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LITERATURE IN RELATION TO LIFE.

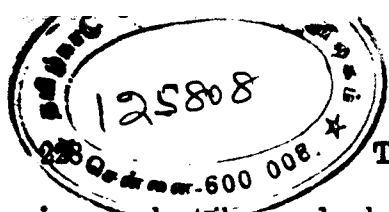
BY PRINCIPAL M. K. CHAKRAVARTI, M.A., B.L.,
Bewar (Rajputana)

(Continued from page 194)

THE age of poetry is not dead, nor it ever will be. New types and forms are already replacing the old ones. The new poets are finding inspiration in such unpromising subjects as the railway train and the aeroplane. Our poetry, like our life, has been hitherto comparatively restful and static. With our new-found love of speed, the poetry of the future will perhaps display a dynamic quality of which we have yet no notion. The aviator's version of the 'Meghadutam' has yet to be written. We have yet to read a twentieth century recension of the 'Raghuvam-sam' describing the aerial journey of Rama and Sita from Ceylon to Ayodhya. Whatever changes may take place in the mode of our life and means of human intercourse, the creative faculty of man will not be wanting in power to comprehend them all, bring them under its operation, and enclose our actual life, however beautiful it may be, in the more beautiful frame-work of literature. If a nineteenth century doctor-poet could write a spiritual poem on a biological curio like the Chambered Nautilus, is it too much to hope

that a twentieth century physicist-poet will write an equally suggestive poem on a stellar spectroscope or pocket Radio-set? But we digress.

Literature differs from life in another important respect. The difference is not so much in the substance as in the attitude. The emotions and sentiments evoked in our life by the impact of the events and accidents of the real world—our joys and sorrows, love and hate—are too elemental and personal to admit of artistic treatment. In other words, we are too much identified with them to regard them objectively. These heavy gross materials must become light, dry, buoyant and manageable, so to say, before they can be put to literary use. This does not mean that joys and sorrows must be made abstract and universal. No; they may remain concrete and personal in the best sense (as in poetry), but it is essential to secure a certain amount of mental detachment or ability to look at them as things outside of us. In life, our feelings are often too strong for expression in words. A great grief, like a



joy, simply strikes us dumb. Terror, anger, and hatred often rob our power of speech. The natural expression of these strong emotions is not always in speech, but more often in silence, gesture, wailing or raving. It is the business of literature as art to interpret this stunned silence or delirious raving of man, in other words, to make the silent heart of man eloquent in words. This is why soliloquies are introduced in drama to acquaint us with the unspoken thoughts of the characters. In fact, it is in books only that the mother's tears or the maiden's blushes become vocal. Literature is therefore partly an interpretation of the dumb-show of life. To a larger extent, its function is to supplement life by elaborating, refining and selecting, within the limits of verisimilitude, what we actually think, feel, do and say in this world and to express it in all the beauty of language of which we are capable.

But above everything else literature requires freedom to make play, so to say, with our joys and sorrows. This does not mean making light of them, an error into which an acute critic like Dr. Johnson fell when commenting upon Milton's "Lycidas." He condemned the elegy on the assumption that real grief did not 'run after' similes and classical allusions. That is exactly where the great Doctor missed the essential purpose and function of literature. Literature as literature is not concerned with the 'real' joy or grief which, as observed above, is mostly dumb or incoherent. It is rather the process of passing these raw emotions through a solution of imagination and thought in order that we may see them reappear in novel forms of beauty. Life seeks to crush us under the

weight of its sorrows, and also of its joys. It is by the play of thought and imagination (metaphors and similes are but children of the imagination) that we make them light, bearable, nay, enjoyable. Life itself would be insupportable but for imagination and humour. Imagination, like the absorbed air in a mass of cotton, makes it feel lighter than its real weight. In real life man has little scope to 'run after' anything, in fact he is more often than not 'run down' by the realities of the world. In literature alone the mind of man rises higher than the facts of life, comprehends them, subdues them, marshals them and disposes them in new combinations, and finally makes them contribute to the ultimate object of art, viz., delight.

The poets, dramatists and novelists are in one field of their activity and in a way comparable to the tamers and trainers of wild animals, men who so perfectly control their dangerous charges as to make them 'perform' for the entertainment of the world. The madness of King Lear, the villainy of Iago, the ambition of Macbeth, the haughtiness of Coriolanus, the jealousy of Othello, are the wildest beasts of the forest of life that we can imagine. Think of the havoc that each played in its own natural sphere, and then think of the artistic use that Shakespeare made of them to give delight to mankind.

Apart from the delight it gives, literature has a moral value. This is quite independent of the didactic purpose of the author. Aristotle clearly recognised this in his famous dictum about the Cathartic or purging effect of tragedy. Tragedy according to him, purges the heart of men through the exercise of pity and terror. The natural pity and fear which

might smother us in actual life if they took us by surprise, are afforded an outlet in tragedy to discharge their impetuous overflow. Not only pity and fear but a host of other raw emotions and passions of our heart are cured, purified and strengthened by the operation of literature.

If the object and method of literature are so different from life, its medium of expression must also be a little different in quality from that of ordinary speech. In no sphere of life do we seem to have made more progress than in language, for no artistic medium is more plastic than words. To think of the distance travelled by the human language from its original chattering notes in the primeval forest to its present imperial position is to be filled with speechless astonishment. The history of the gradual refinement of our speech, of the progress of our sense of rhythm and harmony, and of the wedding of strong thought to beautiful expression is the history of the world literature through the ages. Mere expression, even exact expression, is insufficient for literature. Literature begins where language, after satisfying the demand of truth, begins to delight our ear by its sweet accents; our mind's eye by the pleasant pictures it calls up; and our heart by releasing the emotions struggling for an outlet.

The well-known legend of Kalidas's *नरिस वरवरः परतो माति* in contrast to Vararuchi's *शुक्क काष्ठः तिष्ठत्यग्ने* may be roughly taken as a type of the difference between literature and mere language, although in this particular instance the subject-matter—a dry tree—hardly justifies the juiciness of Kalidas's diction. It may be that the ancients stressed this difference a shade too much; or that some modern poets have

achieved wonderful poetical results with the familiar speech of daily life. Still the truth remains that exalted emotion will fashion a language for itself which is bound to be different from the one satisfying our ordinary requirements.

It has been observed already that man cannot give the fullest expression to himself in the cramped walks of life. We are too much engrossed with our mighty little affairs to look around us, to listen to others, or to enjoy the panorama of life spread out before us. We cannot give the fullest swing to our arms and legs, or the fullest amplitude to our thoughts and emotions, for fear of hurting others or being ridiculed ourselves. In literature alone do we have the ample room we desire. We may not get five minutes from a busy friend and neighbour to tell him what nearly concerns both him and us. But we can easily have the busiest man in the world at our disposal for hours and days, when we have skilfully told in a book what we imagine the world would be like if the laws of nature were different—the most impractical and useless topic in the world! The whole world is at the feet and hangs on the lips of the literary man. He can publish to the world at large thoughts and sentiments that he cannot confide to his most intimate friend, and yet nobody will think any the worse of him for such publicity. He will say in a book the most arrant nonsense and yet receive nothing but thanks from his readers, for having helped to waste their valuable time.

Literature has no chosen subject. The most trivial commonplace, the commonest grass of the earth, is enough for its purpose. Like a magician, the literary artist will change

a handful of dust into a bouquet of flowers. The life of man in its widest sense is the province of literature—his joys and sorrows, his hopes and fears, his endeavours and failures, his love and hate, his dreams and fancies. Man is the central subject; and, like the cobweb from the spider's navel, literature is woven out of the 'Rasa' or joy in the heart of man. It is the infusion of thought in the 'Rasa' of the heart of man that makes language literature or 'Sahitya.' Everything therefore that stirs the imagination or engages the affections of man is fit for literary treatment. Literature is bound by the very law of its being to give joy—first to the author who makes it, and then to the reader who reads it. From joy to joy is the natural progress of literature.

First of the author. What a joy it is to create something that the world will like to hear! The first congratulation of an author comes from himself. When he finds that what he has produced, consciously or unconsciously, is something beautiful, he falls in love with his own creation. It is the old story of Pignation and Galatea repeated in the life of every poet, author, and artist. It is not that the author is pleased with every one of his literary progeny; nor is it that he never makes mistakes. Yet, on the whole his judgment is sound. He is the wise father of the adage that knows his own children.

Not only in contemplating the finished product, but at almost every step of the process of creation the author is sustained and buoyed up by the consciousness of power and self-expression—power, in the knowledge that he is controlling and co-ordinating a

number of forces—music, thought, imagination, rhythm, all inside the kerbstone of truth. His is the joy of the charioteer who successfully drives a team of fiery horses at an Olympic Chariot race! As for self-expression, what a joy it is to feel that he is neatly expressing in words what he has in his mind! Nay, more, he is sometimes surprised by an unexpected word or expression dropped from his pen. He cannot make out how it came there, but he instinctively responds to the greeting of the child born before his eyes. Writing becomes for him a kind of perpetual adventure, an expedition of never-ending surprises. The author feels that he is discovering new beauty, in other words, that he is *creating*. He has an instinct that what pleases him cannot fail to please others as well.

Now let us look at the matter from the reader's stand-point. What is true of the author is also true of the reader. Literature joins the hearts of the two in one. Here is another significance of the word 'Sahitya'—that which unites or keeps together. Literature is the art of transferring the entire apparatus of the soul of the author—his thoughts, feelings, sentiments, hopes, fears everything—and at the exact temperature and pressure, so to say, to the reader's mind. Nothing can bring two hearts and two minds so close together as literature. That is why new love sends young people to the poets. They alone teach us how to cultivate perfect sympathy.

As for the joy of reading, perhaps the first few paragraphs or pages of the book will put the reader in sympathetic relation with the author. Mutual understanding being estab-

lished between the two, the reader sits back in his chair, ready to follow his guide wherever the latter may choose to take him. The reader is by and by in the thick of the world of the author's creation. He is under a spell. He will perchance sit up or even stand up and pace to and fro, like a dream-walker, under the sway of the book he is reading. His critical sense will go to sleep. There may be grits here and there that just rouse up his dormant reason for a moment, but like a tired man in a heavy slumber it turns over and goes to sleep again. This may be an example of the most complete fascination exercised by the author upon the reader. Naturally such authors are few, especially outside the field of romantic story-telling.

But there is a vast number of books that hold the reader in willing bondage. His judgment is never put to sleep, it rather flows in an under-current parallel to his sense of enjoyment—crossing it at times, pausing here and there, and flowing on again. The reader may not find the book a 'surfeit of nectar'd sweets'—that depends on the style of the writer as well as the taste of the reader. Perhaps the reader's taste does not crave for sweets: he may enjoy the book better for its smack of sourness. But again and again he will be surprised to find something said far better than he had thought possible; some familiar idea presented in a novel garb; some familiar fact placed at a new angle of vision.

If the reader is old and experienced, now and then whole trains of memory will be fired in him by some situation, character, or sentiment. If he is well-read, he will be reminded of other books and other authors. He

will recognise with a shock of pleasure many words, phrases, and turns of expression like old acquaintances whom he had not met for a long time and had nearly forgotten. In every case, the reader will find life in a fuller setting and man credited with greater possibilities than our narrow experience of the world would warrant. In this ample world, there is room enough for everybody; food enough for every taste, and scope enough for every talent. The narrow justice of the world is broadened by charity, the dark despair of life is streaked with a ray of hope. Verily it is in literature that we feel that we are not mere insects of the hour that lift their little hum, and then die and are forgotten. Literature is documentary evidence of man's kinship with divinity.

The literature of a country is not confined to its libraries. The best portion of it is absorbed by the minds of the people. Even when the language has ceased to be spoken, the literature is not dead, but continues to nourish the mind of men through translation. We do not often realise that the wonderfully rich and supple language that we have at our service to-day is mainly due to the literature of the past. How rarely we think of Shakespeare although we are daily using, more often misusing, his phrases or paraphrasing his ideas. So much of the hoarded wealth of literature has passed into the currency of our daily speech without our knowing the fact. The geologist alone knows that the common earth is the product of age-long denudation of the hard rocks. Similarly the student of language alone knows what a large percentage of our words and phrases are due to the disintegrated thoughts and expressions of the great

masters. It is their thoughts that fertilise our mind and it is their language that we speak generation after generation.

Not that we contribute nothing; we are continually adding to the stock of thought and language, but whenever we do it we produce literature. It is not every thought or every phrase that survives the onslaught of time. A hundred perish even in the best writers for one that survives. It is in accordance with the law of nature that allows a hundred flowers to drop off for one that bears fruit. This apparent waste of words is not really without a purpose. They are necessary to provide an artistic setting for the rare crystals of thought—those immortal jewels that blaze on the outstretched finger of time! Not only these perfect thoughts crystallised in the happiest phrases, but much besides, are stored in the memory of the lovers of literature, so that literary culture may be measured by how much one's mind has become a gallery of beautiful scenes and images, a vibrating chamber of perfect rhythm and melody, and a temple of quiet thought and peace—all drawn from literature. The fittest memorial for a poet is not burial in the Westminster Abbey or a mausoleum of marble and precious stones, but embalmment in minds such as these. This is the highest fulfilment of the meaning of 'Sahitya'—perfect union between two minds, in death as in life.

Next only to light and air, the greatest free gifts of nature, comes literature, the noblest gift of man's genius to his race—the greatest public endowment that we can conceive, dedicated to mankind for enjoyment in perpetuity. But the literary trust of the world has too many trustees to administer it. And these trustees, scholars as they call themselves, are

continually sifting, classifying, condemning, approving, appraising and advertising different portions of the trust for the benefit of the generations. They are an exceedingly busy set of men and women who have greatly enhanced the value of the stock in their charge. They have made mistakes sometimes, and that is only natural. But certainly they perform their duty better than the trustees and administrators of real property. With them it is a labour of love, zealously performed. They are indeed adding to the corpus of the estate by the very work they do. The best criticism of literature has a high literary value of itself.

But these literary administrators, like the official guardians of Court of Wards estates, have a temptation to associate their names with the estates they manage. They wish to share a little of the immortality of the authors themselves. Not that all the authors are immortal; in fact the works of many of them drop off from the great body of literature and disappear even before the eyes of the critics. Great is therefore the pressure upon the few immortals. Everyone is anxious to possess some relic, so to say, of the literary saints for himself and stamped with the seal of his own interpretation. This has led to the great industry of scholarship and endless book-making, with the result that original literature has been pushed into the back-ground, while nearly the whole stage is piled up with the glosses, commentaries, reviews and the contending theories of rival schools of criticism. Scholarship thrives upon the works of the dead authors, and the critics are eternally exercising their ingenuity to plant new ideas in the old books. But the well-intentioned

scholars and critics are too often found overlaying the gold of the author with the glittering tinsel of their interpretation, and weaving cob-webs of theories out of their own brains. Like the astronomer in the story they are sometimes ignorant of the spider in the telescope and foolishly herald the discovery a new planet. But more often they seek, in the words of Shakespeare,—

"To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue,
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to
garnish."

Not that most of the work of the critics is supererogatory or mere waste of energy. It is natural for us to look at things from different points of view, and when we note anything specially interesting to wish to announce it to the world. The poets themselves do this with reference to the world; the critics with reference to the poets; only they sometimes over-do their part. What is really wrong is the practice of the teachers' warping the vision of the young by making them look at the poets and dramatists through the spectacles of the critics, before they have had a chance of knowing them by their own eyes.

As for sharing immortality, some critics may leave their mark upon literary history, but none can ever hope to leave their impress upon the authors. It is true that the greatness of a poet is sometimes discovered by a critic, but that is more or less a matter of historical accident. Like scientific theories, literary theories are also superseded, while it is the mark of genius that it never grows stale.

The Greek and Latin classics continue to please, although many of the critical dicta of Aristotle and Horace have become obsolete. At best the critics may be supposed to build landing steps to the river of literature—of brick, stone, or marble according to their capacity; but no 'Ghāt' can be expected to last as long as the living stream. How often the stream moves away from the landing place and the steps are left high and dry—an object of derision for onlookers! Sometimes the streams themselves dry up, and leave the ghats and the old beds to be gazed at with equal pity by the succeeding generations.

Yet the critical writers will be busy and fill the sky with the noise of their workshop. Markets will grow up before temples, although the connection between the two is not apparent. But one thing can be done. We can brush aside the swarm of critics and idly-busy scholars, like the noisy bees from the honey-cells of a bee-hive (happily we can do this in literature without using smoke) and taste the treasured sweetness of the literature beneath. In the field of religion we have long realised the importance of approaching God direct, without letters of introduction from Pope, priest or Guru. But in the field of literature we have yet to try the process independently of the critics. The Gurus have their use and so also have the critics and scholars. But neither should one set be allowed to obscure our direct vision of God nor the other to interfere with our direct enjoyment of literature.

For literature is pre-eminently an object of enjoyment. But in the schools and colleges the tendency of the pedantic teacher is to treat it like a dead body for dissection to illus-

trate the principles of literary anatomy and physiology. The text-book writers are apt to treat literature as assorted samples to be kept in separate bottles, duly labelled and dated; while the students are found to be often busy pulling poetry to pieces, like seamen picking oakum, and daubing them in the thin fluid of the annotations and paraphrases to stop up the leaky crafts in which they hope to cross the sea of examination! Literature was surely not meant for such a destiny. Shakespeare might exclaim once more, if he were to come to life again, preferably in India,

"To what base uses we may return, Horatio!
Why, may not the imagination trace the
noble dust
Of Alexander till he find it stopping a
bung-hole?"

Let us, therefore, in our generation make an effort to rescue literature from the hands of the dry-as-dust scholar, the pedantic teacher, and the mercenary critic; and restore it to its true glory as a thing of beauty and a joy for ever. In spite of the learned German Doctors and their disciples cutting up the body of literature and vainly seeking to photograph its soul—Literature is a living entity, a co-eternal companion of man, whispering words of comfort and hope in the ears of those who love it. Truly has the Sanskrit rhetorician described poetry "कान्ता संमितयोप-देशयुजे" as counselling us like a loving wife words of wholesome advice. Does one require an interpreter to understand the language of one's own dear wife? Let us love and cherish her all our days, for that is the highest bliss we have in life.

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THE ACTOR'S MISSION.

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

THE origin of the stage was in the mediæval churches. Its object was to instruct the people visibly, and to elevate their minds. Slowly it took a digressive path, and planted itself on a floor of individual boards, with the Shakespearean era as the outcome. Up to our times it has partially preserved its austerity—most observant in Europe. Most of our performances are undoubtedly showing that way. The "clownism," so practical now-a-days, is an outrage upon the high service which the stage ought to yield to the public. The circus-forms find life—the vulgarities of a low concert-hall fill out the pauses between melodies singing;—and, most disgusting of all, even the actresses are led by the actors' example to exhibit the "cafè-chantant" propensities. Each thing in its right place. Koster and Bial is fitted for smokers and toppers. But when we favour such a structure as the theatre with a visit, we do not wish it to be recalled every other ten minutes that the acting recommends itself to vulgar laughter, and is suggestive of objectionable gesticulations and articulations which are out of place, since, while gazing at the audience present, the eye beholds many a young and rosy face, whose heart is not of such a fibre as to enjoy what the "clowny" actors do and suggest.

Actors ought to engrave upon their minds that they are important in the presentation of morals in a people; to cater to the people's taste is not for an artist or an actor—either must inform, and elevate the public. When an actor wields a woman most vulgarly and idiotically, when he uses his limbs expressive of rowdyism, when he cuts the line of propriety, and when he makes a circus of the

stage sublime, it is necessary for the critics to come in armed, and challenge such a delinquent.

