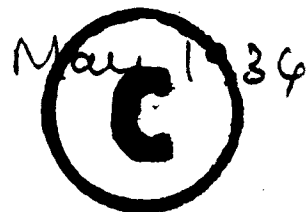


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MASS EDUCATION AND THE CHAMPION REPORT.

A RETROGRADE STEP.

By MR. N. KUPPUSWAMY AIYANGAR, M.A., L.T.,
Trivandrum.

RUSKIN began his criticism of the political economy of his day by saying, "I neither impugn nor doubt the conclusions of the science if its terms are accepted. I am simply uninterested in them as I should be in those of a science of gymnastics which assumed that man had no skeleton." My attitude towards the Champion scheme is something very similar. His conclusions follow mathematically from his premises. But the assumptions made in the report, both by way of commission and omission, are at best only half-truths

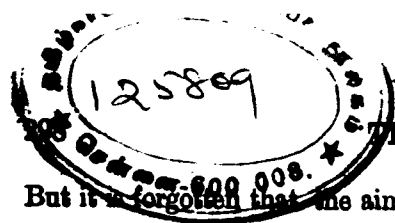
WHAT IS EDUCATIONAL EFFICIENCY?

Mr. Champion begins his report by saying that the value of an elementary school may be measured by two criteria: (a) educational efficiency and (b) financial economy. By educational efficiency, he means the efficiency with which those pupils who come to school are taught. What about those that are prevented from going to school, thanks to the new scheme? There is certainly another function for the elementary school. The

elementary school forms a very important part of the system of mass education in the country. If the elementary schools, however efficient and however economically managed they may be, form part of a system which diminishes the number of pupils at school and which prevents a large number of pupils of school-going age from attending these schools, their value is not very great from the point of view of national economy.

THE SCHEME RETARDS THE SPREAD OF MASS EDUCATION.

Mr. Champion is not altogether unaware of this aspect of the scheme. He says in para 22, page 7, of his report: "It may frankly be acknowledged that the acceptance of these recommendations may, at the present rate of expenditure, involve a slower rate of progress in the number of children attending school." But the acknowledgment is not full. The scheme involves not merely a slower rate of progress, but an immediate positive decrease in the number of children attending school. Mr. Champion justifies himself by saying that the aim should not be one of mere expansion,



But it is forgotten that the aim should not be mere efficiency in instruction either, especially when it involves not only no expansion but positive retardation. There is no need to labour this point. When the author of the scheme himself says it involves a slower rate of progress, one may be sure it involves immediate retardation by throwing out of school a number of pupils that now attend the to-be-abolished smaller schools that are near their homes.

REGAINING THE PRESENT POSITION
IS NOT AN EASY MATTER.

But the regaining of the position thus lost with regard to the number of pupils at school is the work of time. But the scheme is not calculated to help it, but on the other hand may hinder it.

FOUR MILES A DAY.

Girls and boys of eight and nine years are expected to walk daily four miles, two or three of them during the hottest part of the day in a tropical country like India. As Mr. Champion spent his school days in a cool country like England, he may be excused if he did not fully realise the difficulties of our children. It is inexcusable if we ourselves do not realise it. I was at school in Findlay College, Mannargudi, from the second form up to the Senior F.A. class. I was living at a place which was just about a mile away from the school. When I was admitted into the school, I was about twelve years old. I was not particularly a weakling. I know what I felt when I had to run up to school soon after meals and three times out of four in the hot sun. If it is so with regard to boys at a high school, what would be the case with only boys and girls of eight to ten years of age. Again, this walking

will hardly leave any time or energy for play. I have no doubt this will prevent a large number of pupils, especially girls, from attending school. Moreover parents will think twice before sending their girls of eight to eleven years to a school one mile away especially in villages—a clear step back, at any rate, so far as girls' education is concerned.

TEACHING EFFICIENCY.

The scheme of consolidation, I am afraid, will not bring about that amount of efficiency in teaching that is expected of it. Here again it is because the educational assumptions made are, at best, only half-truths. The report says that efficiency requires that one teacher should be in charge of one class and that class should be full, *i.e.*, it should contain 30 pupils. But the actual sentence in the report (see bottom of page 1 of the report) is: "To reach the *minimum* of efficiency and economy, a school should have full classes and one teacher in charge of each class." The Printer's Devil by changing the word 'maximum' into 'minimum' curiously enough made the sentence nearer truth. If a teacher is given a class of 30 pupils and 45 minutes to teach, say, a bit of Arithmetic,—I have made experiments myself, and I have made my students under training do so, and therefore I can speak from personal knowledge,—and if the teacher divides the class into two and spends half the given time on each section, he can get better results on the whole than if he taught the whole class during all the 45 minutes. That is to say, *you can do better work with 15 boys in a given time than with 30 boys in double the time if you keep all the 30 boys together.* The efficiency of the Dalton Plan of teaching depends only on an extension of this truth.

As the two sets of 15 boys are taught separately, it makes no difference if the two sets come from two different classes. It follows therefore, a teacher who is in charge of two classes containing 15 pupils each can do his work more efficiently than another who is in charge of one class containing 30 pupils. Taking into consideration both the departmental and the aided schools, at present, one teacher is, on an average, in charge of 25 pupils. This is as it should be. It is a piece of natural adjustment which should teach us the actual number that a single teacher can manage efficiently. 25 rather than 30 is the proper number one can manage efficiently and it is better if the 25 are distributed in two different classes than gathered up in one class. But, of course, special training may be required on the lines of the Dalton Plan in order that one teacher may manage 25 boys in different classes. Incidentally this system will give greater time for play and practical work such as gardening. Expansion of mass education consistent with efficiency and economy requires that no check should be placed on plural class teaching and the existence of small schools, provided the teacher is properly trained and one teacher is in charge of 25 and not more than 25 pupils. The present inefficiency in teaching is not due to small schools or plural class teaching, but to the method of recruitment and the training of teachers and the character of the inspectorate. The remedy is not to abolish schools but to improve the quality of teachers and the inspectorate.

IS IT ECONOMY?

The other advantages claimed for the large central school are equally illusory. For instance, the report says—page 8, para 25 (c)—that "the essential requirement is that a central school should be a really big school."

The illustration given on page 16 gives an idea of the contemplated size of the proposed central school. It is to have 850 pupils and at least 30 teachers. It may be economy to have one headmaster for such a large school, but it is certainly not efficiency. Experience in high schools everywhere and vernacular middle schools in Travancore, shows this clearly. If it is so with older boys and highly educated teachers, it would be ten times more difficult to manage a large number of assorted primary school teachers and pupils coming from all sorts of creeds and communities and of both sexes. Not even the hoped for "secondary or even the collegiate grade teacher" can control and supervise such a school, let alone the ordinary vernacular school teacher.

Take again the amalgamation of school 8 (Municipal) and school 29 (aided) mentioned on page 19. 'The abolition of school 29 would result in a saving of a teaching grant of Rs. 85; one additional teacher would be needed in school 8,' says the report. Who is to pay for this additional teacher? The Municipal authorities, I suppose. So, a saving of Rs. 85 for the Government (or is it for the Municipality?) is to result in an additional expenditure of at least Rs. 150 for the Municipality. Rob Paul and pay Peter. The amalgamation would make the staffing adequate and work more efficient, says the report. The statistics given do not seem to bear out this claim.

STANDARDS					
1	2	3	4		
57	21	13	5		3 teachers
13	4	4	—		1 teacher
70	25	17	4		4 teachers
2	1	1	—		4 teachers

In the amalgamated school, plural class teaching has not been avoided; two teachers out of four are in charge of classes containing 35 pupils each—much more than they can manage efficiently. How is this arrangement more efficient than, say, the following?

In school 8, let two teachers be in charge of the 70 boys in classes 1 and 3, one teacher in charge of classes 2 and 4 totalling 26 pupils, and the fourth teacher in charge of school 29 which contains on the whole 21 pupils. I do not say this is the best arrangement, but I do say this is not less efficient but perhaps more economical than the amalgamation. At any rate, there is a possibility of expansion. The small school is bound to be developed.

IS IT CONSISTENT WITH EFFICIENCY AND ECONOMY TO ABOLISH AIDED SCHOOLS?

Mr. Champion has got to admit—see page 6, para 12—that no private body, let alone individuals, can run the proposed central schools and only public bodies like the Taluk Boards can run such schools. It is notorious that the schools run by public bodies are less efficient than those run by private agencies. Mr. Champion himself admits this and says that “on the ground of efficiency and economy, a well conducted aided school should be encouraged to the utmost.” But his method of encouragement, to say the least, is somewhat strange. It is to propose a scheme under which, to use his own words, “there will be comparatively few aided central schools, for, comparatively few private bodies are financially or otherwise in a position to provide accommodation, equipment and staff for a complete elementary school with full classes.”

The report began by saying that the scheme is intended to increase educational

efficiency and financial economy and ends by proposing measures calculated to abolish the admittedly efficient and economically managed aided schools. I think I have said enough to show that the proposed scheme is a retrograde step from the point of view of expansion of mass education and is not more efficient or economical than the present system.

WHAT IS TO BE DONE?

At present the schools, especially those that are managed by public bodies, are inefficient, it should be admitted. I have known pupils avoiding Board schools next door and going to a more distant aided school merely on the score of efficiency. We have to find out a method under which there will be scope for expansion; it will be possible to provide suitable schools in the sparsely populated inland villages; the schools will be, as far as possible, near the homes of the children and at the same time the education imparted should be efficient. Economy should also be a consideration. But considerations of economy may postpone expansion; it should not prevent expansion.

THE BEST METHOD.

The best method seems to be to organise rural education in the same way as rural medical relief has been organised. Do not discourage plural class teaching. Do not allow a teacher to be in charge of more than 25 pupils. Allow these pupils to be in more than one class. Give special training to these teachers on the lines of the Dalton Plan. Give a lump grant or a living salary to each teacher in charge of 25 pupils and send him out to the village to organise schools. Improve the method of recruitment to the inspectorate. Most of the educated unemployed will be very usefully employed, and the percentage of literacy will increase by leaps and bounds.

TEACHING OF COMPOUND INTEREST.

By MR. S. VASUDEVAN, M.A.,

Mysore.

WE are so fond of traditional methods that we hesitate to adopt better and improved lines, though they appeal to the common sense of our pupils more readily. It is high time we got rid of the time-honoured methods, and thought of better ones if such there be. The teaching of ‘Compound Interest,’ for instance, is a case in point.

Usually, in most of the text-books, the formula $A = P \left(1 + \frac{r}{100}\right)^n$ is given, which I am afraid, only some of the gifted few in the class are capable of understanding. It is a known fact how students fight shy of algebraic methods and formulae and how they do not possess clear and correct notions of algebraic manipulations and devices, whenever they do adopt them. When such is the case with even easy algebra, it need hardly be pointed out that this formula (containing as it does, addition, multiplication, division, raising to the n th power, and an application of the associative law to boot) would be far above their heads. It may be that some clever teachers successfully manage to take their class with them. But is it not a serious handicap to the sub-normals, and does it not tax their brains to the utmost with effect nil? So, if some easier alternative is available, we shall not be justified in hesitating to adopt it.

The alternative I am going to suggest is by no means different in spirit from the formula given above, but only in form. First of all the children should be drilled in what is

known as the Compound Interest Law. The first thing to be got into the pupils’ heads is the fundamental difference between the Simple Interest Law and the Compound Interest Law as, in these two series:

I 3200, 4800, 6400, 8000, 9600, etc.

II 3200, 4800, 7200, 10800, 16200, etc.

and again in

I 3200, 2800, 2400, 2000.....

II 3200, 2800, 2450, 2143½.....

The series I are examples of Simple Interest Law, where there is a constant increase between two successive terms.

The series II are examples of Compound Interest Law, where there is a constant ratio— $1\frac{1}{2}$ in one case and $\frac{7}{8}$ in the other—between two successive terms.

Thus it will be made clear to the pupils that the Simple Interest Law is characterised by its *additive element* whereas the Compound Interest Law has something to do only with multiplication.

Next let us take the following problem:—The population of a town increases by 4% every year. If the population in 1933 is 3500, find the population in 1934, in 1936, in 1932 and in 1930.

The only thing is to show that the constant ratio is there and to elicit from the pupils that we have to multiply every term by 104/100 (i.e., 1.04) for finding the next term. Thus we have to multiply the population in 1933 by 1.04 for finding that of 1934. In other words, the *multiplying factor* for every year in advance is 1.04.

Similarly, it is easily shown that we have to divide by 1.04 to find the population in 1932 and by 1.04^3 for finding that of 1930. So, make it clear to the pupils that as we go forward in the time scale (that is to say in the positive direction of the time axis), we go on multiplying by the respective successive powers of the multiplying factor, and as we go backward (that is, in the negative direction of the time axis), we go on dividing by the respective powers of the M. F.

Several problems of the type sketched above may be given, some involving continuous annual decrease also. Thus the pupils will be made to feel that the M. F. may sometimes be less than 1. In the sample problem taken above, students are apt to multiply by $.96$ for finding the population in 1932, for they realise that it must be less than that of 1933. So they try to manipulate things in such a way as to evolve out of the data some answer which agrees with their pre-conceived notion regarding it. But this method has the singular advantage of preventing such mistakes, for the idea will be made strong in their minds that there is only one M. F. for a question depending upon whether it is a question of increase or decrease. In other words, the M. F. is the same throughout the question; only sometimes we have to divide and at other times we have to multiply. All this might look mechanical, might resemble a rule-of-thumb for solving problems. But this is what unavoidably passes in the pupils' minds, not what I recommend to be taught in so many words.

Having prepared the ground thus, we suggest the problem of finding the amount in three years at C. I. on Rs. 3,500 at 4% per annum.

First we should give some oral practice to the pupils in finding the corresponding multiplying factors for given rates % and *vice versa*.

Then let the candidates understand that the amount will be greater in this case, than in the case of S. I., as the interest is added to the capital at every stage and thus itself fetches some interest. This can be shown by the usual method of going step by step, year by year.

Here, the M. F. for one year = 1.04 .

Applying the C. I. Law,

$$\begin{aligned}\text{Amount} &= \text{Rs. } 3,500 \times (\text{M. F.})^3 \\ &= \text{Rs. } 3,500 \times 1.04^3.\end{aligned}$$

I do not contend that this is in essence different from the formula

$$A = P \left(1 + \frac{r}{100} \right)^n.$$

As a matter of fact, we have called

$$\left(1 + \frac{r}{100} \right)$$

the *multiplying factor*. But this notation has the special advantage of being clearer and easier to grasp. It resembles some of the substitutions we make in algebra and other branches of mathematics to reduce the complexity of the existing situation, e.g., $y = e^x$.

Some books have substituted R for $1 + \frac{r}{100}$ and proceeded. No doubt, it is a preliminary step in the right direction. But it would be better if no algebra is brought in, at least in cases like this, where it could, with advantage, be avoided. This kind of *rhetorical algebra* will do instead, and has its own advantages. Besides, the connection between Compound Interest Law (which the pupils have previously studied in the chapter on percentages) and the

chapter on Compound Interest serves as a good introduction and clears many initial difficulties, besides affording a good application of the maxim "From the known to the unknown."

At this stage, it will be useful to introduce the idea of present worth also. Suppose we are required to find the present worth of Rs. 4,000 due three years hence at 4% per annum C. I.

Since we are required to go back in the time axis, from 1936 to 1933, we have only to divide Rs. 4,000 by, multiplying factor³.

$$\therefore \text{present value required} = \text{Rs. } \frac{4,000}{1.04^3}$$

I have tried this use of the multiplying factor in teaching Compound Interest problems (and some others also) and I have found it more successful in the class-room than the usual cumbrous formula given in text-books. As an example to show that this idea of M. F. can be introduced in other types of problems too, let us take this.

A cask contains 20 gallons of pure spirit. one-twentieth of it is drawn off and replaced by water. This operation is repeated two times more. Find the percentage of spirit left in the cask after the three operations.

I shall not use the datum regarding the capacity of the cask, as evidently it is unnecessary.

$\frac{1}{20}$ (i.e., .05) of the cask is drawn off every time and replaced by water.

$\therefore$.95 of the cask is spirit after the first operation.

$\therefore$ multiplying factor for one operation = .95.

$\therefore$ spirit left after three operations = .95³ of cask.

$\therefore$ percentage of spirit left = $100 \times .95^3$.

I do not hesitate to admit that this can ordinarily be understood only by the more intelligent few in the class. But I have given this method, more to show how the use of the M. F. simplifies matters a great deal than to be taught in the class-room. It is worth a trial, however, and affords a good test of our resources as teachers.

A little reflection will show that there is no type of problem in C. I. which cannot be taught more successfully with this notation than with the algebraic formula. For instance, it can be used with advantage in finding the rate per cent when the amount in a given number of years and the principal are known; in questions on the 'instalment system;' in questions where the interest is payable half-yearly and so on. If the rate per cent per annum is 6, then the multiplying factor for every half-year is 1.03 evidently. The use of this method contributes very much to clearness, especially in types like this:

A certain sum of money amounts at C. I. in three years to Rs. 441 and Rs. 400 in one year. Find the rate per cent.

M. F. for one year = f , suppose.

Amount in three years

$$= \text{Principal} \times f \times f \times f = \text{Rs. } 441 \dots (1)$$

$$\begin{aligned}\text{Amount in one year} &= \text{Principal} \times f \\ &= \text{Rs. } 400 \dots (2)\end{aligned}$$

Dividing (1) by (2), we get $f \times f = \frac{441}{400}$.

$$\therefore \sqrt{\frac{441}{400}} = \frac{21}{20} = 1.05.$$

$\therefore$ multiplying factor = 1.05 .

$\therefore$ rate per cent. = 5.

The principal also is easily found out, if required.

Reports by examiners say that the candidates too often confuse between S. I. and C. I. I am of opinion that at almost every stage (while teaching C. I.) a parallel example from S. I. should be taken to emphasise the difference in behaviour and properties between the two kinds of interest. Here in the last problem worked out, it is better that we warn the pupils against the probable mistake of subtracting the smaller of the two amounts from the greater, and equating the difference to the C. I. for $(3 - 1 =)$ two years. That it

would be true of S. I. but not of C. I. can be best made clear by examples. Such a caution, though negative, is worth giving.

I do not pretend to say that this is by any means an exhaustive treatment of the chapter on C. I. It has been the purpose of this paper to show how the usual method is rather too difficult for the average boy and how the introduction of the idea of the multiplying factor (taken from the phenomenon of the Compound Interest Law) helps the pupils a great deal towards a better understanding of the chapter.

THE FILM-WORLD.

BY MR. S. S. CHARI, M. A., DIP. ED.,
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1. THE ENVIRONMENT WE LIVE IN.

MODERN times are a great many centuries ahead of the "Stone and Pot Ages." Art, cult and culture have far advanced, yielding varied and abundant types of sciences for careful and individual attention. These, in turn, are being replaced by further researches, experiments, innovations and discoveries. The vast stores of knowledge inherited by man, from time to time, have been progressing in a geometrical ratio; subjects for study are increasing by leaps and bounds; the hidden treasures of knowledge in the caves of the mighty oceans, in the bowels of the earth, at the snowy inaccessible summits of the highest mountains of the world, in the undiscovered tracts of the polar regions, and in short, knowledge of the whole universe, are

all being brought to light day by day. On the other hand, we find a deterioration in the strength and stability of man's physical body. Living as we are in an age of mental growth, we should so harmonise and focus our powers of assimilation as to gain all this universal knowledge with a minimum effort, in the brief span of our lives, keeping ourselves simultaneously akin and alive to a healthy life.

2. THE PROGRESS OF KNOWLEDGE.

Science and culture, inseparable as they are, reciprocally subserve the needs of the human spirit. Knowledge is non-static; it is living and spontaneous growing, shaping and progressing. Writing and copying have given way to short-hand and type-writing; photography has partially replaced painting

and drawing. The dramas with their theatrical scenes and sceneries, in disclosing the social, political, religious and moral aspects of our glorious past, have, of late, yielded their place to the "Film-World."

3. THE THEATRE AND THE FILM.

The drama and the film are two things which are the means to an end. The one arrests our attention and awakens our interests, while the other re-awakens our senses and re-kindles our instincts. The former exhibits only the vicissitudes and fortunes of human life in only one particular phase while the latter keeps us all attention to the minute and thrilling sensations of the human cord in the magic-like exhibitions of the several phases accruing in every second. The drama attracts us; our attention is arrested consciously; while in the latter we lose our consciousness. With our physical and mental eyes, we searchingly focus our attention not on one particular spot, but we keep ourselves alert to the marginal area with peering expectation to observe what transpires minute by minute. The drama is an expression of the actions of the characters; the film is an expression of the graded mental changes of the personages. The one exhibits bodily actions while the other exhibits the actions of both the heart and the mind. The drama amuses our senses only while the film enraptures the human cord. We see the human characters in a drama whereas in a film, we see into their characters. Impracticable actions in a drama are brought before our vision in such a real, natural and artistic grace, that we follow them and are lost in them. A troop of soldiers marching for a battle up the mountains and down the slopes, fierce and stormy waves of

the ocean tossing and dashing a solitary ship, a sea-fight between two navies and all such human humdrum of life are picturesquely represented in the film. We are taken to the different scenes in different countries. All these cannot find a place in the drama. The film-world is a world of its own.

4. THE EDUCATIONAL PRINCIPLES.

Educational experts and psychologists have revealed unto us a few sound principles through the aid of which we can gain useful knowledge and retain it. We should impregnate our brain with the various kinds of learning through all the senses. The sum-total knowledge or experience gathered increases with the number of times the senses are invoked and all the senses conjointly invoke the thought-centres. It is also recognised that the organ of vision is of a superior quality to receive stimuli to the auditorial organ. With the multifarious and varied stimuli, the associated areas in the cortical regions become larger and larger. Motor nerves are more active than the sensory ones. Hence, modern education demands up-to-date educational appliances and methods to awaken, kindle and enrich our minds. The mind, as a unit of thought, governs and is governed by the body. That is why "A sound mind in a sound body" is accepted proverbially as a guiding principle in our school-world. The old systems of teaching have made the growth of the mind dormant. Rousseau, Pestalozzi, Herbart, Froebel, Spencer, Montessori and other great educationists have added some principles of note individually to the "Education of the Child." Thus we find pictorial instruction, dramatic action, drawing, play, vocational courses, various sciences and kindergarten taking a prominent place in the methods of instruction.

