are burdened with knowledge which is not being put to use and therefore fails to stimulate thought. Do not misunderstand me. I do not decry knowledge. Its acquisition is the basis of any sound system of education. There is no royal road to learning. That road for you lies only in the stern and relentless pursuit of your studies. But with the mere acquisition of knowledge, the fruitful store in your minds from which your mental processes will be maintained, your education has merely begun and, above everything else, a University must be the place where thought is stimulated in the application of knowledge. Knowledge which does not help in self-development is only so much dead matter. It is only heavy luggage which is seldom wanted on the voyage of life. Universities are, above all, places of culture. Now, culture is not simply knowledge. Culture is activity of thought. Knowledge becomes active thought not when it is merely grasped but only when it is utilised, tested and thrown into combination by being related to what an eminent philosopher has called that stream compounded of perceptions, feelings, hopes, desires, and of mental activities adjusting thought to thought which forms our life. Education is primarily the art of utilising knowledge and turning it to active thought. There is many a woman, engaged only in the affairs of her home and many a small cultivator who has not travelled from his

holding further than the nearest market, who, though illiterate when judged by the standards of our census, are yet more cultured and educated, in the sense in which I now use these terms, than many men with University degrees. Compared with them, the merely well informed man is a bore. For the woman in her home and the cultivator on his land, the range of knowledge may be small. But the knowledge they possess, though it is not based on book learning, sparkles; it is alive. Their ideas, few though they may be, are not inert dead matter. They are being constantly related to the stream of events which enters their lives. I maintain, therefore, that whatever else the University does for the ordinary man, it must make knowledge alive for him, it must evoke his interest, it must stimulate his thought, it must strengthen and develop his mental powers, it must put knowledge to use and it must throw it into all its combinations with life. The central problem of the University for the ordinary man is to keep knowledge alive and to prevent it from becoming useless mental lumber. For him, its purpose is not to teach a syllabus or so many text-books but to develop minds which are never passive, never mere receptacles to be filled but perpetually active and responsive to stimulus.

So far I have spoken of education as development of mind. But there is another, and even more important, side of education, the development of character. Of that aspect, you must, I am certain, have been frequently reminded from this platform but the eternal verities lose none of their force by repetition. The function of a University does not begin and end with imparting knowledge even in the ideal way which I have described. The

greatest hope of this country and indeed of the whole world lies in an education whose end is before everything else the production of character. Character is not a thing which can be taught. It is not so much a matter of right thinking as of right living. It is for this reason that the ordinary man asks, as did Newman in those addresses to the Catholics of Dublin which, though they were delivered eighty years ago, well repay study to-day by University teachers and students of all creeds, that religion should have a place in education. By religion he does not mean only those observances that are regarded as the outward expression of particular faiths or even the beliefs that are their necessary foundations. He is far from undervaluing these, especially when they form, as here in Aligarh, an important element in the traditions and ideals of the University. But he asks for more. He asks that, whatever a man's faith, it must express itself in his life, that it must be something that guides his actions and inspires his purpose. Here I would reiterate my text. Apply, put to use, make live—these sum up for the ordinary man the whole aim of education.

But life for the ordinary man is not made up of complex problems to which he has to bend a highly trained intelligence. Nor is he faced every day with moral crises which call for spiritual strength or heroic resolution. Human life for the ordinary man is a much more humdrum business. It is the sum of simple situations and it is the training which is required to meet these situations which is provided by those activities of a University that take place on the playing fields, in University Societies and in the hostels; in all activities which bring students into con-

tact with each other. I think that the greatest gift a University has to offer can be summed up in the word "Companionship." Never again after his University days does a man live in so numerous a communion of those of about the same age as himself. In all his later experiences, he will, even if he is in close association with a number of other men, find that their age range covers at least a generation and perhaps more. At the University, he and the hundreds of his companions are practically of one age. The stimulus this gives has to be experienced to be appreciated but it can to some extent be realised from this bare statement. Young manhood, the age of enquiry and zest, is peculiarly the time for this stimulus. No rare gifts of intellect or character are needed to qualify for this experience. It is open in some measure to all who enter the life of a University.