We want humour and pleasant wit—not ribald evolutions of the body. We desire hearty, intellectual laughter—not the cachinnations caused by the unseemly and vulgar contortions of our fellow's trunk and limbs. If the public delights in such so often, it is the duty of an actor (whose aim should be to ennoble and enrich the audience) to refrain from satisfying its low taste, and try to lead the audience to a higher level of enjoyment more humorous, hence more profitable to the mind; more pleasant, hence supplying the spectator with a sense of *new* pleasure more perfect than is his own. If such should be aimed at, I believe the actors could educate the audience to enjoy a *real* play, in the true sense of the word; and later, produce some of the large-minded and beautiful dramas and comedies of the great poets and play-writers.

To recall the duties of an actor, he should be an example of the good and the beautiful, of the humorous and the intellectual, so that the audience can take home charming thoughts of noble actions, be improved, and thus rise to a higher standard of pleasure and understanding. Ah me! for the days when Shakespeare, Ford, Beaumont and Fletcher, Sheridan and others were represented, not with an aim to please the galleries, or those who delight in the sensational, and riot in the burlesque and that which lowers, but with the desire to raise the minds of men to the beautiful in word, in action, to bring their thoughts within the pale of noble deeds, and to lead them to a sweeter and more enlightened living!

COMMERCIAL EDUCATION IN MYSORE.

A RETROSPECT AND A PROSPECT.

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

WHEN living conditions and wants of the people were very simple and trade and commerce went barely beyond the sphere of the retail dealer or the small shop-keeper, little need was felt to train accountants, bank staff, or stenographers. All the training that a young entrant into business obtained was on the job when he helped his father in his petty trade by meticulously carrying out whatever instructions the parent gave or when he was employed as a paid assistant to a local trader who expected his little protegee to know everything about business even before he entered upon it and who never failed to deal punishment when the little fellow did anything that the master, with or without reason, considered to be a blunder. The methods employed in business were those which were handed down from generation to generation with little or no change for centuries.

CHANGING CONDITIONS.

While this was solely the condition in our country till the end of the nineteenth century and while it continues to be so, even to this day, with the vast majority of our traders and businessmen, the twentieth century saw perceptible signs of the growth of large scale commerce, transport and modern factories. The cotton, woolen and silk factories, the electrical works, the iron works, the railway lines, the motor transport companies, the insurance companies, modern warehouses and large retail selling shops, bankers and co-operative societies and a host of smaller industrial works, too numerous to mention here, and above all the desire and the need

to maintain accurate accounts of cash and credit purchases and sales and of stock of goods have all contributed to the necessity of employing commercially trained clerks, accountants, store-keepers and managers. Dealings between the merchants, traders, industrialists and other businessmen of the State with those in the other provinces of India and more advanced countries of the world have made the appointment of persons well versed in commercial correspondence indispensable in modern industrial and business concerns.

Even the small traders, hotel-keepers and petty shop-keepers have, of late, been attempting to keep accounts on more or less modern lines and have been using the services of certified auditors in preparing their balance sheets, on account of the scrutiny of the accounts by the income-tax officers.

The Government of the State has been employing typists, stenographers, accountants and other commercially trained persons on a scale little dreamt of in the last century. Clerks already in service have been qualifying themselves in commercial subjects on account of trained people being preferred for managerial and supervisory positions of trust and responsibility in the accounts departments.

On account of the increased activities of the people in all the diverse walks of life during the last two or three decades, commercial education has been finding greater recognition now.

The growth of commercial education in India has been succinctly reviewed by the

recent Indian Central Banking Enquiry Committee thus :—

“ Until the end of the last century commercial education appears to have received little attention in this country. Banking education, which is a branch of higher commercial education, was not even thought of. During the last three decades, however, public interest in the question has been aroused and considerable impetus has been given to the systematic study of commercial subjects, including banking, which have been incorporated by almost all the Indian Universities in the curricula of their examinations. In nearly all the provinces commercial subjects also form part of the optional subjects which may be taken at the various examinations held at the end of the Intermediate and secondary school courses. Several schools and colleges specializing in commercial subjects have been established in the principal cities. The number of students attending such institutions and reading either for a diploma or a degree has been steadily increasing. In the year 1928-29 there were seven colleges with 1,599 students and 149 schools with 7,069 students imparting education in commercial subjects.”

PIONEERING BY PRIVATE AGENCIES.

The history of the growth of commercial education in the principal countries of the world shows that private agencies have been the pioneers in the field.

In America.

In the United States of America, up to very nearly the end of the last century, the bulk of the education for business was to be got in private institutions known as “ business colleges.” Only in the beginning of the new century did the States take upon themselves the responsibility for establishing commercial courses on a wide scale in the secondary schools. While the individual States of the

Union have done this, the Federal Government which has been giving grant-in-aid in other fields of vocational education, has not been offering grants for the teaching of commerce even to this day. The reason offered is that education for business has been well organized in the U. S. A. even without Federal aid. Experts in the subject, however, disagree with the Central Government and have been pressing for Federal grants for this branch of vocational education also.

In Germany.

In Germany too, the State was tardy in establishing commercial schools. At first, isolated bodies of businessmen had attempted commercial training for the young merchant. Then commercial organizations of several cities established commercial schools. It is said that the first successful school of business known as “ Commercial Institute ” was organized by the businessmen of Leipzig so early as 1831. The German Industrial Law of 1861, however, provided for the formation of Chambers of Commerce and Industry, and the latter bodies were the second in the field to establish commercial schools at their own cost exclusively or sharing it with industrial city corporations. It is only in recent years that financial support has been coming largely from local public authorities implemented by subsidies from the Governments of the German States.

In England.

In England commercial education was not fostered on any generous scale till the last decade of the last century either by the State or by the industrial community. Prejudice against organized school training for commerce was one of the obstacles. There was also a widespread belief, which has not yet completely disappeared, that commerce is best learned in the shop and the counting house. An authority on vocational education

in England says: "In England commercial education is less highly developed than technical education, partly because it is a much later form of vocational education and partly because a typical English businessman still seems to prefer for commerce the general education provided by the secondary schools and the public schools. Trained minds, a vigorous body, and good manners are, he very frequently argues, much more important than any attempt to teach in an educational institution the technique of business or even the principles underlying the conduct of commerce."

In Mysore.

In Mysore too the initiative to establish commercial courses came from private sources. The first to establish a commercial school in the State was a private gentleman, Mr. G. C. L. Naranayya. He founded a humble institution in 1897 at Bangalore to teach Correspondence, Book-keeping and Shorthand. It is said that he charged very low fees and the receipts were just adequate to meet the cost of appliances and of their maintenance and that he had himself to render services with no remuneration in the earlier years. Four years later, Banking and Commercial Geography were added to the list of the subjects taught. The demand for instruction in the commerce courses soon increased. The school began to work every evening from 1902, while in former years it was held only on three evenings a week. The earnest efforts made by the founder attracted the attention of the Government and his institution was placed on the grant-in-aid list with a modest annual grant of Rs. 240. The Public Instruction Report of 1931-32 shows that this school had a strength of 152 as

against 41 in 1902 and that the annual grant now is Rs. 480. It has been in existence now for over thirty-five years.

The second commercial institution was started again by a private agency. In 1906, the Hardwicke Commercial School came into existence and received Government grant immediately, showing that in less than a decade of the starting of the first school, education for business caught the imagination of the public. This school continued to work for fourteen years and then was closed.

DIRECT EFFORTS OF THE STATE GOVERNMENT.

The State was not satisfied with mere giving aid to the two private commercial schools. In 1910, the Government appointed a Committee with the then Chief Engineer, Mr. (now Sir) M. Visvesvarayya, as Chairman to investigate into the problems of industrial and commercial education in the State and to submit a report. As a result of the recommendations of that Committee, in 1913, the Government Commercial School was established at Bangalore and a commercial education section was organised as a department of the Chamarajendra Technical Institute at Mysore which, in a few years, developed into an independent Government Commercial School, but was recently abolished, perhaps because Government desired not to compete with the four private schools existing in that city but wanted to concentrate its efforts on one school (the Government Institute of Commerce and Accountancy, Bangalore).

A notable experiment undertaken by the Government about 1914-15 was the establishment of vernacular commerce classes at Bangalore for the benefit of businessmen

unacquainted with English. Such classes were soon extended to four more centres, namely, Chintani, Tirthahalli, Davangere and Nanjangud. But these courses were not popular with the businessmen. The reason is not far to seek. The English educated merchants, though themselves without any school training in modern business methods, could employ young men educated in the English Commercial schools, and they paid little attention to the vernacular courses. Businessmen who had no English education were conservative and apathetic to any reform, and were quite content to follow their old techniques, however inefficient and crude. I am, however, still of opinion that vernacular commerce courses should again be attempted, not with the adults who are not likely to learn new methods voluntarily but with young boys in our middle and high schools. I shall refer to this theme again.

COMMERCIAL CLASSES IN HIGH SCHOOLS.

When the S. S. L. C. Scheme was introduced in 1913, high school pupils were given the choice of taking commerce subjects, such as Commercial Practice, Commercial Geography, Shorthand and Typewriting as optional subjects. The bigger high schools in the State taught one or more of these subjects. The courses were useful in so far as they demonstrated to the pupils the utility of commercial education for business. Commercial subjects still form alternative optional courses in high schools.

PRESENT POSITION.

The present position of commercial education in the State then is that there is one Government Institute of Commerce and Accountancy training students for the Junior and Senior grades of the State Board of Com-

mmercial Examinations and for the G. D. A. Examination of Bombay and five private commercial schools recognized by the Educational Department for various examinations. While in 1902 there were 41 students in the one commercial school then in existence, in 1931-32 there were 746 students in the six institutions. While the progress made in three decades may be regarded as satisfactory, yet we have to ask ourselves the question whether judging from the modern needs of a progressive community we can remain contented with our achievement. Nobody can say that the mercantile community is surfeited with the staff of properly qualified accountants, and book-keepers or commercial correspondents to the extent they would absorb the trained men could the opportunities for commercial education be augmented. The associations of businessmen, the chamber of commerce, banks (more the old-fashioned types) and co-operative societies could help in the extension of commercial education by not only employing trained men themselves but by laying down suitable standards or qualifications required of their employees. The schools also have a responsibility in that they have to seek the co-operation of businessmen and industrialists who are the employers of students trained by them for organizing courses of instruction to suit their needs. The American and European Educational Boards and Departments have been exerting not a little in recent years to interest associations of businessmen and commercial magnates in the work of their schools. We have to follow in their foot-steps if we have to achieve similar progress.

With regard to instruction in high schools, as many as 23 out of the 29 boys' high schools in the State have made provision for the

teaching of one or more commercial subjects for four periods a week in the two highest classes. Eight hundred and thirty-seven pupils out of 2,601 that appeared for the S. S. L. C. Examination in 1933 took commercial subjects as optional. Accountancy registered 630 pupils, Practice of Commerce 114, Typewriting 71 and Banking 22. The object of these courses is not to give a complete instruction in any subject. It is clear to any one that in the brief time at the disposal of the pupils, vocational efficiency cannot be expected. The objective aimed at is that boys may get an appreciation of commercial subjects, and may get a bias towards them and then continue the study of such and allied subjects in an all-day commercial school like the Government Institute of Commerce and Accountancy, Bangalore. Here again we must be definite in our aims. If the commercial subjects in high schools were meant merely for appreciational and cultural purposes, like history, geography or science, then the matter could rest there. But since the objective aimed at is also vocational guidance or producing bias towards commercial careers, it is time that a survey is undertaken to determine what these commerce students have been doing after leaving the high school and what percentages of them have been in courses or careers where the instruction in commerce they obtained in the high school is functioning. In short, a follow-up programme is essential in practical subjects like commerce.

ORGANISING INSTRUCTION FOR RETAIL SELLERS.

Any person that goes along the streets of Bangalore and Mysore cities and of smaller towns in the State cannot but be struck by the vast multitude of small traders who sell

retail articles of daily necessity, such as grains and other food-stuffs, cloth, cutlery and so on. Among the retail sellers, there is a good percentage of women whose number seems to be on the increase. A large majority of our small traders have very little organized training to carry on their vocation. Perhaps they will laugh at us if we propose an educational programme for them to enable them to carry on their business with greater efficiency. Perhaps even some of the commerce graduates, who have been trained along the well-trodden lines of our present commercial schools, may think this idea to be ludicrous. I would remind all such people that the well-being of a nation depends as much on the efficiency of the retail sellers as on the efficiency of large scale businessmen, bankers, insurance agents, etc. Any commercial education programme which leaves the retail seller out of account is lop-sided and top-heavy. Just think of their numbers. About four per cent. of the people in Mysore live by trade exclusively and by far the largest proportion of them are retail traders. If we take the population of Mysore as 6.3 millions, about two and a half lakhs of people may be reckoned as retail sellers. In democracy, every person has a right to demand utmost facilities for his or her advancement. It is also the responsibility of a democratic State to undertake to afford those facilities. If these two propositions are conceded, here is a problem of commercial education of the first magnitude, enough to engage the attention of at least a dozen foremost educationists for the next decade or two.

PROBLEMS OF INSTRUCTION IN RETAIL SELLING.

A number of problems arise as soon as we think of organizing instruction for retail selling. Each one of these problems has to be

analysed very minutely, and detailed investigation has to be carried on regarding each one of these points arising out of the analysis. I shall narrate a few of the items here.

1. What are the fields of retail selling for which instruction has to be provided? Selling cloth, grocery, hardware, cutlery, furniture, vegetables, meat, poultry, dairy produce, building materials, books and stationery, sweet-meats, and so on.

2. What age groups are to be selected for instruction? Should the pupils be persons already engaged in the business or be those who intend to take retail selling as a vocation?

3. When should the instruction be given to suit the time and convenience of each group?

4. What should be the instructional material with reference to problems of (a) increasing sales, (b) satisfying customers with credit sales, (c) delivering goods at houses of people, (d) improving managerial ability, (e) keeping helpers to facilitate sales, (f) displaying goods, (g) banking facilities, (h) account keeping, etc.?

5. From what ranks are the teachers to be drawn and what should be the methods of instruction to gain the interest of the different age and vocational groups?

6. Where should the instruction be conducted?

7. How could the scheme be worked to reach its advantages to (a) the urban population and (b) the rural population and to (a) men and (b) women?

A job analysis of each business has to be made very carefully and details determined. I would strongly urge some of the commerce students to undertake research in this field

and supply material for instructional purposes.

EXPLORING NEW FIELDS IN COMMERCE INSTRUCTION.

There are various other fields of commerce of popular interest like retail selling which should find place in our commercial schools. A scrutiny of the subjects taught in the different commercial schools reveals that duplication and triplication of courses occur in the same place. To a certain extent, this is due to the fact that it is easy to go in the traditional paths. The time has come when the commercial schools should explore new avenues of work useful to the commercial community. Typewriting and Shorthand, Accountancy, Banking, Commercial Geography and Co-operation are all good so far as they go. But why not think of providing instruction in Salesmanship, Advertisement, Marketing (urban and rural), Insurance, Business Statistics and such other commercial subjects of immediate importance to the public at large? A subject like Salesmanship has untold possibilities in our country where really efficient salesmen are so few. Very few shop-keepers can tell us the real merits of the goods they sell. With rare exceptions, no salesman ever thinks that his goods have any defects or demerits. Advertisement is a subject that is very popular in the business schools in the western countries. It is an art worth developing here. When one travels by the railway or the bus in Europe or America, one sees on farms and in villages large signboards on which are advertised goods that are found there, or that a large trading or manufacturing concern wants the public to know. Similarly, every place of public resort has large placards exhibiting pictures of goods produced in the country. In our villages and

towns, a large variety of goods of high value and of great utility to the public is produced ; but how many of us, travelling by the motor bus or railway train, see them advertised ? Now-a-days we see names of villages on sign posts at the entrance to the respective villages. I would suggest that commerce students do take interest in village improvement and see big placards placed near each of the name posts depicting the goods that are manufactured in each of these villages. The commercial schools should do propaganda in this matter. Our art schools can also assist in this useful field. As a matter of fact, a good commercial school should have an art section in it, because art can do a good deal to stimulate commerce.

Window display is one of the best forms of advertisement because pedestrians and others that go along the streets or foot-paths can at a glance know what exactly is on sale. The defect of most Indian shops is that goods are jammed somehow in a little space and even some important articles of sale are not presented to the view. A change is gradually coming on as can be witnessed in the shops on the Narasimharaja Road. But, if commercial schools would but organize instruction in this branch, reform will take place quicker. In some of the progressive commercial schools in the West, demonstration window displays are arranged by the pupils in what is called the "School Shop." A shop is actually constructed. An appeal to the big merchants and manufacturers brings in presents of the usual articles sold in the locality. Students arrange the goods in batches and different patterns of displays are arranged in the course of a year. Thus by constant practice, commercial school pupils become adepts in the art. It is a truism in educational psychology that pupils repeat and hence learn best those

reactions which gives them satisfaction or joy and thus they cultivate proper attitudes, skills and habits. Some of our commercial schools may start a brief course in this subject and train pupils. Even a humble beginning would be welcome in this matter of making buying pleasant, or at least less irksome.

Another subject of great importance for making a correct estimate of the development of the commerce of a country is trade statistics. Statistics as popularly understood mean collections of figures of production and distribution or of exports and imports and auditing for totalling and subtracting for knowing which factor is in excess. Statistics, applied to any branch of knowledge, are to-day a science and not an art. Tabulation of trade and commercial data to form frequency distributions, determining the central tendencies and interpreting them, measuring the variability of the distributions, comparison of groups or distributions of similar data, understanding the significance of the reliability of statistical measures from random samples, especially of differences, correlation and use of co-efficients of correlation to make predictions in future years are some of the elementary notions of statistics which an intelligent student of commerce and economics should understand. Without a proper study of the science of statistics in commerce, a correct appreciation of advancement or retrogression cannot be reached.

COMMERCE IN THE GENERAL SCHOOL SYSTEM.

It is a moot point at what age and stage commercial instruction should begin in the general schools. Some are of opinion that the general schools should impart only cultural education. Others are agreed that there must be a blending of cultural education with

vocational instruction, may be for commerce or any other occupation. It seems to me that in a country where there is no compulsion up to a certain age regarding school attendance of children and where, therefore, children drop off at all ages, too many considerations arise when we want to fix the age or stage when occupational instruction is to be imparted.

As a general rule, it is safe to say that vocational education should be given just before a pupil enters upon the vocation.

In our school system, one definite stage when pupils may be expected to leave school is on completing primary education. While the fourth year primary is too early to begin organized commercial education, I would suggest that, in teaching arithmetic, more attention be paid to problems that arise in ordinary commercial calculations. This is especially to be done in the rural primary schools where but a few boys proceed further in education.

To some of the rural primary schools are attached two vernacular lower secondary classes. Here is a definite stage of education where commercial arithmetic of a very elementary character and account-keeping required for a retail seller may be taught, not with a view to train efficient accountants but to afford pupils some appreciation of the problems they will be confronted with when they leave school to enter upon trade. Very simple talks on salesmanship, marketing and advertisement may be added. About four periods per week should be quite adequate. Children who may follow agriculture or the artisan type trades also will profit by this course.

In the middle schools, very elementary instruction in Accountancy, Co-operation, Com-

mercial Arithmetic, Commercial Geography, together with simple lessons on Advertisement, and Retail Selling may be introduced from the second year as optional subjects. The instruction should be thoroughly practical and with reference to conditions in Mysore. Then alone will pupils find the study interesting. This instruction will be for six periods a week for three years like the practical instruction subjects and may be styled "Commercial Arts Instruction" rather than Commercial Education.