5. THE SCHOOL AND THE FILM.

The question that now faces us is: "How far can the movie and the talkie help the pupils in the school-world?" The answer is not far to seek. English, history, geography, science, hygiene, mathematics, object lessons and in short, all the humanities, arts and sciences can be taught best through the film-world. To show how matches are made in factories, one should have recourse to a cinema show. Climatic regions, historic scenes, Parliamentary sittings, the languages, races, habits, dress, social, political, religious and moral aspects of all nations can be taught best through the most direct, inspiring and ennobling media of film-shows. Nations living in different climes, speaking different languages and possessing varied habits are brought nearer and nearer through the film. The recent march of H. E. H. the Nizam to Delhi, in all its details, could not have been witnessed by the world through the drama in such a picturesque way as has been exhibited by the film. Types of men such as the Eskimos, the Baduias, the Gipsies, the Lapps, the Hottentots, the Bushmen and the Australian wild men and so on, their nature of life, speech, customs and habits can be taught best at one and the same time with the help of the film; while the civilized and less civilized peoples can have their role played in religious, social, domestic, political and moral aspects through the film. In a word, we find the film an active, direct, vigorous, sensorial and sound method of instruction in our schools.

6. THE FILM AND THE WORLD.

It is through the film that all the nations living in the nooks and corners of the world

are brought nearer and nearer. It is through the film that we are able to watch, observe and pass judgments on what is transpiring in different countries. Film companies have been started in the most enlightened countries of the world. Even in India, in many big cities and towns, they have been producing films. The great purpose of the films is the enlightenment of the general public on questions of moral and social good. Unfortunately "obscene scenes of either love or a display of a clash of the swords" are being illustrated. "Ugly and demoralising scenes rob the morality and the riches of a nation." America, in this connection, deserves eulogies at our hands when the commission of inquiry set up by her, alleged that one of the causes of corruption in that country was the show of demoralising films.

7. THE FILM AND INDIA.

Talkies in India are becoming more corruptive in their influence than the silents due to the actors and actresses taking part in them coming from the lower strata of society. The true and genuine purpose of the talkies is the educating of the masses. Princes and princesses, sons and daughters of respectable and rich families are engaging their attention in producing good films. But the film has been winning the hearts of us all at a great cost—a drain of great wealth—the death of painting and drama—the increasing number of the un-employed. India, glorious from times immemorial for her spiritual nobility, now finds best opportunities through the film, to become one of the greatest nations of the world, materially rich, morally great, politically strong, religiously pious and charitable and socially high by the establishment of Indian film companies through Indian culture, Indian art and Indian literature.

8. RURAL EDUCATION.

Indian villages once stood glorious either as the seats of learning or as graceful resorts of learned and well-educated pandits of the day. The villages owed their existence also to the homely, cheerful and patriarchal attitude of the villagers. They were, in turn, frequented by Rishis and Yogis, who now and then dispelled their darkness and taught them laws of health, sanitation, cleanliness, purity and piety and instilled into their hearts the paths of the historic characters such as Rama and Sita, Prahlada and Hiranyakasipu, Nala and Damayanti, Arjuna and Sree Krishna, Dharma Raja and Duryodhana, Bhishma and Santanu and so on thereby teaching the villagers the enlightened and ennobling paths of moral sublimity and social uplift. Men and women copied their virtues and character from such historic and moral stories taught to them. Religious preceptors gave them sermons and doctrines of faith with energetic *Upadesa*. In short, the greatness of India, in the past, was maintained in the villages only. Dramatic associations in the name of *Veedhi Natak* played before the villagers the historic scenes of the Puranas and Itihasas of glorious India. But times have changed as

"Old order changeth yielding place to new,

And God fulfils Himself in many ways,
Lest one good custom should corrupt
the world."

The villages have become a dung-heap; the villagers have come to mean illiterate fellows. The villages have decreased in number with the multiplicity of flourishing cities and towns. Hence, seats of learning and such other embodiments of education have been shifted

to cities and towns. During these civilized times, the villagers have become naked men in the true sense of the term. As nakedness imbibes innocence and ignorance, it is at this stage, quite possible to educate the villagers. Village schools and mass education can best be uplifted through the establishment of film companies. Scenes of health and sanitation in contrast to ill-health and insanitation can be exhibited best by the film. Thus principles of health and sanitation can be taught very easily to the rural population in the most striking manner. The ordinary diseases and epidemics, their nature, origin, cure and prevention can have their role displayed in a concrete way through the film.

House-building is another factor to promote healthy life in both villages and towns. Ill-ventilated and old-type houses are injurious to dwell in. The best designs of modern improvements of houses that present elegance and taste in accordance with good convenience and comfort can be shown to the villagers through the film. The equipment and the adequate furnishing can also be shown. The beauties of nature and art, the historic and social stages of various communities and kingdoms, the domestic and homely scenes of happy families, the domestic economy and the nourishing of the babies, the nurse schools, etc., can receive due attention at the hands of the men and women of the villages and towns.

CONCLUSION.

Utilitarian and ultimate views of the purpose of lives we have to live as expressed by the educationists of both the East and the West blend themselves into the universal environment the modern world is passing through.

The Spencerian philosophy of life with its sciences as the fountains of knowledge does, in a greater degree, fulfil the needs of human life. But the film-world is the proper vehicle of the twentieth century to instruct the masses. Pestalozzi and other great educationists of the past would now be bewildered if they are brought to life to see the most direct, vigorous and instructive system of education imparted to man to live the life of man and woman in the strict sense of the term. The religious, social, moral, physical and political fields of activity can be won only with the proper equipment of ourselves, with the establishment of film companies, appreciation of home literature of the Indian poets and authors of the ancient parental language of Bharata Varsha who have won immortal fame in the world all over, will receive due attention by dramatising representations of the literature through the film. Kalidasa, Bhavabhuti, Bana, Sree Harsha and other poets ever hold a worthy and prominent place in the hearts of the lovers of Sanskrit literature. Modern literature of India and other countries with modern phases of life expounds its drawback in moral and sentimental sublimity. The film-world would bring to light and fame the great riches of Sanskrit literature, Aryan culture and India's worthy eminence in morality and social prominence to be copied by other nations. The theological questions and philosophical truths of divine teachings of ancient Rishis and famous kings and devotees with their high note of moral sacredness of Hindu Dharma do truly win the hearts of men rather than their lips. In our sense of

duty to man and God and in our homely and in-born intelligence characteristic of Mother India, we have recognised that all things are guided and governed by the immortal power of the Great Soul as well as one's own Karma. May we see the day when the film-world stands most prominent as a vehicle of India's uplift in all ways possible, so as to enable us to live a life of disciplined, humane life!

May we hope for the day when we, through the film-world, would be brought nearer and nearer to understand our individual motives, individual aspirations and individual thoughts! The day is not far to seek when the countries now striving to win power over others give up their violence and resort to peaceful pursuits of life to link together the humanity at large. The village broadcasting and the film companies do hold a powerful influence to promote a healthy life of up-to-date knowledge of the world. Already steps have been taken to consider over the village broadcasting and the establishment of film companies throughout India. Great scientists and men of culture have been coming forward with their acceptance of Directors' and actors' places in the film companies. With the directorship of such noble minds, we can hope to live a life of universal brotherhood with a universal knowledge and with a universal religion. India can ere long hope to aspire to a prominent position in gaining the benefits of film-companies directed by cultured men of moral and social eminence.

INDIAN MOVIES AND TALKIES.

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

Indore.

THE subject on which I am going to write is the Indian movietone, its value, its effect on society and its industrial aspect. Some twenty years have passed since moving pictures were introduced into India. The change from a magic lantern to a talkie is like that of a butterfly. Who knows, it may change still further?

How is it that Indian people go in for foreign films? Has any one traced out its cause? They are superior, I admit. What about Indian films? Are they inferior? Films as such are a means of entertainment and recreation. We see the screen simply to soothe the feelings of mind. What is the worth of art without either beauty or joy?

Why are Indian films inferior? The whole blame lies with the capitalistic class who are commanding this important industry. Proprietors of the film have no æsthetic sense at all. They do not know the film technique. They do not know how to make improvements suiting Indian conditions from the professional or business point of view. They have no knowledge whatsoever of the modern taste of our audiences, nor have they created any so far. Capital they have enough but no art.

Talkies are far better than silent pictures. In talkies, the action and the speech are carried on *pari passu*. It has a delightful touch of reality without being real. It is the best means of spreading the oriental culture. It may serve as the best means for co-operation and national unity. The talkie is a creative energy long awaited by the world.

Our talkie directors can take the credit, if they wish, of forming a *lingua franca* for India. The only thing is that they must stick to one language, *i.e.*, Hindi. Here is a golden opportunity for them to do yeoman service to the mother-land. If the plot is fine and well-set, they can make it a still more superb production by reproducing it in English; thus it will be an international movie-tone picture. If the directors film in one particular language they have a very limited field at their disposal. It is not a paying concern. They must film in the language commonly used by the generality of Indians, *i.e.*, Hindi. To have one tongue is the soul of the Talkie. One American linguist has evolved out a common language; he calls it 'Basic English' which will be understood all over the globe. Will any Indian linguist try to evolve out such a language for all India?

The Indian film industry is like an trans-Atlantic liner battering its way through a howling gale. It has to face Himalayan obstacles. Here it has to contest against a highly complicated system of speech and script varying endlessly from district to district and from town to town. There is another impediment which is storming our cinema industry and that is 'Imperial Preference.' The duty on the raw film should be abolished. Lastly comes the 'banning by the State' it guards zealously and anxiously the principles of political education. But what about moral education? It seems film-censors have an atrophied seeing faculty for it. Of course, independent India will be in a

much happier position to tackle the problems of social and economic reforms. But are we to wait till then?

In India, there are enchanting scenes, good actors, writers, singers, dancers and proprietors. What is required is a well-equipped studio with an up-to-date recording machine. Our young engineers and scientists must go out to learn film technique and must return back as cine-technicians.

The Cinema theatre in India is a 'Pandora's Box.' The interior of the theatre is not at all commensurate with the exterior with all its array of dazzling lights. While screening, if, unfortunately, a film breaks at a thrilling close—this is always the case on account of the unworthy operator—there is a tremendous uproar of whistling and we feel ourselves exactly as if on the street when a fire brigade is racing with clanging bell through a crowded traffic.

In our land, there is not a single sound-recorder who has studied the Eastern and Western art of pronunciation, accentuation, and voice modulation. Here everything is done under foreign supervision totally ignorant of our vernaculars. Is it not necessary that we should get trained sound-recorders, for it is the pivot of the play which can draw packed-up houses? Study the technique and use it to our own advantage.

We do not possess the elementary knowledge about photography. Good photography is absent. The effect of light and shade is neglected utterly. No film company in India can boast of this. As regards plots and acting, the less said the better. The oft repeated

legendary stories from the epics of India are being treasured and cherished with religious care even on the screen. I do not mean to belittle or allow them to grow dusty on our shelves. No new plots are invented. The grand secret of talkie pictures is to bestow much attention upon a good deal of variety. Acting is full of expressionlessness. Non-actors have become actors, non-singers have become singers and loafers and howlers have become dancers. Ah! where are those dancers who could sketch blind-fold the pattern of a peacock with all its variegated hues amidst coloured powders by rhythmic toe-marks? Few realise that acting for the screen is a different thing from acting on the stage. The whole is a gigantic mockery and a colossal failure.

Indian film companies are not in a very prosperous condition on account of the defects cited above. The film-goers were certainly not fools to appreciate all sorts of vulgarism and nonsense.

Lastly, I cannot shrink from praising the excellent work which the Marathi and Bengali Talkies are doing. Bengali actresses are wonderfully charming and are envied by all; while Maharashtrians have been fortunate enough to enjoy the luxury of the screen.

Plenty of capital, best and novel plots, educated actors and clever photography—and all this under an expert director—are required to work harmoniously for the well-being of our cinema industry. This is the only way by which our film companies can capture the local as well as the world market.

THE TREND OF MODERN INVESTIGATION ON THE REFORM OF EDUCATION.

BY MR. S. THIRUMALACHARI, M.A., L.T.,
Chennimalai.

THE public mind of the present day has a justifiable craze for investigating the arguments for and against several of the existing systems of human activity and exploring the possibilities for radical improvements in the same, in the interest of the common good and welfare. This necessarily carries with it the appointment of a committee of experts, empowered and financed liberally to tour round the concerned areas, elicit studied evidences, witness variations in the get-up of several of these branches at various centres and arrive at lengthy conclusions covering hundreds of pages of printed matter.

That which comes uppermost to my mind, in this connection, is the setting up of committees for investigating the existing systems of education, secondary and collegiate, and asking the committees to submit constructive reports on how the current system of education might be made more practical and might be yoked to the vehicle of life. It is the absence of correlation between our education and the needs of life that has become now the fashion of the day for remark.

What I mean to suggest, in this case, is that all these committees work by slogans and not by originality. There are certain watch-words and catch-words which have begun to dominate the minds of leading educationists. One can assert firmly that none of the committees, so far appointed, including the one recently appointed in Travancore, has escaped from the grip of these aphoristic expressions. The reader at large, whose head is full of the contents of the reports of such committees and who may

at times be made to feel that the constant repetition of the same recommendations by successive committees is a din on his poor ears, smarts under these reassertions. He justly exclaims: "How, on earth, have you improved upon the conclusions of your predecessor?"

This round-about method of speaking brings me to enumerate the list of slogans. Topping the list stands Technical Education. The phrase has become only too familiar to the modern reader, but the actual significance of the expression, conveyed by those who recommend it, at times baffles him. The establishment of an agricultural college, for example, satisfies this craving. But then, when a pupil passes out of the college, how does he connect his knowledge with what he sees in the world? Rather, he hunts after an Agricultural Demonstrator's post. Do you think that the world has improved an inch because of sending forth such an agricultural expert? Would it not be better that, instead of his modern wild-goose-chase, he sets up ideal agricultural farms by taking lands for lease, and thereby satisfies his problem of life and is of use to the ignorant ryot by practically teaching and demonstrating to him, in the village in which he sets up the farm, how to avoid cattle and plant diseases and how to improve the breed of the cattle and the quality and quantity of the crop. If it is so done, the recommendation is really ideal and constructive. But the question is, whether the recommendations are of the type specified above or whether, even if such recommendations are made, they are put into practice.

[May 1934]

A second watch-word is the supposed Female Education. It is an abominable phrase, since, a novice in the study of the English language would construe the phrase as the feminine gender of Male Education. But it has become so popular that the absurdity in the expression has been almost ignored. I say, the elements of education are as indispensable to men as they are to women. But, to educate the girl side by side with a boy, to its perfection, is nothing short of want of logic God has made each individual and creature in the world to work out a part of His programme, which is to be conducive to the constructive welfare of the world. Woman is for the home and she has to bring it to an ideal of perfection as far as that part of her duty is concerned. By all means, educate her to that level and height but do not go beyond. Otherwise you overburden the duty allotted to man and crib the duty allotted to woman. That brings a dislocation in one of the joints that keep the world in tact and alas! the world suffers. The sweet home disappears and becomes the bone of contention between the cook and the hotel-keeper. Harmony is lost and derangement sets in. Until and unless it is realised that man makes an invasion, in this aspect, on God's entrusted work to woman, this state of chaos is bound to spread wide. But still, this is strongly advocated with pieces of studied vehemence

Next comes type design construction of school buildings to allow more of light, heat and air, and to facilitate healthy school activities. This is a very agreeable recommendation which is being practically experimented with and found effective. Of course, the insistence on development of physical activities is a natural corollary to the same; but the practice of conducting medical inspection in schools, strongly advocated, followed until recently and dropped only from last year, has become a mere theory without any

tangible good to the individual. ~~It is suggested that every school or every locality where there are two or three schools, should have its own dispensary, well equipped and maintained on up-to-date lines, then there is something of life in it.~~

One more to be added to the list is Co-education. Neither by experiment nor by theory can this be advocated; for, colleges and schools of the present day, which made attempts, seriously enough, to arrive at the soundness or otherwise of the theory, have understood how grave a matter it is to adumbrate. Tangible instances are not wanting and concrete cases are only too well known even to those persons who strongly espouse it. But, the pity is, those advocates fall in with the current and have made it fashionable to put a strong emphasis on these aspects, though they are fully convinced of the fact that reason and practice revolt against it. To imitate a great man has become the mania and fashion of the world; but, poor people! They do not care to think that even Homer sometimes nods. Even the great man is capable of erring in judgment. For the simple reason that your next door neighbour will laugh at you, in case you refuse to run along with the current, you make a gentle and at times a violent nod of the head, in strong approbation.

The mother-tongue as a medium and the defect in the present-day examination system has become, again subjects of long discussions.

But enough it is that I have herein given a taste of how the world moves and I leave the reader to add to this list the catch phrases left out. But let him think and speak instead of assenting to the words of the multitude. The above proposals of mine are simply floated to the public as food for thought and not as unalloyed truth. They may take it for what it is worth.

THE SEVENTH BARODA SECONDARY TEACHERS' CONFERENCE.

INAUGURAL ADDRESS BY RAO BAHADUR G. B. AMBEGAOKAR.

I THANK you, the members of the Baroda Secondary Teachers' Association, very much for having extended to me your invitation to open this seventh session of your conference at this ancient capital of Gujarat. I have accepted it with great pleasure as I feel particularly interested in the several problems of education in various aspects. Education has always a great part to play in the life of every country and likewise in the development and progress of India, and I feel sure that your deliberations during the sitting of this conference will make an important contribution to the solution of some of our most complicated problems.

The proposition that education is desirable is universally admitted by all the civilized nations. The main dispute is about the objects which it is intended to achieve. In this respect, there are as many divergent views as there are conceptions of human welfare. There are advocates of education who hold that the purpose of education is to give culture to the individual and to develop his capacities to the utmost. There are others who think that education is to be considered rather in relation to the community than in relation to the individual, and that its business is to train useful citizens. A third theory is that there should be the greatest possible freedom in education, its sole purpose being the provision of opportunities of growth and the removal of hampering influences. It must be remembered that no actual education proceeds wholly and completely on any one of these theories. All three in varying proportions are found in

every system that actually exists, and since no one of the three is adequate in itself, it follows that the choice of a right system of education depends in great measure upon the adoption of a due proportion from among the three theories.

These theories have been fully considered by many eminent thinkers and a galaxy of writers on the subjects and a vast literature is available. To-day I propose to refer very briefly to some of the points raised in this connection by Bertrand Russell in his book "Education and the Social Order." Any book by this eminent thinker is entitled to respectful attention and his present book is very stimulating. It covers a wide and interesting range of topics and he has expressed his views on them with his usual force and directness. He has raised several issues of controversial nature and they also deserve very careful attention.

The third theory above referred to is named by him as the "Negative Theory of Education" on the ground that the first two theories have in common the view that education can give something positive, while the third regards its function as purely negative. His ideal is the maximum of individual freedom consistent with the minimum of restraints necessary to secure social coherence. He refutes the idea of absolute freedom in education.

Until recent times, hardly anybody questioned the view that it is the business of education to train the child in the way he should go. He was to be taught moral maxims, habits of industry, and a stock of

knowledge proportional to his social station. The methods by which this was to be achieved were rough and ready. What the whip was to do in the process of training a horse, the rod was to do to the child. It cannot be denied that this system, for all its crudity, produced on the whole the results at which it aimed. It was only a minority that suffered, but in that minority certain habits of self-discipline and social conformity were formed. The effect of this compulsion in education is considered by the advocates of this theory as destroying originality and intellectual interest. Desire for knowledge, at any rate for a good deal of knowledge, is natural to the young, but is generally destroyed by the fact that they are given more than they desire or can assimilate. A great many of these troubles are avoided according to them by making lessons voluntary. There is no longer friction, they argue, between teacher and pupil, and in a fairly large number of cases the pupils consider the knowledge imparted by the teacher worth having. Their initiative is not destroyed, because it is by their own choice that they learn. For all these reasons reforming educationists tend towards greater and greater freedom in the school. Having thus stated the case of the advocates in favour of this theory, he proceeds to express his opinion that he does not think that freedom in school can be erected into an absolute principle. It has its limitations and their importance must be adequately realised. As obvious examples are cited the qualities of cleanliness, honesty, punctuality and others. These, he says, will not secure a place in a child's life except through a good deal of coercion. In the matter of cleanliness and hygiene, although present conventional education involves much too great limitation of

freedom, yet some limitation is necessary in the interests of health. Similarly, punctuality, another rather humble virtue, is not likely to be produced by a wholly free education. It is a quality the need of which is bound up with social co-operation. In the ordinary business of life, punctuality is absolutely necessary. But habits of punctuality are hardly likely to be learned in a free atmosphere. They cannot exist in a man who allows his moods to dominate him. It seems unavoidable, therefore, that young people should be subjected to the necessity of doing certain things at certain times if they are to be fitted to take any ordinary part in modern life.

I pass over his discussion of limitations in respect of other qualities and come to what he considers is important as imposing limitations upon the desirable amount of discipline. He observes that all training should have the co-operation of the child's will, though not of every passing impulse. Every child who is surrounded by friendly adults is conscious at bottom that he himself is rather foolish, and is grateful for a fair amount of guidance from those whom he can trust to be really concerned with his good, and not only with their own convenience or power. Athletes submit themselves to discipline as a matter of course, and young people whose desire for intellectual attainment is as good as the athlete's desire for success in his field will be equally ready to submit themselves to the necessary discipline. But in an atmosphere where all discipline is thought evil, it will not occur to young people that voluntary submission of this sort is an essential of almost every kind of success. Difficult success as an ideal should be present to the mind of the young if they are not to become wayward and

futile. But there are few to whom it will occur in an environment where freedom is absolute.

Further he observes that it is of the highest importance that whatever discipline may exist should not involve more than a minimum of emotional restraint, for a child who feels himself thwarted in any important way is liable to develop various undesirable characteristics the nature of which will depend upon his strength of character. If he is strong, he will become an angry rebel, while, if he is weak, he will become a whining hypocrite. Discipline therefore, while it cannot be entirely absent, should be reduced as much as is compatible with the training of decent and competent human beings.

The acquisition of concrete knowledge is pleasant to most children. Abstract knowledge is loved by very few, and yet it is the abstract knowledge that makes a civilized community possible. Preservation of a civilized community demands, therefore, some method of causing children to behave in a manner which is not natural to them. It may be possible to substitute coaxing for compulsion; but it is not possible to leave the matter to the unaided operation of nature. The idea of education as merely affording opportunities for natural growth is not one which can be upheld by a person who realises the complexity of modern societies. We may agree with him in the conclusion he has arrived at, namely, that the "Negative Theory of Education," while it has many important elements of truth, and is largely valid so far as the emotions are concerned, cannot be accepted in its entirety as regards intellectual and technical training. Where these are concerned, something more positive is required, and that is, as he has

already observed that discipline, while it cannot be entirely absent, should be reduced as is compatible with the training of decent and competent human beings.