The best part of the work of the University student, his thinking, must always be done alone. But let us not forget that the ordinary affairs of professional and public life require that we must co-operate with each other. You may possess profound knowledge and have all the gifts of learning at your command, but how will that profit you or your fellows if you lack the ability to get on with them, to do your best for them and to get the best out of them? A mainly residential University such as yours provides opportunities for mutual contacts to a vastly greater extent than do those Universities whose students merely meet for lectures, in libraries or even on the playing fields but otherwise function in detachment. It is in these mutual contacts that the essence of true University life is to be found. But not even in a residential

University are those advantages automatic. We are told in the proverb that it takes two to make a quarrel. It also takes two to make a friendship. Before we can experience mental contacts, we must enter the contact zone. The pleasures and opportunities are there but we must step forward to pick them up. They will not be handed to us on a plate. Remember that the freedom of University life, which is perhaps its greatest charm, includes the freedom to be a recluse, to isolate oneself to a degree impossible in later life when business and professional necessities force contacts upon us. To a diffident boy, the opportunities of retiring unquestioned and unnoticed into his shell, reinforced probably by the delusion that he has come to the University merely to read books and pass examinations, may hold out a fatal attraction. If any of you feel that tendency, resist it. Seek to take part in the sport, the societies, the recreations of your University as well as in its studies; they are all aspects of its life. Unless you consciously invite the impact of University life, it will to a large measure pass you by. You may leave your University with degrees or medals but you will have missed the richest prize in the University's gift, a full savour of the joys of youth and emancipation and an equipment and preparation for life which is, I assure you, a much greater thing than mere career or success. Throughout your University days, therefore, be prepared to give as well as to take. Lower your pitcher into the well. You will draw it up brimming over. But the first step is for you; you cannot draw water unless you first lower the pitcher.

I would, therefore, urge that now is the time for you, students of Aligarh University,

to cultivate the sense of mutual dependence and mutual responsibility. In the last thirty years, there has, I am glad to say, been a striking development of this social sense in Indian Universities, especially on the playing fields. When I came to India thirty years ago, it was not infrequently said that the Indian student developed his head at the expense of his body. No one can fairly say that of him now, least of all at this University where games occupy so prominent a place in its activities that the Aligarh graduate is known wherever he goes by his physique and by his sporting qualities. For the adventures of life, big or little, the moral qualities of the sportsman are as important, if not more so, than the physical. I am sure that when the time comes for History to sum up the effects of British rule in India, not the least of the blessings for which the Englishman—and in Mr. Mackenzie's presence I must hasten to add that I include the Scot—will get credit is the introduction of his games into Indian schools and colleges. When he brought those games to Aligarh, he planted them on congenial soil. He found here a body of students who not only quickly learned to play the game but played it in the right spirit of courage and fairness. It is that spirit, more than anything he gets in his class rooms that will enable the Aligarh man to face with confidence the difficulties of the daily situations which will meet him when he goes forth into the bigger arena of the outside world and there faces his fellow-men in competition or works with them in co-operation. In your activities, your Union, your societies and your hostel life, the spirit of playing the game develops into what is more a habit than a quality—the habit of service, of work done not only for the pleasure of doing it,

not for any personal or selfish gain but for the joy of comradeship and for the good of the whole student body. When students once acquire this habit, they will carry it with them wherever their lives may lead them, expressing it in many ways of service to those who have not had the advantage of a University education. It is by carrying with them to the service of the country as a whole and of their own community in particular the culture and ideals of the Muslim University that the graduates of to-day will best repay the debt they owe to their *Alma Mater*.