In the high schools, commercial arts instruction may be commenced from the Fourth Form, and carried on for three years working four periods per week. Instruction will be in more formalized commercial subjects. Here again the object is more to create a bias rather than to function as vocational education.

Throughout the school system, the medium of instruction ought to be the vernacular. It is only then that commercial education would be nationalized and react on the masses.

I would reiterate that at the various stages of general education mentioned above, the function of commercial instruction is to afford appreciation, vocational guidance and "bias" towards commerce and commercial occupations. In modern times when trade and commerce play so great a part in national life, rudimentary instruction in commercial subjects should form part of the educational programme of a gentleman for cultural purposes, and the general schools should provide facilities to bring about that consummation. If, as a result of this sort of instruction, pupils do enter upon commercial careers and find the need for specialized instruction in any branch of commercial education, we should have a network of commercial schools which

will impart such instruction for vocational efficiency purposes while the candidates are actually engaged in the vocation. This instruction would constitute "Vocational Commercial Education."

For this purpose, a new type of middle, and a new type of high school should be established, where half the time would be devoted for the study of commercial subjects proper, a fourth of the time for related art, mathematics, science and drawing and a fourth of the time for liberal education subjects. The present-day businessmen and commercial staff cannot function efficiently unless they have a fairly good liberal education. A good working knowledge of English, civics, industrial and commercial history, commercial geography and elements of science and mathematics are quite essential in trade and commerce for intelligent functioning. For this reason it is that I lay great emphasis on liberal education subjects in the vocational high and middle schools.

The commercial middle and high schools should run parallel to the general middle and high schools. The former should run classes for part-time and short unit courses in commerce for the benefit of those people engaged in trade and commerce who cannot attend the all-day commercial schools. The principle to be kept in view is that diverse paths should be opened to people to acquire vocational instruction in commerce because there are diverse groups of people varying in intelligence, purpose, economic conditions and educational attainments.

TEACHERS FOR COMMERCE TEACHING.

For teaching commerce in each of the different types of school that I have proposed above, what should be the qualifications of the teachers? This is a question that could

be answered only with reference to each type of school and its aims and objectives.

I would, however, state this, that whatever may be the standard aimed at in the courses, the teachers should have ordinarily the following four qualifications:—

Firstly academic qualifications of not less than the S. S. L. Certificate standard and possibly higher for service in high schools and vocational commercial schools;

Secondly commercial certificates of a much higher standard than that of the certificate they train pupils for;

Thirdly practical occupational experience of three to five years in business of the type for which he or she is to train pupils; and

Fourthly training for teaching with special reference to the teaching of commercial subjects.

If commerce graduates have good academic qualifications, I do not see why they should not be employed in the general schools not only for teaching commercial subjects but for some of the allied ones too. As a matter of fact, graduates of commercial schools should have as much chance for appointment in any of the ordinary departments of Government as graduates of Universities. In this connection, I would like to quote here what Rajamanthrapravina Dewan Bahadur K. Mathan, First Member of Council, said recently in connection with the agricultural graduates of the Hebbal Agricultural School.

"I see no reason why, with perhaps some small changes in the curricula of studies in the school, the holders of the diploma of the school should not be regarded as graduates of the same standing as graduates of the University in pure Science or Arts and be

considered as equally eligible with them for posts in the Revenue, Co-operative and other allied departments of the State service, or for the matter of that in all departments except the purely technical ones. Because apart from the fact that agriculture being the main occupation of the people of the State a man with a knowledge of agriculture is better able to understand and appreciate the daily life, the needs and the difficulties of the generality of the people than one who has taken a degree in Physics, Chemistry or Philosophy. I am convinced that the study of agriculture carried on in the right way can give as good a general culture as is afforded by the study of abstract science or arts."

The proposal no doubt sounds radical, because we do not think except in narrow grooves. But if the proposal is given effect to, I feel sure that we shall modernise the services and increase their efficiency to a degree little dreamt of now.

Trade and commerce is a vocation that is followed largely by our people next only to agriculture. So, what Dewan Bahadur K. Mathan proposes with respect to holders of agricultural diplomas may be applied with equal force to holders of commercial diplomas, for the very same reasons mentioned by him. Only our commercial schools should be organised to a higher degree of attainment, not necessarily to form part of any University.

(The article, though it refers to the Mysore State, will be found of immense help in other provinces also)—Ed.

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ESSAY WRITING IN INDIAN HIGH SCHOOLS.

By SARASWATI RAGHAVACHARYA, B.A.,
Ahmedabad.

IF there is one subject more than another which requires careful handling by expert teachers, it is the art of English essay writing. But unfortunately it is most neglected if not worst taught in Indian high schools.

It will be found on observation that in almost all Indian schools, the period for essay writing is the very last of the day. There are many reasons given for this arrangement, of which I state only a few.

1. The teachers are tired after a whole day's work. So the last period is for the boys to write something.

2. The boys are also tired after five hours of work. So the last period should be one of *light work*. Essay writing will suit them well.

3. Boys take more than a period of forty-five minutes to write an essay. So it is convenient to keep essay writing for the last period, because they may overstay after school-hours and write as long as they please.

These and such-like are the arguments that one often hears in this connection. A little careful examination is enough to see that all these arguments are based upon the following false notions :—

1. The essay period is one of relaxation to the tired teacher.

2. It also gives rest to the mental powers of the boys.

3. Essay writing is only *physical work*. Hence, it diverts the boys' activities and serves as a kind of diversion to them.

As English is a foreign language, it should not be committed to the charge of inexperienced teachers,

4. The boy should be allowed to write as long as he pleases.

The following have been the unfortunate and inevitable results of these views :—

1. The teacher, *in order to get the best relaxation*, takes up the chalk-stick, writes on the board a number of hints for the essay taken from some book of composition, and tells the boys : "Write an essay on 'The Talkies' with the help of these outlines."

2. Sometimes, he sacrifices his privilege of taking rest by trying to deliver an address to the boys on the subject of the essay. The lecture, generally lasting some five to ten minutes, has the following conclusion :—

"Boys, I have now discussed the subject in perfect detail. Now begin to write the essay." The teacher relaxes into his throne.

3. Since the publication of the *University Report on Matriculation English in 1930*, a third manner of relaxation has come into fashion. As soon as the teacher comes into the class, he announces the subject of the essay and commands the boys to write. The boys say : "Sir, give us some outlines. We have no ideas about the subject. We cannot write, sir." The teacher remarks : "No, you must write yourselves. The University has ordered that no outlines should be given."

The teacher sits in the chair; the boys sit on the benches; the pen moves slowly but *not* steadily on the paper; time passes; the bell rings; the period is over; the teacher tells the monitor to collect the exercise books and leaves the class.

Alas! only a fourth of the class has submitted the exercise in essay writing!

Joy to the teacher who has to collect only a few exercises!

Is there any wonder, if, with such dry, lifeless methods, the essay writing class becomes the dullest in the whole school?

Is it at all surprising that many boys keep absent from that class?

Are you really shocked, then, if but a few of the boys present, submit their written exercises?

Often, there is a complaint that our boys cannot compose even a few lines of correct English. How is it possible with the present system of teaching composition? You cannot fly to the moon in a toy balloon!

Remember! Remember!! Remember!!! The essay period should never be one of relaxation for the student or the teacher; on the other hand, no other subject requires so much of active and intelligent effort on the part of the teacher and so much of alert, diligent co-operation on the part of the student.

A full period of sixty minutes is absolutely necessary. The routine of work should be accordingly arranged. During the period, the teacher should not be a talking machine; but he must try to co-operate with the boys. The development of the essay should be the result of the joint activity of the teacher and the taught.

The teacher should have a watch to regulate his work in the class-room. Half the period should be for conversation and the other half for writing by the boys.

The subject of the essay should be announced to the boys a couple of days earlier.

They should come to school well-prepared to take part in the discussion with the teacher.

The teacher should insist on every boy having with him a pocket dictionary. This rule should be enforced very strictly and its breach may be attended with exemplary punishment. The teacher should not give a boy the meaning or the spelling of any word in the composition class. No spelling mistake in the composition exercise should be easily forgiven. A free use of the pocket dictionary may be allowed in the class-room. Reference to the dictionary, a most wholesome practice, is now going out of fashion with the younger generation. It should be checked at once.

The teacher must fix the time to be taken by the boys in writing the essay. He should also intimate to them what the length of the composition should be. It should be a strict rule that not a word should be written after the fixed time. This is a most wholesome rule. It will generate the habit of adjusting the work to the time. It is a great disciplining and educative agency. If this rule is enforced strictly for a year, there will be no boys begging for extra time in the University Examination Halls.

A MODEL LESSON.

(This is a class of the Seventh Standard, and the period is of forty-five or fifty minutes. Essay writing is the subject. Half the period is for discussion and the other half is for the boys to write).

Teacher—To-day we have to discuss an essay on ... what?

Boys—The Talkies ... talkie ...

Teacher—Only one should speak at a time in the class. What did you say?

First Boy—The Talkies.

Second Boy—Talkie.

The teacher at this stage should ask every boy in the class to state the subject of the study. The dull boys should be asked first and the turn of the intelligent boys should come later on. After hearing all the boys, the teacher should take the opportunity to explain the correct use of *the definite article*. He must then write on the board "Talkies" or "The Talkie." The conversation then proceeds,

Teacher—Have you ever visited a Talkie?

Boy—Yes Sir.

T.—What did you see there?

B.—I saw pictures moving and talking.

T.—So, then, what is a Talkie?

B.—A Talkie is a talking, moving picture.

T.—Have you ever visited a simple Cinema?

B.—Yes Sir.

T.—What is the difference between the simple Cinema and the Talkie?

B.—In the simple Cinema, we see only the moving pictures; but in the Talkie we have speech too.

T.—Which do you like more?

B.—The Talkie, Sir.

T.—Why?

B.—Because, we have in the Talkie good songs and nice speeches. It is just like the stage.

T.—Have you ever visited a theatre?

B.—Yes Sir, many times.

T.—Very well. How long does a play take to be acted?

B.—About five hours.

T.—Does it not affect your health if you sit for such a long time, in a closely packed house? Does it not also tire your eyes and even your body?

B.—Yes Sir, we feel very tired the day after a visit to a theatre.

T.—How long does a Talkie take to give a show?

B.—About a couple of hours.

T.—Does it give the same pleasure as the theatre?

B.—Yes Sir.

T.—Which is more costly, a visit to a theatre or to a Talkie?

B.—To the theatre, Sir.

T.—Can a poor labourer spend five hours in the theatre and feel fit to go to his work the next day?

B.—No Sir. He will feel very tired.

T.—Now tell me, my boy, can you have a play in any theatre two times a day or even once daily?

B.—No Sir. They act only twice or thrice a week.

T.—Why?

B.—Because the actors also require rest. Their health will be ruined if they stage a play every day. As for playing many times a day, it is practically impossible.

T.—I think you all have visited our theatres. Who is the best actor we have in all Gujarat?

B.—Lallu Shanker Trivedi Lallu Shanker!

T.—Have all of you seen his action and heard his songs?

B.—No, no, no.

T.—Why?

B.—He lives in Bombay.

T.—How many of you have seen and heard him?

(Only two or three boys stand up).

T.—Have any of you heard or seen Charlie Chaplin or Harold Lloyd?

B.—All! All!! Yes! Yes! They are great American actors! Who does not know them!

T.—How is it, you say you have not seen or heard Lallu Shanker who lives at Bombay, and yet you assert that you have seen Charlie Chaplin and Harold Lloyd who live in America?

B.—It is in the Talkie Sir, the Talkie!

T.—So, you see here the great advantage of the Talkie. The greatest actors of the world become available to you, in your own city, at the cheapest cost. Now I ask you one question. Do you ever see on the stage, people of noble families or high social position?

B.—No, No, Sir.

T.—Why?

B.—They feel it below their position to appear as actors on the stage. Moreover, gentlemen and ladies of high families feel shy to act in public.

T.—Have you not seen European princesses and wives of American millionaires on the screen? Have you not heard their songs?

B.—Yes Sir, Yes Sir.

T.—Now you see how the best talent in the world, even though it may belong to the palace and the castle, becomes a source of infinite pleasure and valuable instruction to the common people.

At this stage, the teacher must look at his watch. If it is *almost* time, he must use the remaining two or three minutes in summing up the conversation. If he has still more time at his disposal, he can call for fresh suggestions from the boys. Under any circumstances, he should conclude before half

the period is finished by saying, "Now, you may try to arrange your thoughts and impressions in the form of an essay."

Now, while the boys are engaged in writing, the teacher should try to go round the class. This may be necessary for the first one or two months. It will prevent effectively consultation and childish indiscipline on the part of the boys. The result will be not only the building of the habit of independent composition but also the laying of the foundation of high character which, after all, is and ought to be, the aim of all education.

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TRAINING OF THE SENSES.

AN ADDRESS BY MR. B. K. BHATE,
Baroda State.

IN accepting the kind invitation of the Secretary to open the Patan Educational Exhibition I felt a certain hesitation and when I set myself to the task of preparing a speech suitable for such an audience my misgiving increased. I do not pretend, in any way, to the position of an expert. You possibly know more than I do. You have therefore to thank yourselves, if my performance falls short of your expectations.

This is an age of experiments carried on everywhere in the field of education. Right upto 1850 the teacher was sleeping; then there was stirring up in sleep till 1890. Since then the teacher has been wide awake and has been trying to remedy the defects and short-comings in the methods of teaching. He is attending the training college, reading psychology, giving model lessons and last but not the least is having exhibitions. All that he is doing with the sole object of reforming the educational system. Other exhibitions have more or less a commercial and profiteering aspect. But those like the one you have organised have a far different end in view, namely, efficiency of teaching by means of educational aids, apparatus, maps, drawings, magazines, models, specimens of old art, etc. But all these aids, I am afraid, will not serve any useful purpose unless education does not devote itself to the training of the senses of your pupils in such a way as to make them sensitive to impressions.

I hope to show you that all senses, that is, sight, hearing, smell, taste, touch, and that which has been named muscular sense, must be educated if all the mental powers are to be drawn forth and even in order to enable the individual to reach the highest pitch of

physical welfare. A highly educated brain, capable of effective working, must, I need hardly say, be a healthy brain, well nourished and supplied with pure blood. This is a *sine qua non*. The nervous forebodings which distress an anaemic brain prove clearly the truth of the saying *mens sana in corpore sano*. We shall see that all the senses contribute towards the development of a healthy brain and that none of them can be safely excluded from their educating influence.

Let me take first that sense which has been most tabooed by the Yogis of every religion and by many who extol the pleasures of the intellect above those of the senses, oblivious of the fact that the intellect is dependent upon the senses for all the information which supplies the material upon which it works. The Yogi mortifies his sense of taste by allowing it to convey only one impression to the brain and that proceeding from the most insipid diet he can devise; the student ignores it as much as possible by eating a hasty crust while poring over his book, so that the brain is not conscious of any impression at all. But little brain work is ever done by ascetics and the student who neglects his food has to stop his studies very shortly from a break-down in health.

The sense of taste is the friendly mentor of the brain, warning it what food is good and what bad for its nourishment. When anything disagreeable is put into the mouth, the nerves of the taste immediately convey a message to the brain—"Unpleasant;" and the message is conveyed through the Head Receiving Office to the Head Despatch Office, and another message is sent down by the motor nerves to the muscles of the tongue

and cheeks "put out." An educated and unvitiated taste is always a faithful mentor, warning against what is harmful, representing what is beneficial as pleasant. This is, however, to a great extent, the result of experience and education. Children and uneducated adults may be seen foolishly stuffing themselves with what is most harmful whilst the educated palate taught by properly beeded experience refuses such things. This is especially noticeable during illness.

Then too the educated palate is distinguished from the uneducated by its ability to differentiate fine shades and delicate qualities in taste. You may wonder at my discoursing in what you may consider the style of an epicure in such a connection, but I assure you that refinement in diet means refinement of brain stuff and therefore refinement of intellect. No good work, I mean good brain-work, can be done on coarse or insufficient food. The great difference in this sense, as in all other senses, between the educated and the uneducated man, is that the former is quick to observe the impressions conveyed from the outer world by these means of contact, and that he takes pains to multiply such impressions so that he may make comparisons between them. Now, if you observe uneducated people or people who are too poor to widen their experience in the matter of taste, you will find that their ordinary food is badly grown, coarsely cooked, and as a rule, is either insipid or unpleasant to the palate; and that in order to cover these failings they are in the habit of concealing the unpleasantness or want of taste by some condiment which is so powerful as to render the palate insensible to any delicacies of flavour. It would be possible, for instance, to swallow the most nauseous preparations as food by covering

the taste with chillies or asafoetida. A person who stultifies his palate in this way is never likely to trouble himself about delicate shades and distinctions of flavour, and it is those refinements of flavour which mark the distinction between good and bad quality in food. Take vegetables for instance, and educated taste will at once detect by the flavour whether a vegetable has been grown upon good soil or bad; whether it has been carefully tended or neglected and that, mind you, implies whether it contains those mineral and nitrogenous components which make it a valuable nutriment or whether it is a merely watery excrescence simulating the true food but containing few ingredients of value. In the latter case, the poverty of nourishment necessitates the ingesta of large quantities to make up for the lack of quality; the stomach has to be loaded with a burden which is a fatal bar to mental exertion, and has to be provided with powerful stimulants as aids to digestion in the form of the condiments I have mentioned. But, when the taste is educated, those delicate shades of flavour are appreciated, the more nourishing forms of food are selected and are so combined that the most economical diet, *vis.*, that in which there is least waste and refuse and therefore that which is contained in the smallest possible compass, is fixed upon as a standard diet. Gluttony and coarse food go together, an educated taste and refinement in food lead to refinement in eating. Thus, in looking back to manner in food and diet in olden times, we find, where bills of fare have been preserved, that people were very coarse feeders compared to what they are now, there was very little variety of food and the cooking was very inferior; but they tried to make up for defects in quality by excess in quantity

and were great gluttons. I should be very glad if any words of mine proved an incentive to you to cultivate this sense of taste and consequently to improve the cultivation of food-stuff; for, after travelling, to some extent, in two continents, I am bound to confess that the food in our country is much below the required standard either in quality or in quantity. It is impossible to do much head-work upon it, and one of the first considerations of educated people should be to introduce a better method of vegetable culture. I often think that if our people would ensure us a variety of nourishing food combinations, it would do more than any amount of agitation.

Now let me turn to what I suppose you would consider the next lowest of the senses, that of smell. In this case too a strong impression is necessary to convey any sensation to the educated man; to him all the more delicate odours are as though they were not. To those accustomed only to heavy and powerful smells the subtle fragrance which is wafted on the pure fresh morning air of the country is unappreciated. I have even come across those whose sense was impervious to the less delicate odours which rise daily in the midst of a Baroda morning from the dust heaps and gutters of its thousands of inhabitants. But just as the sense of taste warns a man what is good and what is bad in food, so the sense of smell when trained is a monitor as to what is good and what is bad in the air which passes into the blood in respiration; and the man who is insensible to the fine subtleties of smell not only misses many of the pleasurable sensations of life but he is liable to live under atmosphere conditions which poison his brain and stunt his mental faculties. I notice in the crowded streets of Baroda men pursuing their avoca-

tions with the utmost placidity in a ~~small~~ which compels one to bar that gateway of knowledge, the nose, as effectually as possible. I remember that once, on such an occasion, meeting a man holding a handkerchief to his nose, as he walked along. I at once conceived a great respect for that man. Here, I thought, is a superior man; he has a delicate sense of smell, that means a delicate sense-centre in the brain, probably the whole brain is educated also. Now consider the magnificent natural advantages as regards health which we enjoy in Baroda. The sun, the great purifier, is with us almost all the year round. Every day there is a beautiful breeze from one of the corners of the compass bringing life on its wings; it only remains to educate the sense of the city smell in the citizens to make Baroda the healthiest city in the country but not till that is done shall we have those abominations cleared away which poison the life blood of people and which make only a few minutes' stay in their neighbourhood, the source of a head-ache which incapacitates for mental work for the rest of the day.

