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A COMPARATIVE STUDY OF THE VOCABULARY OF HINDI READERS.

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INTRODUCTION.

THOUGH vocabulary studies in America are of comparatively recent date, it is generally admitted that they paved the way for important improvements in American school readers. This fact becomes apparent when recent vocabulary studies are compared with early ones.

American Vocabulary Studies.

The pioneer vocabulary study of American readers was made by J. L. Packer¹, who died in 1918 before the completion of his investigation. His study of the vocabulary of ten first readers was subsequently completed and published in 1921. Listing every modification of a word separately, he found a total of 3,541 words of which more than 57 per cent. appeared less than five times.

Also in 1921, E. T. Housh² reported a vocabulary study of ten second year readers. The number of different words used in the readers ranged from 1248 to 1910, while the percentage of words used only once varied from 21 to 43 per cent. A study of third grade reading material was made by C. A. Gregory³ in 1923. Of 4977 words used, 29.5 per cent. appeared once only.

In 1922, Erich and George Selke⁴ made a detailed analysis and comparison of the vocabulary of twelve widely used beginning readers. Their method of tabulating words

¹ E. T. Housh, "Analysis of the Vocabulary of Ten Second-Year Readers," *Seventeenth Yearbook of the Society for the Study of Education*, Part I, pp. 40-45.

² C. A. Gregory, "The Reading Vocabulary of Third Grade Children," *Journal of Educational Research*, VII (February, 1923), pp. 127-31.

³ Erich and George Selke, "A Study of the Vocabulary of Beginning Books in Twelve Reading Methods," *Elementary School Journal*, XXII (June 1922), pp. 745-49.

⁴ J. L. Packer, "The Vocabulary of Ten First Readers," *Twentieth Yearbook of the Society for the Study of Education*, Part II, pp. 127-44.

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plural suffix "s". This method is justified on the ground that to beginning readers even the slightest modification of a word presents difficulties of recognition. Such difficulties, however, disappear after a longer or shorter period of practice.

Thorndike listed the following variants under their simplest form¹⁴:

Plurals in "s",

Plurals where "y" is replaced by "ies",

Adverbs formed by adding "ly",

Comparatives and superlatives formed by adding "er" and "est", or "r" and "st",

Verb forms in "s", "d", "ed" and "ing",

Past participles formed by adding "n",

Adjectives formed by adding "n" to proper nouns.

Later investigators followed this method more or less closely. By eliminating many word-forms which, after the initial stages of reading have been mastered, present no further difficulties to pupils, this method considerably shortens the list of words, and thus reduces the labour of tabulation.

The general principle underlying this method seems to be to count word-forms modifying the root of a word as separate words, while modifications derived by common changes in the end of words are listed under their simplest forms. For the purpose of this study it was decided to adhere to this principle as far as possible.

In addition to the desire to follow the precedent set by American word counts, this decision was influenced by very practical con-

¹⁴ Edward L. Thorndike, *A Teacher's Word Book of Twenty Thousand Words*, page iv.

siderations. In contra-distinction to English, Hindi is a highly inflected language, the grammatical construction being formed by a large variety of inflections of the ending of words. In the conjugation of the regular verb, for instance, no less than twenty-four changes appear in the ending of the verb, not counting changes produced by the aid of auxiliary verbs¹⁵, or by modification of the root. To enumerate all these variant forms of verbs as separate words would multiply the length of the word list many times.

It is to be remembered, however, that this flexibility of Hindi words presents to pupils in the early stages of reading many difficulties which are not encountered by pupils reading English. By the end of the first school year pupils may be expected to have mastered these word endings, but in the preparation of reading material for class use due consideration should be given to them.

It must also be pointed out that a comparison of the vocabulary burden of English and Hindi texts based on word counts in which inflected word endings are ignored, omits an important factor. As such comparisons are contemplated in the further course of this study, it seems necessary to make a preliminary study of the frequency of variant word-forms found in Hindi and English readers. This study appears in chapter three.

Few difficulties were encountered in the word count aside from the multiplicity of word endings. Modifications in the root of words were met infrequently. The most important examples are furnished by the pronouns and a

¹⁵ Edwin Greaves, *Hindi Grammar*, The Indian Press, Limited, Allahabad, 1921, pp. 208-212.

few irregular verbs, of which one shows four variations of the root form.

Hindi primers contain many words and letter combinations listed for the purpose of giving pupils practice in spelling and sound reproduction. The readers also contain frequent directions to teachers, definition of words, etc. All such matters, not definitely intended for meaningful reading by pupils, were omitted from the word count.

To be specific, the following rules which governed the tabulation of Hindi words in this study are given herewith:

Word forms produced by changes in the ending of words to signify number, gender,

case, tense, or person were listed under the simplest form of that word.

All other variations of words were listed as separate words.

Proper nouns were omitted.

Hyphenated words were listed as separate words.

The case indicators partaking of the nature of post positions were listed separately.

Feminine nouns derived from masculines, or *vice versa*, were listed separately.

All material in readers outside the definite reading text for pupils was excluded from the word count.

(To be continued)

RHYTHM AND AURAS OF THE ELECTRON.

By MR. ERNEST J. STEVENS, A.M., D.Sc., Ph.D., M.D., D.D.

San Francisco.

And other suns perhaps
With their attendant moons that
will descry
Communicating male and female light
Which two sexes animate the world.

MILTON.

RHYTHM is the universal law of Nature. It is the law of the planetary system. It is the law of the ocean and the land, as well as the atmosphere above and around the earth. It is the law of the lakes, the ponds, the springs and the drops of water. It is the law of the vegetable, the animal and the universal realm of the embodied. Rhythm is the law of motion in the tree and plant, in the monsters of the deep and the birds of the air. Rhythm is the law of action in the elephant and in the fire-fly. Rhythm is the law of motion in the

man and in the woman, the two hemispheres or halves of the whole human sphere and perfecting human being.

Rhythm is the law of the breath of life, in the body and brain of the human being. Rhythm is the law of rotation, in inhalation and exhalation. Rhythm is the law of bodily continuance in elimination and assimilation. Rhythm is the law of radiation in circulation and metabolism. Rhythm is the law of thinking in the brain and feeling in the heart. Rhythm is the law of movement in the corpuscle of the blood and the amoeba of liquids which organizes life-form into matter form. Rhythm is the law of evolution and revolution in the molecule and in the little world making the atom. Rhythm is the law of

differed from those of previous studies in that differing word forms regularly constructed were listed under the main form of that word. Irregular constructions were listed as separate words. The twelve primers analysed in this study presented a total of 1636 different words. The number of words introduced by individual primers ranged from 157 to 630 with an average of 406.2. Only one primer used more than 50 per cent. of its vocabulary ten or more times. The study concluded that⁵

"There is little agreement in practice as to the number of words a beginning book in reading should introduce.

"There is a very limited number of words common to beginning books.

"Most reading books contain many words whose frequencies are very limited."

Turning now to a recent study we find considerable improvement in these matters. In his study of twelve current primers Schwieder⁶ reported in 1932 a total of 819 different words used. This is practically half of the total found in 1922 and shows that authors have come to some agreement as to what words to use. The total number of new words introduced by individual readers ranged from 178 to 356 giving an average of 251.5 compared to 406.2 in 1922.⁷ Seven of the twelve readers used over 50 per cent. of their vocabulary ten or more times compared to one out of twelve readers in 1922.⁸ The improve-

ment in the vocabulary used in modern primers over those appearing ten years ago is thus quite apparent.

Two studies of a type differing from those previously mentioned have also contributed much to the vocabularies used in American readers and must be referred to. In 1922 Thorndike published a "Teachers' Word Book of Ten Thousand Words Found Most Frequently and Widely in General Reading for Children and Young People."⁹ In the compilation of this list more than 4,500,000 running words were tabulated to determine the most frequently used words. The reading material examined was chosen from forty-one sources under the general titles: children's reading, standard reading, and correspondence. After the tabulation of 5,000,000 additional words, this list was revised and enlarged to include 20000 words.¹⁰ Another word list much used by authors of children's readers was published in 1926 by Gates.¹¹ This list comprises 1500 words chosen by experts in the field of reading as especially useful for beginning readers. The selection of words was based on the following criteria:¹²

Interest of the words to children

Utility of the words for children.

Frequency of appearance in selected literature.

⁹ Edward L. Thorndike, *Teacher's Word Book*, Bureau of Publications, Teachers' College, Columbia University, New York City, 1921.

¹⁰ Edward L. Thorndike, *A Teacher's Word Book of Twenty Thousand Words*, Bureau of Publications, Teachers' College, Columbia University, New York City, 1923.

¹¹ Arthur I. Gates, *A Reading Vocabulary for the Primary Grades*, Bureau of Publications, Teachers' College, Columbia University, New York City, 1926.

¹² *Ibid.*, p. 4.

⁵ *Ibid.*, p. 749.

⁶ Albert H. Schwieder, *A Vocabulary Study of Twelve Recent Beginning Books in Reading* unpublished Master of Arts Dissertation, Washington University, St Louis, 1932.

⁷ *Ibid.*, p. 15.

⁸ *Ibid.*, p. 19.

Many modern readers check their vocabularies with these lists, whose usefulness to the authors of children's readers is obvious.

Proposed Study of Hindi Vocabulary.

Since vocabulary studies in America have thus led to great improvement in American school readers, it is not unreasonable to hope that studies of the vocabularies of Indian vernaculars may lead to similarly gratifying results. With this end in view it was decided to make a study of the vocabulary used by primary school readers in Hindi. This vernacular is used more widely than any other in India. No study of this kind is known to exist in Hindi or any other Indian vernacular.

The purpose of this study, then, is to ascertain the vocabulary status of Hindi readers. More specifically the following questions are to be answered:

What is the volume of reading material presented by Hindi readers?

What is their vocabulary burden?

How frequently are the words repeated?

To what extent do the vocabularies in different readers agree?

What is the importance of the words used?

The data thus secured are to be compared with equivalent data from American readers.

List of Hindi Readers Analysed.

For the purpose of this study the vocabularies of fourteen readers were analysed. In the further course of this study these readers will be referred to by the Roman numerals given in the list below. The first eight books are primers, the remaining six are higher readers.

- i. Hindi ki Praveshika, Oxford University Press, Bombay, 1930.
- ii. New Hindi Reader, Rai Sahib Ram Dayal Agarwala, Allahabad, 1932.
- iii. Asan Primer, Christian Literature Society, Allahabad, 1930.
- iv. Akshar Gyan, Macmillan and Co., Ltd., Bombay.
- v. Hindi Bal-Bodh, Macmillan and Co. Ltd., Bombay.
- vi. Pahili Bal Pothi, Hindustani Book Depot, Lucknow, 1931.
- vii. Sachitra Hindi Primer, Bhargava Bhushan Press, Benares City.
- viii. Bal Shiksha, Ram Narayan Suri, B.A., Chauk Gangadas, Prayag.
- ix. Hindi ki Pahili Pustak, Oxford University Press, Bombay, 1930.
- x. Hindi ki Dusri Pustak, Oxford University Press, Bombay, 1930.
- xi. Hindi ki Tisri Pustak, Oxford University Press, Bombay, 1930.
- xii. Hindi ki Chauthi Pustak, Oxford University Press, Bombay, 1930.
- xiii. Sadharan Gyan, Pahila Bhag, Mishra Bandhu Karyalaya, Jubbulpore, 1931.
- xiv. Sadharan Gyan, Dusra Bhag, Mishra Bandhu Karyalaya, Jubbulpore, 1931.

The plan followed in the tabulation of Hindi words will be described in the following chapter.

PLAN OF TABULATION FOR HINDI WORDS.

In the studies by Packer¹³ and the other early investigators, every modification of a word was counted as a separate word even though the change consisted only of the addition of the

¹³ *Op. cit.*, p. 128.

evolution in the electron and the magnetone. Rhythm is the rule of life, in the mental as well as in the spiritual realm. Rhythm is the law of feeling in the emotions as well as in the senses. Rhythm is the law of thinking in the brain cell as well as in the blood cell. Rhythm is the law of seeing, in the psychic as well as in the astral.

Rhythm is the law by which things and beings are in the material, physical, mental, emotional, sensual, astral and spiritual. Rhythm is the law of the positive and negative nucleus of the electron vibrating and forming the heart and nerves of the human. Rhythm is the law or rule of being and becoming, from the nucleus of the electron to the nucleus of the atom and from the atom to the mightiest sun in our physical, mental and spiritual universe.

Having from our standpoint covered the field fairly well, we will now proceed to understand more about this rhythm as it is manifested in our neighbours and ourselves.

WHAT ABOUT CREATION ?

Creation and recreation, health and lack of health, ease and dis-ease, good and evil, ripe and green, sweet and sour, nice and nasty, high and low, are all man-made terms, differently spelt or sounded by different tongues and peoples, and are all relative expressions, used in connection with the various states of evolving, revolving electronic and vibratory actions, functioning in their own respective degrees and their own octaves, fulfilling themselves where they belong in the scale of beings in becoming and being; but in all realms mentioned, rhythm is a phenomenon of creation and Nature; and who dare deny that the birth of the material world was ushered in by the Rhythmic Breath of Life; by the All-Knowing Creator, through breathing out His Holy

Spirit, His Holy Breath, in the joy of giving existence to the epic of a universe, and the multiplied and multiplying lyrics of life, ever singing to the rhythmic beat of His Love's Infinite Heart.

The Great Breath of the without, as well as the within, is the controlling, if not the creating, principle. Respiration is the keynote of life, and rhythm is the music of life; and life and health fail and fall in proportion to the lack of rhythm; therefore, here is the metabolic law of creation and recreation, in fact, Mother Nature's greatest law, established through the whirling electron of her world of matter and of lives.

What is true of all, we have enumerated, which includes the rhythm in light and colors and auras, is also true in relation to forms, figures and letters and all symbols which represent the activities of life. How suggestive is the term "rhythm" with which are built in "arithmetic" and "geometric" exactitude, forms and figures! All these forms are created by the thought-breath and directed by electronic rhythms; but this branch of knowledge will not be explained in detail here, and only when opportunity calls for elucidation in relation to its connection with the special subjects treated on in this book.

"AS ABOVE SO BELOW."

So also it is true that 'as without so within' is true of everything. Thus, outside of the human body we have the rhythm of the sun and solar system; and within the human body we have our sun-centre, the solar plexus with our system of organs. Outside, we have our rivers, fertile land and tubular growth, as in plants and trees. Inside, we have the blood streams, such as veins, nerves, and hairs corresponding to tubular growths without.

On our earth, we have congested streams and stagnant ponds. In ourselves we have congestion and tumorous stagnation. Outside we have houses well ventilated or ill ventilated, by opened or closed doors and windows. Within we have opened or closed passages and pores, producing harmonious or inharmonious conditions. Here Nature demands that we keep all passages open that she may with unobstructed flow fulfil her rhythm of the human life.

THE GREAT EQUILIBRIATOR.

Rhythm is the universal equilibrator of the planetary and solar systems. It is the balancer of the earth planet; of the inhabitants thereon and therein, living together in some reciprocal dependence upon each other; and it is also the balancer of the human system, and controls its organs and thought cells in their occupation of impressing and expressing life's manifestations. By inward invisible

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WHAT IS HISTORY? OR THE PHILOSOPHY OF CROCE.

By MR. N. S. SARMA, B.A.,
Chikmagalur.

(Continued from page 326.)

II. RELIGIOUS.

C. THE RELIGION AND METAPHYSICS OF CROCE.

18. (a) *Basis for this part* (a) *Meaning and Characteristics of Philosophy in Croce.* First of all, I must tell you what precisely is Croce's own idea of philosophy or "metaphysics." (a) It is to treat of the whole of reality and of the whole of man. (b) It is dynamic and growing and not static and "definitive" for all time. (c) It is particular, because individually conditioned, like his individual and definitive judgments, and this

lights and sounds, it equilibrates the body. Its poised quiet dominates through the seven physical senses, feelings and thoughts, with which we respond to what comes from without and it is the harmony within and between these seven senses and the seven special senses, which contact and control our outer senses of which man seems only to be conscious.

MAGNETIC HUMAN VIBRATIONS.

These differ from the electric currents, elsewhere spoken of in this book and particularly in the work, "Vibrations, Lights and Colors: Their Principles and Uses." The reader should bear in mind that the magnetic emanations rhythm in wave-like atmospheres and array themselves in radiating circles which are controlled by certain impulses, emotions and thoughts and in habits of these. They are influenced by the desires and regulated by the imagination and will.

is so, because judgment, in the ultimate, means the whole of philosophy from that particular (and therefore limited) stand-point, and for that particular person or group of persons concerned as that time and place. It is thus personal and subjective or individually conditioned, *but not subjectivistic*. Also it is the answer to a few problems, but not to the whole, or the one and only one problem; for then, it would get back into static and individual or impersonal, general philosophy which is one for all time and place. Thought

itself is this one and only problem of all philosophy, but not its individual manifestations which are not limited by any number. (d) It is, next, not purely or solely intellectualistic, for though the instrument is thought, yet it is *conditioned by will*, or as he has himself said in his idea of New Pragmatism, "Life conditions (Thought or) Philosophy" (Practical, pp. 304-5). (e) Thus, because of these two characteristics, it is always monistic and truly idealistic (Logic, pp. 266-8), or even realistic (p. 61). And it is also organic, or as he says systematic (p. 268 ff.) and not heterogenous. Hence, too, his idea of philosophy as poetry and harmony; because it has a unity, is based on art or intuition, and is individually or personally conditioned. (f) But, leaving this, we may pass on to see it as not in the least biased by any kind of religious consideration, whether as false emotion or as "mysticism" and mythologism.* (g) Lastly, it is "*fruitful*" and never barren. Not merely in the sense that as against the prejudices of common-sense philosophy doth yet bake bread, for the logical moment is quite necessary to, and must live in, the practical moment; but in the higher sense that in dying as individual philosophy like that of Vico, Kant or Hegel, or even Croce's own philosophy, it doth in the self-same act, blossom forth into a new life as the philosophy of his successor. And this is the true meaning of the view that philosophy is eternal, for it is like all life young and partaking of the life of

* That is to say, not in their true form, which would then be nothing but philosophy itself (as in our Yogic and Stotra meditation, like those of our different "Sahasra Namas" or thousand names of God), though only in another guise and for another purpose, but in their false forms, the forms which Croce like all true thinkers pulls down so mercilessly.

the spirit, or vital, and, as said before, dynamic. So that it is ever-creative and ever-building upon its own past, which it pulls down so often, though only to raise it up again in forms that ever are new and ever fresh.

(b) *The same in relation to ourselves as "Dhyāna" or Meditation*:—But to sum up all this and say in a single word, and Croce himself has been able to give us this most necessary and felicitous word, all philosophy is nothing but the true *seriousness of thought*, or as it is better known and to a great extent practised, true and divine *meditation* or holy contemplation, the same that is so well known and was till recently so nobly practised in this philosophic land of ours as *Dhyāna* and *Dhyāna Yoga*, or in its simpler synonym true and real *Gnāna* and *Gnāna* or *Raj Yoga*. Here, however, I cannot in the least go into that question at all, for, where it contains all philosophy, all thought in its simple-seeming self, in the concentrated form of a nutshell, even as the essence of all truth is contained in that one but most sacred syllable of all, *Praṇava* or *Aum*, the least treatment of it would require a whole and large section for itself and I think I cannot do better than reserve it for an Appendix of its own.

18. (b) *Substance of Crocian Philosophy*:—

Now that we have seen the ideas that Croce has of metaphysics or true philosophy, let us go a little further and see what essential principles or conclusions of his own he can really give us.

1. From looking into his system for his real ontology or science of ultimate being or existence, which is the aim of all search for truth, we see that his reality is one,

indivisible but yet distinguishable, and active; hence reality is history, and it is not blind, but all conscious or thought. And by reason of this double aspect of reality, his system, though at bottom absolute Idealism itself, is still for empirical reasons rightly called New Pragmatism.

2. From looking at his epistemology or theory of knowing, (mode of seeing reality, process of truth or method, or real logic as different from formalistic logic), we see that his reality is reached by thought and thought alone so that mere faith does not go can never reach reality, for which it is either adequate nor necessary, because it is pseudo-conceptual, being only practical and non-logical (= will), and not really logical or thought. Thus it is that the religion of truth is more allied to feeling and will, as in the case of asceticism, worship, prayer, repentance, confession (of sins), humility, Love, charity, the doctrine of virtues and such other things than to knowledge though, yet it is not void of truth and logic, because the practical, according to Croce, involves and cannot do without the logical, being thus not blind but conscious and careful. We must here, however, add that the will is not always as careful as we would wish it to be, for not always is it moved by the strictly "logical" or the second moment. At such times we are in the hands of the pseudo-concept, or even in that of the first and aesthetic moment, as in the case of the poet and the artist.*

3. The true knowledge of reality is not possible by thinking of it in only its monis-

* This is readily granted by all modern writers, especially the social-psychologists and the followers of psycho-analysis, of suggestion and auto-suggestion.

tic aspect; because, as we have seen, reality itself lives not in only one, but in two aspects, as thought and will; and to be adequate to reality, true knowledge too must involve this duality. Hence my law of the necessity of duality, as due to the nature and requirement of the instrument or thought itself, which verily *sees* reality as it is. And to be complete, this duality must itself demand (= imply and stand upon) and include another duality, so that we get all that we need fully to comprehend reality, namely, the four moments. Observe how his ontology has been throughout colouring his epistemology. These are not arbitrary *makings* of the instrument, but the inevitable *findings* of it in reality itself; for the instrument which helps us to see and to live in reality, is (and must ever be) itself a part or aspect of it, that is to say, a moment of it. Thus, while from one stand-point, reality is truth and truth reality, it is so only in the sense that thought or truth is fully and exhaustively *adequate* to reality. But at the same time, it is not the same thing as reality itself, or wholly one and identical with it, because being only one and not all the moments of reality, it is not and cannot be the whole of it. There is thus enough room left for another activity or aspect of reality to come in, namely, the will. It is thus and only thus that we get the question of immanence and transcendence, and it has its basis in this duality of aspects that do exist and are so necessary to reality itself (as already seen in the laws of relation obtaining between identity and difference, essence and existence. †)

† Though, however, from the higher transcendental stand-point, all is one and only monism remains, so that no talk (no philosophical talk) and no action (no

If, however, there were not this duality of aspects or orders in reality it could not at all exist, in the sense, that it could not *continue to exist*. The eternal and continuous life is made possible only through *activity*, which to exist and maintain itself in its own nature and at its own proper level, requires the aid of knowledge or thought. And, to act implies to act through only particulars; and to know implies to know only through particulars. Hence, again, the further duality from this first duality and the attainment of the four moments.

4. Once again these four moments are necessary because of the question of *opposites*, as apart from the distincts, that is to say, for the question of error, evil, ugliness, and the useless. Thus we get to the *relative existence*, and therefore the absolute non-existence of these opposites as compared with the distincts. The opposites may, therefore, be said to be *a posteriori*, because they depend upon the distincts, and the distincts themselves to be *a priori*, because they depend upon nothing else (except the spirit or whole reality itself) and are co-existent or co-eval with reality itself, *i.e.*, are eternal and non-temporal or logical and metaphysical or ontological, or really and ultimately real, and nothing else but real.*

philosophical action) is at all possible at that rare and giddy height. Most truly, therefore, has the Indian seer said of it, the *Nirguna* or attributeless, characterless Brahman, "Not this, Not this" (*Neti, Neti*), and that all speech turneth away from it (*Yatho vacho nivarthante aprapya manasa saha* :—Tait. Up., II. 9. 1).

* Here we are not considering the priority of reality or spirit itself to the aspects or moments in and through which only has it any existence and can in any real sense express, manifest or realise itself.

19. *The nature and existence of (1) God in Croce; a serious and not a flippant God* :— But, first, let me come to the problems themselves with which we began this second part (*cp.* para 17). Croce, like all true philosophers has in his system set apart the chief place for God Himself. But he is sensible enough not to repeat the senseless folly of the ancient and mediaeval thinkers, or of the occasionalists like Malebranche who brought the "deus ex machina" at every step, where a little more thought would have saved them needless indenting upon the never-failing readiness of God to help the world, however much they might misapply and abuse it at times. On the contrary, his very sense of "thoroughness" (*cp.* D. Ainslie's Introduction to the Aesthetic I Edition, pp. 23 and 30), and "Seriousness Thought" (Preface to his *Logic*, p. 10) may be sadly mistaken, if not even censured as too Puritanical and rigorous in the extreme; for he almost seems to keep his God safely shut, and far from the haunts of men, who have no more concern to see Him, than just to get a peep of Him or at His mansion and run into the streets and vociferate their great exploits of having seen and communicated with God, as if no others had seen Him before, and as if He were all so cheap as to be seen and talked of by every dandy in the street. This folly, however, is never in the least countenanced by the grave thinker who could not tolerate, for even a moment, the scandal of celebrating even the sixth Centenary Day of the greatest of his country's poets, immortal Dante (in 1921) by the thoughtless, yet all sentimental, and what that other grave thinker of Chelsea called "fools" no, he would have none of this, these cavalier gentlemen celebrating the Centenary Day of Dante in the forms of street "tamash" and tomfoolery. But he would

show his great love and reverence, his great national pride to the immortal poet by writing the best exposition of the master in his unparalleled work, *The Poetry of Dante*. It is for this that he is so hard against all religion and mysticism of the grovelling sort which shows no more recognition of God than does the time-serving bureaucrat his Emperor. Reality sits not in empty talk, and the show of pious or loyal "bravery" (=dress) when the feeling gushes not forth from within, but only flags and bantoons are paraded everywhere to the sickening of heart and eye. He believes that his God needs no such alms, nor does he care to tolerate such shows and fooleries. For his God is not merely the master and Father of all the four moments at every child can mutter and mangle in its morning speech, but is the *pure synthesis a priori* itself, the pure concept, the one and only spirit that is the unifier of all discords and opposites, and of all distincts and is thus the fount of the whole cosmic progress.*

* The nature of God of any one thinker, nation or religion will not be clear and complete to us till we have fully seen and appreciated the real relation that subsists between Him and His best and worthiest devotees or followers. In studying this part of the question, we will see all questions of inconsistency, dogmatism, etc., melting away into the clear light of actual life lived in a truly living and no way fictitious being of a far off, unseen, and unappreciated God. And here, when we see Him face to face, in relation with His best devotees, if we still have any doubts lingering in our minds regarding His nature, attributes, etc., it can speak only of our own incompetence to realise Him and not of His real existence in the deepest heart and actions of His choicest devotees. Certain things which have not been or cannot be appreciated or realised on the thought plane itself, can yet be and often are appreciated and realised on the other planes, whether they be aesthetic, moral, practical (economic) or even the empirical (or pseudo-conceptual) planes. If it is not easily possible in any of the pure moments or planes themselves, it yet is and must be possible on the empirical or pseudo-conceptual planes. Otherwise, from the stand-point

20. *His relation to Man* :—He separated the cosmos from the chaos (*Practical*, p. 258), the clear-seeing, logical and the all-embracing moral moments from the blind seeming and unreflective, intuitional and the self-occupied economic moments, and built up a nature from out of his own self, after the laws of duality that I tried to describe even now, and lives and works in every minute individual thing of all this universe. He is not simply the God of the human world, something like the spirit of humanity of Auguste Comte, but the self-same first principle of all true philosophy and all true religion, whether denominated God or the absolute. Only the age and society in which our thinker draws

that I have taken up, all life itself of such a doubting crass nature is and becomes impossible; for as must have been evident from paras 24-25 of the first lecture (regarding the "Blank") it is hard from my standpoint and capacity to deal with such scepticism any further.

However, let me only add that, however much you may differ from Croce on minor points, and though you cannot fully agree with him in his idea of God, if yet you fail fully to appreciate and sympathise with his stand-point, then, indeed, at that very moment all true discussion falls and must fall to the ground, never to rise again. For though there might be and must be some compromises when we come to matters of detail, there can, however, at this point, because it is the very core or heart of the system, hardly be any compromise that is really worth the name. Hence it is that it is from this very citadel of truth and not from any periphery of it that all schisms, revolts, fights and misunderstandings, hatreds and never-ending wars have always risen and will always rise hereafter too. For that is the true vitality of all real thought or philosophy, "Yield or die."