One of the most attractive features of the University period is the part it may play in bringing colour into life. School-days are apt to deal too much in black and white. Later life is, alas, too often grey and any positive colours it has are, as a rule, subdued and uninspiring. Early manhood is the time when the rich brilliance of the spectrum holds the scene. Our youthful vision of an opening world should be the chief among the mental pictures retained in memory's gallery. It is a picture we can neither borrow nor copy; only our own record can find a place in that gallery. Never have we a better chance of recording that vision in all its fulness than when we are undergraduates. It belongs to the time of life rather than to the University days as such; that is undoubted. But a certain unhurried enjoyment is necessary for the fullest perception and for this the time, leisure and freedom from pre-occupations which University years should provide are essential.

One more reflection and I have done. The hall-mark of the University man ought to be mental poise, the power of judgment, of

discrimination and of selection. He, if any one, should be the captain of his soul. The craze of the moment, party shibboleths and catchwords, the violence of public passions should find him on his guard. He should test all of them with his knowledge and with his reason and, in the words of one of those prayers which are the glory of the liturgy of the English Church, should "truly and indifferently (that is impartially) administer justice." We declaim against the ignorant crowds. But, if they have no guides whom shall they follow? And who should be better guides than they who, having stored their minds with the precepts of the ancients as well as of the moderns, apply that knowledge and those precepts dispassionately in the pursuit of truth to the problems that confront them. Society is an organic growth. It is the outcome of the past and the forerunner of the future. We are partners both with those who have gone before and with those who will follow after us. At no stage, is it possible to write as it were on a clean slate. Throughout its growth, society has discarded certain organs and certain activities or allowed them to lie unused whilst others which seemed quiescent or almost atrophied are brought into vigorous use. But for the proper understanding of society and its working, you must study its past and ever in your judgments retain the humility of the true student who constantly seeks the truth and stands ready to be corrected in his conclusions when those are shown to be false. A dispassionate search for the truth, ability to sift the wheat from the chaff, to distinguish between the tinsel and the gold, a proper indifference to the party passions of the moment should be the

characteristics of all who have had a crowded hour of glorious life in a great corporate body such as this.

I have now, to the best of my ability, endeavoured to describe to you what the ordinary man asks or should ask of his University, that it should be a community visibly following ideals of active thought, health, comradeship and willing service and that it should be filled with the spirit of a religion that breathes ever new meaning into those old words of truth and right that have been the watchwords of man's progress ever since human life began. Although the University of our ideal may never be wholly won, yet

may we say of it in the words spoken by the greatest thinker of all time of the ideal city that he planned, "Whether there really is or ever will be such a city matters not to him who desires to see it; for he will live according to the laws of that city and no other." So doing, so trying to live here and now, you will find more continuously how true it is, not here only but wherever life may lead you, that

He most lives

who thinks most, feels the noblest, acts the best.

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THE FUTURE OF HINDI LITERATURE.

BY PROF. P. SESHADRI, M.A.,

Ajmer.

IT is with some reluctance that I venture to write on the subject of the future of Hindi literature, as I cannot claim any scholarship in the subject and my outlook should be looked upon only as that of a detached outsider, though with great appreciation for the language. It has always been noticed that excellence in prose only follows progress in poetry in the history of any language. It is not surprising that a similar phenomenon is found in the Hindi language of to-day. Laudable efforts have been made, in recent years, at the production of Hindi prose; the present movement for political education and the progress of Hindi journalism have undoubtedly helped this advancement. However, it still appears to me that the evolution of a vigorous, popular prose-style eminently suitable for everyday expression, for the art of letter-writing, for the use of journalism, and for employment on the pulpit and the platform, in short, for what Lord Morley has called "the journeyman work of literature" is one of the essential problems for the future.