As regards the first two theories whether education should train good individuals or good citizens, he personally sets a higher value upon the education which promotes the self-realisation of the individual than upon one which merely produces a good citizen. It may be said that there can be no antithesis between the good citizen and the good individual, but in practical daily life the education which results from regarding a child as an individual is very different from that which results from regarding him as a future citizen. Cultivation of the individual mind is not, on the face of it, the same thing as the production of a useful citizen. There is such a thing as the good of the individual as distinct from a little fraction of the good of the community, it cannot be denied that the cultivation of the individual and the training of the citizen are different things. Different people have different conceptions of what constitutes the good of the individual. He considers the cognitive part of man as the basis of his excellence and in seeking the perfection of the human being he says that knowledge, emotion and power should be widened to the utmost. The individual as such is self-subsistent. The elements of knowledge and emotion in the perfect individual are not essentially social. It is only through the exercise of will and through exercise of power the individual becomes an effective member of the community. The attitude of the citizen is a very different one. He is aware that his will is not the only one in the world, and he is concerned, in one way or another, to bring harmony out of the conflicting wills that exist within his com-

munity. The citizen thus is essentially circumscribed by his neighbours. But as we are all in fact citizens, education must take account of this fact. But it may be held that we shall ultimately be better citizens if we are at first aware of all our potentialities as individuals. The fundamental characteristic of the citizen is that he cooperates, in intention if not in fact. Only a man of very exceptional greatness can conceive in solitude a purpose in which it would be well for men to cooperate, and having conceived, it can persuade men to follow him. But this solitary and creative form of citizenship is rare, and is not likely to be produced by an education designed for the training of citizens. Citizens, as conceived by governments, he says, are persons who admire the *status quo* and are prepared to exert themselves for its preservation. This training involves an absence of creativeness and a willingness to acquiesce in the power that be, whether oligarchic or democratic, and tends, if over-emphasised, to prevent ordinary men from attaining the greatness of which they are capable.

The elements in current education which are concerned with individual culture are in the main products of tradition, and are likely to be more and more replaced by education in citizenship. Education in citizenship, if it is wise, can retain what was best in individual culture. But if it is, in any way, short-sighted, it will stunt the individual. It is, therefore, important to realise the dangers inherent in the ideals of citizenship when narrowly conceived. Bertrand Russel considers that education in citizenship as at present conceived has grave dangers, but nevertheless admits that the argument in favour of some education designed to produce social cohesion is overwhelming. He is fully alive to the advantage

of the spirit of cooperation essential to good citizenship. He has made scathing remarks regarding the drawbacks found in the present system. He sets before himself the goal of a world state and thinks that the most vital need of the near future will be the cultivation of the vivid sense of citizenship of the world and that when that has become secure, it will be possible for individual culture to revive. He considers it possible to reconcile the demands of both by a sane system of education. To his mind, the education of the individual is a finer thing than the education of the citizen, but in relation to the needs of the time, he admits that the education of the citizens must take the first place.

We need not go to the length of accepting his condemnation of the existing system of education as tending towards disaster, but should pause and calmly consider the various aspects in which he has shown it to be defective. We shall then be in a position to see how far and in what manner we can try to remove these defects and substitute a system whereby we shall succeed in achieving our goal. Emerson has said that the great object of education should be commensurate with the object of life.

In this connection, I should like to say a few words on the subject of literacy. The other civilized countries, we find, have made an immense progress, whereas India as a whole lags far behind. The Report of the Census operations of all India recently published gives us a clear view of the appalling illiteracy among the Indians which still stands at the low figure of 8 per cent. Baroda in that report is shown as taking the fourth place. Mr. Mukerjee, in his report on Baroda Census, has shown that literate persons now

form 21 per cent. in this State. This has been mainly due to the enlightened and far-seeing policy of His Highness the Maharaja Saheb who has laid his subjects under a deep debt of gratitude by his great gift of free primary education which was first made compulsory in the year 1906. When it is remembered that 20 per cent. of the population is without schools and that compulsion is only limited to 80 per cent. of the people, we can realise, as remarked by Mr. Mukerjee, the effectiveness of the compulsory experiment, wherever it has been possible to enforce it. In respect of English education, the comparison with other provinces and states is not so favourable, the reason assigned being that the policy hitherto followed was of concentration on primary education and that it was only during the last ten years that English schools have multiplied. One consoling remark he has made is that the rate of progress in the State is actually more fast than in many provinces and states. We should not be content with what has been done. There is enough scope for trying for better results.

Not unconnected with this, there is another topic of which I should like to take passing notice, and that is wide spread unemployment among the literates. Although the rate of literacy is so low with us, the proportion of the educated unemployed is very high. With the increase in education, literacy is said to be losing its economic value. The thinking youth of to-day is conscious of being surrounded by immense and bewildering difficulties and is honestly seeking for guidance. This undesirable situation, I am glad to say, has already attracted considerable attention and remediable measures are being sug-

gested. I do not intend to enter into their discussion on this occasion as, I am afraid, I have sufficiently tried your patience. I have referred to it simply with a view that it should not be allowed to escape our attention.

I find from your Bulletin No. 1 that this is the first occasion for holding the conference in the mofussil, and from the large number of teachers and others interested in education who have responded to your call, you may justly feel gratified at the success of your venture. I feel sure that their co-operation will be of solid help to you in your deliberations.

I thank you, the members of the Baroda Secondary Teachers' Association, once more for this invitation and I have now much pleasure in declaring open this seventh session of your conference.

TYPICAL TAMIL BOOKS FOR MODERN TAMIL HOMES

BY

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

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Annamalai University,
Vakil, Madura.

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WHAT IS HISTORY? OR THE PHILOSOPHY OF CROCE.

PART 2. HIS RELIGION AND METAPHYSICS.

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

Continued from page 102 of Vol. XXXIX (Feb. 1933).

"We meditate upon the adorable Light of that shining Creator, who incites our Buddhi (or Intellect)." *Rig Veda*, III. 62. 10; Tr. by S.C. Vasu.

"This seriousness of purpose runs like a golden thread through all Croce's work."

(D. Ainslie's Introduction to Croce's *Aesthetic*, p. 25, 1909).

1. *Introduction to the Metaphysics of Croce*:—I have opened this discourse specially to answer the questions: "What is the real philosophy of Croce? What is the nature of his view of history and of philosophy? What is his relation to the other thinkers, so much known to us? And what is the real use or value of his thought to us?" Seeing the nature and magnitude of the task before me, I must needs be brief. I have, in the previous discourse, already presented you with whatever ideas I thought were necessary to that question, 'History, what is it?' and I believe that it does not fail to give me the basis that I need so greatly to work upon in this part of my work.

I. METAPHYSICAL

A. FROM HISTORY (AS PHILOSOPHY) TO METAPHYSICS (AS THE CORE OF PHILOSOPHY).

2. *The Meaning of some leading Definitions in Croce regarding History and Philosophy*:—On the one hand, the definition given in the *Storiografia* that (1) "Philosophy is the methodological moment of History" means that logic or philosophy in the limited sense is the science or study which gives us the ideas or pure concepts of the dif-

ferent forms, aspects or moments of the spirit which is ever new because it is itself incessant change or history due to its being nothing but activity-consciousness, consciousness-activity. On the other hand, the challenging definition (2) "Philosophy is History" means that thought is vital or dynamic, so that being thus infinite and unlimited, it is fully adequate to reality, which is ever changing and never the same for any two seconds together. Philosophy or thought being a study of this eternal change and itself partaking of this change, which is the spirit or reality, turns out to be itself nothing but this self-same spirit or reality. And, again (3) "History is Philosophy" means reality which is dynamic is thought, and that spirit is not something separate from thought but *thought itself*, so that in thinking you think of nothing but thought itself or of the pseudo-concept is also brought in, in thinking, you are thinking of the whole reality which is not merely thought but also will.

3. *The Definitions and the Question of Immanence—The Failure of Mr. Collingwood and the way out*:—Reality is thus always immanence and transcendence at one and the same time. It is thought and it is not thought. (And it is the same with reference to the will). When it (reality) is thought, history is philosophy, and when it is not thought but only will, philosophy is the methodological moment of the spirit or history, which is

known as logic, or one of the four moments of reality. So that *logic or philosophy in the limited sense* is contained in *history*, which, to this extent, is above or transcendent to it; and when philosophy is philosophy of the whole system, not of mere one moment, but partaking of all the four moments, as the whole or *complete philosophy of the spirit*, which would be the only real definition and the only true or pure concept of reality or spirit, then philosophy or thought becomes fully adequate to history, *i.e.*, to spirit or reality. Now, it is this true philosophy of the whole spirit that we most badly need to know, and it is this same thing that I hope to tell you now. Meanwhile, I must, in the first place, let you know most clearly that very few of the critics of Croce, neither Mr. Collingwood nor Dr. Bosanquet and Angelo Crespi, are well aware of these distinctions in meaning, for nowhere do they seem to have clearly noticed and *duly* appreciated these different uses of the terms "Philosophy" and History.* It would, therefore, be better in all such cases to refer to the ultimate and elementary forms of thought like the definitive and the individual judgments. The concept being ultra-representative and omni-representative, the definition of philosophy is at one and the same time in and out of the individual judgment or history.

4. *Transcendence and the Individual Judgment*:—When the definition is in the individual judgment, it is immanent and omni-representative, and philosophy is history. But when it is not in it, but above

* This I say in spite of Mr. Collingwood's worthy notice or perception of the "pedagogic dualism" (p. 267); common to all great writers and thinkers, as for example, Kant. Compare N.K. Smith's Commentary on the Critique of Pure Reason.

it as ultra-representative and transcendent, it lives only as essence and as yet it has no existence or any existential form (Cp. *Logic*, pp. 165-6, 172-3). It is now living in only a latent form, in the aesthetic moment and is not yet called for by thought so that by leaving its own first stage it may now rise into the second or logical stage. It is in the latent stage and has not yet become patent, which it can do only when the representation or intuition comes forward ready to submit itself to the transformation which the logical moment would put upon itself. Man is yet a poet and has not yet become a philosopher. He is yet a Homer and not a Plato. But for all that, Homer is not without a certain theoretical hold, because representation or art is itself a moment of the theoretic spirit. Hence too, is it that the definitive judgment as yet unexpressed in the individual judgment is in the transcendent stage of one kind or the other.† For distinction's sake, it may even be said to be in the latent state.

5. *The Individual and the Universal (or the Concept and the Individual Judgment)*:—Before passing any further we should note here alone that the individual like cat or man is a pseudo-concept (empirical; Cp. *Logic*,

† All this talk of transcendent and immanent as different from and opposed to each other, has no real interest or value to Croce when he has passed all the intermediate stages, has reached the ultimate truth and at last lives quietly in and through it. For, there, neither is before or after the other, but both are coeval with each other; they are, as he most felicitously says, "born at one and the same birth" (Cp. *Logic*). So too he asks us to form true concepts with that transcendence which is also immanence, and is therefore called transcendentalism (*Logic*, p. 45). And similarly he wants neither nominalism nor mere realism, but true realism which in one close embrace includes and transcends them both (*Logic*, p. 65).

pp. 66-7) ; and thus, all history of individuals is a history of pseudo-concept ; so that, by this process we never get to the true or pure concept and the definition through the mere individuals like cat or man. But yet as the concept is the individual inasmuch as it can never do without them, and yet is above them, so too the definition is the individual judgment, and yet above it. It is in it but is not wholly lost in it, or as the Indians say "of it"; because it is in every individual judgment, and yet as we have already seen in the first Lecture, never is in merely any one of them, that is to say, finally and completely. The truth of this fact is shown by the impossibility of the definition to be tied down to any one particular judgment, though, at the same time, it can never be without them. With reference to the class of individual judgments, as in all the history of humanity, if not of all this world, it (spirit or God) is in them—as the empirical concept cat is in all the cats. But with reference to the single individuals of this class—as God or spirit in the case of particular men and events, say a Pilot, a Bishop of Beauvais (that condemned the Maid of Orleans) or a Hiranyakasipu—the concept or judgment of definition is above or transcendent to them, even like the abstract concept, triangle which is never completely in, co-extensive with or ever exhausted by the single triangle ABC, that stands before us here and now.

6. *Transcendence and its Implication. There is also will in Thought*:—The individual judgment is the definitive judgment. Pericles is the Greek. History or thought of the particular is also the history or thought of the universal (cp. Lecture 1, Para 23 regarding the Flower). Similarly the Greek is Pericles; the definitive judgment

is the individual judgment or philosophy is history, *i.e.*, immanent. But yet the definitive judgment is never exhausted by any one of the individual judgments and is above them all or transcendent. The Greek is never a mere Pericles, but ever something more and beyond this single individual. And here is a great point to note. For, this something that makes for transcendence is nothing but the alogical moment or the will that is always present in every true thought and enables it to become the judgment of value and the practical judgment, which we have sufficiently seen before. So that this will gives the creative power to the judgment or thought, so that it is at one and the same time something and yet is not wholly of it ; so that it is able and has the will to do something and yet to be above it (cp. Sree Krishna's teaching in the Gita that while He does the act, He is still above it and never touched by it). This takes us to Croce's own denomination of his philosophy as new pragmatism (*Practical*, pp. 304-5). I have already treated this question in the previous discourse ; and will shortly take it up again.

7. *The Question takes us to Ontology or Metaphysics, and we must treat it separately*:—The question of immanence and transcendence with its special reference to history and philosophy is at bottom deadly ontological, while the question of the individual and definitive judgment is mostly epistemological in character. And, here, let us note that there is no third study or science called metaphysics that stands by itself, altogether apart from these two branches of philosophy. Now, Croce has both this sort of epistemology and ontology. His logic is epistemology and not mere formal logic, while all the

ontology he has got he puts in in his special works themselves and never yet, like other philosophers, into a separate particular work, specially designated metaphysics or ontology. I will now take up this question and treat it as well as I can ; for I have already treated the questions of history (as both the historian's history and the philosopher's history or the philosophy of history) and of the true philosophic history or the logic and epistemology of history in the first lecture. It is now time to treat the same question by continuing the study, now with special reference to the ontological side of it. But inasmuch as such a study goes beyond the mere study of so-called history and the logic of history, it will be necessary to deal with it more as the crown and appendix of the whole study itself, in a special part of its own, which needs and assumes the knowledge and treatment of the previous parts of the question than as a sketchy part of it in the later part and conclusion of the first discourse on history. It may, therefore, for empirical purposes, rightly be called the really philosophical or "metaphysical" part and not a mere sketchy account of things, going, as it does, beyond the mere logic of truth into that of Reality or existence itself.

B. THE MEANING AND SCOPE OF DUALITY.

8. *The Question reduced to that of essence and existence. Duality at the heart of reality*: The question of immanence and transcendence is mostly a question of essence and of existence. Is either apart from the other ? And is it possible for either to exist in this separate way from each other ? Does neither of these imply and need the other for its complete life and truth ? Then, what precisely is their real relation ? Is there such a thing as pure

or absolute essence and such a thing as pure or absolute existence, cut off from all other things of this world and from each other ? If so, how and why is it that they come into any real and tangible relationship with each other at all ? And, are these the only forms or ultimate principles of reality ? Or is there anything more in reality than these two ? If not, will we not have set up a duality at the very heart of reality, the same that we get so often before us as one of appearance and reality, of the one and the many, motion and rest, permanence and change, cause and effect, subject and object, quality and quantity, nature and spirit, God and man, mind and matter, universal and particular and so on ? If we cannot refrain from keeping up such a duality even at the very heart of reality, we must show a sufficient reason for clinging to it and for not being able to do with it. (But note that we are monists throughout and never swerve from it for even a second).

9. *The Nature of this Duality. 1. Psychological and 2. Metaphysical*:—For one thing, it is a psychological necessity of the mind, which cannot think, see or perceive without bringing in an entity other than the active principle of attention itself, which, to continue in its own activity, existence or essence—call it what you will,—must certainly posit some entity or other upon which only it can work, and so continue to keep up its own life and activity. The nature of this dual entity whose presence is necessitated by the character and constitution of the thinking attention, need not, for the present, detain us for even a single second. We must take it up sooner or later. But what I want to say at this starting point of the very life and activity of thought or reality, is that to continue in whatever unique state at bottom it is and to live on, this

reality must posit something in relation to which only can it have any life and activity at all. Without this other, reality and thought can never go on for even a single second. Thus the first reason that we give for the necessity of a duality at the core of reality is that it is the *psychological necessity of the mind or thought which thinks*; because it must think of something or other, and not in any mere emptiness.

But by the very analysis of this psychological reason, we have seen that it is more than a mere necessity of human reason; so that we may say, it is the *very necessity of all reason, whatever its nature might be*—whether it be thought, feeling, intuition, faith, imagination, nay, even mysticism or any other thing that takes us, the individuals, to the heart of reality, whatever this reality itself might be. This passage, this instrument, this method itself necessitates a duality of existence at the heart of reality, in the absence of which, it will have nothing to do with this so-called reality, which refuses to conform or comply with its own inner, insurmountable, and irrepressible necessity. This being so, it is not difficult to see how the psychological necessity melts itself, or takes us into the other kind of necessity which may be called by a more honourable and more responsible name, the necessity of philosophy proper. And, as there does not seem to be any further reason for this necessity of duality, in systems which still speak of a metaphysics, it will and must be called the *Metaphysical Necessity of Duality* (in the *epistemological sense*). It is the necessity by which the line can never exist without two points, one the starting and the other the finishing point, or time without the first or the earlier and the second or the later stages of duration, what we call the before and after.

10. *Metaphysical or Epistemological, because demanded by the instrument of Truth, which is Thought or Mind*:—Granted this necessity of duality at the very heart of reality, then only can we hope to do anything and hope to reach the reality. Otherwise, at the outset alone it would be necessary and advisable to give up the baseless, unsubstantial or meaningless journey to reach the reality through reason or thought; and therefore, to think of some other way which there might be, that will do what thought, in its best state, could never do. Such another instrument which gives us reality, I for one do not know, if it comes from beyond thought, or mind that to me includes all the powers of man, nay, indeed of all thinking mind, of whatever nature and denomination it might be, whether of God or of an angel; for such a mind includes for me all powers, both practical and theoretical. If you say it is this or that power, inasmuch as you still posit a human, a divine or some other mode of getting at reality, and this is only possible through the mind when taken in its full meaning, I am sure you but treat us to another aspect, form or faculty of this mind itself, and not at all to something that is totally beyond or other than the mind itself. For, in the sense in which I am using mind or thought, at this point, it is that sole organ or instrument which, whether on earth or in heaven, is able to take us to reality; and nought is there that is beyond it. In it only can you have any place at all for all intuition, all faith, all thought, known to the ordinary sense or usage. And I doubt very much if ever you can honestly and reasonably question this procedure, and hunt up some false presupposition that is lurking unseen underneath all this method and point of view.

11. *This again is ontological at bottom*: Recognising, then, and adopting this necessity and character of the instrument which

reaches reality, without which we could never attain to it, and so could have had no possible reality to talk and think of as, if in such a case reality exists at all, what its nature is and so on; recognising, thus, this supreme necessity of the mind to see duality in even the reality itself, which only has it come to reach and see, let me proceed to examine the nature of this duality without which—whatever it might be to other people, to ourselves at any rate, in the position which we occupy now—reality itself is not or nothing. This is not the dialectic of Hegel, or the critique of Kant, but the very first and foremost necessity of all systems worth the name, whether ancient or modern, eastern or western, because it is the supreme question of *all thought whatsoever, i.e., in short, not merely of man, but no less equally so of any thought whatsoever which thinks of reality*. It is in the nature of all thought whatsoever it be. Granted this *epistemological* (or *logical*) *necessity*,—whatever questions you may raise on the ontological bearings or implications of such a necessity, which must be granted, and if not answered and set at rest, must then be yielded to—I now come forward to say that this *duality seen in the reality* by the thought which thinks or tries to see reality, this duality has nothing external or unsubstantial about it. This, certainly, is not an empirical distinction that we see, or if you please, that we make, in reality, but is on the contrary, the very primal necessity of all true and pure thought. It is nothing empirical but the most *real and transcendental* or a *priori distinction* (but no division) that exists in reality itself. For, so far as I can see, thought which thinks or reaches reality, is not something that is altogether or in any way in the least inadequate to reality; but is, on the contrary, *most fully and perfectly adequate to it*. Compare with this the *Gāna-mārga* of the Indians and note that, according to Croce, we can have no metaphysics or on-

tology as above and cut off from all logic and epistemology. Hence it is that like the ancient "Rishis," seers or wise men, he rightly claims and lays down that "to think is to discover" (*Logic* p. 492), "to know is to know reality" (p. 154) and that "the individual judgment or perception is fully adequate to reality" (p. 158). Cp. Hegel's dictum, "knowing is being" and what Gentile says: "Truth is reality."

11. *This Duality as the Condition, Essence or Nature of Reality*:—So, when thought sees and tells us that anything is ultimate and real, this something that is told us by thought, is quite real and as real as any other thing that we grant to be real. Only this duality is not itself ultimate, but has its being in the reality itself, which is one and one only in its essence and yet can never do without this duality that is now under our scrutiny. Thus, it is nothing external to reality; for, if reality be what we think it to be, *the whole of what exists and persists amidst all the changes of which the world is so full*, then this duality can have its being only within the reality itself, and not anywhere outside it. What, then, is this duality? It is like the necessity of thought which we saw but now, itself also a necessity, a condition, a law, character or nature of the reality itself. Reality exists only in and through this duality and can never live without it. It is of the very *essence* of reality; but for all that, not the *whole* of it. Reality, most certainly, is this duality itself, but yet it is not merely this, but something more (than this). It is, in fact, the *bond and fount* of this duality; and we may well say that this duality is the *form* or mould in and through which on'y reality lives and acts, moves and has its being. This duality is neither prior nor posterior to reality, but is born at one and the same birth with itself. Reality exists as but the unity which lives in

and through this duality and underlies it everywhere. *They are the condition and pre-proposition of each other*; because they are born together at one and the same birth; though, for empirical considerations, this duality is subordinate to the unity which enfolds and underlies it everywhere.