Lastly, to my mind, as I have always said, Croce seems to be quite right and wholly laudable; and I say it all the more readily and eagerly; because, not merely is there not the least ring of hollowness and show about him, but what is more, the *Inspiration* that he seeks and that he draws never-faillingly from his God is most truly divine and spiritual though he does not state it in so many words in any of his works so far available to us in English,

his breath, has roused him to protest against all false and hollow talk of a transcendental, far away God, sitting above the clouds, careless of the vicissitudes of helpless, lonely, oppressed man. He is, therefore, very earnest to tell us that his God, called spirit or the whole, is never, for a moment, far from the fair earth and the yonder meadow, and is almost quite lost in it. That is why he speaks so much of immanence and ever says there is no God that sits untouched, unreduced and unhallowed by all the countless effects wrought by unceasing change or becoming. My God, he cries in pitiful sorrow, is not so still-born as never to move with the world; nay, on the contrary, he is always growing and changing with it, but though He changes every instant, yet doth *His real nature* never change for even a single second. For, it is still the pure synthesis *a priori*, the unity in distinction and in all opposition, and is never anything but this same and ever incorruptible unity, identity or oneness. And when we go home with him in the evening, he will show us how it is that his God is not so completely and irreducibly immanent after all. For, that was said and will be said again and again; but only to ward off the silly crowd from intruding upon the divine sanctuary. He is stiff and very hard to please. He would not even be seen by mortal eyes till they are rid of all taint of frivolity, so that they are now fit to approach the altar in all humility and in all respect and seriousness. He is a very jealous tyrant that suffers not the least carelessness and pleasure-seeking of the dull, foolish sort. But behind all this stiff and formal or forbidding air what does he say but this parental word, so rich and brimful of all love and kindest welcome?—"Serve me aright, and I give the whole world to you; and

if you pretend, you will not even gain my pardon, but must for ever roll on in that gateless circle of life and death, the cycle of errors, the *Avidyā* or nescience of the East!" How, then, can such a tyrant, such a hard-browed God play to the dance, lull and capture the ever-changing imagination of the mob, and win laurels, and being ever worshipped by them, get camphors and have altars set up by them? He cares not for them, and so do they treat Him, if they do nothing worse than this. But crime unpardonable were it to make this the whole picture of God drawn by any philosopher, not to say it were too monstrous to make this the whole picture presented to us by that artist-thinker of Italy as his own vision of God. And I hope to make amends by filling in the other stroke, as they call forth for themselves in the later parts of this work.

21. *The idea of Soul as existent and having freedom*:—All philosophy may be said to be complete in the one idea of God; but as we found the glare of the rigour demanded too much for mortal eyes which were brought up on the milder lights of softened religions and philosophies that were the hand-maids of religion, and as the glare of this rigorous light thickens, needs must we say a few words on whatever question the man in the street calls on us to answer. What next, he seems to ask most arrogantly, is your philosopher's idea of the individual who must have got a soul of his own? Croce has not read his Kant in vain to deny the existence and supreme necessity of this principle for the moral life, not merely of individuals, but no less equally so of all societies (=regulative principle). So, his individual has a soul and he enjoys all the freedom he needs. Thus he

is nowhere bound but by his own character and circumstances. And this freedom is nothing outside the individual either as superimposed or as pre-existent. It has no life of its own either before or after the birth of the individual; and is, indeed, born at one time along with himself. Thus there is neither a transcendental God nor an earthly king to give this freedom to man, nor can he (man) take it at all from any such outward beings, whether God or man. For freedom is nothing outside himself; and all the freedom he needs he has within himself, or else the world itself would not have come into being. Only this is not the freedom of the senses but of the deepest and most real part of man, which is well-known as the self or the soul. Such freedom of the deeper man is best seen in the self-realised mystics of all times and all countries, and most clearly in him who is in the east known as the *jivan-mukta*, the man that is most truly liberated (from ignorance) or is enlightened like Christ, Buddha, and Sankara. Its best shining examples are found in those who have really become truly moral heroes.

So, too, the individual is a manifestation, a particular embodiment or point as it were, of the universal spirit or God, which it is that reality or experience truly at every place and time. He must, therefore, if he would live well, live in accordance or in tune with this whole, this infinite; but in all cases, before doing so, he must first satisfy his own particular needs and aims, or as Croce says, his individual ends. Such is a most cursory glimpse that any one would get from his ethics and economics.

22. *The idea of immortality, as life eternal (or unceasing)*:—But there is still

the question of immortality. The critic might exclaim: "We have seen a most wonderful God, a most insipid soul; and what better need we expect from the immortality made possible through such beings which are all so unattractive as far as they have come before us till now?" Well, people are always welcome to ride their own hobbies and to laugh at others, when they pay not the least regard to their own selves. Croce nowhere promises to convey us, to transport us into a land from whose bourne no one born of man has yet returned to tell us what it is and how it looks. He coldly tells us: "There is life only in death; and what you live as life is nothing but death." On the contrary the real truth is that the veteran thinker has nowhere the least fear of mortal death at all. For where there is death everywhere and at every instant, and we die at every moment and part of our lives though were it only to rise and live again and again to die and to live on for ever as in a circle; where in such a place all life is death, if not itself in the hands of death, and like a burnt-up fire no trace of death itself is left as a triumphant victor hailing forth his clamorous joy, or rather succumbing himself even in the hour of glory to his own mortal and bitterest enemy of life—so that at last the conqueror himself, the destroyer of all is vanquished by the ere-long, down-trodden life, the conquered but yet the most creative principle of all things, or on earth or in heaven, where else, after all this vast scene of war and deate, have we the least trace of living death still remaining and proclaiming itself as victor in the hour of victory? Thus is there no fear of death, of mortality at all to this veteran thinker, the calm and unruffled seer of the so-called "Pass-

ing West." And to him, immortality is not the rare privilege of a chosen few, who have committed their destinies to another world, where all wrongs are set right and possibly only the Judgment Day awaits. But he says: there is no eternity beyond the present moment; nor is there aught of time or duration beyond this simple moment, where all history is contemporaneous, where the present is big not merely with the past which pushes it, but also swelled by the future that pulls it along.

23. *Immortality as eternal and ever creative activity of the spirit*:—His idea of immortality, I need only say in passing, is in no small way connected with his other great idea of eternity and creative act which works through thought or consciousness and through will or activity. If reality is spirit, and it is history, if immortality is nothing but the life after death, i.e., after death of every kind, what is this immortality but the continued and, as it were, the enhanced existence of reality itself, which lives after each destructive act that it effects upon itself, the reality that is ever-active, ever breaking the old and making the new, if it is thus an ever-creative activity, and lives on in such eternal activity, what is this immortality now promised to us but the life unceasing that ever partakes at the feast of this eternal creative activity of the spirit, which is reality or experience itself? It is thus nothing but the eternal life itself which fulfils itself by eternal creative activity within and for itself. How, then, could such active and ever busy, ever constructive and ever destructive immortality agree with the insipid ease which revels in the gardens of paradise, so rich in overhanging plenty of all luscious fruits of

choicest silvery juice, and flowing with milk and honey, where all the nymphs and hours of heaven come and play with us, come and wait upon us, how could it agree for even a single second with such a life of ease which cuts at the joy and infinite wealth and all the power of creative activity, that is the very life and breath of the spirit itself? There is, thus, no immortality which is devoid of unceasing activity, an activity which is nowhere devoid of the fullest consciousness of itself and of its own doings. Verily, what else of an immortality did he promise to the dying philosopher that finally established the basic principle of *Synthesis* (Hegel), but the immortality that he would live on in his own thought and activity, which had all the seeds of and wealth of eternity within themselves?—so that even when they killed and most unfilially buried their own father—in that very act they did nothing but glorify and canonise him!—so that in his children and his children's children he lives on for ever and ever even as in the *Choir Invisible* of George Eliot, or like the Sphinx that after burning itself in the fires of Araby, did yet continue to live on and celebrate itself in ever more shining colours of youthful activity, in the new self of its own, born out of the dead ashes of its previous self, only to get a life of activity and of joy ever renewed, in ever new childhood and youth again (*cp. Logic*, p. 319)?

24. *The exposition so far and the method of philosophy*:—Thus might we go on with all questions and get all the answers we need, point by point. But that is not the method or the goal of the true philosopher. For he seeks for the central principle of things, so that found that one principle everything follows directly and inevitably from it, if not clear,

fresh and transcending, rapid like the light which is the source of all life, at least like the dull but unceasing flow of the river, which never fails to give you all that you can justly hope for from the august source it takes in on the high mountains. When we come to think of it, even this very difference in the value and flow of the stream from its fountain source would be found to be nothing but due to individual variations of different minds made up of different capacities, temperaments and fore-made characters or natures. Thus, it would not be very difficult to see how everything follows limpid, clear from the primal principle of the synthetic *a priori*, which includes all distinctions, all oppositions and all changes within itself, and from the laws of identity and difference, of essence and existence, and the law of the necessity of duality to be found at the very heart of reality due to the character and demands of the intellect or thought which apprehends it. Thus unity and plurality follow from this same spirit, in the course of its dialectical activity; so too the universal and the particular, the contingent and the necessary, the progress of individuals that is different from the progress of the cosmos taken as a whole, and the value of the practical judgment which exclaims in joy: "O! how glorious he sings!" or "What a shabby hand he writes!" or "the League of Nations is not all that it should be," or "the people of India ought to get complete Swaraj or Self-Government;" or "Napoleon was right and Cæsar wrong." All this and much more could we see, had we but eyes to see it. But I would rather invite your gentle attention to a simpler fact, which may sound nothing pompous to attract us from looking into the latest papers for the scandal at court or in the city or as to what increment

and higher grades are going to be in store for us. Nay, who would care to hear that philosophy is poetry, that Hegel should be read as a poet, that there is nothing more sublime for the best theme of poetry than that drama of dramas, the drama of thought (Practical, p. 272), or that philosophy like poetry is ever new and has its being only when it is ever fresh and genuine like the harp of Aeolus?

25. *Philosophy as poetry, through spiritual self-forgetting and self-sacrifice*:—Pray, on the contrary, does it not follow from his idea of that self-same *a priori* synthesis and identity in difference* which develops into the four moments, of which the last comes no less into deepest communion with reality than the first itself? But yet, just because it is the last and based upon the first and the two others following it, is therefore different from the first moment of art in containing in the moment of moral life all the richness and sweetness of all the other moments; so that the saint and saviour of humanity is also the choicest flower of reality offered to itself by itself at its own eternal adoration and sacrifice, to grow from bigger to something ever more bigger and ever more glorious? Nay, how like a child of God it is, simply to lisp in our ears, "all glory is in forgetting (Practical, p. 259) † Glory to oblivion, sweetest of all

* The is to say, through the help of unity, which is the simplest form of the spirit, which only is the true and ultimate reality, or of the universal in the particular.

† Here he is dwelling on the true and irremovable mystery and unconsciousness that underlies all actions, (or volitions) the true and effective will; because the new action which is effected only in the service of progress has its true significance, value and necessity only with reference to the present, which only it knows and can know, and not with any such reference to the future, which the will as will (volition) can never know

intellect in the first place? And we must have no little pleasure in getting a confirmation of this view from that able critic, Mr. R. G. Collingwood, who, in spite of all his mistakes, has, however, not failed to see the wood for the trees (*cp. Hibbert Journal*, p. 278).

28. *The relation of his immortality to religion and science*:—Croce does not believe in a life after death, or a future state of the soul after its life on earth, *i.e.*, in immortality in the religious sense, as also in its scientific sense; because, however much things may change from one form to another, they yet are permanent, eternal and immortal. Only, as I showed before, he does not like the ordinary concept of immortality which is content to believe and not to *think and realise* these serious (in Croce's sense) questions for itself. And he is all anxious to make us feel that this immortality is not all transcendent, but is as much immanent as any other thing in the world of reality (which is real to the core and at every point of it, whether in time or space).

29. *His fundamental principle of the spirit as consciousness—activity and the synthetic a priori. Its close relation with the philosophy of India*:—His postulates and conclusions, to express them in one single formula, are “reality is conscious and active”; (Dr. Stout adopts a similar view with regard to life and mind. *cp. Mr. Brett's History of Psychology*, Vol. III, p. 241; *cp. also the Indian view of God or Brahman as Satchitānanda Svarūpi*) or, in short, reality is spiritual, which is not limited in its active and conscious life by either time or space. Only, he does not want us to care more for the transcendent and far-away reality (while we have it

close within our grasp, if only we can open our eyes and see it aright); for, then, we should lose the bird in the hand, or the reality which is immanent and concrete, which is here and now, or contemporaneous and ever moving before our very eyes, if only we can see it aright and fully (= perceptual. *cp. Logic*, pp. 493-4 where he equates as follows:—philosophy = thought = history = perception of reality; *cp. also Mr. A. Govindacharya's A Metaphysique of Mysticism*, chapters 2 and 3, Mysore, 1923). All this is logically granted and must follow from his idea and formulation of the *a priori* synthesis (pure) which is nothing but the principle of implication, of significance or meaning, of knowledge and reality. It is quite the Indian view of the artist's *Vyangya* or implication, meaning significance, “symbolism” or suggestion.* So, too, the implications and conclusions of his philosophy closely follow the philosophy of *Dharma, Karma, Gnāna* and *Bhakti* or true as against the false kind of *rigorous earnestness to attain reality through the moral and intellectual life*.†

30. *Conclusion. History as philosophy and philosophy as history, the same in India*:—Thus, as we have seen, to that best of modern minds, philosophy is history, and is also the methodological moment of history, so that they both are immanent and transcendent to each other when looked at from different points of view. At the same time, while he cannot countenance the writing of history as it is done by the ordinary historian who lacks in having in sufficient degree both art and science; and while he pulls down all

* I have tried to bring this out fully in my other works like the *Study of Udayana, King of Vatsa*.

† As these questions are treated by me in my *Introduction to Manu* and other works, I need not pause to dwell upon them here alone and may pass on for the present.

philosophy of history as false and rotten to the core, he at the same time follows up his destructive activity by giving us the creative doctrine that was already contained within the same all destroying-seeming view; and proclaims to the fullest satisfaction and joy of our erenow mortally wounded friends that it can never give up either art or science or even the philosophic consideration of man and the world, but that in a *higher synthesis*, it takes up all the points which at first it had rejected as insufficient and false, and now brings them before us in their concrete, truly picturesque, and vital whole; so that history is now both art and science, and even philosophic history, but what is better and more unexpected of all, it is itself the fount and inmost source of all as coming from the very *a priori* synthesis, which is the true spirit and reality or in other words philosophy itself, which contains the whole universal in its boundless embrace and warmth of heart. It is philosophy and nothing but philosophy,* which is not the mere pseudo-philosophy as contained in the all but cold-looking and over-repelling logic, because it is not the treatment of a single and limited moment of reality, but the whole philosophy of the spirit which gives you more worlds than ever the best thinkers dreamt of before; and locks up in inseparable bonds of love and friendship not merely the east and the west, but what is more the past with not merely the present but with that which is the crown and glory of the present, namely, the ever-living and all-regulative principle of man and the world,

“to-morrow” or the future† (Note 1), the same which the earliest thinkers of this holy land dreamt of so much, thought so deeply, and committed to undying works like the epics and world-embracing, truly philosophic histories, the *Vedas* and the *Purānas* that have been at once the science and scripture of millions for millenniums.

† The “future” like the past (which is a question of history) and the present (which is a question of politics) is a question of time or thought and of the practical will, which is to realise the dream or idea of the latter, *viz.*, thought. Whatever our present views of it may be, the study of this problem will, like Croce's study of history or the past, throw a new flood of light upon all our life and thought. It combines within itself the meaning and purpose, the scope and development of the blend made up of both duty and utility (which Croce has excellently explained as the functional forms of the first and second moments of the will) and is, I think, the only thing (or synthesis) that helps us to understand the origin and nature, the scope and development, the purpose and function or utility, and the various relations and bearings of many of those bigger problems now looming large before us like becoming, change and activity; evolution, progress and development; perfection and realisation; freedom and necessity; law and order; continuity and contingency; God, self and immortality; appearance and reality; expression and non-expression; the conscious and the unconscious worlds; the known and the unknown worlds; relation and non-relation; coherence, correspondence and their opposites; and all other similar ideas. Thus, our problem, like that of Bergson, Bradley and Croce, gives a new out-look, a new zest for the solution of the great problems like progress, time and God; and whatever else may be its defects, I value it very much for this very purpose and wish that we understand and work it out as well as we can.

NOTE 1. *The “Future” and what I mean by it herein.*

The Future is as it seems to me both a concept, idea, principle or fact and at the same time a pseudo-concept, or empirical fiction; for all depends upon how we view it, and care to understand and appreciate the

* So, too, his philosophy is history only; and, as already shown, it has no life or being of its own apart from history.

the Gods" and is it not out of such unsurpassable glory of sacrifice, which the moral life makes in sacrificing itself, by merging itself in the universal, thinking not of any great hopes to itself, is it not out of this sacrifice of self, the richest manure that you can spread over the field of reality or spirit, so that the seed may grow all unnoticed in the night, and when in the morning you open your eyes, behold! the whole universe is aflame, a triumphal arch, a victor's victor's procession, when all the streets are full with the most variegated pictures of life † and history, and the houses bursting with clouds of joyful merry tunes, all this the simple result as art in adoration to the rising sun of another day of creative activity which was rendered so easily possible by the noblest act of this last of the archangels (= the four moments, categories, or concepts), the moral moment most gladly, cheerfully merging and sacrificing itself that the whole, the universe, the spirit, reality, which was and continues to be its own and very substance, that this might grow and rejoice ever the more through its simple and no great seeming sacrifice, is it not out of this sacrifice of self, the sacrifice by the individual self of its own self by *forgetting* and getting ready to cast its own little self, to forget it, to merge and sink it at the holy feet of the

(but only dream and strive after, in its other form of desire, or possible will as distinguished from true volition or the effective and actual will, with which only we are here specially concerned).

* If you look at it clearly, this is not against the ideas of forgetting and of never dying memory that we get in questions of the sub-conscious and the unconscious in abnormal psychology.

† Manifested in the activity and history or evolution and development of the will, taken in all its entirety, but here mostly in its two forms of the practical will, and not so much with its other two forms manifested in the theoretical will of the thought order.

eternal and universal self, whose vision and glory had a while ago opened its eyes to its own higher self—is it not out of this sacrifice and forgetting of the individual self in and for the higher self that all this joy and jubilation, that all this cycle of a new and ever new creative activity, that all this eternal, active and immortal life and glory were made possible (cp. Practical, pp. 258-9)? And how else could the vision ‡ of that synthetic unity § express itself but by *commemorating* the matchless grandeur and glorious history of its every moment § as the poetry of poetry, the poetry that never dies?—how else could it express itself but with the "Ricorsi" or its ever returning cycles of its first seer Giambattista Vico and by that sublime poetry or drama of dramas (Practical, p. 272) which elevated every chord of its heart, in that most precious drama of thought, the thought of Kant and Hegel (cp. Croce's essay on Hegel, and D. Ainslie's Introduction to it, p. 12)?

D. THE SPIRIT AND THE MAN IN CROCE.

26. (a) *The origin and development in the creative activity (i) in theory*:—Before coming to the conclusion, let me say a word or two on some further aspects of questions like the origin and development of the creative activity through thought. It begins its activity in conscious life or in the thought world by making distinctions and affirmations

‡ First as logical and secondly as moral (vision).

§ That is to say, of reality which is spiritual and is the only true and pure *a priori* synthesis.

§ The chief features of the sketch given above had been already more or less clearly recognised, and rightly appreciated accordingly. The moral moment had come to its own long ago, as early as Plato and Aristotle (leaving out for the present all questions of detail), but the other two, the aesthetic and the economic, had to wait pretty long before they could get their due recognition and value.

(or assertions) as certain things exist, and certain others do not exist, *i.e.*, through the distinction obtaining between *desire* and *effective will*. (a) It begins with first of all dreaming in itself of itself in all its infinite beauty, its infinite power, and riches and wealth and even creative activity itself. (b) Soon, leaving this stage, it comes to a memory of these dreams or intuitions, and then attains to a fully conscious study of them; so that, now, it makes the judgment of fact, and in it puts the necessary value upon it. (c) But value is practical; and it first begins to realise them in and through *particular* wills. (d) But it can never stop at this point alone, for it must sooner or later realise the same practical end through the universal will. (e) And the result, the value, the good of it all is the harmony of itself with, and the restoration into, the spirit, or its own real and full self, which will then begin its activity afresh and with more power and charm.

And (b) in *practice*:—Thus it is in art that the spirit first begins to be active, though yet it is only semi-conscious as we are in our ordinary dreams. Then it grows fully active and fully conscious, but yet it stops in the speculative world (though it has already left the dream world). It next enters into practical life, where it passes through almost a similar stage by first dreaming a life of practice and clinging itself to particular and limited ends. But after passing this point, it reaches the final stage of human, as of all other, activity, when by willing with the universal spirit it sinks the particular will of its previous stage and self, and gets itself absorbed in the world soul or spirit, in which all is activity and consciousness—though in its own transcendent and yet immanent way. For while it holds within its universal self all

this power of activity and consciousness, it yet comes out into external-seeming relations with the particulars, the distincts and the opposites, through its own four moments of life.

27. *The real man in Croce and his ideal*:—Next Croce's ideal and salvation are only in the full-blooded activity of the universal will,—the highest moral life which takes you into the heart of reality, deeper far than all the other moments can do. He seems to be an intellectualist, by speaking so much of the concepts; but looking from the teleological or his own ideal stand-point, he is easily found to be a voluntarist. For his intellect or concept is not an end or has no final value in and all by itself; but has this value only in so far as it ministers to the will. We must say, as he has himself said of Hegel that he is more a worker than a thinker; because he does not stop with thinking and in the world of thought but more than other writers, comes forward with them into the world of practice and works with them, not alone with publishing and standing for developing his own ideas, but no less so by putting his ideas into practice, as in his busy life in Italy, in taking his seat on several royal commissions, such as those of the archives of all Italy and of the monument to King Victor Emmanuel (D. Ainslie's Introduction to the Aesthetic, I edn., p. 28), in taking the educational portfolio of his country and doing his best to carry on the spirit of his country and of the continent to its zenith through the excellent review, *La Critica*. Well may he thus be called the philosopher of the practical, and not of the mere intellect; for have we not already seen how his system calling itself New Pragmatism (Practical, pp. 304-5) holds will and not thought or

problem. I may therefore attempt to give below a short and summary view of how the problem suggests itself before my mind and ask for helpful suggestions from others that may be interested in the question.

2. The real or ultimate meaning of the future is nothing but the realisation and enjoyment of self in its inmost nature or in short, self-realisation; *cp.* my essays on "Manu" and on "Progress and the Unfit". All astrology points to this high ideal and duty incumbent upon all men as the realisation of the higher divine self by the lower or worldly self by means of its own activity and its results or *Karma*. It is only from this stand-point that astrology as the science of doing the various sacrifices and sacraments at the time proper for each occasion and individual concerned, becomes an *anga* or necessary and important limb of the *Veda*, and not as an empirical science like astronomy or geology. Thus by the metaphysics or significance of astrology and its psychological, ethical and sociological implications we can see how vital and yet at the same time effete the problem of free will is. It is important, because on it hangs all the value of great actions like those of the various heroes both in literature and history; and effete because without free will, of what avail are all the other questions connected with people like ourselves? *Cp.* the wise words of the Bible: "What does it avail a man if he gain the whole world, but lose his own soul?"

3. Further, next to self or the soul and its activity, desire is the most fundamental cause of the world in all its empirical, explicit or manifest state; and the ultimate aim of this desire is nothing but the satisfaction or realisation of the self by itself in its highest nature. The fourfold ends or values of life like the *Purusharthas* of the Indians and the moments of Croce along with all that these imply by way of cosmic and social life, its organisation and welfare like law or *Dharma*, sacrifice or *Yagna*, *Karma*, reincarnation, the four *Ashramas* or stages (of life) and the four *Varnas* or orders and classes are necessary aids and means to the realisation of this ideal though they may take on different forms at different times and places, and in different peoples and individuals, like the great seers or sages and founders of all great religions, philosophies and sciences and the various great religious and national heroes like Rama and Krishna in India, Arthur in England, Ulysses in Greece, and Joan of Arc in France. This is the subject matter of, and is dealt with differently in, different religions, philosophies, and human sciences and systems like astrology, psychology, ethics, sociology, economics and politics. Suffice it to

say that people like Sir S. Radhakrishnan and Swami Dayananda Saraswati have in modern times given a brilliant exposition to it in their various works like the *Hindu View of Life* (1926), the *Heart of Hindustan* (ch. 1 and 2, 1931) and the *Satyartha Prakasa* or the "Light of Truth," and that in ancient times people like Plato in his *Republic* and Rishi Bhrigu in the "Laws of Manu" or *Manusmriti* have done the same in a most brilliant and inimitable way. This, however, is not our present work and may be left alone. But yet all critical and interested students will find a flood of light thrown upon these two works by scholars like Prof. E. J. Urwick (in his *Message of Plato*) and Dr. Bhagavan Das in his lectures on the *Laws of Manu* or the *Science of Social Organisation*.

4. The problem of the future is to some extent treated by Croce himself, (1) in his *Logic* on pp. 566-7, where he criticises his own countryman Francesco Patrizio (1560) for holding it, and in his *Practical* on pages like 269-72, where he cites and treats with all admiration the noble song of Manzoni (bearing especially upon the years 1815 and 1860; for the unification, freedom and real progress of all Italy. He has also referred to and criticised this point in his *Historiography*, pp. 214 and 237. (2) Dr. Wildon Carr also treats of it both in his essay and in his bigger work on Croce. (3) Most works on European History, whether on the mythic and epic stages, or on the later chronicle and theological or religious stages have much good material on this problem. (4) So too, and to even a greater extent, we find it amply and most beautifully (hence most convincingly and suggestively, for this too is a question of use or appreciation) treated in most works of the east, but especially in the *Vedas*, epics and *Puranas* of India. Thus are fully treated in them the questions of blessings, wishes, curses and prophecies, and supernatural (supernormal) seings into the future, like premonitions and warnings; astrology, foretelling, clairvoyance as also scientific forecast or prophecy by law and calculability (though subject to contingency, which, however, is not antagonistic to it, but quite explainable, harmonious and amenable to itself) and the question of fate (and of necessity; *cp.* Spinoza's idea of it, as also that of the ancient Greeks, of destiny and of providence (though not cutting at the freedom of the will, because it too is given its own and inviolable place in the fuller system). Similarly we get the unconscious (or rather super and even sub-conscious) working of providence,

as it is pointed out throughout by the philosophy of history in Europe and especially by Vico, Kant and Hegel, and by the Indian philosophies of *Dharma* and *Yoga*. We do similarly come upon it in the question of purpose, end, final cause, teleology, and ideal (as read in ethics) and of the "Push from the past and pull from the future" as in Bergson. (5) Prof. Radhakrishnan also is aware of it and refers to it in his *Idealist View of Life* (pp. 243 and 276 f., 1932). (6) Crozier too in his work on "Civilisation and Progress" studies it as the "Tomorrow." (7) We meet this again in the idea of the "end" as in Kant and others and find it treated very suggestively in Adamson's work on the *Philosophy of Kant* (especially the III lecture); in Plato and Aristotle (as seen in Zeller's works treating of these great thinkers) and in one form or the other in many other thinkers.

5. We see the problem again cropping up in our simpler and daily questions of interest, hopes, desires, aspirations, calculations, reliances, etc. See it again in that central and fundamental problem of the present, the idea of "progress" which may even be infinite progress, in development, evolution (why go so far, when we can easily see it in all history too?) and improvement. Nay, see it even in fear, degeneration, regress, etc., or even in optimism, pessimism, etc. There is thus quite a mass, if not quite a library of thought, pointing even to a philosophy of the future itself.