It is perhaps worth while drawing attention to the fact that the genius of prose is essentially different from the genius of poetry and the aim of the prose-writer should be not so much ornamentation as clarity of expression. An English writer has drawn the distinction with some appropriateness between poetry as "the language of power" and prose as "the language of knowledge." The French masters, more than the prose writers of any other country, have realised this and

it is good to instil this truth constantly into the minds of aspiring Hindi writers. It is also perhaps good to realise that in every good literature the evolution of prose-style must be from the complex to the simple, from cumbrousness of expression to the force and vigour of straightforward prose. The Hindi writer is undoubtedly apt to colour his Hindi with the vocabulary of Sanskrit, but care should be taken at the same time, not to make the style so learned and unpopular, as to be beyond the reach of the average reader speaking the daily language. Nothing can be more fatal to the spread of a literature than a great disparity between the spoken and the written language.

Another direction in which Hindi language should progress in the future is the adoption of the Social Drama. As a student of poetry, I can never under-estimate the value of romance and idealism in life, but at the same time attention must be invited to the fact, that the great problems of life and society, as we see around us, are awaiting expression in dramatic literature. It is now nearly a century since Europe divested itself of its glamour for romance and recent dramatists have struggled hard to see the poetry and tragedy of everyday life in their productions. During my acquaintance with Hindi dramatic literature as the President of more than one dramatic association in Northern India, I have noticed the distressing fact, that we have yet to produce valuable literature in the direction. I am not unaware of the specimens that exist already, but I have no

hesitation in saying that they are not particularly valuable, either from the standpoint of the theatre-goer, or that of the student in his closet. It becomes difficult for the Oriental mind to discard the allurements of romance, but as kings do not go out hunting to-day and fall in love with maidens in hermitages, they should recognise the facts of life and regale our audiences with facts with which they are familiar and which have a deep import for human happiness.

Again, in the early stages of the evolution of a literature, translations naturally play a great part. I am not one of those who despise the value of translations in accordance with the Italian proverb which brands all translators as traitors. Some of the greatest books in the world have exercised their influence on millions only by translations.

The Bible, the Imitation of Christ of Thomas a Kempis and the Meditations of Marcus Aurelius are standing examples of great classics appealing not merely to the mind, but also to the heart and soul, largely by means of translations all over the world. At the same time, no literature can afford to become great unless it aspires to give expression to the genius of its own people, without relying almost entirely on translations.

A good deal of contemporary Hindi literature unfortunately seems to suffer from a certain want of self-confidence. The bulk of it seems to consist of translations or adaptations either from Sanskrit, or from English, or from Bengalee across the border of the Hindi-speaking country. Being the basis of our priceless heritage from the past, Sanskrit must obviously exercise its fascination on every Hindi writer of to-day. The contact with English and Western languages must

also obviously stimulate new literary aspiration. The growing sense of nationality in India must lead writers to transcend provincial limitations. But there must be a bold ambition, at the same time, to take one's stand on the peculiar genius of the language and its people and speak as an original voice and not as a mere echo. It is not that the people who speak Hindi and live on the banks of the two great rivers of Northern India, the Jumna and the Ganges, are devoid of originality of thought or expression but, they still seem to be mesmerised by the glory of what is foreign or what is merely ancient. May the Hindi-speaking people write with greater self-reliance in the future than in the past!

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THE EDUCATIONAL REVIEW.

We congratulate the authorities of the Young Men's Christian Association of Madras on being able to inaugurate a College of Physical Culture. His Excellency the Governor of Madras laid the foundation stone for the new building a few days back, on an extensive site comprising 83 acres at Saidapet, the well-known suburb of Madras. For a number of years the School of Physical Instruction, run under the auspices of the Y. M. C. A., Madras, has enjoyed a great reputation all over the country and graduates in various provinces have been trained by it for this work and are rendering an excellent account of themselves. One meets them in all corners of India, infusing a new spirit into the educational system, having received their inspiration at the centre. A good habitation on a spacious site is sure to enhance its usefulness and the occasion should therefore be considered a landmark in the history of education in South India,

and, perhaps, in the whole of the country. As far as we know, this is the only College of Physical Culture in the entire country established on such a strong foundation. His Excellency in his speech said that the need for more playgrounds for the use of the youth of the city was very great and the Government were doing what they could towards providing more facilities. He pleaded that this was also a form of social service in which property-owners could play a useful part by setting apart unoccupied lands as playgrounds.