13. *This Duality as the Life and Activity of Reality; hence the Law of Identity and Difference*:—What then, is this duality that is so vital to reality itself? I said, just now, that it is its form or mould; and I should say it is nothing but this same form or mould. For, there being nothing beyond reality, and reality ever existing in one form or other, it must from the level or the stand-point of the mind which beholds reality, either exist in action or in thought. Indeed, reducing all this existence into one only form, *reality exists in action*; for thought also is a form or kind of action. But this action is not the same as our ordinary action. For, action which has a temporal life on earth and in man, cannot now exist or remain in the same way at this our present stand-point, whereas in Kant there is yet no time at all; for time itself has not yet come into being. There may be questions about this non-existence of time at this level; but for the present let us merely take a look at them and quickly proceed to see *what this action is, which is the ultimate form in which reality lives and moves and continues to exist*. It is, in short, the action of something upon some other thing, the action of something towards some end or other, and as we have seen that there is nothing beyond reality, this action goes on in reality itself, by itself, and for itself. This so-called existence of action in reality, by it, through it and for itself, shows us how this form of reality, its own existence, that is yet unfettered by time (and equally so by space), takes all its elements from reality itself. The one thing which is the reality, acts in itself which is also reality

for some end which is itself reality. Thus the actor and the action which at first seemed to be two and separate from each other, are at bottom only one. For they both have their being only in the reality which produced them and lives or exists only in and through them. *They are not different from it, nor is it different from them*. But though both of them are one at bottom, still from another stand-point, from what they appear to be, they are not one at all. *They are one with reality, and yet different from it*. If this were not the case, not merely would they not be, either to think or to talk of, but as shown above, *there would not be reality itself at all*. Reality which exists or lives only in and through action, has now come to this level of our or the mind's apprehension, that it is *one with its own action and yet different from it*. Thus, this relation of identity and difference of reality with itself, is the basic discovery of thought, whose efficacy we have not yet seen any reason to doubt.

14. *The same seen in the Form of Thought*: This principle or law of reality is still the same when from the simpler form of action that we had at first posited, we now get back to thought itself which had so far been reduced to action or activity. Thought thinks; but this is meaningless to us till we come to see that it thinks of something or other, just as in action it implies an actor, an end and an action. Now, when this idea of thought is so far developed as to say that *thought thinks something or other**, we see that thought in which only this reality has any being and meaning, is one of the forms

* Evidently this "thinking" of mine is something far different from the mere "thinking" of doubting people. For whereas their thinking is mostly that of men, the thinking that I here refer to is that of Reality (or God) itself, a thing which never seems to have entered the head of such doubting people.

in which, as in action, reality lives and exists. So, in thought, reality thinking, thinks itself and not anything else. To this extent, once again, *reality is one with what it thinks, and yet at the same time different from it*; and the law of identity and difference gets another proof of its own existence and reality. It is not a figment of the human brain, a mere psychological creation or necessity, but a *fundamental reality* itself. It is not an abstraction set up by the abstract thought or intellect (the pseudo-concept); but is the flower which gets its perfume from the true and fertile soil of reality and is in no way a fiction. It is thus not a mere psychological or even an epistemological or logical law, but a truly philosophical, or what you may call a *metaphysical* or *ontological law*.

15. *The same seen in the question of Essence and Existence*:—The truth of this law we may see also by the terms of the question with which we began this discussion, namely, essence and existence. Identity is connected with essence and difference with existence. Just as the thought and action which were connected with reality, were identical but yet at the same time different from it, so when they are identical with reality, they enjoy the privilege of carrying the essence of reality within themselves; but so soon as they lose this precious identity, and yet are in a certain definite relation with reality, though now only through difference, they have no longer the old privilege of carrying and enjoying the essence of reality within themselves, but only of having instead that other "form" or aspect of reality which is (mere) existence. In being different from reality they do exist and have an existential character, which saves

them from being altogether cast out of the pale of reality. Only they no longer have the deeper relation in which only they could have enjoyed and kept the essence of reality within themselves. They no longer have that fullest and deepest "relationship" with reality which is what is signified by essence, *but only that barest "relationship" with reality* which just saves them from being hurled down, down into the abysmal darkness where none of that glorious Light of true reality shines, that glorious Light which is the food or bread for which the pious Christian daily prays, even like his distant brother of the East who daily "meditates on the adorable Light of that shining Creator or "Savitri" who incites our "Buddhi" or intellect (Gayatri Hymn of the Hindus; Rig Veda, III, 62, 10). And this barest "relationship" with reality is what is otherwise known as "existence." In empirical language, essence may be said to signify the maximum "existence" possible to any "thing" which comes before our human and thought comprehension; and existence the reverse of it or the minimum "existence" * necessary which keeps a "thing" from being what otherwise in its absence it

* My "essence" as in the ontological argument of St. Anselm and others involves "existence;" but the point I am here urging is the difference between the two terms (or ideas). My use of these terms is certainly related to that of Spinoza and other thinkers, but I am here using them for a different purpose and only in the meaning I have explained herein. I have thus made use of the notion of "relations" also, though Kant and Bradley might have their own views upon it. I have also said existence is a "form" of reality, and so essence too must be connected with such a "form" and partake of its nature and character. But then this is different from Aristotle's use of "form" which is so closely connected with his "matter." And as regards the question of extent, my essence is more connected with the universal, and existence with the particular.

would have come to be, and have failed to keep up its very life, whether it be as the form or the content of our thought when this "thing" comes within the reach of thought.

16. *The Laws of Duality discussed and concluded*:—This seems to me to be the utmost of primal necessities or principles that we need or do discover in what is called the metaphysical part of philosophical speculation. Down the centuries the law or principle that I have just formulated as the *relation of identity and difference, of essence and existence*, has assumed various names, and it is not necessary for me to go into any discussion or history of them here at this place. Suffice it for me to point out that without it no discoveries, no truths are possible, and hence no reality whatsoever worth the name. Were there not this law, or were it a mere chemirical fact of which I am needlessly making so much, how could we have got these results at all even by any other method or means? But I cannot, at this point, linger over the question any further at all.

However, I have, at the very beginning of this discourse, pleaded for the first and foremost necessity of a duality (of identity and difference, with its three forms, and especially the ontological) at the heart of reality, and it is only after its granting that I have been able to reach this second principle (of philosophy, *vis.*, essence and existence). It is quite necessary, for as it seems to me it is with this that the greatest discovery of metaphysics, the *a priori synthesis*, is at bottom connected. What we speak so much of, the subject and the object, the individual

or the particular and the universal and such other dualities, all of these are merged in and solved or take their life-source, their very life-bread only from, this central, basic or fundamental principle. Granting, then, that my view is true and correct, what is the relation of my aforesaid law to this basic principle of all modern philosophic thought? What is the value of it to my question of history, and of the philosophy or metaphysics of Benedetto Croce?†

17. *The relation of the above results or (laws) with philosophy and specially with Croce*:—Let me try to answer you. You will grant that all philosophic thinking comes in the ultimate to this kind of questioning and trying to answer them as best as possible: (a) What is reality? How does it exist; and what does it do? (b) Can we know this reality; and how do we come to know it? (c) What are we, we individuals that think and talk, that live and act in this wise? Have we any relation with this reality of which we have now come to speak? What is this relation? How does it exist? How does it work itself out within us and how are we to conduct ourselves in relation to this mighty reality? (d) Finally, does this knowledge solve all our questions that arise and encounter us in the course of life? If so, how does it effect it; and is this all its value to us; or, has it any more value in addition to this? If these are all your questions, I should not be loath to answer them; but I wonder if there will be enough time to answer it all, all the more so when I have to give the answer with special reference to Croce and to this question of history. Anyhow, there is nothing like an earnest attempt, and that is all that I can hope to do within the compass allowed me here at this stage.

(To be continued.)

† The relation of my laws of duality to the *a priori synthesis* and to Croce is the relation of distincts to reality which is spirit, which is itself *a priori synthesis* and nothing but it. We have not yet come to the question of opposites.

DR. WEST'S READING METHOD.

BY MR. T. KRISHNAMURTHY, B.A., B.ED.,
Hidagalli.

HOW to begin the teaching of a foreign language? There is Dr. West who says, begin with reading and end with reading, for the only capacity which would be mostly necessary for a pupil in after-life is purely a receptive aspect of language (reading and understanding) which will fairly satisfy his need; the need being, in this case, to acquire a knowledge of the culture and thought of the people whose language one wants to study. If reading is the objective, then why waste our time in the various language gymnastics of speaking and writing? Of late, the ideas expressed by Dr. West have caught the imagination of various teachers and his method in India has become popular.

Dr. West's system, specific practice system as it is called—to give maximum practice in one aspect of the language which will be of greatest utility to the pupil—is really logical and it is a fact in many cases of children who study a foreign language, what all they require is a reading capacity. Can we say it is the case in the huge number of students who study English in India? After the elaborate arguments that Dr. West places before us in his monumental work *Bilingualism*, one is inclined to agree with his conclusion that reading is easier than writing and speaking; and that much time could be saved by concentrating our attention on this point only; and that our objective should be only reading of English. But when a teacher faces the average parent who comes to him and tells him to teach his son not merely reading of the language but also to give him

a capacity to write a neat letter in the language and also to frame a telegram which means the boy should have a working knowledge of the language, there are sure to be many doubts about the objective being reading or writing and speaking also.

Even supposing reading is the objective, is it possible to acquire an effective reading capacity independent of the speaking and writing capacity? Then again, is learning to speak a hindrance to learning to read? Dr. West answers affirmatively to both the questions, "I gather from my work during the past eight years that a child learns to read a language about four times as fast as he learns to speak." This is the basis of his argument.

Then why disallow speaking? According to Palmer, an effective reading capacity could be developed only after a child has a control over the fundamentals of the language as speech. Further, it is not possible to associate new language units with the things or ideas for which they stand unless the pupil is familiar with some language as speech which gives a capacity to do it effectively, a capacity which is the secret of all foreign language learning. If this power is lacking in the pupil, which should be in the case of a boy following the 'reading method,' he is more likely to read and understand in terms of the mother-tongue which is not the right way of learning a foreign language. "We do not agree at all with the assumption that it is possible to teach reading ability prior to and independent of speech ability." (Palmer and Redman.) Dr. West thinks that

*It is a pseudo-concept; but as the pseudo-concept itself involves, and in some respects, is identical with the pure concept itself, see the Appendix on this subject, and on Science in Croce (7).

children to speak first instead of reading is like getting a baby walk by teaching it roller skating. But did not every child begin with roller skating in the case of learning the mother-tongue?

There is at any rate a period when a child should be given a rapid reading practice, but that can be only after knowing some language as speech. At this period, the reading objective may be placed in the foreground and the other aspects of language in the back-ground. Learning to speak may be more difficult, but it is such an aid to learn to read a language. Dr. West's scheme depends on the vocabulary control and he makes a distinction between vocabulary for reading purposes and for speaking purposes; but in the case of boys learning English what they want is a vocabulary which would enable them to carry on

correspondence and to deal with Indians in other provinces by exchanging views. It is purely business and commercial English that they mostly want. If Dr. West were to frame a course for this purpose to suit the requirements of Indian children, he would be doing immense service. (We hear he is framing a course for teaching foreign children to speak).

There is one more point; if schools in India introduce the reading method and expect boys to answer in writing in the essay form in the S. S. L. C., is it not teaching them walking and asking them to go on roller skating? Capacity to express in such students should necessarily be very little and to expect them to satisfy the requirements of an Indian Matriculation or S. S. L. C. is too much.

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BY MR. A. L. NARASIMHA MURTY, B.A., B.ED.,
Bolarum.

THE result of the German elections and the overwhelming success of Hitler, the decision of Mussolini to have the army, navy and air portfolios in his hands only, the recent disturbances in the Irish Free State due to the rise of General O'Duffy's party and above all the rapid growth of the Fascist party of Sir Oswald Mosley in a calm and sedate country like England, make one and all think about the future of democracy. The Great War was fought to make the world safe for democracy. But, after the War neither in Europe nor in any part of the world is any country safe from Fascism and dictators. Except in the United States of America, Switzerland, France, the Scandinavian countries, England and Holland, we find nothing but systems of dictatorship either open or veiled. It is so in Italy, in Poland, in Germany, in the Balkans and in the States formed out of Russia. In spite of the rooted aversion in the minds of all sane men for war and its catastrophic results and in spite of the many efforts on the part of the nations and eminent men to arrive at an international understanding on the question of armaments, one finds to one's consternation the world heading to a war. Countries like France and Czechoslovakia in Europe and Japan in Asia are militarised democracies.

The world-wide depression with the appalling distress in its wake made the average man in the street look on democracy as something that had outlived its utility. This feeling in the mind of the masses is

responsible directly for the phenomenal rise in the number of adherents of the two forces, *vis.*, Fascism and Bolshevism, that are vigorously assailing the enfeebled democracy in the West. The firm stand of the Austrian Chancellor, Dr. Dollfus, against the well-organised armed forces of Fascism* is indeed commendable and gives a ray of hope to all those that view democracy as the only form of government that is capable of bringing about peace and good-will in the comity of nations while preserving liberty, the cherished right of humanity. But this ray of hope is encircled by the intense gloom cast by the withdrawal of Japan and Germany from the League of Nations. This organization that is looked upon by the suffering humanity as the one that is capable of bringing about an international understanding, is now slowly revealing itself, much to the disappointment of many of its votaries in all parts of the globe, as only an apology of what it was thought to be. The prediction of H. G. Wells, in his essay the "Probable Future of Mankind," has almost come to pass. In the name of humanity and in the interests of peace and civilization it is the imperative duty of the politician, the poet and the pedagogue to prevent the spread of this idea in the minds of the masses. No time should be lost in re-instating this premier organization of international understanding and the only hope of millions, in the proud place which it once justly occupied. Again, the leaders of thought should find out why a portion of humanity became so unhappy and discontented that a few have lifted their eyes towards Bolshevism

* Austria has turned Fascist since the article was written—Ed.

and more have come to regard what are called the privileged classes antagonistically. There must have been something rotten in the organization of this community. Instead of railing at this new tendency—evidently a potent menace to democracy—it would do well to investigate the cause of it. Any thoughtless action, indignant denunciation or cheap abuse would antagonise this section of the population and result in disaster.

The speech of Lloyd George in the House of Commons, the other day, when he quoted figures showing the prodigious increase in the armaments after the World War, the recent announcement of the French Government regarding the increase of air-mindedness in France, the casual perusal of the Japanese war budget and the elaborate military preparations of Belgium, fill one with despair. So long as there are numbers of unprincipled men in the world, and distrust and jealousy among the nations, it would be next to impos-

sible to bring the labours of the Disarmament Conference to a successful end. Much educative propaganda should be done both in the press, on the platform and above all in the class-rooms. At least two or three periods in a week should be set apart for instruction in the ideals of the League of Nations, in every institution that professes to train the future citizens of the world. Such subversive propaganda, as is indulged in by the Nazis that is calculated to inspire hatred of other races and nationalities should be promptly counteracted. The world divided against itself cannot stand. The defeat of war can only be brought about by the leading nations, inspired by a will for peace in place of old lust for fighting and annexations, throwing all their powers and energies into the scale on the side of peace. It should be clearly understood that the establishment of world peace is a spiritual matter, involving a change of heart. And this is the sacred duty of one and all of us.

IS THERE NO WAY OUT?

BY MR. CHEBOLU LAKSHMANA RAO, B.A., B.ED.,

Guntur.

THE fate of teachers under private management is really deplorable. Any employee in any department, public or private, can count upon his accumulated service for his greater security of tenure and receipt of higher emoluments. Not so with the poor teacher—the custodian of the future citizens. The greater his service, the more insecure will his position become. It will be news to many to learn that the scientific truth of Boyle's Law is being practically applied with all its scientific precision and mathematical accuracy to this

poor fellow—'the sower of future harvests and the reaper of whirlwinds,' in the memorable language of H. G. Wells.

All students of science know full well that the volume of a given mass of gas varies inversely as its pressure. Similarly, the salary of a teacher varies inversely with the pressure of his accumulated experience of greater service. As he advances in the vale of years, his misery also increases. He is naturally upset with his fate. The increasing family finds him with decreasing means of support.

He becomes an eye-sore to the management and to the future entrant into the service. The former under the plea of economy and trade depression tries to bring down the pay-roll and the latter heartily co-operates with the former by underselling himself. As the school budget decreases year after year, the Government has to pay less and less contribution to the institutions and this it heartily welcomes. The Government cares more for external equipment of a school. The Government inspection is more concerned with the qualifications of the teacher employees than with their adequate remuneration. They have fixed the minimum wages for the maistries and masons in the P. W. D., but they have not fixed the wages of teachers in secondary schools. They never quarrel with the management however low the salary of a teacher might be. But they are ready to pounce upon any poor teacher if he lacks but a cap or a button on the inspection day. When the teacher is starved and cannot provide himself with a full meal, how can he be expected to provide himself with a cap? Nobody expects the piper to play the tune without the pay.

The condition of many teachers under private management is really shocking. Many teachers with a number of years of experience to their credit have been summarily dispensed with for no fault of theirs and the managements could not have even dreamed of such expedients but for the agreements insisted upon by the Government. All glory to the originator of the agreements which provide a safety valve of three months' notice to the management!

The Teachers' Service Conditions Bill, sponsored by the South India Teachers' Union will go a long way in remedying the present state of affairs and it is the duty of all teachers to get it passed into law.—Ed.

Temporary teachers are after all temporary and there can be no question of their tenure of office. The methods employed by some managements are equally interesting and worthy of note. In lieu of dispensing with the services of permanent teachers they have hit upon a novel method. They make the position of the teachers too hot for them to remain any longer in service by adopting the following novel method. It is a three-fold method: The first is to stop the increment indefinitely. The second is to effect a recurring cut rising sometimes upto 35%. The third and the most effective of all is to revise the scales suddenly in the middle of the school year with the cut still on.

The Government in blissful indifference continues its inspections year after year, imposing fresh burdens on the hackneyed teacher. They are satisfied that they have improved education by the changes in curricula never realising that the real improvement of education comes only when there is a contented teacher.

Is there no way out? Are the poor down-trodden teachers to continue to suffer indefinitely? Can they not rise to the occasion and act like one man to bring about a change in their helpless position? Can they not make the Government and the management to see that they are an indispensable factor in the real imparting of a sound secondary education to the youth of the country.

We hope they can. It is suggested that the teacher will immediately agitate for the following through their Guilds and Associations.

1. That the Government shall make it a condition precedent to the recognition of all secondary schools, the adoption of fixed scales now in force in Government institutions only.

2. That the Government shall alter the bond in such a way as to safeguard the tenure of a teacher by the institution of a court of appeal for settling disputes between the management and the teachers.

comedies. That haughty and intellectual beauty that has erstwhile been contemptuously and light-heartedly airing the male sex shows a resolute creature with serious and broadened activities. The marriage festivities were about to begin in heightened activity and mirth just when the collapse of Antonio's fortunes and the forfeiture of the bond are announced. The tragedy is at its height just when romance is crowned in its success. The lovers are separated in their bliss and Bassanio runs post-haste with large sums of money from his new estate. The marriage activities were once for all stilled not as in "Much Ado about Nothing" where the tragedy is not so serious as it is based only upon a misguided credulity and where the light is seen to be thrown over the right issues. Here the tragedy is real and apparently hard to be surmounted. Shylock was cruelly insistent on his demand and the law was his. It is this tragic climax of situation that is laid for Portia and how she saves this is an extremely romantic affair and a novelty of its own kind. She is prepared to circumvent the murderous design of Shylock and quickly thinks out a plan. None of the romantic heroines, Rosalind, Beatrice or Viola are called upon to react in such a trying tragic situation. Beatrice only tries to champion one for the cause and for Viola there is not much of a situation which is hers to control. To Rosalind, of course, it is given to control; but there is no trying situation for her. She is more a fanciful creature of the imaginary realm of romance and is more ethereal Portia rises to the occasion not effeminately but mightily. She is indeed the most intelligent and quick-witted of Shakespeare's romantic heroines, even if she has less of the romance of a Rosalind or even a Viola. Shylock is stunned when he is thrown off his

guard. Portia makes him understand that she has fully realised the legality of his demand. In a comely way she shows she cannot be out from the trap laid out for him. She makes him know slowly but steadily what Shakespeare makes Macbeth speak.

"We would commend the ingredients of the poisoned chalice to our own lips." The Jew is overwhelmed and sinks into a heap. Such is Portia's quick ingenuity and skill that she holds her enemy in her firm grasp and masters the whole situation. Rosalind perhaps would have failed in such a situation where more of practical intellectuality than of romantic imagination is needed. She has in her the Renaissance love of learning and she rises to the occasion in virtue of her orientated tastes. In this she is more akin to Beatrice who is again a native born of Italy. About all she has a rare fortitude. Viola is uncertain of her own definite plan till things are precipitated by chance, Rosalind's mastery of situation is more romantic than practical and she would have been an utter failure in urban life. Portia is gifted with personality as well as knowledge to be useful in urban life and redress its evils.

Once the tragedy is submerged and the tragic figure is dropped down, the undertone of comedy rises fountainlike from its repression. In repeated gushes this spirit is coming out (in sudden volitions), till it rises out in full vigour in the ring episode. The deliverance of Antonio is very well implied in Portia's redeeming grace. The very gravity of the bond itself is relieved by the success of Bassanio's suit for in a tragedy, the play is of succeeding failures, the one more tragic in intensity than the previous. All these are very early suggestive of the romantic and

happy termination. The notes are intensified in Jessica's love for Lorenzo which is deeply set against the tragic hatred of Shylock the Jew in his own house. Seeds of Romance are dispersed as they are anywhere even into the Jewish heart that has learned to take fascination for Lorenzo at first sight. So selfless and so holy is her affection that it has discarded a father's love and more than that even native religion. There are no artificial bans to free love and this is the message of Jessica's love. Shakespeare works by parallelism and contrast and there are no limits again to the hatred that is born of racial jealousy in Shylock. Shylock's home becomes a hot-house for this free love and the sweet lovers manage to fly off for the sake of sweeter love. The masque provides them an opportunity and they are off to Portia's as birds loosened from the cage. To return to Portia, she has sealed her love again by the bestowal of a ring on Bassanio's hand and likewise Nerissa has done. Jessica and Lorenzo need no rings because their love is sealed at best by love alone and they are the sweetest pair that talked love in Shakespeare's gardens. They have been left alone to the pleasures of life in the castle as Portia keeps them in charge and feigns to go to a chapel close by. The love of Jessica and Lorenzo is so charming that the impression has long lingered upon my memory in its simplicity and pristine beauty till I take up the book again now and review the spirit. Imagine a solitary moon-lit night, the bright and blue canopy studded with stars. "The moonlight has been sleeping sweetly upon the banks" becoming very pleasant to the eyes and the heart. Sweet sensations are stirred, felt in the blood and along the heart; the imagination becomes vivid and fertile and scenes of amorous life loveable in themselves float before

the mind's eye. A sweet breeze fans the senses and imagination is further stimulated and erotic scenes are drawn from legend and epic and likened to personal experience of a young and happy nuptial pair who are in love with love. This is exactly how Lorenzo and Jessica spend the beauteous lovely night in Portia's garden. Music soon becomes the food of love and impulses of love come from the sweet brooks and vernal woods. Nature itself is alive to this love of Jessica and Lorenzo. Can any more lovelier and romantic situation be imagined? Let us leave this lovely couple in overflowing love-talk for a while and go to things that are still more romantic, though not as loveable.