I am not at present thinking of its treatment in such works as S. Laing's "Problems of the Future" or in Boirac's "Psychology of the Future" or in A. Besant's "The Immediate Future" and Mr. C. Jinajadasa's "Message of the Future": but wish to investigate into the nature of the idea or concept which underlies them all.

However, let us proceed to see it rising up before us, once again in all the Utopias, dreams (limiting ourselves, if necessary to only the dreams of the future), discontent (say only the divine discontent, and having no more of it for the present), in revolt, revolution, rebellion, etc., or in the idea of change as an eternal fact or principle (*i.e.*, as becoming as in Hegel, Heraclitus and Bergson, Croce and Einstein), or even in plan and design. Why, *all will itself points to the future* (as its own sweet and inviolable dominion), *as all creation, whether of simple thought, or of the greater will itself points in the self same way*. Compare also the question of the future, as the unknown (as in C. Flammarion's work of this very name), the

possible, the probable, the necessary, the inevitable or even the contingent (as in E. Boutroux's work), the accidental and the coincidental, etc. So too, all choice, freedom, liberty, duty (in short, all ethics) and even pleasure, pain, etc. Why, *the whole life itself is nothing but a question of the future*. For only in the idea of the future have all the past and the present any very real meaning. Compare the meaning and bearing of meaning, interest, value, immortality and blessedness, for what are they, if they stand only for the present and not for the future also, in and through which alone have all these any true significance? Thus, too, points the idea of Croce that all true history is nothing but contemporaneous history, and that is the meaning of the idea regarding the eternal now or the eternal present. See Croce's *Historiography*, specially the very first chapter. So too the ideas of the useful, the harmful, etc., of means or instrument (of activity), of programme, rule, law, even right, etc., all tell the same tale.

6. Thus might I go on to illustrate what I mean by this problem and try to show how it arises, how it works itself out and what real and irrefutable place it rightly holds and must ever hold in all philosophy worth the name. But as this is not my main problem now, it may be left alone for the present, with this slight sketch of it.

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GEOGRAPHY AND CIVICS ARE INDISPENSABLE SUBJECTS IN THE ELEMENTARY SCHOOL CURRICULUM—WHY?

By MR. P. V. SUBBA RAU, B.A. (NAT.),

Peddavadugur.

IT has been held by a vast majority of expert educationists, Oriental as well as Occidental, that geography and civics are indispensable subjects in the elementary school curriculum, and the reasons for their inclusion are legion in number. And before we take up for consideration the various arguments adduced in favour of including these subjects in the elementary school curriculum, it is imperative on our part to have a general idea as to what these two subjects are.

What is geography? Some say that geography is but the history of the earth. An eminent author opines that geography is the study of man in relation to the earth. Rather, it is but the study of the earth as the abode of man, as also the study of man in his environment. The whole aim of geography should be to explain the relation of man to his surroundings, that is, the human aspect should predominate.

What is civics? Civics, as most of us are aware, is a subject which deals with government and its various departments and how the administration of one's own country is carried on. It deals with the mutual relations of the governors and the governed. In short, it has to do with the administration of all those matters which tend to good citizenship.

We have just now learnt something about geography and civics in general. Let us now see how these two subjects are in-

dispensable in the elementary school curriculum.

Why is geography indispensable in the elementary school curriculum? The first reason for including geography in the elementary school curriculum is that the vast majority of the pupils in villages stop away with the elementary course, (five years), and they should therefore know something about this progressive science, which is par excellence school study that appeals to the imagination. Generally a pupil is admitted into an elementary school in his sixth year, and by the time of his eleventh year, he will be almost thinking of leaving the school in order to attend to his agricultural or other occupation. The elementary school ought therefore to place before the pupil such geographical information as would tend to widen his sympathies, and make him take a deeper interest in his own and other countries. It thus broadens his outlook on life and things around him.

The second reason for the inclusion of the subject of geography in the elementary school curriculum is that it affords a good training for memory, as a mass of useful facts and information is being involved. We have already stated above that a pupil under normal circumstances studies in an elementary school between the ages of six and eleven, and during this period of his life, as his mind is

unoccupied, so we may say, it fills itself. Knowledge is acquired by the senses, and memory stores that knowledge. And no subject can be made more interesting and more attractive to the pupil than geography.

The third reason why geography should be included in the elementary school curriculum is that the pupil's powers of observation are developed. The child, as a great writer on Education aptly put it, should study real places, real people, real ships carrying real goods to real places, real railways, real canals, and real everything. What cannot be seen and touched should be seen in pictures and through vivid description. Heights, lengths, areas, etc., are of no consequence, and a better geography lesson should be given from the top of the Rajabhai Tower at Bombay, as Mr. Wrenn has rightly said. If things of interest and value are actually observed by the pupil under the guidance of the teacher and conclusions drawn as a result of observation and experiment, he will be able to develop the powers of observation, imagination, reasoning and judgment, and not simply fill up the memory with figures and names. The child or, let us say, the pupil, during this period, will be eager to know something about the life of the people in other lands in addition to his eagerness to know about his own home and its immediate environment. He wants to know famous places, enjoy beauty of scenery, and things which provide material for the exercise of the faculties of reasoning and judgment. He wants to progress along with his human brethren. He sees a local Vernacular newspaper and comes to know through its column that a party is going once again on the Mount Everest Expedition, and he asks his teacher to tell him how this is going to be done and whether it is at all possible. This particular inquiry on the part of the

pupil is the result of imparting certain geographical information by the teacher during the geography period. These are things of great interest and wonder and they give us much delight. These things clearly indicate what progress humanity has already made in its march from savagery to comparative civilization. And if there is any subject which has roused our spirit of inquiry, wonder for mighty things, and made us enterprising, it is geography and geography alone. Hence it is highly important for us to include this progressive science in the elementary school curriculum and give every benefit to the ignorant, and therefore, innocent village pupil, who for reasons financial and otherwise, will be compelled to stop away with the elementary course.

CIVICS

Let us now turn our attention to civics and see why this subject should find an important place in the elementary school curriculum. We have already stated while dealing with geography that a pupil of a village generally stops away with the elementary course covering a period of about six years, and that he wants to know something about everything inasmuch as he does not have the necessary facilities after he leaves the school. Nor is he so fortunately placed in life as to prosecute his studies further. However, he *must* know how his country is administered, what his duties are as a member of society, and so on.

The elementary school pupil should have a fair knowledge of the government of his country, about taxes and why they are levied. He should, for instance, know the method of administration of the various departments of the governmental machinery,—the Police, the Registration, the Education, the Postal, the Forest, the Excise, the Engineering, the Health, the Judicial, the

Minting, the Railway, and the Military departments. In addition to this, the pupil must possess a knowledge of the Cooperative Societies and how they are worked, what Life Insurance Companies are and so on. The pupil should, above all, understand the central fact about civics that government is necessary for governing and protecting the people of the country from internal turmoil and from external menace and for leading the people on the road of progress. The government of a country may be carried on either by an able monarch and his ministers, or by the wealthy people, or by the intelligentsia of the land. What is wanted is efficiency and efficiency alone. The representatives of the people should be men of merit and worth and not living masses of clay. It is better to live under the iron hand of an autocrat and a staunch disciple of discipline than to serve

under a goody-goody, inefficient moving mass of human clay.

Having learnt something about the various departments of the government, the pupil will naturally have a desire in later life to serve his fellow-beings either by becoming a Municipal Councillor or a member of a District Board. All this is made possible to the village pupil by his study of civics.

In conclusion, I wish to say that a study of civics which is necessary for an elementary school pupil enables him to know in later life at least what he is, what he ought to do for others when he is given an opportunity, and how he should work for a common cause and for a common good sinking his petty local and personal considerations.

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THE PATHETIC SIDE OF TEACHING.

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

AMONG the numerous vocations which people take to for a living, the teaching profession stands out pre-eminent both for the number of votaries it attracts and for its inherent importance in itself. From time immemorial the teacher has been looked upon with the greatest respect. The sentence आचार्य देवो भव reveals the profound reverence he commanded in the ancient days. It has to be affirmed, however, that then, unlike the present-day when a smattering of the languages and the sciences or the possession of a 'degree' enables everybody who is 'anybody' to pose himself as a teacher, only the greatly learned were considered as preceptors.

The true teacher requires great attributes of mind in no small degree. It is a truism that any one is not endowed at one's very birth with fully developed qualities of both head and heart. The beginnings are there. It is left to the individual either to develop or wipe them out of existence. Chief among these stand out three—patience, observation and humility. Other qualities there are as kindness, selflessness, tact; but these are subsidiary and are even merged in the primary requisites of the teacher.

When the teacher possesses these attributes in abundance, teaching is a pleasant affair to him and to the pupils alike. No longer will there arise the murmur among the taught that the teacher is 'difficult' to understand or the complaint from the teacher that his pupils are 'impossible'. The class room will be looked upon with affection; teaching will prove to be a source of inspiration and the teacher

will not be a buffoon to be laughed at, but an elder looked up to with love and esteem.

But when any of these great qualities of the teacher is found insignificant or wanting, then wretchedness spreads over all like a pall. The teacher is furious with the pupils who cannot understand him; the pupils are angry with the teacher who talks over their heads; the guardians are vexed with their wards who cannot show better diligence and are unkind to the teacher who cannot understand the mentality of the students. Every one is disagreeable and the harmony prevalent in the class room and outside changes into strife.

The impatient teacher bound by school regulations and anxious to finish off his portions before the examinations approach—the latter a bogey both to the teacher and to the taught—does not brook what he takes to be unwarranted interruptions by the students. The inobservant teacher entangled in the maze of his own thoughts is purblind to the difficulties of the pupils, however insignificant they may be to him. The proud unapproachable teacher, the pedant that he is, inflicting on the students his borrowed authority, hates to make the first advance even though he knows better sometimes than the students themselves what their apparent difficulties are. No wonder the students dislike to be stifled in such an atmosphere. No wonder cat-calls are common. No wonder the real and imaginary weaknesses of the teacher are paraded in flamboyant colours. No wonder the teacher feels savage and likes to rip the

answer papers of his students from end to end. No wonder he thinks himself an injured person and feels dissatisfied with the world.

How pathetic teaching now appears to the onlooker! The energy of the teacher is wasted, the attention of the student is dissipated into unworthy channels and the hard won money of the guardian is spent without any tangible return. Teaching instead of drawing out the perfection in the human being panders to the disruptive tendencies in him.

Mme. Dr. Montessori observes that "it takes real skill to choose the right moment to limit one's intervention and not to deflect the soul which is coming to life and must learn to live by its powers." Without much patience, keen observation and the right sort of humility, it is difficult for the teacher to understand the working of the student's mind, to sense the ideas struggling for expression and to prepare his mind for higher flights. When a teacher lacks these essential qualities, then teaching becomes detached, thin, dull, monotonous, dismal and pitiable.

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UPTON SINCLAIR.

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

I

FEW living writers of the King's language have achieved so much distinction as master of prose as Upton Sinclair, the foremost novelist of modern America, whose writings are accorded a very cordial and enthusiastic welcome by the cultured people of all nations. The entire English-knowing world hails him as one of the distinguished leaders in literature. It is really strange and none the less perplexing to note that Sinclair is honoured and admired in a far greater scale of eminence by the people of other countries than by those in his native land. A prophet is not honoured in his own country. No doubt this serves as a striking testimony to the high excellence and popularity of Sinclair as a very famous and eagerly-sought-for writer. Floyd Dell, one of America's ablest critics and reputed authors, has begun his masterly biography of Upton Sinclair thus: "Americans generally are truly surprised and puzzled by Upton Sinclair's fame abroad, by the fact that he seems to be regarded throughout the world as his country's most distinguished literary figure..... so great is the discrepancy between his position in the world at large and his position in his own country....." American literature is chiefly valued for its realistic description and intellectual interpretation of it. Sinclair's writings, which are voluminous, are rich in the above-said qualities. The characteristic contemporary aspects of America are most frankly, faithfully and admirably presented in striking and powerful terms throughout his

literary productions. This has contributed more than anything else to his superb success as an able writer of interesting and illuminating fiction which has startled the literary world.

The important yet interesting fact, which alone is primarily responsible for Americans not considering Sinclair as one of their best and greatest giants in literature, is based essentially on his interpreting American life in terms of a "class struggle." This is not to the taste of modern America. No author has won so much conspicuous success in picturing vividly and truly and with extreme emotion and power, accounts of America in its most outstanding contemporary aspects as Upton Sinclair, who has, to his credit, more than two scores of sensational works almost unrivalled for their literary excellence. By his writings he has strayed far from the path of orthodoxy and thus is in sharp opposition to the strong and well rooted idealistic conceptions of the American intelligentsia who as a rule never like to be overruled. "As an expositor of modern industrial America," Upton Sinclair eminently deserves to be ranked only with Cooper, Mark Twain and Walt Whitman, each of whom has, in his glorious time, exposed, described and interpreted to the world at large a very vital and significant epoch of American life. There are other reasons as well, which have depreciated the worth of Sinclair in the eyes of his countrymen who are looked upon as people in the highest rung of the ladder of present day civilisation in all its walks and aspects. Sin-

clair is popularly taken to be a Puritan of the first water. Puritanism is exceedingly unpopular among the American intelligentsia which is ever on the alert to decry any Puritanic move. Sinclair has, as a matter of fact, gone far ahead of the mighty limitations of the Puritan point of view, in his writings. Even then the deep-rooted feelings of the Americans against Puritanism do not allow them to accord their accomplished author the greatness he richly deserves. The enviable respect which Sinclair commands abroad is an eyesore to many of his countrymen. Sinclair, though a literary man, is no less reputed as a champion of the weak and the oppressed, and an uncompromising hater and fighter of all wrongs. The Americans have failed to comprehend, fully and rightly, the attitude of Sinclair in regard to the machine civilisation which is rampant in the land of dollars and skyscrapers. Though an idealist, Sinclair is a cent. per cent. believer in the inestimable good which modern machine civilisation is capable of producing. He centres all his hopes for righteousness and comfort upon the revolutionary possibilities of machinery. These contrasting natures in the work and writings of Sinclair are frightfully perplexing to the Americans. However, it is gratifying to learn that the old order of affairs is fast disappearing yielding room for newer ones, in the fact that at present a large number of cultured Americans show a liking and regard for Upton Sinclair. This attitude, born of late, has increased in force and popularity with the result that all are clamouring to give Sinclair that place of unique honour which he rightly deserves.

George Brandes, an eminent literary critic of Europe, once said: "I find three present-day American novelists worth reading—Frank

Norris, Jack London and Upton Sinclair." Sinclair, the gifted and unerring novelist, now looms large before the eyes of all the literary realm "as a representative pioneer figure of an ambitious interpretative effort of which the culmination is still to come in the American literature of the future." Sinclair is the gallant leader of a new literary movement which is now receiving the careful and whole-hearted attention of a host of young writers possessed of rare and remarkable powers of talent, gift and erudition. His literary stature grows more and more arresting and dignified. Sinclair has shown himself to be a representative and refreshing member of a race of giants in literature. He stands out unique in many respects in the glorious galaxy of the world's authors, as a "describer, critic and prophet of modern industrial America." It is no wonder that, as Floyd Dell remarked, American readers are *bewildered* at Sinclair's world fame which is ascending the heights of glory.

In this connection, it is stimulating and informative to study the masterly remarks of H. G. Wells on American literature. In the following choice and charming words, the great thinker has beautifully painted an appealing and faithful picture of modern American literature which has gained universal admiration. H. G. Wells in his essay on *The New American People*—in the volume entitled "*The Way the World is Going*"—opines: "American common life is being set down now very ably and vividly by American writers, primarily for the benefit of American readers, but their work is gaining the constantly increasing and constantly more respectful attention of European readers. Until quite our own time, American novels have been, so to speak, European nove

about America; they followed European methods and respected European standards. Their characters had a morbid pre-disposition to cross the Atlantic. But there is a growing school of American writers who take their own way with their own novel and enviable wealth of material. Sherwood Anderson, Sinclair Lewis, and above all Dreiser, are outstanding examples of this new-won American literary independence, of which Edgar Allan Poe and Walt Whitman were the prophets and Stephen Crane the most brilliant pioneer. Upton Sinclair veils the power of a very considerable writer in the flag of a vehement propagandist, but he too must not be forgotten in the reckoning of America's literary liberation."

II

Upton Sinclair saw the light of day on the 20th of September 1878, at Baltimore in Maryland. By ancestry as well as by birth he is completely a Southerner. He is descended from a race of fighting men. Upton B. Sinclair, the father of the great master in literature, was a wholesale alehouse-keeper. We come across a highly realistic and exceedingly touching picture of Sinclair's father, from the author's autobiographical novel *Love's Pilgrimage*. In it Upton Sinclair, the aspiring writer, speaks of his father as "a man with the terror of the hunted creatures in his soul, and the furies of madness cracking their whips about his ears." His mother was a good and noble woman noted for her Spartan sternness and simplicity. She held the firm opinion that liquor, tea and coffee were all stimulants and hated these from the start to the finish of her life. She was extremely patient and cleverly practical. She brought up her son with great and appreciable care. The boy Sinclair was

brought up to hate and condemn drink. Prescella Herden—that was the name of Sinclair's noble mother—bestowed unlimited attention in bringing up the boy in the best manner possible. Sinclair, the honest hearted author, who, with all his powers of heart, head and hands, opposes all shams and hypocrisies, learned a lot from his mother who always taught him the best and highest in everyday life. Much of the goodness we find in Sinclair, he owes to the very good care with which he was trained by his mother. His childhood, till he was ten, was spent in Baltimore. Fortune did not smile upon the parents of Sinclair. Their financial condition was totally unfavourable. Though they were openly face to face with grim poverty, they did not fall down. During his boyhood, Sinclair felt acutely the stress and strain of extreme poverty.

Sinclair came of a family of naval officers. The traditions of his family which had the fighting blood in it, induced him to follow the foot-steps of his great ancestors who went about in shining armour and glittering dress. Sinclair with all his heart desired to take to that profession; but he was never decreed to rise to those expectations. "Man proposes, God disposes." This truth was best proved in the ambitions of the boy Sinclair. Even without going to school, he had taught himself to read and was possessed of a high degree of intellect and far-reaching curiosity. He was not endowed with good health. In 1880, the family moved to New York, where his father took up the trade of a travelling salesman in hats. Sinclair had rich relatives and he could have hung to their eaves; but the feelings of duty and reverence towards his parents stood in his way. He determined to suffer with his parents who prepared them-

selves to put up a bold fight against poverty. Sinclair stood by his father, thereby suffering much misery. His best companions during this painful period of life were books. Indeed he read much with teeming interest and ever-increasing zeal. Novels and stories delighted him immensely. He was much attracted by the works of George Eliot, which he loved passionately and swallowed thoroughly. The social protest of Dickens thrilled him intensely. It could be said that William Thackeray shaped Sinclair's thoughts. Sinclair had no friends save his books. In his interesting novel *Love's Pilgrimage*, Sinclair has said of himself under the name of Thrysis. Sinclair had unlimited reverence for such great and heroic figures as Jesus. The boy Sinclair drew inspiration from Jesus Christ "who hated the power of Mammon and built up a Kingdom of the Spirit."

It was in New York that Sinclair first attended a school. At the age of twelve, he completed studies in the Grammar School and left it with great joy and satisfaction, and in a blaze of honour after having presented to his first *alma mater*, a collection of one or two thousand books. In 1892, he started his five years' course at the college of the City of New York. At eighteen he graduated from the college. He went to the college "with a purpose of his own, he was to use it, not let it use or shape him." His college career—rich in many incidents of absorbing interest—is most beautifully presented in his remarkable book on American Education, *The Goose Step*. Sinclair had no friends while was a college student. He asks thus of Thrysis in his *Love's Pilgrimage*: "Where should he meet people who knew what he knew about life? Where in all the world

should he meet them, save in the books of great men in times past."

George R. Kirkpatrick, a distinguished educationist, has paid a deserving tribute to *The Goose Step* in the following words: The *Goose Step* will make college walls rumble with a sort of resurrection roar—with the Board of Trustees and the College President snarling a high terror. Go to it, dear old scout. Some thousands of us are keenly grateful to you." In this arresting volume Sinclair has given very true and lively portraits of his professors. About his college career, Sinclair remarks: "I went to the Public School and the College of the City of New York, where I studied the things which interested me and neglected those that did not interest me. In the last year I got leave of absence for several months, stayed at home and read omnivorously. The three men who had most to do with the shaping of my thought were Jesus, Hamlet and Shelley. But at this time I also read and studied especially Carlyle, Browning, Milton and Goethe. Tennyson I read, but was always irritated by his conventionality. Arnold was, I think, next to Shelley and Shakespeare, my favourite poet. I loved his noble dignity—rather mournful—not at all what I was or meant to be, but the best of the old stuff. I think a lot of Thackeray too."

In fact Sinclair worshipped Shelley who eloquently described poets to be "the unacknowledged legislators of mankind." Sinclair wished in the secret chambers of his heart to be a poet. Quite abruptly Sinclair bade good-bye to the college. He went home to conduct his own education according to his needs and tastes. His education had been from beginning to end, a sincere

attempt characterised by deep and unabating enthusiasm and much hard work, to discover the values of life so that he might find and choose for himself what his own life should be. This was his ideal. Sinclair has described his college as "a poor boys' college where the students all lived at home and had nothing to do but study." Of the Latin Professor he writes: "I can see this old gentleman's knitted brows, and hear his angry tones as he exclaims 'Mr. Sinclair, it is so because I say it so!'" All that his college career did for Sinclair was that it introduced him to the vast world of knowledge. During his days at the college he delighted in mastering literature on democracy for he, from the bottom of his heart, was deadly opposed to all shams and aristocracy. About Lincoln, Sinclair studied much.

Sinclair, in his spirited and interesting book the *American Outpost*—being accounts of the first thirty years of his adventurous life described in a light and anecdotic vein—opens the chapter dealing with his youth thus: "Childhood lasted long and youth came late in my life. I was taught to avoid the subject of sex in every possible way; the teaching being done, for the most part, in Victorian fashion by deft avoidance and anxious evasion." It was several years later that Sinclair came to be in possession of essential facts relating to sex. Says he: "I recollect how the signs of puberty began to show themselves in me, to my great bewilderment; my mother and grandmother stood helplessly by, like the hen which hatches ducklings and sees them go into the water."

Incredible as it appears, Sinclair had been at least a couple of years at college before he understood about prostitution. On

this point, Sinclair wrote: "I can remember at the age of sixteen elaborate speculations as to whether it could be that women did actually sell their bodies. I decided in the negative, and held to that idea until I summoned the courage to question one of my class-mates in the college." When the truth was finally revealed to Sinclair the youth, it shocked him deeply and played a great part in the making of his political revolt. During the best period of his youth, he explored the situation in New York City, and made epoch-making discoveries which struck him somewhat shockingly. Sinclair found out the saloon keeper was merely a tool and victim of the big liquor interests and politicians and police. Sinclair with great feeling says: "The twin bases of the political power of Tammany Hall were the saloon graft and the sale of woman. So it was that, in my young soul, love for my father and love for my mother were transmuted into political rage, and I sallied forth at the age of twenty, a young reformer armed for battle. A longer battle than I realised, alas!"

"Another element in my life which requires mentioning was the Protestant Episcopal Church of America," Sinclair emphasises in that section of the *American Outpost* which concerns the various factors that contributed to his making a forcible author. Sinclair was a devout Christian at this time and his mother determined upon making something special of him, deciding that he was to become a Bishop. Now Sinclair came into close touch with the Reverend William Wilmerding Moir, a young clergyman, who though not intellectually brilliant, was warm-hearted, loyal and devoted. Moir had great influence upon Sinclair and in the shaping of his thoughts. Sinclair confesses that Moir was a foster-

father to him. Despite the fact that Sinclair was tooth and nail against the undesirable elements in the Episcopal Church, he had sincere love and regard for Moir who was of inestimable use to him during the critical time of his youth. In Sinclair's powerful and sensational book *The Profits of Religion* he has teased the Episcopal Church almost to damnation. His attitude towards the Church he explains thus: "My quarrel with the churches is a lover's quarrel; I do not want to destroy them, but to put them on a rational basis, and especially to drive out the money-changers from the front pews."

Sinclair became a devout Episcopalian, specially trained in Episcopal virtues with particular emphasis on chastity, all under the guidance of Moir. For a time, Sinclair gave lessons to a Sunday School. Soon he lost all interest in teaching "the little ragamuf-

fins." Sinclair seriously doubted whether "the little ragamuffins" would be made better by "learning about Johah and the whale and Joshua blowing down the walls of Jericho." Sinclair had no great and convincing belief in fairy tales. For a time his mind was obsessed with questions of a searching and conflicting nature regarding church. Sinclair even doubted the truth of the resurrection of Jesus Christ and the redemption of blood. Soon afterwards his interests were transferred to the Unitarian Church and he came under the influence of Minot J. Savage. Sinclair has the following characteristic remarks to offer: "I never joined his church, and have never again felt the need of formal worship; from the age of sixteen, it has been true with me that 'to labor is to pray.' I have prayed hard in this fashion, and found it the great secret of happiness."

(To be continued.)

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ON CHILD EDUCATION.

MOTHER'S CARE.

BY CEBTIE RASSELAS,

Cuddalore, N. T.

WE wonder if often the mother is not to blame for some of the childish troubles, many are not caused by improper food, lack of sleep, over-excitement from too much or too long play or from too many amusements.

Relatives, but especially mothers, will try to make you believe all sorts of queer statements about their children. "Radha was smart enough until she went into Miss Swarup's room. The poor child can't get on with her at all. Miss Swarup is mean to Radha and will not help her, her father has to work all her examples after he has been hard at work all day, too."

"Sambhu was all right when we lived in the other part of the city and he went to Ewart's school. The teachers never found fault with him there. Miss X, the Principal, told me herself what a bright boy he was. Then we moved over here and he goes to Ramsay's school, it is trouble all the time."

"Mathru was as cute a baby as you ever saw, bright, too. Of course he is not just like other children, he did not talk until he was five years old, he does not talk real plain now."

Investigation generally proves that Radha attended to everything except her legitimate work, that Sambhu has made trouble everywhere he has been, being a pampered, only child, while poor little Mathru shows to your trained eyes the effects of disease almost from birth, probably infantile paralysis.

In all these cases, the mothers undoubtedly know they are giving misleading statements, but hate to admit the child or the home training at fault. You mothers might as well own it at the beginning. It is not a curse of God. It is a misfortune, whether it could have been prevented or not, whether it can be remedied or must be endured. The thing to do is, as soon as possible, to set about doing whatever can be done. The sooner the special training can be started, the easier for the child, the teacher and yourself, and do not be surprised if you see no marked results for a year; the progress must be slow. A teacher of backward children writes: "Their span of attention is so short. Our whole work must aim at building a longer and longer span. If I can interest this child in working for ten minutes on something that previously he would not work on for five minutes, I can see he is improving."

It was a crusty old bachelor who said that every child should be taken from its parents in infancy and brought up by some other parents because almost everyone would make a better job bringing up another's infants, not only because, like the clucking hen, they are so proud of their own, especially an only one but because of the resemblance in disposition between parents and children we condemn things in the little ones which they inherited.

Mothers mean to be fair but to their minds their children are just a little different, a little finer than the common herd. Mothers may

deny they think so but just you find fault with their kiddies! As one Irish woman puts it, "My four are little devils for getting into mischief." Just let somebody else say that about hers!

When we are trying to help those who cannot keep up with their grade work, we repeat we have especially to contend with late hours, resulting in so little sleep that the child is dull and yawns, depressing his neighbours; improper food, insufficient encouragement at home and now—the Talkies, with far too often plays that arouse, especially in the abnormal, a peculiar horror, an excitement and an absorption difficult to explain, more difficult to overcome.