While we agree that no educational system should throw on the country a large number of young men who cannot possibly obtain proper employment, we should deprecate any attempt at subordinating the educational system entirely to the needs of employers. After all that is said and done, the purpose of a University is not to prepare young men who may be useful as recruits to various employers

of labour, but to afford intellectual training and illumination, which may imply real culture. In view of these circumstances, we are glad that Sir Malcolm Hailey speaking the other day at Kayastha Pathshala, Allahabad, asked his hearers not to be depressed in their educational work, because the products of our colleges were not being absorbed with the rapidity with which they were turned out. He was good enough to point out that there was considerable unemployment in all Western countries, but nowhere was it suggested that the facilities for education should be cut down because of such a condition. These words deserve wider notice, as there is a tendency for obscurantists to take advantage of the present situation to injure the cause of education.

It is a well-known fact that for some years Indian students at some American Universities have been able to maintain themselves by working during vacations and earning money towards their fees and other expenses as students. In fact, the self-supporting student has been a peculiar feature of American Universities and Indian students, like those of some other countries, have been able to take advantage of the great facility of high wages obtaining in the United States. We regret, however, to find that some recent legislative developments in the United States will have the effect of injuring the interests of these students. It has now been laid down by the

Department of Labour that the foreign students may not engage "in any gainful occupation" whatsoever. The previous position was that *bona fide* students, who, during their studies, gained their maintenance and tuition by self-supporting labour may not on the warrant of the Secretary of Labour be taken into custody and deported for having obtained their status as immigrants. We feel justified in making this protest against a step so injurious to the cause of international friendship and good relations and the progress of culture, especially because the latest report of the Institute of International Education in New York has also questioned the wisdom of this departure from the existing law. Dr. Stephen Duggan, the Director of the Institute, asks with justice: "Ought the international, educational and cultural relations of the United States be placed under the control of the Department of Labour which almost of necessity will look upon the whole matter as a problem of unemployment?" In refreshing contrast to this development in the United States, it is our pleasant duty to call attention to certain new regulations made by Signior Mussolini in Italy, ordering that students from foreign countries coming to Italy for education should be granted concession of railway fares all over the Italian railways. The Government has ordered a reduction of 50% in railway fares to foreign students regularly admitted into any Italian University who intend to go to Italy to

complete their studies. Indian students proceeding to that country for educational purposes are now being intimated that they should apply to the Italian Consulate in Calcutta regarding this matter. We have no hesitation in saying that this is a step in the right direction.

We are glad that the new ruler of Nepal has already begun to apply himself vigorously to the task

of forwarding a progressive educational policy in the State. Speaking on a recent occasion, distributing prizes to students at one of the educational institutions in the State, he outlined a programme of expansion which is very creditable to his statesmanship and which is sure to advance the progress of Nepal. He pleaded very strongly for technical and vocational education and was anxious that the young men of his State should give up the beaten track and go to subjects such as Agriculture and Botany. He also announced a grant of Rs. 10,000, to make the library up-to-date. One of the best passages in his speech was, however, the advice he gave to students not to be led away by the external glamour of a purely Western standard of life. "Remember," said His Highness, "Ours is a mighty heritage from the past and if we want to live and prosper as a nation, we must have reverence for what is best and noblest in our culture and traditions."