I must not detain you longer on this subject, but it is plain that in the same way the other senses minister to the well-being and safety of man, and the value we put upon the gifts of sight and hearing may be gauged by the pity we feel for those deprived of them. In defect of sight, the sense of touch and the muscular sense have to be eyes to the blind and in their increased acuteness make up for the loss so far as is possible. From early times, the efforts of men have been concentrated on extending the impressions conveyed by the eye and the ear. Appliances have followed one upon another for widening their sphere in every direction, in bringing the far near and making the

small large. Specially of late magnificent results have been attained in this direction and we have not only the telescope and microscope but the telephone and the microphone the tiny diatoms of the ocean's floor are brought within observation alike with the distant stars, and a whisper is carried round the world.

How much of the pleasure of life is due to the impressions conveyed through these two senses we are apt to forget until we are temporarily deprived of either of them. The religious teacher makes use of them in appealing to the emotions by gorgeous pageants and solemn music, the orator stirs to patriotism or treachery by his skilful appeal to the mind through the ear and the soldier rushes fearlessly into the jaws of death stirred by the strains of martial music, the ascents of pity, of love or hate stir the passions of the human mind to their lowest depths, whilst a look or sign may evoke or turn away a quarrel. The soberer intellectual delights come to us chiefly through these channels; the wonders of science, the charms of art and of literature are alike brought near by sight and hearing. But much escapes the uneducated senses. Some seem to go through the world with their eyes shut, whilst nothing seems to escape the notice of others; some are unaware of the commonest sights and sounds going on round them; 'seeing they see not and hearing they hear not;' their senses have never been trained to report nor their mind to record matters of daily occurrence. With the same opportunities as others they gain nothing by experience; their mind is a blank as regards much of their surroundings. Now, although individuals vary much in this respect, the habit of seeing and hearing can be, to a great extent, incul-

cated. This is where science with its experimental methods, is of such services, not only on its account but as an educational training of the faculties. For you cannot slur through a mathematical problem or a chemical experiment without utter failure; accuracy and exactitude are here a *sine qua non*. And accuracy and exactitude will lay many ghosts of old falsehoods and errors and bring to light many hidden facts.

It is not merely then as hand-maids of physical health that the senses must be considered; they are the gate-ways of knowledge without which the store-house of the brain remains an empty granary, the library of the mind presents nothing but blank books. Open the gate-ways wide that the store-house may be filled with the golden grain of ideas reaped from the harvest of experience, that the blank books may be covered with characters written by the pen of observation. But at each gate-way there must be a faithful janitor to shut out all but the purest grain, to see that none other than the pen of truth inscribes a thought upon the tablets of the mind.

If the aim of education is the preparation of the young for their future, we cannot afford to neglect the training of the senses and the development of the faculty of observation underlying it. Under present conditions, I have noticed that teachers are, as a general rule, conscientious, yet too frequently unambitious, unimaginative and destitute of individuality so that, although often learned, they lack the very qualities which would make it possible for them to impart their learning to others effectively. Many drift into teaching often because they have too limited an outlook and insufficient energy to engage in occupations which offer greater promise

but necessitate some decision of purpose and the exercise of more or less effort.

The force of habit is almost irresistible—ideas and prejudices acquired in early youth have an extra-ordinary hold of mind. The chief complaint that can be lodged against the system of present practised in schools is that no effort is made to prevent such prejudices from arising by developing habits which would serve to give equipoise to our mental gifts. More acquisitiveness is cultivated at the expense of all, other faculties, the critical faculty is left undeveloped, the faculty of inquiry and observation is barely recognised. To impart information by expounding the stores of knowledge at our disposal is very easy—but to develop habits of mind in our students, to train them to think for themselves, is very difficult. The following passage from Kingsley's lecture to the boys at Wellington College puts the case into a nut-shell :—

'The first thing for a boy to learn, after obedience and morality, is a habit of observation—a habit of using his eyes. They say knowledge is power and so it is—but only the knowledge which you got by observation. Many a man is very learned in books and has read for years and yet he is useless. He

knows about all sorts of things but he cannot do them. When you set him to do work, he makes a mess of it. He is what you call a pedant because he has not used his eyes and ears. Now I don't mean to undervalue book learning but the great use of school education is not so much to teach you things as to teach you how to learn—and what does the art of learning consist in? First and foremost is the art of observing; that is, the boy who uses his eyes best on his book and observes the words and letters of his lesson most accurately and carefully is the boy who learns his lessons best. Therefore, everything which helps a boy's powers of observation helps his power of learning; and I know from experience that nothing helps that so much as the study of the world about you.'

Such then is the importance of the training of the senses and the faculty of observation in the education of the pupils entrusted to your care. I believe, you have realised all that. The utility of the exhibition you took so much trouble to organise will, to a great extent, depend upon that realisation. I sincerely congratulate you all and thank you for the honour you have done to me in asking me to open the exhibition which I now declare open.

A Hand-book of the English Language FOR HIGH SCHOOLS

By K. SUBRAMANI AIYAR, B.A., L.T.,

A Fellow of the University of Bombay;

An Incorporated Accountant of London, and late Principal of the Byramjee Jeejeebhoy College of Commerce, Bombay

REVISED BY

MARK HUNTER, M.A.,

Principal, Government College, Rajahmundry.

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THE TYRANNY OF THE SYLLABUS.

BY MR. G. M. SHAH,

Baroda.

DO not be surprised when I tell you that I have come from Baroda to this session of the Secondary Teachers' Association with the specific object of throwing a bomb-shell in the camp of the exploiters in the field of education, not with a view to hurt them physically but with a view to startle them and make them conscious of the heavy responsibility lying on their heads. Perhaps, you will not be able to identify these exploiters at once; but I will ask you to wait for a few minutes more and your curiosity will be satisfied. I am afraid the shell discharged by senile hands, and therefore not possessing that momentum necessary for friction, may not burst; but all the same, I have determined to throw it. I am also conscious of the possible reaction that may prove destructive to me, but having had the reputation for possessing courage to call a spade a spade, I have ceased to think of consequences. If this militant metaphor stings some, I will change it and resort to forensic phraseology with a view not to hurt the feelings of those whom my unpleasant and unpalatable words may touch to the quick. Accordingly, I say that to-day I stand before you, in the tribunal of public opinion holding the brief of millions of innocent children indicating these exploiters as offenders against the voiceless, yet none the less valuable inheritors of the country. To be still more explicit, I say in the boldest words shorn of all figurative language, that I intend to give vent to my pent-up feelings of the subject of the syllabus and its tyranny. Truth, in all its nudity, is never relished by men, but it has to be told on certain occasions

without any reserve. When I got the first bulletin from my friend, Mr. N. P. Pandya, I saw that here was a rare opportunity for speaking freely and fearlessly on a subject of most vital importance to an audience most intimately connected with it. I chose the subject "Educational Tyrants" for my paper; but prudent friends and colleagues advised me that it would give umbrage to sensitive people. Though, personally many a time, I fail to see the exact line of demarcation between prudence and cowardice, I bowed to their advice and altered the title calling it "The Tyranny of the Syllabus!" Young men, assembled here, will perhaps not relish this alteration much, but I request them to look upon it with indulgence, bearing in mind that I am now on the eve of retirement. Lastly, before coming to the subject proper, let me tell you that though a member of the Vernacular or Swadeshi Education Department, I managed to keep myself in close touch with the secondary schools by lecturing to the Matriculation classes at Petlad, Patan, Sidhpur, Mehsana, Visnagar and Baroda for the last sixteen years, that for the last three years, I have been lecturing to matriculated boys and that I have got all my children in one or another of the State high schools. These circumstances give me a title to stand before you and none will dispute it. My close association with the primary schools for the last twenty-eight years adds to my right and to-day therefore I am going to speak on the curriculum of the primary and the secondary schools. The syllabus of the college is beyond the purview of my pro-

gramme. Let the colleges have long and frequent vacations, let there be strikes, let the professors lecture or abstain from the work, let their time be devoted to the labour of examinations, elections, movements from and to Bombay for attending various sessions of diverse meetings and councils, let them draw fat allowances, let them write annotations, keys, epitomes, high roads, let them not finish the courses prescribed, let them allow their pupils to learn the sovereign virtue of self-reliance—in short, let them do whatever they like. It does not concern us at all. It only concerns us when these gentlemen tell us that the material which they get from the high schools is poor and deteriorated. Poor professors! They complain that their labours are wasted; when they complain like this, the high school teachers feel indignant, but they dare not speak. They in their turn choose to transfer the burden somewhere and though knowing that there is considerable room for improvement in themselves and their methods, they glibly remark that the material which they get from the primary schools is poor and they are not able to achieve much. The teachers of primary schools with no education worth the name, standing on the last rung of the ladder, with no worthier model or ideals to look up to and having no assertive instinct accept the charge or sometimes evade it by holding the parents and society responsible. Thus from the lowest end of the primary schools right up to the highest point in the secondary ones we see nothing but a tragedy. Leaving the college work aside, I will confine myself to primary and secondary schools only.

Now, before taking up the details of syllabus, I will first introduce to you the exploiters whom I referred to in the opening

paragraph. By exploiters I mean (1) those who frame the curriculum, (2) the authors who write books, (3) the annotators, (4) the book-sellers, publishers and agents (these are connected with one another and knowingly or unknowingly they help one another in exploiting the bodies, minds and intelligence of children and the purses of their parents) (5) the teachers, (6) examiners, and (7) the members of the administrative side of the education department have their share too in this business. I do not think you will be in need of any considerable exercise of your brains to understand what I say. If the syllabus or curriculum is good, much of the evil will disappear and the exploitation will be reduced; but there is something inherently wrong with that syllabus itself. We pretend to give education to children and we do not know what that education should be and why that education should be of a particular pattern. I remember in our old days the Baroda Government called its departments as 'Department of Vernacular Instruction' (not education) and 'Department of Anglo-Vernacular Instruction.' They, in their days, showed this sort of modesty, but now our pretensions are great and we have the Commissioner or Minister of Education or some such high-sounding name. Rest assured, we do not give or get education in the real sense of the word; otherwise do you think, the plight of the country would be so very pitiable in spite of our heroic efforts and in spite of spending money like water? This is, however, no place for me to desert on this subject and hence I leave it aside to be taken up on a more suitable occasion. For our present purpose, we shall use the word "Education" remembering that it is a positive misnomer. I will now come straight to the question of syllabus.

What ought to be the syllabus? Who should fix it? What should be the aim behind it? What methods should be devised to put into operation? These are questions deserving the most serious thoughts of responsible people; but I must say, they do not receive that amount of attention and care at the hands of the officers as the subjects of appointments, transfers, promotions and punishments. Let us see how this subject is handled by authorities. But before doing so, I want to ask myself the question whether I should begin my criticism from the infant class or from the Matriculation standard. The natural order would be to begin from the beginning; but I shall be compelled to prevent the order. The syllabus of the secondary schools is distributed in a way that would enable the children to complete the Matriculation curriculum at the end of the seventh year; so the authorities who determine the curriculum of the six standards are, as it were, tied down by the University. If some subjects that are deemed necessary by people of national views, if some subjects are found to be absolutely useless, burdensome, teasing, emasculating, redundant, if some subjects are found to be detrimental to the needs of the country, but if they are prescribed by the Universities, we have to make some provision for them in the lower forms. If, on the other hand, there are some subjects of immediate utility, but if the University does not want them, we have to omit them. That is the slavish mentality of the curriculum forgers. This evil does not stop here. When the authorities sit to frame the syllabus of the primary schools, unusual care is taken of the requirements of children who are likely to join the A. V. Standards, and the wants of the poorest and most backward children are

scrupulously ignored. So, the University plays the part of a silent tyrant in framing the curriculum of all schools more or less. Hence I shall begin with the Matriculation first, then with the lower forms of the secondary schools and lastly with the primary schools.

Before entering into details of the Matriculation syllabus, I will draw your attention to a picture quite lurid and somewhat staggering. For sometime past, about 17,000 children appear at the examination. They pay Rs. 250,000 as fees and another Rs. 300,000 is spent by them for going to and from the examination centres and staying there for a week. When the result is out, out of this huge number 5000 or 7000 pass, some of whom must be second or third year men. This economic waste, this physical waste, this drain on the asset of the country goes on from year to year and strange it is that nobody ever thinks of it, though every body will talk of the crushing abject poverty of the country. To the University it is a paying business; to the examiners, moderators, paper-setters, supervisors, text-book writers and to so many other parasites, it is a roaring traffic and they are the exploiters who ask the children to run their heads against the wall so that their annual tamashas and emoluments may continue. I cannot imagine a more heart-rending tragedy. I do not specifically refer to the cases of suicides, disappointments and heart-breaks because they are not many, but their existence is not to be ignored. In spite of all these things, our eyes are on the University and our troubles and tribulations begin from there. There is a cry in the land that the army of the educated unemployed is rapidly increasing to an amazingly and alarmingly high degree and still those who

run the tamashas want congratulations from people for increase in the numerical strength. Nobody cares to know what the plucked children are doing. It is enough if the children learning English increase and bring more fees to government and private adventurers and more money to other exploiters enumerated above. The products of the University are not wanted to an appreciable degree in any avenue of life. By a continued process we have destroyed, with the help of our impossible syllabus, all the powers and capacities in asking them to learn that for which they have no aptitude and not teaching them that which is useful or for which they have aptitude. We get as it were a sort of fiendish delight in making our children physically, morally and intellectually absolutely unfit and still the process goes on. It is interesting to know why and how this process goes on. I will give you an example. A man knowing what to do, having no inclination to manual labour, desirous to live in urban environments, with motors and cinemas, learns English, passes his B.A., then finding no employment, reads for Law and becomes an LL. B. Every body says that the legal profession is over-congested and yet every body sends his son to the Law class and the merciful University turns out LL. Bs. twice a year. This new advocate gets no clients, but he wants bread and wants to live as an educated man. He starts a Law class and begins the process of producing advocates to whom the struggle will be keener than to him. So, one useless unit produces a number of useless units. Similarly, a B. A. starts an English school because he is not required by any. He deceives people preaching to them the advantages of English education and the silly people are attracted as the butter-flies are attracted towards light.

So, this continuous grinding goes on and the dismal scene is enacted before the country. These graduates and matriculates become physical wrecks, sometimes they become maniacs and intellectually unfit for any substantial brain work. After graduation, they become fully jaded and on many occasions are found to be unfit for self-protection or protection of the families. With sunken eyes and cheeks, with hands adorned with wrist watches, but unfit to hold a small gun, with digestion impaired or destroyed by sleepless nights and over-doses of stimulants, with unnecessary burden of useless coats and jackets, shirts, frocks, ties and collars, these gentlemen—really gentle in behaviour—become a burden to society. They die soon. This is what our *Alma Mater* is doing for us. Is it not quite motherly!!! It prescribes the Matriculation course. It is an Entrance Examination, therefore it says it provides foundation for the solid edifice to be erected in the college courses. It teaches more smattering and no subject is fully taught and yet the courses prescribed look so attractive and charming that if a foreigner were to judge our product only from a perusal of the curriculum, he would have very high opinion of the product; but no sooner will he see the actual product, than he will be disillusioned and would categorically condemn the curriculum.

Now, let us see the subjects. First, I will take English. I remember, in our days, we had only one paper and no text-books. But some unemployed educated men or greedy exploiters must have thought that if text-books were prescribed, that would be a sure way for making money. When no text-books were prescribed, teachers had a latitude to select their books; but, now all attention has

to be concentrated on text-books. I shall consider the present text-books. The quantity is crushing and the quality is beyond the capacity of the boys. But a guarantee is given to the selection-maker that 20,000 copies would be sold and he could safely depend on the profit for several years. The selected passages have got introductory notes at the top and they are sure to defy the intelligence of teachers even. The beauties of Shakespeare which we learnt in B. A. class and which we could perceive only with the help of commentators like Gervinus or Hazlitt are supposed to be appreciated by children of 16 to 18 of this land. Imageries have to be found out, the rhythm is to be comprehended, the occasion to be understood and the central idea to be caught at once. It matters not if our boys do not understand the metres of poetry of Sanskrit or Vernaculars, it does not matter if they cannot utter a dozen correct sentences in their mother-tongue, it does not matter if they commit as many blunders in dictation as there are words; but it matters most—it is a question of life and death—if they do not write and speak correct English pronunciation or if they fail to perceive the beauty of English Poetry and Prose—not only of one age but beginning from Chaucer down to Galsworthy. Ye advocates of education through Vernaculars, ye patriots, ye research makers, look at the way in which things are done in one direction which will undo your work of ages together. We learnt Keat's "Happy Insensibility" in the Intermediate class and we read of the sky-lark there. Now, with the progressive method, our children are expected to admire the Daffodils (which they never see) like Wordsworth or to admire the flight of the sky-lark (an equally unknown quantity)

as an ethereal minstrel of the sky. I am ready to point out such passages from the selection of almost all the years. These text-books are a source of good if not bumper harvest to some. Then come the annotators. To them it is a bigger business still. The annotations cover hundreds of pages with all materials ready for teachers and boys. Printed on worst paper, bound in the most wretched way, these annotations are greatly in demand, even though the teachers always advise the boys not to buy them or use them. This kind advice of teachers does not proceed from any merciful motive; but it generally proceeds from a set purpose. I am cocksure the text-book will be unintelligible without notes even to teachers. To conceal their ignorance, they advise the children not to buy them; yet in spite of their advice I am sure 80 per cent. of the children buy these annotations. The teachers say that the use of dictionary must be made; but if this advice is followed, children will have no time to do anything else, and will have to buy a number of reference books besides a dictionary. So, if the advice of using lexicons and reference books is followed, the book-sellers will exploit the children and if it is not followed, the annotators with the book-sellers will divide booty between themselves, in a peculiar ratio, because the annotators have no money and the publishers have the capital. In exploiting the children, the book racks are also, to some extent, exploited. These text-books and annotations encourage cramming the brains with useless ununderstood stuff indirectly killing other natural powers. Take now History. Histories of India written by foreigners full of distortions and wilful omissions have to be studied in English or Vernacular and the question papers are in

English. We pretend to teach the Indian Administration and our boys do not know the revenue of India, the money spent on White and Native armies and the contribution made towards the expenses of the Navy or the Air-force. Then what do you teach? You pretend to teach Geography and now-a-days the subject has been given uncommon importance. Our books on Geography are written by foreigners. So many highly scientific and mathematical details are given in the textbooks that teachers who have learnt Geography in the old fashion do not know how to do their business. In that subject, we ought to teach exports and imports and along with them our boys should know why in spite of more exports, the country remains poor. This side of the subject is omitted and the attention of the children is diverted to volcanoes, thermal lines, and tundras and such other things which they cannot easily conceive. A sceptic and captious critic may as well suspect some motive in changing the direction of the study of Geography. The subject of Gujarati has got a text-book too and I can, if I have time, show you passages containing the subtle points of philosophy — the non-dualism of Sankaracharya or the peculiar devotion of Meerabai. There are passages in prose selections which it is impossible for a Gujarati teacher to explain to a class having students of both the sexes. There are some passages of some so-called self-styled poets which even defy the powers of teachers. There are some passages which perhaps the authors themselves will fail to explain to ordinary children. In an attempt to teach Gujarati poetry, attempts are made to select passages from poems of Narasimha down to the poems of a budding poet of yesterday who may still have to wait to establish his place in literature. I

believe personal influences are at work, in these selections and old poets, though infinitely superior, are given scant justice. Coming to Mathematics, the burden there too is great and I am told some additions are shortly to be made to it. Logarithms and Trigonometry which we learnt with difficulty in Intermediate is now to be brought down to the Matriculation. Do you believe, children can conceive of Infinity or "Irrational Quantities?" How many of our teachers can explain to boys why minus multiplied by minus equal to plus? Children have to accept these things and the still the very men who prescribe these things complain that children should be taught the *whys* of everything and should not be made to commit to memory anything without understanding them—No—not even the multiplication tables!!! Lastly, take Science; we can say a lot of things regarding this subject too. In short, the curriculum is heavy both in quantity and quality, quite unfit for the wants for those who have to learn it. Let some wise men sit and dispassionately examine the books and the syllabus and point out the utility of each and everything we pretend to teach. I am sure, this will result in a general condemnation of the syllabus. We pretend to teach Drawing, Games, Scouting and such other things. Examine how many of our boys learn or find time to learn these things. Though they are made to pay fees for all these extras, they get no chance. Rest assured, the battle of Waterloo may have been won on the cricket field of Eton or Harrow, but matches played as at present will never bring your goal an inch nearer. Indeed, they go a great way in denationalising the people. This is our ideal and to reach it we have to distribute or invent or devise out

course for six standards. The method plays a great part. Every day a new method is invented, imported, advocated, and badly copied. This means new books, numerous books, difficult books. I remember, once, "English Readers without tears" were prescribed and when my child came to me with the Third Reader, which contained "Do not trouble till trouble troubles you" on the first page, it brought tears in the eyes of the child and the parent. Grammar is not taught and I found boys in Matriculation class coming to me with Nesfield's ponderous work telling me that they could not understand so many things. The Direct Method meant for colloquial purposes is advocated with vehemence by those who have not to teach boys. The new method of teaching Reading by sentences at once—a method which may be fit for languages having defective alphabet—is enforced for teaching languages the alphabet of which is most highly scientific and a clear grasp of which enables the boys to read any books. Thus I have taken a rapid survey of the curriculum showing that it is crushing, difficult and useless for all practical purposes.