On the food question, much might be said. If the child has not a good appetite as we have often found to be the cause with our backward and defective pupils, mothers will let them eat whatever they fancy without regard to its nutritive value or how it may disarrange digestion. Instead of having the little, the child will eat of a sort that shall be attractive to the sight, taste and smell, yet be wholesome, the child selects what he pleases, eats irregularly and in quantities to suit his fancy.

One mother tells us that all through her daughter's high school days she usually ate only a banana or drank a glass of milk for breakfast. And on this the child was expected to work well all the morning. No wonder now that she is a woman with nerves worn to a frazzle!

Even people who seem anxious to do all within their power to assist their children, do not appear to realise that the food, along with the manner and regularity of giving it, makes any difference in the quality of mental work done.

There may be children, who like mutton, can eat everything, but it is not always wise to try the experiment.

A pupil was telling what she had for breakfast. "First, some medicine," of the tonic order, "I call it coffee," she explained, "then fried cakes and milk."

"Why not bread and milk?" we inquired.

"Oh, I don't like that. My sister likes that, but I want fried cakes." But then, who can blame a child? We know a college professor who prefers the same breakfast.

It is positively no use to try to convince most of the parents of the harm they may do. This child mentioned was a case of many troubles, but especially of malnutrition. Do you wonder Professor Witmer wants to place some of his special class in a boarding home where his orders will be obeyed, before conducting his experimental work?

A mother may do much to encourage or discourage her child in his school work by the manner in which she criticises or supplements the teacher. When her boy brings home papers from school, if she, instead of looking at the lessons and commending good results, goes on conversing with a neighbour, "Mother can't be bothered with your paper. Can't you see she is talking?" and when at supper time the boy wants to show the paper to father and begins to hunt for it, she exclaims, "Oh! your old paper I stuck it in the stove." The child has met with a tremendous disappointment, he is not going to come to her for sympathy again in a hurry. The child should not interrupt important conversations but time should be found to look at his work.

The same parent probably talks of the child's possessions as "trash" and throws

them away at her pleasure, not realising they are as important to him as her possessions to her; so he loses his respect for everybody's property.

Our latest discoveries, our railroads, canals and games of empire, will seem as trivial in their objective importance as do those games of childhood and their toys.

The mother of three was recounting her experiences. "We have a regular school at our house every evening. I have to help one with her algebra and another with her grammar. The lady who lives with us is better on composition and history than I am; so she takes hold and helps them with these. My son brings home his arithmetical problems; so there is no spare hour for me. I tell my husband I do not know how children whose mothers cannot help them ever get along."

She does not realise she is overdoing superintending of home lessons, that she is making the children feel they cannot get their work done unless mother is there to be asked something every few minutes. "Through life mother is not going to be always at hand to tell them how to do things; it is well to get practice in reasoning for ourselves; we are fitting children for life. Of course mother can offer suggestions about the algebra, grammar, arithmetic and help over hard places but not too much or to the total neglect of her own work and pleasure."

It is too like the story of the woman who could not possibly leave home for half a day with a friend, as she had to solve Harold's problems in algebra, look up historical topics for her children, etc. The friend urged her to come that morning but she could not; she was "going to the swamp to catch a large green frog for her son to take to his biology class that afternoon."

Once there was a family of seven boys, who grew to manhood and had families of their own. We saw the mother one day, a frail little old lady then, who impressed one by her very smallness and fragility beside her six-foot sons. We wondered how she controlled those seven growing boys, for they say she was the governing power in the family. Some mothers admit they cannot manage one! Then the father came in, physically smaller than any of his big sons; yet you should have seen the deference of those great fellows for both father and mother. There were family reunions in the last years of the parents' lives where the "boys" came hundreds of miles to be together, and between whiles what delightful round robin letters they kept going.

The employees in the office of a certain large manufacturing concern tell this story. —One day a little old man came into the outer office. He was an energetic yet quiet, inoffensive appearing man with snowy hair and whiskers. He wore the blackest of broad-cloth and he carried a cane which he did not use; he was the kind of man one looks at twice and remembers.

"I wish to see Mr. H," he said, naming the President of the company.

"He's busy, have a chair," curtly replied the youth in attendance.

"But I wish to see him now, I'm in a little of a hurry. He is my son."

"Can't help it," said the young fellow with the officiousness born of a new job and a great sense of its importance. "We have orders not to interrupt when anyone is in the office. You will have to wait," he continued airily.

"Very well," mildly.

So the old gentleman took a chair and waited patiently; he looked over the magazines on the table; he peered out of the window at the traffic of a busy street while the clock on the shelf in that sumptuously though plainly furnished room, struck quarter-hours one after another six times; it was a long interview.

Then the inner office door opened, the chief was bowing out the visitor.

"What! you here, father, how long have you been waiting? I thought you were going home on the four o'clock?" That was all the clerk heard as the door closed on father and son; but he knew four o'clock had gone while the gentleman waited.

When the elder Mr. H. was gone, the chief called in the youth. "When my father comes, he is to be sent in at once," he said.

"But some one was there."

"That makes no difference. When my father comes, he is to be admitted at once."

"But I knew it was probably an important deal," apologised the clerk.

"It was, that makes no difference, no deal is so important that my father may not hear it. You did not understand this time," the brown eyes lost their sternness. "See he is never kept waiting again."

"And you bet we all remember how to treat father H. when he comes to the factory" finished our informant.

So the little old man comes and goes; because of the son's deferential manner, the office force has gained respect not alone for this white-haired father but for the elderly members of their own families. The busy, successful head of a great concern has taught them a lesson in filial respect and incidentally

a respect, too, for the man who treats his father as an honoured guest.

We have sometimes since wondered if it was because there were six of these children that as a family, they were devoted to each other and to their father; their mother died when they were very young. Would one get the same deference in an only child? Sometimes may be. Big families knock off each other's corners; they watch over and criticise faults; it may be a more strenuous existence, but is it not good for the individual?

We saw this same old gentleman at the graduating exercises of the class in which was a grandson. The family were all about him; but his two sons managed to get the choicest places next to father like two youngsters. This is the sort of family devotion one enjoys seeing, because it is none too common.

Three sentences from Herbert Kaufman's "Neighbours" might well be mottoes in Child Education:—

"Good breeding is not an inheritance but a habit."

"Kindness, consideration, repose, courage, unselfishness and self-control have nothing in common with money or monograms."

"Decorous bearing, quiet demeanour and soft speech are within every man's reach."

Yes, within the reach of every normal child and most of the abnormal, if properly taught.

But mothers will go on buying soldier and Indian suits for their boys, teaching them the roughest plays that go with these clothes. Instead of teaching only the fighting between soldiers, playing bang-bang to kill somebody, why not teach that obeying unquestioningly is a great part of a soldier's duty?

Why not instead, as Indians, of allowing them to yell, to tomahawk, to burn at a stake, teach to be brave, to bear physical pain without howling at every little knock, to endure what must be without grumbling, to be subject to those in authority—these things are better part of an Indian's training? Teach these if you must have rough sports. Why not as well train your children to imitate good things, gentle manners and kindly speech? We know a mother who taught her boy to bang all his play-things when he was very small, to throw a ball as hard as he could even if it hit somebody or the woodwork; as he grew older, she encouraged him to be rough in all his play, helped him to be a little Indian in dress, even had his picture taken in an immense feather dress, then bought him a cowboy suit and again fostered harsh play. Yes, he is the noisiest boy in the neighbourhood and destructive, boastful and arrogant with younger

companions and way behind the grade he should be in the school; he knows only play, not lessons. Is this the way for a mother to train her child? Of course a child, a boy especially, wants play, hard play, to develop his muscles, but it does not need to be such as shall make the whole neighbourhood quake.

Sometimes the mother shirks responsibility by saying, "Oh, he will be alright after he goes to school, for he will have to learn to obey there and will find out he is not the whole thing. We have rather spoiled him, you know." So she tries to put the responsibility and the result of years of spoiling off on the teacher.

All honour to the true mothers. Let us hope the others will make up for their mistakes before their children are entirely grown-up.

CHARITY AND KINDNESS.

BY MR. KRISHNA R. GURUSWAMY REDDIAR, M.A. (Cambridge), M.A. (Dublin),
Saidapet.

The leper squatted by the way-side and begged for alms.

Passers-by went their way with indifferent gait not troubling themselves about the beggar.

Then a rich person came and sidely!—sideways—glancing at the beggar proudly threw a rich coin at his outstretched leprous limbs going his way proudly.

The beggar with his worm-eaten fingers painfully groped for the coin amidst the road dust.

Then a poor person came and looking she beggar full, full in the face, stood by, humbly stooped to him and taking his hands in his pressed a poor coin in his palms and went away.

The all-seeing, ever watchful, recording Angel (Spirit) mercifully omitted the indifferent passers-by, omitted the proud rich man and recorded, "noted," the leper's receipt and the humble *kindness* of "the poor."

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ELLINGEN: THE UNIQUE CITY.

BY MR. M. FALKENHEIM,
Germany.

WHO does not know Rothenburg-on-the-Tauber, the city with the mediaeval fortifications, witness of days long past? But who knows that, only two hours southward by rail from Nuremberg, in romantic Middle Franconia, there stands on a gentle hill one of the most charming cities of all Germany? It is Ellingen, where the Middle Ages and baroque meet.

The way from Nuremberg by auto leads along well kept roads, past fertile meadows, until one suddenly sees the curiously jagged silhouette of a city. One passes over a bridge spanning a small stream. The nearer one comes to the city, the higher loom stone figures of saints, with an ornamental crucifix in their midst, above the bridge. Through a row of poplars one catches a glimpse of masonry. The southern entrance, a defiant mediaeval gate, comes into view.

One almost expects to see a grim guardian standing there, armoured and with couched lance, for the shade of Hadrian seems still to haunt the weather-beaten walls. But the visitor, prepared for a mediaeval fortified city like Rothenburg or Dinkelsbuhl, is astonished to find a cosy small town street, lined with brightly coloured, ornamented houses, in the midst of one of the most beautiful and harmonious little baroque cities that can be imagined.

Through this main street rode in the city's heyday from the thirteenth to the beginning of the nineteenth century—members of the Teutonic Order in their white mantles, going

in pompous procession to welcome princely guests. Many noted men rode with them and received the respectful greetings of the inhabitants—Heinrich von Hornstein, Master of the Order, who did so much for the city, the members of the von Pappenheim family, and a long list of other famous personalities.

In the narrow side streets stand houses with charming facades, interesting old coats-of-arms, or names of well-known inhabitants of long past days. Many artistic hand-forged signs of bakers, butchers and cabinet-makers arouse admiration. The so-called "Old Street," consisting of twenty houses from the year 1536, goes back to the beginnings of the city.

I was fortunate to see Ellingen on a sunny market day. The pleasant market place, surrounded by low-gabled houses with many ornamentations, displayed all the products of this small town of 1,700. Market women and their customers, in the bright folk-culture of Middle Franconia, added colour to the scene.

The beautiful Rathaus, with triple facade, looks almost unreal, like a town hall from a fairy book. From the dainty tower rising above the middle facade the watchman once announced the hour of noon with cheerful melodies from his horn. The carved furniture in "Parisian style" and the beautiful paintings of Conrad von Ellingen, the town's native artist, are still exhibited proudly. One

JUNE 1934.]

ELLINGEN: THE UNIQUE CITY.

409

sees here also the "fiddle" and the "double fiddle" that were hung around the necks of female scolds, to the delectation of the throngs on the market place.

Through the main street one goes on to the Palace. Splendid driveways from east and west lead into a magnificent park full of rare plants brought together from all over the world. A broad marble stairway leads to the upper rooms, where life size portraits of former Grand Masters of the Teutonic Order look down from the walls. I have seldom seen such a wealth of pictures, valuable

mirrors, rugs and draperies as here. Behind the Palace rises the tower of the Palace Church, in whose dark crypt the Teutonic knights are buried.

When evening settles on the small streets of the ancient city, one goes to the pleasant "*Gasthof zum romischen Kaiser*," the "Roman Emperor Inn." Here many historic documents and old cuts and engravings conjure up the spirit of bygone centuries. And the comfort of the inner man is looked after from an excellent kitchen and a wine-cellar that needs no praise, for it speaks for itself.

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PUNISHMENT AND REFORM

AT HOME AND SCHOOL.

BY MR. S. C. N. RAO SARODE,

Lahore.

I

WHAT is the motive of punishment? What is punishment? Is it a revenge or a remedy? If it is a remedy, has it always been successful as a remedy? Facts show that it has never been and never will be. Science and reason show that it never can be. All gaols, prisons, reformatories, and so forth have never succeeded in remedying the person who is desired to be remedied. Nor have they in any way altered what has already been done as offence or fault committed by the person to be remedied. Suppression for a short time is of course possible. Is it only for a short time that we want it? But suppression suppresses both good and evil side by side.

If the motive is one of revenge, surely the accused who has kicked or slapped another person solely through revenge for the offence he had been done to, either against his own person or that of his relative or an intimate friend, has as much justification for the punishment he awards to his offender as the punishment he is accorded for his act of kicking, slapping or something else. If his action is insane and irrational, all form of punishment with the motive of revenge is as irrational and insane.

Again, to try to attach a nose to a face from which it has been once cut off is not a sure and certain form of revenge nor of appeasement as the other was not a remedy. How is it a remedy to kill the man who

has murdered your friend? Will your friend come back? Do you stop feeling the loss of your friend? If you think you will kill him by revenge, you are also committing the same act or offence which you called in the other a crime. If your intention is to stop him doing further such acts (*i.e.*, as a preventive), how are you sure that he will commit them? He might have had only one such offender in life and have got rid of him and finished with him once for all! Again how are you sure that you yourself will not commit the same crime? As a preventive measure why should you not be guarded in the jail in the same way as the one who has already committed the deed? You may be thinking like the accused or offender although you have not yet executed the deed physically, for thinking precedes the deed. Revenge in itself (which makes the man commit the offence) is irrational, but the methods used for the appeasement of your anger or of revenge are doubly irrational and foolish.

A man punishes his offender in his quick excitement, anger and the hopeless state of his nerves over which he may or may not have control, and such an impulsive revenge is helpless and no punishment coming later, as it always does, could have remedied it. The only remedy which would be sure and certain is to prevent the cause of his excitement and secondly when he is excited, to prevent him from executing his deed. To punish after executing an action is no

remedy. It can only be a revenge, and as criminal as the former. When the excitement of the offended who may be likely to commit a crime when he is not himself, be he insane or angry, goes down, his motive of revenge is gone down also and the incentive to the action disappears. But if he were to take revenge in his coolness and deliberateness, it is dangerous as the extent of the deed cannot be gauged. But to punish with deliberateness, coolness and understanding is not only as insane and dangerous, but more criminal, being without an impulse, and more likely to commit a larger crime by virtue of its being considered just and right as well as the power and unity of a larger number of individuals it includes to co-operate in the revenge which is called legal punishment, but in fact a most diabolical deed.

The punishment of a thief does not seem to be to put an end to his thieving any more, for that could be done as well by giving him what he needs as by isolating or punishing him with rigorous imprisonment, but to take revenge against his past deeds. If his need is removed, the probability of his committing any more such crimes disappears, unless he be insane or feeble-minded and defective in his development in which case, it is not punishment that he needs to be accorded but a medical remedy, psychological or other. Instead of criminal hospitals, *i.e.*, hospitals for those who do not allow the civil life to be safe or sound but alarm the public continuously, there are prisons and jails even in this twentieth century when a third of it is already past, and probably will remain for another quarter or half a century more in the most advanced countries in case the feeble-minded are not born again to rule the country, who, like the criminals

themselves, commit crime in the name of law and justice, and commit organised murders and legal thefts. A boy fifty years hence will laugh at the barbarism of our age. We will be the starting point of his study of primitive man, the only difference being that the primitive man now is all over the globe instead of in a few and limited corners we think he was long ago.

We are not suffering so much in the world on account of thieves, murderers, burglars, and so forth who are recognised and classified as criminals by law and by public opinion, but a great deal on account of the unrecognised and *finer* criminals. If these recognised ones cause misery, the others cause more and are even incentives to these nefarious deeds of the recognised criminals, who are but ignorant tools in the hands of gentlemen criminals. By changing them can these be remedied and once for all?

The latter class of criminals are the biggest problem the world has ever faced through all the history of man when he began his life on the globe, and will have still to face. Religion tried its best, philosophy and science tried theirs and so forth; they did succeed, but only to a very small extent and brought in new ones. The other side has been slowly improved through the evolutionary process. But this improvement of the lesser criminals seems to be extremely slow. Here is the biggest task for the psychologist and the educationist. For you cannot change these by any Act of Parliament. It is found that the social development is dependent upon individual development and that the individual cannot be reformed by an Act of Parliament. *It lies in the education of the Will and the Heart and of the Intellect in harmony with the same.* The lunatics, murderers and thieves can be taken care of by Acts of Parliament, as they have been; yet the world's

misery is none the less, for there is no remedy for the latter. All precautions have been taken and are being taken against the public offenders who come under the published code of law, but nothing effective is being done against the latter. The economic distresses which are the most pressing problems of the world to-day, the racial prejudices, the party reservations of privileges and rights, the caste troubles, class hatred, religious fracas, diseases and pain, poverty, illiteracy and miserliness, slavery, child-slavery in mine and factory, the wars and political aggrandisements and quarrels and what not—all these are due to the latter, the whims and caprices of criminals who are not yet classed so, legally or even in public opinion. They are greater causes of misery, they are greater causes of poverty through greed, selfishness and the capitalistic sense of rights and miserliness, avarice, jealousy and envy and petty hurts, and not the thieves, burglars, murderers and mutineers, trespassers and the hundred and one recognised and punished offenders coming under a code of law. I have discovered another class of criminals besides the sane-gentlemen-criminals who are the bourgeois or the intellectual mediocrity of any country. They are the teacher-criminals and father-criminals, and I won't say mother criminals, but maternal criminals, to retain the value of the word "mother." An Act of Parliament for these, if there can be, and a re-educating of these will remedy and solve many of the other problems. There are also goody-goody criminals who do not commit positive crime considered from the ordinary point of view, and they go by the name of good and pious men, who do not interfere with any one. But they will not take the responsibility on their shoulders either of responsible citizenship or as members, one of another, nor of safety of each other to safe guard their own lives or the interests of the human family. I have yet to

find in my own inner depths a clue for the remedy of all of these latter class criminals. I know, that then, there can be no offenders or criminals of any sort or mischief-mongers on the surface of the globe.

There are also stratagem, courtesy and clemency criminals who, without the knowledge of the public, upset the balance of the world, its good and evil, safety and happiness, comfort and suffering, and who are the driving force for the recognised ones as well as for legal murders by thousands, nay massacres by millions, unseen, unknown, by poison gas and by bullets. Most of these diseased people have to be tackled. But what can achieve this? Certainly not punishment, preaching or religion. Nothing but the education of the Will and the Heart, and the task lies with the psychologist, and the educationist, the parents and the teacher. The world's crimes and misery are only the symptoms or the smoke of a deep seated volcano, the symptoms of a disease which has taken root inside. Remedy this, all will be alright. Otherwise the disease, however much the symptoms may be cured by external ointments, will, from time to time, burst forth as a cancer and will make its appearance on the surface.

Crime is recognised generally according to the law made by the governing party in any particular country. When that particular party is on the plank or when a particular individual is on the pedestal of governance, the laws are according to the whims, caprices and fancies of that party or person in power, and whatever offends their particular fancy, whim or caprice or even interest or patriotism (in the widest sense of the term), is considered a crime and there goes always with crime the idea of punishment which may be revenge or remedy, safeguard or preventive.

So, anything offending a party in power is considered a crime. It may be in the ad-

ministration of the country or in the school or the home. But suffice it to say that in the greater as in the lesser or in the lesser as in the greater, are fancies and caprices to be pleased, and whichever is displeasing comes under the category of criminal offences, though all these at school and at home are not called crimes, but offences, evils and so forth.

But no nation seems to consider it a crime if a poor man of the same nation is offended, and very gravely too, by the frowns it bestows upon him, and by the check it keeps on his stomach and on his taking God's gifts or Nature's gifts for the alleviation of his own suffering and appeasement of his own hunger without encroaching upon a similar right or privilege of other beings like himself, and so forth. Child-slavery in mine and factory, unemployment, property rights, land monopoly, now trade monopoly or keen competition, capitalism, inflow of profits to the coffers of the privileged few or maintenance of the strong alone, etc., even in the best of countries—are these not public offences? Do they not offend a large majority of the public? Or for that matter a political or other aggrandisement? Do these things not offend the poor and the helpless, the weak and the disabled, the imbecile and the infirm as much if not more than they offend the propriety of the emperor and the empress, the king and queen, the jack and ace and the whole pack of cards, the hierarchy of monarchs, lords and ladies, dukes, duchesses, princes and pillars, the high-brows or the tax-paying public? The women and children are offended most gravely by the war calling upon their male members to the battle-field, to die or to be maimed for life or to serve and slave under the party of the victorious?—Is

this not a crime and a public offence? To force men to go and butcher and slay poor and simple folk and sons of mothers like themselves who have done no wrong to them or to any one—Is this not a crime?

I searched for the definition of crime and offence in the Indian Penal Code; I could not find it, say more than this:—"The word OFFENCE denotes a thing punishable under THIS CODE or under any SPECIAL or LOCAL LAW as hereinafter defined," etc. However a crime is generally an offence. But what is offence itself? Is it that which causes unpleasantness to the mind of the offended, or causes displeasure or causes pain and sorrow, misery and suffering? Be that as it may, we shall take it as interfering with another's right of a free and happy life, touching his body—not mind,—and the vanity or social and other standing in the world (so long as it does not equally interfere with the same rights and privileges of the offender). It may be concerning a single individual or a body of individuals. It is all the same. Hence I do not question the rights of safety, personal or other, and the code of offences as coming under the Penal Code, i.e., I do not deny their being offences, but what I question most is why all offence is not included under crime. I mean all public offence as opposed to personal offence. Probably, in the eyes of law, public offence is of greater importance than personal offence. Not that I say that all those actions which are defined in a code like the I. P. C. are not crimes, but why anything offending the public peace or individual safety is not included under crime. All those things which give an upheaval or disturbance to public safety or of peace must be considered as offences and punishable ones.

in their court if he bothers them too much. Then it becomes a crime to request and to plead with tears in his eyes. They punish him for it. Then he sees the futility of prayers and he tries the method of strike—hunger strike or any other strike or to go and stand in the way of their walking, on the royal path or to the council hall. He is called a nuisance and they try various methods to punish him or, they will grant him his request, but with conditions and conditions and he tries peculiar kinds of violence and offence to the propriety of *Their Majesties* or their *peers*. If the father drops down something and breaks it at the time the child is crying or calling, it is a crime on the part of the child. These crimes require genius to define, for what in one state is a crime is not an offence in another, or what at one time was a crime is a virtue and a pleasant deed at another, an amusement or a joke at another, that is, when *Their Majesties* are pleased and can give some of their time to their loyal citizen, most deeds are virtues, whereas at times *when they are busy and therefore cannot love*, all deeds are crimes and almost always punishable and rarely does a citizen escape the punishment; and its time of execution is not far off. Often the citizen becomes more and more unmanageable like the thief and the burglar who had once been to jail and finds no other means but of committing the same offence again and again. The criminal or the accused becomes desperate and helpless, asserts himself and tries his own method of survival and struggle for existence and of fighting out his opponents and circumstances, to alter the environment either by violence or by indifference to law, ignoring or positively disobeying or by theft or burglary, humbug or hypocrisy or some such deeds which he considers to be the surest of remedies for the sake of his own safety as well as for pleasing

and enjoying himself like the *king* and *queen* who please themselves in their own way.

However, before considering about his offences and the remedy for his offensive ways, let us see how the king and queen rule, what privileges and provisions they have given to their citizens in their state (the home). Are there special public places and walks and gardens where the citizens can go? No. Are there special quarters assigned for these servants and slaves? No. So the citizens have to be moving about all the time through all the rooms, state rooms, gardens and every place belonging to their relatives. There are notice boards and barbed-wire fences where "no trespassing is allowed." Every article has a label "not to be handled." But they are not in writing. The citizens are too small to know reading and writing yet. The poor little citizens are not even informed. The poor folk out of natural curiosity, with the desire to know, touch them and if they do not know how to handle them or touch them properly and carefully and thus cause a mark or change, they are punished severely. Even if some one else or something else has caused damage to the goods or spoiled them, these citizens are suspected and as they are threatened with rigorous imprisonment or something of the sort, with some punishment or other, the poor and ignorant citizens have to deny the deed and thus hoodwink the *king* and *queen*, they make this the surest way of escape knowing its effect, and they apply the same formula as many times as necessary; and since they have not always the discrimination, they use the same key for everything, and they become *liars*. The king and queen say to the citizens that touching a particular article which appears delightful to handle would bite them or explode and

cause pain, or that if *Their Majesties* were to see, they would punish the offender. The children out of curiosity try to break the law during the absence of *Their Majesties* and find to their surprise that what *Their Majesties* said is not true and they learn that that is also another form of speech and copy it in their own affairs too. Thus they become liars. When again, they find that the king and queen did not punish them for the deed, and find that the absence of *Their Majesties* during the deed is the cause of escape the poor citizens take recourse to doing things during the absence of *Their Majesties* or when they cannot look this side. Again, as the king and queen have prohibited the use of certain pleasure-giving articles, the citizens discovering their worth do the same thing as they did before during the absence of *Their Majesties*. Now, being sure that doing a deed or removing an article from its place without *Their Majesties* being aware of it is safe, they learn to steal and to thief. So, these are some of the circumstances which the citizens know full well now how to overcome, and their methods of overcoming are called immoral, lying, thieving, stealing and so forth.

Let us take an example of curiosity and interest. A child sees a typewriter or a watch with the father. They seem beautiful and attractive. He wants to know the secret underlying them, how and why the watch is able to say "tick, tick, tick," how it tells father that it is ten o'clock and time to go to the office or some such place, how the "khat khat khat" typewriter writes and prints on simply pressing the keys, and naturally the curious inquisitor is eager to handle them and see them all by himself. But the father does not allow him to see nor does he show, but threatens to slap him on his face in case

he handles them in his absence. When father is absent, the ego who is eager to know and cannot resist the natural and inner urge actually takes them out if he can and tries to look at them secretly, sometimes taking them out into parts. As he has not been initiated into that art in a proper way, he breaks them and causes considerable damage which of course the parent cannot afford. But all the same, the child has enjoyed with the article and has satisfied or half-satisfied his curiosity when suddenly the father appears on the scene. What happens subsequently will be dealt with by and by under *procedure*. Instead, if the father had taken the trouble to show it himself and get it handled in his cautious presence and had tided the curiosity of the child by explaining a little more than he can understand or withstand, the curiosity in relation to the watch would have been satisfied and safety ensured to the watch even if it were kept outside on the table or anywhere within the reach of the child, whereas without satisfying the curiosity the watch cannot be safe even if it be kept locked up in an iron safe or at an unreachable height; in course of time an opportunity dawns and the vigilance of the father fails some day due to something or other.

Another very useful example is concerning fire—fire which is golden and attractive to the sight. Very small children are attracted by it and would like to touch the flame of a lamp or possess a piece of golden red charcoal. There is not yet the experience of holding it in the hand. But father and mother prevent by force and hold back the child from touching the beautiful ruby-like embers whose burning nature is not yet known. So the child waits for an opportunity to take it in the hand when the father is absent. There

In that case who will punish the party in power is the first question, *i.e.*, if the party in power offends, who is to punish it or question it? Be it in the major as in the government and social administration or in the minor which is under the parent or the teacher, an elder, a mother-in-law or a religious head? "Even God requires some one to oppose Him and question Him so that He may keep good His judgment" is a very significant saying. To a certain extent, the British Parliamentary method of having an Opposition party to the party in government does away with much of the evil of abuse of power and partiality of treatment. Hence law-courts, civil as well as criminal, have the tradition of judicial enquiry and *trial* with lawyers and pleaders to speak on both sides of a question, and so far man has realised in deed the importance of *balance* and justice. But in making a code it must be so made as to extend to the code-makers, *i.e.*, the code should extend only to those who have taken part in or given their free consent to make the code. With others, the code is illegal. Hence, government by the consent of the governed alone can be legal. All else is an offence or an encroachment. This philosophy is not new.