The V Act of the *Merchant of Venice* is an exquisite piece of romantic comedy. Prof. Ralieggh says that it is a welcome abstraction though not a full solution. It is not a mere welcome abstraction alone, but it is a logical development from the play in consistence with the spirit of the play and Shakespeare's genius. Shakespeare has gone too far with the Jew and his ubiquitous personality along with the tragedy and he realizes his mistake though he feels how the tragedy is growing inevitably on his hands. Therefore he dismisses off Shylock and tries to counteract the harrowing impression he has created through a brightly compensating piece of exquisite romantic comedy. Solution our dramatic poet neither seeks nor offers in any play. Things grow out on his hand in a steady evolution and the tragic is unaware taking possession of his dramatic muse. In this play he gets out of the influence somehow and comes to his own, cheering the play at last by a peculiar and delightful episode of the rings. It is apparent therefore that the ring episode is purposive and has a romantic intent and interest. So the V Act is not merely a welcome abstraction. It indicates how Shakespeare is tossed between the influences of tragedy and comedy till the balance is in

THE SPIRIT OF ROMANTIC COMEDY.

THE "MERCHANT OF VENICE."

BY MR. KURADA SATYANARAYANA, B.A.,

Sompeta.

BEFORE the dream has actually broken away, it blazes into its last stretch of splendour and we have the "Merchant of Venice." Back again we are driven to the Italian life of splendour and beauty, full of zest and virility. This time the scene is laid in Venice, the most beautiful metropolis of Renaissance Italy. The mysterious and the tragic realities of life are growing upon Shakespeare's most comic themes and we have such a gaunt and taciturn figure as Shylock with a severe tragic fall. The "trade and profit of the city of Venice consisteth of all nations" says Antonio, his protagonist who casts his fortunes on the sea and this merchant of Venice is pitted against the merciless usury of the Jew, insulting him very often on the Rialto. Shylock is actuated by racial jealousy and personal hatred to entrap Antonio and awaits the occasion. This occasion is at hand in Act I, Scene 3, and the Jew makes his dreadful stipulation of the pound of flesh to which Antonio readily assents though not too confident of his fortunes aboard just to promote the interests of love and romance. Even in the beginning of the play, Antonio is unknowingly sad and there hangs a melancholy sadness over his brow. This is the tragic atmosphere in which the love plot has its inception and its furtherance and its fortunes are determined accordingly till the mists gather, the storm is threatened, but is all happily averted by the skillful stratagem of a romantic young lawyer. Notwithstanding, the tragic effects are greater in this play and they drag on till the IV Act.

A suspended gloom hangs over the destiny of one and all. Portia's destiny itself as regards her love-life was uncertain as also Bassanio's suit restrained by the casket choice. Antonio's fortunes are on the suspicion and over all this is suspended the gloom of the bond. Portia comes to her own when once the casket selection is a success and regains all her vivacity and splendour and carries the torch of light and of wisdom into the darkness of the ensuing scenes. Her wit flashes as lightning in the court and she herself rains out a flood of mercy whose quality is unstrained. The consciousness of the contrast of her own appearance with reality adds more of romance to her speech and conduct enlivening her wit. The pretty young lawyer conducts himself thoroughly well and reverses the tables establishing the triumph of love and romance over hatred and jealousy and this is exquisite romantic comedy nevertheless.

Two figures stand out ubiquitous in the play, Shylock and Portia, the one tending to make the story tragic and the other trying to draw it into the exquisite realm of romance. Prof. Raleigh lays an emphasis on the former saying :—

"The whole action of the play passes on the confines of the tragedy and is barely saved from crossing the darker realm." The undertone of romance is there. We see it in Bassanio's success of the casket scene, and in Jessica's romantic flight to the seat of Portia. Gratiano has most unexpectedly obtained the

love of Nerissa and all at first sight. Apparently these have no notable effect in the beginning till their harmony is struck in its highest pitch in the romance of the trial scene and the exquisite beauty of the ring episode following close by. We no longer remember the uncertain misgivings of an Antonio or the first flutterings of the love-stricken heart of a Portia at the casket scene. Jessica's flight adds to the events fresh romance. The Jew presses on with his terrible tragedy. The Christian has played false with his daughter and created rebellion in his own blood. This jealousy is great for the Christian and he has made certain the doom of Antonio. He cries out most pathetically about ducats and daughter and ascertains the fortunes of Antonio. He has taken an oath and his patriotic instinct is great. He cannot pardon Antonio who spat upon him and who spurned him often. His is a pitiable lament and indeed a noble one too is his jealousy, only it is unquenchable, and he himself is irredeemable if the tragedy is to be saved. The terrible tragic figure must sigh away at last. As with Lear, we sympathize with Shylock that 'he is a man and man again more sinned against than sinning.' He is one of those "characters whose voice we know and whose very tricks of cunning are peculiar to themselves.

Antonio and Bassanio are pale shadows of men compared with the gaunt and giant-like tragic figure "whose love of his race is as deep as life, who pleads the cause of common humanity against the cruelties of prejudice, whose very hatred has in it something of the very nobility of patriotic passion, whose heart is stirred with tender memories even in the midst of his lament over his stolen ducats, who in the end is dismissed unprotesting to insult and to blame :

"I pray you, give me leave to go from hence ;
I am not well : send the deed after me,
And I will sign it"

and so ends the tragedy of Shylock and the air is heavy with it long after the babble of love-plot has begun." It is a particular ediosyncrasy in Shakespeare that he lavishes all his wealth of imagination on particular characters like this and dismisses them suddenly when they grow too much at his hands. Shylock is one and Falstaff is another. Shakespeare is conscious of the severe strain of the tragedy and therefore invents the ring episode to compensate for the undesired impression and provides ample romance to sustain and invigorate the spirit of romantic comedy. The V Act in my view is therefore no superstructure and a worthless appendage, but is the vital part of the play restoring the balance of emotions too much harassed by tragic feeling.

Now let us return to Portia who reverses the tables and who forms the pivot of the play. Her psychology furnishes a fine transition from an uncertain gloom to a hopeful fortitude and she becomes a romantic heroine, once the casket scene decides her love-life. At first, however, she is a prey to tragic misgivings. The gravity of the casket-choice hangs heavily on her spirits. Light-hearted as she is, her appraisal of the young princes, the tragic thread of life's destiny is woven into her and her heart flutters when Bassanio, her lover of first sight, is going to attempt his choice. She desires a romantic relief by a deference of the choice. Chance crowns the attempt, however, with success and tends to lay out the foundation for later developments of romance. From thence her spirits are stirred and she becomes more vivacious and alert than any of the heroines of other

favour of romantic comedy as illustrated by the V Act of the play. Prof. Raleigh contends again that the closing scenes have an undesired air of heartless frivolity occurring as they do after the tragic fate of Shylock whose impression never leaves the play. This is probably true when the play is viewed through Shylock. Prof. Raleigh admits, however, as centre of interest that Shylock has been too indiscriminately made an important tragic figure and thus gives us to understand that Shakespeare wanted to make of his play a successful romantic comedy. The defect is that the tragedy has been pressing upon his comedy till he is able to shake off this terrible figure and take a full draught from the fountains of love and romance in the last Act. The play has to be viewed through Portia and not Shylock.

The ring episode is a nice and ingenious invention of the fertile genius of Portia after her flushing triumph at the trial scene. As a token of gratuity, Portia firmly demands the betrothal ring and insists on her demand when Bassanio is shirking till at last yields to the superior claim of gratuity over love. Nerissa likewise humours her lover, Gratiano, and both return to Portia's seat to mystify Bassanio and Gratiano. They puzzle their husbands with reciting how they have gone to wrongly led Balthazar and his page. Antonio is annoyed and his aggrieved interference for the sake of his friend strips Portia of her pose and she becomes once more the wedded love reciting how she has been the deliverer of Antonio. Among these pairs of lovers whose loves are lit up in a splendid fashion, all obliged to Antonio for the splendid sacrifice he was about to make, who will get into ruined Shylock or his tragedy when also his only daughter has become an enemy to his blood and his religion? Once more we hear the merry choir of voices singing about love and its sweets, deriving greater pleasure again from recollecting the tribulation through which this love has passed.

The element of low humour in Launcelot deserves special mention in that he does much to mitigate the tragic impression. He stands by the side of Shylock and lays out his whims. He calls his master the devil, and

chooses to be off his heels from Shylock's home. After the gravity and seriousness of the bond scene, his Gobbism refreshes the spirit and produces good comic stuff. He is often prone to mistake the form of words as Mrs. Palaprop, but is often more sensible than the sensiblest of men. The following is Lorenzo's studied estimate of him :—

"O dear discretion, how his words are suited !
The fool hath planted in his memory
An army of good words ; and I do know
A many fools that stand in better place,
Garnish'd like him, that for a tricky word
Defy the matter." Act III, Scene 5.

He plays with Lorenzo, as for instance, in the case of the 'Moor.' He is a rare entertainer to Lorenzo and a very nice companion to Jessica, his mistress. Jessica calls him a merry devil who has robbed her house of some taste of tediousness. He provides the play with much of laughable nonsense. He is something like the fool in "Lear."

The "Merchant of Venice" is the last triumph of the dramatist's romantic comedies. The darkness of the tragedy is hanging over the comedy in this play but is soon dispelled by the light of wit in Portia. The tragic impressions are growing upon Shakespeare's pen till these grow steadily in bulk and intensity and everything merry is driven from off the stage except the laughter of the fool. A mere trick by a skillful lady has saved the situation from becoming tragic as it has ended in Shakespeare's hands. Shakespeare is coming to the serious problems of life and estimate of the reaction of environment on personality and *vice versa*. He is coming to realize the intrinsic worthiness and nobility of character and realize its scope, but is waxing pathetic over such instances again who are coming down through some tragic bias in them as does Shylock. Shylock is thus more akin to his later dramas and he has been treading alien ground in this play. The romantic comedy is peculiarly coupled here with growing elements of tragedy, blazing at last into a glorious twilight of joy giving way to the significant night of tragedy that is coming over Shakespeare's dramatic muse, a night again where lone creatures battle against fate and are laid low.

THE S. S. L. C. PUBLIC EXAMINATION AND SPECIMEN PAPERS.

BY MR. K. LAKSHMINARAYANAN, B.A., L.T.,
Triplicane.

THE air is full of reform, and the education department is not immune from its influences. Though education is not widespread in India, failure at the Public Examination has become quite a common factor. Statistics of educational progress in the various provinces show that the percentage of passes elsewhere happens to be about the same as the percentage of failures in our own ! No wonder then that soon after the announcement of the results of the Public Examination we hear cries of the "slaughter of the innocents." As agitation grows apace, the Examination Board begins "to moderate" and so the results are "manufactured."

This artificial inflation of the eligible list from year to year has boded no good. There is not only great deterioration in the 'stuff' one meets with in the class-room, but it has led to unemployment among the educated classes as well. Grasping school managers call on their staff to devote their entire time to secure a cent. per cent. pass at the examination. Tenure and prospects are made dependent on the accidental results of an imperfect examination. In good years they leave us with the scant remark of "Oh ! You have but done your duty," but in lean years they make short shrift of the staff by serving them with notices to quit. They are able to get on thus for many reasons. Education is "transferred" to the limbo of oblivion. The market is full of 'pensioners' and 'honorary assistants.' Above all, too much stress is laid on a secondary aspect of education, *vis*, results at the

Public Examination, while the true end of education—character training—is lost sight of.

Examination is but a makeshift arrangement. It cannot test merit, as it does not take into account the environment. Our Public Examination is but a grand levelling process in which about twenty thousand pupils take their chance at a time. The papers are all on a stereotyped basis, and no account is taken or can be taken of the special aptitudes of the pupils or their surroundings. To minimise failures and increase the passes by natural means, the S. S. L. C. Board has just now pitched upon a new plan by offering to set a new type of question papers in the future. Due notice has been given to the schools and specimen question papers in the various subjects of the curriculum have also been circulated.

Our grandpas never tire of telling us that whatever emanates from the 'powers-that-be' should be received with frankincense and pan supari and that we should not stare into, or dare to criticise, it. But 'science' has awakened our reason and generated a passion for enquiry, and so, without turning revolutionary (thanks to the restraining influence of our elders) we shall try to sift the good from, and suggest remedies for, the new changes in contemplation by the department.

First, the Board of Examiners are called on to give up the 'essay' questions, but provide for a large number of 'test' questions at the Public Examination. This should be treated,

seventh century A. D. and handed it to his brother Kubja Vishnuvardhana who ruled Kalinga as well as Vengi, with Pithapuram as his capital. As the capital of an extensive kingdom, Pithapuram must have been a considerable town far outstripping its present dimensions and containing a proportionate population. Hardly two miles from here, lies the field of battle waged between the English and the French (1759) which decided the fate of the Northern Circars. It is known in history as the battle of Kondur.

Archaeological Importance: There are evidences to show that Pithapuram was at one time under the influence of Buddhism. There are three big stone images near the market street known as "Sanyasirallu." It is not known wherefrom these have been brought or how long they have been here. The Superintendent of the Archaeological Survey of India, Southern Circle, Nilgiris, saw them in of March 1933, and opined they were images of Buddha. There are images of Buddha also in the neighbourhood of Pithapuram such as Jalluru and other places. Some think that these are Jain images and believe that these places were under Jain influence for some time.

There is a huge circular mound covered with big bricks with a diameter of about 150 feet in the field of Dewan Bahadur Kommi-reddi Suryanarayanamurty Naidu Garu, just outside the limits of the town. Hard by this mound was recently unearthed something resembling a stone structure, by the writer of this article in his field. When the matter was reported to the Archaeological Superintendent, he came and inspected the locality in last March, took a photograph of the same and conjectured that the mound might be a

Buddhistic stupa and the stone structure near it, a monastery pertaining to it. The Department might carry on further research when funds permitted and determine the importance of these finds.

We learn from history that the Andhras ruled an extensive kingdom in the time of Asoka and adopted Buddhism as their religion. Buddhistic stupas have been discovered near Guntur (Nagarjuna Konda), Amaravati and other places also in the Andhra country. From these evidences, it might be inferred that Pithapuram is at least as old as Asoka when Buddhism was at its height. Since Asoka lived about 270 B. C., it follows that this town is more than 2200 years old.

Literary Importance: Pithapuram has been a Zamindari town ever since the Pithapuram Estate came into existence about two and a half centuries ago. The Rajahs of the Estate, cultured persons themselves, have been attracting Pundits and poets to their head-quarters, Pithapuram, and encouraging Sanskrit and Telugu literature. Now, this town can boast, thanks to the patronage of the present Maharajah, of some of the best scholars and Pundits versed in the ancient arts and sciences—Tarkam, Vyakarnam, Advaitam, Visishtadvaitam and Vidyaranya. It is a matter for gratification that when the vernaculars of the country have been struggling hard for breath in their unequal combat with their powerful rival, English, and their mother, Sanskrit, is almost extinct, this town should be striving to keep the ancient lore alive. Again there are not lacking here eminent poets and prose writers in the Andhra language which is truly called the 'Italian of the East.' This town is justly proud of being the home, among others, of the famous Andhra Addison, the humorous critic whose powerful pen

has enriched and electrified Andhra literature and for some time past been throwing the readers of the *Andhra Patrika* into raptures by his humorous contributions to it. His 'Sakshi,' four volumes of which have been already published, has really opened a new chapter in the history of Andhra literature. His poetical works, his many dramas, are quite enough to sustain his literary fame but his unique prose will immortalise his name and the name of the town which claims him. This town will be also memorable for its being the adopted home for over fifteen years of the veteran educationist, the ever working and never tiring knight, the retired Vice-Chancellor of the Madras University, the Andhra Pillar of the Brahmo Samaj, Dewan Bahadur Dr. Sir R. Venkaratnam Naidu Kt.

The literary history of Pithapuram will be incomplete if I omit the *Suryaraya Andhra Nighant*, a stupendous work likely to run into several volumes, generously undertaken by the Maharajah more than a decade and a half ago, at an expense of some lakhs of rupees with an army of Pundits and clerks, which is slowly but surely winding through its course and which, on reaching completion, cannot but be a mine of treasure for the language of our Andhra country. It may also be mentioned that the Maharajah has already published and been publishing a number of works in Telugu, originals, translations (from Sanskrit) and commentaries on important works, prepared by his poets and pundits as well as old manuscript collections considered worthy of publication. To mention a few of them, *Andhrabrahma Sutramulu*, *Prabhavatipradyumnam*, *Dharmakhandam*, *Paramayogivilasamu*, *Mahendravijayamu*, *Ramayavilasamu*, *Bhadravarinayamu*, and *Ramachandropakhyanamu* may be cited.

Other Features of Attraction. The history of this town would be shorn of much of its lustre if mention were not made of the paradise of Pithapuram, the Canadian Mission Hospitals of Agrapharam (a hamlet of this place). The beautiful buildings of the hospitals and the dwelling quarters of their doctors with up-to-date facilities of electricity and other scientific appliances stand in striking contrast with the rest of the town. The barren hillocks of Agrapharam, a tract of jungle land covered with impenetrable bushes and prickly pear, have been converted by engineering skill and patient labour into a most beautiful and attractive scenery. A desolate waste, the haunt of jackals and venomous snakes, has now become the lovely home of hundreds of patients and their families and an army of nurses and doctors.

The credit of this precious gift to Pithapuram belongs to the philanthropic American Doctors, the late Mr. E. G. Smith, M.B., and Miss J. M. Allyn, M.D., the former of whom ran the men's hospital which was opened in 1905 for a period of two years and the latter has been in charge of the women's hospital (opened in 1911) for the last quarter of a century nearly, with occasional intervals when she left for her home country. It may be mentioned that most of the buildings of the women's hospital which is considerably bigger than the men's hospital are a gift of the generous Maharajah, who prompted by his kind-hearted lady, the late Maharanee (may her soul rest in peace!) donated from time to time about half a lakh of rupees for them. Some of the buildings have been named after his blessed mother and some after his beloved Ranee, the last in the latter's name being the Maternity and Tuberculosis wards. The Maharajah built a choultry at a cost of about

in the main, as a welcome change, for pupils of the school-leaving age should possess an adequate amount of useful knowledge. But here lurks the real danger. A glance at the 'specimen question papers' supplied to the schools shows that pupils will henceforth have to answer from five to seven times as many questions as hitherto. It comes to answering about sixty questions per day for five days continuously. The strain on young boys is great, especially as the examination is held in the enervating summer months.

Secondly, the total exclusion of the 'essay' question does not seem happy. As example is better than precept, the following proof may be taken. In the geography specimen paper there is a question on latitude—"Captain Scott reached 89° S. How far was he from the pole, taking 1°=69½ miles?" The prompt answer of a boy was: "Let Captain Scott take me there and then I shall judge aright the distance!" This boy has command of language, and so pupils like him will do well in 'essay' questions; but in papers having only test questions where facts and figures alone are required, the chances of such boys are very little. Further, pupils joining colleges will suffer much if some early training is not given in continuous and cogent expression. Hence it stands to reason that the papers at the Public Examination should have some provision for 'essays'.

Thirdly, in setting papers and valuing them, Examiners should bear in mind that they have before them a large majority of very average boys brought up under varying environment. Hence the papers should be, as far as possible, suited to meet the needs of these average boys. They are the place to exhibit the examiners' knowledge or skill. They should examine what the pupils know, but never what they do not know.

Fourthly, to achieve their end, *vis.*, to increase the passes by right means, choice should not be withheld. Let the number of questions to be answered in a given time be

reasonably fixed; say for a 2½ hours' paper not more than 30 or 40 questions of the new type including all sub-divisions. Pupils may be assured of the maximum if they answer about 2/3 or 3/5 or 3/4 of the paper as the Examiner may deem fit. This will satisfy the needs of the average boys. The forward boys should also get sufficient incentive by offer of extra marks if they attempt aright more than the specified minimum number of questions.

Fifthly, all man-made arrangements are defective. Their merit lies in good intentions and sympathetic action. But the worst thing is the 'written' examination. Its defects have to be overcome largely by oral tests. For this, adequate provision has to be made sooner or later by the department. At present, our D. E. O.'s are left content to pass remarks while the schools are 'aided' to pocket them! Instead of the levelling process of an all-presidency examination, let us have District Examination Boards with the D.E.O. as the Ex-Officio President and the Headmaster of the respective schools to be examined for the time being as the Ex-Officio Member, for he alone is more fitted to speak on the merits or attainments of the boys under him, while the interests of the University should be safeguarded by the co-optation of one or two Principals of the colleges in the area. The Parents' Association should become a live organisation and one or two of the more enlightened and useful members of that body may also be co-opted in the conduct of the District Examinations. Written tests should invariably precede the oral and the Examining Council should visit the schools only with the results of the written examination. For then they can test the weaker boys more easily and find out their worth. They can also do their best by personal inspection to minimise the appalling failures that now stare us in the face. Many 'innocent victims' may thus be saved.

Unless and until some such arrangement is made and oral tests are introduced in schools to counteract the defects of the written examinations, we cannot hope for better success. It should be the earnest wish of one and all to see and say: "Not in vain shall be our efforts."

PLACES OF EDUCATIONAL INTEREST IN ANDHRADESA.

BY MR. MALYALA KAMESWARA ROW, B.A.

PITHAPURAM.

PITHAPURAM is a small town with a population of about 16,000 in the neighbourhood of Cocanada in East Godavari District. It has a Puranic, historical, archaeological, as well as a literary, importance.