Coming to the primary schools and the syllabus, the same scene is repeated. Under compulsion, our children remain in our schools till they are ten or eleven. During the short period, we want to cram their heads with as many subjects as possible and still more heavy burden is to be placed on the heads of children who are to finish the vernacular study only because the authorities believe that they would not read anything afterwards. I would not detain you long with the multiplicity of subjects beyond the powers of ordinary children. The result is that a Sixth Standard boy, a Matriculate and a Graduate, the product of our efforts, vie with one another

in being useless for any practical work. For the battle of life, he is most ill-equipped and he cuts a very sorry figure wherever he goes.

I read in a book that "Education is determined not by the needs of the individual or the race. It is determined by *vested interests*. No castigation is truer than this. Government in British India hand over the business of Education to the Boards, but the curriculum is subject to severe scrutiny and has to be approved by Government. They see that nothing which would interfere with their interest is allowed to be taught. The Indian States have to copy the model in vogue in British India and they too do not—cannot—would not see to the needs of the country. The University too cannot make bold departure or cut a new path; so somebody else determines what the students should learn. The learners, the teachers, the parents, the patriots, these have no voice in this work. Educationists say that the curriculum must be peidocentric. The child should be the central figure standing prominently before the authorities. By the child I mean an average child. But when the curriculum is fixed, the wants of the upper classes or Government are considered most important. Because the sons of a few officers or merchants want to learn English as early as possible, provision has to be made for them. Because they want to go to Europe for I. C. S. or such examinations, the college courses should be adapted accordingly; what the average children want, that is the thing most supremely neglected. Colleges, high schools, secondary schools and primary schools are run from revenue chiefly drawn from the agriculturists. Indeed, fees are charged; but they do not cover all the expenses. Agriculturists partly and indirectly pay for the education of the upper

non-agricultural classes and they in their turn learn to hate them and their profession and like to lord it over them. This is the beauty of the situation. If some agriculturists ask for a school, these gentlemen would say they have no funds!

Now this syllabus-framers prescribe books. I have reasons to believe that the books prescribed are hardly read from cover to cover by the prescribers of books. The hands of officers are full; they appoint committees to pronounce opinion on books. They are after all men open to all sorts of influence. Honest opinion is rarely given. There is a sort of mutual agreement between the authors and officers. Greedy authors and needy authors write books for money. If they are really good books, they must sell; but being worthless or useless or unfit, they have to be bolstered up by official orders. Those who have to teach the books are, as a rule, rarely consulted and a flimsy pretext is put forward that the teachers are all conservative and would not like to change books. The teachers, on their part, even do not lodge complaints. They would not do so in their own interests. Thus new books are introduced under different guises. When, however, it is proposed that instead of books, subjects must be prescribed and the teachers should be allowed to choose their own books, a bogey is flaunted that teachers would give undue partiality to some and it would be expensive for children migrating from one school to another. But the beauty of the situation is that when proposals for raising fees or such questions are to be submitted, the inconvenience felt by poor parents is not considered. Thus, interested Government, interested officers and greedy authors combine to make the situa-

tion absolutely unbearable. Is this not a sort of systematic exploitation?

A question would arise how is it that boys pass, though, as I say, the curriculum is crushing and the text-books heavily laid? The answer is not difficult. Examiners know their own business too well. Examiners too are of various kinds. Those who do not get any wages for the labour of examination are of one kind. Such are the teachers. Most of the work done by them is done perfunctorily and hardly in time. Then there are examiners who get money for their work. Everybody knows what fair and foul efforts are made to secure this work, and after getting the work, these poor men have to do it like machines examining a certain number of papers every day. To these gentlemen, the examinations are a fruitful source of money and influence. They are thus a kind of exploiters. When we talk of some civilised country, we say they have abolished all examinations. But such a proposal will be pooh-poohed in our country where a fetish is made of examinations. Examiners are supposed to know the subjects thoroughly in which they are examiners. When they draw question papers, their idea is generally to find out what the boys do not know. Long and involved questions, numerousness of questions, ambiguity of language, and such other evils are always made a subject of complaint. Young children's hearts flutter when question papers are distributed! Heat, want of other facilities, two papers a day, the long period of examinations, the wide range of questions, the vagaries of examinations, the unreliable way of assigning marks, the hurry with which the work is done, these are matters which toll upon the health of youths. Examinations kill children

and examiners help the process only for money. Let the University once invite applications for Honorary Examinership and I am sure, very few candidates will come forward. The farce of examination of primary schools is still more ludicrous. The so-called Inspectors and Deputy Inspectors attach much importance to examinations because on the results depend the future prospects of teachers and therefore on these teachers depends the treatment of these examiners. Examinations have a lure both of prestige and pelf and hence there is a scramble for the work. So, this body is a body of exploiters too. Sometimes, they ask questions which they themselves do not know fully. The whole is a game or a gamble—at any rate it is not a business worth looking at.

Big book-selling firms make it a point to exploit the masses. They get books written by Indians and pay them miserable pittances and then they use their influence and the names of these Indians to make their commodities sell. Many a time, they see the officers in power, use influence and get their books approved as text-books and children have to buy their books. The people who are responsible for the education of masses of a country like India have a sacred duty to discharge. They have to see that children use really good useful books written by Indians and published by Indian firms. Unless this attitude is taken by them, the process of exploitation would not cease.

I believe, I have said enough to show you that we are all victims of a positively mischievous system. There is a cry in the country that the present system of education must be National. We say education must produce good citizens and patriots. We say that education must produce men and women who can defend themselves—sound in body and sound in mind. We say education must draw out the inherent powers of children. We say that education must be peidocentric. We say that education must prepare men and women for the battle of life. We

say education must filter down to the lowest strata of society. We say, in short, our education must make us fit for complete independence. These are our ideas and ideals and look at the methods, agencies, apparatus, and instruments employed to achieve the end. Is it not travesty? Is it not an idle talk? I do not understand why our Commissioner of Education who has got under him twenty-four high schools and double that number of Anglo-Vernacular schools should have no voice in the University. Our Government ought to see that he is appointed there somewhere in his official capacity.

With entreaties, sincere and irresistible, I pray to you all to study this question of the syllabus. As members of the Association, you ought to put forward your opinions at once. You should not be disappointed, even if you are not heard. Even as teachers, if you sit with hands folded and making a show of carrying out impossible orders, you too will be guilty. My earnest request to the authorities is also to see that the children of to-day are not made useless for any manly work by the syllabus. Let an average child be always kept in the mind of curriculum-framers, let the teachers have a powerful voice in the business. At any rate, those who have not to teach should have the least say in the business. If you are convinced that the country is poor, for God's sake see that no man takes undue advantage. At any rate, in the field of education, exploitation should have least scope. Reduce the evils of annotations by prescribing easier and more useful course. Minimise the evils of examinations. Remove the middlemen—study the wants of the country—do not only think of the fortunate few while determining the curriculum. You will then surely get the gratitude of the unknown masses.

If I have wounded the feelings of any one present or absent, I should make the profusest apologies. This is a subject on which I can speak for many more hours, but that is not possible and therefore I close my remarks with a fervent prayer to all that they may learn to see things as they are and not be carried away by greed, selfishness, narrowness of views or glamour of Western things.

INDIAN HISTORY AND ITS STUDY.

BY MR. V. N. RAJA RAO, B.A.,
Chickmagalur.

NATIONAL AWAKENING.

"An ever-deepening national impulse is compelling India to go back to the fount of her own traditions and her own culture to insist upon developing along her own lines so that she may be able to contribute to the knowledge of the world instead of being merely a recipient of such knowledge as may be vouchsafed to her."

ST. NIHAL SINGH (1924)

THIS national impulse—this pride of race—has led us to direct our attention towards our own culture. Our interest in it is increasing. We have begun to treat it with more and more respect. The lines on which national development is to be fostered should be in perfect harmony with our own race—genius. The future of our country should be cast in a distinctly Indian mould.

The necessity that has given birth to such a national awakening was that India had forgotten her past traditions, her individuality and her peculiar culture. In dress and manners, in forms of thought and expression, in literary and artistic activities, in fact, in every aspect of Indian life, the attempt was to westernise. This feature has been observed by Lord Ronaldshay in his book "The Heart of Aryavarta" thus:—

"By the middle of the nineteenth century, a period of intellectual anarchy had set in. Westernism became the fashion of the day—Westernism demanded of its votaries that they should cry down the civilisation of their own country. Ancient learning was despised; ancient custom and tradition were thrust aside; ancient religion was decried as an outworn superstition."

NATIONALITY.

Nationality is defined as the individuality of a people. Each race of men has its own peculiarities which are in its very constitution.

The most powerful of such peculiarities are to be found in the thought-structure and social structure of the different peoples. It is on account of such structural formation that there are different stand-points from which the eternal world-problems are approached. This leads to differences in literature, arts, philosophies and religion. These are the very fundamentals of different race-consciousness.

INDIA IS NOT DEAD, BUT LIVING.

Many a great soul such as Swami Vivekananda has delivered to us a message of optimism and loudly proclaimed that India is not dead, but living. In spite of her being so old, she is ever youthful. The secret of this immortal youth of India lies in her education and culture. Rightly has Dr. Radhakumud Mukerjee described India as a cultural rather than a material possession of the Hindu race.

TRUE EDUCATION.

It is no true education at all if it merely confines itself to the training of the intellectual nature and ignores the unfolding of the spiritual nature and does not evoke and train the emotional nature. The neglect of the emotions results in the decay of public spirit and sacrifice for the common weal. Grundtvig, the Danish Poet, so early as 1844, appealed to his countrymen for the creation of a living, real and national education. He laid down that the object of education should be to awaken the spiritual life and excite patriotism through a right understanding of the language, nature and history of the mother country. The aim

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of this Danish poet was that our pupils must leave us full of desire to devote themselves to noble ends.

While, in 1911, he spoke in support of the establishment of a Hindu University, Sir Rash Behari Ghose gave expression to his idea of the true purpose of education in the following words:—

"Education must have its roots deep down in national sentiment and tradition. We are the heirs of an ancient civilisation, and the true office of education ought to be the encouragement of a gradual and spontaneous growth of the ideals which have given a definite mould to our culture and our institutions. Special attention will be paid to the knowledge of the country, its literature, its arts, its philosophy and its history."

The Indian is not an inanimate clay to be moulded at the potter's whim, but a complex, living organism with a distinctive individuality of his own. It would be most calamitous to India as well as to humanity at large if she goes so far as to lose her individuality and becomes either a copy or a duplicate of the West. No less a personage than the great late Sir Ashutosh Mukerjee, in his Convocation Address of the Lucknow University in 1924, pronounced: "While we recognise and appropriate all that is wholesome in the culture of the West, we are equally concerned with the preservation and development of the organs of our national culture and civilisation."

WHY SHOULD WE KNOW OUR PAST?

In order, therefore, to bring home to every student the fact that India has a distinct culture of her own which must be preserved and developed, a proper study of the past history of India is essential. Why should we know our past? Professor Sidgwick, addressing the University under-graduates, said: "If you would know what England can do, you must know what England has done in the past." This is true not only of England, but

of every country in the world, and more so of India with its glorious past. By looking back to India's past, we find a source of great inspiration. Regarding the heights of civilisation that India had attained in the past, unprejudiced and authoritative proofs have been forwarded. The ignorance that once existed about the sublimity of India's civilisation has been dispelled by many a great Western authority, not to speak of our own countrymen. The great antiquity of the civilisation of India is very well borne out by Sir Monier Williams who says:—

"Indeed, if I may be allowed the anachronism, the Hindus were Spinozities more than 2,000 years before the existence of Spinoza, and Darwinians many centuries before Darwin; and Evolutionists many centuries before the Doctrine of Evolution had been accepted by the scientists of our time and before any word like evolution existed in any language of the world."

Who would not, with pride, look into the illuminating pages of the History of India? But this vain priding over our past alone is no compensation for the bitter present. On one occasion, Srimati Sarojini Devi remarked that our ancestors have bequeathed everything that is sublime and splendid but a decent posterity.

We must therefore investigate with a true scientific spirit and not with a coloured perspective the real causes that led the past to such a pitch of civilisation and those causes that are responsible for the present depravity of India. Such an investigation will also help us to make amends and help to build a future which can at least favourably compare with the past.

But, how are we to make this investigation?—by a study of the history of the past. It is history that furnishes the data for such a purpose. Hence, the study of the history of our country becomes quite essential.

STUDY OF INDIAN HISTORY AS AT
PRESENT.

But, Indian History, as it is studied at present, does not give a real insight into the nature of the individuality of India. A national and scientific touch to the historical details should necessarily be given. History is not without meaning. The study of history can never come to full life unless public spirit and broad patriotism are awakened. History should be so taught that even if the chronologies of history and the details are forgotten, the spirit of the forgotten details should remain in the mind of the citizen. The students should be enabled to catch glimpses of the true continuity of their national history. As at present, the students generally learn in Indian History that race after race poured down into India, there were internal dissensions and frequent warfare. Hence, the only impression that a student, after he leaves the school, will have of the India of the past is that his ancestors were ignorant men, that there were no peace and harmony in the country but strife and struggle. Could peace have been absent where literature, arts and crafts had seen the highest development? The grandest works of architecture found in our country which are now the wonder of the world—are these to be found in a land where there was no peace? Certainly not. In the words of Swami Vivekananda "India is the land where wisdom made its home before it went into any other country." Yet, little about Indian culture or Indian individuality are the students taught.

HOW SHOULD INDIAN HISTORY BE
TAUGHT.

The true function of history is not merely to supply facts but to enunciate and illustrate

the laws of various human actions. The law of causation and the sequence and consequence of events ought to be fully explained. It is with this perspective that history ought to be studied.

While going through the events of Indian History, the students should be taught in such a manner that they will be able to see that, underlying all these, there is ever present the world-idea of the Indian Nation—Spirit consciousness.

If the study of Indian History in our schools should be really useful, the students should be so trained that they can practically apply the knowledge that they acquire. Prof. Jadunath Sarkar has stated that applied history regards the past as a social laboratory in which experiments in politics and human welfare are being tested daily; and that it is the mission of the history teacher to apply the results of these experiments to real present day conditions.

APPLIED HISTORY.

Such applied history ought to be taught to the students if they are to prove useful citizens later and if the knowledge they acquire has to justify itself. The lines of growth that India has adopted ought to be clearly understood that they might be followed in future also. This idea is emphatically expressed by Dr. Tagore in his article "The Message of the forest"—"It is hopeless to cater for some clamorous demand of the moment by endeavouring to fashion the history of our people on the model of another—however flourishing the latter may be. For India to force herself a long European lines of growth would not make her Europe, but only a distorted India."

If the aims of a true study of Indian History are to be realised, scientific methods of investigation regarding historic facts are to be applied; and, with great scrutiny, but with a patriotic fervour, they are to be collected and narrated. It should be borne in mind that if India wants to progress, it does not do to commit to memory what others have discovered. Many a cultured nation has been displaying its originality in the form of researches; and we should prove that we are also capable of standing shoulder to shoulder with them. Not keeping ourselves satisfied with learning like parrots what others have discovered, we should also go on frequently contributing something new to the knowledge and welfare of mankind. For, the progress of a nation is judged by the number of original thinkers and the amount of work they turn out.

When such is our ideal, the stereotyped teacher, though he might have a very long experience in teaching, and though he might be very clever in enabling the boys to pass the examinations, is but a living gramophone. Just like the Railway Engine, he carries a train of students along the rails which have been previously laid. The students get but a cursory view of the fleeting panorama on both sides of the way while the fields beyond, though they may be full of treasures and rich pasture, lie unseen and unexplored. But, in order to achieve our ideal above held out, we have to consider our schools not as parrot training institutions, but as the nurseries from which the future historians and the nation-builders of India pass into the world.

SUGGESTIONS FOR A PROPER STUDY OF
INDIAN HISTORY.

Having so far seen the necessity for a scientific and patriotic study of Indian History, the

following suggestions for the realisation of our aim in training our students in the schools may be considered.

(1) *Text-Books.* Text-books on Indian History should be of such a nature as to stimulate a real love for the country. They should be written in such a way that, on the mind of the reader, will be impressed the fundamental unity amidst the bewildering diversity of India and the presence of the individuality and the distinct culture of our country.

(2) *Medium of Instruction.* There is nothing so wonderful on earth as the teaching of the history of our country in a language quite foreign to us. Dr. Besant, in her Convocation Address of the Mysore University in 1924, said: "Education in every country should be given in their own tongue. The want of it has made India admittedly the most ignorant country in the civilised world."

The consequences of forcing an alien language are very serious. The fountain springs of national power are dried up at their very sources. Mr. Vibhuti Bhushana Datta, Dr. Pramath Nath Banerjee and others have, before the Calcutta University Commission of 1917, laid bare the evil effects of teaching through an alien tongue. When it is conveyed through a medium in which he is fitted by tradition and environment to express his own thoughts, instruction appeals more to the head and heart of a boy. Else, it becomes parrot-like cramming rather than intellectual understanding. When instruction is through a foreign language, importance is attached towards rather than to thoughts, to forms rather than to substances. Thus, the demand for vernacular to be the medium of instruction is not sentimental. It is both national and rational.