The teacher and the father offend the public of their circles of administration in the same manner as the party in power in the government of a country. What of the frowns the father bestows upon his child, either by neglect and indifference or by revenge for the helpless acts of the child over which he often has no control and which are not defined clearly as crimes, but have been punishable all the same under his regime? He drives his young citizen to crime as much as society does the adult who is outlawed and barred from sharing the privileges and rights of the

stronger and the bigger. He punishes for those deeds of the little man who is not informed of the laws, at least not fully, for he cannot yet understand the codes and modes, even if he be informed at all in any way after some time and certainly not before his arrival into this world; about which he has no thought or judgment.

Leaving aside this question of the ruler at home creating situations for the undeveloped citizen, which we shall deal with by and by, we shall go into the matter of the positive offences and the negative offences of the young citizen, a guest shall we say who is not yet acquainted with the rules of the community or the surroundings and the members of the community? The definition of crime and offence in their provinces or states is different. Specially noteworthy are also the offences in church or in the temple and in the school. Anything which offends the man on the pulpit or the priest is a crime, whatever whims and fancies, petty beliefs and superstitions he may have, however narrow may be his mind, a pig-headed brain or an irritable temper he may have. But sometimes he has a heart which is generous and merciful and he pardons on confession, on touching his feet or bowing in reverence and making an obeisance, by paying a tax or a fine or some such legal or other corruption; otherwise he will hurl the bolt of excommunication at you and send you into the hell of isolation and suffering, restrain you from taking privileges and rights reserved for his clan, community or sect. As there are clans and clans everywhere, the excommunicated is singled and he tries to have his own clan and offends others. Call those excommunicated ones as immoral ones or outlawed or the other, who can be absolved from sin by bribing the chief. There

is another similar priest whose fancies must be pleased too and he is called a *teacher* or a school master. He may be more dreadful than the police with a red turban and a bayonet in his belt. Anything which offends his sense of propriety or of the esteemed privilege of respect, loyalty and complete surrender of the will of the innocent citizens who have not to *live*, but to become psychological machinery which works on the turning of a handle, is an offence or a crime. We shall presently study the procedure of this law and the punishment accorded for the offence. There is no regard as to how the crime was committed and what incited the young one to commit it. We shall study that by and by. However, from whatever helpless state of things the so-called offence is committed, it must be tried, and tried in a peculiar manner about which I shall narrate in my own way.

In common with this let us study the crime at home and find out the meaning of it or come to a vague definition if it can be defined at all, for my definition for these offences is that they are those things which cannot be defined. They vary from time to time, age to age, country to country, according to the temperament of the offended, the amount of irritability, the weather, the social rank and status, the position, the surroundings, the poverty or riches, the number of citizens of the province and in innumerable ways, in short, *infinite*. That is why they are indefinable. But some of those can be mentioned as examples and for the sake of reference as is done in the Penal Code.

One of the most provoking of offences is that of not surrendering the will and judgment, that is, *not obeying* the command of the supreme government and the Czar at home. An abject submission of will is the greatest virtue and sign of true loyalty and citizenship. Whatever other defects there

may be, they can to a certain extent be considered, tolerated or over-looked—which is also not certain. If there be special favours and privileges, honours and titles bestowed, if there be big grants and sanction for any enjoyments, so much the more loyalty and more abject a submission of will to Their *Majesties* the father and mother, and their *peers*, the other elders, are exacted. Otherwise they are not only not granted, the previous grants are confiscated too and sanctions cancelled—sanction for play, sanction for anything. The daily grants of food, special provisions of food so kindly bestowed upon by the *sovereigns* on their citizens, and for whose sake the king and queen are ever striving and with the best of intentions have made the law and the code, the sanctions and grants, and who punish the offenders, not in order that others may be safe from being encroached upon, but with the supreme intention of saving the offenders themselves from eternal damnation and hell, and to show to them a path to God in whom they themselves have no real confidence or trust, or even if they have, they cannot and will not wholly live in that light.

Again, provocation is caused by knocking against something when a child is crying or calling out, and that fault is a crime on the part of the child. If the child wants to ask a boon from *Their Majesties*, a few grants by which it can please itself and be happy at least for a while, the *king* and *queen* will not probably listen, for they are too busy working for the future and the welfare of their young citizen who does not seem to understand or realise their supreme and benevolent intentions. When the poor and loyal citizen cries and pleads for it, sometimes more, *Their Majesties* are offended, and they will try him

is a strong desire and impulse lurking in the child's mind. But opportunity does not come. The prevention occurs again and again until the desire becomes formidably strong. One day when everybody is absent or busy, the child, with all its stored-up love of the beautiful and golden seeming thing called fire or flame, will put his whole hand, nay, sometimes his whole body into it and he learns the nature of the fire. Thus every curious thing is an attraction till it once for all becomes repulsive after it has done its maximum harm to its eager inquirer. Instead of all this, would it not be a wiser course to take a finger of the child at its earliest expression of a desire and take it near the fire gradually till its effect of heat is felt and a little more, the unpleasant effect of burning and then still more unpleasant effect of scorching? Yes, scorch the child a little at first, at the tip of its finger as much as is bearable and harmless and in the future the child will be careful in handling fire. It learns the virtues as well as the bad qualities of fire and then it knows how to make use of it instead of deriving harm out of it. But we let children steal fire at a later age or a loaded pistol with their eyes peeping into the muzzle by thwarting their curiosity and interest. Sometimes the thwarting directs the curiosity and interest into the line of least resistance called the sex, a tremendous fire which works prematurely and burns the child completely.

Still studying the country—the city and the dwellings of the citizens. The town is well built no doubt, well-planned no doubt. But, for whom is it meant? It was built by Their Majesties at a time when the citizens were absent or they probably did not think of their citizens while building. Thus the pic-

tures on the wall, the mirror, the dressing table, the window, the door, the bolts, etc., are all adjusted to the adult eyes of Their Majesties and who are certainly very much taller, bigger and stronger than the citizens. The poor citizens cannot handle these nor are they privileged to use them and if they could do it by themselves without in any way troubling Their Majesties it will not be offending. There is a well dug for the citizens to drink water from. But they have no ropes and they cannot reach the water. There is a pot of water kept. The king and queen must give them water for there are often no servants. Till then they are not allowed to drink, simply for the reason that they cannot reach it. So, every time they want water, they cry out requesting the king and queen. But the king and queen are busy and are not always free to do this. So they cannot hear the citizens' voices. The queen is literally buried among the pots inside, if she is an Indian queen, and who is kind to a certain extent. However, the thirsty citizens cry out loudly. They are probably not heard. They cry out more loudly by the pangs that the physical elemental causes them. They in their turn curse the king and queen and are always dissatisfied. The last and loudest cry is probably heard; in any case one of them must be heard. The mother or another comes and gives the water. They have to, because the children cannot reach it. They are not yet big enough to be reasonable, and cannot control their pangs—either at food or in thirst. When these citizens know that to attract the attention of their elders crying loud is the surest way, they make it a regular habit to cry and to shriek, shout and annoy. Thus the city ever remains drowned in grumbles, cries, dissatisfaction and noise. Thus they learn

what is called, in an encyclopaedic word, as "naughtiness." Thus they find out another secret of fighting out their way and existence and of pleasing themselves and they become self-assertive. These are the foundations of naughtiness and troublesomeness in the citizens as the others were of evils such as *lies*, *dishonesty*, *theft*, *stealing* and *burglary*, and also of passive resistance, general *disobedience* and *hunger strike*,—not meant in the political sense—and thus induce the king and queen to pay attention to them, to coax them and to curry-flavour them and pacify them, or, if Their Majesties are obstinate, to coerce and to punish them which by no means can cure or alter the citizens. When the citizens are assured that their *Satyagraha* (righteous anger) is the best way of inducing the king and queen to come on to their side, they try it by various strikes such as study strike, speech strike, school strike and hunger strike, etc., and when they become big in this manner this habit and mode of living persists in them, sometimes as incurable maladies. These things are tried in vain to be cured by the *Act of Parliament* later on, but with no avail. It only causes misery and sorrow to both parties. These are the privileges the king and queen bestow upon their citizens in the interests of their citizens. The intention cannot be questioned and there is no doubt about that. But their method of administration and rule is this.

Now regarding the procedure, *i.e.*, procedure for any offences committed or duties not performed by the citizens.

In public courts crime or breach of laws or loyalty are tried, involving several persons for the procedure—the judge, the jury, the offended, the witnesses, the accuser, the

executioner are all different persons. But at home or at school with the teacher, the offended, the witness, the judge and the jury, and also the executioner are one and the same person. Does this exist in any country? Can it be tolerated if it did? Apart from individual practice, does it exist anywhere in a legal form? How long can such a thing exist? Yet it exists in every home in every country. Then again, on the defensive side there is one person, and only one. That is the accused or the offender—no other than the poor and innocent child. Sometimes no statement is taken, no defence heard. The court alone tries it all, and the court is one person. At least the offended party ought to be another, apart from the court. Where is the check on the procedure when the offended is the court that tries the offender? Who can regulate the procedure and where is the code? Who can decide the extent and kind of punishment? We have already studied the rationality and the effect of punishment in the first portion.

The desperate criminal or the juvenile offender at home and at school who is brought to the court so very often gives himself up as hopeless and incorrigible and unable to adjust his conduct to the tune of his masters and continues committing offences with greater vigour and with a go at it, which he knows he cannot help doing, either to please himself or to assert his own life and its rights. This is exactly what we find among adults as incurable, but we forget its roots in childhood. Probably seven-eighths of the charges will be unlawful and unjust, and untrue in the case of small children—for in this province ignorance is no excuse—and nine-tenths of the offences or charges are unpunishable according to a code of reason and commonsense. No state.

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ment, no witness, no evidence, no writing out of statements, no cross-examination, no jury, no writing out of judgments, no shorthand reporters; and the award of punishment is the first and last of the trial of the case—and the kind of punishment, its extent and so forth are not set out of a published and established code like the Indian Penal Code, but depends largely on the mood of the offended, the quickness of temper of the judge, the irritability of the jury, nervous disease and disorder of the witness, the dogma and faith, etc., of the executioner who also holds a cross to save the child from "eternal damnation." Gentlemen, in which country does this method of procedure and law exist? Will it not be considered a primitive country if it did exist there? Yet it exists in almost every home! In most of the schools, not only of India, but of the world! Primitive homes all over the world!

There are of course prison reforms. And again, the executioner too is the same person as the offended and there goes the whip (let it be anything, may be the whip of a tongue), of whatever kind it be, to punish the offender then and there before he is even made aware of the wrong he has done. Of course the supreme intention is to save the citizen from "eternal damnation," not knowing that it is damnation itself. I have taken a brief, in this, and I plead for a change.

This puisine judge, the father or the teacher, or one of their peers, the loving people, with good intentions, do this most heinous of crimes in the name of law and order. Law and order of home or of education! Just think! You will consider me mad for saying all this. All this will not seem important to you; it has probably no meaning and no import to you, but to me it has, and I too, like a child, solicit your earnest attention to this thought of mine which I have taken a few years to express publicly. I do not mind if I am not given a seat among educators and teachers. I will be on the playground with children. I know you will all say, in case you agree with me, how wonderful is the cry of this child, how "touching" you may say, but you will not change! The greatest

problem to me is how to "change," not how to convince in argument. I am no prophet, nor am I a power to do all this which I feel must be done, for my innermost being seeks justice everywhere,—but I can only plead and plead, knock at the door of your heart as with reason and be a nuisance to you, and my desire is that my knocking shall not be in vain. You will open the door and be hospitable to my views and thoughts at least after I fall—fall dead.

So, the good intentioned parents and teachers do such a lot of things for the sake of the children and to save them from "eternal damnation" and from the path of sin, from hell and Satan, yet tempt him to go to Satan by denying to him his rightful place and I will presently tell you about the Satanism which he prefers. The priest, the teacher, all are good intentioned, and they wish to teach the child many things, mould his character, inculcate those virtues in him which often they themselves do not possess. For them "it is human to err," but for the child it is gross devilishness and Satanism. The more religious and orthodox the father, the worse for the innocent young, who therefore insists on going to the devil—for he is born to the devil, without any acquaintance in this world and with no knowledge of its surroundings and qualities and he is alone, utterly lonely. He tries his method of assertion in life, and often needs the help of Satan for his success, and so obtains help from Satan himself. But we in vain try to "mould" children's characters. Our friend George Bernard Shaw, however, thinks that the worst abortionists in the world are the people who try to mould children's characters. To quote from Dostoevsky:

"A mutiny in the name of Satan is not only possible, but even very tempting, in so far as it gives an illusion of spiritual titanism and of one's highest individual self-assertion. The more organic and intense the mutiny, the more inverted become all moral instincts and values—no amount of religious and spiritual teaching can alter or convince him otherwise. The craving for protest, revenge and suffering expands into a craving for evil, for all that is abnormal and ugly."

(To be continued.)

A CURSORY REVIEW OF KEATS'S POETRY.

By MR. P. S. BALASUBRAMANYAM, *Tinnevely.*

NO English poet of such commanding intellectual virility and alertness, since the days of Spenser, has produced a volume of beautiful poems of rare intensity and unsurpassed brilliance as Keats. For continual positive poetic richness and entrancing melody coupled with felicity of phrase, Keats's indebtedness to Elizabethan diction has not been disputed by critics, both sympathetic and hostile. His early attempts into the realm of classical romance under the direct influence of Spenser, though not free from juvenile lapses, were eminently successful and intensely suggestive. That his smaller poems and odes have a certain unmistakable twang of erotic laxity cannot be a subject for our critical examination, both as regards matter and diction. That he had a truly poetical intellect with a noble aim and a lofty ambition cannot be confuted on a consideration of the slings and slashes of the *Blackwood* and *Quarterly*, leading connoisseurs of the day. Belonging as he did indirectly to the conclave of the Cockney school of poetry, presided over by Leigh Hunt, Keats did not share their views on literary topics nor their ideas as regards the function and purpose of poetry.

Even Byron who began to hunt with the hounds and run with the hare gave tangible expression to his abstract sympathy and indignation, along with Shelley, on hearing the touching circumstances of Keats's death. His love of classical culture fully exemplified in his "Endymion" of obviously Miltonic diction, was associated with his sense of the luxurious, luxuriating over the beauties of the

Greek world and the highly sensuous quality of the descriptions of the classical romancers. "A thing of beauty is a joy for ever" has become a ruling passion with Keats and his all-absorbing occupation was search after it.

To Keats a life of sensations, transient and impermanent, appealed more than a mere delving into the depths of the positive philosophy of the day. Many of the worst defects in Keats's poetry, produced in maturer years, were traceable to the influence of Leigh Hunt. His best poems *Lamia*, *Hyperion*, the *Eve of St. Agnes*, and the *Eve of St. Mark* have the best qualities of the poetry, judged by the standard of the nineteenth century literary criticism.

Adverting to *Isabella*, a metrical translation from Boccaccio, we find a modification of the scene from Messina to Florence with too long a description of the passion of the characters, culminating in a tragic close and pathetic sequel. The story is amplified and ornamented with too much sentimentality and romance. False touches and misplaced beauties, though found in copious profusion in some beautiful passages of imaginative and literary fervour, may not be considered as lapses on a review of the whole poem characterised as it is by a wealth of charm and power. Language runs loose and slipshod in some passages for the sake of rhyme. The poem in spite of certain minor blemishes which can be dispensed with as of least importance, combines such concentrated force and beauty of conception with an insistent appeal to the emotional and pathetic side of life, with a pellucid and flowing ease of narrative strewn with elegance of diction. Imaginative vitality and truth constitute Keats's claim to greatness in the galaxy of poets.

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POETRY AS A MEANS OF DEVELOPING THE AESTHETIC SENSE IN SCHOOL CHILDREN.

BY MR. SATYA CHARAN VARMA, M.A.

THE sense of beauty and pleasure is so deeply ingrained in human nature that life without it would be extremely boring and monotonous. In the words of Plato, the purpose of education is "to give to the body and the soul all the beauty and all the perfection of which they are capable." It may be asked whether any serious attempt is being made towards the realisation of this aim in our schools. As matters are, the present school-curriculum is so formed that it pays little heed to the growth of the aesthetic sense in children and as a result we find that the aesthetic output is almost absent, because the aesthetic intake is scarcely ever present.

Questions have been raised as to the validity of teaching a poem artistically and appealing to the aesthetic sense of pupils in school stage. But the whole apprehension is altogether unfounded. Ideas of art or sense of appreciation are not to be thrust on youths in the college stage. A keen taste and interest for beauty and excellence in literature should be inculcated in children in early years, so that it may automatically develop with their physical and mental growth.

Let us examine what are the principles upon which the art of appreciation is based? The most fundamental principle is the first impression of a poem, a song, or a picture. Dr. Hayward says: "Not only does this impression seem more unsophisticated and spontaneous, but it is actually more intense, as a rule, than any subsequent impressions, and its influence on life and taste is usually far greater. For these reasons the first impression is of extraordinary pedagogical importance, and the failure of educationists to

recognise its importance is a measure of the failure of education in the task of teaching appreciation. The most important illustrations of the first impression are 'Love at first sight' and 'dislike at first sight.'

The other noteworthy point is that the teaching of art should be progressive, gradually and not hastily. Haste and jerk should be avoided, as far as possible, in the teaching of art; otherwise it is difficult to create a rhythmic impression on the minds of children. Haste and jerk disturb the symphony of appreciation, take away its soul and leave it bleeding at the gate of literature. It is truly said that "to spoil a work of beauty by clumsy or hasty presentation is an aesthetic crime of large magnitude and the teacher who commits it deserves little mercy."

Now, the question arises, how to produce good impressions? In this connection, the personal qualities of the teacher must be taken into account. Some teachers are naturally morose and constitutionally unfit to give lessons in appreciation. "Harsh voices, lethargic attitudes, neurotic gestures should not be associated with the pupils' first impression of a great work of art," says Dr. Hayward. While reading a poem, the child thinks all about the environment; hence the discordant notes should be discarded. The gestures and modulations of the teacher should be so harmonious and rhythmic that the very idea of the poem may help the child to visualise before his eyes its happy and blissful spirit. In order to realise this goal, the teacher should be on his guard to do away with any-

thing that creates unsympathetic and gloomy impressions on the mind of the child.

In order to make the lesson of powerful interest, it is essential to arouse anticipatory interest or excitement in children. It is very much like the tricks of advertisers, who take measures to arouse the expectation of the public, long before the opening of an exhibition. Preliminary interest is the foundation upon which the edifice of human knowledge is built. Again, occasional hints can be given that something exceptional or extraordinary in the way of a lesson is to occur at some definite time in future; and these hints, perhaps will serve their purpose best, if introduced incidentally in connection with other matters.

The path of appreciation is not smooth. Several enemies have to be overcome before the goal is reached. The greatest enemy, which always tries to destroy the unique effect of the first impression is "Distraction." It kills appreciation because it destroys the unity which is the soul of art in every one of its various forms. We cannot appreciate a work of art if we worry about unsolved, abstruse, unfamiliar and inconsistent problems, which involve intellectual distraction. "Appreciation differs from intellection."

After examining the difficulties coming in the way of appreciation, let us see what are those important factors which can overcome them. Firstly, we should get rid of intellectual distraction, as mentioned above. There are many hard words in a poem, and at every step the child is puzzled and distracted. The teacher takes much pain to explain one word after another, and the result is that the literature lesson becomes an exercise composed around the formula "What is the meaning

of?" Little real appreciation can arise in these circumstances. The poem is a unity; else it is not worth teaching. Just as it would be folly to cut fine paintings of master artists into fragments in order to study them, so the teacher who is busy in tearing and wearing of his every nerve by anatomising a piece of poem, necessarily commits this folly. Constant discussions of meanings and explanations of obscurities can well justify the teaching of philology, but not of poetry.

Further we are confronted with another problem: "How to inculcate aesthetic taste in children?" In answer to this question we may only say that the teacher will have to take some pains to teach some technicalities of poetic art in a very simple and comprehensive manner which will smoothen the path of the pupils to understand the spirit and excellences of a poem. One of those things which require our attention is the figure of speech, especially similes and metaphors. No doubt it sounds very high to introduce figures of speech in the teaching of poems in school stage, but acquaintance with preliminary or outline principles of rhetoric and prosody is essential in schools for higher studies in art and literature later on. As regards similes and metaphors two things should be kept in view. Firstly, the comparison should not be far-fetched and artificial. As far as possible it should be natural. Any effort which deviates from naturalness spoils the whole beauty and goes against the very function of the figures of speech. Secondly, it must neither be too clear and evident nor too fantastical. The following verse is a good example of "diffuse simile," bearing the above principles:—

As a fond mother, when the day is o'er
Leads by the hand her little child to bed,

Half willing, half reluctant to be led
And leave his broken playthings on
the floor;
So nature deals with us, and takes away
Our playthings one by one, and by
the hand
Leads us to rest.

The spirit of the poem is well expressed and maintained by rhythm. It is very necessary to preserve rhythm. It has got a close bearing on meaning. To weaken or ignore the importance of the rhythm of a poem is no less than a crime in the teaching of poetry. In other words, it is to take away the very soul of poetry.

The flavour of words and repetition are of immense value in the teaching of poetry. We should not only try to preserve the artistic unities but should sometimes seek to intensify the flavour of words. Again, we come across another important phenomenon, i.e., repetition. It is clearly associated with the fundamental principles of aesthetics.

Repetition is the mother of studies. The two uses of repetition are "to sustain the sound and to emphasise the sense." Repetition creates unique pathetic effect if happily employed. "Children take a natural delight in repetition and the teller of tales is more allowed to omit or alter invocation oft repeated, whereby the enchanter works his magic art," says Tomkinson. "If the teacher is competent, reference should most certainly be made to the sister art of music in dealing with repetition."

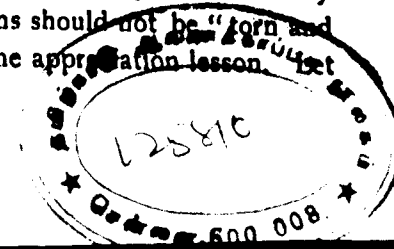
There are some other factors with regard to the appreciation of a poem, which should not be paid less attention to. First of them

is the mode of reading a poem by the teacher. Dr. Hayward instructs: "The teacher must go over the poem, again and again, trying one mode of emphasis after another, stopping here and stopping there, reading a phrase slowly, reading it fast, and at last deciding in his own mind which is the very best mode of all; and then, if necessary, he should mark this mode on his copy." There is not a particular way of reading which can be safely prescribed for all people, but there will be one way for each individual, and he must find it out if he is to make a success of the appreciation lesson. For an example the following lines of Shelley's "Love's Philosophy" may be considered:—

See the mountains kiss high heaven
And the waves clasp one another;
No sister-flower would be forgiven
If it disdain'd its brother:
And the sunlight clasps the earth,
And the moonbeams kiss the sea—
What are all these kissings worth,
If thou kiss not me?

One way is to make a long pause after thou; this produces an effect of mixed feelings of pathos and irresistible but sober yearning. The other way is that the lines may also be read rapidly and without any such pause; there is then more bustle and swoop. Who is to say which is the better rendering?

Further, we would repeat our protest against the not uncommon practice of "tearing and hacking" a poem, its treatment in bits, in single phrases or single stanzas, so that no rhythmic, harmonious and continuous wave of appreciation is possible. Truly speaking, the poems should not be "torn and hacked" during the appreciation lesson.



it be a total impression, not of dissected scraps. For this reason, the teacher must select his units with great care and generally they should be either complete poems or substantial fragments of a definitely unitary character.

I cannot check the temptation of quoting Mr. Tomkinson's view, with regard to appreciation, expressed emphatically as follows:—

"The pupil's progress cannot be judged by his ability to perform certain regulated acts, but by the power and freshness of his interest. The old standard of judging will hardly do when aesthetic teaching is being attempted. Again, it is certain that the complete utilitarian will regard the work as a fad, and urge the substitution of a more marketable knowledge. The idealist must be prepared to remain lonely. It is the price he has to pay for his idealism. Unless the work gives pleasure to the learner, it will fail of its high purpose. Plato truly said, "The aim (of education) must be not useful knowledge, but liberal culture. To him who cannot receive such doctrine, the meaning and purpose of aesthetic education will remain hidden."—*Benares Hindu University Teachers' Training College Annual, 1933, 12th April 1934.*

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PLACES OF EDUCATIONAL INTEREST.

XXXIII. TIRUTTANI.

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

Travelling along the M. & S. M. Ry. line one reaches the Arkonam Junction. Immediately on boarding another train one finds oneself in a few hours at Tiruttani, an important place of Saiva resort. The place is the headquarters of a taluk bearing the same name, and we have there a Munsiff's Court, Sub-Registrar's Office and other offices. The entire population, except a few people, speaks Telugu and the town is a fairly big one.

From the religious point of view, the place has a celebrated Saiva shrine frequented by a large number of pilgrims. The temple dedicated to Lord Subramanya is situated on the top of a small hillock. Puranas and tradition say that Lord Muruga wedded Valli, the daughter of a hunter, in this place. Vallimalai, the place wherein she is said to have been born, adjoins this place and we can even see here many beauty spots that have been elaborately described and praised by that great poet Kachiappa Sivachariar in his immortal work, the *Kandapuram*. The deity in the sanctum sanctorum is seen with His two consorts, Valli and Deyvayanai, and milk *abishekam* is a special feature noticeable here. Of the many days of important festivities, *Kriithikai* is important here, and during each *Kriithikai* we can see hordes of people coming to the place from Madras and elsewhere.

Moving round the temple corridor, we see before us a small sub-shrine or *mantapa* wherein is statued the six-faced God, Arumuga. *Abishekams* on a grand scale are offered to the deity, and milk *abishekams* are a notable feature.

Apart from its religious aspect, the place may be taken as a type of beautiful mountain scenery. A sight of young women grinding paddy or bamboo grains in the rude logs of wood, having as spectacles some broad leaves reminds one of the old description of a hill scenery given by the poet Kapilar in the beautiful and charming classic, the *Kalithogai*. The lines are

“கோடு லக்கை யாக நற்சேம்பின் இலை சுளகா
அடு கழை செல்ல யறை யுலிற் பெய்து
வோம்.”

This is a good illustration of the ability of our ancient poets to describe faithfully and attractively the beauties of nature, without unnecessarily magnifying or resorting to hyperbole. The description given by the poet nearly two thousand years ago is applicable even now and even the casual observer is enchanted as it were by the romance of the mountain scenery. The flora and the fauna of the place attract every one, and the gamester finds an agreeable and interesting avocation by way of hunting. Cheetahs, young deer and porcupine abound in the region and the place is full of thick or dense forests. Small hill streams or rivulets flow round the hill with their water sparkling like pearl, taking a meandering course and encircling the hillock like white garlands. The place is also called "Seruttani" and tradition says that Lord Muruga resorted to this place for some rest after his long and protracted struggle with his mighty adversary, Surapadma. This place is worth a visit from many points of view and any one who visits the place can never forget the magic charm cast on him by the lovely and bewitching mountain scenery.

REVIEWS AND NOTICES

HEAT (MATRICULATION STANDARD). BY R. W. HUTCHINSON, M.Sc. (UNIVERSITY TUTORIAL PRESS, LONDON). (1933). Price 3s. 6d.

This fine text-book on 'Heat' opens with the remark—'This new work is the outcome of many years' teaching experience with students of all ages, and contains a scientific and logical treatment of the elements of Heat, both theoretical and practical, providing a school course suitable for present-day requirements and methods of teaching.' A careful perusal of the work will convince anyone that the opening statement represents its true scope. The preface is itself a review of the book. Few books have prefaces which so faithfully reflect the contents without a single word of exaggeration.