Puranic History. It has two ancient and famous temples dedicated to Sri Kukkuteswara and Kunthi Madhavaswami respectively. It is known throughout the Northern Circars as a place of pilgrimage. The religious importance of this place centres round the pool of Pada Gaya in front of the Kukkuteswara temple. According to the legend, Gayasura was a big gaint who ruled in Southern India. He became famous for his virtue and liberality. It was said he was so big that when he lay down, his body stretched from Gaya in Bihar to Pithapuram in the Circars. Brahma, Vishnu and Maheswara hatched a plot to kill him and performed a sacrifice on his body while he was asleep. Maheswara stood on his feet, Brahma on his navel and Vishnu on his head. Gayasura woke up when his body was half consumed by fire and was about to curse them when they supplicated him and granted him boons in return for his pardon. As a result of the boons, the three Gayas (Pada Gaya at Pithapuram, Nabhi Gaya at Jaipur and Siro Gaya at Gaya) where the gods stood at the time of the sacrifice acquired great sanctity. The pool of Pada Gaya is supposed to contain the holy feet of Gayasura.

Thousands of pilgrims come here every year during the Maha Sivarathri festival and

bathe in this pool. Just as people going to Benares do not fail to visit Gaya, devotees coming from Kasi and Rameswaram consider their pilgrimage incomplete unless they get down here and plunge into the sacred waters of Pada Gaya. Pilgrims coming from the north to attend the holy 'Pushkaram' of the Godavari and Krishna forget not to bathe here on their return journey.

Besides the Pada Gaya pool, the temples of Kukkuteswara and Madhavaswami themselves have an air of sanctity around them. It is believed these gods have been self-existing (*Swayamvyaktam*) but not artificially made or imported. Pithapuram or Pithikapuram is one of the 'Ashtadasa Pithams' and the abode of one of the 'Pancha Madhavas.' Pithapuram itself derives its name from an ancient deity 'Puruhutika Sakti,' which is supposed to have been existing underground. The irrigation stream Yeleru which flows through this town has also a Puranic significance about it, being supposed to have been brought by a great Rishi Yelamahamuni.

Historical Importance. It is a very ancient place existing from over two thousand years. It was for a long time the capital of the Kalinga kingdom, being then known as Pisthapuram. Samudragupta, the Indian Napoleon, captured its fortress in the fourth century A.D. and became master of Kalinga. The Eastern Chalukyan emperor, the mighty Pulakesin II, subdued this fortress again at the beginning of the

ten or twelve thousand rupees in 1911 in commemoration of the Delhi Durbar, where the families of the patients resorting to the hospitals put up.

Something may be said about the excellent work that is being done by them. They have been attracting thousands of patients, rich and poor, every year from far and near. The tuberculosis wards having been opened recently and the dry climate of this town being very congenial for the treatment of this fell disease, it is expected that the number of patients will still be on the increase. The women's hospital has become very famous under the able guidance of Dr. J. M. Allyn to whom surgery, is child's play. They say that Miss G. B. North, the White

nurse of this hospital, who has been here ever since the opening of this institution in 1911, is a real mother for the suffering women and children, attending upon them day and night and ministering to their comforts most kindly and sympathetically. It may be said without fear of contradiction that this hospital is one of the best in this Presidency.

I shall close this article by observing that this place has long been noted for the handicrafts of Bell Metal work, Weaving and Dyeing which however have been dwindling for some time owing to machine competition. It also supplies a valuable market for the fine muslins of Uppada and Mulapeta only seven or eight miles from here, which industry is still thriving although it has not been so paying as before.

THE SUN-DIAL.

BY MR. MANJERI VENKATA RAYA IYER,
Alleppey.

IF our vision could but penetrate into the limitless depths of the past, we should find that, from time immemorial, man has been continuously making attempts to measure the mysterious factor which we call time and to predict the occurrences of events which happen regularly in accordance with certain immutable laws working in every realm of nature. It is a fundamental law of thought, at once simple and axiomatic, that the notion of time can arise in the human mind, only when two different phenomena are connected together in memory. In other words, no notion of time could arise in our minds if there were no palpable changes of any kind around us. Among the most glaring changes within the experience of man are, without doubt, the alternate appearance and disappearance of the sun, causing what we call day and night, and the regular recurrence of seasons in invariable sequence. Hence, it is but natural that the primitive man was struck with the grand idea of the sun as the progenitor of *kāla* (time), though the idea may seem fanciful and even childish as judged by the modern man who thinks he is more civilised than his pre-historic ancestors.

It might be that the primitive man found the shadows thrown by the trees and other objects about him to be enormously long as the sun just rose above the eastern horizon, the shadows gradually shortening and sweeping round as the sun sailed up the heavens until he gained the meridian, and the shadows lengthening and changing direction as the sun approached the western horizon. It

might be that he also observed the gradual changes in the length and direction of the shadows at different parts of the day, as day succeeded day and season succeeded season in regular rotation. It is highly probable that these familiar phenomena suggested to the cleverest of his kind that the length and the direction of the shadow thrown by a tall vertical post or pillar could give him the time of the day as well as the time of "the seasonal round" or the year as we are accustomed to call it. The tall flag-staff in front of the ancient temples of India, the stupas of the Buddhists, the pyramids of the Egyptians, the towers of ancient cities, the spires of cathedrals, the minarets of mosques, all these must have been intended by the ancients to serve, among others, the purpose of finding time with sufficient accuracy, to regulate and fix beforehand their daily round of duties, their seasonal festivities and their agricultural operations.

The fact that the shadow of a pillar sweeps over the ground half round the pillar in the course of the day, naturally suggested the idea of a style and a dial to the ancient astronomer. And the sun-dial should have developed out of this. He found the length as well as the direction of the shadow cast by a vertical post at any one part of the day was not the same from day to day in the course of the year. This fact must have urged him on to investigate still more closely the nature of the apparent motion of the sun in the heavens. As a result of this renewed effort, he must have come to understand that the apparent diurnal motion of the sun round the earth was always in a plane perpendicular to a particular line which he found to be the

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axis round which the celestial sphere, with the sun, the moon, and the stars on it, perpetually turned with wonderful precision. The vertical plane in which this axis was situated he called the North-South plane or the plane of the meridian, and the vertical plane perpendicular to it, the East-West plane or the Prime Vertical plane. These two planes with the plane of his horizon, or the horizontal plane which must be perpendicular to the other two planes, together constituted his three fundamental planes of reference in the matter of locating the position of the sun or any other heavenly body at any particular part of the day or of the night. Further investigations must have convinced him that the plane perpendicular to the axis on which the celestial sphere seemed to rotate, or the Equatorial plane as we call it, was more convenient as a standard plane of reference than the Prime Vertical plane, as the latter was different for different places on earth, whereas the Equatorial plane was the same for all places on the surface of the earth—hence universal. He found the shortest angular distance east or west of the plane of the meridian and the shortest angular distance north or south from the plane of the Equator completely determined the position of an object on the celestial sphere at a particular moment of time. These angular distances technically called the co-ordinates of a celestial object, were respectively named the Hour-angle and the Declination of that particular celestial object at the moment of observation from a particular spot on the surface of the earth. As the hour-angle of the celestial object is the shortest angular distance of an object on the celestial sphere from the celestial meridian of the place of observation and as it is different for different places on earth at any one absolute moment of time, the need was felt for a standard celestial meridian, so that the shortest angular distance

of a celestial object from it may be the same for all places of observation.

In the course of their observations, the ancients not only found that the celestial sphere, with the sun, the moon, the planets and the stars, was regularly rotating about an axis once in a day, but also noted that the sun, the moon, the planets and even some of the stars had independent motions along the celestial sphere, which were, in many cases, in a direction quite opposite to the daily wrapt motion of the heavens. Thus, they were able to find out that the sun had an independent motion of his own among the stars and consequently traced out a great circle in the heavens during a complete "seasonal round" or the year as we are disposed to call it. This grand circle they called the ecliptic, as it was found that eclipses invariably occurred while the moon was on or very close to this circle when she was new or full. They also found that this celestial circle crossed the equatorial plane at two points diametrically opposite to each other and that the plane of this circle was inclined to the plane of the celestial equator at an angle of about twenty-three and a half degrees—taking one complete round as three hundred and sixty degrees. They adopted the plane which passes through these two crossing points and which is perpendicular to the equatorial plane as the universal standard meridional plane of reference in determining the position of an object on the celestial sphere—the other standard plane of reference being the plane of the celestial Equator itself. The Great Circle where the former plane cuts the celestial sphere, they termed the equinoctial colure, as it was found that when the sun was at either of these two crossing points, the day and the night were of equal length everywhere on earth. They found further that as the sun crosses to the north of the

celestial equator, the days in the northern hemisphere gradually became longer and longer, the nights shorter and shorter and the weather warmer and warmer, till the sun gained the northern-most point on his annual path, when the length of the day became a maximum and the weather the warmest. Further movement of the sun caused the gradual fall of temperature from the maximum, the gradual shortening of days and lengthening of nights, though the days were still longer than the nights, till the sun reached the other crossing point on the equator, when, once again, the day was as long as the night. From this point, the sun crossed to the south of the celestial equator and the progress of the sun caused the days to become shorter than the nights in the northern hemisphere. The days, there, became shorter and shorter and the nights proportionately longer and longer, accompanied by the gradual fall of temperature, till the sun reached the southern-most point on his annual path, when the duration of night became a maximum and that of the day a minimum—the temperature too falling to a minimum. Subsequent movement of the sun made the temperature gradually to rise, the days longer and the nights shorter, though the days were still shorter than the nights, until the sun again gained the first crossing point on the celestial equator, when, once more, the day and the night became equal in length.

They also noticed the conditions in the southern hemisphere of the earth, during the entire round of these changes in the northern hemisphere, were just the opposite of those in the latter.

These apparent movements of the sun, causing the recurring series of changes enu-

merated above, were thought of as real movements of the sun, until Copernicus, in spite of the cruel persecution of the profoundly ignorant church of the Middle Ages, definitely revived the heliocentric system of Aristarchus of Samos who was the first to conceive, within historic memory, that it was the sun that formed the fixed centre round which the earth and the other planets of the system performed their revolutions in different paths more or less elliptical in their form. Before him, Herakleides of Pontus had proved, beyond any shadow of doubt, that the apparent daily wrapt motion of the celestial sphere, with the sun, the moon, all the planets and the stars, was really due to the daily rotation of the earth sphere about a fixed diameter which formed its axis of rotation and the apparent daily wrapt rotation of the celestial sphere, as a whole, was an illusion caused by the wonderfully smooth, silent rotation of the earth about itself. He also attributed the seasonal changes and the apparent periodic movements of the sun north and south of the equatorial plane to the fact that this axis which always moved parallel to itself was not at right angles to the plane in which the earth performed its annual revolution round the sun.

Human activities are naturally regulated in accordance with the appearance and the disappearance of the sun. Day time is the period of activity and night, the period of rest. The appearance of the sun above the eastern horizon commences the day, his culmination in the heavens marks its middle and his disappearance below the western horizon closes the day and ushers in the night. By measuring the angular distance of the sun from the plane of the meridian, the time of the day can be accurately known. The ancients made

this measurement by measuring the length of the shadow thrown by a pole or some other object, the height of which was known beforehand. This process they must have found somewhat tedious and inconvenient. But these difficulties were overcome by the invention of what was called the sun-dial. Finding that the daily wrapt motion of the sun was always in a plane perpendicular to and around the axis of rotation of the earth, they were ingenious enough to conceive that the shadow of a style fixed on the earth parallel to its axis of rotation and in the plane of the meridian, if made to fall on a concave cylindrical surface parallel to the style, would trace out equal spaces in equal times and if the cylindrical surface be uniformly graduated, the contrivance would provide a permanent means of finding the solar time during the day, provided the sun shines. As a matter of mere convention and convenience, the interval between two successive transits of the sun over the meridian was divided into twenty-four hours, each hour into sixty minutes and each minute into sixty seconds.

On this main principle the ancient astronomers constructed sun-dials of several kinds slightly differing from one another according to the position and nature of the surface on which the shadow of the style was made to fall.

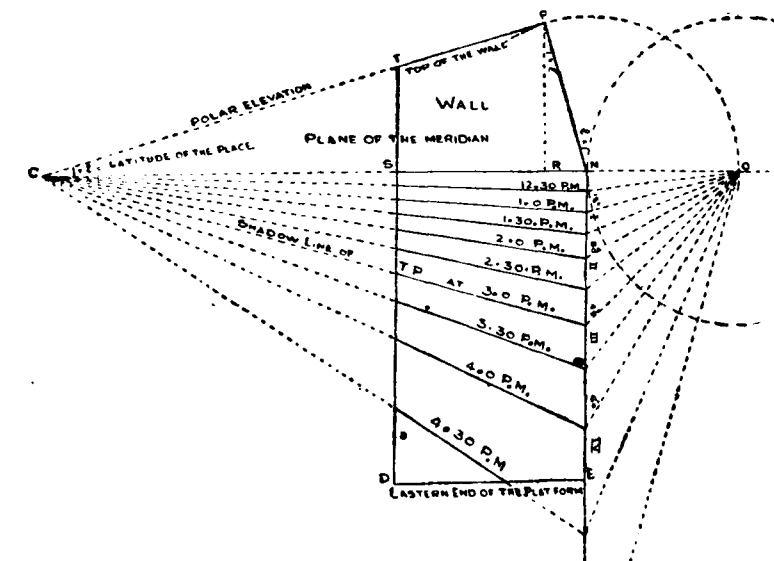
Below is given a description of the most common and simple form of the sun-dial with the proper method of its construction in any latitude north or south of the equator of our globe.

The first step in the construction of a sun-dial is to prepare a perfectly plane, horizontal platform measuring at least forty feet from east to west, twenty to twenty-five feet from

north to south and one or two feet in height from the general level of the ground. The next thing that requires to be done is to find the true north-south line. This can be successfully achieved by fixing a firm, straight pole or post of known length above the ground on the horizontal platform in a position which is truly vertical, with the help of the plumb-line. To ensure accuracy, the time chosen for the observation of the shadows of the pole should be about the Summer or Winter Solstice—either the 22nd day of June or December and the two days before and after these days—for the reason that the change in the declination of the sun in a few hours at these times is practically negligible. To find the true north-south line, make a mark on the platform where the shadow of the pole ends at any time before noon. With this point as the distance and the position of the pole as the centre, describe a circle on the platform round the pole. In the afternoon, mark the point where the end of the shadow of this pole just touches the circumference of the circle. Join the forenoon and the afternoon points thus obtained to the centre of the circle. Then the bisector of the angle between these two lines shall be the true north-south line. For the sake of certainty, the process may be repeated on all the days mentioned above or two or more points may be successively marked before noon and after noon on the same day, preferably, on the Solstice day. In all cases, the bisector of the angles thus obtained will be the same and will show the true north-south direction. It will not be out of place here to mention that the determination of the north-south direction with the help of a magnetic needle will not be accurate, for the apparent reason that the

magnetic needle does not point to the true north at all places on earth and does not remain constant in its direction even at the same place for any length of time. The third step is to find the latitude of the place. To find the latitude, measure the length of the shadow of the pole on the Solstice day at apparent noon, i.e., at the moment when the shadow of the pole falls centrally along the bisector or north-south line obtained before. Then find from the table of natural tangents

Build a wall, true, straight, vertical and of uniform thickness across the middle of the horizontal platform, exactly in the north-south direction, i.e., perfectly parallel to the bisector previously found—the top of the wall being inclined to the horizontal plane at an angle equal to the latitude of the place. The top of the wall thus becomes parallel to the axis on which the earth is rotating. The southern end of the wall TS in places north of the equator and the northern end of the wall in places south of the equator may be made vertical. But the northern end of the wall in places north of the equator and the southern end of the wall in places south of the equator should be made inclined to the vertical, respectively southward and northward, at an angle also equal to the latitude of the place where the sun-dial is being constructed. Then the inclined end of the wall PN would become parallel to the plane of the equator. The wall thus constructed would admirably serve as the style of the sun-dial. As for making



FOR 17° NORTH LATITUDE.

A diagram showing the Construction of a Sun-Dial.

(The paper should be folded along CSNO and held at right angles for the diagram to be true.) CSNO is the true North-South line.

the angle whose tangent is equal to the ratio of the length of the shadow to the length of the pole above the platform. Then the sum of this angle and the obliquity of the ecliptic (23 degrees and 27 minutes) or the difference between this angle and the obliquity of the ecliptic will be the latitude of the place. Having found the true north-south line and the latitude of the place, the construction of the sun-dial may be begun in right earnest.

the hours on the platform on either side of the wall, the following device may be adopted.

To mark the hours on the platform that lies to the east of the wall, where its afternoon shadow falls, produce the line SN where the eastern face of the wall meets the horizontal platform to the north in the northern hemisphere and to the south in the southern hemisphere to a length equal to that of the inclined end of the wall PN, which is the same as the maximum height of the wall PR

multiplied by the secant or the latitude of the place and from the extremity O of the produced line draw straight lines making 15 degrees, 30 degrees, 45 degrees, and 60 degrees and 75 degrees with the produced line and meeting the straight line NE drawn touching the lower extremity of the inclined end of the wall and at right angles to its length or the north-south line, at I, II, III, IV and V as shown in the diagram on the previous page. For half hours and quarter hours, bisect the angles between these lines twice over. Then produce the line NS where the eastern face of the wall meets the platform in the opposite direction and produce likewise the eastern edge of the inclined top of the wall PT till these two meet. Then, if lines are drawn along the platform from *this point C* to the meeting points I, II, III, IV, and V, these lines would be the hour-lines where the shadow of the eastern edge TP of the top of the wall would fall one hour, two hours, three hours, four hours and five hours after the apparent noon on any day in the year. A similar construction on the platform to the west of the wall on which the forenoon shadow of the wall falls, would give the lines where the shadow of the western edge of the top of the wall would fall one hour, two hours, three hours, four hours and five hours before the apparent noon on all the days in the year—the lines showing XI, X, IX, VIII and VII A.M. of apparent solar time on every day.

A sun-dial thus made of bricks covered with cement would last for years and would show correct apparent solar local time of the place from 7 A.M. to 5 P.M. Neither is it likely to get out of order, nor does it need any "winding." The eastern or the western face of the wall would even serve the purpose of a transit circle of an observatory in the

matter of observing the meridian transit of stars and other heavenly bodies visible to the naked eye. A rain-gauge, an anemometer, a weather-cock and a barometer fixed at convenient places on the platform and on the wall would make it a splendid observatory for the country-folk cut off from the conveniences of the city.

A few remarks, which would convey clear ideas about apparent time, mean time, local time and standard time to the layman will not be out of place in an article on the sun-dial. As stated in the earlier part of this article, an apparent solar day is the interval between two successive returns of the sun to the same meridian. But owing to the angular velocity of the earth round the sun not being uniform from day to day and the apparent annual path of the sun along the celestial sphere not being coincident with the celestial equator, all the apparent days in the year are not of the same length. Hence no watch or clock could be made which would show twelve o'clock when the sun is exactly on the meridian of a place. In order to avoid this difficulty, astronomers have invented the mean solar day which is the average of all the apparent solar days in the year and is consequently constant in its length. As a result, the sun comes to the meridian at certain times in the year before twelve and at other times after twelve by the mean clock—the apparent day being sometimes shorter and sometimes longer than the average day. The maximum discrepancy is never more than about sixteen minutes. The amount which should be added to or subtracted from "the time by the sun-dial" or "the apparent solar time" to get "the mean solar time" on any day in the year, is technically called the "Equation of time," for that day. The

equation of time for every day in the year may be calculated beforehand and written on the wall of the sun-dial, so that "the mean time" corresponding to the time shown by the sun-dial on any day may be known at sight without much difficulty. In fact, watches and clocks are set right only by measuring the angular distance of the sun from the meridian and by applying the "equation of time" to this angular distance converted into time at the rate of fifteen degrees per hour. And the sun-dial shows this angular distance of the sun from the meridian. I sometimes gauge the ignorance of some of the so-called educated people who ought to know better, when they glibly remark "In these days of wrist watches what is the use of a sun-dial?" First of all, they seem to be quite oblivious of the fact that most of these wrist watches that are turned out of the factories by thousands every year out of keen competition to capture the market are incapable of keeping correct time even within pardonable limits. Secondly, they seem to forget that the majority of people who wear wrist watches, wear them more as ornaments than as time-keepers, as they are utterly incapable of setting their watches to correct time and are entirely at the mercy of Telegraph and Railway authorities who are supposed to hold the secret of adjusting clocks to correct time. Thirdly, they seem to have lost sight of the fact that the astronomer is the real custodian of the secret of setting clocks to correct time by his correct observation of the daily transit of the sun across the meridian and it is he who communicates from his quiet corner, at least twice during every day, to the noisy Railway station and Telegraph offices the tidings of time that he derives directly from the heavens.

And fourthly, they are not aware that, barring the observatory, the sun-dial is the only contrivance by means of which we are enabled to know the time of the day and to convert ornamental bracelets to correct time-keepers.

What generally goes by the name of "local time" is the relative angular distance of the sun from the meridian of a place or locality. It may be either apparent or mean "local time." The reading of the sun-dial shows the apparent solar "local times" of the locality in which the sun-dial is. If the "equation of time" with its proper sign be applied to the "local apparent solar time" we should get the "mean solar local time" of the locality. The local time is different for different places on the earth, unless they are exactly in the same longitude. In order to avoid this difficulty and to co-ordinate the activities of a country, a standard time is adopted by the ruling authority of the country. For example, in British India, the Government has adopted (from the first day of January 1905) a standard time for India as a whole, called the "India standard time" which is five hours and thirty minutes ahead of Greenwich *local time*. Railways and Telegraphs in India are guided by this time which is truly the "local time" of places $82^{\circ}30'$ east of Greenwich Longitude. Similarly, each country adopts for convenience a "standard time" which differs by a constant amount of time from the "local time" of some prominent place which possesses an observatory whose meridian is taken as the standard. There is every likelihood of the Greenwich meridian being adopted as the standard meridian for the whole world. To find the "local time" of any place from the "standard time" of the country, the longitudinal difference of the

meridian of the place and the standard meridian should be known and this difference converted into time at the rate of 15° per hour and $15'$ per minute should be added to or subtracted from the standard time, according as the place is to the east or to the west of the "standard meridian" of the country. Conversely, "the local mean time" derived from the reading of the sun-dial and the application of the "equation of time" may also be converted into the "standard time" of the country by applying to it the longitudinal difference be-

tween the meridian of the sun-dial and the standard meridian as in the previous case.

From what has been already written, it becomes evident that a sun-dial, instead of being quite out-of-date and superfluous, is a contrivance, at once simple and serviceable, which enables us to find the time of the day correct to a minute without much trouble, especially, in places remote from cities and cut off from the facilities of modern civilization.

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NEWS AND NOTES.

FOREIGN

AUSTRALIAN COUNCIL FOR EDUCATIONAL RESEARCH.