(3) *Correlation of History to Geography.* Prominent attention must be paid, while studying the history of the different parts of India, to the correlation of history to geography; for, the activity of man in all ages and places is largely determined by his physical environment. The story of India's past strikingly illustrates such a correlation.

(4) *Competitions.* Different kinds of competitions might be held periodically bearing on the History of India as a whole or any particular portion of it. In this connection a few such competitions might be suggested:—
(a) Poetical compositions in vernacular regarding some historical event might be called for and prizes awarded to the best of such compositions. (b) Students might be asked to write essays in inspiring language on some great historical event such as some noble deed of self-sacrifice, or of patriotism. (c) Biographies of great Indian heroes of the past might be called for. (d) Competitions in writing historical novels in vernacular and short stories having a local colouring and historical bearing might be held.

(5) *Celebration of Days.* Days in commemoration of the great historical personages of India must be celebrated. The efficacy of such celebrations can never be over-rated. We should all have before us eminent men as our ideals. Though the ideals are universal, the Indian sources of illustration have their own peculiar effect. The form of our expression will link itself to the past efforts of our own people in preference to those of others. For this reason Indian History is all-important to the Indian youth.

(6) *Pictures.* Pictures of great national heroes of India and scenes of great heroic and

patriotic deeds of our countrymen must adorn the walls of the History room so that the moment the student enters the room, he will breathe, and be surrounded on all sides by a patriotic Indian historical atmosphere.

Pictures representing great events in Indian History should be hung up on the walls; and there must be pictorial representations of the gradual development of the particular dynasties and kingdoms.

(7) *History of each District.* The detailed history of each district must be caused to be written and this history must be made compulsory for the students in the high school or schools in that district. Such students should be examined in the class examinations of the Fourth and Fifth Forms in the history of their district in addition to the general Indian History. The superstitious belief that local patriotism is a bar to national progress is false. Provincial and rational local patriotism is never inconsistent with the larger patriotism.

(8) *Collection of Materials of Historical Interest.* Students should be induced to collect old relics such as historical ballads, rare coins, Sasanas and palm leaves, and encouragement given to them for making such collections. These might be published by the institution to which those students belong along with their names. This will be an incentive in howsoever small a degree it be. In this connection, it is to be noted that myth, ritual and custom have not grown up haphazard. The inner significance of the legends and customs is very well explained by Hewitt in his "Primitive Traditional History." "The ceremonies of a people form a kind of map or picture of its history and beliefs. There is no detail of a puja or a legend which

is without a meaning. Traditions and legends were once being discarded. But many of them are being verified by archaeological researches, and later writers have, therefore, begun to treat them with more respect. Even proverbs, sayings and ballads reveal much history and may be verified by some bones or stones.

(9) *Historical Tours.* Systematic tours to places of historical interest, at least in the district, must be undertaken not as mere pleasure excursions, but to enable the boys to personally have an idea of the history by actually visiting the particular spots themselves. The teacher who accompanies them should bring home to the minds of the students the historical interest connected with the particular spots. The main aim of such tours is to stimulate an inquisitive mentality in the students. They should be trained in such a manner that the moment they set their foot on any such spot, a train of historical recollections immediately rushes into their memory.

(10) *Lantern Lectures.* Indian History must be frequently narrated in the form of Lantern Lectures. The students of the age of those who attend the high schools will have thus an indelible impression of the historical details.

(11) *Enactments.* Scenes from Indian History or small Indian historical plays should be enacted by the students. This necessitates the existence of a dramatic association in each high school. This will not only give ample scope for the development of histrionic talents in the students, but it will also do the greatest service in infusing patriotism into the minds of the rising generation and representing before them the various situations in the history of our country.

(12) *Art and Architecture.* It is to be remembered that art and architecture have played no less an important part in the cultural development of India. Art in India is not a mere reproduction of external nature, but is a reprojction of the soul. Every stone has a story to tell and a lesson to teach. The appreciation of art depends on continuous culture and the development of taste. Beauty is not physical but subtle and is to be seen by the eye of the soul. Hindu art is symbolic, religious and suggestive. Our students should be made to pay a visit to as many pieces of art and as often as possible so that they might cultivate a taste for art and have a proper idea of the cultural development of our race.

(13) *Historical Laboratory.* Above all, in every high school, a historical laboratory is quite essential. It is not out of mere sentiment or to give a new prestige to the subject of history that such a demand is made. The utility derived from making the students perform experiments practically in the science laboratories, can be derived to the same extent by making them do practical work in history laboratory also. In science, the students are given instructions as to the way in which they can, by experimentation, arrive at results which have been long ago discovered by great scientists. Similarly, with the necessary material and proper guidance, the students can also arrive at the same historical results as have been arrived at by great historians. The history laboratory should contain copies of inscriptions, ballads, quotations, and coins and such other materials as are the sources from which Indian History is built up.

AIM OF THESE SUGGESTIONS.

The underlying aim of these suggestions is that a spirit of enquiry and research should be aroused in young minds. In order to make Indian History interesting, the practice of merely learning a mass of facts and statistical tables by heart in chronological order should

be discouraged; but civic interest, public spirit, and patriotism should be awakened.

CONCLUSION.

In doing this, the teacher has no easy and ordinary task. He has a very great responsibility to fulfil. The future of India is what he makes of his students to-day. The high school-going age is the most formative period in a man's life. Hence, the teacher should realise the heavy burden on his shoulders and try to bear it with love. But his difficulties are too many. In steering his instruction along the path of national duty avoiding impediments to progress lies the skill of the successful teacher.

The suggestions offered above do indeed involve some expense and labour. Yet the investment in this direction is no loss at all. The return from this is great. For, on this investment depends the proper training of the future citizens of India in whose hands the national revival of our country lies.

Here is what Dr. Sir Radhakrishnan, in his

Presidential Address on the occasion of the Second Annual Conference of the All-Bengal College and Teachers' Association on the 3rd of April, 1927, has said:—"Indian History is taught to impress that India has failed. If we lose our wealth and resources, we may recover them to-morrow, if not to-day; but if we lose our national consciousness, there is no hope for us. The dead cannot be raised; but the poor can."

Hence, is it not high time that we realise the serious consequences of neglecting a proper study of Indian History and thus allowing national suicide? Is it no loss to the whole world if the Indian Nation does not do what it is capable of doing for the realisation of the ideals of humanity as a whole?

May the stream of culture and civilisation flow perennially through the Heart of India! For, as Lord Macaulay has said: "A people who do not take pride in the noble achievements of their ancestors will not achieve anything worthy to be remembered by their descendants!"

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TEACHER AND GUARDIANS

BY MR. K. S. SIVARAMAKRISHNAN, B.A.,
Trichur.

THE child of to-day is to be moulded into the true citizen of the future. Responsibility rests heavy on the teacher who has to guide the child, help him to form his character and set a worthy example to others. Are his shoulders broad enough to bear this grand burden unaided? In this highly complex world, the task set before him is well-nigh impossible. Even if he puts forth all his will and energy, the teacher cannot fulfil it successfully. Some body must step in with a helping hand. He is the guardian.

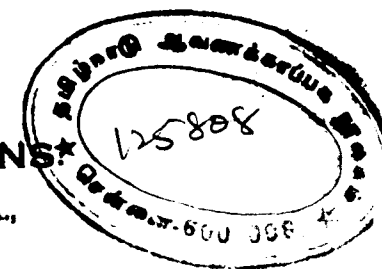
Gone are those halcyon days when a child could be safely left with his preceptor for a time to return home fully equipped for the turmoils of life. Centuries of progress and reaction have set this idealistic teaching on an unattainable height at present. The parent has to co-operate with the teacher and that whole-heartedly, if he desires to fulfil his role as a guardian properly and to make a creative agent of the child under his care.

How far do guardians realise the responsibility that is theirs by birth-right, in the modern conditions of life? They realise it in degrees of varying intensity. My next door neighbour, a merchant, expects the teacher to be doubly painstaking with his boys lest he may be troubled with any of their problems when he takes his siesta or prepares for his much-needed rest at night. Why the dickens should he be unnecessarily bothered when he had purchased a lot of books for

his sons and especially so when there are teachers paid to do their business? Indeed, if he himself had any inclination for teaching, he would not have surely sent his boys to the school but would have done it himself.

Another guardian gauges the capacity of the teacher by the results his ward gets in the examination, though the latter can never be the true index of the capabilities of either the teacher or of the taught. If his son secures good marks, the teacher is all right, quite a lovable person. On the other hand, if he fails, then the teacher is an idiot who does not know the A.B.C. of teaching and who deserves to be sacked. The gentleman is oblivious to the fact that the modern teacher cannot supervise and observe the many boys in his charge for any length of time. He has contact with them only during school days and that for not many hours in the week. He has not generally the least conception as to the activities of his students during the time outside his ken. And to blame the teacher alone when other causes as heredity, idleness or surroundings might have contributed equally or better to the failure of the boy lacks the sense of sportsmanship. Not that all teachers who produce indifferent results can seek cover under this.

And there be guardians too, who have the knack of throwing obstacles in the way of the teacher in the shape of either impractical suggestions or malicious propaganda. These,



though they are below notice in themselves, considerably retard the faith in the teacher and confidence in his teaching—essential requisites for the pupil's success in study. When his elders are adversely criticizing his teachers on unfounded grounds, most likely on false reports heard in the street or by the tank, how can the faith of the boy take root and flourish? These guardians would have been doubly welcome had they come with helpful practical suggestions involving their co-operation and that of their children as well. It will be a pleasure to the teacher to feel that he is not a mere nobody—often an outcast—to be proverbially taken scant notice of, but a man to be counted upon to do service to his fellow-beings in actions which lie in his power.

The failures in the school-life of a student are often due to the lack of proper co-

ordination between the teacher, the student and the guardian. The parent has yet to realise that the bringing forth of children in this world entails definite responsibility which ought not be shirked or shifted to other shoulders. Those people who meet the news of the failure of their wards in examinations by cursing fluently the teacher or by caning their children till their hands ache, or by summarily stopping their studies must change for the better. They must co-operate with the teacher from the initial stages of the education of their children rather than rave wildly when they find themselves powerless to influence them for good at later periods of their lives. The teacher, too, must not forget that he is the servant of the people and of society. He must try to echo in actions the words of Prodingar that "The generous and active gift of self is the solution of the social question."

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PLACES OF EDUCATIONAL INTEREST.

XXXII. SRI KALAHASTI.

By MR. L. N. GUBIL SUNDARESAN,

Trichy.

Passing along the Madras-Tirupathi line, the passenger comes across a small hillock reputed to be one of the five principal places sacred to Lord Siva. The deity representing the fire element is supposed to be enshrined there and it is a beautiful place frequented by Saivite pilgrims. The place takes its name from Sri, Kalan and Hasti, namely the spider, the serpent and the elephant respectively, all of which are said to have worshipped the deity enshrined there. There are some choultries open to the public and the hill containing the temple is situated by the side of the sacred Swarnamuki called Ponnu-gari in Tamil. The temple is a neat and compact one having a good number of idols well-formed and is famous as the Kailas of the South. It was here that the celebrated Poet Nakirar who had the boldness even to face Siva in literary controversy expiated himself from his sins and escaped from the curse which was on him. The Lord of the place is named Kalahastiswarar and his consort Gnanambika. It was again here that Kannappar, one of the sixty-three canonized Saiva Saints, had his Mukti or final bliss. Embodiment of devotion, this saint was born in a family of hunters and while one day he was hunting accompanied by his servants Nanan and Kalan he chanced to come near this hillock. There, owing to his past good Karma, he was drawn towards the deity of the place. Ascending up the hill followed by Nanan,

he found some 'bilwa' leaves thrown about the God's person and some water sprinkled. In his intense devotion and piety he took the figure of the deity as his friend and straightway proceeded to the jungle to fetch some roast flesh to appease his hunger. Thinking that the leaves and flowers and water will please him, he carried some flowers in his head and some water in his mouth, as he could not carry these in his hands which were holding the roast flesh to be given to the deity. The temple priest was astounded to see flesh in the holy precincts of God and being curious to see the offender, he hid himself in a portion of the shrine when what should he behold but a devoted lover of God repeating again what he has done on the previous day. He got enraged; but the same night Lord Siva informed him in a dream how Kannappar was his favourite devotee, how he liked most his offerings made with true and unselfish devotion, adding that he should come to the temple the next day to see what took place. The priest did accordingly. Siva, to test Kannappar's devotion, made one of his eyes bleed. The hunter devotee, on seeing this, got vexed, and finding all herb treatment of no avail, plucked out one of his own eyes with a spear and placed it instead of the bleeding eye. Now the Lord made the other of his eyes bleed. When, however, 'Kannappar' was about to remove his other eye, Lord Siva stopped him, praised his devo-

tion and asked him to stand for ever by his side.

The place is a lovely one and is owned by a zamindar. The green forests and foliage are very attractive and it is said that many wild beasts abound in them. There is a sacred tank attached to the temple and Kannappar's image is found on the top of the hill. Opposite to the Kalahasti temple, there is a hill having a Durga temple rather hard to ascend. The greatest of religious observances sacred to Saivites, namely, Sivarathri, is being cele-

brated here very grandly. The story goes that a hunter and a monkey who chanced to throw some 'bilwa' leaves on a Siva Lingam on Sivarathri day attained 'Moksha,' the final bliss in this place. The place has been well-praised in the *Thevaram* and *Thiruvasa-kam* hymns and appears to be one of very high antiquity. There are 'Sthalapurams' to this place both in Sanskrit and Tamil and many other religious treatises describing in detail the excellence of the place, in abundance.

PROCESSION OF THE DAYS.

BY PROF. DR. K. S. L. GUTHRIE, A.M., PH.D., M.D., D.D., N.D.,
North Yonkers, America.

With wink and nod, with frown and smile
The swift procession glides,
The one is veiled, the next is garbed
Like scholar, or like priest :
One bears a feast, and one a whip,
And one wears caps and bells,
Then Sickness stalks, a death-head leers,
A fashion model struts ;
And as the Days thus tell Life's tale,
Most watchers are content,
And when they're called by Fated Hour,
They pass without complaint !
But not so I, for I expect
A message from each one ;
A secret tale, a friendly touch,
A vision from the Heavens !
And though the march of Fated Days
Cannot be made to halt,
I steal from sleep a secret hour
While others are asleep,
To read the meaning of some glance,
Or guess some whispered word.

For I was told that they all come
From my own Father's House,
That each one bears from Him a gem.
Who dares to capture it ?
And though I fail to find each one,
No day may pass unsearched,
I snatch, I lunge, I wrestle, e'en,
I wrench their purses loose !
And though their motion never halts,
Sometimes I gain a prize.
Some manna-crumbs from angel's feast,
Some signature of God !
And though this struggle violent
Has bleached my thinning hair,
Though I suspect defeat,
Though I am warned, my Fated Hour
Is almost now in sight,
I will not grieve as I still hope
By wrenching off His mask
To recognise my Father's Face
And seize His Master-Word !

Will be ready in a Month.

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MR. G. SRINIVASA AIYAR, B.A., L.T.

Headmaster, R. C. Town High School, Chidambaram.

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VEHICLES FOR SELF-EXPRESSION OR THE MEANS OF SELF-EXPRESSION.

By MR. N. R. SESHACHARI,

Saidapet.

THE CHILDREN'S TREASURE.

HOW many of us have the patience to observe children of, say, three to four years old while playing with their toys? Many of us, in a hasty temper, frown at our children and say "Why do you want all these rubbish? There is no space in the house to keep them stored." So saying, we throw away mercilessly many of the valuable treasures of the children—the toys. The children get very much disheartened at this. Pity, we do not pause for a moment to realise that they are the gifts from Heaven and they must be treated properly with due respect. We do not think that those play things like balls, empty match boxes, strips of paper, pieces of crayons are as valuable and useful to the kiddies as the rupees, annas, pies and other jewels are to us. Instead of committing a sin by depriving them of their birth-right, let us calmly observe them at work and learn that the so-called "rubbish" gives opportunity for self-expression and experiment, help concentration of mind and give sense exercise as well as teach form and colour. In playing with toys, in handling them, in discovering their properties, in building a certain shape, and even in breaking them, the child will arrive at a richer understanding and contentment. Besides the toys, the child should have access to free and guided activities in all sorts of materials, for they keep the mind alert and active. Now let us consider one by one the suitable methods for self-expression of the child between three and five years of age.

PAPER FOLDING.

Certainly this is the best medium to use; it is also easily obtainable in all the house. What does the child do with a piece of paper? He twists it, crushes it, folds it in any way and that, and tears it to pieces. Under proper guidance, he or she can be allowed to use a pair of scissors and cut out pictures from old catalogues, calendars, magazines, newspapers and wall posters. These activities help to give the child power over his tools. In the course of time, cutting along the folded lines with or without scissors leads to illustration of stories, rhymes, games, home experiences and so on by grouping the concerned pictures together from among the cut-outs and careful pasting of those leaves a permanent record of picture books proving the individual capabilities.

CLAY WORK.

Any crude model of any size has its educational value and goes a long way in training of the senses; for instance, it exercises the muscles of the hands and fingers. It also gives an opportunity to accustom the child to cleanliness, to do things in an orderly and to economical use of things. The cheap adhesive but costlier materials that can be supplied are coloured plasticine and pastes made of rice or wheat flour which, of course, will not soil the hands and clot much. Working with easily pliable materials like these helps to make more explicit the realisation of form and stimulates the creative faculty. Occasionally models that are made with clay will also be useful for other less

during the rest of the day's work. The slower children are stimulated and inspired when they observe other intelligent children doing some original models with their tiny fingers.

CRAYON OR CHALK WORK.

No doubt the children show a great delight in chalk work. When they are given pieces of chalk, they receive them with much glee and at once run about scribbling on the floor, on the walls, on the slates, on the doors and windows. After a few days' practice, the scribble begins to assume some shape. They are given certain names. The children feel proud of their drawings and they attempt to draw all sorts of figures that come into their experience. At this stage, the teacher may suggest some familiar things for them to draw. For instance, he may say, "Draw on the black board a ball, a walking stick, a ladder, a window, a bucket, a slate," etc. Gradually the brown paper drawing books may be introduced and mass drawing with coloured crayons may be attempted.

All these activities should be regarded as a preparation both for writing and for art. Before a child can write, he must be well acquainted with concrete forms, he should have had much practice in drawing by free and guided movements of the hands, and a long course of touch experiences with different kinds of materials. How to gain such experiences? By playing with toys, big and small, by handling solids, heavy and light, by using concrete materials, rough and smooth, and by free use of sand and clay. The faculty of drawing is as much innate in the child as is the faculty of speech and its development is as important as the latter.

NURSERY RHYMES.

No one can limit the value of the nursery rhymes. Vocabulary building goes on in the

minds of children as they hear the cradle songs sung by their loving parents. And when they reach the age (say, two years) for prattling a few words themselves, they begin to express their thoughts out but the strength of their vocabulary depends entirely upon the condition of their homes and other environments. That is, the children of the same age cannot have the equal number of words as their vocabulary. We can drill a number of children to do the same thing with remarkable precision, but to put them in possession of a method of expressing their thoughts is entirely a difficult matter.