It is evident that the author who has written several well-known treatises on pure and applied electricity has been prompted to write the present book on account of the lack, even in the latest publications, of the essential virtues of a modern text-book. The claim that the book covers the requirements of practically all recognised school examinations and the needs of technical students commencing to read this subject is manifestly only modestly worded. We are, further, of opinion that the book fully covers the requirements of the Madras and the Andhra University Intermediate Examinations.

One paragraph in the preface deserves reproduction in its entirety. "The main facts and principles are deduced from practical work. In each section an explanation is first given of the principles involved, these being illustrated by simple experiments which the student can perform; this is followed by a description of the apparatus and methods employed in the actual measurement of the various quantities; finally, simple accounts are given, wherever possible, of the practical applications of the principles and measurements in everyday life. Where classical experiments are described, they are usually preceded by simple experiments which illustrate the methods adopted by the earlier workers."

The typical numerical problems worked out from first principles are an attractive feature. The choice collection of appropriate illustrations and diagrams and graphical representations

of results is another feature. The diagrams may profitably have been made purely sectional wherever possible instead of being quasi-sectional. Interesting historical details unobtrusively presented, and brief references to practical applications serve to give a cultural outlook to its readers.

It is regrettable that in spite of evidence of the great care and accuracy in descriptions a few omissions have crept in here and there. For example, on page 14 the melting ice should be also pure; again the air in the Boyle's Law apparatus must be dry; the degree of accuracy expected in calorimetric experiments has been exceeded in a few cases. The use of the 'guard bottle' on page 210 seems to be an error as in such a case the pressure of air collected in the aspirator is less than that of the atmosphere and so the volume of water drawn out is correspondingly larger.

In concluding this long review, we feel that this book is probably the best text-book on Heat written for junior students and therefore deserves to be prescribed as a text for the Intermediate Examination of the Madras and sister Universities. It is worth mentioning that certain topics like radiation of heat and anomalous expansion of water have been so clearly dealt with that the usual hazy notion about these in the average student is bound to disappear with the use of this book. Such a book will dispel the indifferent outlook of most of our pupils and create a taste for the further study of the subject.

OXFORD COMPOSITION FOR JUNIOR CLASSES OF SCHOOLS IN INDIA, BURMA AND CEYLON, BOOK III. (OXFORD UNIVERSITY PRESS). Price As. 14.

The book is a very useful one for providing composition exercises in the lower forms. The book contains Chapters on Sentences (Simple, Compound and Complex), Direct and Indirect Speech, Paragraphs and Precis Writing.

Examples are provided for expanding an extract. The book contains useful tales from Indian life and questions in composition are given underneath each exercise. Another good feature of the book is the inclusion of tales from

Æsop's Fables for Individual Reading and Composition.

We recommend the book for the use of teachers in the Lower Forms.

தமிழ் நாட்டு கவின வாசகப் புத்தகங்கள்.

BOOK II FOR CLASS II. Price As. 4;
BOOK III FOR CLASS III. Price As. 5;
BOOK IV FOR CLASS IV. Price As. 6. BY G. DAMODARA MUDALIAR, B.A., L.T., AND S. SATCHIDANANDAM PILLAI, B.A., L.T., OF THE MADRAS EDUCATIONAL DEPARTMENT. (MACMILLAN & CO., LTD.)

The three books are well printed, and illustrated and are suitable for the classes intended. The books treat of various subjects useful for children. Each lesson contains some directions to the teachers regarding difficult words, questions on the lesson, composition exercises and grammar. The passages and lines chosen for recitation are also suitable for the respective standards.

LIFE OVERSEAS: INDIA. BY S. C. GILMOUR AND E. YOUNG. (GEORGE PHILIP AND SON). 8d.

Though not aiming at writing an exhaustive book on India, the authors have clearly described the condition and peoples of the country in its various parts. This is a good Geographical Reader and quite a valuable addition to the libraries of High Schools. It is full of interesting and useful information both for the children of India and those of other countries.

We commend the book to the notice of all High School teachers.

AN INTRODUCTION TO SCIENCE—BOOK II—SCIENCE AND LIFE. BY E. N. DA C. ANDRADE AND JULIAN HUXLEY. (BASIL BLACKWELL, OXFORD).

This is the second of the four volumes contemplated by the authors under the heading 'Introduction to Science' and is entitled 'Science and Life.' The aim of the series is to stimulate the interests of school children of the lower secondary stage in a study of Science and hence the matter presented is associated with the simple applications of Science to daily life, with a view to introduce the subject as 'a living body of knowledge.' It is thus proposed to

'lend a reality to the subjects.' The central idea in this volume is the discussion of those physical and chemical changes which constitute the vital processes in human, plant and animal life. The book is profusely illustrated with pictures, which really help the pupils in understanding the various topics and of course the art has rightly given way to the craft.

It is understood that a companion volume for practical work is to be issued.

The book certainly deserves favourable consideration at the hands of the teachers of the lower forms of our schools.

PRINCIPLES AND PRACTICE OF GEOGRAPHY TEACHING. BY H. C. BERNARD, M.A., D.LITT. (UNIVERSITY TUTORIAL PRESS, LTD., LOCAL AGENTS: OXFORD UNIVERSITY PRESS). pp. 233. Price 4s. 6d.

There are twelve chapters in the book. The first seven chapters relate to the teaching of Geography in general under the following headings:—(1) Fact knowledge; (2) Geographical reasoning; (3) Geographical imagination; (4) Teaching aids; (5) The syllabus and methods of teaching. Chapters 9, 10 and 11 deal with the details of school regional survey with particular reference to South-East England. The method can easily be followed in other places. The closing chapter deals with the place of Geography in education, the aims and values as well as the philosophy behind it. The reading of this chapter alone will give sufficient clarity of ideas to those who seem to labour under a misapprehension as to the rightful place of Geography as a school subject. The treatment of the subject-matter is always lucid. The chapter on Teaching aids is very rich in suggestions for the effective teaching of Geography as it gives a list of addresses and references to Miss Forsyth's book. The select list of books on the teaching of Geography towards the end of the book (with brief remarks on each) will be helpful to teachers. When the book is carefully read, every one will agree that this delightful book is "designed for the use of teachers in all types of schools and students under training, since it contains very practical advice. Its recommendations are based on general principles and it aims at presenting a philosophy as well as a technique of Geography teaching."

THE EDUCATIONAL REVIEW.

The Quinquennial Report on Indian Education (for 1927—32) **Indian Education, 1927—32.** which has just been issued by the Govern-

ment of India is the work of Sir George Anderson, the new Educational Commissioner, and is a document which should receive the careful attention of all those interested in education in this country. It is not merely a record of educational progress during the period—it contains a number of valuable suggestions for educational reform. A regrettable feature of education during the period is the set-back caused by retrenchment in various provinces, particularly in Bihar and Orissa. It is not always recognised that educational expenditure is really in the nature of an investment and nothing could be more foolish than its reduction. The report therefore regrets that there is actual reduction in certain areas in the number of institutions and in the number of pupils. Madras has every reason to congratulate itself on the fact that it has not found it necessary to reduce its educational expenditure during the period. In fact, Sir George Anderson notes the circumstance that the Presidency is likely to retain its educational supremacy in the future in view of its sound financial position. Sir George Anderson has drawn attention to a number of educational problems which should receive attention. The phenomenal waste of expenditure and effort in the education of pupils at various stages who drop off,

not being fit for education or for other reasons, is one of the problems. Sir George Anderson refers to the possibility of introducing the Federal type of Universities in India, proposals regarding which have already been made to the University of Delhi. The diversion of students into technological education at an earlier stage than the present High School Examinations, the preparation of students for University education in special institutions with courses of three years and the lengthening of Degree courses into three years to increase efficiency of instruction are among other subjects discussed in the report.

Dr. Stephen Dajjan, Director of the Institute of International Education in New York, draws attention in the latest Bulletin of the Institute to the decline of internationalism among students. Soon after the War, groups of students in various parts of the world were anxious to propagate ideas of internationalism; but there has unfortunately been a reaction owing to the development of an aggressive nationalism, particularly in Central Europe. Dr. Dajjan regrets that in some European countries, the Universities which might naturally be expected to be places of great reasonableness, should instead be the seats of rampant nationalism. It would be a great disaster to the entire world if the good beginnings started soon after the War were not allowed to progress and efforts were not made to

bring the nations together in friendship by the establishment of international student organisations. The surest way to work for International Brotherhood is to get at the younger generation in every country and bring it up in an atmosphere of peace and goodwill towards the people of other nations.

The City Municipal Council, Bangalore, has passed a resolution **A Cess for Education.** which must be of interest to a wider public.

It has requested the Government of Mysore to levy a special educational cess on income-tax and excise revenue and hand over the amount to the Municipal Board to meet the increasing expenditure on primary education. It would undoubtedly have been better if the Municipality had the courage to levy an educational cess in connection with its own taxation; but this draws attention to the fact that the problem of compulsory primary education in India can never be solved without facing such a financial responsibility. We have heard a good deal of abuse of the Government and its extravagant expenditure elsewhere which may be turned to education, but we have seen very little willingness on the part of the people concerned to undertake any sacrifice for the spread of elementary education. We have no hesitation in saying that the levy of an educational cess will not meet with much opposition in this country, because of the traditional reverence in which education has been held and of the ingrained belief in the Indian mind

that the giving of education is one of the highest kinds of charity.

We must congratulate the organisers of the All-India Muslim Literacy in India. Educational Conference, Aligarh, on the interesting brochure they have just issued on the problem of literacy in India. Valuable statistics have been collected by Mr. Tofail Ahmad, M.L.C., of the United Provinces, who has always been an enthusiastic worker in the cause of elementary education. It is, for instance, humiliating that the percentage of literacy in India is only eight. It is perhaps not so well-known to people in this country as it should be, that there is hardly any such thing as illiteracy in the advanced countries of the West—the only illiterate people being those who are insane, demented or are suffering from some physical disability. The rate of progress in education shown in India is also discouraging. During the fifty years from 1881—1932, the percentage of literacy has advanced from 3·5 to 8, or roughly at the rate of one per cent. for every decade! It does not need much knowledge of mathematics to discover that at this rate, it will take about a thousand years for the entire country to be literate. It is, however, pleasing to note that some of the Indian States are actually in advance of British India, the figures of literacy in some of the States being as follows:—

Travancore 29·1.
Cochin 28·1.
Baroda 17·8.

It may be argued that in the case of Travancore and Cochin, the high percentage of literacy is due to good traditions even more than to efforts on the part of the Governments of the States, but it cannot be denied that at least in the case of Baroda, the satisfactory results are due to administrative action on the part of an enlightened ruler. If India cannot boast of a high percentage of literacy to-day, it cannot also claim that all children of school-going age are at school. It is generally calculated that 14 per cent. of the total population constitutes the population of school-going age, but in India only 4.46 per cent. of the total population is at school, the percentage being 6.96 in the case of males and only 1.80 in the case of females. It is surprising that political leaders do not concentrate attention on this problem and dissipate a good deal of their time and energy on visionary and impracticable ideals.

The Government of India have done well in inviting the authorities of the University of Delhi to consider the conversion of the University into one of the Federal type, bringing the existing colleges together into a co-operative scheme of organised University teaching. In spite of the establishment of a University in the city, with its jurisdiction confined to its limits, the colleges continue to be merely affiliated units. Financial considerations have prevented the organisation of any University work and the only chance of a living University at Delhi is by the adoption of the Federal

principle. If the Indian Universities followed the model of London where they were originally established in 1857, it is good to realise that the University of Delhi has since changed considerably and is no longer a mere examining machine. As the result of the Haldane Commission's recommendations and more recently of the recommendations of the Hilton-Young Commission, we have a Federal University in London and the proposal is that Delhi should benefit by this experience. It will be remembered that the Punjab University Enquiry Committee made similar recommendations with regard to the colleges situated in Lahore. The scheme has the advantage of enabling colleges to continue to function as small units with valuable acquired traditions where intimate contact is possible between teachers and students and at the same time create a real teaching University pooling together the resources of the institutions. It is hoped that colleges will realise that they actually rise in status, by ceasing to be coaching establishments preparing candidates for examinations and becoming active units in a co-operative scheme of University teaching. The scheme is not without interest to the University of Madras where we have a number of well-established colleges which can combine without their individuality being destroyed. It is of course not possible for colleges in the mofussil to benefit by the scheme, but there is no reason why Madras should not gain by adopting these ideas of up-to-date University organisation.

JUNE 1934.]

Hitlerism in Education. The crushing of individual liberty seems to go on rapidly in most of the countries of Central Europe and after Mussolini, Hitler is playing the game effectively in Germany. Attention has been drawn, more than once in these columns, to the evil effects of Hitlerism in education. The latest is the attempt to teach carefully prepared partisan history to German children under the auspices and the authority of the new Hitler regime. The text-books of history which are being placed in the hands of children may be described as legendary histories full of the perversions of historical facts and the development of racial prejudice. If this version is to be believed, the German people are the most innocent and virtuous in the world and all other people are out on a conspiracy to crush Germany and are desperadoes of the worst type. In a pamphlet on the subject issued by Prof. Ernest Barker for the new organisation known as Friends of Europe, he rightly observes: "The vine-jar will long keep the flavour with which it was imbued when it was new. So the child keeps the impressions which it receives when it is young. And therefore, because those impressions will affect the life and action of the nation in years to come, may we not ask that they should be based on the truth, the whole truth and nothing but the truth?" According to this official text-book of German History, the prime cause of all the trouble in Europe is due to the false accusation of enemies that Germany began the Great War. "Germany's

actual guilt was its chivalry and its honesty!" Again, we are told that the whole history of the war was "an almost unbroken chain of German victories." It is a pity that innocent young children should be compelled to swallow history of this type. The last section is a glorification of the Nazi regime and the entire narrative is interspersed with slogans and songs calculated to inspire aggressive and hateful emotions which the Nazi movement wants to produce in the younger generation of Germany. The following may serve as a specimen:

Storm, Storm, Storm!
Sound the bells from tower to tower,
Call the men, the young, the old;
Call the sleepers from their rooms
Call the girls down the stairs;
Call the mothers from the cradles;
The air shall roar and yell;
Raving, raving thunder of revenge;
Call the dead from the vaults.
Germany awake!

Terrorism in Bengal. The outbreak of terrorism among the young generation of Bengal is a phenomenon which should cause serious anxiety to all lovers of Indian education. Following the recent outrage on the Governor of Bengal at Darjeeling Sir Hassan Suhrawardy, the Vice-Chancellor of the Calcutta University, made an appeal, at the last Senate meeting, to combat terrorism and to instil right ideas into the minds of students. Members of the teaching profession have admirable opportunities for introducing right ideas into the minds of pupils, but unfor-

Unfortunately great injury is wrought by the fact that several of them, particularly in the lower stages, are discontented and half-educated and are responsible for the propagation of many wrong ideas in politics and in history. It would also be good statesmanship on the part of Government to have the teaching profession always on its side. One of the best remedies for perversions of this kind is to keep the students fully engaged, not merely in the class-room, but also on the play-ground and in various ultra-mural activities. It is only when young people are allowed to be idle that there is the possibility of mischievous ideas entering their minds.

The recent report on the work of the Education Department issued by the High Commissioner for India contains valuable information on the progress of Indian students in Britain. Though there were more than one thousand five hundred Indian students in Britain during 1932-33, the number represents a decrease over the earlier years. The decrease may be due to the present financial depression, but in view of the remarks made repeatedly by the High Commissioner in his annual reports that there was no need for immature young persons to come to Britain and students should come only for special education which they cannot obtain in India, he views the reduction with equanimity.

It is gratifying to find that a large number of Indian students have distinguished themselves, not only in their examinations, but also in athletic and social activities at the Universities. An Indian (from Madras), Mr. Chandrasekharan has had the unique distinction of being elected Fellow of Trinity College, after a distinguished academic career in Physics, while another young man from Madras, Mr. G. Parthasarathi has played several times in the University Cricket team. Another distinction is the election of D. F. Karaka as the President of the Oxford Union. The High Commissioner wishes to emphasise, once more, the fact that the root of the problem regarding Indian students in England lies in India itself and that it is of the utmost importance that Indian parents and guardians should in every case carefully assure themselves, well in advance of sending their children and wards to Europe, first that the requisite training is, in fact, not available in India, and second, that the would-be students are in every way fitted, by physique, temperament, training and the assurance of adequate financial resources, profitably to prosecute further studies in the West. The High Commissioner wishes to bring to the notice of the public in India that still numbers of young Indians come to Britain who not only are unable to derive any benefit from their sojourn, but definitely suffer in health, pocket and peace of mind.

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CONTENTS.

	PAGE
What is Poetry? By Mr. H. W. B. Moreno, M.A., PH.D., D. LITT. ...	1
The Need of a University Teachers' Advisory Bureau. By Mr. L. C. Burman, M.A., PH.D., M.S.A. (Paris) ...	3
Rousseau's Contribution to Modern Education. By Mr. T. Sree Raman, M.A., B.T., F.R.E.S. ...	6
The Holidays. By Mr. R. S. Gupta, B.A., LL.B. (All.), DIP. ED. (Bristol) ...	10
What Should Children Inherit from their Parents? By Mr. N. G. Srinivasa Iyer, M.A., L.T. ...	14
The Pre-School Child. By Mr. T. P. Chandy, B.A., B.T. ...	16
Annamalai University: Proposed Syllabus for a Diploma Course in Fine Arts, Printing, Drawing and Design. By Mr. E. S. Surda, B.A., B.L. ...	19
The Sun. By Winifred Pugh ...	21
What is History? or The Philosophy of Benedetto Croce. By Mr. N. S. Sarma, B.A. ...	22, 90
As If To Call. By Mr. R. Balakrishnan, B.A., L.T. ...	33
Examinations. By Mr. R. Krishnamurti ...	33
Lines on Malabar. By Mr. T. K. Gopala Panikker, B.A. ...	39
The Library Movement in Baroda, 1910—1932. Souvenir of the Visit to the Central Library, Baroda, of Their Excellencies the Viceroy and the Countess of Willingdon on December 12th, 1932 ...	43
The Torch of Wisdom. By "Walker" ...	47, 201, 285, 445, 522, 574, 642, 713
Places of Educational Interest. By Mr. L. N. Gubil Sundaresan. 49, 115, 203, 283, 378, 447, 520, 640, 778, 851	
News and Notes ...	51, 118, 204, 286, 449, 579, 643, 717, 791, 877
Reviews and Notices ...	60, 131, 212, 292, 452, 523, 576, 650, 721, 799, 879
Madras University Library—Latest Additions ...	64, 218, 296
Editorials ...	66, 145, 221, 299, 380, 455, 527, 593, 655, 724, 800, 880
The Quiet Little House. By Mr. G. G. Jackson ...	73
The Silver Debacle and the Way Out. By Prof. K. S. Srikantan, M.A., F. R. Econ. S. (Lond.), Cert. Libr. ...	78
Love the Book. By H. E. Prof. Nicholas de Roerich ...	82
Raja Ravi Varma. By Mr. K. P. Padmanabhan Tampy ...	85
Universities. By Mr. T. Krishnamurti, B.A., B.ED. ...	104
The Spirit of Romantic Comedy—"As You Like It." By Mr. K. Satyanarayana, B.A. ...	107
" " "Twelfth Night." ...	259
Debating Societies in High Schools. By Mr. T. S. T. Rajan ...	111
Our Idea of Elementary Mathematics. By Mr. R. Krishnamurti ...	113
Letter to the Editor <i>re</i> the Aligarh Muslim University ...	114
Our Science Column—The Distance of the Nearest Star. By Mr. V. N. Viswanatha Aiyar, M.A., L.T. ...	117
" Audibility in Buildings. " ...	635

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	PAGE
Aligarh Muslim University—Convocation Address. By the Hon'ble Sir Frank Noyce, Kt., C.S.I., C.B.E., I.C.S. ...	133
The Future of Hindi Literature. By Prof. P. Seshadri, M.A. ...	148
Woman. By Mr. H. W. B. Moreno, M.A., PH.D., D. LITT. ...	155
Development of the Capacity for Leadership in Schools. By Mr. G. A. Chandavarkar, M.A. ...	157
The Self-Conscious Teacher. By Mr. P. R. Krishnaswami, M.A. ...	159
The Lily and its Lesson. By Mr. Ernest J. Stevens, A.M., PH.D., M.D., M.Sc., D.D. ...	163
What I Saw in Soviet Russia in Summer Last. By Mr. R. S. Gupta, B.A., LL.B. (All), DIP. ED. (Bristol) ...	164
Some Fascinating Features of a School. By Mr. R. Balakrishnan, B.A., L.T. ...	166
Hindu Education in Mediæval India. By Mr. K. Venkatappayya, B.A., B.L., B.ED. ...	170
Should the Aim of Education be Cultural or Vocational? By Mr. V. Narasimham, M.A., B.ED. ...	188
Parental Education—Some Aspects. By Mr. R. Bangaruswami, B.A., F.R. Econ. S. (Lond.) ...	190
Thomas Edison—A Reminiscence. By Mr. R. Krishnamurti ...	193
Purity of Mind and Body in Relation to Health. By Mr. Z. David, B.A., L.T. ...	194
Teachers can make or mar a Nation. By Mr. Sultan Mahmood, B.A. ...	198
Man's Immortality. By Rev. Dr. George Chainey ...	229
My Tears. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT. ...	233
Tradition of Aryabarta. By Mrs. N. B. De ...	234
Hinduism, Zoroastrianism and Mahomedanism. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT. ...	236
German Schools and Their Landheim. By Dr. Otto Herborn ...	238
Scouting as a Method of Boy Training. By Mr. N. Mahadeva Aiyer, M.A., L.T., D.ECON. ...	240
Across the Nallamalais. By Mr. A. F. Thyagaraju, M.A. ...	244
Differentiation of Curricula between the Sexes in the Secondary Schools. By Miss S. Ponnaiya, M.A. ...	246, 315
Principal P. Seshadri—A Sketch. By Mr. K. R. Srinivasa Iyengar, M.A. ...	254
Vernacularisation of Subjects in Schools and Colleges of Andhra Desa. By Mr. M. Kameswara Rao, B.A. ...	257
Kinds of Poetry. By Mr. T. Krishnamurti, B.A., B.ED. ...	262
The late Rao Bahadur S. Appu Sastriar, B.A.—A Life Sketch. By Mr. T. S. Kothandarama Ayyar ...	264
British Administered Areas Teachers' Conference, Secunderabad ...	269
The Sir Mark Hunter Memorial ...	277
To a Rose. By Mr. T. S. Thiagarajan ...	284
Friendship. By Mr. Ernest J. Stevens, M.A., M.Sc., PH.D., D.D., N.D. ...	307
Roerich's Paintings in India. By Mr. Vincent White ...	309
How Newspapers are Used in German Schools. By Dr. Otto Herborn ...	312
Compulsion in Elementary Education. By Mr. V. K. Sourirajan, M.A., L.T., DIP. ECON. ...	325

	PAGE
Teachers and the League. By Mr. N. S. Sarma, B.A. ...	331
The Human Factor in Educational Institutions—Working of Primary Impulses. By Mr. M. Subrahmanyam, M.A., B.T. ...	347
All-India Educational Conference—Lahore Sessions, April 1933 :—	
Welcome Address. By Raja Narendra Nath, M.L.C. ...	349
Presidential Address. By Dr. Zeauddin Ahmad, M.L.A., C.I.E. ...	359
The late Mr. J. B. Bilderbeck. By Mr. T. S. Kothandarama Ayyar ...	369
Provincialisation of High Schools. By "Sound Education" ...	370
XXV Provincial Educational Conference—Trichinopoly, May 1933 :—	
Welcome Address. By Mr. V. Saranatha Iyengar, M.A. ...	387
Presidential Address. By Mr. N. S. Subba Rao, M.A. (Cantab.), Bar-at-Law ...	391
Papers Presented :—	
Examination Reform and the Duty of the Teacher. By Mr. N. Kuppuswami Aiyangar, M.A., L.T. ...	412
Education as I saw it in the North and the South of India. By Mr. Behari Lal, B.Sc. ...	421
Individual Attention to Pupils in Schools. Experiment at the Hindu Theological High School, Madras. By Mr. T. S. Subramania Aiyer, B.A., L.T. ...	428
The Place of Music in the School Curriculum. By Mr. A. V. Natesa Aiyar ...	433
Physical Education Conference :	
Address of Welcome. By Mr. K. Singam Iyengar, M.L.C. ...	436
Economics and Political Science for the Intermediate Students. By Mr. A. V. K. Krishna Menon, M.A., B.L., L.T. ...	440
A Review of the Mysore University Mathematics Examinations. By A Critic ...	443
Ships. By Mr. Ernest J. Stevens, A.M., D.Sc., PH.D., M.Sc., N.D., D.D. ...	446
Teachership. Presidential Address to the World League of Culture. By H. E. Prof. Nicholas de Roerich ...	463
The City of the Muses—Leipzig. By Mr. K. P. Padmanabhan Tampy ...	468
Is Religion a Mania? By Mr. Bepin Behary Banerji, B.A., B.T. ...	471
A National System of Vocational Guidance. By Mr. K. N. Kini, M.A. (Hons.), A.M., PH.D. (Columbia) ...	474
Child Psychology. By Mr. S. Ram Das, M.A., L.T. ...	476
Education in India. By Mr. T. Rajagopal Naidu ...	479
Madras Provides Some A-1 Howlers. Answers to Services Commission Examination Questions ...	495
Hitch your Wagon to a Star. By Dr. Louis M. Elishemius, M.A., M.M.M. ...	503
Helmstedt: A Forgotten University. By Mr. M. Falkenheim ...	504
World Peace and Boys. By Mr. A. L. Narasimhamurthy, B.A., B.L., B.ED. ...	505
The Opaque Shade of the Papyrus. By Mr. S. Uma Maheswer, M.A. (Hons.) ...	506
The Fate of the Present S.S.L.C. An Appeal. By Mr. M. P. Dikshitalu, B.A., L.T. ...	507
The Problem of Vernaculars. By Mr. S. Sitaraman ...	509
Bis Vivit Qui Bene. By Mr. C. N. Anantaramaiya Sastri, M.A. ...	512, 570, 768

	PAGE
An Indian Sage. An Appreciation of Sir P. C. Ray. By the "Father of English Chemists"	513
"The Three R's and No Nonsense." Curriculum of Primary Education. By Mr. S. Baidya, B.A. (Hons.)	517
The New Point of View in Education. By Mr. Haridas T. Muzumdar, M.A., PH.D. ...	535
Some Problems of Vocational Education. By Mr. K. N. Kini, M.A., PH.D., DIP. ED. (Columbia)	538
Jizya. By Mr. M. Shaik Hussain, B.A.	542
Extension of Adult Education in India. By Mr. P. K. Raja Raja Varma, M.A. ...	545
Two Sonnets. By Dr. Louis M. Eilshemius, M.A., M.M.M.	549
Juvenile Crime: Its Cause and Cure. By Swami Jagadiswarananda	550
Dear Harijan. By Mr. Vaman H. Pandit, B.A.	554
An Educational Conference in Mysore. By Mr. B. Venkatesa Sastry, B.A., B.T. ...	555
Teaching of Hand-Writing. By Mr. T. Krishnamoorthy, B.A., B.ED.	560
The Centre and the Circumference. By Mr. P. V. Subba Rau, B.A. (NAT.)	563
International Outlook in Education. By Mr. V. Y. Kantak	567
Über Eine Erweiterung Des Adamsschen Satzes. By Mr. A. A. Krishnaswami Ayyangar, M.A.	571
The late Mr. M. S. Ramaswami Iyengar, M.A.	572
Madras University Convocation Address. By The Rev. P. Carty, S.J., B.Sc., D.D. ...	582
Culturedness. By H. E. Prof. Nicholas de Roerich	599
On Examinations. By Mr. A. V. K. Krishna Menon, M.A., B.L., L.T.	602
The Aesthetic Side of Education. By Mr. B. Lakshminarain Row, B.A.	603
Sex Education of Children in India. By Mr. K. R. Venkateseshan, B.A., L.T. ...	606
Scott as a Poet. By Mr. T. Krishnamurti, B.A., B.ED.	617
Geographical Equipment for High Schools. By Mr. P. V. Doraiswami Iyer, B.A., L.T. ...	619
Elephants of Travancore. By Mr. K. P. Padmanabhan Tamy	623
A Problem and a Formula. By Mr. M. D. Gopalachari, B.A., L.T.	630
Hurry in Child Education. By Mr. D. P. Rao	631
A Modern School in an Old Castle. By Mr. Kathe von Jezewski	633
The Importance of Geography in Indian Schools. By Mr. Vaman H. Pandit, B.A. ...	637
God's Name. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT., M.L.C.	663
The Madras University and the S. S. L. C. Curriculum. By Mr. A. V. K. Krishna Menon, M.A., B.L., L.T.	665
The Visishtadvaita System of Philosophy. By Mr. N. Ramaswami Aiyangar, B.A., B.L. ...	668
Akbar's Religion. By Mr. N. S. Sarma, B.A.	671, 747
Humour in the Class Room. By Mr. T. K. Venkataraman, M.A., L.T.	682
Some Impressions of Bristol. By Mr. R. S. Gupta, B.A., LL.B. (ALL.), DIP. ED. (Bristol)	687
School Inspection Tit-Bits. By Mr. T. Krishnamoorthy, B.A., B.ED.	690
The Teacher's Service Condition Bill. A Critical Study. By Mr. E. S. Sunda, B.A., B.L.	692
Is Claudius Guilty? By Mr. P. S. Raman, B.A.	696

	PAGE
Robert Maynard Hutchins—A Great Pioneer in Education. By Mr. R. Krishnamurti ...	699
The Teaching of Language to Children. By Mr. S. Jagannadhan	701
Language Medium Problem	705
The Dasara Festival. By Mr. L. N. Gubil Sundaresan	711
Chittoor District Teachers' Guild. Half Yearly Conference	714
Hinduism, Buddhism and Christianity. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT., M.L.C.	731
The Import of Death. By Mr. Sridhar Majumdar, M.A.	739
Self-Expression in Education—Some Suggestions. By Mr. V. K. Sourirajan, M.A., L.T., Dip. Econ.	742
Errors in the Present Method of Examination. By Mr. M. N. Subrahmanyam, M.A., B.T.	745
Psychology—Its Place in Daily Life. By K. S.	755
Education and Mental Science. By Mr. P. V. Subba Row, B.A. (Nat.)	758
Mr. Kutchi Narasimham, B.A. Pithapuram. By Mr. Malyala Kameswara Rao, B.A. ...	763
The Interpreter. By Dr. Etta Wallace Miller	769
The True Poet. By Dr. Louis M. Eilshemius, M.A., M.M.M.	770
Report of the Travancore Education Reforms Committee. By Mr. K. P. Padmanabhan Tamy	771
The late Mr. C. Subramania Bharati—An Appreciation. By Mr. G. K. Sundara Sastri, B.A.	775
The Sacred Sign of Peace. By H. E. Prof. Nicholas de Roerich	807
The Roerich Banner of Peace. By Frances R. Grant	813
Quo Vadis? By Mr. B. Mukerji, M.A., B.L. (Cal.), M.ED. (Leeds)	817
Mass Education in India. By Mr. K. R. Srinivasa Iyengar, M.A.	821
Mental Arithmetic. By Mr. S. Buchanna Pantulu, B.A., B.ED.	831
The Message of Matthew Arnold and Its Significance for India. By Mr. P. R. Srinivasan, B.A. (Hons.)	840
The Statham Report—	
I. Vernacular Education in Travancore. By One Interested in Education ...	844
II. By a Madras Educationist	848
The Madras Presidency Education Week, 1933—	
At Madras	852
Address on Education in Ancient India. By Mahamahopadyaya Vidyavachaspati S. Kuppuswami Sastriar, M.A. I.E.S.	855
Address on Junior Red Cross Society. By Dr. Abdul Hamid	859
At Chittoor	860
At Paramakudi	866
At Kamuthi	868
At Kurnool	871
At Karaikudi	876

INDEX TO ARTICLES.