A new link in the development of international friendship among the peoples of Asia has just been forged by the arrival of

A Persian Professor at Shantiniketan.

a Persian scholar deputed by His Imperial Majesty of Persia to teach at Rabindranath Tagore's well-known University, known as the Vishvabharati, at Shantiniketan. It will be remembered that the poet undertook a trip to Persia only recently to revive the cultural relationship between the two countries which existed on a very extensive scale at one time in the history of Asia. It does not require much historical or linguistic scholarship to recognise the affinities between Persia and India. We, therefore, extend a cordial welcome to Professor Poure Davoud, the first occupant of the Pehlavi Chair of Iranian studies at the Vishvabharati. It is unfortunate that the countries of Asia should not aim at intimate relationship with one another and there is often more cultural friendship between India and Western countries than with the other countries of Asia itself!

The Andhra University has done well in instituting an Inspection Commission for its colleges, a special feature of which is the inclusion of a number of distinguished scholars from outside the jurisdiction of the University. It has been the practice, for a long time, of the University of Bombay to associate at least one outsider with its own in-

The Andhra University.

spectors from time to time. We are glad the Andhra University has followed this excellent practice and the members of the Inspection Commission include Sir C. V. Raman, the eminent scientist, who will soon be Director of the Indian Institute of Science, Dr. Birbal Sahni of the University of Lucknow and Prof. Zackariah of the Indian Educational Service in Bengal. The Commission has just completed its labours and, though, we wish it had spent some more time in going round and seeing the colleges, we hope the inspection will result in the progress of the colleges of the Andhra University.

It is some consolation to note that it is not only in India that serious importance is attached to examinations

and there are efforts made by students from time to time to get at question papers! Paris is just now excited over an examination scandal in connection with the University of the Sorbonne. It seems to have been a tradition for a long time for students to obtain tips for their final examinations from various doubtful sources and this is not the first year when the contents of question papers have been known long before the examination. Investigation of these matters has led to the unfortunate suicide of a brilliant young woman surgeon who was suspected of complicity with students who wanted "to beat the examiners." The papers are said to leak out in the most extraordinary way. In one case, not long ago, a professor's

son had stolen a list of questions from his father and put the information on auction among the competitors. At the Baccalaureat examination for which 30,000 young French men and women sit on the same day, it was shown that there was an organised traffic in advance information in Paris and certain provincial centres. For a few hundred francs, students could get a glance at the papers on the eve or morning of the examination. We are told that despite the heroic efforts by the University of Paris to prevent leakage, it is still doubtful whether this lucrative business has been stopped. What is more wonderful is that in connection with the French Civil Servants' examinations held on the same day in France and in overseas possessions, it was discovered that there was a regular system of cabling tips from Indo-China, which, owing to the difference in time, arrived in Paris early enough to be of use to the competitors. The authorities were dumb-founded at the ingenuity and perfection of this organisation.

We confess to a sense of surprise at some of the recommendations made by the recent Bombay Re-

organisation Committee, particularly in the Department of Education. The recommendations of the Committee are calculated to injure the interests of education most effectively. While it is recognised in all civilised countries that education should be the last department

in which any retrenchment should operate, the Re-organisation Committee has recommended the abolition of all the Government Colleges, on the ground that they are not necessary as there are sufficient facilities in private colleges. They are also against the Poona Agricultural College as they think that students from the Western Presidency could be sent to the Agricultural College in the Madras Presidency or to the Agricultural College at Lyallpur in the Punjab! We are told that the College of Art in Bombay is a luxury which the Government cannot afford to maintain and there is no use in running the College of Commerce either. The Committee also recommends that all Government Secondary Schools must be abolished, giving time for private agencies to take them up, if necessary. To crown all, they propose reducing the salaries of elementary school teachers, though they are kind enough to admit that facilities for training teachers should be increased in the Presidency by the starting of more training schools. They have also drawn attention to an interesting point that the education imparted, at present, in elementary schools does not lead to real literacy and that there is a tendency to sacrifice quality to quantity. They maintain that the most urgent necessity of the present time is to raise the whole standard of teaching efficiency. The Committee, therefore, recommends that the work of elementary education should be supplemented by night schools, continuation schools and the provision of libraries and reading

rooms, at least, in all the bigger villages.