Then how to help them to express themselves? With the help of the nursery rhymes handed down to us by our great-grandmothers we can build the children's vocabulary. There is something definite in each and every cradle song and nursery rhyme which the children understand and in which they are interested. When the rhymes are sung by the mother or the grand-mother, the babies learn the sing song tone of the rhymes. Then in the advanced stages, when the children have learnt the letters of the alphabet, they begin to read themselves the rhymes printed in books with little help from the teacher. The questions that they put then and there go to show that they are acquiring the ability to think, to speak, and to appreciate the ideas contained in the rhymes. When they are asked to get by heart the rhymes, their memory is trained and whenever they are asked to repeat certain rhymes, they do it with ease and grace. Here again, the value of drawing is to be realised when they cover the wall surface with some sketches expressing their ideas about the rhymes. The latent power thus realised grows and passes in the directions of speaking and writing respect-

ively. Therefore it is clear that both drawing and hand-writing start from the same source; that is early scribbles. In the same way, vocal expressions start from cradle songs and nursery rhymes.

FREE CONVERSATIONS.

Free conversation between the teacher and the taught and between the children themselves greatly helps towards clear-speech-training and concentration of mind. The teacher should be sympathetic and should encourage free speech from the beginning. His sentences must be very short and simple and his questions must be thought-provoking. He must hear the answers given by the children with much patience and with a smiling face and try to understand the individual tastes of his babies.

At this stage, the teacher's chief aim should be to exercise and improve the powers of the child in speaking clearly and to increase his stock of words. A box containing many small actual objects like different kinds of marbles, mirrors, colour pencils, small bottles, assorted wool, corks, slate-pencils, different kinds of threads, beads, broken pieces of China, cork-screw, keys, locks, whistles, balls, etc., for naming, large pictures, number of picture books and post cards, number of labels with the names of the objects written on them in bold types may be stored in the infants' almirah for daily use during language periods or whenever necessary.

STORIES.

Stories are of immense use in developing the self-expression of children. They lead them to compare themselves with the others mentioned in stories and to find out the differences and similarities. There is much for the training of their emotions. But select-

ing suitable stories for the infants is no easy job. As the children's interest cannot be sustained for a long time, the stories should necessarily be short. As their vocabulary is very limited, the language must be very simple. As they cannot remember the facts for a long time on account of their weak memory, the stories must be repeated twice or three times with proper emphasis on the important points. As their imagination and outside—the home—experiences are very poor, the characters of the story must be familiar people with familiar names, animals, events or incidents. As they cannot understand too high a moral, the aim or the moral of the story must be within their understanding and grip.

A good story teller will also dramatise certain portions of his story, for he knows thoroughly well that dramatisation as a language device emphasises the meaning of phrase and word, the meaning of action and pause and so on. Besides these, the dramatisation leaves a permanent impression of the story in the minds of the children ready for reproduction at any time.

It is indicated in the words of an eminent author: "History is morality teaching by example." By a description of the life of eminent heroes and their heroic deeds, we aim at creating in the child an admiration for those lives and by a choice of true appropriate lessons we strive to make him unselfish, law-abiding and patriotic. Then comes the moral instruction through short stories to foster in our children some general principles of good behaviour and conduct and to make them God-fearing and pious. Knowing the fact that each and every story conveys some good point or other to the children, the teacher should not draw out his own conclu-

of war, (11) high jump, (12) long jump, (13) three-legged race, (14) see-saw, (15) passing ball, (16) marching, (17) spinning toys, (18) flying balloons, (19) flying kites, (20) blowing soap bubbles, (21) playing marbles, etc., are some of the favourite games of children that can be played in all the schools.

For a graded list of games appropriate to the children's age and bodily conditions, please refer to the books named "Teaching in Indian Elementary Schools" by Miss. C. Gordon and "Syllabus of Physical Activities for Indian Elementary Schools" by H. C. Buck.

CONCLUSION.

Now we come to the conclusion that every one of us must recognise the individuality of the child, regard him as a living, growing organism, and we must furnish him with

ample opportunities for self-development without, in any way, forcing our own ideas on him; we must try to make him his own educator under the most favourable conditions. This freedom is best secured by giving the children the greatest scope for free-play. In his play, the child gives expression to his real self; and at the same time he is learning lessons that will stand him in good stead throughout life. He is learning the great lesson of adapting means to ends, the principle of give and take, and the truth of the maxim "Play up, play up and play the game."

"Growth is ever an unfolding,
In the germ the whole doth lie,
Little blossoms upward tending,
Spreading out towards the sun
Show the road that we must follow
Nature's processes are but one."

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NEWS AND NOTES.

MADRAS.

THE HINDU THEOLOGICAL HIGH SCHOOL.
MADRAS.

The Seventh Parents' Day.

On Saturday and Sunday, 31st March and 1st April, 1934, the Hindu Theological High School held its Annual Parents' Day celebrations. The new departure this year was the setting apart of the first day for observation. The school was at work and a special programme of activities was gone through to enable the parents to acquaint themselves with every branch of school activity. A special feature was the exhibition of Pupils' and Teachers' work. The practical work done by the pupils in History, Geography, Science and Art was exhibited in four rooms. It included Maps, Diagrams, Charts, Paintings, Models, Sketches, Free-hand Drawing, etc. The Composition Note-books valued by teachers, their Teaching Notes, Pocket Note-books recording individual study of pupils, Progress Reports, Attendance and Punctuality Registers, etc. were also exhibited for the scrutiny of parents. About 150 parents responded to the invitation of the Headmaster on the first day and evinced great interest in seeing the exhibits. They also went about the classes and observed the teaching work of the masters. They witnessed the Dheena Bandhu Sangam at work when it gave the free mid-day meal for the poor boys, attended the class meetings of the Boys' Union with Pupil Presidents, participated in the Special Puja in the evening, witnessed displays of mass drill, Indian Gymnastics and the Scout Troop and finally witnessed a Volley Ball match between teachers and pupils.

The Headmaster immediately after the Assembly Prayer in the morning, welcomed the parents in a short speech. At the end of the

day, Mr. N. Chakravarthy, M.A., the Secretary of the Parents' Association, thanked on behalf of the assembled parents, the Headmaster and the staff for having afforded them a first class opportunity to acquaint themselves with every aspect of school work.

The Conference Day.

The parents assembled in conference on Sunday afternoon. A very large gathering was present when the proceedings commenced at 4-15 P.M. M.R.Ry. Rao Sahib T. S. Subrahmanya Aiyar, Avl., M.A., L.T., presided. After prayer by Mr. T. E. Krishnamachariar, the Headmaster welcomed the parents and the lecturers of the evening who had kindly agreed to give short talks of educative value.

The Lectures.

The Chairman then called upon Dr. T. S. Duraiswami Aiyar, the Eye-Specialist, to give his talk. Mr. Duraiswami Aiyar, in the course of his speech, deplored the fact that the defective vision of many was due to the neglect of the eye during childhood. He dwelt upon the different kinds of eye defect and their treatment and stressed the need for examining the eyes of all school children as was done in Western countries so that early treatment might set them right.

Dr. Venkat Rao next spoke on the care of the tooth. In the course of his interesting talk, he said that our ancestors were free from all tooth trouble which came to them in the wake of the Western civilisation. He asked the parents to see that their children cleaned their teeth at least twice a day and masticated their food. He said that tooth ache was the primary cause of other ailments including defective eye and said that it was most essential that it must be attended to first.

Mr. Vedantadesikan, Headmaster, Sri Ramakrishna Residential School, then spoke on

Manual Training. He explained in detail the scheme that was in operation in his school. It included Carpentry, Book-binding, Rattan Work and Weaving. The boys found it a pleasant diversion from class work. It taught the boys the dignity of manual labour and gave them a bias in hand and eye training.

The President then gave a very interesting talk on 'Surya Namaskar' and said that the Westerners were now fully alive to its value. Gazing at the sun gave vitality to the eye. The rays of the sun contained vitamin D which strengthened the bones. They must practise Suryanamaskar in schools.

The Conference.

The Conference next began. The Secretary read the report for the year which stated that parents paid 540 visits to the school in the course of the year. The report appreciated the extra moral work of the school, the excursions to Tirupathi and Sholinghur and congratulated the Headmaster on his elevation to the Board of Management.

Messages.

The venerable President of the Association, Mr. S. C. Nagi Chettiar, who is also the President of the Board of Management, then read his short message to the parents which was much appreciated. A few other messages were also read by the Secretary.

Parents' Say.

About a dozen parents next spoke. All of them complimented the Headmaster and the staff on the noble work they had been doing and made pointed reference to the individual attention that was paid to their children. Several bore testimony to the fact that their children had improved in every way on account of the parental care bestowed upon them by the teachers.

The President's Speech.

The President expressed his gratitude to the various speakers and said that such lectures

would go a long way to dispel the ignorance of parents. Such educative lectures must be organised in a grand scale. He was very glad to see that the parents of the school had realised their responsibility. He commended the work of the staff. The Headmaster had done well in perpetuating the Parents' Day and hoped that the harmony and the good will that had been created would contribute to the popularity and efficiency of this unique institution.

The Headmaster's Speech.

In thanking all the speakers, the Headmaster said that the aim of the school was to catch the ideal of the Gurukula and apply it to modern conditions. He dwelt in detail on the various aspects of school work and paid a tribute to the co-operation of his able, talented and conscientious colleagues and also to the Board of Management. The parents were their pay-masters and it was his duty to render to them from year to year an account of his stewardship. The school stood for religion and nationalism and inculcated love and respect for parents as the cardinal virtue.

Resolutions.

Mr. T. S. Viraragavachariar, M.A., L.T., then occupied the chair. The Conference passed a number of resolutions. It congratulated the Headmaster on his elevation to the Board and thanked the Management for the step it had taken. It also adopted resolutions on Manual Training and on the employment of the mother tongue as the medium of instruction. Another resolution advocated a change in school hours which, however, had to be dropped on account of the opposition it met with. Resolutions, thanking the Management, the Headmaster and the staff, appreciating their co-operation and promising support to the School Improvement Funds, were also passed.

The Chairman said that he felt thrilled to the utmost in the atmosphere of the school and

said that the fame of the school had travelled to the end of the Presidency. He paid a special tribute to the Headmaster who had dedicated himself in the spirit of the Jesuits to the school and enjoyed the confidence of his colleagues. He prayed to God to bless the school and its great Headmaster who resembled Dr. Arnold.

Mr. N. Chakravarthi, Secretary, then thanked all who had contributed to the success of the function. With the singing of National Anthem and the School Mangalam, the function terminated at 8-15 P.M.

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Four grades of instruction (Elementary, Intermediate, Advanced and Honours) in Theory, Vocal, and Instrumental Music will be provided for as usual.

It is hoped to arrange for the following Instrumental classes; Veena, Violin, Flute, Sitar, Dilruba, Taush, and Mridangam.

Admission is open to all who show musical ability. Beginners will be admitted to the Elementary course. Those who have already studied and practised music will be admitted to the Intermediate or Advanced course according to their proficiency. Only students who have pass-

ed the Advanced course will be admitted to the Honours course.

The fees for the session are as follows:—
Theory and Vocal Music.

Rs. 6 for Elementary and Intermediate;

Rs. 8 for Advanced and Honours.
Instrumental Music.

Rs. 6 for Elementary and Intermediate;

Rs. 8 for Advanced and Honours.

Students must bring with them their own instruments.

Training Course Rs. 3.

If desired, arrangements will be made for men students to reside in the Y. M. C. A., Esplanade, Madras; and women students in the Women's Hostel in Triplicane. Moffusil students may make their own arrangements in Madras, if they choose.

All applications should be sent to the undersigned together with the Registration fee of Re. 1 so as to reach him on or before the 12th April, 1934.

P. SAMBAMOORTHY,

10, Dewan Rama Iyengar Road,
Vepery, Madras.

PERIYAKULAM.

The Victoria Memorial High School, Periyakulam, and its spacious premises put on a festive appearance on Saturday, the 10th March, 1934, when the seventh session of the Madura District Headmasters' Conference was held. Mr. R. M. Savur, B.A. (Cantab.), the District Educational Officer, and the headmasters of ten high schools of the district were present. Rev. Father Santhappan, S.J., Headmaster, St. Mary's High School, Dindigul, the President of the Headmasters' Association, took the chair.

Mr. M.R. Rengaswami Ayyangar, M.A., L.T., Headmaster, V. M. High School, Periyakulam, in welcoming the members, made a neat little

speech, describing the origin, working and achievements of the association and paid a glowing tribute to Mr. R. M. Savur, the popular District Educational Officer, who, as the presiding genius of the association, had been giving the right lead in educational matters and brought about a radical change in the mentality of the teachers of the district by his new experiments in teaching methods and practices. The valuable services rendered by Mr. Abraham and Father Amalorpavam were also referred to by the speaker.

Mr. Sankara Ayyar, Headmaster, Madura College High School, on behalf of the members, expressed his appreciation of the kind hospitality of Mr. M. R. Rengaswami Ayyangar who had made splendid arrangements on the lavish scale to make the stay of the guests quite comfortable.

After the minutes of the previous meeting were read by the Secretary, Mr. James, Headmaster, Pasumalai High School, the report on the formation of a Co-operative Society for the teachers in the district was submitted. The society is intended to print assignments and tests in the various subjects, publish suitable books and in the long run extend credit facilities to the members. A discussion then ensued in which the District Educational Officer, Messrs. V. Aravamuda Ayyangar, M. R. Rengaswami Ayyangar, James and a few others took part. It was resolved to form a Committee to draw a constitution for the society so that it might be circulated among the staffs of the schools of the district for favour of their opinion and to register the institution, if the rules are approved.

Mr. J. D. Manickam, M.A. Ph.D., Headmaster, U.C. High School, Madura, then read his report on the "New Specimen Questions" sent by the S. S. L. C. Board to the various schools of the presidency. The report was an elaborate one and embodied the opinions of many of the schools of

the district on the questions and some helpful and constructive suggestions calculated to improve the papers. A number of resolutions were then passed to give effect to the main recommendations of the Committee. The first was that the prescription of the specific text-books in each subject for adoption in schools is absolutely essential and the new type of questions must be based only on the books prescribed. The next one expressed the opinion of the Headmasters' Association that the paper-setter must be in touch with high school work, be aware of the span of comprehension and be in the know of the speed and accuracy of the Sixth Form pupils to ensure the benefit of the new type of questions. Another resolution aimed at the distribution of marks in Elementary Science, proportionate to the scope of its component parts. It was agreed that the above resolutions were to be circulated among the headmasters and their opinions were to be evinced, if necessary, in the light of this year's S. S. L. C. Examination papers.

Mr. K. R. Sreenivasa Ayyar, B.A., L.T., a teacher of the Madura College High School, then gave a report of the University lectures in English delivered in December last in Madras by Messrs. Douglas, Champion and Savur, Miss Barrie and Miss Sykes. The account of the lectures was interesting and instructive.

The District Educational Officer next referred to the work ahead of the Headmasters' Association and formulated certain proposals calculated to make the members take an abiding interest in educational research. He deplored the lack of suitable readers in Tamil for the various classes and forms and exhorted the headmasters to help in the preparation of good text-books in the subject in consultation with savants of Tamil literature. A Committee was appointed for the purpose. In the opinion of the District Educational Officer, the present assignments in English were not altogether satisfactory and they were to be revised

by a few members of the association, in the light of the suggestions made by the teachers handling the classes. He then dwelt at length on the imperative necessity for the various classes and forms to have a basic common vocabulary of English words and observed that the word-frequency lists in English recently prepared with great effort by the teachers might be utilised to achieve the object. The preparation of a better class of readers had also to be kept in view as one of the objects of the association. Suitable selections had to be made from the modern English publications of English authors and assignments had to be prepared in advance for the use of the pupils of Forms IV and V next year. A committee was also constituted to carry out the objects outlined above.

The constitution of the association was also revised with a view to afford facilities for headmasters of the training schools of the district to become members. The President, in his concluding remarks, gave a resume of the work done in the present session and referred in appreciative terms to the wise guidance and right lead given by the District Educational Officer and hoped for a still better record of work in the future.

With a vote of thanks to the President, the District Educational Officer and others proposed by Mr. Sankaranarayana Ayyar, Headmaster of the Sethupathi High School, Madura, the conference came to a happy close.

The success of the reception arrangements had been mainly due to the co-operation of Mr. M.V. Sambamoorthy Ayyar, a District Board Member, Mr. A. Rathinam Chettiar, Honorary Magistrate, Periyakulam, and also the members of the school staff. It was a matter for regret that a session of the District Teachers' Guild also had not been tacked on with the Periyakulam session of the Headmasters' Association.

* * * *

It is very regrettable to note that after all a special Committee has been appointed at the meeting of the Board held on the 12th March, 1934, at the instance of Mr. N. Duraiswami Pillai for the purpose of considering the question of retaining the control and management of the V. M. High School, Periyakulam, and making necessary recommendations to the Board. However, it is reasonably expected by the citizens of Periyakulam and adjacent villages who are deeply concerned in the school and its management that the Committee will go into the whole question of the management of the school over again and decide once for all that it will not redound to the credit of the Madura District Board to give up the management of the school in the face of a very strong public opinion that the District Board alone should be pleased to retain the control and management of the school in its own hands, as no other body under the present circumstances will be able to shoulder the burden of managing it on sound and up-to-date lines.

The case for the Periyakulam School on public grounds is very strong.

(1) Out of the Secondary Schools under the management of the Madura District Board, the strength in the Periyakulam school alone is the highest far exceeding 450.

(2) The Periyakulam School is a long-established school whose popularity and efficiency have been well-maintained all these thirty long years.

(3) The school ministers to the needs of several people living in non-municipal areas as well.

(4) The school has been attracting on ever-increasing number of boys from backward communities.

(5) The financial position of the Periyakulam Municipality will not warrant the taking back of the school from the District Board.

(6) No private management, mission or non-mission can dream of taking over the management, in the face of its financial implications.

(7) The Governemnt will not come to the rescue excepting perhaps by making a more liberal grant to the District Board.

(8) Every aspect of the question has been considered fully and sanction of the Government also obtained before the District Board actually took over the management of the school from April 1928.

(9) The District Board is now morally bound to retain the management in its own hands in the best interests of secondary education in the rural parts of the district.

(10) The financial position of all District Boards will ere long undergo a great transformation consequent on the abolition of Taluq Boards leaving greater resources at their disposal.

(11) There is again the question of the restoration of tolls on non-motor vehicles which is also expected to bring in increased revenue to the District Boards.

(12) The Periyakulam school has got an excellent staff of able and experienced men, both L. Ts. and secondary grade men whose past services and work merit every special consideration.

Taking all these facts into consideration, there is no real case for giving up the management of the school in a precipitate and ill-considered manner. The best thing for the Board to do will be not to take up or open fresh schools for several years to come, but to manage all the existing six schools on economically sound and efficient lines. It is therefore expected that the special committee will, after studying the whole question at first hand, wisely decide to retain the management of the V. M. High School in its own hands and take a very paternal interest in its further advancement unhampered by past prejudices and obsessions.

Innocent teachers at Periyakulam should not be made to suffer for party considerations which will no longer hold good, now that an era of unanimity for the Madura Disrrict Board is being

ushered in again. The Madura District Board has everything to gain by continuing its old policy with respect to the expansion of secondary education in rural and backward areas, consistent with sound economy. No retrograde step will meet the approval of the Government.

If necessary, the Board would do well to approach the Government for a more liberal grant. The present Government grant of Rs.400 for the Periyakulam School is no doubt niggardly.

A. CITIZEN.

GLORY UNSEEN.

(A POEM).