	PAGE		PAGE
A			
Adult Education in India, Extension of ...	545	Debating Societies in High Schools ...	111
Aesthetic Side of Education, The ...	603	Development of the Capacity for Leadership in Schools... ..	167
Aim of Education—Should it be Cultural or Vocational? ...	188	Differentiation of Curricula between the Sexes in the Secondary Schools ...	246, 315
Akbar's Religion ...	671, 747	Distance of the Nearest Star, The ...	117
Aligarh Muslim University—Letter to the Editor <i>re</i> the ...	114	E	
" — Convocation Address ...	133	Economics and Political Science to the Intermediate Students ...	440
All-India Educational Conference, Lahore: Welcome Address ...	349	Edison, Thomas—A Reminiscence ...	193
Presidential Address ...	359	Education, The Aesthetic Side of ...	603
Annamalai University—Proposed Syllabus for a Diploma in Fine Arts, etc. ...	19	Education, International Outlook in ...	567
Appu Sastriyar, The late Rao Bahadur S. ...	264	Education, The New Point of View in ...	535
Aryabarta, Tradition of' ...	234	Education in Ancient India ...	855
As if to Call ...	33	Education in India ...	479
Audibility in Buildings ...	635	Education as I saw it in the North and South of India ...	421
B			
Bhadrachalam ...	851	Education and Mental Science ...	758
Bilderbeck, The late Mr. J. B. ...	369	Educational Conference in Mysore, An ...	555
Bis Vivit Qui Bene ...	512, 570, 768	Elementary Education, Compulsion in ...	325
Bristol, Some Impressions of ...	687	Elementary Mathematics, Our Idea of ...	113
British Administered Areas Teacher's Conference, Secunderabad ...	269	Elephants of Travancore ...	623
C			
Centre and the Circumference, The ...	563	Errors in the Present Method of Examination ...	745
Child Psychology ...	476	Examination Reform and the Duty of the Teacher ...	412
Children—What should they Inherit from their Parents? ...	14	Examinations ...	33
Chittoor District Teachers' Guild—Half-Yearly Conference ...	714	Examinations, On ...	602
Claudius—Is he guilty? ...	696	Extension of Adult Education in India ...	545
Compulsion in Elementary Education ...	525	F	
Convocation Address of the Aligarh Muslim University ...	133	Fascinating Features of a School, Some ...	166
Convocation Address of the Madras University ...	582	Fine Arts, etc., Proposed Syllabus for a Diploma in, at the Annamalai University. ...	19
Croce, Benedetto, The Philosophy of ...	22, 90	Friendship ...	307
Culturedness ...	699	G	
D			
Dasara Festival, The ...	711	Geographical Equipment for High Schools. ...	619
Dear Harijan ...	554	Geography in Indian Schools, The Importance of ...	637
Death, The Import of ...	739	German Schools and their Landheim ...	238
		God's Name ...	663
		H	
		Hand-writing, Teaching of ...	560
		Helmstedt—A Forgotten University ...	504
		High Schools, Provincialisation of ...	370
		Hindi Literature, The Future of ...	143

	PAGE		PAGE
Hindu Education in Mediaeval India	170	Man's Immortality	229
Hinduism, Buddhism and Christianity	731	Mass Education in India	821
Hinduism, Zoroastrianism and Mahomedanism	236	Mental Arithmetic	831
History, What is?—The Philosophy of Benedetto Croce	22, 90	Message of Matthew Arnold and Its Significance to India	840
Hitch your Wagon to a Star...	503	Mettur Dam, The	640
Holidays, The	10	Modern School in an old Castle, A	633
Human Factor in Educational Institutions, The	347	Music in the School Curriculum, The Place of	433
Humour in the Class Room	682	Mysore University Mathematics Examinations, A Review of the	443
Hunter Memorial, The Sir Mark	277		N
Hurry in Child Education	631	Nallamalais, Across the	244
Hutchins, Robert Maynard	699	Narasimham, Mr. Kutchi	763
	I	New Point of View in Education, The	535
Importance of Geography in Indian Schools, The	637	Newspapers—How they are used in German Schools	312
Import of Death, The	739		O
Indian Sage An—An Appreciation of Sir P. C. Ray	513	Opaque Shade of the Papyrus, The	506
Individual Attention to Pupils in Schools	428		P
International Outlook in Education	567	Palni...	203
Interpreter, The	769	Parental Education	190
	J	Peace, The Sacred Sign of	807
Jizya	542	Philosophy of Benedetto Croce, The	22, 90
Junior Red Cross Society	859	Physical Education Conference—Welcome Address	436
Juvenile Crime: Its Cause and Cure	550	Places of Educational Interest...	49, 115, 203, 283, 378, 447, 520, 640, 778, 851
	K	Poet, The True	770
Kumbakonam	115	Poetry, Kinds of	262
	L	Poetry—What is It?	1
Language Medium Problem	705	Pre-School Child, The	16, 611
Leipzig—The City of the Muses	468	Present S. S. L. C., The Fate of the	507
Library Movement in Baroda, The	43	Problem and a Formula, A	630
Lily and Its Lesson, The	163	Problem of Vernaculars, The	509
Love the Book	82	Provincialisation of High Schools	370
	M	Psychology—Its Place in Daily Life	755
Madras Presidency Education Week, 1933.	779, 852—876	Purity of Mind and Body in Relation to Health	194
Madras Provincial Educational Conference:			Q
Welcome Address	387	Quiet Little House, The	73
Presidential Address	391	Quo Vadis	817
Papers Presented	412		R
Madras Provides Some A-1 Howlers	495	Ramaswami Aiyangar, The late Mr. M. S.	572
Madras University—Convocation Address...	582	Rameswaram	520
Madras University and the S. S. L. C. Curriculum, The	665	Ravi Varma, Raja	85
Madras University Library, Latest Additions to the	64, 218, 296	Ray, Sir P. C.—An Indian Sage	513
Mahabalipuram	378	Religion—Is it a Mania?	471
Malabar, Lines on	39	Roeirich Banner of Peace, The	813

	PAGE		PAGE
Roeirich's Paintings in India	309	Teachers' Conference of the British Administered Area, Secunderabad...	269
Rose, To a	284	Teachers' Service Condition Bill, The	692
Rousseau's Contribution to Modern Education	6	Teachcrship	463
	S	Tears, My	293
Sacred Sign of Peace, The	807	"Three R's and No Nonsense," The	517
School Inspection Tit-bits	690	Tiruchendur	49
Scott as a Poet	617	Tirupati	778
Scouting as a Method of Boy Training	240	Tiruvannamalai	283
Self-Conscious Teacher, The	159	Torch of Wisdom, The	47, 201, 285, 445, 522, 574, 642, 713
Self-Expression in Education	742	Tradition of Aryabarta	234
Seshadri, Principal P.—A Sketch	254	Travancore Education Reforms Committee, Report of the	771
Sex Education of Children in India	606		U
Ships...	446	Uber Eine Erweiterung Des Adamsschen Satzes	671
Silver Debacle and the Way Out, The	78	Universities	104
Sonnets, Two	549	University Teachers' Advisory Bureau, The Need of a	3
South Canara District	447		V
Soviet Russia, What I saw in	164	Vernacularization of Subjects in Schools and Colleges of Andhra Desa	257
Spirit of Romantic Comedy in "As You Like It"	107	Vernaculars, The Problem of	509
" " in "Twelfth Night."	259	Visishtadvaita System of Philosophy, The	668
S. S. L. C. Curriculum, The Madras University and the	665	Vocational Education, Some Problems of	538
Statham Report, The	844, 848	Vocational Guidance, A National System of	474
Subramania Bharati, The late Mr. C.	775		W
Sun, The	21	Woman	155
	T	World Peace and Boys	505
Teaching of Hand-writing	560		
Teaching of Languages to Children, The	701		
Teachers and the League	331		
Teachers can make or mar a Nation	198		

INDEX TO REVIEWS OF BOOKS.

	PAGE		PAGE
B			
Barraclough, Frank, Sound for Schools ...	192	Hirt, Prof. Hermann, Indo-Germanische Grammatik—I to V ...	214
" Sound and Light for Schools ...	292	Hollingworth, G. E., Ruskin's "Sesame and Lilies" ...	212
Bhandarkar Oriental Research Institute, The Annals of the, Vol. XIV, Part I—II.	524	J	
Bhushan, V. N., Flute Tunes ...	293	Jackson, J. Hampden, C. E. Carrington and, A History of England ...	651
Boas, Guy, A "Punch" Anthology ...	577	Jervis, H. V., French Revision and Drill...	676
" Kinglake's Eothen ...	652	K	
Brayne, F. L., Socrates Persists in India...	652	Kermack, W. R., Our World To-Day ...	679
Butler, Hiram E., Practical Methods to Insure Success ...	214	Kiesel, Dr. Karl, Passing through Germany.	212
C			
Carrington, C. E., and J. Hampden Jackson, A History of England...	651	Kinney, Muriel, Stars and their Stories ...	652
Chettur, G. K., College Composition ...	650	Koar, J. K., Hiranand—The Soul of Sindh.	721
Collins, A. S., Goldsmith's "She Stoops to Conquer" ...	212	Krishnaswami Ayyar, T. S., Physics ...	452
D			
Devasikamani, S. K., Junior Progressive Course in English ...	577	Krishnayya, G. S., Citizen-Training in School ...	723
Druitt, A. M., A Junior Regional Geography for A. V. Middle Schools ...	60	L	
Dunbar, Sir George, Palladins of India ...	653	Leblanc, Georgette, The Children's Blue Bird ...	212
E			
Eilshemius, Dr. Louis M., Sixty Sonnets...	213	Leigh, The Hon'ble Cordelia, Syllabus for Church Junior and Senior Schools ...	651
Ettmayer, Von Karl R. V., Vade-mecum für Studierende der Romanischen Philologie ...	577	M	
Evans, Evan J., A Revision Course in Physics (Heat, Light and Sound) ...	650	Macmillan & Co., Scott's "Heart of Midlothian" ...	212
F			
Fawcett, Lawrence, One Hundred Reading Cards ...	799	Manfield, G. W., Practical Science for Seniors, Books I, II and III ...	62
" A Picture Dictionary.	799	Mattos, A. T. de, Leblancs' Children's Blue Bird ...	212
G			
Government of India, Education in India in 1929-30 ...	453	Meyer, Von W., Einführung in das Studium der Romanischen Sprachwissenschaft ...	294
H			
Hayes, B. J., Byron's Childe Harold, Cantos III and IV ...	212	Miller, F. M., The Physical Basis of Geography ...	879
I			
		Morice, A. G., The Carrier Language, Vols. I and II ...	524
J			
		N	
		Neckel, Von Gustav, Germanen and Kelten.	578
K			
		O	
		Osborne, Harold, Bunyan's "Pilgrim's Progress" ...	62

INDEX TO EDITORIALS.

891

	PAGE		PAGE
Osborne, Harold, Marlowe's "Doctor Faustus and Beaumont and Fletcher's The Knight of the Burning Pestle" ...	652	Sanders, E. M., Observational Geography.	292
P		Searle, D. V., Makers of the Modern World.	453
Paranjpe, M. R., The Use of the Mother-Tongue as the Medium of Instruction and Examination ...	523	Sherman, H. C., and H. Plaskitt, Matriculation History of England, Part IV ...	60
Pearn, V. A., A Play in One Scene from "Alice's Adventures in Wonderland" and from "Through the Looking Glass" ...	652	Sourirajan, V. K., New Type Test Papers in Geography ...	879
Plaskitt, H., H. C. Sherman and, Matriculation History of England, Part IV ...	60	Srikantan, K. S., Rural Reconstruction ...	293
Pocock, Guy, A Poetry Book for Boys and Girls (E. M. L.) ...	576	Srimant Bala Saheb Pant Pratinidhi, Ellora—A Hand-Book of Verul ...	131
Praagh, G. Van, An Introduction to the Calculus ...	654	Stamp, L. Dudley, The Oxford and Cambridge Geography ...	879
R		Stevens, Dr. E. J., Breath Power, Control and Exercise ...	722
Ramsey, A. S., Elementary Calculus ...	653	Syed Ali Akbar, The German School System ...	60
" Elementary Co-ordinate Geometry ...	654	T	
Reynolds, E. E., Junior Exercises in English ...	525	Tipping, Llewelyn, Rapid Reading Series, Reader V ...	652
Rivers, Jack, A New German Course, Part II. Elf Fussball Jungens (Eleven Youthful Footballers) ...	576	Turnbull, E. Lucia, The Story of India, Books I, II and III ...	212
		V	
		Vander Meer, Von M. J., Historische Grammatik der Mederlandischen Sprache —Band I ...	294
		Venkatasubbiah, A., Vedic Studies, Vol. I.	653

INDEX TO EDITORIALS.

	PAGE		PAGE
A			
Afghanistan, A University for ...	801	B	
Agricultural College, Poona ...	381	Besant, The late Dr. Annie ...	800
Aligarh Muslim University, The ...	69	Bilderbeck, The late Prof. J. ...	382
All-India Educational Conference, The ...	221, 380, 801	Bombay University, The ...	527, 657, 680
All-India Library Conference...	725	British Students to Visit India ...	724
All-India Medical Council ...	802	Broadcasting for Rural India ...	531
All-India Teachers' Federation, The ...	66	C	
Anderson's Address, Sir George ...	881	Calcutta Corporation, Teachers in the ...	66
Andhra University, The ...	147, 303, 596	Census, The Last ...	67
Anglo-Indian Education ...	150	Chiefs' Colleges ...	225
Appu Sastriar, The late Rao Bahadur S.	69	Co-Education ...	880
Arbitration Boards ...	149	College of Physical Instruction, (Y. M. C. A.) ...	145

	PAGE		PAGE
Compulsory Education for Girls	... 595	Industrial Education	... 593
Conditions of Service	... 884	Institute of Medical Research, An	... 882
Corporal Punishment	... 383	Intellectual Proletariat, An	... 68
D		Intellectual Workers, Help to	... 531
Deccan College, Poona, The	... 301	International Co-operation	... 659
Delhi University, The	... 303	Inter-University Board, The	... 299
Deprovincialisation of Schools	221, 384, 457	J	
E		Jubilee of the South India Teachers' Union.	459
Education in Nepal	... 147	K	
Education in Travancore	... 803	Karachi Educational Conference, The	... 801
Education Week, The	... 726	L	
Education and the Madras Budget	... 300	Lucknow University, The	... 67
Education and Unemployment	... 145	M	
Educational Commissioner, The	... 801	Madras Provincial Educational Conference,	
Educational Retrenchment	... 148, 532	The	... 222, 458
Elected vs. Nominated Vice-Chancellors	... 658	Medical Research, An Institute of	... 882
Elementary Education in Bengal	... 728	Modern Youth	... 884
Elementary Education in Cochin	... 802	Mohamedan University for Palestine, A	... 527
English Spirit in Education, The	... 225	Music in Schools	... 301
European Education in India...	... 302	Mysore University	... 804
Examinations	... 222, 384, 883	N	
Examination Scandals	... 148	Nagpur University, The	... 800
G		Nature, The Study of	... 659
Girl Students, The Care of	... 594	New Education Fellowship, The	... 224
Government Schools, Deprovincialisation	... 221, 384, 457	New Year, A Happy	... 66
of	... 221, 384, 457	O	
Gurukul, Trichur, The	... 152	Overseas Students in Britain	... 593
H		P	
Harijan Education	... 726	Persian Professor at Shantiniketan, A	... 147
I		Physical Education	... 657
In Defence	... 882	Physical Instruction, A (Y. M. C. A.)	... 145
India and the League of Nations	... 528	College of	... 145
Indian Academy of Fine Arts	... 656	Punjab University, The	... 151, 382
Indian Academy of Literature, An	... 803	Punjab University Inquiry Committee, The.	530
Indian Academy of Science, An	... 460, 724	R	
Indian Institute of Sociology, The	... 300	Ramakrishna Students' Home, Madras, The.	151
Indian Sandhust, The	... 150	Ramaswami Aiyangar, The late Prof. M. S.	596
Indian Students Abroad	... 455	Retrenchment in Education	... 532
Indian Students in America	... 146		
Indian Students in England	... 300		
Indian Students on Tour	... 530		

	PAGE		PAGE
S		U	
Sandurst, The Indian	... 150	Unemployment, Education and	... 145
Scales of Pay in Madras, New	... 303	University for Afghanistan, A	... 801
Secunderabad Teachers' Conference, The...	304	University of Bombay, The	527, 657, 880
S. L. C. Scheme, The New	... 381	University of Madras, The	... 656
South India Teachers' Union, Jubilee of	... 459	University for Maharashtra, A	... 529, 594
the	... 459	University for Poona, A	... 383
South India Teachers' Union Souvenir	... 549	V	
State and Education, The	... 655	Vernaculars as Media of Instruction	... 223
Students and Politics	... 302, 725	Vice-Chancellors, Elected vs. Nominated	... 658
Student Welfare	... 881	W	
Study of Nature, The	... 659	Word-Frequency in Language Teaching...	728
T			
Tamil Lovers' Conference	... 727		
Teachers in the Calcutta Corporation	... 66		
Thomasson Engineering College, Roorkee.	595		
Training of Teachers in Indian Universities,	... 69		
The	... 69		

INDEX TO CONTRIBUTORS.

	PAGE		PAGE
A		E	
Abdul Hamid, Dr.	... 859	Eilshemius, Dr. Louis M.	... 503, 549, 770
Anantaramaiya Sastri, Mr. C. N.	512, 570, 768	F	
B		Falkenheim, Mr. M.	... 504
Baidya, Mr. S.	... 117	"Father of English Chemists," The	... 513
Balakrishnan, Mr. R.	... 33, 166	G	
Bangaruswami, Mr. R.	... 190	Gopalachari, Mr. M. D.	... 630
Behari Lal, Mr.	... 421	Gopala Panikkar, Mr. T. K.	... 39
Bepin Behari Banerji, Mr.	... 471	Grant, Frances R.	... 813
Buchanna Pantulu, Mr. S.	... 831	Gupta, Mr. R. S.	... 10, 164, 687
Burman, Dr. L. C.	... 3	H	
C		Herborn, Dr. Otto	... 238, 312
Carty, The Rev. Dr. P.	... 582	J	
Chainey, Dr. George	... 229	Jackson, Mr. G. G.	... 73
Chandavarkar, Mr. G. A.	... 157	Jagadiswarananda, Swami	... 550
Chandy, Mr. T. P.	... 16, 611	Jagannathan, Mr. S.	... 701
"Critic," A	... 443	Jezewski, Kathe von	... 633
D		K	
David, Mr. Z.	... 194	Kameswara Rao, Mr. M.	... 257, 763
De, Mrs. N. B.	... 231	Kantak, Mr. V. Y.	... 567
Dikshitalu, Mr. M. P.	... 507	Kini, Dr. K. N.	... 474, 538
Duraiswami Iyer, Mr. P. V.	... 619		

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CONTENTS.

	PAGE
What is Poetry? By Mr. H. W. B. Moreno, M.A., PH.D., D. LITT. ...	1
The Need of a University Teachers' Advisory Bureau. By Mr. L. C. Burman, M.A., PH.D., M.S.A. (Paris) ...	3
Rousseau's Contribution to Modern Education. By Mr. T. Sree Raman, M.A., B.T., F.R.E.S. ...	6
The Holidays. By Mr. R. S. Gupta, B.A., LL.B. (All.), DIP. ED. (Bristol) ...	10
What Should Children Inherit from their Parents? By Mr. N. G. Srinivasa Iyer, M.A., L.T. ...	14
The Pre-School Child. By Mr. T. P. Chandy, B.A., B.T. ...	16
Annamalai University: Proposed Syllabus for a Diploma Course in Fine Arts, Printing, Drawing and Design. By Mr. E. S. Surda, B.A., B.L. ...	19
The Sun. By Winifred Pugh ...	21
What is History? or The Philosophy of Benedetto Croce. By Mr. N. S. Sarma, B.A. ...	22, 90
As If To Call. By Mr. R. Balakrishnan, B.A., L.T. ...	33
Examinations. By Mr. R. Krishnamurti... ..	33
Lines on Malabar. By Mr. T. K. Gopala Panikker, B.A. ...	39
The Library Movement in Baroda, 1910—1932. Souvenir of the Visit to the Central Library, Baroda, of Their Excellencies the Viceroy and the Countess of Willingdon on December 12th, 1932 ...	43
The Torch of Wisdom. By "Walker" ...	47, 201, 285, 445, 522, 574, 642, 713
Places of Educational Interest. By Mr. L. N. Gubil Sundaresan, ...	49, 115, 203, 283, 378, 447, 520, 640, 778, 851
News and Notes ...	51, 118, 204, 286, 449, 579, 643, 717, 791, 877
Reviews and Notices ...	60, 131, 212, 292, 452, 523, 576, 650, 721, 799, 879
Madras University Library—Latest Additions ...	64, 218, 296
Editorials ...	66, 145, 221, 299, 380, 455, 527, 593, 655, 724, 800, 880
The Quiet Little House By Mr. G. G. Jackson ...	73
The Silver Debacle and the Way Out. By Prof. K. S. Srikantan, M.A., F. R. Econ. S. (Lond.), Cert. Libr. ...	78
Love the Book. By B. E. Prof. Nicholas de Roerich ...	82
Raja Ravi Varma. By Mr. K. P. Padmanabhan Tamy ...	85
Universities. By Mr. T. Krishnamurti, B.A., B.ED. ...	104
The Spirit of Romantic Comedy—"As You Like It." By Mr. K. Satyanarayana, B.A. ...	107
" " "Twelfth Night." ...	259
Debating Societies in High Schools. By Mr. T. S. T. Rajan ...	111
Our Idea of Elementary Mathematics. By Mr. R. Krishnamurti ...	113
Letter to the Editor <i>re</i> the Aligarh Muslim University ...	114
Our Science Column—The Distance of the Nearest Star. By Mr. V. N. Viswanatha Aiyar, M.A., L.T. ...	117
" Audibility in Buildings. "	635

	PAGE		PAGE
Kothandarama Aiyar, Mr. T. S.	264, 369	S	
Krishna Menon, Mr. A. V. K.	440, 602, 665	Sarma, Mr. N. S.	22, 90, 331, 671, 747
Krishnamoorthy, Mr. T.	560, 690	Saranatha Iyengar, Mr. V.	387
Krishnaswami, Mr. P. R.	159	Satyanarayana, Mr. K.	107, 259
Krishnaswami Ayyangar, Mr. A. A.	571	Seshadri, Principal P.	143
Krishnamurti, Mr. R.	33, 113, 193, 699	Shaik Hussain, Mr. M.	542
Krishnamurti, Mr. T.	104, 262, 617	Singam Aiyangar, Mr. K.	436
K. S.	755	Sitaraman, Mr. S.	509
Kuppusami Aiyangar, Mr. N.	412	"Sound Education"	370
Kuppuswami Sastriar, Mahamahopadaya	855	Sourirajan, Mr. V. K.	325, 742
Vidyavachaspati S.		Sree Raman, Mr. T.	6
L		Srikantan, Prof. K. S.	78
Lakshminarain Row, Mr. B.	603	Srinivasa Aiyangar, Mr. K. R.	254, 821
M		Srinivasa Aiyar, Mr. N. G.	14
Madras Educationist	848	Srinivasan, Mr. P. R.	840
Mahadeva Aiyer, Mr. N.	240	Stevens, Dr. Ernest J.	163, 307, 448
Majumdar, Mr. Sridhar	739	Subba Rao, Mr. N. S.	391
Miller, Dr. Etta Wallace	769	Subba Rao, Mr. P. V.	563, 758
Moreno, Dr. H. W. B.	1, 155, 233, 236, 663, 731	Subramania Aiyar, Mr. T. S.	428
Mukerji, Mr. B.	817	Subramanian, Mr. M.	347
Muzumdar, Dr. Haridas T.	535	Subrahmanyam, Mr. M. N.	745
N		Sultan Mahmood, Mr.	198
Narasimham, Mr. V.	188	Surda, Mr. E. S.	19, 692
Narasimhamurti, Mr. A. L.	505	Sundara Sastry, Mr. G. K.	775
Narendra Nath, Raja	349	Sundaresan, Mr. L. N. Gubil	49, 115, 203, 283, 378, 447, 520, 640, 711, 778, 851
Natesa Aiyar, Mr. A. V.	433	T	
Noyce, Sir Frank	133	Thyagaraju, Mr. A. F.	244
O		U	
One Interested in Education	844	Uma Maheswer, Mr. S.	506
P		V	
Padmanabhan Tampy, Mr. K. P.	85, 468, 623, 771	Venkatappayya, Mr. K.	170
Pandit, Mr. Vaman H.	554, 637	Venkataraman, Mr. T. K.	632
Ponnaiya, Miss S.	246, 315	Venkataseshan, Mr. K. R.	606
Pugh, Winifred	21	Venkatesa Sastri, Mr. B.	555
R		Viswanatha Aiyar, Mr. V. N.	117, 635
Rajagopal Naidu, Mr. T.	479	W	
Rajan, Mr. T. S. T.	111, 284	"Walker"	47, 201, 285, 445, 522, 574, 642, 713
Raja Raja Varma, Mr. P. K.	545	White, Mr. Vincent	309
Ram Das, Mr. S.	476	Z	
Raman, Mr. P. S.	696	Zeauddin Ahmad, Dr.	359
Ramaswami Aiyangar, Mr. N.	668		
Rao, Mr. D. P.	631		
Roerich, H. E. Prof. Nicholas de	82, 463, 599, 807		