We find from the proceedings of the recent Bengal Educational Conference held in Calcutta that the

Arbitration Boards.

Arbitration Boards which have now been working for some time in Bengal to settle cases of dispute between teachers and their managements have worked satisfactorily and shown even greater promise for the future. In the course of his presidential address, Dr. Srikumar Banerjee said:—

The Arbitration Board, so far as my personal experience of its working goes, has proved an unmingled boon. In a very large percentage of cases instituted before it, the justice of the teachers' complaint has been amply vindicated, while instances of frivolous complaints have been comparatively few. At one time, it was feared that the number of complaints pouring in would be unconscionably large, and that the Arbitration Board would simply break down under the strain. But experience has exercised a steadying and moderating influence, and aggrieved teachers are gradually coming to realise that unless they have a reasonably strong case they would be wise not to demand a redress. The very existence of the Arbitration Board has had a remarkably chastening effect and although there have been a few bold, venturesome spirits who have questioned its legal status and jurisdiction, by far the largest proportion of school authorities have accorded to it a willing obedience and have wisely restrained themselves from any possible temptation to excess. The Board has therefore abundantly justified its existence by giving to teachers a much-needed sense of security and by fostering in them a spirit of independence and self-respect.

We draw the attention of the members of the teaching profession in other provinces to this excellent provision for safeguarding the interests of teachers which has been obtained in Bengal after considerable agitation.

We have always held that the best interests of the Anglo-Indian community, in education as in other matters, will be served by their identifying themselves with the people of the country and not presuming to claim that they are somehow superiors to the inhabitants of the land. If the Anglo-Indian community is to progress and take its proper place in the Indian constitution of the future, it can only be by applying itself to educational progress and not by asking for separate treatment and special favours. We, therefore, regret that the leaders of the community at the recent Round Table Conference pressed for separate Education Boards for Europeans and Anglo-Indians in all the provinces with a Central Board. We do not consider that the arrangements suggested are practicable or are calculated to advance the ultimate interests of Anglo-Indians themselves. We are told that there should be a separate inspecting agency for Anglo-Indian schools to be appointed by an inter-provincial board for the whole of the community. It seems the inspectorate is to work under a chief inspector. The cost of the inspectorate and the inspecting board is to be borne by the provinces in a proportion to be decided by the boards or, failing agree-

ment, by arbitration. We are extremely doubtful whether such a scheme, if it comes into existence at all, will work with any success. It is unfortunate that the principle of this exclusion should ever have been accepted by the Round Table Conference.

As an educational journal interested in the advancement of educational efficiency all round, we cannot but take note of the recent inauguration at Dehra Dun of the Indian Sandhurst by His Excellency the Commander-in-Chief. The gradual Indianisation of the Army is a principle which has now been accepted for several years and the whole country will rejoice that steps are being taken towards its consummation by establishing a Military College in India itself, where officers for the Army may be trained in the best manner possible. It is interesting to note that though provision has been made for the training of Military Officers in India, the existing avenues of training in England for Indians will not be closed. The Military authorities have been fortunate in obtaining for the use of the institution the Railway Staff College which was built by the Railway Board only two years ago and now abandoned on account of retrenchment. The main College building consists of a spacious hall, a smaller but large hall and over 20 lecture-rooms, store-rooms and the like. It has also four hostels each student being provided with two rooms and a bath-room, with a mess placed in the middle of the group

of hostels. As the College has also good playing fields, we have no doubt it starts under very favourable auspices and we hope it will lead to the realisation of the hopes which have been entertained for decades by the people of this country, in the matter of the gradual Indianisation of the Army. The country cannot bear the burden of the new constitution, unless it trains its young men to be able to defend their motherland.