The grant from the Carnegie Corporation of New York which led to the establishment of the Australian Council for Educational Research was made under two headings. A sum of £5,000 a year was guaranteed for a ten-year period and an additional £2,500 a year was granted for the first five years. Because of the financial depression it has so far been out of the question for the Council to take steps to secure local aid. A request was therefore forwarded to the Corporation for a continuation of the smaller grant of £2,500 a year for the full ten-year period. Word has recently been received from the President of the Corporation, Dr. F. P. Keppel, that the Trustees of the Corporation have agreed to the request.

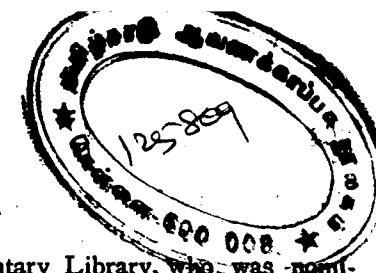
The generosity of the Carnegie Corporation will facilitate the putting into effect of a policy decided on at the last annual meeting of the Council. This was the plan to pay into a capital fund from time to time moneys not required for current expenses so that, by the time the grants from the Corporation expire, there will be a fund of sufficient size to provide at least the nucleus of a permanent endowment for the support of the Council's activities. With this end in view, the sum of £20,000 was recently invested in Commonwealth stock and further payments into the capital fund will be made each year.

The International Institute of Intellectual Cooperation, which functions under the auspices of the League of Nations, has recently taken steps to arrange for the recognition of a national centre for educational information in each country associated with the League. Through the action of Mr. K. Binns, Librarian of the Common-

wealth Parliamentary Library, who was nominated by the Federal Government as the Australian Agent for the Institute of Intellectual Cooperation, the Australian Council for Educational Research has been asked to act as the Australian national centre. On account of its Federal constitution, its inclusion of all educational interests—State and non-State, its close cooperation with the respective Education Departments, its complete independence, and its purely scientific objects, the Council is in an exceptionally favourable position for acting as a national centre for educational information. As a matter of fact this aspect of the Council's work has increased steadily during each of the four years since its establishment. Within the last month, information has been requested by overseas inquiries on the following topics:—Unemployment amongst teachers, the certification and classification of teachers, the training of teachers, technical education in Australia, Australian educational legislation, Australian educational statistics showing total costs and costs per pupil.

Some time ago, the Council adopted the policy of inviting each State Institute in turn to nominate a student for assisting for a two-year period with the work of the Council at the head-quarters in Melbourne. After completing his two years with the Council, Mr. W. Wood, B.A., will return to Queensland at the end of this year. Mr. C. McShane, of Tasmania, will serve next year for his second year. Western Australia has nominated Mr. G. H. McIntyre, B.Sc., to fill the place vacated by Mr. Wood.

A visit was recently paid to the office in Melbourne by Mr. Donald F. Thomson, B.Sc., who is carrying out anthropological studies of Australian aborigines. As one phase of his work, Mr. Thomson is investigating the methods



of education used by tribes which have never come into contact with the white man. In the three years which he has spent in studying the natives in the Cape York District, Mr. Thomson has collected a wealth of interesting information.

Several weeks ago, Mr. H. T. Parker, the Tasmanian delegate to the Council, returned to Australia after several months spent in visiting schools in the United States. Professor R. G. Cameron, of the University of Western Australia, is at present abroad. Both these visits were made under the auspices of the Carnegie Corporation of New York. Professor H. T. Lovell, Vice-President of the Council, left Sydney in December under special invitation from the Corporation. He will visit Universities in America and Europe.

During September and October, the President of the Council (Mr. Frank Tate) and the Executive Officer (Dr. K. S. Cunningham) visited New South Wales and Queensland, and addressed meetings of teachers in Armidale, Warwick, Toowoomba, Brisbane, Lismore, Grafton, and Newcastle. At these meetings, considerable interest was shown in the accounts which were given of the work and activities of the Council.

The Institute of International Education in New York is an organization which provides information and guidance for students from various parts of the world who wish to undertake study or research in the United States. It carries out similar functions for American students and professors who are studying abroad or who are on exchange. The Institute, through its Director, Dr. Stephen P. Duggan, has recently invited the Australian Council for Educational Research to act as its representative in the Commonwealth.

At a recent meeting of the Executive of the Council, two new investigations were approved. These were, respectively, an inquiry into the possibility of devising tests of volition, and a study of the comparative standards required in French in the various Australian States.

On the 10th October last, some 40,000 children in all States in the Commonwealth were examined by means of a series of five tests in silent reading. Before being applied in this way, these tests had been in course of preparation for some eighteen months by the officers of the A.C.E.R. In this preliminary work, several thousands of children were tested in order to ensure the reliability of the test as a whole, the suitability of the item and an accurate gradation in difficulty. The tests are so constructed that all children from grades III to VIII (i.e., the third year of school life to the end of the primary school) attempt the same set of examples. The five parts of the test are as follows:—Word knowledge (vocabulary), speed of reading, reading for general significance, reading for detail, reading for inference.

Through the cooperation of the State Institutes for Educational Research, a representative sample of schools was selected in each State. A letter was sent to the head teacher of each school asking him to indicate whether his school was available for the investigation, and, if so, the number of pupils for whom test papers would be required. The following are the numbers of schools thus approached in each State, the numbers replying favourably being indicated in brackets:—Queensland, 93 (81); New South Wales, 161 (132); Victoria, 154 (147); Tasmania, 24 (21); South Australia, 49 (44).

The sheets giving the scores obtained by the children are coming to hand in a very gratifying manner. Although, at the time of writing, less

than one month has elapsed since the application of the tests, about 65 per cent. of the schools have already forwarded their returns. In the case of large schools, the marking of the test papers and the completion of the result sheets is a task of considerable magnitude.

There is every indication that the application of the tests has been thoroughly successful. The directions for the giving of the tests appear to have been closely followed. Many letters have been received from teachers stating that the tests had proved most interesting, not only to themselves but also to the children. The fine spirit of co-operation shown in the project speaks well for the professional attitude of the teachers in our Australian schools.

It will be a number of months before the analysis of the results obtained from the reading tests is carried far enough to provide norms for children of various ages and various grades. In the meantime, copies of the tests may be purchased from the Manager, Melbourne University Press, Carlton, N. 3, Victoria. When the tables or norms are ready, they will be supplied with the tests. Full information concerning the purchase of the reading tests and also the A.C.E.R. Arithmetic Test may be obtained from the headquarters of the Council or from the Melbourne University Press—*The Education Gazette*, New South Wales, 1st Feb. 1934.

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INDIAN**KARACHI.****TEACHERS' AND CHILDREN'S CHARTERS.**

The ninth All-India Educational Conference held at Karachi in December, 1933, and the Council of the All-India Federation of Educational Associations have appointed a Committee, with powers to co-opt, to draw up two Charters, one for Teachers' Rights and Responsibilities, and another for the Children of India, on the lines of the American Charter for Children. The Committee requests all those who are actively engaged in any of the various branches of Education throughout India (British as well as Indian States) to send their suggestions, recommendations, draft charters to Mr. G. N. Gokhale, (Convener, Charters Committee) Principal, N. E. D. Civil Engineering College, Karachi, as soon as possible.

They will all be considered very carefully, while preparing the final drafts of the Charters to be presented before the Council of the Federation at the forthcoming Educational Conference at Delhi.

BOMBAY.**LEAGUE OF NATIONS COMMITTEE ON INTELLECTUAL CO-OPERATION.**

The programme of the Intellectual Cooperation Organisation for 1934 illustrates those characteristic features of the work in this field which emerged so clearly from the debates of the Assembly and the Council of the League of Nations and of the International Committee on Intellectual Co-operation, namely, continuity and development.

Continuity—by the ceaseless exploration of the vast field of investigation and study allotted to the Organisation; development—by the constant enlargement of this field and its extension to almost every aspect of international relations.

For the last three years, the characteristic feature of the programme of the Institute of

Intellectual Co-operation has been an endeavour to ensure stability and a conception of work permitting of clarity of definition. The programme is designed to satisfy three main requirements:

1. By means of the numerous relations it has established between the major national departments concerned with intellectual questions, the Institute has built up a network of regular and systematic intercourse between them.

2. By the scientific study of international relations—carried on under its auspices since 1931—the Institute associates, in regard to certain definite points, scholars and research workers with the task of organising on an international basis the world of to-day.

3. Lastly, by public debates in connection with certain problems, whether in the form of conversations, exchanges of letters or comparative study, the aim of the Institute is to consolidate the very basis of this international community: it firmly establishes the fundamental and spiritual principles involved.

If, to these three forms of international intellectual intercourse, we add the great quantity of documentary material which the Institute places at the disposal of the intellectual world in its publications, and the work undertaken for the protection of intellectual rights, it would seem that the expression "international intellectual co-operation" has really been given a definite meaning, that its definitive object is established and that its scope has been defined.

The Organisation, this year, will continue and intensify its activity on the three planes which have been described as the service of States, the service of the League of Nations, and intellectual co-operation *per se*. It will pursue its enquiries in the field of education, University relations, the co-ordination of museums, archives and libraries, art and literature. It will extend its studies of international relations by preparing a conference on collective security and by examining the co-ordination of social, economic and

political science. It will develop its investigation of the intellectual role of the press and broadcasting (its work on broadcasting and peace has entered upon a decisive stage with the submission to Governments of a general convention on the subject). The conversations and the Open Letter series will also be continued.

(For further information on this or allied subjects connected with the League of Nations, readers are referred to the League of Nations (Indian Bureau)—*Editor*.

KURNOOL.**THE KURNOOL DISTRICT TEACHERS' GUILD.**

The Guild held its last Conference for the academic year 1933-34 on the 3rd, 4th and the 7th April in the Cole's Memorial High School, Kurnool. Mr. G. Damodara Mudaliar, B. A., L. T., District Educational Officer, Kurnool, presided. More than ninety men and women teachers and a few members of the public attended the meetings.

When the first session commenced on the evening of the 3rd, the house passed a resolution of condolence at the sad and untimely death of Mr. M. A. Candeth, Deputy Director of Public Instruction, Madras.

Mr. R. K. Kuppuswami Iyer, B.A., L.T., Headmaster, Municipal High School, Kurnool, delivered an interesting lecture on "Adoption of Scientific Methods in Teaching." He began with an appeal to the teachers to keep themselves acquainted with the various problems which at present agitated the minds of educationists in the West and the experiments made to solve them. He held that the level of intelligence of pupils was almost the same everywhere and that the investigations of Westerners should convey valuable lessons to teachers here. He dwelt on the educational problems peculiar to our Presidency, such as vernacularisation, importance of examinations, the object of the High School course, large failures and poor out-turns. He emphasized that teaching was a progressive science and that we

could solve many of our problems scientifically by conducting systematic experiments instead of indulging in vague generalisations and arriving at hasty and empirical conclusions. He then explained how the teachers could reap maximum benefit from their labours in the class-room by following the well-known laws of teaching, such as readiness, exercise and effect. The teacher should, to start with, analyse the curriculum of studies he should teach and apportion it to several stages by repeated adjustments in the light of experience gained year after year; for, the science of teaching was nothing, if not a process of adjustment and adaptability. He should hold diagnostic tests for boys, study the results and explore ways and means for making his teaching more and more successful, as far as his limited freedom could allow.

Next evening, Mr. R. K. Kuppuswami Iyer continued his lecture and spoke on "Individual Teaching." He referred to the wastage and inefficiency of mass teaching which taught the average boy who was non-existent. He said that right teaching should be based upon scientific principles and aim at reaching every individual in a group. He regretted that fullest scope to individual teaching was not possible at the present day as the teacher was not free to have his own way of selection and classification of pupils and framing curriculum of studies with reference to their needs and mental capacities. It was the sad lot of the teacher to run on his career like a pack horse and do the work very often thrust on him as the task of Psyche. But some substantial work could be done by applying Intelligence Tests, dividing the class into two or three groups, each containing pupils of almost the same mental capacity. The teacher could best follow a sort of modified Dalton Plan of Assignments apportioning them judiciously. The merit of this type of teaching was that, while the retarded pupils could be raised gradually to the normal level, the highly intelligent pupils could make rapid advances and gain double promotion without their enthusiasm being damped. He

finally said that this method deserved the best consideration of the teaching profession and that, if teachers exercised their refined judgment and expert knowledge gained from up-to-date books and journals on education, the method was bound to yield good results.

The President, in his concluding remarks, referred to the various attempts that were being made to develop the art of teaching on a perfectly scientific basis. He regretted, along with the lecturer, to find that the teachers of this country could not make the fullest use of the teaching methods of the West as they lacked, in a great measure, the necessary freedom, funds, sympathy and support of the parents and the public. Still, he assured them that something could be done to improve the tone of teaching if teachers kept themselves up-to-date and pursued their profession with a high sense of duty and integrity and in a spirit of service and sacrifice and sympathy for the young. On behalf of the Guild, he thanked the Madras University for having kindly arranged for Extension Lectures during last Christmas for the benefit of high school teachers.

Mr. B. J. Rockwood, M. A., B. D., Principal of the Cole's Memorial High School, Kurnool, was "At Home" to the members of the Guild.

The Conference reassembled on Saturday, the 7th instant. Mr. P. Raju, B.A., L.T., of the Cole's Memorial High School, Kurnool, delivered an interesting lecture on the 'Teaching of Mathematics.' He said that the real object of teaching should aim at the adjustment of the individual to the environment through acquisition of attitudes and abilities and development of skills. This could be best achieved only when the teacher adopted the Unit Method which isolated difficulties and dealt with only one mathematical idea at a time. These ideas could be drilled into the minds of the young ones by copious and repeated exercises. He regretted that the present day mathematics text-books were unsuitable as their chapters were not developed on the unit principle and said that each teacher should chalk out

portions of study with reference to the theme and the environment by exercising his powers of judgment and analysis. He then spoke about the importance of diagnostic tests for ascertaining the nature and cause of difficulties and errors which could be set right by the application of remedial measures which should vary with individual pupils.

Mr. C. Venkata Sastri, B. A., L. T., of the Government Training School, Kurnool, next addressed the audience in Telugu on "The Champion Scheme." He referred to the wastage and stagnation of the present day elementary education and its low level of efficiency owing to the existence of single-teacher schools, many of which had mushroom growth and were run by untrained teachers. He defined the principles of the Champion scheme which aimed at the consolidation and concentration of elementary education and explained how the scheme would really bring about improvement by the organisation of central schools managed by responsible bodies and manned by efficient and trained staff. The lecture was followed by an interesting discussion in which many members took part.

That evening, the Guild members had the unique honour of being the guests of Mr. G. Damodara Mudaliar, B.A., L.T., their popular District Educational Officer, at a lunch.

The following resolutions were passed at the Conference :

1. This Guild disapproves of the changes to be introduced in the S. S. L. C. Course of studies as they are educationally unsound and not helpful to pupils going up for a college course. It appeals to the Director of Public Instruction (a) to allow the existing system a fair trial which it deserves, by continuing it for a few years more ;

(b) if that be not possible,

i. to remove the classification of the C Group subjects and allow pupils freedom to choose two subjects without any restriction whatever ;

ii. to include Algebra and Geometry in the Optional Group, its right place ;

iii. not to stiffen Elementary Mathematics by introducing formal portions of the subject.

2. This Guild does not welcome G. O. No. 47/Law (Education) dated 6-1-34 introducing restriction in the grant of fee concessions to poor pupils and requests the Director of Public Instruction to arrange for the cancellation of the same.

3. This Guild respectfully urges on the Director of Public Instruction through the Inspecting Officers to sanction not less than eight weeks for the summer vacation for schools in the Ceded Districts in view of the exceptional severity of summer in these parts.

4. This Guild humbly requests the Managements of all schools in this District to realise the hardship of teachers and remove the salary cut with effect from April 1934.

MALABAR.

A meeting of the Malabar District Secondary Education Board was held on Saturday, the 7th April at 3-30 P. M., at the office of the District Educational Officer, Malabar, with Mr. A. V. K. Krishna Menon, President of the Board, in the chair.

In opening the proceedings, the Chairman remarked that there were only two items on the agenda and that he wished the Board had some more business to transact, especially as the meetings were few and far between. He said that he had convened this meeting mainly on account of the importance of the second item on the agenda.

Mr. P. Narayana Menon then moved the following resolution :—

"Considering that the fee of the S. S. L. C. Public Examination has been raised to Rs. 15 and that every other non-government agent

connected with the examination is paid, the Board resolves that the allowance which the Headmasters were receiving for the supervision work in the examination hall should be restored."

He said that the resolution spoke for itself and that no long speech was necessary. Here was a great injustice done to the headmasters who were compelled to do the heavy and responsible work of supervision without any remuneration. When other non-government persons connected with the S. S. L. C. Examination were paid and when the daily remuneration of the Science Superintendent was raised from Rs. 2½ to Rs. 5, it was unreasonable and unjust on the part of the authorities to force the headmasters to act as Chief Superintendents without paying them. Now that the examination fee had been raised from Rs. 12 to Rs. 15, there could not be any excuse at all for withholding what, in his opinion, was the headmaster's legitimate due.

Mr. S. K. Padmanabha Ayyar, in seconding the resolution, said that no man should be compelled to work without remuneration and that the glaring injustice done to the headmasters should be forthwith removed.

The resolution was unanimously approved and passed.

The following important resolution was the second item on the agenda :—

"That this Board strongly protests against the S. S. L. C. Scheme passed at the last meeting of the Academic Council of the Madras University as it does not include History, Geography and Elementary Science in the 'A' Group and supports the scheme passed at the August meeting of the Academic Council."

The Chairman gave a brief history of the S. S. L. C. Scheme and explained to the members what had happened at the Academic Council meetings of August and February last and what the scheme passed at these two meetings were.

The subjects of study, according to the former scheme are:—

Group A. 1. English, 2. a second language, 3. Elementary Mathematics, 4. Elementary Science, 5. Histories of India and England and Geography.

Group B. 1. Drawing for Form IV, 2. Physical Training, 3. Manual Training (for boys), 4. Homecraft.

According to the latter, the subjects are:—

Group A. 1. English, 2. a second language, 3. Mathematics including Elementary Algebra and Geometry.

Group B. 1. Drawing for Form IV, 2. Outline of Geography and Elementary History of England and India for Form IV, 3. Elements of Physics, Chemistry and Physiology for Form IV, 4. Physical Training, 5. Manual Training (for boys), 6. Homecraft.

Group C. (Optional). One subject to be selected from each of the two of the following three sub-divisions:—

1. History of England from 1485
History of India from 1526
Geography
Third language
2. Physics
Chemistry
Botany
Physiology
3. Music (European)
Music (Indian)
Agriculture
Commercial Practice
Book-Keeping
Shorthand (English or Vernacular)
Typewriting
Domestic Science
Practical Telegraphy
Needlecraft
Applied Art.

In moving the resolution, Mr. Narayana Menon said that, the end, aim, and extent of secondary education being clear, there was no reason why it should be so difficult to evolve a proper, workable and useful scheme of studies. The fact was, he continued, that the difficulty if any, was due to the tug-of-war between the University on the one hand and the S. S. L. C. Board on the other. Otherwise, where was the necessity for reconsidering the decision of the Academic Council of August last? The scheme that was accepted by the Council then was the best he could think of. It would give the students a fairly all round knowledge and make them fit both for entering life and for prosecuting their college studies, whereas the scheme that was recently passed would do neither and would, therefore, be useless. He was out and out for supporting the scheme passed at the August meeting of the Academic Council.

Mr. V. S. Rama Ayyar seconded the motion.

Mr. S. K. Padmanabha Ayyar doubted whether the resolution would serve any useful purpose, as the scheme passed at the last meeting of the Academic Council had been accepted by the S. S. L. C. Board and was to be enforced from 1937. He regretted that no notice was taken by the authorities of the resolution passed by the Board in July last that the District Secondary Education Boards be consulted before any scheme of Secondary Education was framed. He was, however, not opposing the resolution.

The motion was carried *nem con.*

It was suggested by the members that, in forwarding the minutes of the meeting to the authorities concerned, the President might draw the attention of the latter to the previous resolution of the Board that the District Secondary Education Boards be consulted before any secondary education scheme was framed.

The meeting was then dissolved.

TANJORE.

The annual meeting of the Tanjore District Teachers' Guild was held on 7-4-34 in the upper hall of the local Town High School, Kumbakonam, with Mr. V. Mahadeva Iyer, Headmaster, Native High School, Kumbakonam, and Vice-President of the Guild, in the chair.

After a few remarks by the Chairman, Mr. R. Swaminatha, Iyer B. A., L. T., Retired Headmaster, initiated the discussion on 'The Champion Report on Consolidation and Concentration of Elementary Schools.' He observed that he was convinced from a study of the report that, on the whole, the report was not unfavourable to the progress of elementary education in India. He then detailed the recommendations and findings of the report and explained how inefficiency and wastefulness that were rife in the present system of elementary education were sought to be remedied by the scheme. He also explained the details of the scheme and the changes that would be effected when it was put into operation. He held that there were many advantages in the adoption of the scheme. He also stated that there were certain obvious defects which might be eliminated by experience. He then formulated his criticisms of the report in the form of certain resolutions which he placed before the Guild suggesting that the scheme be first tried in the first instance in select places and that the junior schools contemplated should consist of three and not two standards with at least two qualified teachers in charge.

A very lively discussion ensued. Mr. V. Raghava Aiyangar, Headmaster, Municipal High School, Mayavaram, observed that, even granting that the scheme adumbrated would make for economy, it was doubtful whether the scheme would result in increased efficiency.

Mr. O. S. Venkatarama Iyer, of the Town High School, Kumbakonam, wanted education to be brought almost to the door of the pupils and he was against making the children walk some

miles to attend school. Mr. Ganesa Aiyar, Superintendent of Elementary Education in the local Municipality, stated that they had introduced many of the recommendations of the Champion Scheme and found that they yielded good results. He was for the introduction of the Champion Scheme in urban areas.

Rev. Father Chinnasami, Headmaster, Little Flower High School, Kumbakonam, said that it was one thing to say that the whole system of elementary education in the province required thorough over-hauling and another to adopt the recommendations of the Champion Report. He was of the opinion that the scheme chalked out in the report was thoroughly unsuited to the conditions obtaining in India, particularly in rural India. He also condemned the system of co-education sought to be introduced and said that co-education in the lower classes now put forward was the thin end of the wedge for the introduction of co-education in the higher forms too. Mr. Swaminatha Iyer then answered the objections made against the report. The Chairman, in winding up the debate, observed that many of the teachers now employed would be thrown out of employment if the scheme were to be put into force.