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	PAGE
Aligarh Muslim University—Convocation Address. By the Hon'ble Sir Frank Noyce, Kt., C.S.I., C.B.E., I.C.S. ...	133
The Future of Hindi Literature. By Prof. P. Seshadri, M.A. ...	148
Woman. By Mr. H. W. B. Moreno, M.A., PH.D., D. LITT. ...	155
Development of the Capacity for Leadership in Schools. By Mr. G. A. Chandavarkar, M.A. ...	157
The Self-Conscious Teacher. By Mr. P. R. Krishnaswami, M.A. ...	159
The Lily and its Lesson. By Mr. Ernest J. Stevens, A.M., PH.D., M.D., M.Sc., D.D. ...	163
What I Saw in Soviet Russia in Summer Last. By Mr. R. S. Gupta, B.A., LL.B. (All), DIP. ED (Bristol) ...	164
Some Fascinating Features of a School. By Mr. R. Balakrishnan, B.A., L.T. ...	166
Hindu Education in Mediæval India. By Mr. K. Venkatappayya, B.A., B.L., B.ED. ...	170
Should the Aim of Education be Cultural or Vocational? By Mr. V. Narasimham, M.A., B.ED. ...	188
Parental Education—Some Aspects. By Mr. R. Bangaruswami, B.A., F.R. Econ. S. (Lond.) ...	190
Thomas Edison—A Reminiscence. By Mr. R. Krishnamurti ...	193
Purity of Mind and Body in Relation to Health. By Mr. Z. David, B.A., L.T. ...	194
Teachers can make or mar a Nation. By Mr. Sultan Mahmood, B.A. ...	198
Man's Immortality. By Rev. Dr. George Chainey ...	229
My Tears. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT. ...	233
Tradition of Aryabarta. By Mrs. N. B. De ...	234
Hinduism, Zoroastrianism and Mahomedanism. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT. ...	236
German Schools and Their Landheim. By Dr. Otto Herborn ...	238
Scouting as a Method of Boy Training. By Mr. N. Mahadeva Aiyer, M.A., L.T., D.ECON. ...	240
Across the Nallamalais. By Mr. A. F. Thyagaraju, M.A. ...	244
Differentiation of Curricula between the Sexes in the Secondary Schools. By Miss S. Ponnaiya, M.A. ...	246, 315
Principal P. Seshadri—A Sketch. By Mr. K. R. Srinivasa Iyengar, M.A. ...	254
Vernacularisation of Subjects in Schools and Colleges of Andhra Desa. By Mr. M. Kameswara Rao, B.A. ...	257
Kinds of Poetry. By Mr. T. Krishnamurti, B.A., B.ED. ...	262
The late Rao Bahadur S. Appu Sastriar, B.A.—A Life Sketch. By Mr. T. S. Kothandarama Ayyar ...	264
British Administered Areas Teachers' Conference, Secunderabad ...	269
The Sir Mark Hunter Memorial ...	277
To a Rose. By Mr. T. S. Thiagarajan ...	284
Friendship. By Mr. Ernest J. Stevens, M.A., M.Sc., PH.D., D.D., N.D. ...	307
Roerich's Paintings in India. By Mr. Vincent White ...	309
How Newspapers are Used in German Schools. By Dr. Otto Herborn ...	312
Compulsion in Elementary Education. By Mr. V. K. Sourirajan, M.A., L.T., DIP. ECON. ...	325

	PAGE
Teachers and the League. By Mr. N. S. Sarma, B.A. ...	331
The Human Factor in Educational Institutions—Working of Primary Impulses. By Mr. M. Subrahmanyam, M.A., B.T. ...	347
All-India Educational Conference—Lahore Sessions, April 1933 :—	
Welcome Address. By Raja Narendra Nath, M.L.C. ...	349
Presidential Address. By Dr. Zeauddin Ahmad, M.L.A., C.I.E. ...	359
The late Mr. J. B. Bilderbeck. By Mr. T. S. Kothandarama Ayyar ...	369
Provincialisation of High Schools. By "Sound Education" ...	370
XXV Provincial Educational Conference—Trichinopoly, May 1933 :—	
Welcome Address. By Mr. V. Saranatha Iyengar, M.A. ...	387
Presidential Address. By Mr. N. S. Subba Rao, M.A. (Cantab.), Bar-at-Law ...	391
Papers Presented :—	
Examination Reform and the Duty of the Teacher. By Mr. N. Kuppuswami Aiyangar, M.A., L.T. ...	412
Education as I saw it in the North and the South of India. By Mr. Behari Lal, B.Sc. ...	421
Individual Attention to Pupils in Schools. Experiment at the Hindu Theological High School, Madras. By Mr. T. S. Subramania Aiyer, B.A., L.T. ...	428
The Place of Music in the School Curriculum. By Mr. A. V. Natesa Aiyar ...	433
Physical Education Conference :	
Address of Welcome. By Mr. K. Singam Iyengar, M.L.C. ...	436
Economics and Political Science for the Intermediate Students. By Mr. A. V. K. Krishna Menon, M.A., B.L., L.T. ...	440
A Review of the Mysore University Mathematics Examinations. By A Critic ...	443
Ships. By Mr. Ernest J. Stevens, A.M., D.Sc., PH.D., M.Sc., N.D., D.D. ...	446
Teachership. Presidential Address to the World League of Culture. By H. E. Prof. Nicholas de Roerich ...	463
The City of the Muses—Leipzig. By Mr. K. P. Padmanabhan Tampy ...	468
Is Religion a Mania? By Mr. Bepin Behary Banerji, B.A., B.T. ...	471
A National System of Vocational Guidance. By Mr. K. N. Kini, M.A. (Hons.), A.M., PH.D. (Columbia) ...	474
Child Psychology. By Mr. S. Ram Das, M.A., L.T. ...	476
Education in India. By Mr. T. Rajagopal Naidu ...	479
Madras Provides Some A-1 Howlers. Answers to Services Commission Examination Questions ...	495
Hitch your Wagon to a Star. By Dr. Louis M. Elishemius, M.A., M.M.M. ...	503
Helmstedt: A Forgotten University. By Mr. M. Falkenheim ...	504
World Peace and Boys. By Mr. A. L. Narasimhamurti, B.A., B.L., B.ED. ...	505
The Opaque Shade of the Papyrus. By Mr. S. Uma Maheswer, M.A. (Hons.) ...	506
The Fate of the Present S.S.L.C. An Appeal. By Mr. M. P. Dikshitalu, B.A., L.T. ...	507
The Problem of Vernaculars. By Mr. S. Sitaraman ...	509
Bis Vivit Qui Bene. By Mr. C. N. Anantaramaiya Sastri, M.A. ...	512, 570, 768

INDEX TO ARTICLES.

	PAGE		PAGE
A		E	
Adult Education in India, Extension of ...	545	Debating Societies in High Schools ...	111
Aesthetic Side of Education, The ...	603	Development of the Capacity for Leadership in Schools... ..	157
Aim of Education—Should it be Cultural or Vocational?	188	Differentiation of Curricula between the Sexes in the Secondary Schools ...	246, 315
Akbar's Religion	671, 747	Distance of the Nearest Star, The ...	117
Aligarh Muslim University—Letter to the Editor <i>re</i> the ...	114	E	
— Convocation Address ...	133	Economics and Political Science to the Intermediate Students ...	440
All-India Educational Conference, Lahore: Welcome Address	349	Edison, Thomas—A Reminiscence ...	193
Presidential Address	359	Education, The Aesthetic Side of ...	603
Annamalai University—Proposed Syllabus for a Diploma in Fine Arts, etc. ...	19	Education, International Outlook in ...	567
Appu Sastriyar, The late Rao Bahadur S.	264	Education, The New Point of View in ...	535
Aryabarta, Tradition of	234	Education in Ancient India	855
As if to Call	33	Education in India	479
Audibility in Buildings	635	Education as I saw it in the North and South of India	421
B		Education and Mental Science ...	758
Bhadrachalam	851	Educational Conference in Mysore, An ...	555
Bilderbeck, The late Mr. J. B. ...	369	Elementary Education, Compulsion in ...	325
Bis Vivit Qui Bene	512, 570, 768	Elementary Mathematics, Our Idea of ...	113
Bristol, Some Impressions of ...	687	Elephants of Travancore	623
British Administered Areas Teacher's Conference, Secunderabad	269	Errors in the Present Method of Examination	745
C		Examination Reform and the Duty of the Teacher	412
Centre and the Circumference, The ...	563	Examinations	33
Child Psychology	476	Examinations, On	602
Children—What should they Inherit from their Parents?	14	Extension of Adult Education in India ...	545
Chittoor District Teachers' Guild—Half-Yearly Conference	714	F	
Claudius—Is he guilty?	696	Fascinating Features of a School, Some ...	166
Compulsion in Elementary Education ...	325	Fine Arts, etc., Proposed Syllabus for a Diploma in, at the Annamalai University.	19
Convocation Address of the Aligarh Muslim University	133	Friendship	307
Convocation Address of the Madras University	582	G	
Croce, Benedetto, The Philosophy of ...	22, 90	Geographical Equipment for High Schools.	619
Culturedness	599	Geography in Indian Schools, The Importance of	637
D		German Schools and their Landheim ...	238
Dasara Festival, The	711	God's Name	663
Dear Harijan	554	H	
Death, The Import of	739	Hand-writing, Teaching of	580
		Helmstedt—A Forgotten University ...	504
		High Schools, Provincialisation of ...	370
		Hindi Literature, The Future of ...	143

	PAGE
An Indian Sage. An Appreciation of Sir P. C. Ray. By the "Father of English Chemists" ...	513
"The Three R's and No Nonsense." Curriculum of Primary Education. By Mr. S. Baidya, B.A. (Hons.) ...	517
The New Point of View in Education. By Mr. Haridas T. Muzumdar, M.A., PH.D. ...	535
Some Problems of Vocational Education. By Mr. K. N. Kini, M.A., PH.D., DIP. ED. (Columbia) ...	538
Jizya. By Mr. M. Shaik Hussain, B.A. ...	542
Extension of Adult Education in India. By Mr. P. K. Raja Raja Varma, M.A. ...	545
Two Sonnets. By Dr. Louis M. Elishemius, M.A., M.M.M. ...	549
Juvenile Crime: Its Cause and Cure. By Swami Jagadiswarananda ...	550
Dear Harijan. By Mr. Vaman H. Pandit, B.A. ...	554
An Educational Conference in Mysore. By Mr. B. Venkatesa Sastry, B.A., B.T. ...	555
Teaching of Hand-Writing. By Mr. T. Krishnamoorthy, B.A., B.ED. ...	560
The Centre and the Circumference. By Mr. P. V. Subba Rau, B.A. (NAT.) ...	563
International Outlook in Education. By Mr. V. Y. Kantak ...	567
Über Eine Erweiterung Des Adamsschen Satzes. By Mr. A. A. Krishnaswami Ayyangar, M.A. ...	571
The late Mr. M. S. Ramaswami Iyengar, M.A. ...	572
Madras University Convocation Address. By The Rev. P. Carty, S.J., B.Sc., D.D. ...	582
Culturedness. By H. E. Prof. Nicholas de Roerich ...	599
On Examinations. By Mr. A. V. K. Krishna Menon, M.A., B.L., L.T. ...	602
The Aesthetic Side of Education. By Mr. B. Lakshminarain Row, B.A. ...	603
Sex Education of Children in India. By Mr. K. R. Venkataseshan, B.A., L.T. ...	606
Scott as a Poet. By Mr. T. Krishnamurti, B.A., B.ED. ...	617
Geographical Equipment for High Schools. By Mr. P. V. Doraiswami Iyer, B.A., L.T. ...	619
Elephants of Travancore. By Mr. K. P. Padmanabhan Tampy ...	623
A Problem and a Formula. By Mr. M. D. Gopalachari, B.A., L.T. ...	630
Hurry in Child Education. By Mr. D. P. Rao ...	631
A Modern School in an Old Castle. By Mr. Kathe von Jezewski ...	633
The Importance of Geography in Indian Schools. By Mr. Vaman H. Pandit, B.A. ...	637
God's Name. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT., M.L.C. ...	663
The Madras University and the S. S. L. C. Curriculum. By Mr. A. V. K. Krishna Menon, M.A., B.L., L.T. ...	665
The Visishtadvaita System of Philosophy. By Mr. N. Ramaswami Aiyangar, B.A., B.L. ...	668
Akbar's Religion. By Mr. N. S. Sarma, B.A. ...	671, 747
Humour in the Class Room. By Mr. T. K. Venkataraman, M.A., L.T. ...	682
Some Impressions of Bristol. By Mr. R. S. Gupta, B.A., LL.B. (ALL.), DIP. ED. (Bristol) ...	687
School Inspection Tit-Bits. By Mr. T. Krishnamoorthy, B.A., B.ED. ...	690
The Teacher's Service Condition Bill. A Critical Study. By Mr. E. S. Sunda, B.A., B.L. ...	692
Is Claudius Guilty? By Mr. P. S. Raman, B.A. ...	696

	PAGE
Robert Maynard Hutchins—A Great Pioneer in Education. By Mr. R. Krishnamurti ...	699
The Teaching of Language to Children. By Mr. S. Jagannadhan ...	701
Language Medium Problem ...	705
The Dasara Festival. By Mr. L. N. Gubil Sundaresan ...	711
Chittoor District Teachers' Guild. Half Yearly Conference ...	714
Hinduism, Buddhism and Christianity. By Mr. H. W. B. Moreno, M.A., PH.D., D.LITT., M.L.C. ...	731
The Import of Death. By Mr. Sridhar Majumdar, M.A. ...	739
Self-Expression in Education—Some Suggestions. By Mr. V. K. Sourirajan, M.A., L.T., Dip. Econ. ...	742
Errors in the Present Method of Examination. By Mr. M. N. Subrahmanyam, M.A., B.T. ...	745
Psychology—Its Place in Daily Life. By K. S. ...	755
Education and Mental Science. By Mr. P. V. Subba Row, B.A. (Nat.) ...	758
Mr. Kutchi Narasimham, B.A., Pithapuram. By Mr. Malyala Kameswara Rao, B.A. ...	763
The Interpreter. By Dr. Etta Wallace Miller ...	769
The True Poet. By Dr. Louis M. Eilshemius, M.A., M.M.M. ...	770
Report of the Travancore Education Reforms Committee. By Mr. K. P. Padmanabhan Tampy ...	771
The late Mr. C. Subramania Bharati—An Appreciation. By Mr. G. K. Sundara Sastri, B.A. ...	775
The Sacred Sign of Peace. By H. E. Prof. Nicholas de Roerich ...	807
The Roerich Banner of Peace. By Frances R. Grant ...	813
Quo Vadis? By Mr. B. Mukerji, M.A., B.L. (Cal.), M.ED. (Leeds) ...	817
Mass Education in India. By Mr. K. R. Srinivasa Iyengar, M.A. ...	821
Mental Arithmetic. By Mr. S. Buchanna Pantulu, B.A., B.ED. ...	831
The Message of Matthew Arnold and Its Significance for India. By Mr. P. R. Srinivasan, B.A. (Hons.) ...	840
The Statham Report—	
I. Vernacular Education in Travancore. By One Interested in Education ...	844
II. By a Madras Educationist ...	848
The Madras Presidency Education Week, 1933—	779
At Madras ...	852
Address on Education in Ancient India. By Mahamahopadyaya Vidyavachaspati S. Kuppuswami Sastriar, M.A., I.E.S. ...	855
Address on Junior Red Cross Society. By Dr. Abdul Hamid ...	859
At Chittoor ...	860
At Paramakudi ...	866
At Kamuthi ...	868
At Kurnool ...	871
At Karaikudi ...	876

INDEX TO REVIEWS OF BOOKS.

	PAGE		PAGE
B			
Barracough, Frank, Sound for Schools ...	132	Hirt, Prof. Hermann, Indo-Germanische Grammatik—I to V ...	214
" Sound and Light for Schools ...	292	Hollingworth, G. E., Ruskin's "Sesame and Lilies" ...	212
Bhandarkar Oriental Research Institute, The Annals of the, Vol. XIV, Part I—II.	524	J	
Bhushan, V. N., Flute Tunes ...	293	Jackson, J. Hampden, C. E. Carrington and, A History of England ...	651
Boas, Guy, A "Punch" Anthology ...	577	Jervis, H. V., French Revision and Drill ...	576
" Kinglake's Eothen ...	652	K	
Brayne, F. L., Socrates Persists in India ...	652	Kermack, W. R., Our World To-Day ...	879
Butler, Hiram E., Practical Methods to Insure Success ...	214	Kiesel, Dr. Karl, Passing through Germany ...	212
C			
Carrington, C. E., and J. Hampden Jackson, A History of England ...	651	Kinney, Muriel, Stars and their Stories ...	652
Chettur, G. K., College Composition ...	650	Koar, J. K., Hiranand—The Soul of Sindh ...	721
Collins, A. S., Goldsmith's "She Stoops to Conquer" ...	212	Krishnaswami Ayyar, T. S., Physics ...	452
D			
Devasikamani, S. K., Junior Progressive Course in English ...	577	Krishnayya, G. S., Citizen-Training in School ...	723
Druitt, A. M., A Junior Regional Geography for A. V. Middle Schools ...	60	L	
Dunbar, Sir George, Palladins of India ...	653	Leblanc, Georgette, The Children's Blue Bird ...	212
E			
Eilshemius, Dr. Louis M., Sixty Sonnets ...	213	Leigh, The Hon'ble Cordelia, Syllabus for Church Junior and Senior Schools ...	651
Ettmayer, Von Karl R. V., Vade-mecum für Studierende der Romanischen Philologie ...	577	M	
Evans, Evan J., A Revision Course in Physics (Heat, Light and Sound) ...	650	Macmillan & Co., Scott's "Heart of Midlothian" ...	212
F			
Fawcett, Lawrence, One Hundred Reading Cards ...	799	Manfield, G. W., Practical Science for Seniors, Books I, II and III ...	62
" A Picture Dictionary ...	799	Mattos, A. T. de, Leblanc's Children's Blue Bird ...	212
G			
Government of India, Education in India in 1929-30 ...	453	Meyer, Von W., Einführung in das Studium der Romanischen Sprachwissenschaft ...	294
H			
Hayes, B. J., Byron's Childe Harold, Cantos III and IV ...	212	Miller, F. M., The Physical Basis of Geography ...	879
I			
		Morice, A. G., The Carrier Language, Vols. I and II ...	524
N			
		Neckel, Von Gustav, Germanen and Kelten ...	578
O			
		Osborne, Harold, Bunyan's "Pilgrim's Progress" ...	62

	PAGE		PAGE
Osborne, Harold, Marlowe's "Doctor Faustus and Beaumont and Fletcher's The Knight of the Burning Pestle" ...	652	Sanders, E. M., Observational Geography ...	292
P			
Paranjpe, M. R., The Use of the Mother-Tongue as the Medium of Instruction and Examination ...	523	Searle, D. V., Makers of the Modern World ...	453
Pearn, V. A., A Play in One Scene from "Alice's Adventures in Wonderland" and from "Through the Looking Glass" ...	652	Sherman, H. C., and H. Plaskitt, Matriculation History of England, Part IV ...	60
Plaskitt, H., H. C. Sherman and, Matriculation History of England, Part IV ...	60	Sourirajan, V. K., New Type Test Papers in Geography ...	879
Pocock, Guy, A Poetry Book for Boys and Girls (E. M. L.) ...	576	Srikantan, K. S., Rural Reconstruction ...	293
Praagh, G. Van, An Introduction to the Calculus ...	654	Srimant Bala Saheb Pant Pratinidhi, Ellora—A Hand-Book of Verul ...	131
R			
Ramsey, A. S., Elementary Calculus ...	653	Stamp, L. Dudley, The Oxford and Cambridge Geography ...	879
" Elementary Co-ordinate Geometry ...	654	Stevens, Dr. E. J., Breath Power, Control and Exercise ...	722
Reynolds, E. E., Junior Exercises in English ...	525	Syed Ali Akbar, The German School System ...	60
Rivers, Jack, A New German Course, Part II. Elf Fussball Jungens (Eleven Youthful Footballers) ...	576	T	
		Tipping, Llewelyn, Rapid Reading Series, Reader V ...	652
		Turnbull, E. Lucia, The Story of India, Books I, II and III ...	212
		V	
		Vander Meer, Von M. J., Historische Grammatik der Niederländischen Sprache—Band I ...	294
		Venkatasubbiah, A., Vedic Studies, Vol. I ...	653

INDEX TO EDITORIALS.

	PAGE		PAGE
A			
Afghanistan, A University for ...	801	Besant, The late Dr. Annie ...	800
Agricultural College, Poona ...	381	Bilderbeck, The late Prof. J. ...	382
Aligarh Muslim University, The ...	69	Bombay University, The ...	527, 657, 880
All-India Educational Conference, The ...	221, 380, 801	British Students to Visit India ...	724
All-India Library Conference ...	725	Broadcasting for Rural India ...	531
All-India Medical Council ...	802	C	
All-India Teachers' Federation, The ...	66	Calcutta Corporation, Teachers in the ...	66
Anderson's Address, Sir George ...	881	Census, The Last ...	67
Andhra University, The ...	147, 303, 596	Chiefs' Colleges ...	225
Anglo-Indian Education ...	150	Co-Education ...	880
Appu Sastriar, The late Rao Bahadur S. ...	69	College of Physical Instruction, A (Y. M. C. A.) ...	146
Arbitration Boards ...	149		

	PAGE		PAGE
Compulsory Education for Girls	... 595	Industrial Education	... 593
Conditions of Service	... 884	Institute of Medical Research, An	... 882
Corporal Punishment	... 383	Intellectual Proletariat, An	... 68
		Intellectual Workers, Help to	... 531
D		International Co-operation	... 659
Deccan College, Poona, The	... 301	Inter-University Board, The	... 299
Delhi University, The	... 303		
Deprovincialisation of Schools	221, 384, 457	J	
		Jubilee of the South India Teachers' Union.	459
E		K	
Education in Nepal	... 147	Karachi Educational Conference, The	... 801
Education in Travancore	... 803		
Education Week, The	... 726	L	
Education and the Madras Budget	... 300	Lucknow University, The	... 67
Education and Unemployment	... 145		
Educational Commissioner, The	... 801	M	
Educational Retrenchment	... 148, 532	Madras Provincial Educational Conference,	
Elected vs. Nominated Vice-Chancellors	... 658	The	... 222, 458
Elementary Education in Bengal	... 728	Medical Research, An Institute of	... 882
Elementary Education in Cochin	... 802	Modern Youth	... 884
English Spirit in Education, The	... 225	Mohamedan University for Palestine, A	... 527
European Education in India...	... 302	Music in Schools	... 301
Examinations	... 222, 384, 883	Mysore University	... 804
Examination Scandals	... 148		
		N	
G		Nagpur University, The	... 800
Girl Students, The Care of	... 594	Nature, The Study of	... 659
Government Schools, Deprovincialisation	... 221, 384, 457	New Education Fellowship, The	... 224
of	... 221, 384, 457	New Year, A Happy	... 66
Gurukul, Trichur, The	... 152		
		O	
H		Overseas Students in Britain	... 593
Harijan Education	... 726		
		P	
I		Persian Professor at Shantiniketan, A	... 147
In Defence	... 882	Physical Education	... 657
India and the League of Nations	... 528	Physical Instruction, A (Y. M. C. A.)	... 145
Indian Academy of Fine Arts	... 656	College of	... 151, 382
Indian Academy of Literature, An	... 803	Punjab University, The	... 151, 382
Indian Academy of Science, An	... 460, 724	Punjab University Inquiry Committee, The.	530
Indian Institute of Sociology, The	... 300		
Indian Sandhust, The	... 150	R	
Indian Students Abroad	... 455	Ramakrishna Students' Home, Madras, The.	151
Indian Students in America	... 146	Ramaswami Aiyangar, The late Prof. M. S.	596
Indian Students in England	... 300	Retrenchment in Education	... 532
Indian Students on Tour	... 530		

	PAGE		PAGE
S		U	
Sandurst, The Indian	... 150	Unemployment, Education and	... 145
Scales of Pay in Madras, New	... 303	University for Afghanistan, A	... 801
Secunderabad Teachers' Conference, The...	304	University of Bombay, The	... 527, 657, 880
S. L. C. Scheme, The New	... 381	University of Madras, The	... 656
South India Teachers' Union, Jubilee of	... 459	University for Maharashtra, A	... 529, 594
the	... 459	University for Poona, A	... 383
South India Teachers' Union Souvenir	... 549		
State and Education, The	... 655	V	
Students and Politics	... 302, 725	Vernaculars as Media of Instruction	... 223
Student Welfare	... 881	Vice-Chancellors, Elected vs. Nominated	... 658
Study of Nature, The	... 659		
		W	
T		Word-Frequency in Language Teaching...	728
Tamil Lovers' Conference	... 727		
Teachers in the Calcutta Corporation	... 66		
Thomasson Engineering College, Roorkee.	595		
Training of Teachers in Indian Universities,	... 69		
The	... 69		

	PAGE		PAGE
A		E	
Abdul Hamid, Dr.	... 859	Eilshemius, Dr. Louis M.	... 503, 549, 770
Anantaramaiya Sastri, Mr. C. N.	512, 570, 768		
		F	
B		Falkenheim, Mr. M.	... 504
Baidya, Mr. S.	... 517	"Father of English Chemists," The	... 513
Balakrishnan, Mr. R.	... 33, 166		
Bangaruswami, Mr. R.	... 190	G	
Behari Lal, Mr.	... 421	Gopalachari, Mr. M. D.	... 630
Bepin Behari Banerji, Mr.	... 471	Gopala Panikker, Mr. T. K.	... 39
Buchanna Pantulu, Mr. S.	... 831	Grant, Frances R.	... 813
Burman, Dr. L. C.	... 3	Gupta, Mr. R. S.	... 10, 164, 687
C		H	
Carty, The Rev. Dr. P.	... 582	Herborn, Dr. Otto	... 238, 312
Chainey, Dr. George	... 229		
Chandavarkar, Mr. G. A.	... 157	J	
Chandy, Mr. T. P.	... 16, 611	Jackson, Mr. G. G.	... 73
"Critic," A	... 443	Jagadiswarananda, Swami	... 550
		Jagannathan, Mr. S.	... 701
D		Jezewski, Kathe von	... 683
David, Mr. Z.	... 194		
De, Mrs. N. B.	... 231	K	
Dikshitulu, Mr. M. P.	... 507	Kameswara Rao, Mr. M.	... 257, 763
Duraiswami Iyer, Mr. P. V.	... 619	Kantak, Mr. V. Y.	... 567
		Kini, Dr. K. N.	... 474, 538



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