A melancholy interest attaches to the report we have just received on the working of the Ramakrishna Students' Home, Madras. The Ramakrishna Students' Home, Madras, during the year 1932, owing to the recent death of Rao Sahib C Ramaswami Iyengar to whose efforts we owe this institution. We are glad to note that steps are being taken to perpetuate his memory at the Students' Home and a recent meeting for the purpose was attended by a very representative gathering of gentlemen from all over South India. The institution has kept its efficiency unimpaired during the year and the thanks of everybody concerned are due to the large number of generous donors who have made its working possible. Among the special features of the residential High School attached to it, there is a tutorial system which enables individual attention to students and the life of religious teaching and discipline obtaining at the place has also been considered a success. We endorse the appeal made for its further support specially for its industrial side. Owing

to the unfortunate death of its founder, the institution has been deprived of one of its great supporters and the responsibility of the public is therefore all the greater. We are glad to see that the worthy brother of the founder, Rao Bahadur C. Ramanujacharya has undertaken the duties of the superintendship of the Home and we have no doubt that under his fostering care the institution will be as great a success in the future, as it has been in the past.

It was an interesting address which was delivered the other day at the Convocation of the University of the Punjab, by Lieut.-Col. Sir Hassan Suhrawardy, Vice-Chancellor of the Calcutta University. He stressed the need for commercial and industrial education and also put in an emphatic plea for a harmonious combination of Eastern with Western culture. Sir Suhrawardy said :-

While it is essential to recognise that changes are necessary, it is equally important to note that blind and superficial imitation of other nations and of other countries may lead to disaster. While there is much that is dead and effete in our customs and practices, there is also much that is worth preserving. You are not truly educated, if you do not understand the relative fitness of things and do not develop in yourselves an attitude of discriminating criticism in regard to social problems. Things like untouchability, the purdah system, early marriage, and caste-restrictions, are impediments to future advancement which you cannot afford to tolerate for ever. The development of a democratic spirit is hardly consistent with the prevalence of social

habits which perpetuate distinctions between man and man. I appeal to you, young men and women, to bestow your serious thought on these important problems of national well-being.

We cordially support his plea for harmony among the communities of India (a lesson which is particularly needful to-day in the Punjab) supported by the following words of the poet:—

"We are Hindis (Indians) and the land of Hindusthan is our mother-land.

Coming along, let us unite, and discard the veil of otherness; unite those who have straggled away from the fold and efface the difference of 'you' and 'me' and become one.

Let the call summoning the votaries to the place of worship be such that the music of the temple of the Brahmin may be merged in the voice of the Muezzin.

May the fire of love consume all the elements of discord and reduce the different denominations into one harmonious mass.

Religion does not teach you to harbour feelings of distrust and grudge against one another; we are all children of Hind, the same Mother India, the land of Hindusthan is our common mother-country."

The problem of the education of the depressed classes can never be solved by theatrical stunts like the forcible entry of Harijans into temples intended for caste Hindus. We are therefore glad to find that an experiment in the right direction is being made in Trichur in Cochin for improving the condition of the depressed classes. The Ramakrishna Ashram, Trichur, educates pupils belonging to the communities and has done excellent work since 1924. It is interesting to know that out of the 277 pupils in the Vidhya Mandir attached to the institution 162 are Harijans. No distinction is made among the pupils in the school and the religious training afforded also enables the Harijans really to rise in the social scale. If some of the energy which is now being spent in fighting among the Hindus themselves over this question of temple-entry was devoted to the educational and economic uplift of the Harijans, it will go a long way to solve the problem without giving rise to unnecessary, acrimonious controversies.

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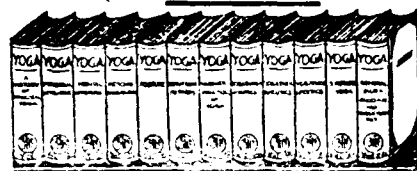
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