Meeting after lunch, the house considered the Teachers' Service Conditions Bill. Mr. V. Guruswami Sastri, B. A., L. T., Headmaster, Sir S. High School, Tirukattupalli, dwelt at length on the disabilities of the teachers in our country and described in detail how the interests of the teachers were safe-guarded in England. He then pointed out the importance and urgency of the Bill becoming an Act, taking clause by clause. He laid special stress on the registration of teachers, the appointment of a Board for the control of education and for securing the interests of teachers.

Mr. N. Kalyanarama Iyer wanted the teachers to take an active interest in popularising the bill and not be deterred by false pessimism. After a short discussion the Executive committee was directed

to make a detailed report which was unanimously adopted. In the report, he made a fervent appeal to the teachers to encourage the S. I. T. and the Protection Fund, and contribute liberally towards the Silver Jubilee Fund of the S. I. T. U.

The meeting terminated with the usual vote of thanks. The Kumbakonam Educational Association was 'At Home' to the guests. There was a grand dinner at 8 P. M.

RESOLUTIONS.

The following resolutions were passed :—

1. The members of the Guild place on record their deep sense of grief at the demise of Mr. A. Rangaswami Aiyangar, one of the foremost leaders of the country.

2. The Guild expresses its deep feelings of sorrow at the untimely death of Mr. M. A. Candeth, an eminent educationist.

3. The Guild places on record its sense of sincere appreciation of the eminent services rendered by the retiring President, Rev. N. G. Ponniah, who was so ably guiding the destinies of the Guild during the last six years.

4. The Guild resolves that, as the present S. S. L. C. curriculum which is only two years old has not been given a fair trial, it is premature to think of any drastic change in it and that the recent resolution of the Academic Council, removing general knowledge subjects from the compulsory group, including Algebra and Geometry in Elementary Mathematics and insisting on a study of two subjects out of three optional groups, the humanities, the sciences and the vocational subjects, is an ill-thought-out, awkward compromise, coming as it does so soon after their August resolution doing away with all optional subjects and conduces neither to the goal kept in view by the Syndicate who moved for a study of three optionals nor to the utility and efficiency of secondary education.

5. With reference to the Champion report on the concentration and consolidation of elementary education the Guild is of opinion that, in the present state of education in the country, the recommendations made in the report cannot be carried out without detriment to the progress of elementary education and therefore it is suggested that the scheme should not be given effect to, without sufficient experimentation in certain select areas.

6. The Guild resolves that the Executive Committee do form a sub-committee with power to add, to consider the Teachers' Service Conditions Bill and submit an early report thereon.

7. The Guild gladly accepts the invitation of the Tirukattupalli Sir S. High School Teachers' Association to hold the next meeting at Tirukattupalli.

8. The following office-bearers were elected for 1934-35 and 1935-36.

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M. R. Ry. V. Mahadeva Iyer, B.A., L.T.,
Headmaster, Native High School,
Kumbakonam

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High School, Tirukattupalli.

Members of the Committee.

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durai H. S., Kumbakonam.
6. " N. Paramasiva Iyer, B.A., L.T.,
Headmaster, Atheenam High
School, Tiruvadamathur.

MADURA.

Draft Copy of the Memorial to be submitted by the employees in the Madura District Board Secondary Schools.

We, the employees in the secondary Schools under the management of the Madura District Board, beg leave to represent the following facts for the earnest and kind consideration and favourable action of the members of the Budget Committee and the District Board :—

The present uniform cut of 12½% in our salaries which has been in operation for over ten months has been really heavy and has subjected us to severe hardships. We have been loyally and patiently putting up with it, under unavoidable circumstances, with the hope that the new financial year 1934-35 will bring us the much-needed relief by the removal of the cuts. As a matter of fact, the cut has unsettled our economic condition and our family life has been made very depressing and uncomfortable. In spite of this, we have been maintaining the efficiency of our work.

The scales of pay obtaining in the Madura District Board, as far as we are concerned, have not at all been high or liberal. A moderate time scale of pay having come into effect as early as the year 1925, it had really needed a revision to our benefit at the end of one quinquennium and we had for a long time entertained the hope of a decent enhancement in our emoluments. Teachers employed under the Madura District Board have been a set of loyal and efficient men whose experience, qualifications and past work have to be adequately recognised and rewarded.

In addition to the cuts, increments have been withheld. In several cases where teachers had personal allowances in recognition of improved qualifications and long-standing service of approved merit, the affected teachers have had a double cut. The financial difficulties of such teachers have got multiplied.

We have seen how several other District Boards have, in consideration of the severe hardships of their employees on account of the cuts, removed them or made them more moderate, following the liberal and humane lead given in the matter by the Provincial Government. It is hoped that the Madura District Board also will do likewise and earn the gratitude of its loyal employees.

We expect that the Madura District Board which has been taking all along an abiding interest in the progress of education in the rural parts of the district will not take any retrograde step by making the service in the schools less attractive than before by withholding increments and allowances and prolonging the period of cuts any further. It is hoped that the standpoint of the employees also will be taken into account in any scheme of retrenchments and their interests safeguarded.

In conclusion, we fervently pray that a substantial measure of relief may be vouchsafed to us by the enlightened members of the Madura District Board by at least removing the existing cuts and restoring the usual allowances and increments for the present.

REVIEWS AND NOTICES.

"CAREERS." EDITED BY M. C. MOHAN, B.A.,
MOHINI ROAD, LAHORE.

We have received the latest issue of "Careers," an English Monthly of Vocational Guidance published from Lahore. The Editor, Mr. M. C. Mohan, B. A., deserves credit for breaking in new ground in journalism and bringing out a magazine with potentialities for good. *Careers* represents pioneer work, to provide a link between the employers and the vast army of unemployed, to turn the activities of our young men to new, healthy and fruitful channels and lastly to furnish an open forum to leaders of thought and action to contribute to the solution of the supremely urgent problem of India's economic emancipation. It is gratifying to note that the subjects discussed in *Careers* are eminently suited to consummate so high an ideal.

FIERY STRONGHOLD BY NICHOLAS ROERICH.

"Fiery Stronghold" is the eighth volume of the works of Nicholas Roerich. This unusual book is dedicated to Peace and Culture, to the high ideals of which Nicholas Roerich gave forty years of his creative life. Literature about Roerich is extremely abundant in many countries, and his unusual personality brings forth constant attention, not only in all classes of people, but in the most unexpected places and publications of the entire world. It is unquestionable that such a universal attention, focussed upon a single personality, in our days of distress, is due chiefly to Roerich's unswerving devotion to the great cause of Peace and Culture, which is the paramount issue, at present, throughout the world.

Already, legends have been woven around the name of Nicholas Roerich in many lands, and especially in Asia, where his name is pronounced with greatest reverence.

It would be impossible in a review to enumerate all the exalted opinions of Roerich. These voices, however, clearly express the unusual regard the world has for its present leader in Peace and Culture.

"Fiery Stronghold" represents a true code of ethics for the entire world of Culture. It not only guides individuals and groups upon this only road of Peace, but entire nations as well. Being free, himself, of sectarianism, the author first of all united all classes of people into one Brotherhood of Man, and with the entire strength of his fiery spirit, Roerich binds the family of men into the one Fatherhood of God. In this unusual book, Roerich summons mankind to unite under the Banner of Peace and Culture and his call to all classes of men resounds especially powerfully because it is permeated with the synthesis of uplifting and sensitive attainments. Nicholas Roerich says: "Culture is salvation. Culture is the Heart." Verily so it is! The world is, at present, depressed because of lack of Culture and only through this medium can the world be saved from utter destruction.

Mr. Lichtmann, in his address to the Third International Roerich Peace Banner Convention in Washington on November 18th, 1933, said: "It is most significant that in a time like this, a great cultural leader should be destined to head a movement which will strengthen mankind in its fight for its cultural and spiritual treasures. And this man is Nicholas Roerich, the Forerunner of Culture and Peace to come, the great Prophet of our age, the true Parcival and bearer of the Holy Grail. For the last forty years, Roerich, in flaming proclamations, prepared our generation for the great changes which have already come, and are yet to come. And for the last thirty years, Roerich worked unceasingly for the great cause of Peace through Culture. His Banner of Peace is a fiery call to all mankind to preserve in these turbulent times, above all, the results of human genius. Verily, the time

has come for the world to accept the Banner of Roerich, as a living symbol of Culture and Peace. And the time is not far off when this Banner will be unfurled over all the Houses of God and over the buildings which house the results of achievements of human genius and thought. Like his ancestors—the Viking-Roerich sets up the Banner of Peace on the soil of America, for a peaceful conquest in the great cause of Culture, and for the general good of all mankind—The Fiery Chalice of Roerich's creativeness summons mankind to be 'afire in heart and create in love.' And Roerich's Banner of Peace will, before long, become a meeting place for all those who are striving to build out of present chaos, a new and better humanity. The construction of the world is about to begin. And it is due time to begin to build, as Roerich says: 'from the ancient wondrous stones, the steps of the future.'

Mr. Lichtmann brought his address to the delegates of the Convention to an end as follows: "And free men and women, risen from the ashes of yesterday, shall unfurl Roerich's Banner of Peace, as a true symbol of Brotherhood of Man and Fatherhood of God."

The call and message to mankind of Nicholas Roerich, namely, the call to Great Unity in the name of Culture and Peace, is especially pronounced in this, his latest book—"Fiery Stronghold." This book should be the guide and companion of every statesman, student of human welfare, every group, and leader of social work, in short, of everyone who strives to help humanity in its present problems. Roerich's "Fiery Stronghold" shall richly reward all those, who will follow the noble precepts of the author of this book. The fiery language of Nicholas Roerich kindles in one's innermost soul, the finest and noblest desires to serve mankind; to serve in the best and most cultural way in this present hour of distress. It is, therefore, that one feels so strongly the imperative need, that "Fiery Stronghold" reach as many enlightened souls as possible, because this book is dedicated to the welfare of mankind, and as such, should be cherished by all those who have consecrated their life to the very same cause.

Verily, Roerich's truth is all-embracing and infinite, and he expresses it in every thought and idea he propounds, for Roerich teaches first of all, to face the problems of life with the love of man for his fellow-man. The "all-containing, all-

imparting," as Browning said, spirit of Roerich, helps others to be imbued with the same lofty aspirations, and the "Fiery Stronghold" becomes, thus, the very beacon for all who sincerely desire to contain and impart the eternal fire of Truth and Love.

Roerich's voice sounds in accord with the united aspirations of all nations, that at large strive towards Peace and Culture. His universal understanding of these problems, which mankind faces at present, brings out especially, to the foreground, his voice as a leader of World Culture. Nicholas Roerich has thousands of followers in all parts of the world, who are so eager to hearken and follow every advice and indication of their leader, and his "Fiery Stronghold" shall serve as a faithful guide in their noble endeavours to serve their fellow-men in the present momentous distress. Thus we greet this new volume of Nicholas Roerich as a true friend and companion of our hearts.

May its light beacon the way of mankind to a new and resplendent future and carry the gratitude of all those, who shall benefit from the wise advice of its author.

DIE INTERNATIONALE ZEITSCHRIFT FÜR ERZIEHUNGSWISSENSCHAFT, INTERNATIONAL EDUCATION REVIEW, REVUE INTERNATIONALE DE PEDAGOGIE, published by Prof. Dr. Friedr. Schneider, Cologne, and Dr. Paul Monroe, New York, in collaboration with the German Institute for Scientific Pedagogics in Münster, the German Foreign Bureau for Education in Berlin, the International Institute of Teachers' College in New York, the Institute of International Education in New York, the International Bureau of Education in Geneva and printed by Messrs. J. P. Bachem of Marzellenstrasse, Cologne, (annual Subscription Rm 12.) begins its third year of publication with the present number. In spite of economic depression and many other unfortunate circumstances, the Review succeeded and gained international esteem. It has on its lists to-day collaborators and subscribers in forty-six different countries. Number I brings us a new feature—an introduction into the contents written in three different languages (German, English and French). Two of the articles by W. C. R. Hicks, London, and Hélène Alphon-dère, Paris, continue with a subject dealt with

in the last number of the II Annual Publication: *Pedagogics as a Science, as a Branch of Tuition and as a Field of Research*, expounding the English and French way of looking upon these problems.—The very interesting problem of the distinction of the disposition of the various nations in their pedagogic theory and in their educational reality is unrolled in a first article published in the present number. The article is written by Prof. Dr. Richard Müller—Freienfels dealing with the subject "German Pedagogics and the Character of the German Nation," and will be followed by others in subsequent numbers dealing with the subject relative to other countries. Two small essays by the former Minister of Public Instruction in Italy, Giovanni Gentile, and an article by Dr. W. Peiser, Rome, on the Agazzi Method are contributions on Italian educational science. Three further papers, one by Prof. Erich Meyer, New York, on "Some New Schools in America," another by Issa Khan Sadiq on the "Reform of Religious Colleges in Persia" and the third by Stanislas Sewerijin, Councillor of the Educational Board in Warsaw, on "The Bill regulating the Organization of Education in Poland" add to the great variety of subjects in this number. Noteworthy is the extensive bibliographic review in the same number, e.g., the article by Prof. Dr. Pierre Frieden "Bibliographic Review of Contemporary French Pedagogics (1932-1933)," further a contribution by the publisher, Prof. Dr. Fr. Schneider, "New Literature on Comparative Educational Science," a review of journals by Dr. Karl Wilker, Frankfurt-on-the-Maine, and a bibliography "German National Literature," compiled on the instigation of Prof. E. Kriek. The reader will also find many an item of interest and instruction under the headings "Information" and "Correspondence."

We congratulate the International Education Review on the success already achieved and trust to its gaining widest circulation.

GREAT PEOPLE OF THE PAST BY RHODA POWER. BOOK I. ANCIENT TIMES—pp. 94—Re. 1. BOOK II. A.D. 600—1600—pp. 114—Re. 1-4. BOOK III. MODERN TIMES—pp. 118—Re. 1-4. (SPECIAL EDITION FOR INDIA)—CAMBRIDGE UNIVERSITY PRESS, 1932.

These books are very readable and written for children and are carefully graded both in presen-

tation and in the stressing on the time-sense. The first one deals with the Egyptian Pharaoh who built the Great Pyramid, with Queen Nefertiti, with the siege of Troy, the sages Buddha and Confucius, Socrates, Alexander, Hannibal and Julius Cæsar. The second book which is slightly more difficult, deals with great figures from the Prophet Muhammad onwards down to Luther, Magellan and Galileo. The last book begins with Sir Walter Ralieggh, John Sobieski, the saviour of Christian Europe, William Penn, Peter the Great, Napoleon, Washington, Livingstone, Garibaldi and Captain Scott. Perhaps the setting of the story of Queen Nefertiti may appear a little difficult but as far as possible, the writer has simplified the historical setting as also the time, by substituting 'once-upon-a-time' for definite dates. Each lesson is supplemented by a few exercises in the form of questions for oral replies and suggestions for written compositions.

MAP INTERPRETATION BY JAMES WALTER. W. & A. K. JOHNSTONE, EDINBURGH—WITH MAPS AND DIAGRAMS. 1933—pp. 93.

The study of maps has become an integral and important part of geography teaching; it helps in the visualising of facts and features and serves as a means of comparison which would assist the perception of causal inter-relations. This book is aiming at the teaching of the value of map-study; it begins with an account of latitude and longitude and of the connection between longitude and time, as well as of standard time and the date-line. It then summarises the different methods of map projection, like those of Mollweide, Mercator and Gall, and explains the representation of relief and contour and hachures the last being lines of shading, practically at right angles to the contours, to indicate slope. It gives the story of the development of the Ordnance Survey map and gives examples of the study of it. Climatic maps are described as well as those which present the distribution of natural features and occupations and population. The book is a valuable aid to the geography teachers in our schools.

PUBLISHERS' NOTICE.

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

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THE EDUCATIONAL REVIEW.

We congratulate the University of Madras on its having secured Mr. R. Littlehailes as its Vice-Chancellor in succession to Sir K. Ramunni Menon. As Director of Public Instruction in the Presidency for several years, he has extensive knowledge of educational conditions in South India and he has also had the great advantage of being the Educational Commissioner with the Government of India. More recently he has been Educational Adviser with the Government of Baroda and he thus brings varied experience to bear on the performance of his duties. Mr. Littlehailes is still hale and hearty and capable of many more years of work. This change in the Vice-Chancellorship also guarantees that communal considerations will not enter into academic administration, as they seem to have done more than once during the unduly prolonged term of his immediate predecessor in office.

In the absence of periodic refresher courses, the members of the teaching profession, particularly in schools, are apt to get some-

what rusty and out of date in their educational knowledge and experience. In the case of teachers working in out-of-the-way places, the danger is particularly great. We are therefore glad that the David Hare Training College in Calcutta has arranged to have a refresher course this summer and a large number of teachers will have the opportunity of renewing their knowledge of educational matters. The objects of the course are to give teachers an opportunity

(1) to refresh their general and technical knowledge;

(2) to acquaint themselves with the problem of education as it has been analysed in recent years from the social, economical, political and psychological sides and with the promising lines of service and development which have been opened to education;

(3) to discuss matters of practical interest to members of the teaching profession; and

(4) to listen to eminent persons on current topics.

The course will include a series of lectures on the psychology of education, specific

methods of teaching selected subjects which will be English, History and Science this year, modern developments in educational theory and practice, demonstration lessons, seminars, lectures on a wide miscellany of subjects dealing with large problems lying outside the class-rooms, educative excursions and occasional social gatherings. We hope this practice will be followed by all training institutions in India.

There have been three suicides of University students in various parts of India during the last month on account of examinations. Suicides are of course foolish in any circumstances, but they become particularly grotesque when perpetrated in connection with University examinations. It is perhaps good to recognise in certain cases that students are not fit for University work. At the same time, they may also achieve a good deal without passing in University examinations and suicide is only a cowardly solution to the personal aspects of the problem. We have, however, to confess that examinations are a serious incubus in this country, always pressing on the minds of young people. The Universities commit the mistake of assessing a student's intellectual abilities and work merely with the help of the final University test. Examinations are still very largely the only passport to service. It is time that examinations are placed on a more rational basis and something is done to reduce their rigour and their all-compelling influence in the Indian educational system.

If the newspaper reports are correct, we regret the resignation of Aligarh Muslim University. Nawab Sir Syed Ross Masood of the Vice-Chancellorship of the Aligarh Muslim University. The Nawab came to his duties at a time when the reputation of the Aligarh Muslim University was at a very low ebb and he did much during his years of office to increase its prestige. He was also successful in placing its finances on a sound basis using his wide influence and popularity to collect funds for its somewhat depleted coffers. As the grandson by the late Sir Syed Ahmad, the founder of the M. A. O. College at Aligarh which has now grown into the University, he commands a position which very few members of his community possess. We understand that his resignation is due to differences among those concerned with the working of the University and this is not the first time that Aligarh has suffered by differences among its workers. We hope that things will improve and the Aligarh Muslim University will have ample opportunities for developing as a real centre of higher education in India and of service to the Mohamedan community in this country.

Without venturing to express an opinion on the feasibility of having a University for a Khyber University at Peshawar. present at Peshawar, utilising the Islamia College for the purpose, we are glad that the institution was visited by Pandit Madan Mohan Malaviya the other day. The most pressing problem in India to-day is that of communal unity and if leaders like Pandit Madan Malaviya will use their influence to cement the Hindu and Mohamedan com-

munities together, a good deal will have been achieved. If a University is to be established at Peshawar, it will of course have to be a cosmopolitan University, not confined to the Islamic community and the Hindu community must be made to feel that it belongs to them quite as much as it belongs to any other community. Pandit Malaviya spoke on behalf of the Hindu community, on whose behalf he has excellent credentials for speaking and assured his hearers of their support for the scheme of a Khyber University, at Peshawar. When a University is established at Khyber, it is hoped that it will radiate influences of refinement and culture in a part of the world which has remained aloof from all the influences of modern civilisation.

It is not at all creditable to the scientists in India that they should have been wrangling in an unseemly manner about the establishment of a Science Academy. Sir C. V. Raman has complained in the press that in the name of the Indian Science Congress, a Calcutta clique has been aiming at the establishment of a Scientific Academy for all India dominated by their own friends. The charge has also been replied to by Dr. Agarkar, Secretary to the Indian Science Congress, according to whom a preliminary representative committee has been appointed to lay down the constitution. In the meantime an Academy has actually been registered in Bangalore and according to Sir C. V. Raman, under whose auspices it has apparently been started, it will be a federal institution affiliating provincial academies. Want of union has been the bane of the

people of India in the political affairs of the country, as is more than evident in its centuries of sad history, but it is extremely unfortunate that the taint should spread even to such spheres as learning and culture. Not being familiar with the actual facts of the situation, it is difficult for us to distribute praise or blame, but India will become the laughing-stock of the entire civilised world, if there should be two Science Academies, each of them professing to serve the entire country.

His Excellency Sir Sikandar Hayat Khan, the officiating Governor of the Punjab, did well in drawing the attention of the members of his com-

munity in the Punjab to two important aspects of educational reforms. He pleaded for increased attention to the education of girls and argued rightly that no progress was possible unless both the sections were educated. Sir Sikandar also did well in pleading for communal harmony and deprecating the bitterness among communities which has been increasing in recent years in the Punjab. Referring to the problem, Sir Sikandar said that it was a great disappointment to him that efforts at solution had reached no fruition, but added: "I would offer no counsel of despair but sincerely trust that those who like myself have the will may continue to seek a way from the impasse which for the time being we seem to have reached."

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It is gratifying to find that the Government of India is at last moving in the matter of re-organising the University of Delhi. For economic and other reasons the University has not been able to accomplish much till now, besides conducting examinations and declaring results. The Government of India have suggested to the University that they may now make an attempt at forming a Federal University on the lines of London by bringing the colleges together, co-ordinating their resources and making special grants

The Delhi University.

for purposes of University teaching as apart from ordinary teaching. It is also suggested, on the lines of the recommendations of the recent Punjab University Enquiry Committee, that the school course may be shortened by one year and students may be prepared for University work in special institutions, with courses extending over three years. We have no doubt that these ideas are calculated to make the University a real University without being a mere examining machine and we hope there will not be any opposition from the Delhi Colleges to such an excellent scheme.

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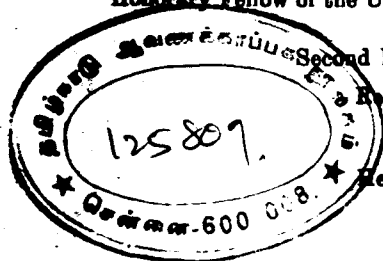
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