BY MR. VAMAN H. PANDIT,

Indore.

Dear Mother! Shall I see
Thy glory grand?
Ere comes the God of Death
With rope in hand.

Shall I not sing her song
And chant and beat her gong?
I shall lift up my dying eyes
To behold Freedom's Paradise.

Mother! loneliness and sorrow
Thine is an epoch story;
Let mine be the words for morrow
Striking her golden glory.

When the dawn shall unfold
The dreams of martyrs slept,
I shall leap again from the grave
To raising the words the dead have kept.

REVIEWS AND NOTICES.

THROUGH WONDERLANDS OF THE UNIVERSE, BY R. K. GOLIKERE. D. B. TARA-
POREVALA SONS & CO., KITAB MAHAL,
HORNBY ROAD, BOMBAY. Pp. xviii + 400.
Price Rs. 6-4-0.

One of the most interesting volumes published in India by an Indian for the benefit of a large class of readers, specialists and lay people alike, is the one under review. It deals with subjects which constitute what may be broadly termed as the physiography of the universe—subjects usually classed under astronomy, astrophysics, aviation, geophysics, oceanography and meteorology.

The book is of unusual scope and power and is perhaps one of the first attempts to bring into the compass of a single volume a vast variety of inaccessible facts and figures. It is not possible within the space of a short review to indicate to the intelligent layman a just and comprehensive conception of the whole field covered. But this vastness has not prevented the author where occasions justify, from giving the minutest particulars. Thus, in treating of the well-boring industry, the author states that 'our object in giving all these particulars is to furnish as much information on the subject as possible within the limited compass of a book of the present kind and to stimulate public interest in India in the water well-boring industry which has come to stay in the country.'

It is true that in the system of education obtaining in our country, very little emphasis is laid on things, Indian, and so the average educated Indian has very little knowledge of India. The author is therefore right when he holds, in its true perspective, India's glorious wealth of natural scenery which does not fail to evoke the admiration of even Westerners as, for example, the snow-clad Himalayan peaks and successive

expeditions to them. At places, the author is justifiably a little over-zealous in presenting India's case, e.g., in his illuminating account of the Gasoppa falls.

The literary merits of the book are no less conspicuous. The student of literature will not miss the qualities which he prizes most. The book almost reads like a novel in some places and the element of romance may be observed at certain points as, for instance, in the description of encounters between aeroplanes and birds. Sometimes imagination gets the upper hand. Thus we get a very beautiful and graphic description of how this world would look like when viewed from the moon or other heavenly bodies and how the solar system would appear from a distant star. The element of humour is also not absent; as for instance, when the author refers to "the finished example of wifely devotion, the female carrying her mate in a permanent fixture on her forehead" among fishes. The apt quotations at the commencement of each chapter serve to humanise the book. A large number of well-produced photographs of celestial and terrestrial objects will enhance the usefulness of the book to the general reader though this would add considerably to the size and price of the book. A few references to other books for ampler treatment of the subject matter may be usefully added wherever necessary.

To summarise the characteristics which entitle the book a respectable place in our library are :

1. It is a store-house of information dealing with the whole universe commencing with mother earth and ending via the most distant stars with the 'vault' of the universe and as far as science and speculation have permitted.

2. It deals with the infinitesimal to which the analysis of electrical phenomena has now

reached and with the infinite to which the study of astronomy leads us.

3. The information under the various headings is thoroughly up-to-date including the latest views of Jeffreys, Jeans, Eddington, etc., regarding the expanding universe. The latest numerical data are also furnished which will prove specially useful for candidates sitting for public service competitive examinations.

4. The volume has high literary merits.

5. Much evidence about India as abounding in native's gifts is given which is calculated to engender in our minds a new love and respect for our country.

The book is obviously the product of much thought, stupendous labour and wide study and when we realise that it is the work of one who is not a professional scientist, our admiration borders on awe. It is undoubtedly one of the most important publications of recent times and deserves a place in every collection of books, private or public.

CHEMISTRY AND PHYSICS FOR BOTANY AND BIOLOGY STUDENTS, BY E. R. SPRATT. LONDON UNIVERSITY TUTORIAL PRESS. Price 3s. 6d.

A second edition of this book, specially written for the benefit of students who present the chief natural science subjects for the Oxford and Cambridge School Certificate Examinations, has just been brought out. The author has, however, in his treatment, not forgotten the needs of the wider class of students of elementary biology.

The opportunity of preparing a new edition has been availed of to thoroughly modernise the book. The matter has been rearranged and brought into line with modern developments. The book continues to be experimental and the use of simple apparatus has been rightly insisted on wherever possible. The questions at the end

of each chapter are thought-provoking and bear the mark of originality. The general treatment is simple and must appeal to any one preparing for an elementary test.

The importance of a careful study of physical phenomena as a suitable auxiliary to the study of biology has been emphasised throughout and applications of any importance have been mentioned at appropriate places. In spite of the great care bestowed on the task, a few typographical and other slips have occurred, but they are unimportant. The main theme of the work is the intimate part played by physical phenomena in the economy of plant and animal life and this has been well made out. Charts used in illustrations such as 'Chemistry and Physics in the Web of life,' 'the magnetism of the earth' and 'a pond with the surface of water frozen' are highly suggestive and deserve special mention.

COLLEGE COMPOSITION, BY H. MARTIN, M.A., O.B.E. K. & J. COOPER, BOMBAY. Pp. 312.

Mr. Martin's is a well-known and practised hand in the writing of books on composition and grammar. The present volume must prove useful for the Intermediate classes in our colleges. Obviously some of the chapters in this book as on 'precis writing' and 'essay writing' are reproduced from the book, "High School Composition." We wish the author had mentioned the common parts of the two books in the Preface.

The arrangement of the chapters suit exactly the needs of the colleges in this province. One laudable feature is that everywhere the theory of good English is linked to the practice of writing. Exercises are provided abundantly in the book. A chapter on 'Style in Writing' gives valuable ideas to the College student. One on 'Prosody' is equally welcome.

The last chapter also gives a selection of passages in prose and poetry to serve as the basis of practical exercises which are suggested in detail. The book is excellently planned and is bound to prove useful.

COLERIDGE, THE ANCIENT MARNER AND OTHER POEMS, EDITED BY G. E. HOLLINGWORTH, M.A. UNIVERSITY TUTORIAL PRESS, LTD., LONDON. Pp. xix + 103.

This is an addition to the "Selected English Classics" of the publishers, and shows the usual features of assisting the young student in reading the classics of English. It is a pity the Editor has not at the same time availed himself of the latest books on the subject. There is no reference made in the notes to the "Road to Xanadu" which has elucidated so many details in Coleridge's lines.

THE WORLD'S STORY TIME, THE NEW PROSE READER, BY W. J. GLOVER, THE BOOK OF JOY, WITH ILLUSTRATIONS, BY MARGARET SHIPTON. GEORGE PHILIP & SON, LTD. Pp. 154. Price 2s.

This further book in the attractive series of story-collections from all parts of the world

offers animal and fairy tales. Each lesson is provided with carefully chosen language exercises.

AN ANTHOLOGY OF MODERN POETRY, EDITED BY AMARANATHA JHA, PROFESSOR AND HEAD OF THE DEPARTMENT OF ENGLISH STUDIES, UNIVERSITY OF ALLAHABAD. MACMILLAN & CO., LTD. Pp. xxvii + 120. Price As. 12.

This is an admirable collection of poems from modern authors. Mr. Jha has successfully performed the difficult task of analysing and expounding the prominent tendencies in modern poetry. His learning and balanced judgment stand him in good stead in discharging his task. The fifty pieces collected in the book represent Baring, Belloc, Bridges, Davies, De la Mare, Galsworthy, Gibson, Hodgson, Maxfield, Yeats and almost every other well-known names of this age. Mr. Jha has found room to include also Mrs. Sarojini Nayudu and Rabindranath Tagore. Brief and useful notes about the authors are appended at the end. The book is altogether a very attractive and valuable work to introduce modern poetry to young readers.

Prescribed as Text-Book in many District Board Schools.

Approved as a Text-Book for School use, vide Port St. George Gazette, Part I-B, p. 598, dated 10th November 1931. Also by Cochin State, vide Circular, dated 4-8-1932.

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

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

CHEMISTRY

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

Professor, Ceded Districts College, Anantapur.

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

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THE EDUCATIONAL REVIEW.

Freedom of Thought. Whatever the economic and political consequences of Hitlerism in Germany, there is no doubt that considerable harm is being done to freedom of intellectual thought. A large number of professors have been persecuted merely because they belong to the Jewish race and several of them have had to find opportunities for work and means of subsistence in various countries of the world when their miserable plight has excited sympathy. Even India is being invaded by these unfortunate scholars who have been turned out of their homes for no fault of their own. But even a more serious aspect of the situation is the attempt which is being made in the country to interfere with the teaching of history and to regulate the minds of the younger generation into channels of particular political and other prejudices. The recent circular which has been issued by the Hitler regime on the teaching of history has rightly roused considerable indignation all over the civilized world. It is supposed to contain 'directive ideas' for the teaching of history. It would appear that some points of view have hitherto been dealt with inadequately.

Teachers are now asked "to give an outline of the manner in which the theory of Nordic and racial supremacy is to be applied in dealing with the course of events from the earliest times to the present day. The study of 'race' and 'culture' are to be made to subserve the German Nationalist idea, while the heroic legends are to quicken the emotional appeal of leadership in present day national assertion." It is rightly complained that Germany is prepared to abandon all standards of intellectual honesty in pursuit of a political ideal, which it is hoped may be imposed on all 'Nordic' people. The details regarding the achievements of the Nordic people and the accounts of the Central European origin of all civilization are travesties of historical facts and it is no use Germany trying to build any lasting edifice on such foundations of falsehood. In the meantime all people in the educational world interested in the cause of intellectual freedom will protest against these methods of interference with the sacred work of teaching in schools and colleges for the sake of political propaganda.

APRIL 1934.]

EDITORIALS.

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The recent Universities Conference held in Delhi brought together many distinguished representatives of University education in the country for the consideration of several important problems. The idea of such conferences originated in 1924 when the Government of India convened a Conference of representatives of Indian Universities and were mainly responsible for the inauguration of the Inter-University Board. A successful Conference of Indian Universities was held in 1929 after the completion of the first five years and the third Conference this year can be considered to have advanced matters by a further step. Opening the Conference, Lord Willingdon pleaded for greater co-ordination of effort among the Universities, particularly in view of the need for retrenchment. He also complained about the 'lifeless uniformity' of Indian Universities. He had no hesitation in saying that it was impossible to set up a super-University controlling the existing eighteen Universities of the country, but thought that periodical University Conferences could serve a similar purpose. Proceeding to a consideration of the question of un-employment, Lord Willingdon suggested special consideration of such problems as vocational and technical education and also uttered a warning against excessive specialisation. While the man with a good general education can adjust himself to various needs, the highly-specialised expert has sometimes serious difficulty in obtaining employment. Various resolutions were passed and we hope they will receive the earnest consideration of the authorities of the various Universities and some progress will be visible during the year in the directions marked out by the Con-

ference. If the Conference succeeds in drawing some serious attention to the two problems, of co-ordination of work among Universities and the readjustment of the educational system, in some measure, with the consequent relief of unemployment, it will have achieved enough.

While congratulating the Andhra University on the recent development it has been able to make, including the decision to establish a University College in Vizagapatam to teach pass courses, we should deprecate the attempt which is being made to induce the Ceded Districts to rejoin the University. If the Ceded Districts decide to rejoin the University, we are told there will be a Law College established at Anantapur and the Senate will also hold one of its meetings at that centre! A University of the Federal type is an anachronism to-day and the Andhra University has already a sufficiently extensive jurisdiction to tax anybody's energies. The Ceded Districts need not be forced to come into this area by the offer of such inducements. There has been a considerable agitation in the Ceded Districts against the idea of joining the Andhra University and it is perhaps best to leave them alone, as it is geographically more convenient for them to be united to Madras than to distant Vizagapatam. After all, even if the authorities of the University succeed in bringing them into the Andhra fold, it is neither a permanent nor a satisfactory solution of the question as the Ceded Districts should sooner or later aspire for a University of their own. In the meantime they may be allowed to continue in their present position of affiliation to Madras which apparently suits them well and on which the

Andhra University cannot offer any improvement.

Efforts are being made in England to secure financial support for some of the Christian Colleges in India which are faced with serious difficulties. In view of the very valuable services Christian Colleges have performed in the past and their efforts, at present, to meet the needs imposed by new conditions, it will be conceded that they deserve all encouragement and support. The Marquis of Lothian, with the knowledge of Indian conditions, acquired by him on the occasion of his recent visit to India as Chairman of the Indian Franchise Committee, spoke the other day in England in support of funds for the purpose. The appeal is for about a sum of a hundred and fifty thousand pounds. The schemes of improvement on which the Madras Christian College has embarked figure in the appeal. The idea is also to transform the Wesley College, Madras, into a Training College for men, particularly Christian teachers. An appeal is also made for St. Christopher's Training College for Women in Madras and for the improvement of the Kinnaird College for Women in Lahore. There are other schemes for the improvement of missionary educational work at Sirampore, one of the oldest of educational centres in India, and for the amalgamation of the two Christian Colleges in the Telugu country at Guntur and at Masulipatam. It will be remembered that the Lyndsay Commission recommended closer co-operation among the Christian Colleges in India and wanted more attention to be paid to educational research with special reference to the conditions of

Christian education in India. The Marquis of Lothian pleaded for some money for this purpose also. We hope that the present appeal will meet with a liberal response in Britain and these Christian Colleges will be enabled to perform even more useful duties in the future than in the past.

The recent quinquennial report of Education in Bengal for 1927—32 draws attention to several interesting features of educational activity, though there is the general complaint at the outset that communal and political troubles interfered very much with the progress of education. The Hindus of the educated classes and the members of the Indian Christian Community continued to hold their place in educational developments though the 'backward' classes among the Hindus continued in their position of inferiority as far as educational matters were concerned. It is interesting to note that Mohamedans are making rapid progress in education and their proportion of pupils in elementary schools is almost equal to their proportion in the total population. Again, while the number of Mohamedan pupils in elementary schools rose by 20.4 per cent., the number of Hindu pupils rose only by 3.5 per cent. Even this increase is to the credit of the backward rather than of the advanced Hindus. The increase in girls' education has, however, not been satisfactory. The report rightly complains of the want of appreciation of girls' education and draws attention to its great importance:

"The education of women is by far the most important need in India to-day. If it is neglected, the cultural disparity between the sexes will

produce social and spiritual discord. The education of women is the surest means of achieving permanent national literacy; it is the only hope of the satisfactory re-ordering of the whole social economy. In the present condition of the country, the education of women connotes something more than the mere personal acquisition of literacy. For an educated mother is the best guarantee of the education of her children, and women will be able to come out of seclusion and make their contribution to the culture and development of the country. 'We are definitely of opinion,' wrote the Hartog Committee, 'that, in the interest of the advance of Indian education as a whole, priority should now be given to the claims of girls' education in every scheme of expansion.'"

Another subject to which special attention is drawn is the unsatisfactory nature of the conditions of service of the elementary school teacher. It has been a notorious fact for a long time that the conditions of service in elementary schools in Bengal are very unsatisfactory and we have confirmation here from an official report. We are told that the pay is so poor that it is impossible to live on it with any comfort and frantic efforts have to be made by the teacher to supplement his resources. We are assured that the average salary in Bengal is the lowest in all India. The average pay in schools under public management rose from Rs. 11-8-0 in 1926-27 to Rs. 15-2-0 in 1931-32, but in private schools it fell from Rs. 8-2-0 to Rs. 6-4-0! The Panchayat Union teacher receives only Rs. 10. It is impossible to expect any efficient teaching in these circumstances and it is not surprising that the whole province is seething with political discontent. The Government is erring on the side of moderation when it says in the report that the teacher's status "is lower than that of any substantial farmer."

The report draws attention to a weakness in the matter of the number and distribution of Secondary Schools which ought to be of interest to other parts of India also. Bengal has as many as 3126 Secondary Schools, all the other provinces of India having only 4000. The average number of candidates from each Secondary School for the Matriculation examination was, however, only fifteen which shows that the number of schools could be reduced to half in the interests of economy as well as efficiency. The Government of Bengal should take the problem immediately on hand, especially as the province is spending proportionately more on secondary education and less on elementary education than other parts of India. The following remarks in the conclusion of the report regarding the defects of the educational system in Bengal will perhaps apply with equal force to any other province in India:

"It is not strange that the schools have all tended to conform to a single uniform type. They have one narrow aim; they are controlled by authorities which lay down rigid rules, and look with no friendly eye on experiments; they depend for income on the fees of pupils who wish for no training except what will enable them to pass an examination. Every school under the pressure of the same forces takes the same impress; they are all cast in a single mould. But the population for which they cater is not homogeneous—it includes many social strata, many communities, groups with different traditions and outlook, children with different aptitudes. For all, there is the same scanty, innutritious fare.

Schools are too often merely coaching establishments and neither seek nor achieve any training of the mind in discipline, leadership and corporate action or any proper training of the body. Surely the time has come to consider whether far more harm than good is not being

done by the expansion of secondary education along the present lines and whether quality rather than quantity should not be the first principle of any fruitful reconstruction."

The proceedings of the recent University Conference at Delhi revealed the fact that our educational experts are by no means agreed regarding the desirability and in any case the possibility of using vernaculars as media of instruction in Indian Universities. It was proposed in the Conference that "the Conference recommends that the Universities should consider the desirability of making Indian languages a media of instruction at as early a date as possible." In spite of the modest nature of the resolution, it was negated and the much-vaunted example of the Osmania University did not apparently impress people. It was felt by the majority that it was impossible to impart instruction in vernaculars with the present paucity of text-books, particularly in scientific subjects. The soul of a University is the library and there is bound to be inefficiency, if work has to be carried on without a large number of good and valuable books, not merely text-books as is often wrongly imagined, but extensive general literature.

Though the Rt. Hon. Srinivasa Sastri has ceased to take active part in political work owing to the present state of his health, we are glad to find that the privilege of his inspiration is occasionally available to our educational institutions at the functions of which he is able to be present. Presiding over the College Day of the Victoria College, Palghat, the other day, the Rt. Hon. Sastri gave some sound advice to his audience on the true perspec-

tive in education, directing his remarks not only to the younger generation but also to those engaged in the work of teaching. He pleaded strongly that members of the teaching profession should not forget the moral values of life attracted by the glamour of the material ends of education. He also urged the conscious practice of virtue, because it is only by such a process that the highest moral success is achieved. People who professed to believe in inter-nationalism slid back to narrow nationalism in politics on occasions of crucial tests and he warned his hearers against such weakness. We are not, however, quite sure if this is the most outstanding virtue needing development in Indian educational institutions to-day. We are, however, entirely at one with him when he asked for the elimination of communal bickerings and the development of an all-India outlook. He concluded his address by exhorting his hearers to keep their gaze fixed steadily on the greater and ultimate purposes of their educational work, sacrificing, if necessary, the smaller ends. He said emphatically that their duty to God and to their own higher nature, required that they should, every time, large and small, come into conflict, give preference unhesitatingly to the large and neglect the small. "They might ask what was to become of their family or of their community? Their particular need, the need of their family, the need of their community was all important. He was not one who asked for complete sacrifice on an individual's part. There were limits within which these were entitled to prime consideration, certain spheres in which the individual may go his own way, the family and the nation might go its own way. But confine these small things to their own small spheres. In the larger sphere, let the larger interests prevail."

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